

Price 8d

May 1940

# The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defence of the  
Faith once for all delivered to the Saints; and opposed to the  
Dogmas and reservations of the Papal and Protestant Churches;  
With the object of making ready a people prepared for the coming of the Lord

---

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

Published by C. F. FORD, 14 Bayswater Road, Horfield, Bristol 7.  
to whom all orders and subscriptions should be sent.

**B. J. DOWLING**, 19 Pearl Street, Clinton, Mass., U.S.A.

**Subscription** ...8/- per annum, post free.

---

CONTENTS	Page
The Lake of Fire—Rev. xix. 20 (Dr. John Thomas). ....	161
The Parable of the Talents (R.R.) ... ..	162
Book of Isaiah ... ..	163
Editorial... ..	164
Book of Joshua ... ..	165
The Combatants of Daniel xi. 40 ... ..	166
Last Days of Judah’s Commonwealth (R.R.) ... ..	171
Spiritual Arithmetic (5). ... ..	176
Acts of the Apostles... ..	177
The Present Time in Prophecy (8) ... ..	178
The Earl of Beaconsfield and the “Ten Lost Tribes” ... ..	179
Reflections ... ..	180
The Six New Testament Marys ... ..	181
Before the Tribunals ... ..	182
Hebrews x.... ..	183
Correspondence ... ..	186
Distressed Fund ... ..	186
Jewish Relief Fund ... ..	186
The Night of the Betrayal ... ..	187
Signs of the Times ... ..	188
<u>Ecclesial News...</u> ... ..	<u>192</u>

---

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

---

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

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

**BEDFORD.** —W. H. Cotton, “Wescot,” Bromham, Bedford. (B.B. 10.45 a.m.)

**BEWDLEY.** —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

**BEXLEY HEATH.** —*See Welling.*

**BIRMINGHAM.** —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (B.B. 11 a.m.)

**BISHOPS STORTFORD** (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 11 a.m.; Lecture. 2.45 p.m.).

**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.

**CAMBRIDGE**—Mrs. A. Lewingdon, 53, Bishop’s Road, Trumpington Cambridge.

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

**COLCHESTER.** —L.H.W. Wells, 45 Drury Road. (B.B. 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. 10.45 a.m.)

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

**GLASGOW.** —J. L. Wilson, 81 Stock Street, Paisley, near Glasgow. (B.B. 11.30. a.m.)

**GREAT BRIDGE.** —T. Phipps, 91 New Road.

**GUILDFORD.** —A. Cochran, 27 Church Road.

**HANWELL.** (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W.7.

**HARROW-ON-THE-HILL** (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 4 p.m.)

**HEREFORD.** —D. T. Warwick, 8 The Crescent, Holmer

**HITCHIN** (Herts.) —J. Hembling, 20 Meadow Way, Stotfold, nr. Arlesey, Beds. (B.B. 4.15).

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

**ILFORD.** —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 4.15 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.). —E. F. Williams, 49 Hadley Rd., New Barnet, Herts. (B.B. 3.0)

**LONDON** (Putney). —J. A. Balchin, 17 Ashen Grove, Wimbledon Park, S.W.19.

**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.), E. J. Light, 13 Endsleigh Park Road, Peverell.

**PONTEFRACT** (Yorks.)—T. Owen 45 Clayton Avenue, Upton, Pontefract.

**PRESCOT** (nr. Liverpool)—G. W. Park, 5 Brookside Road, Shaw Lane.

**REIGATE** (Surrey). —W. H. Whiting, "Copse Way," Lonesome Lane.

**RHONDDA (Glam.)**—S. Latcham, 4 Railway Terrace, Penygraig.

**ROCHDALE** (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

**ROPLEY** (Hants). —S. Marchant, Monkwood.

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

**SHANKLIN** (I. of W.)—Mrs. A. Mulliner, "Berwyn," St. Martin's Ave.

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

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

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

**SOUTHEND.** —W. L. Wille, 76 Ruskin Avenue, (B.B. 3 p.m. by appointment except 1<sup>st</sup> Sunday).

**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.

---

# **The Berean**

## **CHRISTADELPHIAN**

**A Magazine devoted to the exposition and defence of the Faith once for all delivered to the Saints; and opposed to the dogmas and reservations of the Papal and Protestant Churches; with the object of making ready a people prepared for the coming of the Lord.**

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

Published by  
**C. F. FORD, 14 Bayswater Road, Horfield, Bristol 7.**

Volume XXVIII

MAY, 1940

NO. 329

### **The Lake of Fire** **(Rev. xix. 20)** **By Dr. John Thomas**

The lake of fire into which the Beast and the False Prophet are cast is all that tract of country upon which they exist as the secular and ecclesiastical constitution of the inhabitants. To cast such into the lake of fire, in which they are destroyed, is to kindle an intense conflagration in the territory of their dominion, which is not extinguished, or quenched, until they are consumed; and the remnant of their subjects who survive the fiery ordeal transfer their allegiance to the tormenting and conquering power.

The Dragon, the Beast, and the False Prophet, with their officials, are the symbols of what the Lord Jesus in his discourse, recorded in Matt. xxv., styles "the Devil and his Angels," for whom the fire of the aionian judgment has been prepared. The Beast and the False Prophet are symbols of relation, and comparatively modern developments upon the original Dragon-territory. Their essential spiritual attributes are the same—*Sin-Flesh iniquity in secular and ecclesiastical manifestation upon the Roman Habitable*. This is the apocalyptic arena, with a dominion, however, considerably augmented in modern times. The title "the Devil and his Angels" is, in effect, inscribed upon the Dragon in the words, "the Dragon, the old Serpent, who is Devil and Satan." His origin is enrooted in rebellious human nature, and therefore he is "Devil"; and being always, in whatever form he may exist, the enemy of the truth and righteousness of the Deity, and the adversary of its adherents, he is "Satan." Upon these principles the Dragon, the Beast, and the False Prophet, with their Horn appendages, are "the Devil and his Angels." These are the *fuel* of the fiery lake, or "*Tophet* ordained of old" (Isa. xxx. 33).

The effect of the fire upon the Dragon-king or power, is its suppression for a thousand years; upon his horns, the appropriation of their kingdoms by the Saints, and the destruction of all armies; but upon the Beast and False Prophet organizations, their utter annihilation and eternal extinction.

---

## **The Parable of the Talents**

*(Continued from page 124)*

The parable is in exact agreement with these apostolic attestations, and with all their attestations on the subject. They tell us that the judging is to be "according to our works." This is the one thing that is most conspicuous in the parable. With what other object could Christ have introduced servants of various degrees of administrative success obtaining recompense in the varying degrees—ten talents, ten cities; four talents, four cities; no talents, no recognition at all? On the practical application of this in the resurrection, the parable may be taken as a revelation. Our status in the Kingdom will depend upon our attainments in probation. This is a question of capacity imparted in the first instance. All men differ: some have much more native gift than others; some, five talents; some, two; some, one. It is not the number of talents that is the rule of judgment, but the use of them. *Increase by faithful use*—this is the rule of acceptance. The holder of the one talent would have found equal favour with the others if it had been put out to use. The words of the Judge show this. His offence was his sloth and indifference to the charge committed to him, such as it was. He did not turn what he had to account. Had he done so, he would have entered equally with the others into the joy of his Lord.

But though the number of the talents is not the rule of acceptance, it is the measure of the position to which that acceptance admits. The parable shows this; and the principle is reasonable, and affirmed in the Scriptures in many ways. It is recognized fruitfulness is in "some thirty-fold, some sixty-fold, and some an hundred-fold," and it is plainly declared that "every man shall receive his own reward according to his own labour" (1 Cor. iii. 8). It is on this principle that "the wise shall shine as the firmament, and they that turn many to righteousness, as the stars for ever and ever." It is a principle distinctly foreshadowed in the organisation of David's worthies. There were a "first three," and those who "attained not unto the first three," and so on in the list downwards. The degree of rank was determined by achievement. All more or less did meritorious things under circumstances of difficulty; but the greatness and the difficulty of some deeds exceeded that of others (2 Sam. xxiii. 8-39). When Jesus says, "he will give to every man according as his work shall be" (Rev. xxii. 12), we see the same thing.

Thus his judgment has two operations. While it decrees total rejection and death in the case of the class represented by the unprofitable servant (of whom it is said, "Cast out the unprofitable servant into outer darkness where there will be weeping and gnashing of teeth"), it distributes differing measures of reward and distinction among those servants who, in differing degrees, are found faithful to the trusts severally reposed. It is therefore no mean flight of the imagination that looks forward in the light of this parable to the time when the accepted servants of Christ, reigning with him, will hold different positions of honour and power according to the parts they have performed in this cloudy and dark day. Some will be heads of villages while some are rulers of towns, and some, groups of towns, and others governors of districts and provinces, and some even heads of kingdoms. All will be satisfied and all glorious, but all will not be of equal rank and honour. The degree in which one of these stars will differ from another star in glory will be the Lord's sovereign determination. It will therefore not be open to question, or fruitful of envy; for every one admitted will be so much a lover of the Lord as to be ready to rejoice in all the Lord's appointments, even if they involved his own exclusion. The dreadfulness will belong to those who, in the first establishment of these things, are permitted to see what they have lost, and doomed to a place in that distracted crowd which will depart with "weeping and wailing, and gnashing of teeth," to be seen no more for ever. R.R.

---

## **BOOK OF ISAIAH**

The opening verses give Isaiah's times—between 760 and 700 B.C. Many of the so-called Higher Critics allege that because of differences of style the later 27 chapters must have been written towards the close of the Babylonish captivity. Against this it is urged that the resemblances of style and language—closer than that between either of them and any other book of the Old Testament—

preponderate over the diversities. One or two examples are worth noting: (1) The dominance in both books of "the name and the thought of the Holy One of Israel, four times in each, and rarely elsewhere. (2) The words "the Lord," or "the mouth of the Lord hath spoken it," in chapters i. 2, 20; xl. 5; lviii. 14; and of the peculiar Hebrew form for "saith the Lord" in i. 11, 18; xxxiii. 10; and xli. 21; lxvi. 9, both peculiar, or all but peculiar, to Isaiah. Jesus Christ treated Isaiah throughout as one inspired prophet, as did also his Apostles, whether quoting from the last twenty-seven or the first thirty-nine chapters (see John xii. 37-41; Matt. iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; xv. 7; Mark vii. 6; Luke iii. 4; John i. 23; Acts viii. 28; xxviii. 25; Rom. ix. 27; x. 16; xv. 12). No less than forty-seven of the sixty-six chapters are quoted directly or indirectly in the New Testament. —*Christadelphian Treasury*.

---

## Editorial

*"I have just finished reading the 'Ways of Providence'," says a brother, "and admire it so greatly that I cannot think bro. Roberts can have written anything better; but I have been told that many think his finest piece of writing was 'A letter to my enemies.' Can you tell me where I can find it? I have read all his books, I think, but do not remember any reference to 'A letter to my enemies.' Is it not a mistake?"*

Bro. Roberts certainly did write such a letter, it will be found in the *Christadelphian* for June 1885, and like all his writings, attained a high standard of composition and phraseology. But why should it be considered a strange thing that he should have enemies? If many of Paul's disciples turned from him (2 Tim. i. 15), it is not strange that some of those who were enlightened by the efforts of Dr. Thomas and bro. Roberts proved to be false brethren. Some of bro. Roberts's own comments are given in "Reflections" (page 180), and that is perhaps all that need be said about it.

But his highest literary attainments, spiritually considered, were probably reached in the series of four letters, "To the Elect of God in a Time of Trouble" (see *Christadelphian*, Jan. to Apl., 1885). They do indeed, as another writer has said, breathe quite the spirit of David and of Christ.

It is always a time of trouble for the elect of God, and it is owing to their knowledge of God and His over-ruling care, which in a great measure they owe to bro. Roberts's labours, that they can with confidence find consolation in the words of David, "My times are in thy hand" (Psalm xxxi. 15).

It will be a source of comfort and "good for the present distress" if we reprint here the opening paragraph of the first letter: —

"TO THE ELECT OF GOD (IN A TIME OF TROUBLE)

*"The elect of God exist, although no man can individually identify them. They are after a common family likeness, though differently situated in the present evil world. They have one faith, and one aim, and one mind, though following different occupations, and living in different parts of the earth. We greet them in the name of the Lord, wishing them and praying for them grace, mercy, and peace from God the Father and the Lord Jesus Christ.*

"Beloved, you are known of God, though you may not be discerned by man. You are scattered up and down the world, in a cloudy and dark day, undistinguishable to human eyes, from the common mass of mankind. Your divine mark or seal, wherever you are to be found, consists of the belief, obedience and love of the truth which God has caused to be set forth in the writings of Moses, and the prophets, and the apostles. Having this mark, you are precious in His eyes. Your faith is well-pleasing to Him; your obedience, your free-will offerings, your sacrifices in His service at a time when all the world ignores Him ascend before Him as the odour of a sweet smell, and are acceptable to Him through the High Priest of our profession. And they will be spoken of again to your great joy, in a day when they will seem to have been all forgotten, and when they will seem too small to be mentioned in

the presence of the world-stirring events that will belong to the coming again of our Lord Jesus Christ. I write to you concerning our common affliction —common in a large sense. I do not write to you because I know you. Some of you, I doubtless know; but no man knows you as ‘the Lord knows them that are His.’ A man cannot even know himself in this sense, —as our beloved brother Paul has said, ‘I judge not mine own self: he that judgeth me is the Lord.’ We know the principles upon which men will be saved, because they have been revealed: but we are not capable of discerning infallibly where these principles have had their effectual work, though we may discern where they are set aside and violated. I write to you as those whom the Lord loves, and who will be banded together in a joyous company when the Lord comes. I write to you, as one of you, having the same experience and the same need. The scorner may mockingly enquire what right I have to write to such. I answer, the right of brotherly love, which belongs to every man who can rise to his privileges in Christ. Brotherly love leads to brotherly concern in all things, but particularly in those that relate to our standing in God, our position in the present probation, and our hope concerning the purpose of God which will surely be accomplished. Your present lot is grievous in many respects; and at times you are greatly cast down, and nigh despairing altogether of the Lord's promised kindness in Christ. I write to remind you of the cause you also have for encouragement and joy."

C.F.F.

---

## **BOOK OF JOSHUA**

The book of Joshua is intimately connected with the Pentateuch, for it takes up the narrative where Deuteronomy leaves it. In it we have the account of the settlement of the Israelites in the Promised Land, which may be divided thus: Chs. i.-v. 12, the preparations for the Conquest; v, 13-viii., the Conquest of the South; ix. x., Conquest of the Centre; xi. xii., Conquest of the North; xiii.-xxii., the Partition of the Land; xxiii. xxiv., the Close of Joshua's career and his death. There is little doubt but that Joshua was the author of all but the closing passages. It is difficult to imagine that any but a contemporary could have written such passages as iii. 15, 16; xxiv. 25, etc—*Christadelphian Treasury*.

---

### **The Combatants of Daniel xi. 40**

Three powers are spoken of in this verse. "The king of the north," "the king of the south," and "him." "And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind. . . ."

The "him" is identical with "the king" of ver. 36. Who are these three powers? In answer, we recall that the third universal empire of Greece was, upon the death of Alexander the Great, divided between his four generals, as symbolized by the goat with four horns. "Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven" (Dan. viii. 8).

The parallel verse in chap. xi. 3, reads: "And a mighty king (Alexander) shall stand up. . . . (ver. 4) and when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven . . . not to his posterity."

Alexander dying childless, had no posterity to succeed him. The empire was therefore divided between his four generals: Ptolemy, Cassander, Seleucus, and Lysimachus. The two most important of those horn kingdoms were the kingdom of Egypt and the kingdom of Assyria. These were placed south and north of Palestine respectively, hence the designation "king of the south" and "king of the north."

From henceforth, the other two kingdoms do not figure in the prophecy, because only the kingdoms .. the north and south bore any relationship to the kingdom of Judah. Judah being a buffer

state, became the battle ground of these warring kingdoms, and alternately fell under the domination of each as foretold in detail in Dan. xi.

Last of all, one king of the north, Antiochus Epiphanes by name, captured Judah, sacked Jerusalem, did away with the daily sacrifice, forced the Jews to drink swine's broth, and worship an image set up by him in their temple. Out of this final inundation of the king of the north, arose events which in themselves are typical of those matters we are to consider. For in their terrible extremity a deliverer was raised up, as prophecy foretold he would be, who, by daring military exploits defeated his people's oppressors, reinstated the temple services, and established an independent Judah under the priest-kings of the Asmonean family. The deliverer was Judas Maccabeus, a beautiful type of Jesus Christ.

After this another power was to arise which should take over the territory of the king of the north. This power was the Roman, and is represented by a "little horn" growing out of one of the "four."

"And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land " (Dan. viii. 9).

History shows that Rome first appeared as a power in relation to Judah in the north, and grew out of the Greko-Assyrian kingdom of the north. After that it "waxed great," so great that from a "little horn" it grew until it incorporated its parent horn by annexing Assyria, B.C. 65. This was followed by the conquest of the southern horn (kingdom of Egypt) about B.C. 37. This then Roman power, became the destroyer of God's land and people.

Briefly then, these three powers are the kingdom of Egypt, the kingdom of Assyria, and Rome: whose capital city was Constantinople. These three were merged into one by the conquests of Rome, when it "waxed great." Later, as a result of the Turkish conquests, these three were taken over by them: so that for centuries these three powers had no separate existence, and therefore could not "push at" or "come against" one another as the prophecy required they should.

Now our verse says these things were to happen "at the time of the end." That time having arrived, a great change came over Turkey, who was then the "little horn," the "king of the north," and the "king of the south" combined. In 1820 the sixth vial began pouring out upon her in order to dry her up. The two events of this "drying," with which we are not concerned, were the Russo-Turkish war of 1828, which resulted in the advance of Russia's frontier southwards, until it included part of the ancient territory of the king of the north, and the revolt of Mehemet Ali, Pasha of Egypt who established the independence of Egypt in 1838.

These two events fulfilled our verse: but only incipiently, as later events have since shown. What they did undoubtedly do, however, was to bring again into being "at the time of the end," the three independent horn powers which for so long had been absorbed in the "little horn" power. In 1882 Britain entered Egypt, and became *ipso facto* king of the south. Since then, as if to make doubly sure, God has added to Britain still more of the king of the south's ancient territory in Arabia, Cyprus and last of all, the old king of the south's province of Palestine. This last was acquired by an event, which we believe is the fulfilment of ver. 40: "The king of the south (Britain) shall push at him" (Turkey). The Hebrew signifies "to push self on, or forward," or "contend" (R.V.); this is descriptive of Britain's campaign of 1917.

Twenty-three years have since elapsed, Britain is again close friends with Turkey. A friendship which will result in the fulfilment of the rest of the verse. This is not to be a push, but a tempestuous coming against him; so much so, that the little horn power enthroned in Constantinople will again be submerged into the Assyrian power out of which it arose.

Russia is at present "king of the north" geographically as Ezek. xxxviii. requires, and also politically in the possession of Assyrian territory south of the Caucasus, and in the province of Uzbek, east of the Caspian Sea. By virtue of overwhelming Turkey, she will plant her standard in Constantinople, and thus incorporate the little horn of the goat power. Pressing on then into Irak (Mesopotamia) and Iran (Persia), she will incorporate the old empires of Babylon, Persia and Greece into her already Roman domain.

Only one barrier now separates her from world dominion represented by Nebuchadnezzar's image. Britain, by virtue of holding Palestine, Cyprus, Arabia and Egypt is one of the image's brazen thighs. Matters by this time will be very much the same as in days of old. The kings of the north and south again do battle in Palestine. The result of the conflict is victory for the king of the north (Russia).

At this time, the "little stone" is poised ready to fall on the feet of the colossus—but not just yet. The autocrat pressing his advantage, surges forward in order to conquer Egypt. He succeeds as Dan. xi. 40 informs us: ". . . he shall enter into the countries, and shall overflow and pass over. He shall enter also in the glorious land (Palestine) . . . he shall stretch forth his hand upon the countries, and the land of Egypt shall not escape."

This accomplished, the image of Daniel ii. is at last manifest as he said it would be "in the latter days." Russia, now holds sway over sufficient territory of the four world empires to constitute the image of Daniel. Her leader will stand manifest as *Vozhd Narodov*, i.e., "leader of the nations," a title recently conferred on Stalin.

News of a strange new power, which has appeared and relieved Jerusalem, now reaches the ears of the victorious autocrat, who "goes forth with great fury" to Palestine. Here, "between, the seas in the glorious holy mountain," he stands, possessed—for the first time—of universal dominion, which on his previous invasion was incomplete, lacking—as it did—the brazen thigh of Egypt, or kingdom of the south. While he thus stands, in Goliath-like defiance, Christ and his immortal brethren—as the "little stone"—smite him upon the clay feet. Thus, "Gog" (Ezek. xxxviii.) falls on the mountains of Israel. The "king of fierce countenance" (Dan. viii.) is broken without hand. And "the king," or "him" (of Dan. xi.) "comes to his end with none to help him." For they are all one and the same power: one and the same event.

These few remarks are only a bare outline of what we believe to be the latter day manifestation, development and fate of the three powers of Dan. xi. 40.

If the expulsion of the Turk from Palestine was a fulfilment of the king of the south's push—and we feel it was a fulfilment more worthy of the prophecy than Mehemet Ali's rebellion—then the next thing to happen is Russia's invasion of Palestine, Irak, Iran, Syria and Egypt. Here we might add, it would be more fitting if Russia were to get control of Irak and Iran (Mesopotamia and Persia) before attacking Turkey (the little horn), because she would then be the king of the north, in a fuller political sense than she is at present.

To look for these things to happen immediately, we believe is a mistake. First of all, Russia has to subjugate and dominate Europe. An invasion of Palestine at present would be premature. That invasion will not take place until the image is almost complete. The present efforts of France and Britain to keep the light of liberty and democracy alight in Europe, are doomed to failure. That light is to be quenched by the appearance of a dictatorship in Europe, which will exceed in cruelty and ruthlessness, anything the world has yet seen, as many Scriptures testify.

Russia, and parts of Germany, were the areas beyond the confines of the Roman Empire, from whence came the barbarian clay power which disintegrated the imperial iron of Rome. That same clay power is soon—is even now—heaping to himself all peoples as with thick clay. A proud man who keepeth not at home, who enlarges his desire as hell and death which cannot be satisfied, but whose

lust of conquest will be whetted by each fresh victim to seek for more. These things are testified by Habakkuk in chap ii.

This same "proud man," in Isa. x. 14, prophetically declares: "As one gathereth eggs that are left, have I gathered all the earth and there was none that moved the wing or opened the mouth or peeped." The present attitude of neutrals illustrates this fear. Mr. Churchill recently likened them to people watching a crocodile eating their neighbours, refraining from interfering, hoping by the time their turn came the crocodile would be full. What a delusion! "Whom the gods would destroy they first make mad," and truly "the nations are mad." Sanity demands that they get together to save themselves. This they cannot do, the decree of heaven is against them. The recent collapse of Finland in spite of Britain's belated aid, has embittered Anglo-Russian relations, without helping that country whose fall is an earnest of more to follow. According to Dr. Thomas, Norway, Sweden, Denmark and Holland are to follow. Maybe when the landslide commences it will spread with terrifying speed! Britain will then see that the task of keeping the lamp of freedom alight in Europe is an impossible one, and accordingly withdraw from the European turmoil into the "splendid isolation" advocated by parts of the British press.

She will do so in order to conserve her man power and material for the inevitable clash in the east. Thus, as Dr Thomas says, Russia, like Napoleon, master on the land, Britain mistress of the sea, leads on the world to the day of doom. Europe being lost, Turkey the last barrier trampled down, Britain will feverishly concentrate her armed might in Palestine, India, the Persian Gulf and Egypt, and there defiantly ask Russia, "Art thou come to take a spoil?"

Her stand, however, will be in vain. She will be swept aside in her effort to stem the tide of the Russian torrent. The king of the north is to overflow and pass over. Once again—for the last time—Israel trusts in Egypt in vain: for Britain proves a broken reed.

Present tendencies indicate the uneasiness of Britain concerning Russia's intentions on the very borders of those countries rich in oil and of vital strategic importance to her. The papers speak of Russian troops on Persia's frontier; of Turkey's feverish preparation of fortifications between the Black and Caspian Seas; of an allied force of 500,000 men at strategic points in the Middle East.

Everything is going according to the programme of Him who "rules in the army of heaven." It is only the immediate future that seems doubtful, but this has always been so. The end we know, and to that awful climax things are correctly and speedily moving: the day of battle and war is near. The battle of the giants of north and south. The details will look after themselves. But how much of the divine drama we shall be permitted to see with mortal eyes we cannot tell. Should we be left for a little longer, we shall undoubtedly see Britain cutting herself adrift from European commitments, whilst Russia's policy of aggression just begun, will gather momentum in Europe until all nations are subjugated to a single despotism, symbolized by the image of Daniel.

These were the convictions of our beloved bro. Dr. Thomas, and they are ours. When—if ever—events, prove his expectations wrong, it will be time enough to look for new interpretations with which some seem to be at present confusing themselves. Meanwhile we are quite confident that in identifying Russia as the future "little horn" of the goat, king of the north, Gog of Ezekiel, and image of Daniel, he was right. Other theories only work confusion. Much that faithful man has written in the light of present happenings might have been written to-day. And things are—in the main—moving exactly as he expected and we believe will continue so to move.

We trust that the above is reasonably clear in this brief review of a subject capable of indefinite expansion. We live in stirring times: "Many prophets and kings have desired to see those things which ye see, and have not seen them." How privileged we are, dear brethren and sisters! The most highly favoured people on earth. Never were the words of Jesus so applicable as they are to us to-day: "Blessed are the eyes which see the things that ye see" (Luke x. 23).

H.W.H.

## **Last Days of Judah's Commonwealth**

**By Robert Roberts**

Although we have no scriptural narrative of the destruction of Jerusalem by Titus, yet we have much Scriptural forecast of that terrible event, and therefore the particulars of the event are the particulars of a divine work. So long before as the days of Moses, before Israel had entered the land, it was written, "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand . . . and he shall besiege thee in all thy gates until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee, and thou shalt eat the fruit of thine own body—the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee . . . . The Lord will rejoice over you to bring you to nought and ye shall be plucked off the land whither thou goest to possess it, and the Lord shall scatter thee among all people" (Deut. xxviii. 49, 50, 52, 53, 63, 64).

The Roman invasion and the horrors attendant upon it, although illustrating, in fulfilment of these words, a lesson many times exhibited in preceding pages, viz., that a public calamity, perfectly human in all its causes and particulars, may be an occurrence of divine origin, —is nevertheless of more interest to the majority of living men an account of its nearness to our own age. For one thing, it is more fully recorded than any other event so distinctly in the category of divine transactions. By what itself seems a striking providence, Josephus, a contemporary and eye-witness of the dreadful scenes in question, in many of which he took a personal part, has left a wonderfully complete account of them—so complete and minute as to resemble the letters of a modern war correspondent more than anything in ancient literature. It is on every ground important that the reader should be acquainted with the narrative of these events. They were not only foretold by the prophets, but referred to several times by Jesus while he was on the earth. Most notably, he spoke of them in a plain discourse (Luke xxi.; Matt xxiv.), delivered to his disciples while they were seated on the Mount of Olives, and overlooking the city and temple which lay at their feet. On that occasion he told them that within that generation—(at what particular day and hour he could not tell them)—the "days of vengeance" written of in the prophets, would arrive; that there would be great distress in the land and wrath among the people, that Jerusalem would be surrounded with armies, and laid in ashes, and the temple utterly demolished, and the nation destroyed by the edge of the sword.

These things had a strong personal interest for the disciples and the generation of believers then alive. The national catastrophe might involve them in destruction. Jesus told them to flee to the mountains when they should see "Jerusalem compassed with armies," assuring them that its overthrow and desolation were nigh at hand.

Thus there were "signs of the times," eighteen hundred years ago. The "signs" consisted of natural occurrences of a calamitous nature which would slowly gather over the Jewish nation. The process extended over thirty years. It began in apparently trifling incidents which, one after another, exasperated the public mind and gradually brought on the tempest which engulfed the nation. Disciples of the faithful class would observe the tokens and keep themselves in harmony with the work to be done, others would say they saw nothing divine in the public affairs of the time, but the mere natural workings of things as they had always been. The watching class would point to the drift of things as antagonistic to the Jews: the others would have it in their power to point to cases in which the Jews got the, upper hand— particularly as the great crisis itself approached, when Cestius, the Roman general, was overpowered and driven out of the country, and the whole nation rose in a war of independence.

In this respect the signs of the times of eighteen hundred years ago presented features analogous to those of our own time. It is instructive to look back and see how amid all the vicissitudes

of public affairs the day of vengeance slowly crept over Israel by natural means, and at last broke into destructive fury and obliterated almost the very existence of Israel from the earth. We shall only attempt a summary of Josephus's narrative, and that more particularly for the benefit of those who may find Josephus's diction too heavy and elaborate.

The "cloud no bigger than a man's hand" was first visible in the sky about A.D. 40 in the reign of Claudius Caesar, when Cumanus was appointed Procurator of Judea. Under him a tumult was occasioned in Jerusalem, at the Passover Feast, by a Roman soldier making a contemptuous gesture at the exercises of the Jews. A collision ensued between the Jews and the Roman soldiery, in which many Jews were slain. Afterwards a number of Jews out of Galilee going up to Jerusalem to the Feast of Tabernacles were molested by the Samaritans, and one of the Jews slain. The Jews appealed to Cumanus for the punishment of the murderer without success. The affair becoming known at Jerusalem during the feast, caused great excitement and a band of Jews marched to Samaria, under Eleazar, and burned several villages and slew the inhabitants. Cumanus arrived with a troop of horsemen from Caesarea, and dispersed the Jewish band, which, however, though scattered, betook themselves to acts of violence throughout the country. In several conflicts a great number of Jews were captured and crucified. A new class of troublemakers succeeded them, the Sicarii, who concealed daggers under their garments, with which to stab in the crowds at the feasts. Jonathan, the High Priest, fell a victim to them. Many others were slain, and great public fear was established. Another faction made its appearance among the people, pretending inspiration, and allured numbers of the Jews into the wilderness. Troubles were increased by the uprising of an Egyptian who pretended to be a prophet, and gathered as many as thirty thousand to him, and attempted to break into Jerusalem from the Mount of Olives. The attempt was defeated by the Roman soldiers, and the army of the Egyptian dispersed. But after a short interval, numbers of these scattered marauders combined to agitate for Jewish independence. They incited the Jews to revolt against the Romans. Not succeeding with the respectable part of the nation, they broke up into bands and ravaged the country in all directions, plundering and murdering and burning.

Festus (after Cumanus and Felix) addressed himself to the pacification of the country, capturing and killing the insurgents in all directions. He was soon, however, superseded by Albinus, who was not actuated by any desire to promote the public welfare. He not only embezzled the revenue, but sold to others the license to steal and plunder. He liberated all kinds of prisoners for money, and gave authority to the insurgent ringleaders in Jerusalem to do as they liked for the same consideration. These ringleaders forgot their politics and turned common robbers, who put the whole city in fear. Those who were robbed kept silence for fear of their lives, and those who escaped flattered the robbers for fear of being robbed.

Troubles were aggravated by the appointment of Gessius Florus to the governorship. This man made no sort of dissimulation of his corruptions, but openly proclaimed that any one had liberty to turn robber who shared the spoils with him. The result naturally was the desolation of whole districts. In fear of being accused before Caesar, he deliberately sought to goad the nation into revolt against Rome. He demanded seventeen thousand talents out of the treasury on the plea that Caesar wanted them. The people in tumultuous assembly decided to appeal to Caesar against Florus, on hearing which, Florus marched an army to Jerusalem. The people were cowed, and Florus ordered his soldiers to plunder the upper market place. Three thousand six hundred Jews, with their wives and children, were, in consequence, slain in the streets and houses. Many of the quiet inhabitants were brought before Florus, who had them scourged and then crucified in his presence. The principal men among the Jews advised submission to stave off further calamities, and Florus fearing their advice would be taken by the Jews, and that there would be no rebellion, commanded the people next day to go out and salute the Roman soldiers, instructing the soldiers beforehand not to return the salute. The people went out and saluted the soldiers, who made no answer. The impatient among the Jews gave vent to their feelings, and the soldiers attacked the crowd. The crowd fled, and in getting in at the gate, the crush was so great that vast numbers were suffocated and trampled to pieces. The Jews in the city rallied and beat back the soldiers by missiles from the tops of the houses.

Florus then sent word to Cestius Gallus, President of Syria, that the Jews had revolted. The violent of the people made an attack upon the fortress Masada, and slew the Roman garrison. The High Priest and the Pharisees met and resolved to suppress the revolt; but their efforts were overborne by the violence of the people. The High Priest and the Pharisees then sent for Roman soldiers to suppress the sedition before it should become hopeless. Agrippa sent three thousand horses. By this time, the lower city and the temple were in the power of the insurgents. On the arrival of the Roman horse outside the walls, the party of the High Priest and Pharisees, desiring peace with Rome, seized the upper city to help the Romans. Seven days' fighting ensued, ending in the triumph of the insurgents, who set fire to the High Priest's house and the Palace of Agrippa and Bernice in Jerusalem. Manahem, the son of Judas the Galilean, became the leader of the revolt, and broke open the Roman armoury in the city and distributed arms among the people. They then laid siege to the tower of Masada (in the city) which capitulated after several days. The Roman garrison, who were promised their lives, were slain after giving up their arms. The High Priest Ananias, who was with the Roman party, was found concealed in an aqueduct and slain.

Tidings of these events reaching Caesarea, the entire Jewish community in that city numbering twenty thousand, were put to the sword by the Romans. Hearing of this, the whole nation became enraged, and the insurrection became general. Bands of Jews ravaged the country, and put immense numbers of the Syrians and Roman colonists to death. The disorder became terrible through all Syria, Every city was divided into a Jewish party and a Roman party, who slew each other in the day-time, and spent the night in fear. It became common to see whole cities filled with dead bodies lying unburied; women, old men and infants, forming a large proportion of the slain.

Cestius Gallus, seeing the Jews everywhere in arms, got together a large body of troops, and marched it to Ptolemais. Here he was joined by auxiliaries from various parts of the country. Cestius marched hastily to the city of Zebulun, the inhabitants of which fled to the mountains at his approach. He gave over the city to plunder, and then set fire to it. He overran and devastated the surrounding country, then returned to Ptolemais; then he marched to Caesarea, from which a division of his army was sent to Joppa. Joppa, taken by surprise and attacked on both sides, fell an easy prey to the Roman soldiers, who fell upon the Jewish inhabitants, and exterminated old and young, to the number of eight thousand four hundred. Narbatene next fell a prey to the Romans, who destroyed the bulk of its inhabitants, and laid waste the surrounding country.

Having overpowered resistance in Galilee, Cestius marched to Antipatris, where, at Aphek, the Jewish insurgents were in force. The Jews fled before the Romans, and the Romans burnt their camp and the surrounding villages. Cestius then marched to Lydda. He found the city empty of men, the male population having gone up to Jerusalem to the feast of Tabernacles. Cestius burnt the city, and marched towards Jerusalem. He encamped within six miles of the city. The Jews, hearing of his approach, broke up the feast, and marched in enormous numbers to the Roman camp, and attacked the Romans. The Romans repulsed them, but the Jews seized the heights overlooking the Roman army, and resolved to resist the march of Cestius to Jerusalem. The Romans tried to negotiate a retreat, but the Jews killed one of the ambassadors and wounded the other. Cestius then attacked them and put them to flight, and pursued them to Jerusalem. He pitched his camp within a mile of the city. On the fourth day, he brought his army within the walls. The violent party among the Jews retired into the inner city and into the Temple, defying the Romans. The Romans attacked the insurgents. For five days, they assailed the inner walls within which the insurgents had retired. The attack was without result. On the sixth day, Cestius, with a select body of soldiers, attempted to break into the Temple by its most assailable part. The Jews repelled the attack. The attack was renewed several times, but each time was repulsed. The Romans then began to undermine the wall, under the protection of their shields; but, at this point, when success was within reach of the Roman grasp, Cestius, apparently unconscious of the fact, ordered the soldiers to retire. The soldiers obeyed, and marched out of the city. The insurgents, perceiving their unexpected retreat, recovered their courage, which had begun to desert them, and returned to the attack. They issued from the Temple, and ran after the Romans, harassing the hinder part of the army. Cestius encamped outside the city; next day he moved further off, which the Jews perceiving, they followed him in increasing numbers, and kept up a fire of darts on

both flanks of the retiring army. Many of the Romans were slain. The Romans halted at Gabao, seven miles from Jerusalem. Here they stayed two days. The surrounding hills became full of Jews. Cestius, perceiving his danger, ordered a forced march to Bethhoron. To reach this, the army had to go through mountain passes. To these, the Jews ran before, and occupying the heights, pelted the Roman army with darts and stones. The Roman army, unable to flee, gave itself up to despair. During the night, the principal part of the Romans escaped, leaving their siege engines and baggage behind them. The Jews continued the pursuit, and then returned to Jerusalem in great triumph to concert measures for a war of independence.

(To be continued)

---

## **Spiritual Arithmetic**

### FIVE

The number five is in the Scriptures related to God's power and to life and light in a great many instances: evidently to teach the lesson that all things are by His grace and His Spirit.

In the first day's work in the Creation the Hebrew word "or," meaning light, occurs five times. The Hebrew word "maor," i.e., light-giver, occurs five times in respect of the work of the fourth day when the sun and moon were set to rule.

Life was manifested on the earth in the fifth day, and fittingly, therefore, the three words translated living creature and life occur five times in Genesis i.

When the children of Israel were delivered from Egypt we read in a literal rendering of Exodus xiii. 18 (see margin A.V.) "The children of Israel went up by five in a rank out of the land of Egypt." The Tabernacle, as the place in which the power of God was shown to His people, very fittingly associates the number five with itself. The pillars supporting the curtains of the court were five cubits high and five cubits apart. The lamb without blemish was laid on an altar of brass, whose surface was a square of five cubits by five. The Door of the Tent was hung upon five pillars.

The Holy Anointing Oil, a symbol of purity in doctrine, which, believed, is the means of the grace of God, was composed of five parts all having their own significance: myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. Incense was directed to be made of five things: stacte, onycha, galbanum, frankincense and salt. The word translated "tempered together," is actually "salted" (Exodus xxx. 35, see margin A.V.), a reminder here that those who offer acceptable prayer, of which incense is a symbol (Rev. v. 8), are "the salt of the earth" (Matt. v. 13).

Circumcision was established for the family of Abram at the time when the patriarch's name was changed along with that of his wife. This change was merely the insertion in the name of each of the fifth letter of the Hebrew alphabet, "h," or "he" (see Psa. cxix.). So Abram became Abraham and Sarai became Sarah.

Lev. xxiv. 8 likens the power of the faithful to "*five shall chase a hundred,*" thus reminding us of Paul's remark in 1 Cor. xiv. 19 that "five words with understanding are better than ten thousand in an unknown tongue."

The Spirit of God gives "quick," or living, understanding. Truth is unchallengeable. The greatest exhibition of the importance of the figure five in the Scripture is found in the connection between the work of David the shepherd boy and of Daniel the young son of an Israelitish prince.

David took five stones out of the brook and slew Goliath with the fifth. Daniel shows four great universal kingdoms smashed to ruins by the fifth—"the stone cut out of the mountain."

There are five divisions in the work of the ecclesias as Paul teaches in Ephesians iv. 11: apostles, prophets, evangelists, pastors and teachers. These relate themselves to Psa. ciii. 3 to 5, where the work of God with His people is shown to be forgiving, healing, redeeming, crowning and satisfying.

The Greek word "parakletos," or paraclete, means "One called alongside to help." It occurs five times. Four times John relates it to the Holy Spirit (John xiv., xvi.) and once to our Lord Jesus (1 John ii. 1) (advocate).

The anointing of Jesus is so spoken of five times: Luke iv. 18, Acts iv. 27 and x. 38, Hebrews i. 9, and 2 Cor. i. 21, the last instance referring to the multitudinous Christ, "his body." The Greek word used is "chrio." Adoption (Greek, "huiiothesia") also occurs five times: Rom. viii. 15 and 23, ix. 4, Gal. iv. 5 and Eph. i. 5.

We may close on that note though the subject is not exhausted. The power and grace of God has given us light, and promises eternal life, by "the adoption of children."

G.H.D.

---

## **ACTS OF THE APOSTLES**

This book is really "Book II," of which the Gospel by Luke is "Book I". It begins where the first book ends, at the resurrection of Jesus Christ, and then goes on to describe the various stages by which Christianity spread over the whole civilized world, and was formed into an organized Church. In the first half of the book the writer deals with the growth of the infant Church under the care of Peter, James and John, and in the later half confines his attention to the activities of "Saul of Tarsus" (afterwards called Paul), the great apostle to the Gentiles. By three wonderful journeys he established the Christian religion throughout the Roman Empire, which terminated in his arrest and subsequent imprisonment at Rome. The expression "we" often occurs in the narrative, especially in chapters xvi.; xx.; xxi.; xxvii.; xxviii., showing that the writer (Luke) was personally engaged in the incidents there described. —*Christadelphian Treasury*.

---

## **The Present Time in Prophecy (8)**

The moves on the political chessboard of Europe are still perplexing. The nations, whether at war or neutral are all preparing for a clash of arms that, it is realised, will be terrible in its devastating effect. That there will be a time of trouble we do not doubt. Many Scripture passages show this. But it is still not clear as to how political events will move so that we must hold fast our faith in what will ultimately come. Faith can see the invisible and even if events do not transpire as we would wish, if it stems that movements of the nations are contrary to expectations, faith should not waver. Our faith is not in what we read in the newspaper but in the Bible. God *will* realise His plan: and if its working out leaves us somewhat perplexed, then let there be a quiet confidence in the control of him who has been given "all power in heaven and in earth."

Another theatre of war appears in Scandinavia now and so we wait to see the significance of the movements of the nations in that part of Europe.

The events of the moment are always likely to take first place in the mind so that it is easy to forget, on account of familiarity, the events of the past few years which have been evident fulfilments of prophecy. Although so much is being inferred in the newspapers of Turkish, Russian or British intentions in the Near East, we should not forget what has been happening in Palestine since the last war. We have all rejoiced to see the development of the present situation: with England defending Palestine and Russia in a hostile attitude in the north.

Yet there are so many political distractions that we may not realise the importance of the change that has come over the land of Israel. We have not read so much about the development of Palestine since the war began; it is obvious that progress cannot be made so quickly as before. There has been, however, an amazing change in twenty years. There is no need to give any details: we are all aware of them. The land has been in so many parts changed out of all recognition: there is no comparison with the desolation of Turkish rule. In 1918 there were 55,000 Jews in Palestine, now there are over 450,000.

We write of things of common knowledge, but it is because we all know them so well that their full significance can be lost. The Israelitish fig tree, so long dried up, has shown signs of life: and therein we have the surest sign of the Kingdom soon to be established. Ezekiel spoke of the land which was once a continual waste (xxxviii. 8, R.V.) as being "brought back from the sword", and in chapter xxxvii. we have the symbol of the nation reviving, in the vision of the valley full of bones. In both cases these are preludes to the active intervention of God in the affairs of His land and people.

Bro. Thomas wrote of these things long before they came to pass: "There is, then, a partial and primary restoration of Jews before the manifestation, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he (Jesus) has appeared in the Kingdom."

This partial restoration is what we have seen, coupled with an accentuation of Jacob's trouble in all parts of the world. If no other sign were observable this should be sufficient to tell us that "the kingdom of God is nigh at hand." Having, therefore, this blessing of seeing so definite a fulfilment of God's word, let us be sure that our hearts are not overcharged with cares of this life and so be taken unawares when Jesus returns.

S.J.

---

### **The Earl of Beaconsfield and the "Ten Lost Tribes"**

There were never any "lost" tribes in the sense of lost to sight or merged among other nations. The people of Israel never merged although scattered.

No Bible reference exists of that character. Jesus declared that he had been sent to the "lost sheep of the house of Israel," and James wrote to "the twelve tribes scattered abroad."

The people of Judah at the time of the Babylonian captivity were actually a microcosm of the House of Israel as may easily be proved from the Scriptures. The scattered people of the Samaritan kingdom were well in evidence in the days of Ahasuerus as the Book of Esther testifies.

The greatest Jew of the 19th Century who did so much in the Divine Providence to build up the British Empire, Benjamin Disraeli, Earl of Beaconsfield, dealt with this question of the "ten lost tribes" in his famous semi-autobiographical work "Tancred." These are his words: —

"The Hebrews have never blended with their conquerors. They were conquered frequently. Syria was the battle-field of the great monarchies. Jerusalem has not been conquered oftener than Athens, but its people fought so bravely and rebelled so often, that at last they were expatriated.

"The Hebrew communities of to-day are in a *principal* measure the descendants of the Ten Tribes and of the other subsequent captivities. This is a just and fair and sensible inference which explains circumstances that otherwise would be quite inexplicable."

---

## Reflections

Like the Apostle Paul, bro. Roberts, for many years the editor of the *Christadelphian*, experienced "perils among false brethren." Men who far from exhibiting kindness, tender-heartedness and forgiveness (if there really were anything to forgive—Eph. iv. 32) did not hesitate to indulge in bitterness, anger, malice and evil speaking (Eph. iv. 31).

\* \* \*

Our brother's attitude to his enemies makes instructive reading, although over fifty years have elapsed; his remarks and comments will be found in the *Christadelphian* of May, 1889, from which some of the following Reflections are quotations.

\* \* \*

Much scorn is being shown towards us on account of what was a perfectly innocent and benevolent connection, whatever our detractors may insinuate to the contrary. Scorn is not pleasant, but it may be wholesome (but not for the scorner. —Ed.).

\* \* \*

What can be more hurtful and unbrotherly than to make a man appear to countenance something against which he would firmly set his face if he recognized its full implications in time?

\* \* \*

The scorners ought for their own sakes, to allow of the possibility of the Lord approving us at the last. If he do, where will they be with their smiting tongues? (Mark ix. 42; Matt. xviii. 10). Wise men will remember that circumstances of reverse not only prove the obedient, but manifest the scorner.

\* \* \*

Good men never act the part of Shimei even if David be an offender. They act the part of David, who refusing to seize an opportunity of injuring Saul, said, "Wickedness proceedeth from the wicked, but *my* hand shall not be upon thee."

\* \* \*

It is one of the symptoms of the poor hearing the Bible gets, that men professing subjection to it should be prompt to imitate Shimei, and slow to act like David; so quick to show rancour and malice in an evil day, and so liberal in the use of opportunities of spreading scorn and reproach to the detriment of others, and to the detriment of the Truth—even if there were a matter of wickedness.

\* \* \*

The Bible inculcates a totally different spirit from this, and though a vindictive and evil spirit may meanwhile seem a matter of indifference (as it does to some), the end will show that without the *spirit* of Christ the knowledge of Christ will not commend any to him.

\* \* \*

"Many will say to me in that day, Lord, Lord, have we not prophesied (lectured and exhorted) in thy name? . . . And then will I profess unto them, I never know you: depart from me, ye that work iniquity" (Matt. vii. 22, 23).

\* \* \*

Bro. Roberts did not live many years after these events, and the sorrow caused by the harsh treatment of these false brethren, added to other burdens which the task of conducting the magazine placed upon him, undoubtedly hastened his end, and brought to a premature conclusion this useful life of service to the Truth.

\* \* \*

Some of his detractors afterwards, to their credit, dissociated themselves from the attacks which had been made upon him. Others who were busy in spreading their evil reports, putting the worst construction on everything and judging and condemning, attempted to justify themselves by declaring they loved bro. Roberts "for his works sake,"—to whom he replied, "This is not the act of love, even if the thing were wrong, for love covers and does not expose the sins of others."

Poor bro. Roberts, rich bro. Roberts!

Lov'd of God in sorrow mourning,  
Bow'd in sadness, bath'd in tears,  
Lift thy head; for lo! the morning  
Which shall end thy grief appears:  
Christ thy Hope, will soon appear,  
He thy drooping heart will cheer.

C.F.F.

---

## **THE SIX NEW TESTAMENT MARYS**

There are six Marys mentioned in the New Testament. No name is given to the woman who anointed Christ in the house of Simon (Mark xiv. 3). (1) Mary, the mother of Jesus (Luke i. 27), "blessed among women" (Luke i. 28). (2) Mary, mother of James the Less and Joses (Matt. xxvii. 56; Mark xv. 40; Luke xxiv. 10). Called "the other Mary" (Matt. xxvii. 61; xxviii. 1), and the wife of Cleopas (John xix. 25). (3) Mary, sister of Martha, mentioned by name only (Luke x. 39; John xi. 1.; xii. 2, 3). (4) Mary Magdalene (Matt. xxvii. 56; Mark xv. 47; Luke viii. 2; John xx. 1, etc.). (5) Mary, the mother of John Mark (Acts xii. 12). (6) Mary, mentioned by Paul (Rom. xvi. 6)—"Greet Mary, who bestowed much labour on us." "Blessed among women" will all the Marys be in the day of recompense, and blessed all men and women who have given their lives as these six Marys did, to the ministry of labour and love. —*Christadelphian Treasury*.

---

## **Before the Tribunals**

"*Before rulers*" (Luke xxi. 12)

THE BRITISH CALLING  
UP AGES GETTING.  
HIGHER

On March 9th the 24-year age group was reached. On April 7th all young men of 25 years have to register for military service. May and June are to take the age up to 26 and 27 years. No proclamation

calling up over 27 years is contemplated at the present. This means that a very considerable number of our young brethren are involved, and tribunal hearings become more frequent. A gratifying feature is the steadfast and humble bearing of our young brethren and the spirit of helpfulness on the part of brethren who are in touch with farmers and market gardeners. Possibly later on we may tell in detail some of these pleasant reminders that the fruits of the Spirit are manifested still by those who follow in the footsteps of the Master. Two things should be noted carefully by brethren: — (1) There must be no production of letters from employers asking for exemption so that a young brother may retain his present employment. This is inconsistent. Conscience *alone* is our ground of appeal. Now the tribunals have power to allow a conscientious objector to remain in his present employment if his occupation is one scheduled by the Ministry of Labour as a reserved one. They also have power, if the Ministry does not object, to grant that a brother may remain in an occupation not reserved if he takes up unpaid Air Raid precaution work in his spare time. No brother can properly join this State organization. Therefore brethren should leave it entirely to the tribunals to judge as to their employment and seek no favours at the compromise of principle. (2) No brother should attempt to justify a connection by employment with any Government controlled establishment engaged in war work of any kind. He should seek

release from such entanglement so that no stigma rests upon the Truth we love and uphold. His conscience should be one seeking to keep clear of offence *where this is possible*.

At Bristol tribunal this month Brother Worden of Plymouth was able to make our position clear. He was asked if being a Post Office employee he would be prepared if allowed to remain in that position to join the Post Office Ambulance Unit. He explained that while willing to do anything he could to alleviate suffering his and our principles stood in the way of us *joining any* organization of any kind. A discussion followed and the Tribunal finally gave our brother complete exemption, leaving him free to remain with the P.O. or to take up his previous occupation as a Printer's reader. Judge Wethered said that our position was "logical."

#### A UNIFORM STATEMENT

As we suggested recently an opportunity occurred to place before Judge Davies of the South Eastern Tribunal reasons for a uniform statement by our young Brethren. The opportunity came to Bro. D. P. Cooke of Ilford and was taken hold of well. Having ascertained that Bro. Cooke's statement was copied from the one issued by our M.S. Committee, Judge Davies said: "I think this is a practice which is not at all desirable. Conscience is a matter of an *individual's* personal opinion and it makes our task more difficult when an applicant presents us with a statement which he has copied out, supplied to him by some organization." Bro Cooke said "Only *one* conclusion can be come to by a real study of the Bible and the commandments of Christ. This is the conclusion held by our body *as a whole* and the statement I have placed before you appears to be the most perfect way of expressing our and my conviction." This appeared to perfectly satisfy the learned Judge.

G.H.D.

---

### Hebrews x.

This tenth chapter may well be described as a summary of the contents of Hebrews i. to ix. Marshalling all the main arguments of the previous chapters the Apostle focuses them upon the sacrificial work of the Lord Jesus. All the Mosaic ordinances pointed to something "better," and here we have demonstrated that "better hope," based on "better promises," confirmed by a "better sacrifice" and opening up a "better way." He begins (ver. 1):

"The law, having a shadow of good things to come, and not the very image of the things . . ."  
etc.

and we call to mind his statement in Galatians iii. 24, 25: —

"The law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster."

The R.V. renders "tutor" in place of "schoolmaster," but the actual Greek used is *pedagogue*, or, literally, "child leader." The *pedagogue* was generally a slave, imperious and severe, one of whose duties was to lead the child along the road from home to the place of instruction, and, after the period of instruction was ended, to convey him safely home again.

The law was added "till the seed should come," or "to bring us unto Christ." It was "added because of transgression," in order that "sin might appear sin," for "by the law is the knowledge of sin." So the law watched over the behaviour of Israel ("God's son") exercising a moral restraint and leading him forward to a special standard of righteousness to be exhibited in the fulness of time. This law was good, but could not with all its sacrifices, rites and ceremonies make its observers perfect. This was not on account of shortcomings in the law, but on account of the weakness of human nature. The more perfect the law, the more imperfect human nature was proved to be. Continual purging could

not remove "conscience of sins." Something more than the mere ritual of offering the blood of bulls and goats was necessary.

The principle of acceptable service to God has always been the same—intelligent belief and obedience. On this principle, the "first-begotten" was prepared to take away sin, and his mission was foretold in Psalm xl. 6-8, here quoted by the apostle in the words of verses 5-7: —

"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come (in the volume of the book it is written of me) *to do thy will, O God.*"

How perfectly he did his Father's will was demonstrated throughout his life, was brought to the fore in Gethsemane, and was manifested to all in the day when, having to the end "loved righteousness and hated iniquity," his Father saw fit to "highly exalt him," and "anointed with him the oil of gladness above his fellows."

(ver. 9) "He taketh away the first (system of offerings) that he may establish the second (one perfect offering for ever)."

or, as John has written: —

"The Law was given by Moses, but grace and truth came by Jesus Christ."

One supreme, intelligent obedient sacrifice was offered, that there might be no more "remembrance of sins" each year. The result, a covenant *in the hearts* of believers; not the mere sham of lip-service and animal sacrifice, but a covenant to "walk not after the flesh but after the spirit." If this condition is fulfilled,

"Then he said (marg.), Their sins and iniquities will I remember no more" (ver. 17).

What a wonderfully privileged position believers thus occupy, and what a wonderful exhortation to use our privileges to the full is contained in verses 19-22: —

"Having therefore brethren, boldness (marg, 'liberty') to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated (marg, 'new-made') for us, through the veil, that is to say, his flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The veil was suspended between the holy place and the most holy, separating the ark and the mercy seat from the rest of the Tabernacle furniture. It was made of "blue, purple, scarlet and fine twined linen of cunning work, with cherubim." The High Priest alone was allowed to pass within, once in a year, on the Day of Atonement, after offering sacrifices first for himself and then for the people. Matthew records that at the time when "the body" which God had prepared came under the curse of the Law, was suspended on the tree, and "yielded up the breath,"

"The veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose" (Matt. xxvii. 51-52)

Here we see the law taken out of the way, "nailed to the cross," and the new situation clearly defined by the tearing away of the old veil—the removal of the obstruction referred to in Hebrews ix. 8, where, speaking of the existence of the veil, the apostle wrote: —

"The Holy Spirit this signifying, that the way into the holiest was not yet made manifest, while as the first tabernacle was still standing."

But now, the way for acceptable approach to the Father, and the way of the Resurrection from the dead are opened through the rending asunder of the veil of Jesus' flesh and the pouring out of his life-blood in acceptable sacrifice. Jesus himself was the first to benefit from the opening of that "way," for it was through the rending of that selfsame veil that he entered the Holiest of All.

"The God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant" (Heb. xiii. 20).

The way opened for us is entered through baptism into his death (bodies washed with pure water), and by an approved walk before him (having our hearts sprinkled from an evil conscience).

Being in this exalted position we are then soundly exhorted to strict adherence to the profession of our faith; to continual provoking of one another to good works; to continued and unremitting attendance at the Memorial Table and the various other assemblies of the saints, and to unceasing activity in exhorting one another as we see the nearness of his second advent. The apostle utters grave warnings concerning the risk of falling away and bringing reproach upon the name of Christ, and we should be ever mindful of the fact that there is no forgiveness for the one who "blasphemes against the Holy Spirit."

How can we be on our guard against this? By not "casting away our confidence which hath great recompense of reward," for "the just shall live by faith." We are children of the stock of Abraham, who is the "classic example" of faith. We are among the "just," for we have been "justified freely by his (Jesus') grace." God grant, then, that we are not among them who "draw back to perdition," but are rather among "them that believe to the saving of the soul." The apostle strikes the keynote of comfort and help in the words: —

"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (ver. 36).

And finally he holds forth encouragement to the end of our labours when he says: —

"Yet a little while, and he that shall come will come and will not tarry."

H.R.N.

---

## Correspondence

I have been wondering if the 3rd verse of chapter xii. of Ecclesiastes, latter part, ("and those that look out of the windows be darkened") may have something to do with the black-out, especially with regard to verses 4, (and he shall rise up at the voice of the bird) and verse 5 also when they shall be afraid of that which is high, and fears shall be in the way. When considered with Isaiah ii. verses 10 19 and 21, it does seem that the preparations, we see around us for protection during air-raids, etc, are in themselves signs of the near approach of our Lord. There have been in the press here at Derby, letters concerning two Bible references, the first was in Job xxxviii. verses 22-23 with regard to the heavy falls of snow we experienced. The second was in Psalm xi. verse 6, Snares, fire and brimstone (see margin, quick burning coals) which one gentleman thought meant incendiary bombs. I went to see one of the writers and left literature, also left some with the Editor of the paper but I am very much afraid that in both cases the world has too much of a hold. I should be very interested to hear what the brethren think concerning Ecclesiastes xii. With love in the Truth,  
Derby

F GILLARD.

P.S. It will help us to realize how true an exposition of Rev. ix. 17-19, Dr. Thomas has given if we look up the word *Culverin* (from the Latin *Coluber*, a serpent) one of the earliest forms of artillery, especially if we remember that when artillery is on the march the muzzles of the guns always point to the rear.

---

### **DISTRESSED FUND**

"Only they (James, Peter and John) would that we should remember the poor; the same which I also was forward to do." Paul to the ecclesias of Galatia (Galatians i. 1; ii. 10)

"I know that good use will be made of the loving sacrifices which our brethren and sisters have made in this respect in their love and zeal towards God." "It would gladden the hearts of the brethren and sisters whose generosity makes it possible if they could see the gratitude of those they are enabling me to help." Extracts from the letters of two Phoebes who have been succourers of many (Rom. xvi. 2).

---

### **JEWISH RELIEF FUND**

Clearing this fund to the end of March we have sent a cheque for £10 5s to the Committee who are applying it to the relief of Jews who are the victims of Nazi persecution. The following particulars of cases thus assisted will interest our readers. Names are given, in all cases as the victims are no longer in the power of their persecutors.

*Miss Marja Singer.* Refugee from Nazi Oppression, middle aged person, has been provided with the means to obtain a room and furniture to live in, and to become self-supporting.

*Mr. and Mrs. Kleighaupt and Three Children.* Refugees from Germany, Polish Citizens previously comfortable, man a Rabbi, assisted with money for food and will receive a weekly grant until they leave for America.

*Mr. and Mrs. B. Gelbard.* An old couple, refugees, too old to work, receiving a weekly allowance until they can proceed to America.

*Alexander Fass and Wife—Berlin.* Husband in Concentration camp, Dachau. Arrangements have been made to get him out and send him and his wife to Bolivia.

*Abraham and Chane Pohrille—Frankfort.* Husband in Oranienberg concentration camp. Arrangements have been made to get him out of the concentration camp, and send him and his wife to Chile.

*Mrs. Len and Three Children.* Mr. Len is a refugee in London and has his wife and three children in Germany. Through the funds supplied we have obtained passages for them to Cuba where Mr. Len will follow from this country.

---

### **The Night of the Betrayal**

The institution of the feast of remembrance on the night of our Lord's betrayal is recorded in Matt. xxvi., Mark xiv., Luke xxii. and 1 Cor. xi.: four different accounts.

The words and arrangement vary considerably, and it is interesting to note that the account given by Luke which seems in our authorised version to show a partaking of wine *before* the eating of bread (see verses 17 to 19 of Luke xxii.) is in the Sinaitic Manuscript (British Museum) brought into harmony with the other accounts, by the placing of verses 17 and 18 *after* verse 20 following

"Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you," most appropriately.

But if you combine all the four records you get the following beautiful harmony which the writer sometimes uses when presiding at the meeting of remembrance: "The Lord Jesus the same night in which he was betrayed, as they were eating, took bread: and when he had blessed it and given thanks he brake it and gave it to his disciples and said, Take eat: this is my body which is given and broken for you: this do in remembrance of me. And, after the same manner he also took the cup after supper: and gave thanks and gave it to them saying, Drink ye all of it: and they all drank of it, and he said unto them, This is my blood of the New Testament, and this cup is the New Testament in my blood which is shed for you drink it in remembrance of me. Verily, I say unto you, I will drink no more of the fruit of the vine until that day when I shall drink it new with you in the Kingdom of my Father, in the Kingdom of God. And when they had sung a hymn they went out into the Mount of Olives."

The great beauty and deep significance of the last supper is seen in this full account by the Spirit through four different men of what happened on that occasion. All falls so easily into its place.

G.H.D.

---

## Signs of the Times

### POLITICAL

*"Knowledge shall be increased"* (Dan. xii. 4)

INAUDIBLE SOUND                      In recent years much has been discovered regarding sound. Now sound is caused by what has aptly been called a splash in the air. The air ripple so produced cannot be seen but it can be detected by the ear. When it reaches the air it comes as a vibration and is understood as a certain sound. If a sound wave ripples or waves thirty times a second you hear a bass note because your aural understanding is vibrated by that number of times. If, however you receive waves at say 5,000 a second, you hear a high or treble note Now if the waves travel at less than 30 and more than 20,000 times a second you cannot hear them, for your ears are not attuned to these speeds, their range of reception lying between them. Now the Curie brothers discovered (circa 1880) the peculiar properties of a crystal of quartz if electrically affected. From that discovery has come by gradual development television and ability to trap supersonic waves as they are styled, being waves beyond human receptive powers. The submarine campaign in the present war has been robbed of its terrors to a very large extent by the discoveries of Prof Langevin. He held that by a certain use of crystal combination, a concentrated beam of super-sound would be made to search out the hidden submarine. Experiment has now proved the truth of his theory. Supersonic waves are also being used by Dr Leslie Chalmers, a famous U.S.A. scientist, to destroy harmful bacteria. A very interesting account of his discoveries is to be found in the *April Strand Magazine*, and of the immense importance of this new proof of the prophecy in Dan. xii. This is dated by the prophet "in the time of the end." A profound saying of the wise Solomon in this connection surely is "All things are full of a weaving movement. Man cannot utter it. The eye is not satisfied with the hearing of it, nor the ear filled with it" (Eccles. 1. 8).

*War* (Luke xxi )

CHANGES IN  
FRENCH CABINET                      A change took place in the French Cabinet during the month. M. Paul Reynaud became Prime Minister in place of M. Daladier, who, however, agreed to serve under him. The object appeared to be to

“quicken the tempo” of the war. Reynaud is a great friend of Mr. Winston Churchill whose views he is said to share. The French Chamber's way of changing the personnel of its Government has not the same importance as in other countries. Nor does this change mean that any alteration of policy is to come about, except possibly to liven things up. As one leading Paris newspaper says: "It means that our determination to win this war is getting stronger day by day and to do it quickly."

CHANGES IN  
BRITISH CABINET

What the London *Observer* terms "a re-shuffle, not a reconstruction" of the Cabinet, has just been effected by Mr. N. Chamberlain, whom the same paper speaks of as "dry and unrheterical." The main result is to give greatly extended power to Mr. W. Churchill, who now becomes President of the Defence Council or Inner War Cabinet as well as First Lord of the Admiralty. Commenting on this, Mr. Raymond Gram Swing, the U.S.A. publicist, says that it makes Mr. Churchill the War Lord of Britain, and that in his opinion, an opinion held throughout the Empire, he is the fittest man to lead the Empire's Forces to victory. The *News Chronicle*, expressing confidence in Mr. W. Churchill, believes that he is raised up in the shoes of Mr. Lloyd George, whom God chose to give impetus to the war of 1914-18 and to give Palestine to the Jews under the Balfour Declaration. Let it never be forgotten for a moment that it is God who moves men up and down in the political scale that His own purpose, always unchangeable and inflexible, may be worked out.

NEUTRAL COUNTRIES

This is a hard time for neutral countries. Frightened by Germany's threats on the one hand and by dread of offending Britain and France on the other, they have had, one and all, to trim their sails to the prevailing winds. Norway protests against the infringement of international law when the Cossack went to the rescue of the poor prisoners of the Altmark, but has to complain bitterly of many of her best ships, over seven per cent, so far of her total, being sunk by German submarines and illegally placed mines. Germany demands supplies of iron ore, and Britain seeks to sink the ships that carry it. One thing is, however, appreciated as the outstanding fact throughout the world—Britain is the supreme merchant power. Ezekiel xxxviii. stands true when it so designates the Tarshish defender of Palestine. The Admiralty has just issued a statement which completely demonstrates Britain's increasing mastery of the seas. It seems incredible after the boasting of Germany, that in three weeks (at the time of writing) only one British ship was sunk.

THE BALKANS

Britain and France strive with Germany for domination of trade facilities with the neutral countries in the Balkans. There is little doubt that the superior financial position of the Allied Powers will make itself felt in this direction. More and more is it becoming evident that “big pushes” are being made to wait upon a set policy of financial wastage. The countries having the most quickly exhausted reserves, are those that will lose in economic warfare. Germany may have to choose between lightning war (*blitzkrieg*) in the West and economic collapse and consequent disintegration with the discredit of the Nazi regime.

*"I will not make a full end of thee" (Jer. xlvi. 28)*

THE JEWS  
TO-DAY

The message given by Jeremiah as to the last days is very impressive. “I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee.” An illustration is to be found in the recent collapse of Poland. There were many wealthy Jews in Poland when the German invasion took place last September. When Hitler drove out the Jews from Germany and Czeko-Slovakia and Austria, the Jews of Poland were appealed to to help their unfortunate brethren. The appeal was very poorly responded to. Then Germany overwhelmed Poland and these rich Jews lost all, and themselves became refugees. This reminds us of 1897 when the first Zionist Congress was held at Basle in Switzerland. All the countries of Europe were represented there except Germany. The counsel of the rich Berlin Jews was listened to and the comfortable Jews of the Reich

"were not interested." Their day came, however, and Palestine has probably received its biggest influx of Jews from Hitler's realm. The Jewish population in Palestine grows daily. Very soon the one-tenth of Isaiah vi. 13 will be "eaten up."

*"The young lions"* (Ezek. xxxviii.)

CANADA  
DETERMINED

The determination of Canada to prosecute the present war to the bitter end is seen in the result of the recent General Election. The world's press agrees that the victory of Mr. Mackenzie King reveals that Canada is "united in the prosecution of the war to the uttermost of her power." Speaking of his victory, the Premier said that it would prove to the world that Canada was a loyal and steadfast member of that outstanding family of nations—the Empire of Britain. How perfectly true rings the message, "Tarshish *with all* the young lions thereof shall say. . ." One family—one message—unity unquestioned.

*"Into the air"* (Rev. xvi. 17)

AERIAL WARFARE

Sir Samuel Hoare becomes Air Minister in place of Sir Kingsley Wood. Speaking immediately after his appointment, he spoke of the Air Force as "the first line force" of the whole Army. He stressed the point that the power that conquered in the air was bound to win the war. It should be noted that this is the first time in human history that this could be said. The lover of the Truth will note that it is the *last* of the seven angels that pours out his vial into the air. The lack of consciousness of the teaching of the Bible among the people of the world is to be seen in the comment, "Men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great. But they repented not to give Him glory." (Rev. xvi. 9, 11, 21).

*"Persia with them"* (Ezek. xxxviii.)

IRAN'S  
NEW YEAR

Persia became Iran five years ago, and the day is now celebrated as its New Year day. March at Easter-time is the date. Persia had a military parade and a general holiday. Proudly its Shah—Riza Khan—boasted of his new 1,100,000 strong army, well trained and splendidly equipped with an efficient air force auxiliary. "Iran is ready for any emergency," said he as he reviewed his troops.

*"Their feet run to evil"* (Isa. lix. 7)

RUSSIA AND  
FINLAND

Russia has been consolidating her conquests in Finland. All the world realizes the callous brutality and disregard of all human decencies that the Communist Government of Russia has been guilty of in Finland. Stalin has revealed himself as even worse than the Czarist regime that Lenin and Trotsky set out to destroy because of its sins. "The basest of men," as Daniel reminds us, become men of destiny and rise to leadership of silly misguided nations in whom there is no real fear of God or love of truth and justice. The day is coming when it shall no longer be true that "Truth is fallen in the street and equity cannot enter." (Isaiah lix. 14).

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

INDIA

The German press has made much of the "oppression" of India, but the real facts are quite easy to understand. The elements in India which are antagonistic to one another cannot at this stage be brought together in one

constituted assembly with complete self-governmental powers vested in it. Moslem and Buddhist have no common ground with one another. Nor have the "untouchables," now largely Christianized in name, any base of understanding with the princes and rajahs and aristocracy of India. British rule is the one outstanding blessing and safeguard, and the vast majority of Indians appreciate it.

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

BALKANS AND  
CAUCASUS

This prophecy becomes daily of more outstanding importance. Joel says, "Put in the sickle." Now here is the Turkish correspondent of the *News Chronicle* to tell us: "Next for the Sickle? The

possibilities of war in the Balkans or the Caucasus are Turkey's chief interests now. Abidin Daver, Government Deputy, writing in the paper *Aksam*, points out that now that Russia has ended the Finnish war she is free to choose between three courses. She can try to conquer Rumania, with Bulgarian aid, and establish a common Russo-Bulgar frontier, descend on Turkey, Iran and the petrol fields of Irak by way of the Caucasus, and third, attack India through Turkestan and Afghanistan. The writer believes that the Rumanian project is Moscow's favourite, but that reorganization and re-equipment of the Russian Army will delay an attack. But *Tan*, another Istanbul paper, believes that the Allies will choose to attack Russia in the Near East before Russia can strike at Rumania or Turkey."

"I gave Egypt for thy ransom" (Isa. xliii. 3)

BRITISH TROOPS  
IN EGYPT

We enclose herewith the official map illustrating the provisions of the Anglo-Egyptian treaty with regard to the maintenance of British troops in Egypt and the land areas allotted for that purpose. We wish it

were possible to reproduce it. It shows more than half of Egypt's territory on the East of the Nile as available for British use. Hence the concentration there and in Palestine of the vast armies of Australia, India and New Zealand.

"The dark places of the earth are full of cruelty" (Psa. lxxiv. 20)

KERENSKY ON  
RUSSIA

Mr. Alexander Kerensky, who was once head of Russia's government (circa 1917), has just given an interview to the press. Says he: "We are entering the second phase of the war, in which new lines of

attack must be opened against Germany. "Hitler has boasted that his agreement with Stalin keeps Germany's back door open against the Allies' blockade. He is right. To close Germany's back door we must move against Russia—that is, against Stalin's Russia. Russia is the key to Germany. If you can solve the problem of Russia you solve the problem of Germany too. If you can free Russia from the grip of Stalin, Ribbentrop's triumph of August, 1939, falls to pieces. With Russia working against her, not for her, Nazi Germany is doomed. The Russian people to-day are ripe for a change. In an age of beastliness they are the ones who have suffered most and longest in the 'old world' from the denial of freedom. Do you realize that seven million Russians are in concentration camps to-day; in Siberia, in the Caucasus—God knows where."—*London Daily Telegraph*.

"Prepare War" (Joel iii. 9)

U.S.A. RECORD  
NAVY BILL

The record has been reached by the U S A for its Naval Appropriation Bill just passed by the House of Representatives in Washington. The total is £248,943,219. The Bill provides for nineteen new

warships and 352 seaplanes.

G.H.D.

## Ecclesial News

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

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

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

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

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

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

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

\* \* \*

**BLACKHEATH (Staffs.).** —*Christadelphian Hall, Ross Road. Sundays: Breaking of Bread 11 a.m. Lecture 6.30 p.m. Thursdays Bible Class 7.30 p.m.* We continue to hold forth the word of Life to those who will hear and record our thanks to our Heavenly Father for the assistance of brethren from other meetings who have helped in the work. On Saturday, Jan. 27<sup>th</sup>, we held our Sunday School tea and prize distribution, bro. D.C. Jakeman (Dudley) addressed the Children and distributed the prizes. We have withdrawn our fellowship from sister Edith Siveter for marrying with the alien. We have welcomed to the table of the Lord, bro. J. Hunt and bro. W. Southall (Birmingham), bro. J. Allen, bro. and sis. E. Cartwright, bro. E. Johnson and bro. D. C. Jakeman (Dudley). —C. BENNETT, *Rec. Bro.*

**BOTHENHAMPTON.** — "*Home Cot,*" *Nr. Bridport Dorset.* Greetings to all of like precious faith. Since our last report we have had great pleasure in welcoming at the Table of our absent Lord, bro. H. Ouldcott (Bournemouth), bro. Osborne, bro. Gale, bro. George Gale, bro. Sansom, and sis. Gale (Dorchester), we were much cheered and strengthened by their company and look forward very much to their coming when the opportunity arises. Also we extend a hearty welcome to any of like precious faith, who may be passing through this district during the coming months, should the Master tarry. Your sister in Christ Jesus. —DOROTHY HALLETT

**BOURNEMOUTH.** —*Richmond Hall, Charminster Road (corner of Alma Road). Sundays: Breaking of Bread 10.45 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class and Mutual Improvement Class (alternately), 8 p.m.* We have now resumed lectures in the evening on Sundays at 6.30 instead of at 3.30 in the afternoon. As yet it has made little difference, the attendance of strangers being very meagre, but we trust that through persistent effort, with the Divine blessing, some may yet see the light of the Truth. On Wednesday evenings, alternately with the Bible Class, a Mutual Improvement Class is now held, and by this means it is hoped to develop others in the ecclesia for the service of the Master in various ways. Since our last report the names of bro. Arthur Brown and sis. Mary Brown, now residing at Pylle, near Shepton Mallet, Somerset, have been re-entered by request on our Ecclesial Roll, and they are now members of our meeting again. The following visiting brethren and sisters have been received at the Table of our Lord: brethren Cyril Clements (Sutton) who gave us acceptable

exhortation, M. Smith, R. Ralph, H. E. Purser, A. Purser (Clapham), H. Woodgate (Hove), A. Brown (Pylle); sisters Potier and Henderson (Hove), Clements (Sutton), Joyce Jackson, F. Smith, M. Jannaway (Clapham). We have been glad to see them all. —K. T. JACKSON, *Rec. Bro.*

**BRIDGEND.** —*Christadelphian Hall, Nolton Chambers. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 7.30 p.m.* "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." We are constantly reminded of the accuracy of these words of Divine prediction in the total indifference of the alien of this town to the call of the Gospel. And from the same source came these words to the servants of God, "Occupy till I come." Bro. D. M. Williams (Newport) has helped us in exhortation and lecture, reminding us in exhortation of the duties and responsibilities of our calling. On Feb. 24th, our Sunday School held their first tea. Bro. R. Gardner, superintendent, gave a report on the year's work, which showed that on March 1939 the number of scholars on the register was five, while there are now fifteen members. This is encouraging to the teachers and the ecclesia. A lantern address was afterwards given by our bro. C. Jenkins. We are again indebted to "Anon.", of Oxford, for the gift of 10/- which has been used as desired and on behalf of whom we say, Thank you. —GOMER JONES, *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, 7.30 p.m.* We have just concluded our series of four lantern lectures to the strangers on the subject of, "When will Christ come?" and have been much encouraged by the response and interest taken in the prophetic word by all those attending. At West Hove we had 41 strangers present on Feb. 22nd; Whitehawk, Mar. 6th, 13; Patcham, Mar. 21st, 37; Y.M.C.A., April 4th, 53. We hope that our efforts may be the means of bringing some to a knowledge and appreciation of the Truth, and thus save themselves from this evil generation. Our grateful thanks are due to bro. H. L. Evans and bro. F. C. Wood (Clapham) for speaking at our effort on Mar. 22nd and April 4th respectively, also to bro. J. Squires (Clapham) for his untiring assistance on this occasion, and bro. C. Jenkins (Bridgend) for supplying the necessary and suitable slides. We feel it is largely through the willing help of these brethren that we have been able to proclaim the Truth so successfully to the strangers on this occasion. As a result of the interest taken and the desire expressed at Patcham to hear more of the prophecies relating to our times, we hope, in the near future, to hold four lectures in that district. We have been pleased to welcome to the Table of the Lord sis. Muriel Ralph, bro. F. C. Wood and bro. H. L. Evans (Clapham), and sis. V. Perring (Hove). —E. JONES, *Rec. Bro.*

**CROYDON.** —*Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class (at Lansdowne House, Wellesley Road), 7.30 p.m.* We are pleased to report that our numbers have been increased by the transfer from West Ealing of bro. and sis. S. Kemp. We have also much pleasure in announcing that Mrs. LILIAN MABEL MARLOWE (to whom the Truth was introduced by sis. C. Wilson of (Clapham) has witnessed a good confession of the things concerning the kingdom of God and the Name of Jesus Christ, and was immersed on April 7<sup>th</sup>, the Clapham brethren assisting us in this matter. We pray that our sister in may attain unto that great prize of eternal life and the kingdom of God which has been promised to all who obey and endure unto the end. During March we have had the assistance in exhortation and lecturing of brethren P. L. Hone, J. T. Warwick, F. C. Wood, R. W. Parks, and we much appreciate their labours. We have been pleased to welcome to the Table of the Lord several visitors from other ecclesias whom we have been very glad to have with us. —ARTHUR A. JEACOCK *Rec. bro.*

**DERBY.** — *21 Spencer Street Alvaston. Sundays: Breaking of Bread, 3.30 p.m. Thursdays M.I. Class, 8 p.m.* Sincere, loving greetings in Jesus. We have again been strengthened by the help of bro. J. B. Strawson (Nottingham) and have been pleased also to welcome the visit of sis. Bradshaw (Nottingham). Love in Christ to all, your brother in the Lord. —F. GILLARD

**GLASGOW.** —*Co-operative Memorial Building, 71 Kingston Street. Tradeston, Glasgow.* Once again we have occasion to rejoice in the putting on of the sin-covering Name of Jesus by two more of Adam's race. They are Mr. THOMAS STEVENS and Miss MARGARET PATERSON

(daughter of our bro. and sis. Paterson). They were examined at the home of bro. and sis. Clark, and after witnessing a good confession, were immersed into Christ. We pray earnestly that our Heavenly Father's blessing may rest upon our brother and sister that they may continue steadfast and unmovable in the One Faith which they have espoused, during these dark and evil days, and in due course reap that rich reward promised to the faithful. Bro. F. P. Restall has met with us at the Memorial Table since our last report. —JAMES L. WILSON, *Rec. Bro.*

**HITCHIN.** —*Hermitage Hall Sundays Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m.* We are grateful to our Heavenly Father that we have had several strangers at our lectures of late, and we pray there may be some among them who have ears to hear and hearts to understand in these fast closing Gentile times. We are sorry indeed to lose from our meeting our bro. and sis. E. H. Linggood, who have gone to live at Mount Sorrell, they will be greatly missed here, but we are pleased to commend them in love to the Leicester brethren and sisters, where they will meet in future, hoping they will be of mutual blessing and help to one another. The following have been with us at the Lord's Table (most of the brethren in the service of the Truth) bro. and sis. A. A. Jeacock (Croydon), bro. and sis. E. A. Clements (Clapham) bro. and sis. J. R. Adams (St. Albans), bro. A. Headon (St. Albans) bro. J. L. Mettam (St Albans), bro. C. R. Crawley (Luton) bro. S. Burton (Luton) bro. and sis. G. Cattle (Clapham), bro. and sis. G. Barker (Holloway). —J HEMBLING, *Rec. Bro.*

**HOVE (Sussex).** — *The Gymnasium 114a Western Road Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Wednesdays Bible Class, 7.30 p.m.* We have been pleased to have the company of many brethren and sisters at our meetings almost too many to mention by name. We appreciate the labours of the brethren who assist in the proclamation of the Gospel and are very thankful to our Heavenly Father that we are permitted to continue in this glorious work in these difficult times. Realizing our blessings we took advantage of the public holiday on Mar. 25th, and held a fraternal meeting and tea, inviting all brethren and sisters in and around the district. Some 50 brethren and sisters were able to attend and enjoyed a profitable and spiritual time. —E. F. RAMUS, *Rec. Bro.*

**ILFORD.** —*96 Cranbrook Road. Sundays: Lecture 3 p.m.; Breaking of Bread, 4 p.m. Tuesdays: 27 Wanstead Park Road, Ilford, M.I.C., 8 p.m.* Since our last report bro. Frank Cooke and sis. Greenslade have for personal reasons transferred to the Holloway Ecclesia, and we trust they will be a source of encouragement and strength to that meeting. We have been pleased to welcome to the Table of the Lord, brethren L. J. Walker, E. A. Clements (Clapham), J. Adams, J. L. Mettam and sis. Mallard (St. Albans), brethren B. H. Smith (Crayford), C. R. Wright (Putney). We have much enjoyed their company, and again thank the brethren for their words of exhortation and faithful witness to the Truth. Bro. Dennis Cooke, having secured agricultural work at Cheshunt, we expect shortly a transfer of bro. and sis. Cooke to the Bishops Stortford Ecclesia. Our loss will be their gain. —C. S. CRIGHTON, *Rec. Bro.*

**IPSWICH.** —*Sundays: Breaking of Bread, 11.15 a.m.* Since our last report we have had the pleasure of meeting at the Memorial Service sis. Fletcher (Aldeburgh), bro. and sis. Wade and bro. W. Wade (Colchester), bro. and sis. Christmas (Bury St. Edmunds). Sis. Fletcher is in isolation on the East Coast, but meets with us as often as circumstances permit. We had an enjoyable time on Easter Monday with bro. and sis. Padbury (Birmingham), bro. and sis. Christmas (Bury), and brethren Wade and sis. Wade (Colchester). —W. P. HAYWARD, *Rec. Bro.*

**LEICESTER.** —*71 London Road (two doors from De Montford St.). Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7 p.m.* We gain by removal bro. and sis. Linggood (Hitchin), who for business reasons have come to reside at Mount Sorrell, about six miles from Leicester. We are very pleased to have this addition to our small company, and pray that our association in the Master's service may still further strengthen and encourage us in our endeavours to hold fast until the end of our probation. We have enjoyed the help and company of the following brethren and sisters at the Table of the Lord: brethren J. B. Strawson, R. Stubbs, G. Tipping

(Nottingham), H. Heywood, E. Aston (Coventry); bro. and sis. A. H. Warry, bro. P. Dexter (West Ealing), sis. B. Clements (Sutton). —A. C. BRADSHAW, *Rec. Bro.*

**LONDON (Clapham).** —*Avondale Hall, Landor Road, Clapham, S.W. Sundays: M.I.C. 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 7 p.m. Tuesdays: (Lower Hall) Eureka and M.I.C. (alternately) 7.30 p.m. Thursdays: (Lower Hall) Bible Class, 7.30 p.m.* Once again we have the happy task of placing on record the baptism of two more into the saving name of our Lord Jesus Christ, namely, on Mar. 25th, JUNE MARGARET JANNAWAY and ISOBEL MAY HISSEY (both ex-Sunday School). We pray that they may hold fast unto the end and so receive the coveted prize of eternal life. We gain by removal, bro. R. E. Learman (Putney), and we lose by removal bro. W. A. Mitchell to Luton. The following have been united in marriage: bro. P. C. Ridout with sis. Mary Wharton; bro. S. H. Gare with sis. W. Irving; bro. J. H. Broughton with sis. K. H. Penn. May they all be blessed in their new relationship, and as heirs together be true help-meets to the Kingdom. The following visiting brethren and sisters have been welcomed at the Table of the Lord, namely, sis. B. Davison (Hove), bro. Hunt-Smith and bro. D. Hunt-Smith (Sutton), bro. and sis. Burton, sis. P. Squires, sis. Mary Squires and sis. Pauline Squires (Luton), sis. Warren (Colchester), bro. Taylor (W. Ealing), bro. and sis. F. H. Jakeman, bro. Redman, bro. Southall, bro. F. Micklim, bro. Round (Dudley), bro. and sis. Tuckwell, sis. Mills, sis. Mason (Seven Kings), bro. L. Penn (Crayford), bro. P. Mitchell (Plymouth), sis. H. Dale (Coventry), sis. E. Maundrell, sis. Hall (Brighton), bro. and sis. Newell (Sheffield), sis. Miles, sis. Corfe (Putney), sis. Hart (St Albans). On Mar. 22nd we held our usual Sunday School prize giving and Fraternal Meeting following tea. It was nice for the brethren and sisters of our ecclesia to meet so many of like precious faith from the provinces, and a most profitable time was spent, the attendance at the after meeting being almost a record. —F. C WOOD, *Asst. Rec. Bro.*

**LONDON (Holloway).** —*Delhi Hall, 489 Holloway Road, Upper Holloway, N. (near Royal Northern Hospital, tubes, Highgate or Holloway Road). Sundays Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Wednesdays: 8 p.m. (Evening Breaking of Bread, every first Sunday in month at 5.45 p.m.)* We are glad to have gained by transfer from the Ilford meeting sis. P. Greenslade. It is our sincere desire that we shall mutually assist one another along the increasingly difficult path to the Kingdom of God. Please note alteration above. Our visitors since our last report have been sis. Groves (Seven Kings), sis. Mercer (Hove), bro. and sis. Townsend bro. Lindars bro. H. L. Evans (Clapham). —E. F. WILLIAMS, *Rec. Bro.*

**LUTON.** —*Oxford Hall 3 Union Street Sundays Breaking of Bread, 11 a.m.; Lecture 6.30 p.m. Thursdays Bible Class, 8 p.m.* Greetings in Jesus. In the company of brethren and sisters from Bedford, Bishops Stortford, Clapham, Colchester, Dudley, Holloway, Hove, West Ealing, Sutton, Ilford and St Albans, we were built up by four stirring exhortations from brethren W.R. Mitchell, G. M. Clements, H. L. Evans and N. G. Widger at our Annual Fraternal Gathering on Monday, Mar 25<sup>th</sup>. A most enjoyable time was spent some 140 sitting down to tea after being refreshed in spiritual things. Our numbers have been increased by the addition of bro. and sis. S. Gare, who have been transferred from Clapham. We are very pleased to welcome them as co-labourers in the vineyard. Sincerely your brother in Christ Jesus. —S. BURTON, *Rec. Bro.*

**NEWPORT (Mon.).** —*Clarence Hall Rodney Road (opposite Technical Institute) Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesdays: Meeting 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately) 7.30 p.m.* Greetings in Jesus Name. It is with pleasure we report that on March 10th, we had another visit of our bro. M. Joslin (London) who faithfully delivered the Word of Exhortation and lectured in the evening, a few strangers being present. Also we are pleased to announce that MR. IVOR VENABLES GALE, after witnessing to a good confession of the things concerning the Gospel of the Kingdom of God and the Name of Jesus Christ, was baptized into the All Saving Name, on Sunday March 10<sup>th</sup>. We pray that our brother will run the race so that he will receive the Crown of Righteousness when the Master returns to make up his jewels. Sincerely your brother in Israel's Hope. —DAVID M. WILLIAMS, *Rec. Bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall (off Broad Street). Sundays: School 10 a.m.; Breaking of Bread, 11a.m.; Lecture 3 p.m. Wednesdays: Bible Class 7.15 p.m. at the People's Hall, Heathcote Street.* We are thankful to report that Sis. W. Stubbs (mother of bro. R. Stubbs) and sis. N. Capes having realized the unscriptural position of the Master's Household community have become members of this Ecclesia. Knowing from experience the blighting influence of their teachings we rejoice that these sisters have been delivered therefrom, and pray that their fellowship with us may be a continued blessing and may end in a place in the Kingdom. Bro. and sis. C. J. Wingad having removed to Hinckley for business reasons, will in future meet with the Leicester Ecclesia. Bro. Wingad has been a consistently hard worker for the Truth whilst with us and we shall miss his efforts considerably, but we are sure that he will prove a great help to the Brethren in Leicester. We commend them to the love and fellowship of the Leicester Brethren and Sisters. Since our last report, we have had the help of bro. Wes. Southall (Dudley) in the work of the Truth and have been pleased to welcome as visitors bro. and sis. G. E. Mynott (Colchester), bro. and sis. W. Newell (Sheffield) and sis. J. R. Evans (Clapham). — J. B. STRAWSON, *Rec. Bro.*

**PENYGRAIG (Rhondda, Glam.).** —*4 Railway Terrace, Breaking of Bread 3 p.m.* Greetings in the Master's Name. We have been very pleased to have the company of brother and sister Nutt (Dudley), whom we welcomed at the Table of our absent Lord. Although so few in numbers we try to arouse the interest of strangers, by speaking and lending them literature. Your brother, in the Hope of Israel. —C. LATCHAM.

**PEMBERTON.** —*Chatsworth St., Pemberton, Wigan. Sundays: School 2 p.m.; Breaking of Bread 3 p.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere Greetings in Christ. It is with great pleasure we report that we have assisted two more to put on the Saving Name of Christ in the waters of baptism. On Saturday, March 23 rd, MR. J. PARKINSON and MRS. M. PARKINSON, daughter and son-in-law of bro. Foster, witnessed a good confession of the things concerning the Kingdom of God, and the Name of Jesus Christ, and were immersed in the waters of baptism immediately afterwards. We pray that our bro. and sis. may be spiritual help-meets together in their new relationship. We think we ought to make mention at this time, that it is partly due to our sis. Piffin, of the Holloway Ecclesia, but who is now staying at Blackpool, that bro. and sis. Parkinson have taken this step, as she has been a constant visitor to their home, speaking of the things of the gospel. We pray her work will be suitably rewarded. Although bro. and sis. Parkinson reside at Blackpool they hope to meet with us at Pemberton fairly often. We have been assisted of late by the following brethren to whom we are much indebted. Bro. J. B. Strawson (Nottingham), bro. W. Cockcroft, jun., bro. H. Cockcroft (Oldham), bro. W. Southall (Birmingham), bro. R. Barton, bro. G. W. Park (Prescot). Bro. Park in addition to the usual Sunday lecture, gave a lantern lecture on the preceding Saturday night, on Palestine in relation to Bible Prophecy. Visitors to the Memorial Table have been, sis. H. Cockcroft (Oldham), bro. J. Harrison, sis. G. W. Park, sis. M. Bullough (Prescot), sis. Doris Jannaway (Southport), and sis. Piffin (Holloway). —B. LITTLER, *Rec. Bro.*

**PRESCOT (nr. Liverpool).** —*5 Brookside Road, off Shaw Lane. Sundays: Breaking of Bread 3 p.m. Thursdays: Bible Class 7 p.m.* We rejoice in the fact that once again we are confident that the Deity is manifesting His Providence over us as He did during the last war of 1914-1918, for on Wednesday, February 28th, bro. Joseph Harrison, of our Ecclesia was successful in lodging his application as a conscientious objector to all forms of Military service in His Majesty's Forces, also the Police Force, Special Constabulary, R.A.M.C, Non-Combatant Corps, and A.R.P. Organisations, etc. We witnessed a number of cases occupying from 20 to 50 minutes each case, but when our brother's case came under consideration, from the time of reading his statement, answering questions, calling of witness (bro. R. Barton), to adjourning of court and re-appearing with decision, barely 5 minutes were occupied. One remark by the Chairman (Judge Burgis) was very subtle and probing: —*i.e.*, "But some of your *Brothers* would take up Non-Combatant Work, R.A M.C. or A.R.P. duties," to which the prompt reply was, "But I belong to the strictest section." Thus testifying to the fact that we cannot join in mutual representation with those of other fellowships. Therefore we take courage in upholding the Purity of the Faith, and also acknowledge our appreciation of the labours of the Brethren at London. As visitors to the Memorial Meeting we are pleased to report the following: —bro. G. Hill

(Pemberton), bro. Noel Heyworth (Whitworth), sis Doris Jannaway (Southport), sis. A. MacCree of London (Clapham). We acknowledge our appreciation of the upbuilding exhortation as given by bro. G. Hill. With reference to sis. A. MacCree, we are pleased to state that she is spending a few weeks convalescence at the home of bro. and sis R. Barton. Our prayers are that she may soon be restored to her normal health and strength. Sincerely your bro in Christ in Israel's Hope. —G. W. PARK, *Rec. Bro.*

**ST. ALBANS.** — *Oddfellows Hall, 95 Victoria Street. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m. Thursdays Bible Class 8 p.m.* The second of our Special Addresses was given on April 30th by bro. L. Walker. The subject—"Civilization of the Future," was ably and interestingly dealt with. "Up to the present" the speaker said, "man has ruled only for his own benefit. It has been—man first, God last. In the Kingdom of God, which will be based on God's laws, it will be God first." Yes! It is the civilization of the future toward which our hearts are turned. It is difficult to imagine—especially in these days, the joy of heart that will be in evidence everywhere as the result of the wise rule which will proceed from the City of the Great King. How different will be men's ambitions and outlook in life, when from the least to the greatest, all will know Him and delight to walk in His ways. To-day, God is repudiated altogether by a vast number of people of all nationalities. His Word likewise is totally ignored. The idea of a Supreme Being is, by some, accepted as a possibility, but the Bible has little or no meaning to them. Many regard His existence as a probability, but reject much of the Word as mere folk-lore and uninteresting Jewish history. Few think of God as an absolute certainty, and His Word as wholly inspired. But in the "Golden Age" of civilization, His Word will be valued as never before, and all will know Him as a Beneficent Reality. —G. P. H. MALLARD, *Rec. Bro.*

**SHEFFIELD.** —61 *Crawshaw Grove, Beauchief, Sheffield 8. Breaking of Bread by appointment.* Here in this portion of the Lord's vineyard we continue to sow and to water, and to maintain the Light of the Truth burning in our hearts. From time to time our expectations are raised high by the interest taken by strangers and at the moment we await anxiously a further step by a stranger with whom we come in daily contact. We know that He who controls the Universe in all its immensity, also controls the little things around us, so that the outcome of our efforts rests with Him. We continue to visit those in isolation and ecclesias around us, and we welcome the company here of brethren and sisters who are passing this way or who find it possible to do so. Since our last Intelligence we have enjoyed the company round the Table of the Lord of the following brethren and sisters: — bro. Owen (Upton), bro. and sis. Christopher and sis. Hardcastle (Lincoln), and sis. Alice Cockcroft (Oldham), whose pleasant company we had for a few months. —W. C. NEWELL

**SHIREHAMPTON (Glos.).** —73 *Groveleaze.* Although in isolation here we are conducting a small Sunday School at our home in the hope of doing what we can. We have twelve scholars on the register and an average attendance of ten. We so far see no direct results of interest in the parents but the children are keenly interested, especially nine. We have been connected with the Clapham Correspondence School. We read with great interest the ecclesial activities of other brethren and sisters in the *Berean* and greatly appreciate the Signs of the Times, Present time in Prophecy, and the Editorials and Reflections. With our united love and good wishes, your brother and sister in Israel's Hope. —A. V. BAILEY.

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m.* During the last month we have been pleased to welcome bro. P. Walpole (East Leigh) and bro. C. J. Evans (Clapham) to the Table of the Lord. We have advertised our lectures in the local press since recommencing them, and have been encouraged by the presence of strangers at them. —R. H. SMITH, *Rec. Bro.*

**Haverfordwest (Pembs.).** —*Deer Parks, Tiers Cross. Breaking of Bread 2.30 p.m.* It is with deep sorrow we report the death of my beloved sister, wife and mother, who fell asleep on March 8th and was laid to rest in Tiers Cross Cemetery by brethren Bowens (Swansea). Our sis. Thomas received the truth 45 years ago and she has left us an example to follow; she was known to

many of our brethren and sisters who will mourn with us in our great loss. May our Master soon return so that we may be united for ever. We are greatly thankful to our brethren and sisters for the many letters of encouragement received and we are also glad to report the return of sis. Nellie John, late sis. Naughton of Lockett after a satisfactory interview and is now meeting with us, also we have our beloved bro. and sis. Spencer of Putney with us for a few weeks who are a great comfort to us in our great trial. Your brother in the One Hope. — H. THOMAS.

## AUSTRALIA

**LAMBTON (N.S.W.).** —*Masonic Hall, Morehead Street. Sundays: Breaking of Bread 10.45 a.m. Sunday School 9.45 a.m. Bible Class: Wednesday 7.30 p.m. at Sister Bryen's Residence, Charlestown.* It is with deep sorrow we announce the death of Helen James, one of our Sunday School scholars at the tender age of 9 years. In this sad case, we can only bow our heads before Him, in whose hand is the breath of all mankind and exclaim, "Thy will be done." It was the result of a motor and tram collision, resulting in both bro. D. T. James and an eldest daughter, Betty being confined to hospital for seven and five weeks. In the case of bro. James and eldest daughter we thank God for their miraculous escape and subsequent recovery to health and strength. Since our last intelligence appeared we have had the pleasure of visits at the Lord's Table, from bro. J. Hughes (Melbourne), bro. and sis. E. Dando, bro. H. Dando, sis. Dando sen., and sis. P. Dando (Cessnock) and bro. J. Dando and sis. Anderson sen. (Sydney, Albert Hall). Our brethren enjoyed a season of rejoicing and spiritual refreshing while bro. Hughes spent a few weeks among us. His illustrated lecture proved very interesting and provided contemplative thought for a number of strangers. Bro. Hughes and bro. E. Dando ministered to us timely words of exhortation. We send fraternal love and greetings to our brethren of like precious Faith, and especially those who feel the burden and trial of the present world situation. However out of the distress of nations and as a consequence greater trials to the Brotherhood, we live in anticipation of the near realization of the day of redemption. Surely we live in the last phase of the Kingdoms of men; when the events of the world rush on towards the final climax, when in place of nations rushing to battle, "all the Earth will keep silence before Him," our God. Faithfully your brother in Christ. —D. T. JAMES, *Rec. Bro.*

## TASMANIA

**LAUNCESTON.** —*167 George Street, (please note new address). Sundays: Breaking of Bread 3 p.m.* We have pleasure in reporting the visit of bro. J. Hughes (Melbourne), who arrived on Saturday 27th January, and returned to the mainland on the 20th February. During his visit, bro. Hughes was busily engaged in the Master's service. On the night of his arrival, 27th January, the baptism took place of LOLA MARVIS GEE, wife of the writer. Our new sister was received into fellowship on Sunday 28th, and it is our prayer that God will strengthen her to walk in His ways so that at the return of our Lord, she may together with all His faithful ones receive the gift of immortality. Bro. Hughes held conversations on the Truth with a number of people, who had become interested in the word of God through the efforts of the Launceston Ecclesia. We hope by God's grace for further immersions soon to take place here. We also had pleasure in the company of sis. Foley (Perth), who visited us on the 10th February, leaving again on the 17th. The Signs of the Times make us all realize how real our hope is in the coming of our Lord to establish His Kingdom. Though all the world around us be in darkness, how we must thank God for that light He has so graciously bestowed upon us. —CARMEL GEE, *Rec. Bro.*

## UNITED STATES

**GLENDALE (Calif.).** —*Hahn Hall, 103A N. Brand Blvd. Sundays: Sunday School 9.30 a.m. Memorial Service 11 a.m.; Lecture 7 p.m.* We are glad to report that in these troublous times the Lightstand is still maintained in this place. Happily, our Ecclesia has been little affected by the late controversy in Southern California, and our meetings are a fruitful source of strength, comfort and edification. Nevertheless, there is little response from the stranger, although we constantly advertise

the lectures. As it was with Israel in the Wilderness, so it is with the present generation: The fleshpots of Egypt are preferred to the Manna from heaven. The presentation of the Truth is not sensational enough to attract the multitude. However, the Lord knoweth them that are His, and He will "draw" those who He chooses. The Bible and Eureka Classes are well attended, and are a valuable adjunct to the work of the Truth. Also, a sisters' sewing and reading class has been recently started, and is much enjoyed. We are pleased to report that bro. and sis. L. H. Norwood, and bro. and sis. J. Laidlaw, have transferred their membership from Los Angeles to Glendale, and their presence and help is warmly appreciated. —B. A. WARRENDER, *Rec. Bro.*

## **NEW ZEALAND**

**WHANGAREI.** It is sometime since we have sent any Intelligence from Whangarei. We have no additions to report though we endeavour to keep the light burning in these days of gross darkness, when all the world sees and talks only of war and who is going to win, oblivious of the fact that war is God's punishment for Sin. "I will give the wicked to the sword" (Jer.). Recent visitors have been sisters Connolly, bro. Harold Connolly (Cambridge), bro. Rea (Auckland). Sis. Irene Connolly having come to reside in Whangarei, will be a member of our Ecclesia and will be a present help in many ways being a zealous and earnest worker in the Truth. New Zealand is full of War preparations, but conscription has not been announced as yet; it doubtless will in the near future. We are pleased to see the brethren in England getting a good hearing at the Tribunals, may God's blessing in this respect continue; to Him be all praise and glory due. —K. R. MACDONALD, *Rec. Bro.*

---

## **NEW ZEALAND**

**Cambridge, Waikato.** —Herzl Connolly, William Street.

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

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

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

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

## **AUSTRALIA**

**Boulder City, West Australia.** —K. H. Hodges, 59 North Terrace.

**Brisbane, Queensland.** —Samuel Gallier, Ipswich Road, Moorooka.

**Canberra, Federal Capital Territory.** —O.E. Dye, "Naioth," Coranderrk St., Reid.

**Cessnock, N.S.Wales.** —E. Dando, 51 Hickey St., Cessnock.

**Melbourne.** —James Hughes, 78 Riddell Parade, Elsternwick, S.4.

**Launceston, Tasmania.** —Carmel Gee, 167 George Street.

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

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

**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.** — Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.  
**Windsor, Ont.** — William Harvey, 420 Erie Street, W.  
**Yarmouth, N.S.** — Thomas Cummings.

## UNITED STATES

**Akron, Ohio.** — Mrs. L. Johnson, 959 Lover's Lane.  
**Baltimore, Md.** — Henry A. Carlile, 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, 544 Salem 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.** — G. F. Aue, 922 No., Avenue, 63.  
**Lackawaxen, Pa.** — John L. D. Van Akin.  
**Lansing, Ohio.** — Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Lubec (North) Maine.** — A. L. Bangs.  
**Mansfield, Ohio.** — R. M. Carney, 59 Peson Avenue.  
**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.

---

## NOTES

DEATH OF BRO. C. C. WALKER. —With sincere regret we record the death of brother C. C. Walker, late Editor of *The Christadelphian*, which duty he took over from brother Roberts more than forty years ago. An interesting record of his journey in 1887 from Australia to England is contained in *The Christadelphian* for that year, pages 557-562. The Truth's literature contains many evidences both of his ability and industry in its service for which we remember him with affection, but unfortunately clouded by the division of 1923, when in our opinion his influence was wrongly exerted: but the Judge of all the earth will do right. W.J.W.

ST. ALBANS ECCLESIA. —Are holding their Annual Whitsuntide Fraternal Gatherings (God willing), May 11th, 12th, and 13th. Programmes will be sent out in due course.

BOOKS WANTED. —Any books on the Truth by Dr. Thomas, R. Roberts, F. G. Jannaway, and early volumes of *The Christadelphian*. —PUBLISHER.

EMPLOYMENT. —Brother wants any light work. By trade is leather case-maker, including cutting. Handicapped by deafness. —A.B., c/o PUBLISHER

CHANGE OF ADDRESS. —Bro. (Dr.) W. C. Newell is still receiving correspondence addressed to him at his old address, causing delay. Will brethren and sisters please take note of his present address, 61 Crawshaw Grove, Beauchief, Sheffield, 8.

THANKS. —Bro. L. Price who has now returned to 14 Church Street Shifnal, would like to acknowledge the assistance of bro. G. M. Clements who appeared on his behalf at the Tribunal, and his thanksgiving at obtaining exemption.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to 14 Bayswater Rd., Horfield, Bristol. Parcels are acknowledged from Warwick, Plymouth, Bournemouth and Birmingham.

JEWISH RELIEF FUND. —T.O., 5/-; Coventry, 34/-; Plymouth, £4 11s. 6d.; An Ecclesia, 30/-; Inasmuch, £2.

FOR BROTHERS AND SISTERS IN NEED. —A sister, 20/-; T.O., 5/-; Anon., 2/6, 10/-, Inasmuch, £3.

THE POPE  
PREPARES

*Special Instructions for Priests in Air Raids (from Vatican City).* —The Pope has issued instructions to be effective for the duration of the war, with a view to the possibility of large air raids on open towns.

Special authority is to be given to priests to administer absolution to large numbers at once.

CARDIFF

In a recent number we instanced as an obstacle in the way of unity, the position of the Cardiff T.H. Ecclesia in respect to Policemen. On April 8th, 1940

Bro. C. Cambray of Newport and the writer, met brethren who represented Cardiff Ecclesia, at their request, when both were appearing in Tribunal cases, to discuss the matter. We are very happy to say that the Cardiff Ecclesia has dealt faithfully and scripturally with the cases that have arisen. One brother has been withdrawn from and another recently immersed has resigned from the Force. We are now satisfied that this ecclesia is anxious to maintain the correct standard in this matter and we hope good may result from our contact with them.

THE WAR  
WIDENS ITS  
SPHERE

As we anticipated Germany has widened the sphere of her war operations. Carefully prepared by previous infiltration and espionage, Denmark and Norway have now been "taken over" for "protection." The British Navy has been working very hard to retrieve the situation in the interests of the Allies and has had a large measure of success. No doubt Hitler has other schemes in his mind for extension of the conflict: the urgency of the economic position in Germany being the main factor in the whole situation.

G.H.D.

---