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December 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**

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

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*F. Walker, Printer, 41 Stokes Croft, Bristol, 1.*

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**IN FELLOWSHIP.** —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

**ACCRINGTON** (Lancs.)—*See Rochdale (Lancs.)*

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**BEXLEY HEATH.** —*See Welling.*

**BIRMINGHAM.** —W. Southall 10 Bragg Road, Birchfields. (B.B. 11 a.m.)

**BISHOPS STORTFORD** (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 3.45; Lecture. 6.30).

**BLACKHEATH** (Staffs.). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

**BOURNEMOUTH.** —K. Jackson, 138 Portland Road. (B.B. 10.45 a.m.)

**BRIDGEND.** —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

**BRIDPORT** (Dorset). —Mrs. E. Miller, “Home Cot,” Bothenhampton. (B.B. 3 p.m.)

**BRIGHTON.** —E. Jones, 4a Rosebery Avenue, Woodingdean.

**BRIMINGTON.** (Chesterfield). —R. Wharton, Station Road.

**BRISTOL.** —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 3.15 p.m.)

**BROCKHOLLANDS** (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

**BURY ST. EDMUNDS** (Suffolk). —H. P. Christmas, 29 Well Street.

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**COALBROOKDALE** (Salop.). —S. Stanway, 16, Woodside.

**COLCHESTER.** —L.H.W. Wells, 45 Drury Road. (B.B. 11. 15 a.m.)

**COVENTRY.** —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

**CRAYFORD.** —E. R. Cuer, 61 Sevenoaks Way, St. Paul’s Cray. (B.B. 11 a.m.).

**CROYDON.** —A. A. Jeacock, No. 10 Garden Close, Wallington, Surrey. (B.B. 11 a.m.)

**DERBY.** —F. Gillard, 21 Spencer Street, Alvaston.

**DORCHESTER.** —S. F. Osborn, 23 Dagmar Road, (B.B. 10.45 a.m.).

**DUDLEY.** —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

**EAST DEREHAM (Norfolk).** —Miss Wells, The Neatherd Farm, The Neatherd Moor.

**EASTLEIGH** (Hants.) —J. Eve, 53 Desborough Road. (B.B. 3. 0 p.m.)

**EDINBURGH.** —F. P. Restall, 22 Dalrymple Crescent, Grange.

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**HITCHIN.** —Harold Shorter, Ditton House, 20 Walsworth Road.

**HOVE** (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.15 a.m.)

**ILFORD.** —P.J.A. Coliapanian, 113 Herent Drive, Forest Gate, E7. (B.B. 5.30 p.m.)

**IPSWICH.** —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

**KIDDERMINSTER** (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

**LEICESTER.** —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

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

**LINCOLN.** —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

**LONDON** (Fulham). —G. Cattle, 8 Bradbourne St., Parsons Green, S.W. 6. (B.B. 4 p.m.)

**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.)

**LUTON.** —S. Burton, 17 High Street South, Dunstable. (B.B. 11 a.m.)

**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, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (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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**PRESCOT** (nr. Liverpool)—G. W. Park, 5 Brookside Road, Shaw Lane.

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**SEVEN KINGS.** —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

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**SHEFFIELD.** —W. C. Newell, 61 Crawshaw Grove, Beauchief, Sheffield 8.

**SHERINGHAM** (Norfolk.)—Owen Woodhouse, Beachdene, Beeston Road.

**SHIFNAL** (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

**SOUTHEND.** —W. L. Wille, 76 Ruskin Avenue, (B.B. 6 p.m.)

**SOUTHPORT.** —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

**ST. ALBANS.** —G. Mallard, 8 Mile House Lane. (B.B. 1.30 p.m.)

**SUTTON** (Surrey). —G. F. King, "Hillmead," Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

**SWANSEA.** —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam.

**SWANSEA.** —L. H. Bowen, 321 Trewyddfa Road, Plasmarl.

**SWINDON** (Wilts.). —J. H. Dyer, 58 Manchester Rd.

**TIER'S CROSS.** —H. Thomas, Deer Parks, Tier's Cross Haverfordwest, Pembroke. (B.B. 2. 30)

**WALSALL.** —A. M. Jordan, 12 Edward Street.

**WESTON-SUPER-MARE.** —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

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

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

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# 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.

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### Protestantism and the Church of Rome

By Dr. John Thomas  
(Continued from page 403)

In A.D. 251, a schism occurred in the church at Rome by means of Novatian, one of its elders. Many drew off with him, and formed a community entirely distinct from that which fellowshipped the bishop. Their adversaries confess they were sound in the faith, though excessively rigid and severe. The seceders were called "Cathari," or *pure*, because they contended for virtue, innocency, and purity in the lives of all who belonged to the Christian church; the contrary of, which obtained in the generality to a lamentable degree. It was now that the distinction arose, which has continued to this day. The majority who courted popular applause, and sided with the chief bishop, or elder of the church, were called *Catholic*, and those who seceded, no matter on what account, were styled *Heretic*.

In consequence of this division, instead of there being a church of Rome, there were *two rival churches in Rome*. This was in A.D. 251, nearly 220 years after the introduction of the gospel to that city by the Jews, who had heard Peter on Pentecost. There was no Catholic church heard of until this date. The chief overseer, who afterwards grew into a full-blown Pope by favour of Justinian, Phocas, and Charlemagne, was the head of the Catholic party. The church in Rome in Peter's time, was a church that knew nothing of popes, cardinals, archbishops, monks, friars, nuns, or priest's harlots, or any other hypocrisy and abominations. The saints in Rome were all God's clergy or lot, his sons and daughters, without distinction of clergy and laity, "kings and priests" elected for the kingdom soon to be established on the ruins of the kingdoms, empires, and republics of the world.

It is unnecessary for me to trace minutely the history of the Novatian church and the Catholic church in Rome. In their beginning they were neither of them "the church of Rome," because the Italians of that city were catholically, or generally, pagans, the Christians in deed and in name being only the exception to the rule. There was no church of Rome claiming ecclesiastical jurisdiction over its citizens in A.D. 251. If the title "church of Rome" be admissible at all, it is only in a pagan, and not in a catholic or papal sense of the term. The emperor, being *ex-officio* "supreme pontiff," was the head of that church which, at that time, was the true church in the estimation of all Italians save the comparatively few identified with the prescribed faith.

But the church of Rome did not always continue strictly pagan. Its constitution was modified by the revolution which changed the form of the Roman Government in A.D. 312. Till this date all its pontiffs, from Julius Caesar to Maxentius, were priests of Jupiter and his companion gods, to whom they sacrificed hogs—fit emblems of the worshippers. The God of Israel and His King, the crucified Nazarene, found no favour in their eyes but were the objects of persecution and hatred in the persons of the saints. But in the beginning of the fourth century an emperor appeared, whose admiration for Apollo and Christ, the gods and the martyrs, was pretty nearly balanced, but leaning rather more towards Christ and the martyrs than towards the others. This man, styled Constantine the Great, was reputed a Christian by the Catholic party for 14 years, although he was not immersed until three days before his death. As a proof of his double-mindedness, I would remind you that he enjoined the solemn observance of the Lord's Day, which he called the day of the Sun, *Die Solis*, after his favourite god, and in the same year, A.D. 321, directed the regular consultation of Aurospices; and during all this time he was permitted to enjoy most of the privileges of the Catholic church, praying with the members, preaching on theology, celebrating with "sacred rites" the vigil of Easter, and publicly announced himself not only a partaker, but, in some measure, a priest and hierophant of the "Christian mysteries." Thus, the Roman world now saw for the first time a "Pontifex Maximus" who officiated for Israel's God, and the sun, &c! Subsequently, to his imperfect proselytism to Catholicity, he caused his son Crispus, of whom he was jealous, to be put to death. Here, then, we have a semi-pagan and a murderer placed by a successful revolution at the head of the pagan church of Rome. He was the type of his body the church, as Christ is of his. The revolutionized church of Rome was a den of thieves and murderers, robbers, and slayers of heretics, as before the revolution it was of all who professed Christianity of any kind. The Novatians separated from the Catholics before they assumed that name, because of their having abandoned "the love of the truth," and the practice of it. So that *catholic* is but another term for apostasy. It has always been associated with sin in all its manifestations of superstition, bigotry, hypocrisy, cruelty, and crime. The best men having seceded from the church in Rome, the vicious majority that remained had free scope for the next sixty years to mature their ambitious projects; which was, by the strengthening of the Catholic influence, through the proselyting of multitudes, and the favour of infidel politicians, with whom paganism and Catholicity, as popery and Protestantism are now, were but tools that knaves do work with, to make such a revolution as would give the Catholic clergy the loaves and fishes of the State, then monopolised by their rivals and persecutors—the priests of Jupiter and his court.

*(To be continued)*

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## **Editorial**

**1939**

A year full of events of outstanding and momentous character has now almost run its course. In the present century only the year 1914 affords any material for comparison. As was then the case, so now, the greater part of Europe is engaged in a conflict of appalling magnitude, and with probabilities of far and wide extension. For the third time within the memory of many now living, and for the second time within the past twenty-five years, Germany has (looking at the matter from the human point of view) been the cause of this great calamity. An insatiable and insensate desire for world-power, accompanied by a ruthless inconsideration of other, and generally smaller nation's rights, have been the immediate causes of the present conflict. Readers of this Magazine will, however, regard the matter from a wider and more comprehensive angle. The proximate causes to which we have referred are not the real reasons for this deadly struggle between the great nations of Europe. Behind these, and far deeper down in the foundations, and interwoven in the fabric of the present constitution lies the real reason for the evil with which mankind is now afflicted. The Bible alone supplies the fundamental and only real reason for the present evil conditions. Righteousness, justice, equity, or in short, the "fear of the Lord," are to-day almost unknown in the world, and in the absence of which, peace of a lasting character is impossible of attainment. "There is no peace, saith my God, to the wicked" (Isa. lvii. 21). The outpouring of God's terrible judgments is a necessary and indispensable preliminary to the turning to righteousness on the part of the nations of the world, and

without question those judgments are now being visited upon the world. Whether the conflict will broaden out and ultimately involve all nations in Armageddon, none is able to say with certainty. Of one thing we may be confident: the end of Gentile times is upon us; the complete overthrowing of the kingdom of men cannot possibly be far distant, and with its accomplishment our eternal destiny is involved.

The present year opened with a widespread feeling of insecurity and uncertainty. The crisis of September 1938 was still fresh in the minds of all. Herr Hitler, following his usual and now familiar line of action, championed the cause of the Sudeten Germans in Czechoslovakia and threatened to march into that territory to their aid. No reliable evidence has been forthcoming that the Sudeten Germans were oppressed or persecuted in the manner alleged by the Nazi leaders, and it is obvious that they were merely used as a pretext for German invasion and expansion. The visits of the British Prime Minister to Berchtesgaden, Godesberg and finally to Munich, with its resultant "Peace Pact," had brought about a temporary relaxation of the tension in Europe, although on October 3rd, Hitler, at the head of his troops entered Czechoslovakia as he had threatened to do. The general feeling of insecurity and of foreboding for the future was clearly expressed by Mr. Winston Churchill (now Britain's First Lord of the Admiralty) in these words: "The whole state of Europe and the world is moving steadily towards a climax which cannot long be delayed." Subsequent events fully justified this view.

The inevitable outcome of these events was a vast and unprecedented increase in war preparation by the nations, and particularly by Great Britain, who devoted her immense resources to the provision of armaments, as well as to measures of Civil Defence such as Air Raid Precautions, Auxiliary Fire Service, and other kindred organizations. In May last, as a necessary part of these preparations, the Military Training Act was passed through all of its stages and became law in Great Britain. It is officially described as:

"An Act to make temporary provision for rendering persons between the ages of twenty and twenty-one years liable to undergo training in the armed forces of the Crown; and for purposes connected with the matter aforesaid."

With profound gratitude to our Heavenly Father it was found that the Act made ample provision for Conscientious Objectors to appeal for exemption from its obligations. Tribunals were to be set up under the chairmanship of County Court judges, which were empowered to grant exemption either with, or without conditions. The first Christadelphian cases were before the Tribunals on 27th July, and all were granted the exemption applied for.

The general deterioration in the international situation in Europe, and particularly the conviction in the minds of responsible Statesmen that further German invasions of the territories of neighbouring small nations were impending, led to the re-introduction of conscription in Great Britain in September last, by which "all men between the ages of eighteen and forty-one became liable to be called up for service in the armed forces of the Crown."

Again it was noted with feelings of deep and genuine thankfulness that God's over-ruling care for His children was evident in the same provision for Conscientious Objectors as we have noted in reference to the Military Training Act. Brethren have already appeared before the appointed Tribunals and have obtained exemption from liabilities under the Act.

A remarkable feature of the present experience of conscription is the surprising readiness of the authorities to grant exemption to Christadelphians. Whereas in the cases of other "objectors" there has been much cross-examination of the appellants, leading very frequently to a refusal of the application, in the cases of the brethren it has, at the present, usually amounted to little more than a desire on the part of the Tribunal to be satisfied that the brother is a bona-fide Christadelphian. Undoubtedly the brotherhood's good record in the last war is having its effect in these days. Whilst recording our earnest thanksgiving to God on this account, we feel we must warn ourselves against the

danger of being unduly influenced by this readiness on the part of the Authorities to grant us the desired exemption. It is quite possible as the present conflict develops that the way may become harder. Opposition, at the moment almost non-existent, may easily make its voice heard, and consequently the Tribunals may be less favourable to our brethren than at present. Let us be prepared whether the way be smooth or rough; in favour or in disfavour; with sacrifice or without, to maintain the same unflinching courage and determination to faithfully uphold our standard of obedience to the commandments of Christ as was manifested by our brethren in the days of the last war, and has, so far, been characteristic of our brethren in the present conflict. God's good hand was with us in those dark days of more than twenty years ago, and it will still support us in these days if we are resolute in our determination to be faithful to His will. Let us be on our guard against allowing the easiness of the way at present to induce us to place too little valuation on the deliverance we are experiencing. Privileges obtained at little cost are oftentimes unappreciated.

One of the outstanding features of the past year is the terrible experience of Israel after the flesh. Jewish persecution in Germany, with its accompaniments of plunder, and inhuman cruelty oftentimes culminating in massacres, have been events with which we have become increasingly familiar. Terrible indeed is the responsibility of the leaders of Germany in this matter. Israel is truly experiencing at God's hand, the sore punishments pronounced upon them in such chapters as Deut. xxviii. and Lev. xxvi., but God will hold those nations who ill-treat His people responsible for their wicked acts. "I will bless them that bless thee, and curse him that curseth thee," "He that toucheth thee, toucheth the apple of mine eye", are Divine pronouncements that will soon be executed before the eyes of all the world. We feel sure, a terrible punishment awaits the leaders of Germany, and in a measure the people also, for their readiness to co-operate in this evil work of Jew-persecution and ill-treatment. "They that afflicted thee, shall come bending unto thee" may soon be literally fulfilled by the forced subservience of Hitler and his many satellites to the present despised, but then exalted nation of God's choice.

A refreshing exception to this general rule of ill-treatment is the way in which the Jew and his affairs have been treated by Britain, their latter-day protector. One of the most remarkable debates in the history of the British House of Commons took place on the 20th July last. The subject was Palestine, and in the course of the debate a strong attack was made upon the Government's Palestine policy. Foremost in the attack was Mr. A. C. Crossley, M.P., one of the bitterest opponents of the Zionist movement, who was always ready to spring to his feet in the House to antagonize Jewish aspirations, and to encourage Arab hostility thereto.

A few days after his anti-Jewish outburst in Parliament, an air crash occurred, resulting in the death of one person, and that was Mr. A. C. Crossley, M.P. "I will curse him that curseth thee." One wonders!

A magnificent reply was made to the speech of Mr. Crossley by Sir J. Haslam, who declared before the House his whole-hearted and sincere belief in the Bible and its unique prophecies concerning the Jews. In a speech which in many respects might have been a Christadelphian lecture, he quoted prophecies from the books of Deuteronomy, the Psalms, Amos, etc., to show Members of Parliament God's unfailing purpose with the Jew, involving their occupation of the land of Palestine.

Jewish ill-treatment is one of Germany's greatest crimes, and for which we feel sure a terrible punishment awaits her. We are grateful for the fact that the country in which we live is the Divinely-appointed protector of the Jew, but "let us not be high-minded, but fear." All the nations, including Britain, are yet to be humbled under the mighty hand of God.

On Sunday, 3rd September, war broke out between Germany on the one side, and France and Great Britain on the other side. The war resulted from Germany's invasion of Poland. Britain and France having undertaken to go to Poland's aid in such an event, declarations of war by these two powers were inevitable. From the brethren's point of view the most encouraging event in the conflict is the unanimous rallying of the Dominions to the aid of the Mother Country. "With all the young lions

thereof" is being literally and very amply fulfilled in this conflict. Russia's position is still obscure: in Poland she has appropriated to herself a large portion of the spoils without sharing to any great extent in the fighting. She will in all probability await events, and if, and when, Germany is sufficiently weakened by her war efforts to be unable to offer any considerable opposition, we anticipate that Russia, the great king of the North and head of the confederacy of the nations enumerated in Ezek. xxxviii., will over-run Germany and place herself in her Divinely-appointed position ready for the fast approaching battle of Armageddon. We must patiently wait for the development of events which cannot be long delayed.

What are the thoughts resulting from the foregoing facts?

Firstly, we think they should inspire confidence in God and His Word. The events of 1939 are exactly such as were declared ages ago to be characteristic of the Times of the End. We are unquestionably living in that time and the foretold circumstances and events are in existence. Nothing is wanting to complete the confirmation of God's word. In these days, prophecy is truly a light which shineth in an otherwise dark place, to which we do well to take heed. The obvious lesson is for us to devote the remainder of our days to an earnest and diligent study of the Scriptures, and so to make ourselves ready for the coming climax in the world's affairs. Only such as are thus ready will inherit "the world to come."

Secondly, we should be filled with a sense of thankfulness for our possession of the Truth of God. The world is in darkness and despair. We have, in God's mercy, the light of His Truth. We know what is the purpose to be achieved by these present troubles through which the world is passing, and we have also the hope of an abiding place in the glory which will assuredly follow the prevailing gloom. In dark and evil days, the possession of the Truth and the assurance of our hope are the greatest of all possessions.

Thirdly, we think the circumstances through which we are now passing should have the effect of uniting the brotherhood throughout the world in an earnest endeavour to prove ourselves worthy of our great hope and destiny. We are to-day the subjects of undoubted Divine protection and deliverance. We feel that this evidence of Divine favour will be continued to us only so long as we show ourselves worthy of it. The facts of all Bible history confirm this view. Our privileges are indeed great; our responsibilities are equally great. If Christ still remains away, we trust that the *Berean Christadelphian* for 1940 will prove itself a means under God's blessing, of rousing the brotherhood to a full sense of its responsibilities in these latter days, and of creating and maintaining in all of its readers, an earnest, prayerful and diligent endeavour to so walk in the Truth that all may ultimately find acceptance in the day of Christ's return.

W.J.W.

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## **Seven Times in Prophecy and History**

*(Continued from page 374)*

Having seen that there is a Seven Times period indicated in Scripture, and that at its expiration or during its terminating era Christ comes, naturally we want to know how to reckon the period in years, and from whence to reckon it, in plain historic terms and dates. Well, practically all will agree in adopting the "each day for a year principle", based upon the searching out of the Land of Promise by the spies over a period of forty *days*, which God took as a type of forty *years* wandering in the wilderness (see Num. xiv. 33, 34). The prophet Ezekiel also in his typical acts before the people was commanded to lay on his right side for forty *days*, prefiguring a period of forty *years*, "each day for a year" (Ezek. iv. 6). Many prophecies which centre around stated periods of "days" have been shown to work out on the above principle of a "day for a year," thus confirming the accuracy of such as a basis for calculation. Examples of this come to mind in the 70 weeks from Nehemiah's time to Christ's crucifixion, i.e., 490 days or years; and also we note the period of Papal domination, 1260 days or

years from A.D. 606-610 to 1866-70. Applied to the Seven Times we shall find very satisfactory results.

Let us bear in mind first of all that the "day for a year" principle is always based upon the Jewish calendar of 360 days in a year, hence when we find a Jewish Time mentioned it means simply a period of 360 days (or years) and so when we read prophetically of a Time, Times, and a dividing of Times, it can be put as follows: —

A Time	360 days or 360 years
Times (i.e., Time repeated)	720 days or 720 years
A dividing of Times (i.e. half a time)	<u>180</u> days or <u>180</u> years
Total ...	1260 days or 1260 years

Corroboration is offered in the mention in Scripture of the 1260 days; also of 42 months (i.e., 42x30 days, a month); thus 42 months being equivalent to 1260 days or a time, times, and half a time, or in other words 3½ times. This last mode of presenting times immediately calls attention to the fact that the above period of 1260 days (or years) being 3½ times is exactly a half of the larger span called seven Times. The Seven Times can readily be worked out thus: —

$$7 \times 360 \text{ (a time)} = 2520 \text{ days or years}$$

$$\text{or } 1260 \times 2 \text{ (3½ times} \times 2) = 2520 \text{ days or years}$$

Thus we arrive by very simple stages at the conclusion that our great period of Seven Times is simply 2520 YEARS.

When we come to apply these years to actual fulfilment we are again confronted with the fact that in the main men use, or have used, three types of calendar:

1. The Jewish Calendar of 360 days in a year.
2. The Mahometan or Eastern Calendar of 354 days in a year.
3. The Gentile Calendar or Solar Calendar of 365¼ days in a year.

We can use each kind of year in calculating the actual fulfilment of the basic 2520 years. Thus: —

2520 Lunar years	= 2445 actual years
2520 Calendar (Jewish) years	= 2484 actual years
2520 Solar years	= 2520 actual years

Once grasp these facts and we can then see how they work out in fulfilled prophecy.

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Having already stated that the Seven Times commences in the *era* of the decline and uprooting of God's Kingdom in the past, we must now bring to notice some outstanding events with their dates, in this period of decline and fall of God's Kingdom. Being such a well-known epoch to all Bible readers it will only be necessary to point out facts in outline. Briefly the accession of Nebuchadnezzar to the throne of Babylon in E.C. 606 is the beginning of the end of Judah. This date (and I take accredited dates of recent exploration as adopted now by all Assyriologists, thus supplanting Rollin's obsolete and faulty history) is really the commencement of an epoch making reign, which saw the splendour of Babylon rise to its zenith as the Head of Gold of the Image, "Thou art that head of gold." B.C. 604 saw this dream of Nebuchadnezzar's. The work of destroying God's Kingdom was effected in stages, for in B.C. 602, Jehoiachin after three years revolted against Babylon, and a siege of Jerusalem took place (2 Kings xxiv). In B.C. 587-7 Jehoiachin died and Jehoiachin succeeded to David's throne. Nebuchadnezzar marched against him and captured Jerusalem in that year, setting up Zedekiah on the throne (2 Kings xxiv. 11-17). Jehoiachin was the last

legitimate king of Judah; Zedekiah was his uncle and the puppet of Nebuchadnezzar. Gratton Guinness in his capacity as an historian says: "598 is probably the principle crisis in the whole captivity era," "marking the height of Nebuchadnezzar's power. It was also the birth of that monarch who was to be the destroyer of Babylon and deliverer of Israel—Cyrus the Persian."

Dr. E. A. Wallis-Budge says: "Jehoiachin's second revolt was punished by the capture of Jerusalem, and the removal of a large part of the inhabitants to Babylon B.C. 597" (*Guide to Babylonian and Assyrian Antiquities*, p. 11).

After 11 years Zedekiah also revolted, and Jerusalem was finally destroyed and God's Kingdom came definitely to an end (2 Kings xxiv. 18-20; xxv. 2-8; Ezek. xxi. 25-27). This final date in 587 B.C. may be said to close the captivity era which commenced in B.C. 606, the year when Nebuchadnezzar defeated Necho at the Battle of Carchemish, making Judah tributary to him (Dan i. 1; 2 Kings xxiv. 1). From B.C. 606 to B.C. 586 is a period of 20 years; a most important period in ancient history; a period marking the decline and fall of Judah as God's Kingdom on earth: marking also the rise of power and domination of Nebuchadnezzar as the embodiment of human power—of Gentiledom—the Head of the Image—the commencement of that which the Scriptures call the "Kingdoms of men." The Seven Times allotted to it means that we commence our calculations in the main from that period of 20 years. At the terminating era reached by these calculations we ought to find corresponding crises in world history of special import regarding God's purpose with Israel and the diminishing of Gentiledom, i.e., the "latter days" aspect of the feet and toes of the image. We ought to find events which have a bearing upon the "latter day" phase of Daniel's fourth Beast of Roman structure. Before, however, we treat of these interesting equivalents of modern times to ancient times, the latter day expirations of the Seven Times, we shall find it helpful to tabulate the era to which we are led, and in doing so we must again emphasize the fact that the period B.C. 606-586 marks a period of decline and fall of Judah and uprising of Gentiledom: the terminating era, marked by many crises should see an era of restoration of Jewry and decline of Gentiledom—aspects of history answering to the last phase of Daniel's fourth beast and the ten toes of the Image. Here is the tabulation: —

- B.C. 606 Seven Times solar ends in A.D. 1914-15.
- B.C. 606 Seven Times lunar ends in A.D. 1840
- B.C. 604 Seven Times solar end in A.D. 1917.
- B.C. 602 Seven Times lunar ends in A.D. 1844.
- B.C. 602 Seven Times solar ends in A.D. 1919.
- B.C. 598-7 Seven Times lunar ends in A.D. 1848-9.
- B.C. 598-7 Seven Times solar ends in A.D. 1923-4.
- B.C. 587-6 Seven Times lunar ends in A.D. 1860-1.
- B.C. 587-6 Seven Times calendar ends in A.D. 1898-9.
- B.C. 587-6 Seven Times solar ends in A.D. 1934-5.

Thus we arrive at an era extending from 1840 to 1934-5. In our next article we hope to point out a further striking feature of these times which emerges when we calculate only 3½ times from our commencing dates. By doing this we arrive at a point in history when two false systems were developing, the one in the West, the other in the East. This period is from the point of view of calculations a bi-section period, or a cutting into two the main period of Seven Times.

*(To be continued)*

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## **"We would see Jesus"**

No. 5—A BOND OF SYMPATHY  
*(Continued from page 95)*

Again our reverie is broken by "the sound of the bells," directing our gaze to the wonderful personality of the High Priest, and causing us to follow his movements. How dignified is his bearing;

how gracious his mien. Never still; walking hither and thither, the bells faithfully pealing forth their joyful sound, calling to mind the words of our hymn of praise: —

"But all who live shall bless Thy word,  
And sound Thy mighty power to save."

His presence seems to carry with it an atmosphere of calm—peace amid turmoil—quietness amongst the hurry and bustle of life. Something in him impresses the observer with confidence and trustfulness. One feels that he is an outstanding character, in which is blended twin companions—Justice and Mercy. One is instinctively drawn by the feeling that to him we may carry all our problems, reveal to him all our weaknesses and backslidings, ask him to share all our joys, seek him for all advice worth having, and trust him for all the strength we may need for the battle of life, conscious that a compassionate ear will attentively listen to all our confidences (Matt. xi. 28-30).

"The names of all the saints he bears  
Engraven on his heart;  
Nor shall the meanest saint complain  
That he hath lost his part."

His Justice will abate fear, for Mercy is so blended in that beautiful character that, while not shielding the guilty, the exposed sinner may find refuge under Compassion, if he acknowledges his sin, and strives to amend his ways (1 John i. 9). Thus to the heart that seeks to please God, the sympathetic and faithful High Priest inspires trustfulness and love, for does not the Apostle say: "We love him because he first loved us" (1 John iv. 19)?

\* \* \*

See! He stops! The bells are hushed; the priests are instructed or advised in connection with the many intricate problems that come under their notice. A word of encouragement here to a faithful "son", who with him help to remove the weight of that load of sin that would crash humanity; a word of warning there to any others who may not accompany sufficient seriousness and care with their duty; to another will be given a tender look of sympathy and a few words of comfort to sustain the "tired one"; then on he moves and again the bells ring out his approach. He is coming quite close to us now. We listen as he stops to "hear" a "difficult case" between two brethren—both of them sincere in their desire to follow the commandments of their God, and both of them thinking they have acted rightly. Gently, lovingly, firmly, he reveals where one has made a wrong move, then points out where the other has widened the breach, until an almost impassable gulf has been created.

Ah! those weaknesses of human nature—sometimes trivial, sometimes large. How they reveal the need for a "faithful High Priest" who lovingly dissects the whole case, and directs both the disputants into the "right way," sending them home with joy in their hearts and peace in their minds—that is, if their hearts and minds are tuned aright in the precepts of the God whom they profess to love, for they will obey His directions, and His blessing will rest upon them.

And as we watch this incident we recall how similar things happen in our days. Brethren and sisters at variance—sometimes—and the cause is sometimes trivial, and sometimes the cause is grave, and in fewer cases they are very grave. The case develops on much the same lines as we have related. Under our conditions the earnest heart often wishes it could lay the case before Him personally and plead its cause. But halt and consider! Have you carefully examined every avenue and weighed every detail—in fact, are you sure you know all the details? or, not knowing all the details, is the evidence you possess so far beyond dispute and your own approach to the matter so free from error, that you are sure the High Priest will justify the actions of either or both the disputants? Quiet thyself for a moment, and listen to the Apostle's voice that falls upon thy ears: "There is none righteous, no, NOT ONE" (Rom. iii. 10), and let each disputant enter his bed-chamber, and in the true spirit of meekness lay the matter before Him who ever liveth to make intercession for us with groanings that cannot be uttered. And then again in humbleness of mind approach "His law," and, listening to it in much the

same way as a studious child will listen to his teacher, we shall hear the gentle voice of our High Priest calling, "Follow me." Yes; in our struggles to catch his "spirit" we shall see Jesus, and though the call for sacrifice may be great, the true responsive heart will cry: —

"Thy way, not mine, O Lord,  
However dark it be;  
Lead me by Thine own hand,  
Choose out the path for me.

"The kingdom which I seek  
Is Thine; so let the way  
That leads to it be Thine;  
Else I must surely stray.

"Take Thou my cup and it  
With joy or sorrow fill,  
As best to Thee may seem;  
Choose Thou my good and ill.

"Not mine, not mine the choice,  
In things or great or small;  
Be Thou my Guide, my Strength,  
My Wisdom, and MY ALL!"

Providing this is the spirit of both the disputants, it is absolutely safe to say there is no case too large or too difficult to withstand the thawing, melting, and banishing effect of the life-giving rays of the power of the Truth of our God in solving our problems through expressing our love to Him in obedience to His commandments. But the beautiful spirit expressed in the verse that follows must permeate the mind of each if such a standard is to be realized: —

"Nearer to Thee would we venture,  
Of Thy Truth more largely take;  
Upon life diviner enter,  
Into day more glorious break—  
Life Eternal!  
Which Thy word by Jesus spake."  
*(To be continued)*

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### **"GO UP, THOU BALDHEAD" (2 Kings ii. 23)**

A superficial criticism may take objection to the scripture record that little children who said these words were torn by bears at the command of Elisha. A careful reading, however, shows that it was not a case of unmeaning words punished by an angry prophet. The words rendered, "little children" are shown in the R.V. margin as, "young lads" and the same phrase is used in reference to Isaac when 28 years old and to Joseph when aged 30. It was not, then, innocent infants, but youths of responsible age who taunted Elisha. Their words were contemptuous, slightly referring to him in comparison with Elijah. The youths were from Bethel, the city which had become one of the two places in Israel, set apart for the worship of the calves by Jeroboam. If the youths of the city had such disregard for God's prophet, what was the mind of the elders? Thus was seen the effect of the evil brought by the rulers of the nation, particularly by Ahab and Jezebel. The punishment was well deserved and it was no capricious act of anger on the part of Elisha, but a curse pronounced "by the word of the Lord."

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Noble men see more nobleness in others than mean men, because their own nobleness evokes what of nobleness there may be in others. Try to be what you admire in others, and otherwise sterile paths will begin to bloom.

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## **The Beauty of the Mosaic Law**

The Mosaic Law was a wonderful piece of work and full of beauty and strength. Often, however, its beautiful character is forgotten or overshadowed by a misunderstanding of a few New Testament passages, notably Romans iii. 20: "By the deeds of the law shall no flesh be justified"; Rom. v. 20: "The law entered that the offence might abound"; Gal. iii. 10: "As many as are of the works of the law are under the curse"; 1 Cor. xv. 56: "The strength of sin is the law."

Rightly understood these passages lead the thoughts away from mere works without anything else involved except the fear of punishment, to a contemplation of works as actuated by faith and the law as the exhibition of the righteousness of God tempered by His mercy. As Moses declared: "The Lord commanded us to do all these statutes for *our good* always" (Deut. vi. 24); "See I have set before thee life and *good*" (Deut. xxx. 15; Jer. xxi. 8). "My covenant was of life and peace and I gave them for the fear wherewith he feared me. The law of truth was in his mouth. The priest is the messenger of the Lord of hosts. His lips should keep knowledge and the people should seek the law at his mouth" (Mal. ii).

Now the law was very rarely, if ever, fully executed. God gave it to men with intelligent minds and left it to them to perform it. Blessings waited upon performance. These were lost if the law was neglected.

It therefore needed men of faithful mind and upright character to carry out its provisions. Paul deals with the matter thus: "The word preached did not profit them in whom it was not mixed with faith" (Heb. iv. 2). God declared: "Ye shall know my breach of promise" (Num. xiv. 34).

We find then that the ceremonial statutes were in every case the reflectors of the blessings covenanted in Christ Jesus. The healing of the breach between God and man was shown in the structure and coverings of the tabernacle "made according to the Law": in the garments of the High Priest: in the services and sacrifices pertaining thereto: in the washings and purifications: and above all in the Lamb without spot and blemish that occupied first place on the great Day of Atonement.

Other minor aspects of its beauty are that while for those of hard heart certain possibilities of redress were provided, nevertheless the merciful and forgiving man need not at all avail himself of them and was commended for his forbearance.

Recognizing that fact Jesus pointing out to his disciples that they were not to be a mixed people but a separate people displaying the high virtues pertaining to godliness, called them to abandon vengeance and redress and to display their opposites.

Another is the relation of priest and prophet. The prophet, or judge, did not usurp the functions of the priest nor even could a king in later times, but they could be and were mutually helpful. God employed the prophets to publish his own revelations and he required His priests to support them. If the priests were corrupt it was the prophet's duty to call them back. There was no council of judges to make laws or to alter them. The province of a judge was to faithfully administer an unalterable law. Those who sought to alter and to gloss over came under the stricture of our Lord—"Ye have made of none effect the law of God by your traditions" (Mark vii. 13, etc.).

Again the mercy of the law is displayed in the land and jubilee provisions whereby the possibility of one man enriching himself because of the misfortunes of his fellows was prevented. Misfortune had its limit fixed, and a family and its land was inalienable. As to the justice and real

benevolence of these laws and others, such as that governing interest charges, the Pentateuch gives evidence which when the world times are considered in which it was made, is copious, rich and beautiful, and a great contrast to man's way.

How lovely the conception of the law's use as a whole is that which is exhibited in the shepherd's staff of Moses. This, and not a gold sceptre, was his symbol of authority. "As a shepherd his flock," and not as a tyrant enriching himself in power and wealth was the role of Moses. This also typified the "great Shepherd of the sheep" "like unto Moses."

People subject to this law who responded gladly and with faith to its provisions: who delighted to go to the House of God, became by its influence, holy, humble, intelligent, industrious and peaceable. In fact, the holiness of the people was its main concern. As Jesus properly said, it embodied love of God and love of fellowman. Sacrifice taught real humility if its true virtue was recognized.

There is no contradiction between the law of Moses and the law of Jesus Christ. The one indicated the way of faith while it provided a working basis for a mixed community. The second took its object and fulfilled it, and having no more to do with a confused and differing people, gave itself in its fulness and beauty to a separated and united people with one Hope, one Faith and one Ideal. To this family those have come who "seek first" the glory of God and His Kingdom. To them unrul'd desire is unthinkable. They subject their will to the will of God. Following their Master they say, "Not my will but thine be done." But they render not formal "lip" service which is ugly and unprofitable, but serve the Lord "with the heart and with the understanding (Job xxxviii. 36; Prov. xv. 14),

The ten basic commandments convey to such that God is One, that He is a spirit and must be worshipped in spirit and in truth, that He is to be adored and that He must be first. Then they determine that a neighbour is not to be injured in his person or in his family or in his property or in his reputation, and that ungoverned or uncontrolled desire is the constant violation of all the prohibitions. These are immutable things and they show the beauty and harmony of the law that God gave.

G.H.D.

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### **For Remembrance**

There is nothing easier than to turn men to foolishness, but to turn them to the obedience of the Truth, this is labour and work indeed, as everyone will find who experiments therein.

DR. J.T.

Faith, in our age, is the belief of the written testimony of God. How can men have faith who esteem this written testimony a dead letter: or who substitute for its teachings the feelings and impressions of the natural mind?

R.R.

It is comparatively easy to receive the doctrine of Christ concerning the Kingdom of God and the glories of the age to come. Where these truths find an entrance into our hearts, they make a strong appeal to our natural desires. But when we are told "Love your enemies," "Bless them that curse you"; "Resist not evil", the mind of the flesh instinctively turns away, and we are ready to listen to the suggestions that we ought not to lay too much emphasis on these matters. But be sure that these are God-appointed essentials to salvation.

W.J.W.

Nowhere in the Bible is any condemnation meted out to those who strive continually for purity and faithfulness, but rather commendation.

G.H.D.

There may be days of fiery trial before us all. It is through "much tribulation" that we must enter the Kingdom. Remembering the deliverance by our heavenly Father in the war of 1914-18, we can confidently face whatever comes, even the sacrifice of all we count dear in this life.

F.G.J.

The Truth prevents us from taking any part in the political movements of the times, and shuts us up to the position of "strangers and pilgrims," whose energy is all required for the work of preparing for the great administration of authority that is to come on earth in God's appointed time.

R.R.

The charge that we place the writings of Dr. Thomas and bro. Roberts on a level with the Scriptures is not true. We accept and revere them because we perceive that they are founded on the Scriptures, and faithfully reflect their teachings. Were it otherwise we should summarily reject them.

J.M.E.

It was by the perversion of the Truth in apparently little things in the first century, that the foundation was laid for the great Upas tree of error which has shrouded the world in darkness. May those anxious about their salvation be warned and give earnest heed to the lesson conveyed by the history of first century declension.

W. SMALLWOOD.

Error is more dangerous and difficult to deal with than ignorance, because the Scriptures are quoted to uphold it, and there never was an error so egregious and odious, but that some credulous foolish one would approve it, and attempt to support it with a Bible quotation.

B.J.D.

What an endless source of joy it will be to see and talk to the heroes of faith, that great cloud of witnesses, whose lives are recorded in Bible history. What questions to ask! What experiences to exchange! Here will be the elite of mankind, the excellent of the earth. Let us keep those great days ever before us. It is not a cunningly devised fable. It rests on hard facts, being based on God's immutable promises.

J.M.E.

A man may be pious and not enlightened in the Truth; and a man may be enlightened in the Truth and not pious. He must be both before he can be said to worship God in spirit and in truth.

C.F.C.

The teaching everywhere in the New Testament is that those who realize the commandments of Christ, and understand their object in the obedience of faith, must be separate from the world. Not separate in the sense of seclusion, isolation and abstraction, but separate in the sense of abstinences from all its aims and principles, and from all its movements and enterprises in which those principles find expression.

W.S.

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### **"Awake Thou That Sleepest"**

"Now set your heart and your soul to seek the Lord your God. Arise, therefore." You may remember these words, that is if the weakness of human nature, or some other cause, has not hindered the observant reading of the usual daily portions. But in case you cannot locate them easily, they were spoken to some already in covenant relationship with the Deity, and who were, moreover, leaders or rulers of the people.

If thought over for a minute, they will doubtless bring to mind certain words of the New Testament as to the Majestic love and tenderness of the Father exhibited in an equally loving Son who gave His life to redeem us from death.

Maybe we have at some time either ran or watched other boys in a race—School sports possibly—and will remember the amount of spontaneous encouragement tendered the leaders in a running event, but very little for those away in the tail who have battled and stumbled and yet still hold on gamely with no real hope of winning. Can we from such a momentary glimpse into the ways of human nature realize how much higher are the ways of the Deity?

There are some among us who are looked up to as stalwarts or strong brethren—doubtless they are—and sisters too. Others again know themselves to be weak, frail, fearful, timid, even vacillating, who ponder and wonder as to the possibility or probability of inheriting the Kingdom being true for them. Very many causes contribute to such an attitude. Every heart knows its own sorrow and the pitfalls and the weaknesses—the sin—which so easily besets and dashes hopes away. There are doubtless some who never really loved the Master well, and others who have lost the love they once had.

Should any such read these words—brother or sister—to you they are written to gently awaken you to the fact that at the moment the Master still tarries—He has not yet risen up—the door is not yet closed. You will remember the words of the Apostle to the Gentiles "Awake thou that sleepest . . . walk circumspectly . . . redeeming the time." These words are true, and written for your learning that you may have hope. If you would remember your first love, if you would again enjoy that thrill of realizing in even so slight a degree the position of being in Communion with the Father and His Son, read carefully and prayerfully the 33rd chapter of Ezekiel and verses 6 to 17 of Ephesians chapter v. and verses 10 to 18 of chapter vi. Having read the encouraging words ponder, then act. The Lord is very pitiful, and of tender mercy (James v. 11). And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

D.

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### **The First Book of Chronicles**

The Hebrew word translated priest is one from which is derived the English surname; Cohen. The latter is indeed the Hebrew word anglicised. This word means attendant on a king. Yahweh the king of Israel had appointed Aaron and his sons as His attendants or ministers. In view of this fact how interesting becomes that apparently uninteresting book we are reading (1 Chronicles). Compare for instance Rev. v. 10 with 1 Chron. xxiv. 4-5 and xxiii. 8-31. The reader doubtless knows that the saints who reign with Christ are represented by four and twenty elders because that is just the number of chief priests, and chief singers in Solomon's temple, and these priests were kings in the sense that they were the ministers of state to Jehovah the King of Israel.

This book tells us much concerning the Kingdom of God as it formerly existed which we might not otherwise have known. From chap. iv. ver. 40, we find that the war of Hezekiah against the Philistines (2 Kings xviii. 8) was carried on chiefly by the tribe of Simeon. In chap. v. verses 18-22 we find an account of a war carried on by the tribe of Reuben, Gad and the half of Manasseh against the Ishmaelites in which God in answer to prayer gave the victory to the Israelites engaged.

In verse 9 we find that the tribe of Reuben appears to have occupied the Syrian desert as far as to the River Euphrates.

In the closing chapters we have a brisk but vivid description of the Kingdom of God as it existed in the hands of David. The priests are divided into twenty-four courses (xxiv. 4-6), the singers were of the tribe of Levi, they also consisted of twenty-four courses (xxv. 8-31) The officers and judges appointed through Moses (Deut. xvi. 18) were as we might expect from a consideration of Mal.

ii. 4-7 also of this tribe (xxvi. 29). These officials are probably those styled by the modern policeman and magistrates; see Luke xii. 58.

The book concludes with an account of the precious metals collected by David for the building of the temple by Solomon; with an eloquent speech by David to the people of Israel in general, and to Solomon in particular; and, concludes with a graphic summary of David's reign and character.

Incidentally this speech of David gives the lie altogether to our religious friends who say that the promises to the fathers were fulfilled when the children of Israel entered on the possessions of Canaan under Joshua; see chap. xxix. 15.

There are many more interesting matters in the book. These will, however, be sufficient to show that we shall make a mistake if we fail to read the book of Chronicles in the course of our daily readings.

J. H. DYER.

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### **The Present Time in Prophecy (3)**

At the time of writing no definite action has been taken on either side on the Western war-front. The expected rigours of war have not yet come and if such times of comparative "peace" continue, do not let us be deceived or put off our guard. It is but a matter of time before the nations are involved in war of an unparalleled character. This has been the expectation of brethren for many years. The mills of God grind slowly but they grind exceeding small. We may not be able to discern the meaning of all that happens but we are confident that all is controlled by Him who has "all power in heaven and in earth," for the accomplishing of the appointed purpose.

For Britain to make a pact with Turkey may seem contrary to the course of prophecy but it is certainly not so. It has contributed considerably to the strengthening of Britain's position in the Eastern end of the Mediterranean. It is a peculiar revival of the old policy of supporting the nation once known as the "sick man of Europe." Throughout the nineteenth century Britain was concerned with Turkey's welfare because of the Russian menace.

During the last war, however, England herself contributed to the "drying up" process by thrusting the Turks from Palestine. Russia had then ceased to be so formidable but twenty years have now gone by and once more the Imperialist threat of a Southward advance gives England cause for apprehension.

The revival of Turkey since 1918 may have given cause to wonder how it fitted in with the prophecy of Rev. xvi. The answer is that the revival of the "sick man" has given no lasting health. There has been no reversal of the drying up process. At the end of the last war, Turkey was left with Asia Minor (embracing the lands where the literal River Euphrates rises: it was from these parts that the original Ottoman Turks came) and a small amount of territory in Europe. The capital was changed from Constantinople to Angora, a town in the heart of Asia Minor and it seemed as if the former city was left to anyone who could take it. But the time was not ripe for it to change hands.

The extraordinary revival of nationalism (or was it the implanting of it?) in Turkey was the work of Musrapha Kemal, the leader of the armies that resisted the British forces in Gallipoli: but while he strengthened the nation, it was in no way enlarged.

Not long ago Mustapha Kemal died and no such strong man now controls Turkey's affairs. Kemal was always friendly with Russia but now it is evident that Russia seeks closer and more practical ties of friendship. It is, of course, the friendship symbolized by the hug of a bear.

Turkey has made the pact with Britain but a definite proviso has been included that Turkey would take no hostile action against Russia. To summarise: Britain benefits generally from the pact in that her position in the Near East is made stronger and her prestige is increased. At the same time Russia can be observed as coming nearer to the object of her desire. These two points may seem small but they are entirely in harmony with prophecy and so we can discern the stage being set for the dramatic events that will soon be brought about in the purpose long since decreed by God. S.J.

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## **“Consider Him”**

### THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST XXI. —BROTHER

Since the last contribution to this series was written, Europe has once again been plunged into war. This must of necessity mean that in this country (and also in the lands of the majority of our overseas readers) the name Christadelphian will come once more under special notice as denoting a body of people who refuse to bear arms or become officially allied with the powers that be.

Probably before these lines appear in print, several of our younger brethren will have been called upon publicly to testify to the faith that is in them. We turn back the pages of history and recall that it was in a time of war that the name Christadelphian originated in order to distinguish believers from the herd of professing Christians.

Our beloved brother John Thomas, who in the providence of God was responsible for introducing this distinguishing title to the world of darkness, described the true holders of it as "children of a King; children given to Jesus for his brethren; and therefore collectively 'the brother of the King,' or Christadelphians." (*Eureka* II. p. 29).

Again, alluding to Paul's words in 1 Cor. iii. 16-23, the same writer says: "This is all said to the saints and faithful in Christ Jesus: and it shows what an important and honorable people they are considered to be by the Deity who are Christians of the ancient and original stamp—Christadelphians." (*Eureka* II. p. 231).

But it is not ourselves we are here called upon to consider but Him who "is not ashamed to call them brethren."

What a wonderful experience for us to be permitted to call Jesus our brother.

Brothers are children of the same parents and members of the same family. All who receive and obey the gospel call are children, born of God. His own dear Son is their Elder Brother, the "first born among many brethren." This relationship He acknowledged when, prior to his leaving them for the 'far country,' He said: "Go to *my brethren*, and say unto them, I ascend to my Father and your Father."

We often speak of that "same nature as ourselves" when pondering upon Him. How beautifully it is expressed by the Apostle: "Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same."

Born in humble surroundings, toiling in early days in obscurity, he earned, by the sweat of his brow, the daily bread. The pangs of hunger make Him a brother to those who suffer privation or to those whose labour of hand or head is exhausting.

The pangs of death forged a bond of sympathy with those who suffer physical pain.

Human emotions found their outlet in His "Compassion" on the multitudes and His care for the sick and sad. Tears flowed with others' griefs. For children He had a kindly word. Seeking in His darkest hours, human sympathy, its absence caused pain.

Although by the nature of His mission, He was precluded from having a life partner (his true Bride and sharer of his immortality is yet making herself ready) who shall assert that the Son of Man—our brother—was devoid of human love?

A writer has, aptly we think, summed up the character of our Elder Brother thus: "With the bravery of the bravest He united the tenderness which some falsely contrast with manliness, but which is an essential element of it."

As Brother, He shared the discipline of trial which was necessary in order to reach perfection. With completeness never before manifested, Jesus accomplished the will of His Father. This is the cord with which the bonds of brotherhood are tied for "Whosoever doeth the will of my Father, the same is my brother."

At his tribunal presently, a verdict of satisfaction will be pronounced to some in the words: "For as much as ye did it to one of the least of these, *my brethren*, ye did it unto me."

Sometimes earthly brothers, separated by circumstances, despise each other. But Christ knows and understands all about us because he shared the poverty and pain of the race. He is "touched with a feeling of our infirmities" and in spite of failures, is not ashamed of us if we ask through him pardon at His Father's hands.

Christadelphians can then rejoice in a brotherhood nobler than any mundane organization. In all distress and anxiety, we have a "brother in adversity," a "friend who sticketh closer than a brother."

In bereavement we are sure of the sympathy of the brother of Bethany.

It is on record that he will not be satisfied till His brothers and sisters shall sit down with him at his Father's table in that house in which are many abiding places

That will be a fraternal gathering at which none of his true disciples will be missing for they will hear the grand invitation addressed to them: "Come, ye blessed children of my Father, enter into the kingdom prepared for you from the foundation of the aions." M.J.

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## Signs of the Times

### ECCLESIASTICAL

*"Brought before rulers for my sake" (Luke xxi. 12)*

#### BRETHREN BEFORE THE TRIBUNALS

The London Tribunal has been sitting at two different centres during the past month and a number of our young brethren whose ages were 20-21 years have been summoned to attend thereat. Their experience has been greatly different from that of the brethren in 1916-1918. Then bro. F. G. Jannaway put up a magnificent fight for the Truth. A representative of the Army known as the "Military representative" was then always present to challenge boldly the case put forward for exemption. To-day there is no "Military representative." A County Court Judge, Mr. J. Hargreave is in the chair, a man of eminent judicial mind. He has four fellow members, one a barrister, and the others, particularly Sir James Baillie, of high intellectual calibre.

As a result, a fair, almost sympathetic, hearing is given to every genuine applicant. The majority of the young men who apply for exemption from military service appear to have been influenced by the Peace Pledge Union. Many cases take up as much as half an hour to hear, so carefully are they examined by the Tribunal.

The Clerk to the Tribunal plays his part, too—Mr. Lawler—an official of the Ministry of Labour appointed for the purpose.

But as the case for the Truth has been carefully and privately examined by the Judge and his colleagues, we are so far having the unique experience of seeing the brethren's cases being disposed of in less than six minutes on the average. Either their present work is approved or they are given instructions to take up agricultural labour, afforestation, or to become engaged in a merchant ship, according to their own choice out of these three. The quickest case was bro. J. A. Doust's of Clapham: all over in three minutes. Brethren who sit among the audience in the gallery are interested in the remarks made *sotto-voce* by people who do not belong to us. "Who are these Christadelphians?" "Why do they alone get exemption almost without question?"

The only publicity for us is to hear the Judge read out the case for exemption as written on his form by the young brother himself, and in one case—bro. Miles—not even this was done.

Another gratifying thing to see was that each young brother had his Bible in his hand "ready to give a reason for the Hope that is within him."

There has been so far therefore nothing spectacular or dramatic about the brethren's appearances like the events of the last War. But the results build up in us a profound thankfulness for such a wonderful deliverance and also greatly increase our faith. Ours is the only completely logical and irrefutable case.

CHRISTENDOM  
ASTRAY

The members of the London Tribunal and the representative of the Ministry of Labour have each accepted a copy of "*Christendom Astray from, the Bible.*" They expressed a wish to know the *foundation doctrines* of our Faith. "*Christendom Astray*" seemed to be the best medium and the Tribunal have given us their warmest thanks for the gift. The cost of these appropriately is defrayed from the fund left by our deceased brother F. G. Jannaway who in the Providence of God laid the foundations for the present position, in 1916 and onwards.

One case of a Christadelphian, not in our fellowship, met with disaster. Before Judge Richardson at Newcastle-on-Tyne a brother of a few months standing who was a former member of the Auxiliary Air Force was refused exemption. An appeal has been entered.

"*A form of godliness*" (2 Tim. iii. 5)

A PAPAL  
ENCYCLICAL  
AND  
GERMANY

The Pope issued an encyclical letter on Oct. 27th. It strongly condemns Nazi practices. Now in Germany proper, excluding the countries acquired since 1938, there are 35 million Catholics. "It is known in advance," says the *London Observer*, "that no copies will be allowed to cross the frontier into Germany." But the present Pope once before showed great resource. When he was Papal Nuncio at Munich in 1917 he succeeded in interviewing against great odds firstly Chancellor Bethman Hollweg and then the Kaiser on the subject of Germany's conduct in the Great War. The following account from the *Observer* regarding his exploits will be read with interest—

"Cardinal Pacelli, as he then was, during his office as Secretary of State at the Vatican, was confronted with Herr Hitler's confiscation of all encyclicals and Catholic literature at the frontier. He chartered an aeroplane and succeeded in delivering to the Bishop in Berlin an encyclical in which the Pope said to the German people: 'We shall not fail to champion your rights before the leaders of your people.' That was read out by the Bishop from the pulpit of Berlin Cathedral at a time when Herr Hitler had forbidden the entry of all Catholic literature into the country.

"On another occasion he outwitted Signor Mussolini in a similar challenge. The Duce had ordered Catholic action in Italy to be suppressed and had full control over all messages leaving Italy. What Cardinal Pacelli did was to send an encyclical by aeroplane over the Alps to Paris, whence it was reported to the world, including Italy."

It may be assumed that the Pope will again test his own will against that of the German leaders and thus contribute to the impending disintegration of the Central European bloc!

#### POLITICAL

"*The one-tenth*" (Isa. vi. 13)

INCREASING  
JEWISH  
POPULATION IN  
PALESTINE

The figures given in the *Berean* for November show a Jewish world population figure of nearly 17 millions the highest since the destruction of Jerusalem. Isaiah vi. becomes therefore of great importance as a present day sign. Says the prophet:—"Until the cities be wasted without inhabitant and the land be utterly desolate" (a condition true till 1916-1918). "Yet in it shall be a tenth part that shall return and be eaten up of the land."

This means a Jewish population on the eve of Christ's return of 1,700,000 of approximately three times the result achieved since 1920 to this date. This it would appear impossible to bring about on any basis of land purchase or agricultural development within the remaining 17 years until the final issue is to be settled between God and Russia—1957. But it could be easily achieved on an industrial basis. To-day Palestine is in course of being made one of the great workshops of the world and an industrial population takes up a comparatively small space. This is easily realized when one remembers that London has one fourth of the population of England in its midst and only covers a radius of some 25 miles.

"Wars and rumours of wars" (Luke xxi.)

THE WAR  
WITH  
HITLER

The War prosecuted by Britain and France against Germany under Hitler is being pursued in three different ways. 1. By blockade:—the British Navy now stronger than ever before:—the "Merchants of Tarshish"—dominate the seas. At its head is the strongest British statesman, Mr. Winston Churchill, in whom the most complete confidence is reposed. The submarine menace is being checked and gradually overcome. Many most interesting things might be told of the great work now being done by the Navy, but the Censor and the Admiralty only publish what seems wise in the circumstances keeping in mind the conveying of information to Germany.

2. By propaganda: Instead of bombs, the Royal Air Force has dropped leaflets, many millions of them, on German towns, telling the people there of the real position of affairs. Furthermore by the publication of three books by the British Government, a blue book and two white ones the world has been able to see the truth about the negotiations between Britain and Hitler 1938-1939 and also to visualise Sir Neville Henderson, British ambassador to Berlin in his personal contacts with Hitler and Ribbentrop and Goering. Furthermore the third of these books gave full and convincing evidence of

what has been going on in the concentration camps in the Reichland and brings home to the whole world the real character of the Nazi organization.

3. The War is being prosecuted on the French frontier by a gradual strengthening of the Allied defences—a development of the Air Forces—constant reconnaissance—and a deliberate calculated and continuous "teasing" of the German army and its defences. No attempts are made to bomb German towns at the moment but every German move has been anticipated and frustrated. Over 40 attempts, to the date of writing, have been made by the German Air Force to fly over British territory and drop bombs. Every one has been frustrated by the alertness, resourcefulness and superior calibre of the British Air Forces. The most conspicuous of these was the attempted raid on the Forth Bridge and the Firth naval base. To sum up, Germany is being slowly and remorselessly strangled. Her pseudo allies have left her to it. Italy and Spain remain aloof. General Goering is at the moment on the way to Rome to see what can be done. Russia will sell what Germany can pay for but offers no military support. South-Eastern Europe confers together but has no word or help in any way for Hitler. The end is certain, be it long or short, and while the Fuehrer may precipitate some startling actions yet he is bound at last to fall and rise no more.

*"Shall enter into the countries"* (Dan. xi. 42)

TURKEY AND BRITAIN Turkey made no pact with Russia, as we forshadowed last month. She has instead completed one with Britain and France for a term of 15 years. Now Daniel describes the last conflict between human powers north and south of Palestine as being precipitated by Britain. "The King of the South shall push at him." We are in the last 17 years before the intervention of Jesus. Hence this pact is of tremendous importance. It bars Russia from Asia Minor and in view of the strong approval of this pact by Roumania and Bulgaria it seems to make quite certain that these countries will remain until the Northern host "enters" and "passes over." If Russia entered now on South Eastern European or Turkish territory Britain would be in honour bound to "push" at once,

So it may work out.

*"Gog of Magog"* (Ezek. xxxviii.)

RUSSIA We are bound to return to Russia now in these notes. Having coerced Latvia, Estonia, and Lithuania, Stalin and Molotov are now doing everything possible short of invasion and there are threats of that, to get Finland to cede certain important strategic and naval bases to her great neighbour. If Finland cedes as is demanded—Utoe island, Petsamo, the Aaland isles Hango and points in the Gulf of Finland, she really gives up her own independence and becomes Russia's vassal. But Russia then becomes supreme mistress of the Baltic Sea, and will be able to develop her projected great Navy. Mr. J. L. Garvin, doyen of British newspaper Editors, writes thus in the *Observer*: —

"Does Stalin conceive that the real arbiter of the world will be the autocrat of the Kremlin? He and his Council dream of using this struggle to become the mightiest of the Powers. So the Tsars often thought. Some iron law limits human ambitions. Strange as the consequences of this war may be in many ways, there will be no world ruler."

*"The nations shall move out of their holes like worms of the earth"* (Micah vii. 17)

SAND BAGS AND REFUGES We are getting quite accustomed to seeing our buildings sand-bagged and notices every few yards directing us to the nearest air raid refuge. So Micah's words become literally true. Up to date

India has supplied over 500,000,000 sand bags to Britain and on Nov. 1st a single order of that amount was placed by the British Government with the Indian Jute Mills Association.

Everybody in Britain has a gas mask and is supposed to carry it. Some brethren obey the order as on a par with locking one's door at night. Others leave their masks at home feeling that they have faith that if gas is disseminated by German bombers there will be for them a way of escape other than a mask. But our deliverance from all these troubles is certain in the near future.

*"There be many voices in the world and none is without signification"* (1 Cor. xiv. 10)

WIRELESS NEWS  
Wireless news broadcasting is playing a tremendous part in these days of war and tumult. Germany, Britain and France daily broadcast in the languages of other countries as well as their own, sending out news and views. Any good radio set brings into the house news of this kind from all over the world. President Roosevelt's impressive voice is one of the best known in the world. Hitler's raucous bellowings are almost as familiar.

Secret stations flourish in Central Europe. The Austrian freedom station announced this month its intention to "tell the truth to the world." Said the speaker, "We want to get out of the Reich." He told how Dr. Schuschnigg is still a prisoner systematically tortured by the S.S. and of many other horrible deeds perpetrated in the name of German Kultur. General Smuts now Prime Minister of South Africa adopted radio as his means of stating his policy to all the nations. All of these voices "have their signification."

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

U.S.A. REPEALS EMBARGO ACT  
By final votes taken this month the Administration of the U.S.A., under the clear guidance of the President, Mr. Roosevelt, than whom there is no greater world figure to-day, has repealed the statutes that stood in the way of the supply to Britain and France of armaments and other war necessities. Immense orders were ready to be placed or had been placed in anticipation and the Atlantic is full of convoyed ships bringing huge supplies to the War bases. So while "cash and carry" means that any belligerent can buy and take away arms from America, in practice this means that the powers that command the seas alone can benefit. Germany cannot take a single gun. France hails the President's victory as the second great victory of this war, the first being the pact with Turkey.

*"Wars"* (Luke xxi.)

JAPAN AND CHINA  
The War between China and Japan still goes on. A book just published entitled *"The case against Japan"* by Mr. C. R. Shepherd (Jarrolds 7/6) sets out very fairly the issues of this affair. Mr. Shepherd traces the development of Japanese policy and militarism over 60 years. He makes it quite clear that it is the old story of seeking dominance and the increasing of the appetite by what it feeds upon. No wonder the Psalmist says all his prayers are summed up in Psalm lxxii. 20 when that great piece of Divine poetry portrays the day when "He shall break in pieces the oppressor." We all share David's prayers and his hopes. "Give the King thy judgments, O God."

G.H.D.

## **JEWISH RELIEF FUND**

We have sent a cheque for £40 13s. 4d. for the relief of distressed Jews to the Federation of Polish Jews in Great Britain, which clears this account to Nov. 7th. The following letters will be read with interest: —

*Federation of Polish Jews in Great Britain,  
24 Aldgate, London, E.C. 3  
October 3rd, 1939.*

Dear Mr. Ford, —I have to acknowledge receipt of your letter dated 1st inst., for which accept our many thanks. Although we are not able to send money to Poland, there is more to do now than there was previously, by reason of the large numbers of Polish Refugees that are now stranded here, these people having either lived in Germany or in Poland. They entered the country prior to emigrating to other countries, but for the moment this is not possible.

You quite rightly state that you would like to know how we propose to utilize any money that you may be good enough to send to us. I can assure you that your remittances will without any deductions go towards giving as many of these people as we can, sufficient money to purchase food with, and in some cases to also assist them to pay their rent. I have never previously informed you of the fact that when it was possible to bring Refugees into this country this organization gave the necessary guarantee for a large number of Polish-born people to enter; this was in order to escape from Nazi persecution. In quite a number of these cases their families in U.S.A. are sending them money to live upon, but in at least 128 cases we are responsible for their maintenance so long as they remain here. Also a large number of German and Polish Jewesses who are domestic servants, but their employers, owing to the war evacuation of cities, etc., have closed their houses, and these girls are our responsibility. Until we can find them other positions they have to be maintained and clothed.

I fully realize that you feel the responsibility in handing over the amount collected, but you can rest assured that whatever you send along to us will be thankfully received and faithfully applied. Your readers will probably be interested in two or three concrete cases.

Case No. 1: Mr. and Mrs. Sheer, an old couple; man aged 70 and his wife almost blind aged 72. These people arrived in this country from Poland three days before war broke out; they have lost everything they had; we have fixed them up with some old bedding and a second-hand bedstead that was given to us, have found them two rooms and are now paying their rent, 12/6 per week, and giving them food. We are also trying to get the old lady into a Home for the Blind, for which we no doubt will have to pay.

Case No. 2: Mr. and Mrs. Hirsch Goldstien, an old couple; husband aged 69 and wife aged 68; these people are from Vienna, having lived there for the past 20 years, previously living and born in Poland. They arrived here 6 weeks ago penniless and destitute; we have found two small rooms for them at a cost of 11/- per week, have managed to collect some furniture for these rooms and we are giving these people letters to our tradespeople to supply them with groceries, etc., to cost us 15/- per week.

Case No. 3: Mr. J. Wienblum, a married man from Kattawice, Poland; was here in England trying to sell timber for a Polish firm of that town; before the war his maintenance was sent to him by his firm; now he remains here stranded. The Polish Consulate has referred him to us as they do with all Jewish cases. This is a very tragic case because his wife and three children are still in Poland and he doesn't know what has happened to them through the capture of the town by the Nazis.

I could go on for hours giving you cases. I must not omit to state that there are hundreds of students from Poland in England who were previously kept by their parents at the colleges here; to-day

these people are destitute, in some cases young people studying for doctors, etc., and for the moment they do not know what is likely to happen to them.

P.S.—Since dictating this letter I have had a call from a Mr. and Mrs. Gerstien and their two children who were rescued from the "Athenia" that was recently sunk by a submarine. They were proceeding from Berlin to U.S.A. in order to start a new life, having paid for their own fares, etc. It would seem that they were in Germany comfortable people. Everything they had went down with the ship. When they arrived in Glasgow they were looked after by the American Consul there and arrangements made to get them other tickets to proceed to U.S.A. They are leaving on Thursday morning and they called upon us in order to assist them with means to purchase a few things to take with them.

*October 18th, 1939.*

We have to acknowledge with grateful thanks the very generous donation from the "Berean" Christadelphians of the sum of £17 16s. 2d., for which we have pleasure to enclose our receipt. The words expressed in your accompanying letter \* are something to feel proud of; were it only possible for mankind generally to be imbued with the same feelings towards the Jews, the world would indeed be a much better place to live in.

You will be interested to hear that we are trying to establish contact with Poland through some Neutral countries, but this is indeed a long job; we are also trying to obtain consent from the Roumanian Government for the opening of an office in that country in order that we can assist those refugees that have escaped into Roumania from Poland and who, we are informed, are upon the verge of starvation. I hope to be able to let you have further news when we have received word through the Ambassador here. With renewed thanks and regards.

\* The letter referred to reminded Mr. Goldberg that our interest and sympathy with the afflicted Jews is based upon the Scriptures, in which we read their history and God's purpose with them, past, present and future. We remember and believe the Divine warning and promise in Genesis xii. 3, and above all we are moved as followers of the Lord Jesus Christ, the greatest of all Jews, who said, " Salvation is of the Jews."

*November 8th, 1939.*

I have to thank you most heartily for your cheque valued £40 13s. 4d., which I received this morning together with your covering letter, for which please accept our very best thanks. Official receipt enclosed.

This Organization realizes to the full that Christadelphians are mostly poor folk, but their hearts are of gold and they show it in a tangible form. It is not merely lip service that they give, for we know from our experience how their hearts ache for the sufferings of the persecuted descendants of Abraham. Would you please express to those dear friends of yours who have made this contribution possible, our heartfelt thanks and gratitude. May the Almighty bless them and assist them always to be in a position to help any of their brothers and sisters who are in need. Yours very sincerely, —JACK GOLDBERG, *Secretary*.

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### **The Land and People of Israel**

While there is war and tension in Europe, a Conference is being held in U.S.A., on the subject of the settlement of refugees. President Roosevelt at the opening meeting, said that there would probably be the necessity of providing for millions of war refugees, apart from the thousands who sought a refuge before the war began.

A petition with nearly 250,000 signatures, was presented to the conference, urging the importance of Palestine in dealing with the problem of Jewish refugees. However, the conference considered that the underdeveloped territories in Africa, Australia and America would provide the solution of the problem. It is hoped to effect settlements of Jews in the West Indian Islands of San Domingo and in the Philippine Islands. To the latter it is proposed to transfer the 15,000 Jewish refugees now at Shanghai.

\* \* \*

The members of the conference may have all the good will in the world but every circumstance is against their plans. While they talk the tragic problem of Poland looms large, and no end can be seen to the policy of racial persecution pursued by sundry European powers. The settlement of Jews in the places proposed at the Conference will never take place on any large scale. The plans will fail as similar plans have failed for a long time past. It is Palestine where settlement will, by Divine decree, take place. Britain has not yet announced any change in her restrictive policy with regard to immigration into Palestine but we need not be perturbed. There is certainly plenty of immigration going on, although in an "illegal" way. The coming of the war has lessened public interest in the Palestine problem. Both Jews and Arabs have declared their whole-hearted support for Britain, with an eye, no doubt, to favourable decisions when the war ends, but it is doubtful if we shall ever see a resumption of the Arab-Jew problem with Britain trying to solve it. Will it not rather be that the Northern invader takes the land from Britain, and so the age-long problem is solved according to the purpose decreed through Ezekiel.

\* \* \*

At present, no definite news is to hand as to Germany's intentions in the treatment of the Jews in the parts of Poland that have been occupied.

There are reports of the establishment of a "ghetto" State in one of the Polish provinces, where only Jews would live. It appears that already, trainloads of Polish Jews from Vienna are being sent to Lublin, the presumed centre. Not much news comes through, either from Germany or Poland as to the real position of the Jews, but it seems evident enough that in the former country there is no improvement at all, while in conquered Poland they can only fear a repetition of the treatment already meted out to the Jews of Austria and Czechoslovakia.

Some idea of their treatment will have been observed from the British Government's official White Paper on the German Concentration Camps, extracts from which were printed in the newspapers. While our prayers are for the saving of Jacob out of all his trouble they are also for the destruction of these aspects of human "civilization" and for the bringing in of the just and merciful government of Messiah.

\* \* \*

An extremely interesting little book has been published recently, called "The Jews of Britain." It can be obtained at any bookshop at the low price of 6d. We do not need to provide ourselves with arguments to combat anti-semitism, that being the purpose of the book itself, but it contains much useful and instructive information. It illustrates the friendship of Britain for the people of Israel and shows how the Jews have slowly risen, in the past century, to high places in all aspects of national life.

It will be remembered that not until 1858 was it possible for Jews to take any active part in political affairs in England. The chronological tables in the book show vividly the fulfilling, in one aspect, of the prophecy of the restoration to life of the dry bones of the house of Israel.

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## 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**

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**"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"**  
(Colossians iv. 9).

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**BEDFORD.** —*53 Harpur Street. Sundays: Breaking of Bread, 11.15 a.m.* Our numbers have been depleted for some months past by the absence of bro. and sis. Maxey, but they are now with us again, and we are glad of their company. We take the opportunity of extending our grateful thanks to all brethren who have visited and helped us in the past, and hope that ere long, if Christ still remains away, that we may be listening to their encouraging remarks once again. Bro. John G. Rylatt, who has been residing in London, having given up his occupation there, is now meeting with us. —W. H. COTTON, *Rec. Bro.*

**BOURNEMOUTH.** —*Richmond Hall, Charminster Road (corner of Alma Road). Sundays: Breaking of Bread 10.45 a.m.; Lecture, 3.30 p.m.; Wednesday: Bible Class. 8 p.m.* Altered conditions have necessitated changes, and we now hold the lectures on Sunday afternoons at 3.30. Since our last report the faithful words of brethren C. H. Lindars (Clapham), F. H. Jakeman and T. Hughes (Dudley) have served to build us up and help us keep in memory the things commanded. Other brethren have also ministered: viz., M. Smith, L. J. Walker, I. P. Evans, H. Southgate and Howarth (Clapham), C. F. Clements (Sutton), E. J. Light (Plymouth), and in exhortation and the proclamation of the Gospel their labours are acknowledged. Visitors have cheered us in their loving companionship, coming from Dudley, Sutton, Clapham, Dorchester, Plymouth, Ealing, Sheffield, Crayford, Leicester, Blackheath and Ropley, but are too numerous to mention by name. It has been good and helpful to see them all and to speak of the things most surely believed. We gain by transfer from Plymouth sis. E. Mabel Rogers and warmly welcome her amongst us. —K. T. JACKSON, *Rec. Bro.*

**BRIGHTON.** —*Y.M.C.A. Lecture Hall, Old Steine. Sundays; Breaking of Bread 11.15 a.m.; Lecture 6.30 p.m. Wednesdays Bible Class 8 p.m.* We are pleased to report that Mrs. EMMA FRANCES PIGGOTT, formerly Church of England, having made a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, was baptized on Saturday, Oct. 21st. Our prayer is that our new sister will receive the great gift of Eternal Life in the Kingdom of God. We are thankful to our Heavenly Father that through all the difficulties that are in the world we are permitted to continue all our meetings without alteration. Bro. and sis. Rivers (Holloway), having removed to this district will in future meet with us. We have been pleased to welcome to the Table of

the Lord, sisters H. L. Evans, M. L. Evans, I. P. Evans, Eileen Maundrell, C. Bullen, Weaver, M. Ralph, Deadman, and brethren John Owen, P. Ford, Paul Ford (Clapham), sis. Ashton (Sutton); also the following who have been with us in the service of the Truth, brethren M. Joslin, E. C. Clements, H. L. Evans, M. L. Evans, I. P. Evans. —E. JONES, *Rec. Bro.*

**BRISTOL.** —*Berean Hall, Ascot Road, Southmead. Sundays: Lecture, 3.15 to 4.15; Breaking of Bread 4.30 to 5.30. Tuesday: Bible Class at 110 Longmead Ave., Bishopston, 7.30.* We have considered it necessary to alter the times of meetings, and shall continue at above times until conditions permit us to change again (God willing). We regret the loss of the company of our sis. Elston who has removed to London. Sadly missing her willing help, we rejoice to know of the comfort and benefit she will receive by being able to attend the meetings in London, to whom we lovingly commend her. Bro. Price, of Shifnal, having obtained work in Bristol, will meet with us in future. We welcome him to our small meeting and trust that our mutual work will be to the Master's glory. The attendance of strangers to the Lectures is very gratifying, although we seem to fail in persuading them of the personal application of the great call from God. Continuing in our sowing and watering, we earnestly await the increase, which we hope will result from our labours. Our visitors have been sis. Rogers (Exeter), bro. E. C. Perry (Putney). At our Bible Class we are very profitably studying the Epistles of Paul. —A. G. HIGGS, *Rec. Bro.*

**BURY ST. EDMUNDS.** —Greetings to the Household of Faith. After making a good confession of the Faith, Mr. AMOS STARLING of the village of Acton (near Sudbury, and about 16 miles from Bury) was baptized on Sunday, 15 October at the home of bro. and sis. Robinson. Bro. H.T. Atkinson (Clapham) gave our brother the right hand of fellowship, and our Memorial Meeting on that day will be long remembered by all present. Bro. Starling had studied the Bible for years—practically the only book he is able to read, for he is "unlearned and ignorant" in the sight of the wise of this world "having never learned," not being able to write more than his own name; his desire to understand the Book he loved has now been well rewarded. Your brother in Christ. —H. P. CHRISTMAS.

**COLCHESTER.** —*Oddfellows' Hall, George Street. Sundays: Breaking of Bread, 1.30 p.m.; Lecture 3 p.m.* Owing to the circumstances of the times we have been compelled to alter our times of meetings. We therefore ask brethren and sisters to please note the change. On Saturday, 28th Oct., Mrs. PRISCILLA PEARL MAYER, a Jewess, 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. We pray that the God of Israel will bless her, and give her strength to overcome all the obstacles that beset the path of a daughter of God, and that she may run the race for the gift of eternal life, with success, and be found among the faithful when He will come again and bless His people Israel. We thank the following for their help and words of comfort, willingly given to us during our wilderness journey to the Kingdom: brethren P. W. Lane, H. L. Evans, R. Parks, M. Joslin (Clapham), S. Burton (Luton), B. Smith (Crayford), G. Barker (Holloway). We have also been pleased to welcome around the Table sis. Ruby Clarke (Clapham), sis. L. Tozer (Ealing), sis. G. Burton (Luton). —L. WELLS, *Rec. Bro.*

**EASTLEIGH (Hants.).** — 82 Leigh Road. *Sundays: Breaking of Bread 3 p.m.* We have to report that on October 5th, bro. W. Gardner and sis. M. Unsworth were united in marriage. They have the best wishes of our little Ecclesia and our prayer is that in their new relations they will indeed prove to be helpmeets to Eternal Life. We have had great pleasure in welcoming sis. D. Hallett (Bridport) at the breaking of bread. We are thankful to say that in the mercy of our Heavenly Father, although the brethren here are employed in an engineering works doing a large quantity of munitions, we have so far been able without much difficulty to avoid doing such work without any penalties. In the light of the experience of others, our thanks ascend daily to our Father. Although public proclamation is still denied us, we are endeavouring by means of the local press to interest any who will listen. —J. EVE, *Rec. Bro.*

**KIDDERMINSTER.** —"Eureka" Bridgnorth Road, Franche. *Sundays: Breaking of Bread, 3 p.m.* Greetings. Since our last report we have been pleased to welcome to the Table of the Lord bro.

and sis. Sharp, bro. and sis. J. Hingley and sis. Wilton and sis. Meese, bro. and sis H. Price (Dudley). We have also been pleased to welcome sis. Nicholson (Ealing) who is at present stationed at Worcester owing to her employment being removed there through the present situation. We are thankful to our Heavenly Father for these visits and the help rendered in the Master's service. We welcome any of like precious faith who may be anywhere in this district. With love in the Truth, faithfully your brother. —H. W. PIGGOTT.

**GLASGOW.** —*Co-operative Memorial Building, 71 Kingston Street, Tradeston. Sundays: Breaking of Bread, 1.30 p.m.; School 1 p.m.; Lecture 3.30 p.m.* Greetings. Will brethren and sisters please note alteration in the times of our meetings, owing to the present black-out conditions. Since our last report, we have welcomed to the Table of the Lord bro. J. McKay (Motherwell), who gave the word of exhortation. Our opening lecture for the winter, on the "Signs of the Times," attracted 14 strangers, who were no doubt stirred by the anxiety of the times to look for some comfort of relief from the storm, as the subsequent lectures have been very poorly attended. We, however, continue to sow in hope of yet a few more eleventh-hour labourers. It has been our sad duty to withdraw our fellowship from sis. Jane Beattie for long-continued absence from the Table. By the time this is in print, we shall have had our Annual Fraternal Gathering, if the Lord will, on Nov. 18th. Your brother in Israel's Hope. —JAMES L. WILSON, *Rec. Bro.*

**HOVE (Sussex).** —*The Gymnasium, 114a Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture 3.15 p.m.* We again place on record our pleasure at the large number of visiting brethren and sisters. We also appreciate the loving labours of the speaking brethren, specially remembering the difficulties of the times. During the past month brethren E. A. Clements, G. H. Denney, I. P. Evans and H. L. Evans have assisted us in the proclamation of the Truth. Sis. B. E. Davison (Clapham) having removed to Lancing (Sussex) will in future meet with us. We welcome her in our midst. —E. F. RAMUS.

**ILFORD.** —*96 Cranbrook Road. Sundays: Breaking of Bread 4.15 p.m.; Lecture 3 p.m. Thursdays: M.I.C. 8 p.m., at 27 Wanstead Park Road.* Since our last report we have been pleased to welcome many visitors (too numerous to mention by name). The help of those who were with us in the service of the Truth has been much appreciated. We are very glad to record a further immersion: Miss JUNE WILLIAMS, daughter of our bro. and sis. Williams, having expressed her knowledge and belief of the Gospel was baptized into the Name of Jesus on Oct. 26<sup>th</sup>. We pray that our sister may finally be worthy of Eternal Life. Our numbers are still further increased by the transfer to us from the Clapham Ecclesia of sis. G. H. Ramus. Will intending visitors please note the altered times of our meetings on Sundays. —P. J. A. COLIAPANIAN, *Rec. Bro.*

**LEICESTER.** —*71 London Road. Sundays: Breaking of Bread 5 p.m.; Lecture 6.30 p.m. Thursdays: Bible Class 7 p.m.* We had hoped to have been able to change our times of meeting to a little earlier on Sundays, but owing to the room being engaged on alternate Sunday afternoons we have no alternative but to continue at the usual times stated above. —A. C. BRADSHAW, *Rec. Bro.*

**LONDON (Clapham).** —*Clapham Public Hall, 35 High Street, Clapham, S.W. Sundays: M.I.C. 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 3.30 p.m. Tuesdays: (Lower Hall) Eureka and M.I.C. (alternately) 7.30 p.m. Thursdays (Lower Hall) Bible Class, 7.30 p.m.* Since our last report, four of our young brethren have appeared before a London Tribunal and in each case the exemption asked for was granted, three subject to doing agricultural work and one being allowed to remain in his present occupation. We are thankful to our Father for His great goodness to us, and we are convinced that we are reaping the benefit now of that great work which was Divinely accomplished through the instrumentality of our bro. F. G. Jannaway during the war of 1914-18. We have been encouraged by the baptism on Oct. 15th of AMOS STIRLING at Bury St. Edmunds (as the result of a special effort at Sudbury under the auspices of the Clapham Ecclesia), and on Oct. 22nd, MIRIAM MURIEL KITCHEN, the daughter of our bro. and sis. Kitchen, and ex-Sunday School. Sis. S. E. Squire has fallen asleep after a probation of several years of illness. Our loving sympathy is extended to sis. Olive Squire in the loss of her mother— may she be comforted with the knowledge

that God doeth all things well. We have welcomed back to fellowship bro. R. Ralph and sis. Lily Ralph who previously were separated from us on matters of doctrine. Bro. S. M. Algar has been united in marriage with sis. G. F. McAuley; bro. W. R. Jeacock with sis. C. S. Davison; and bro. E. A. Clements (jun.) with sis. V. M. Morse. We lose by removal sis. B. C. Davison to Hove; bro. and sis. D. L. Jenkins and sis. E. Jenkins to Mumbles; bro. J. G. Rylatt to Bedford; bro. and sis. J. W. H. Woodall to Sutton. We have welcomed to the Table of the Lord bro. Buss (Brighton), bro. and sis. Burton (Luton), bro. P. Dexter (W. Ealing), sis. Lewingdon and sis. C. Lewingdon (Bishop's Stortford), bro. Hunt-Smith (Sutton), sis. Ridout (Margate), sis. S. J. Jeacock (Plymouth). —F. C. WOOD, *Asst. Rec. Bro.*

**LONDON (Putney).** —*Ambleside School, 125 Upper Richmond Rd., East Putney. Sundays: Breaking of Bread, 2 p.m.; Lecture 3.30 p.m. Thursdays: Bible Class 8 p.m.* During the past month we have carried on the Truth's work without having anything to record of outstanding interest to the Household at large. Our near neighbour—the Clapham Ecclesia— have now passed their period of difficulty with regard to suitable hall accommodation, so that our many and constant visitors from that ecclesia will now be returning. They are far too numerous for individual mention. We have been greatly benefited by their company, and are grieved that they must now leave us. Nevertheless the blessing of their support was unexpected, and we are indeed grateful to have had them. Our love in the faith is also recorded for those brethren who have helped in the speaking work of the Truth since last we wrote. —C. R. WRIGHT, *Rec. Bro.*

**LUTON.** — *Oxford Hall, 3 Union Street. Breaking of Bread 11 a.m.; Lecture 5.30 p.m. Thursday: Bible Class 8 p.m.* Greetings in Jesus. After a long illness our aged sis. Austin fell asleep in Christ on Sept. 6th, may she receive the well done. We have rejoiced in the fact that two more have put on the Saving Name of Jesus Christ, PAULINE SQUIRES, daughter of our sis. Squires on Sept. 2nd, and PETER MOORHEAD, son of our sis. Moorhead on Sept. 19th, we pray that they may receive the well done when our Master returns. The following have been with us in the service of the Truth: brethren Brooks, J. J. Squire, I. Evans (Clapham), E. F. Williams, G. H. Denney, Wicks (Holloway), C. Ask (West Ealing), D. Webster (Hove), Headen (St. Albans). We have also had the pleasure of the company of bro. and sis. H. Jones, bro. W. A. Mitchell, bro. H. and sis. A. Irving, sis. M. Day, sis. F. C. Wood (Clapham), bro. R. Hodges, sis. Headen (St. Albans), bro. T. Hart (Bedford), sis. Williams, sis. Wicks (Holloway), sis. D. and M. Shorter, bro. D. Shorter (Hitchin), bro. Redman (Dudley), bro. J. and N. Hodge (Plymouth), H. Webster (Hove), bro. Grey and sis. Ask (West Ealing). Sincerely your brother. —S. BURTON, *Rec. Bro.*

**MOTHERWELL (Scotland).** —*Orange Hall, Milton St. Sundays: Breaking of Bread 11.30 a.m.; School 1.15 p.m.; Lecture (fortnightly) 6.30 p.m.* We take this opportunity of thanking the Military Service Committee for their assistance to young brethren of conscription age. The dangers of travelling and walking in darkness are felt here as in other places. In view of this, we are trying a short course of fortnightly lectures. We have been pleased to welcome bro. F. P. Restall (Edinburgh) to the Lord's Table. We purpose, if the Lord will, holding our Annual Fraternal Gathering on Tuesday, Jan. 2nd, 1940, commencing at 12 noon. We extend a hearty invitation to brethren and sisters in fellowship. It will assist us if brethren and sisters who intend coming from a distance will notify us. —J. BROWN, *Rec. Bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesday: 7.30 p.m. Thursday: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in the Master's Name. Since our last report we have had the pleasure of another visit of our bro. W. Cockcroft (Oldham) who exhorted us and lectured in the evening on Britain's Destiny, when we had 12 strangers present. We have been pleased to welcome at the Table bro. L. Price (Shifnal), bro. Young (Clapham) and bro. W. Cockcroft (Oldham). It is with regret that we have had to withdraw from our bro. P. G. Smith, who is now a part of the military machine, which is in direct opposition to the commands of our Lord and Master Jesus Christ. Sincerely your brother in the bonds of the covenant. —DAVID M. WILLIAMS, *Rec. Bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Sundays: School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 3 p.m. Wednesdays: Bible Class 7 p.m. at the People's Hall, Heathcote Street.* We shall be pleased if any visiting brethren and sisters would make a note of the times of the Sunday lectures and the Wednesday Evening Bible Class. Since our last report we have been pleased to have the help of bro. W. Southall (Birmingham) and to welcome as visitors bro. and sis. W. Newell (Sheffield). —J. B. STRAWSON, *Rec. Bro.*

**OLDHAM.** —*Priory Buildings, Union Street (Committee Room, 1st floor). Sundays: Breaking of Bread 2.30 p.m.; Lecture 3.45 p.m. Wednesdays: Bible Class 8 p.m.* Owing to the darkened streets and to allow visiting brethren who have to return home Sunday evening to reach their destination, we have altered the time of the lecture to 3.45 p.m.. Since last writing we have welcomed many visiting brethren and sisters (too numerous to mention by name) to the Table of the Lord. Several of these visitors have been with us on many occasions and we are cheered and helped by their continued visits. We thank the brethren who have laboured for us in the work of the Truth. —W. COCKCROFT, *Rec. Bro.*

**PEMBERTON.** —*Chatsworth St., Pemberton, Wigan. Sundays: School 2 p.m.; Breaking of Bread 3 p.m.; Lecture 6.30 p.m. Wednesday: Bible Class, 7.15 p.m.* Owing to continued absence from the Table of the Lord we have in faithfulness to Christ been compelled to withhold fellowship from sis. M. J. Waterworth. We are pleased, however, to report that one of our Sunday school scholars has put on the Saving Name of Christ. LESLIE WILCOX (17) son of bro. and sis. Wilcox was baptized on Tuesday, Oct. 31st, after a good confession of the things concerning the Kingdom of God, and the Name of Christ. We pray our young brother may remain faithful to his calling. We extend our appreciation to bro. J. B. Strawson (Nottingham) for his services in the Truth during the past month. The following have been welcomed as visitors: bro. and sis. R. Barton, bro. and sis. G. W. Park, sis. M. Bullough, sis. E. Harrison (Prescot), and sis. D. Jannaway (Southport). —B. LITTLER, *Rec. Bro.*

**PRESCOT (nr. Liverpool).** —*5 Brookside Road, off Shaw Lane. Sundays: Breaking of Bread, 3 p.m. Thursdays: Bible Class at 7 p.m.* Again we are pleased to have had in our company around the Table of the Lord, bro. Noel Heyworth (Whitworth). With reference to pamphlets given out last month, we are pleased to say that interest was aroused in an old gentleman who visited the home of the writer for more Christadelphian literature, which we were only too glad to give him, also directing his attention to "*Christendom Astray from the Bible.*" We were glad of information from him, which we hope will enable us to place "*Christendom Astray from the Bible*" in the Prescot Local Library, and thus continue with the good work as inaugurated by our deceased but beloved bro. F. G. Jannaway. Sincerely your brother in the Hope of Israel. —G. W. PARK.

**ST. ALBANS.** —*Oddfellows Hall, 95 Victoria Street. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m.* In spite of the dislocation brought about by the war, we are carrying out our Sunday lectures and Bible Class addresses, and we express our grateful thanks to those visiting brethren who have helped us. The attendance of strangers is being maintained with encouraging regularity, so that we hope that at no distant date they will be strangers no longer. Our numbers have increased during the last month, and we now have the company of bro. and sis. J. Mettam (Hitchin) and bro. and sis. A. F. Jeacock (Holloway). We had an enjoyable evening on Saturday, Oct. 21st, at our hall, when a sound film entitled "*Contemporary Palestine*" was shown by bro. Hart. This, showing as it did many phases of Jewish industry now in operation, together with the great advance that has been made in reclaiming large tracts of barren and marsh land, was most impressive and convincing. —G. P. H. MALLARD, *Rec. Bro. pro tem.*

**SEVEN KINGS.** —*Mayfield Hall, 686 Green Lane. Sundays: Breaking of Bread 11 a.m.; Lecture 3.15 p.m. Wednesdays: Bible Class 8.15 p.m.* Owing to the black-out caused by war conditions we have changed the time of the lecture to 3.15, but have left unchanged the time of Breaking of Bread and the Bible Class, and we pray that God in His goodness and mercy will grant us all the continuation of the privilege of being able to meet together in quietness to upbuild each other in the Faith and proclaim the Truth to any who will hear. As the year is drawing to its close we take this

opportunity to thank all who have visited us during the past twelve months, especially the brethren who have laboured in the Word. We are sure their labour has not been in vain, but a help to us all to remain steadfast unto the end. Since our last report we have been pleased to welcome the following: bro. and sis. Mynott (Colchester), bro. Marling and bro. and sis. Williams (Ilford), bro. and sis. Hodge (Sutton), bro. C. R. Wright and sis. G. Corfe (Putney) bro. M. Haines and sis. J. Button, bro. and sis. Kemp, brethren E. A. Clements, H. M. Lee, F. Morse, and F. C. Wood (Clapham). —WM. J. WEBSTER, *Rec. Bro.*

**SOUTHPORT.** — *73 Oak Street. Breaking of Bread by appointment.* It is with pleasure I report a short but very much enjoyed visit of sis. T. McCree (Clapham), who came to reside in Southport in connection with her employment, but who has now removed to Brighton. We pray for the day when distance will no longer divide us from those we meet along life's way, but we may be one united company with our Lord and Master. Current events surely give us encouragement and hope that this day is near at hand. —(Sis.) D. F. JANNAWAY.

**SWANSEA (Brynhyfryd).** —*98 Llangyfelach Road.* Greetings in the Master's Name. Owing to the present difficulties of lighting restrictions, we have decided to amend the times of Sunday meetings as follows: Breaking of Bread 3.30 p.m.; Lecture 5 p.m. Wednesdays: Bible Class is the same time as usual, 7.30 p.m. We have been pleased to welcome around the Table of the Lord, sis. C. Bullin (Clapham). —L. H. BOWEN, *Rec. Bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread 11 a.m.* Since our last intelligence we have been grateful to bro. E. W. Evans (Hove) for his assistance at the Table of the Lord and in the proclamation of the Truth. We have also had the pleasure of the company of sis. E. W. Evans (Hove) and sis. E. Stock (Clapham). We have gained by the removal to Swansea from Clapham of bro. and sis. D. L. Jenkins and sis. Eileen Jenkins, so that our number has increased from eight to eleven. Owing to lighting and transport difficulties we have suspended lectures for the time being. —R. H. SMITH, *Rec. Bro.*

**SWINDON (Wilts.).** —*58 Manchester Road. Sundays: Breaking of Bread at 7 p.m. or by arrangement.* We are thankful to write that we are still in the mercy of our Heavenly Father able to keep the light burning here. We are inviting our friends and neighbours by means of a hand written and painted notice board to come (God willing) to Bible Conversations on Sundays here at 3.30 p.m. —J. H. DYER.

## AUSTRALIA

**MELBOURNE.** —*298 Glen Huntly Road, Elsternwick, Crofton Hall, Sundays: Breaking of Bread 3 p.m.* On 12th Sept. Mr. ERNEST WILLIAM APPLEBY and his wife, DOROTHY LILLIAN APPLEBY of Inglewood were baptized into the Saving Name after a confession of the things of the Kingdom of God and the Name of Jesus Christ. This is the fruit of the seed sown by our deceased bro. and sis. W. H. Appleby, who fell asleep in Inglewood nineteen months ago. We pray that they with us may so run to be found worthy of a place in that glorious kingdom shortly to be established. It was a case of cast thy bread upon the waters and it shall return after many days. Now we in Elsternwick continue to sow and water the seed and are waiting for our Father to give the increase. Your brother in hope of life eternal. —JAMES HUGHES.

**SYDNEY (N.S.W.).** —*Albert Hall, 413 Elizabeth Street. Sunday: School 9.30 a.m.; Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesday: Bible Class 8 p.m.* It is with sorrow we report that the last enemy to be destroyed has been among us and taken from us our dear sis. Fuller, who fell peacefully asleep in Christ in her 89th year, after a short illness. Sis. Fuller was one of our oldest members, and for over half a century had proved faithful to her first love. During her long sojourn in the Truth she endeared herself to all who knew her by her earnest walk and conversation and her meekness before God and man, and yet by strength of character had proved herself a Mother in Israel.

She was laid to rest by bro. Shapcott who spoke at the graveside of the glorious hope that was hers. On the other hand we are pleased to report that bro. F. MOOREHOUSE has been baptized in the all Saving Name after a good confession of the things concerning the Kingdom and Name. It is also with pleasure we announce the arrival amongst us of bro. A. Gibbs of Clapham, England. Bro. Gibbs arrived some months ago, and we have been much refreshed by his earnestness and zeal for the Truth. We are making good use of his ability as an organist. We trust that we will have the pleasure of his company for a long time and that he will be happy to be with us for many days to come. Recently we have been stimulated by a visit from bro. J. Hughes of the Elsternwick Ecclesia, Melbourne, which was appreciated by all who came in contact with him. Our brother exhorted and lectured for us, his subject of the division of the Land of Promise (illustrated by drawings) attracting quite a good audience. We have been cheered by the following visitors: bro. and sis. C. W. Saxon, sisters Boothey and Wilma Boothey (Wagga), bro. Saxon stirring us up by words of exhortation; bro. and sis. E. Dando and bro. H. Dando (Cessnock), sis. Hodges (Kalgoorlie, Western Australia), and bro. Haberley (Woonoona). —R. H. BAXTER, *Rec. Bro.*

## CANADA

**BRANTFORD.** —*Christadelphian Hall, 44 George Street. Sundays: 9.45 and 11 a.m., and 7 p.m. Thursday: Eureka Study 8 p.m.* We have been pleased to welcome to the Table of the Lord bro. and sis. Marshall (London), bro. and sis. Herbert Styles and sis. Emily Gotthardt (Detroit), and bro. and sis. Linton, jun., sis. Marion Linton, sisters Martin, Bessie Luff and Mary Briggs, brethren Jas. Abel and Wm. Robinson and bro. and sis. Garfield Robinson. The exhortation from bro. Garfield was appreciated. On July 1st (Dominion Day) a goodly number enjoyed the Sunday School outing at Rest Acres, near Brantford. —H. W. STYLES, *Rec. Bro.*

**OSHAWA (Ont.).** —*354 Division Street. Greetings.* We are very happy to report the return to fellowship on June 11th, 1939 of bro. Francis M. Barnard, after a satisfactory interview. On the other hand we regret to report that bro. Keith Glecoff, who has been away from Oshawa completing his education most of the time since his immersion, has failed to appreciate his holy calling in Christ Jesus, having persistently absented himself from the Lord's Table and has also expressed a desire in a letter that his name be removed from the register. We therefore have no alternative than to withdraw from him, praying he may realize his position before the Lord cometh. During the past few months we have welcomed around the Table the following: bro. and sis. G. Jackson, sen., bro. and sis. Jackson, jun., sis. Sisson (Toronto), bro. and sis. F. Higham, bro. and sis. A. Styles, bro. T. Shaw, sen., bro. T. Shaw, jun., sis. M. Shaw and sis. L. Allen (Detroit). Bro. G. Jackson sen., bro. F. Higham and bro. A. Styles gave us faithful words of exhortation which we greatly appreciated. We acknowledge with thanks several letters from the Clapham Correspondence League, also the continued safe arrival of the Berean, which is of great value to the Household of Faith. With our united love, your brother in Christ, —GEO. ELLIS, *Rec. Bro.*

**TORONTO (Ont.).** —*Kimbourne Hall, 1480 Danforth Ave. Sundays: 11 a.m. and 7 p.m.* We are very pleased to report that four young people have responded to the call of the Gospel and have been baptized into the saving Name of Jesus. On Sept. 6th Miss MARJORIE LEWIS, and on Oct. 11th, Miss CLARA BEASLEY, daughter of bro. and sis. Joseph Beasley; KEITH ABEL and DONALD ABEL, sons of sis. Christina Abel. It is our earnest prayer that they will hold fast to that which is good, and meet with the approval of the Master when he appears. We are also pleased to report that bro. Joseph Williams has left the company of those who support the Strickler doctrines and is now meeting with us. Bro. Lawrence Newnham and sis. Grace Leaper were united in marriage on July 15th, and on Oct. 14th bro. Robert Hamilton and sis. Claire Linton were also united in marriage. They have our best wishes for much happiness in their new relationship. We are very grateful to the following brethren for their assistance in the word of exhortation and public lecture: W. Thomas (Detroit), George Ellis (Oshawa), D. Gwalchmai sen. (London) and Will J. Turner (Winnipeg). We have had the pleasure of the company of many visiting brethren and sisters (too numerous to mention by name). Our annual Sunday School and Ecclesial Outing was held on July 1st at Centre Island. The

weather was fine, the attendance was good, and all seemed to enjoy it very much. To our brethren and sisters in England and Scotland we send greetings and assure them that they are not forgotten in our prayers. — G. A. GIBSON, *Rec. Bro.*

## UNITED STATES

**BOSTON (Mass.).** —*Fraternal Hall, Ritz Plaza, 218 Huntington Ave. Sundays: Lecture 10.30 a.m.; Sunday School 11.45 a.m.; Breaking of Bread 12.45 p.m.* It is with gladness we report the baptism of Miss GRACE SARGENT, daughter of bro. and sis. Edgar Sargent, on July 27th, after a good confession of the things of the Kingdom and Name. It is our fervent prayer that our new sister will run a successful race to the Kingdom. We gain by removal from the Worcester, Mass., ecclesia, bro. and sis. Preece, and their daughter sis. Naomi Preece, who have now become members of our ecclesia. We have welcomed the following brethren and sisters around the Table of the Lord: bro. Sydney R. Townsend (Moncton, N.B. Canada), sis. Gregg (St. John, N.B. Canada), sis. Carrie Bangs (Connecticut), sis. Susie Lottin (Worcester, Mass.). The signs in the political heavens tell us that the night is far spent and the day is at hand, soon the Gogian hosts will be ready for their arrogant march to the mountains of Israel, but we in this ecclesia believe a little time must elapse before this takes place in order for Israel to become prosperous and to "dwell safely" as required by Ezekiel xxxviii. — H. S. RICKETSON, *Rec. Bro.*

**CHICAGO (Ill.).** —*Meeting, 1920 Irving Park Blvd. Breaking of Bread 10.30; Bible Class 11.45.* On August 29th we lost by death, our aged sis. Wagner, who had just passed her 88th birthday, after a long probation in the Truth. She was a lovely character and esteemed by all who knew her. She was laid to rest in Akron, Ohio, there to await the call of her Lord and Master. We gain by removal sis. Dorothy Allenbough from Canton, Ohio, whom we welcome to the table of our Lord. Sis. Kirkpatrick returned to St. Petersburg, Fla., last March after meeting with us last year. We welcome all of like precious faith who come this way. The following brethren and sisters have met with us, namely: sis. McCann (Jersey City), sis. Hamilton (Hammond, Ind.), bro. and sis. Glenn Richards (Detroit, Mich.), bro. and sis. Jack Craig (Jasonville, Ind.), bro. Ernest Styles (Detroit, Mich.), sis. Grace A. Sproul (Sangatuck, Mich.). —W. J. CLEMENTS, *Rec. Bro.*

**DETROIT (Mich.).** —*Christadelphian Hall, corner Ewald Circle and Stoepel Ave. Sundays: 10 a.m., 11.30 a.m. and 7.30 p.m. Thursdays: 8 p.m.* It is our privilege to record another baptism. Mr. HARRY DENBOW (formerly Methodist) was assisted into the Saving Name on July 13th, after a satisfactory confession of the Faith. We rejoice at the return to our midst of sis. J. Rees, who has been in a sanatorium for nearly two years. We have been glad to welcome many visitors. Bro. Will Turner (Winnipeg) journeying through with sis. Turner, exhorted and lectured for us, to our profit and pleasure. It is the intention (if the Lord will) to hold our usual Sunday School Entertainment and Ecclesial Gathering the afternoon and evening of Jan. 1st. On the experience of the last occasion, we are anticipating with pleasure the attendance of a number of brethren and sisters from other ecclesias, and would like advance information in all cases possible. Those who wish to come for the week-end can be accommodated in the homes, and we shall be very glad to hear from them and make arrangements. —G. GROWCOTT, *Rec. Bro.*

**GOOSE CREEK (Texas).** —Greetings in the only Name given under heaven whereby we must be saved. Bro. H. R. Johnson (Houston) assisted Mr. MELVIN EDWARDS of Kerrville, Texas, in putting on the Saving Name while he was visiting with brethren at Medina, Texas, last July. The brethren of Texas are few in numbers and are scattered over a wide area and are acutely in need of encouragement from every available source, it is therefore requested that this encouragement be given by all who can in any manner possible; especially by the writing of letters, visits; in this connection we would like to submit the following names and addresses with a request that all who can write them and their letters will be passed to all of "Like precious faith" in their particular localities. J. H. Lloyd, Midland, Texas; Bob Carney, c/o Sharp and Stevenson Real Estates Co. Lufkin, Tex; S. S. Wolfe, Adamsville, Texas, Star Route; John Eastman, Grit, Texas; Pat Lloyd, Celina, Texas; Mrs. Frank

Martin, Johnson City, Texas; Will Martin, Cedar Creek, Texas; Joe Taylor, Melvin, Texas; Joe Gunn, Elgin, Texas Route, Box 103, Melvin Edwards, Kerrville, Texas; Mrs. Alice Rust, Clyde, Texas, Route 2; Mrs. Dora Tinsley, Mason, Texas; Ella Eastman, Fredonia, Texas; Herman Lucas, Houston, Texas, Box 5151 Harrisburg Station. Yours in the One Hope. —J. T. SMITH.

**HAWLEY (Pa).** —*Odd Fellows Hall, Main St. Sunday School 10.30 a.m.; Lecture first Sunday in month 10.30 a.m.; Memorial Service 11.30 a.m.; Mid-week Bible Class, House to House, 8 p.m.* Greetings to all of like precious faith. May the Prince of Peace soon come to this troubled world. Since last report we have had the following visitors at the Table of The Lord. Sis. Beulah Williams (Baltimore, M.D.), bro. and sis. Milton Mason (Baltimore, M.D.). Bro. Mason acceptably gave the word of exhortation. We are grateful for all help received. On June 30th bro. Walter Garing was united in marriage with sis. Polly Bush and on Sept. 1st bro. Warren Beck and sis. Lois Jones were also married. Our prayers are for their continuance in well doing in their new relationship. —H. A. SOMMERVILLE, *Rec. Bro.*

**ITHACA (N.Y.).** —*R.D Route 2. Sundays: Breaking of Bread 11 a.m.* We had the pleasure of welcoming to the Lord's Table the following visitors from Jersey City: bro. and sis. Thomas Gosson and sis. Kenneth Fraser, bro. Gosson also delivered an exhortation to us at the morning meeting. We are always pleased to welcome visitors of like precious faith. Fraternaly yours in the One Faith. —F. GULBE, *Rec. Bro.*

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"Thou crownest the year with thy goodness; and thy paths drop fatness" (Psalm lxxv. 11).

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### 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.  
**Onaway (Alta).** — F. C. Crawford  
**Oshawa, Ont.** — Geo. Ellis, 354 Division St.  
**Pefferlaw Ont.** — T. Briggs, Balsam Lodge Farm, R.R. No. 2.  
**Pembroke, Ont.** — Cyril J. Webb, 258 Herbert Street.  
**Richard, Sask.** — Fred W. Jones, Box 30.  
**St. John, N.B.** — A. D. Duncan, 46 Adelaide Street.  
**Stewiacke, N.S.** — T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.  
**The Pas, Manitoba.** — Gordon C. Pollock, Crossley Ave.  
**Toronto.** — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Victoria, B.C.** — 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, 2163 Chelsea Terrace.  
**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. 15<sup>th</sup> Street.  
**Pomona, Cal.** — Oscar Beauchamp, 742 E. 6<sup>th</sup> 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.

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## Notes

We have so much matter of importance—vital importance we believe at the present time, to bring to the notice of our readers this month, that we have been compelled to condense the ecclesial news in some cases, and omit Reflections, Correspondence, and other features. We hope in the January issue to continue these in addition to the writings of bro. R. Roberts which seem particularly applicable to the times. Considering the many enquiries we receive, for *Christadelphian Answers* and *The Christadelphian Treasury*, we propose to reprint freely from these writings feeling sure we should have the consent and approval of the compiler—our late brother F. G. Jannaway; the development of Russia will also be considered monthly.

BOOKS OFFERED. —"Man Mortal" (1875) R.R.; "Life of Dr. Thomas" dated 1873, bound black cloth. Both clean and perfect. —Publisher.

THANKS. —Bro. E. Willmore (Sutton), thanks all brethren and sisters who have written to him and helped him.

IN ISOLATION. —A sister living in Blackpool would like to know if there are any Christadelphians in fellowship nearer to Blackpool than Southport. Write, Sis. P., c/o Editor.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to 14 Bayswater Rd., Horfield, Bristol. Parcels have been received from Coventry, Tooting, The Isle, Wimbledon (and 2/6 towards postage), Birmingham and two illegible postmarks.

JEWISH RELIEF FUND. —Anon., 10/-, 5/-, 2/6; J.B., 9/-; R.W., £5; Derby, 10/-; A sister, £1; Sis. B., 2/-; R.H.S., 8/-; Sis. H., £2 4s.; Sis. S., 12/-; Detroit, \$75; 3 sisters U.S.A., \$3; Chicago, \$10; Sis. P., 2/-; Sis. S., 16/5; A.C., 4/-; J., 10/-; Buffalo, £3 13s. 2d.; A Putney sister, 2/-; Sis. H.J.D., 10/-; Sis. S.R., 1/-; Lover of Zion, £1 4s.; One of the Least, £1; Bro S, 5/-; Bro. E., 10/-; Inasmuch, 5/-; T.W.L., 12/-; W.H., £2; L.B., 2/-; E.J.L., 4/-; W.T., 10/-; Glasgow, £3.

FOR BROTHERS AND SISTERS IN NEED. —S.F.K., £5; W.T., 5/-; S.O., £2; Anon, 2/6, 10/-, 25/6; W.R.O., 10/-; G.B. 9/-; R.W., £3; Glasgow, £3; An Ecclesia, £7; W.R.S., £50; Sis. B., 2/-; Sis. S., £2; A.S., 4/-; J., 10/-; J.N.L. 1/9; H.J.D., 15/-; F.G., 5/-; S., 5/-; E., 10/-; Inasmuch, 12/-; Sis. M., 5/-; An Ecclesia, £5; Coventry, 32/-; Sis. R., 10/-; W.N., £2; 2 sisters, 4/-; E.J.L., 4/-; W.T., 10/-; I.F.G., £6.

AIR WARFARE                   The superiority of the British and French Air Forces  
  over the Germans continues to be exhibited. A  
  Jewish scientist formerly holding a high position in  
Germany—expelled by the Gestapo—has given the R.A.F. instruments of wonderful character which  
have helped to establish this superiority—another illustration of "He that curseth thee I will curse and  
he that blesseth thee I will bless." The *Picture Post* for Nov. 18th gave a very interesting account of  
another Jewish gift in respect of making shells.

GERMAN                           There seems to be no room for doubt that the  
DISSENSIONS                   territories governed by Germany are full of dissension  
  and dissatisfaction kept down by force. How long

it will be till the present war ends or the form of its collapse are things on which it is not wise to speculate. God ruleth and so often it is in unexpected ways that His purpose works out.

Detroit are hoping for a goodly number of visitors from other ecclesias to their gathering on Jan. 1st. They extend invitation to all brethren and sisters who can attend and will accommodate them for the week-end.

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