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The Berean CHRISTADELPHIAN

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

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

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

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

BEDFORD. —W. H. Cotton, “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. 1.30 p.m. Lecture 3 p.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.
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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 1st 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.

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Volume XXVIII JUNE, 1940 NO. 330

"Vengeance is Mine, I will Repay"

By Dr. John Thomas

The Apostle Paul declares, "the weapons of our warfare are not carnal, but spiritual." In his letter to the Ephesians he enumerates them as the girdle of truth, the breastplate of righteousness, the preparation of the gospel of peace for sandals, the shield of faith, the helmet of salvation, and the sword of the spirit which is the Word of God. This is the "whole armour of God" which "the people of the holies" are permitted to use. The two-edged sword of the spirit is the only offensive weapon they are allowed to wield in combat with the Beast. The impulses of the flesh would lead them to crush the tyrants who have drenched the earth with their blood, and to bruise their heads like serpents, but their Captain has said: "Vengeance is mine, I will repay." It is the impulse of the flesh, hostile to the truth of God, which urges the Beast to war against those who adhere to that truth. The people of the holies are forbidden to act under such an impulse: but to imitate Jesus, who resisted not, but committed his cause to God. Unresisting suffering is the law of their spiritual warfare. If persecuted they must fly; if smitten, they must not smite again; if reviled, they must bless: but withal "fight the good fight of faith" with the word of God, without favour, affection, or compromise, with any thing that exalts itself against the knowledge of God.

The Master of the House

Jesus said (Mark xiii. 34) he was "*like a man taking a far journey, who left his house and gave authority to his servants and to every man his work, and commanded the porter to watch.*" He added, "*Watch ye therefore, for ye know not when the master of the house cometh, at even, at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he will find you sleeping. And what I say unto you (who now listen), I say unto ALL, Watch.*"

This falls into the explanation of the parable of the talents and the pounds, only that is intended to bear not so much on how the servants should be dealt with on the master's return, as on the need for their constant readiness on account of the uncertainty of the time of his return. The applicability of this has been direct to every generation of believers since Christ's departure, notwithstanding its special realization in that one that is actually contemporary with his appearing.

Always having in view that there is no conscious interval in death, and that the occurrence of death is an incalculable eventuality, there has always existed, and will to the last moment exist, a need for daily circumspection and readiness for the coming of the Lord. There never can be a time when a man can reasonably feel that the coming of the Lord is a remote contingency. It never can be more remote from a man's consciousness than the day of his death, and because this may be any day, the shadow of the Lord's coming is over every hour of a man's present life. We are actually in the position sketched in this parable. We are exactly like servants who do not know when the master's wheels may roll up to the door. It is, therefore, no artificial or superfluous exhortation the Lord delivers when he says, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

R.R.

JUDGES

This book receives its name from the series of leaders whose exploits are recorded in its pages. They are called Judges not in the judicial sense of that word but in the sense common in old Testament Scriptures (comp. Ps. xliii. 1 with Exo. ii. 14), that of defenders of a cause, or rulers. The authorship is uncertain, but it must have been compiled from existing records. Jewish tradition ascribes it to Samuel. The book may be divided thus: Chapter i-iii. 14, Conquest of certain portions of the Land by different tribes; iii. 5-16, the lapse of the Israelites into idolatry following on their failure to expel the heathen inhabitants, and the consequent judgments of God; iii. 17-21, the records of the exploits of the various Judges, ending with "the deed of shame" performed at Gibeah, and the war which led to almost the extermination of the tribe of Benjamin. The book is referred to in Acts xiii. 19, 20, and Hebrews xi. 32.

Editorial

Since we last wrote in this Magazine upon the subject of the war, sudden and dramatic developments have occurred in Europe. Denmark and Norway have now to be added to the countries invaded by the Germans. After a very brief, and almost negligible resistance on the part of Denmark, the whole country quickly passed into Nazi possession and domination. Norway has, however, been the scene of bitter fighting. The Norwegian army, hopelessly inadequate to stop the invaders, and said to have been placed at a tremendous initial disadvantage by reason of the treachery of many Norwegians, was, after the first few days reinforced by the armies of the Allies, which landed at several points on the Norwegian coast. Desperate naval operations occurred during the landing operations, in which it seems certain that German naval forces have suffered greatly. Military operations have been adversely affected and rendered almost impossible for the Allies by reason of the absence of any aerodromes for their use, the only available places having been already seized by the Nazis. The importance of the air arm in modern warfare is demonstrated by the Allies' inability to hold on to their positions in the absence of adequate accommodation for their fighting and bombing planes, and for their anti-aircraft defences.

A large portion of the British and French forces have, therefore, been evacuated from Norway during the past few days; British prestige has suffered a considerable loss, although most commentators emphasize the view that the set-back in Norway is by no means an irretrievable disaster. The principal effect at the moment appears to be a disposition on the part of many neutral powers to regard the German military forces as invincible.

In Britain the primary effect is seen in a widespread dissatisfaction with the Government's conduct of the war. At the time of writing, a two-days' debate is proceeding in the House of Commons, and many influential critics are demanding a much more vigorous and wholehearted prosecution of the war. Happily, by our abstention from all political activities, and our detachment from all parties of the State, we are able to review these matters without undue anxiety or agitation. All is over-ruled and controlled by the God of heaven, and even though events may sometimes appear to be contrary to what, in our opinion, the prophetic situation requires, the exercise of a little patience

often leads us to perceive the hand of God in these apparent set-backs. The present conflict in Norway and the serious weakening of the German Navy was quickly reflected in the British and French Governments' decision to send very strong naval forces into the Eastern Mediterranean. As we have frequently pointed out, it is in that neighbourhood that we most confidently look for the prophetic situation to be developed. At the right time, and in God's own way, Britain and her colonial forces will unquestionably be in the isolated position required by the prophecy of Ezekiel. Speculation as to how this will be accomplished is interesting, even though it is not possible, at present, to speak with any degree of certainty.

As the war proceeds a greater number of our brethren have become affected by it. By the time this issue of the magazine is in the hands of our readers, the last of the age-groups already affected by Royal Proclamation will have been called upon to Register for Military Service. Undoubtedly immediately after this has been done older groups will be the subjects of further Proclamations.

Hitherto, the consideration extended to our brethren at the Tribunals has been greater than we could have reasonably expected at the beginning of the war. A good understanding of the Christadelphian attitude to Military Service has been manifested by many of the Tribunals before whom our brethren have appeared, and in the great majority of cases the exemption desired has been readily granted. The principal difficulty experienced hitherto has been in relation to brethren who have been baptized since the crisis of September 1938. We can easily understand and sympathize with the Tribunals, who, in the words of one of the Judges, regard such cases as "providing a suspicious and sinister chain of events." There would, of course, be justification for this view if it could be shown that since September, 1938, we had received an unusual number of applications for admission to our membership from men of military age. This, as probably all are aware, is not the case, and evidence in support of this will shortly be placed before the Appeal Tribunal.

Recently a disposition has been manifested by some Tribunals to attach to the exemption a condition that the brother to whom it is granted, engages in A.R.P. work. Our Military Service Committee has had this matter under very careful consideration, and has no hesitation in recommending brethren so affected, to object to this work. It will, we are sure, be obvious to all of our brethren that where this work is a part of the Municipal or State organization for the conduct of the war, we cannot co-operate without surrendering our liberty of conscience. We would, in that event, become a part in the machine controlled and operated by the State in one or other of its departments. A.R.P. work in connection with a civilian business house is felt to be in an entirely different and unobjectionable category.

With the object of further emphasizing the importance of these matters we here reproduce a communication recently addressed to all recording brethren in our fellowship, in which special attention is urgently directed to the importance of exhorting all brethren who may become liable to Military Service to make themselves perfectly familiar with the Scriptural reasons why we cannot under any circumstances become identified with any of the State forces in any way. Ours is a call to separateness: if we observe that separateness as our brethren have hitherto, we shall continue, we think, to have the respect of the Tribunal authorities, and we are sure God will continue to bless us as He unquestionably has in all our experiences in the past.

The following is the communication to which we have referred: —

THE MILITARY SERVICE COMMITTEE
CONFIDENTIAL

The attention of recording brethren is particularly directed to the importance of keeping in close contact with brethren who come under the Military Service Act, and especially so, as the time approaches when they are due to Register. Much useful work can be performed, by recording brethren seeing that all brethren in their ecclesia, who have shortly to appear before Tribunals, are familiar with the recognized Christadelphian position in regard to Military Service and our relationship to the

"powers that be." The brethren should be urged to carefully study the subject so that they may be able to give good and Scriptural reasons for our claim for exemption. So far we have received excellent treatment at the Tribunals; the brethren who have yet to appear before them, can, by an intelligent and faithful statement of their position when before the Tribunal do much to secure a continuance of this favourable treatment.

At present there appears to be a disposition on the part of some Tribunals to grant exemption on the condition of engaging in A.R.P. work. Where this occurs the brother making his appeal should be recommended to object to this work on the ground that "*he cannot surrender his liberty of conscience, which he would do by joining any State or Municipal organization*" He might possibly be asked, In what way would this come about? We would suggest that in reply he should stress the point, that if he were a member of any such organization, *he might be called upon to obey orders which would do violence to his conscience.*

The Military Service Committee feel that if the brethren will do their utmost to equip themselves with Scriptural reasons for their attitude towards Military service, and be ready "to give a reason for their hope with meekness and fear," we can look forward with confidence, under God's blessing, to a continuance of the deliverance we are now experiencing.

With thanksgiving for the manifold blessings we have enjoyed, and with prayers for our future guidance.

Sincerely your brother in Christ,

F. J. BUTTON, *Secretary.*

P.S.—We reiterate our advice previously given that brethren should keep as far away as is possible from work which may be construed by the Tribunal as directly part of the War effort.

W.J.W.

"Consider Him"

THOUGHTS ON THE TYPES AND TITLES OF JESUS CHRIST No. XXV. —THE BRANCH

There are several references in the writings of the prophets which directly draw attention to Messiah as a branch (see Isa. iv. 2; xi. 1; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8; vi. 12).

A consideration of each shows that this title was given to the One, then unborn, who should arise to effect deliverance, not only to his people Israel, but for all mankind. In the first of the references quoted, the branch is described as "beautiful and glorious," whilst through Jeremiah, salvation and safety is promised when the scattered sheep are brought back to the fold. Then will they recognize that he is their righteousness: indeed the very name of this deliverer witnesses to the fact that no longer will they go about "seeking their own righteousness," for his name shall be called Jehovah-tsiakenu.

When Jesus uttered the memorable parable of the vine, he showed that those who became truly attached to him, were spiritual branches which would bear fruit. They drew their sustenance from the main source of supply, and became partakers of Christ's righteousness. So, with the "rod (shoot) out of the stock of Jesse, and the branch out of his roots." Jesus was the manifestation of his Father's righteousness; indeed he was girdled about with righteousness and faithfulness (Isa. xi. 1-5). He was one with the Father (John xvii. 11), even as the Psalmist had, in prayer, foretold: "Let thy hands be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself" (Psa. lxxx. 15-17).

This strong branch has, then, been prepared, and has accomplished a work of salvation, for "no man cometh unto the Father *but by me*". How assuring to think that in Divine mercy there has been placed within our grasp a branch which we can take fast hold of. If we seize it with hands of faith it will sustain, that we sink not, even though we are in deep waters where there is no standing.

The original word signifies a shoot or sprout—apparently giving no clue to its future development. Those who saw Christ in his low estate, turned away from him, refusing to believe that this was he of whom it was prophesied, "The government shall be upon his shoulder." They thought and spoke of him as the carpenter's son, a poor man, rejected and despised by all. In the eyes of the nation—a malefactor, scourged, spit upon, buffeted, hanged on a cross.

But this root out of a dry ground, so destitute of form and comeliness in their eyes, was all the time the Branch of the Lord, "beautiful and glorious," whose fruit is destined to be "excellent and comely" in all the earth.

Let us take firm hold of this arm of the Lord stretched out, lest we be shaken and tossed about by the winds of adversity during these stormy times. M.J.

All Those Names

On an occasion when September 18th was a Sunday, a young presiding brother said, We will take the first and last readings for the day and omit all those names in 1 Chron. i. An older and wiser brother was speaking that morning, and he opened his remarks by saying, Let us consider the reason for the records of genealogy in the Scripture. Very helpful were the considerations he brought to our minds: some of which we reproduce here.

THE IMPORTANCE OF THE RECORDS

The records are of great importance. Those in 1 Chron. i. to viii. are full of interesting things not elsewhere revealed. Their first reason is to show the line by which Jesus came into the world, up to the point of time then reached, and to exhibit the outstanding fact that one family in particular of all the children of men had persisted all through human history in maintaining its adherence to the Truth of God despite occasional lapses.

Mighty indeed was the faith and great the achievements of this wonderful family. Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Caleb, Boaz, Jesse, David had all been members of it. No other family line ever existed with such a galaxy of men of faith. Surely this was a fitting line to come through at last to Jesus Christ, the Son of Man.

TITLE DEEDS

The Book of Ezra opens early (chap, ii.) with a list of names. This time the record is that of the title holders to family inheritance of land according to the Mosaic Law, who had dwelt in the kingdom of Judah before the captivity. Chap. ii. states, "every one to his city" or place. These records were placed in the record or chronicle room in the Temple. To this fact we owe the circumstance that Jesus was born in Bethlehem. "Joseph and Mary went to Bethlehem, the city of David, *because they were of the lineage of David.*"

While in his life on earth Jesus was assailed by his enemies on every conceivable ground. There was one, and only one, claim of his that was never challenged: his right to the throne of David by direct line of descent. The Temple records were well kept. Josephus laments the destruction of all these precious things when the Romans sacked Jerusalem. But we can see their purpose had been served. They had led to Jesus.

NIMROD AND WAR 1 Chron. i. 10 enables us to view the founder of Babylon, not merely as a hunter of animals, but as a warrior, for this is what the term "mighty upon the earth" means. So here is the man who began preying upon his fellowmen and who was responsible for the beginning again after the Flood of that horrible curse of war.

THE MAN WHO Gen. x. 25 and 1 Chron. i. 19 bear the same
STOOD AGAINST GOD message and warning. Peleg is Eber's eldest son, but his brother Joktan is also mentioned and his family noted down. This contrast with Peleg appears to have two reasons. Peleg had one son only—Reu—in the succession down to Abraham. Peleg must therefore have died young. We suggest that the explanation lies in the facts recorded so succinctly. It would be pointless to say that the earth was divided "in his day." It was so divided in his father's and brother's "day."

Now Peleg, as his name implies, was, we think, the leader of the movement "to build a tower," "to make a name," "lest we be scattered abroad." The marginal rendering in the A.V. speaks of one man as responsible for the movement in the first place. "A man said," and the Hebrew is, "one man said." Why is his name that of divider or division if we have not here the man who was cut off with his tower?

FAMILY TIES 1 Chron. iii. 9 shows how David had one daughter only—Tamar—and also in 1 Chron. iii. 2 we discover why Absalom, after slaying his brother Ammon, went away to Geshur and stayed there three years before coming back at Joab's request. Absalom went to his grandfather: his mother being Maacah, daughter of Talmi, king of Geshur. 1 Chron. ii. 16 makes plain why Joab had so much influence with David. He was the eldest son of David's elder sister Zeruah, and David was the youngest member of his father's family. The antagonism with Amasa also receives its explanation in the same chapter at ver. 17. An Ishmaelite went in to Abigail as 2 Sam. xvii. 25 shows: a matter of grave offence to the family. Amasa was the son of this ill-assorted union. Absalom made him "captain of his host."

1 Chron. viii. 33 reveals why Abner espoused the cause of Ishbosheth. Abner was Saul's uncle. Saul's father, Kish, was like Abner, a son of Ner and a younger son. Family relationships play a large part always where disputes break out as ecclesial affairs often show.

MEANING OF A great deal of importance is attached in the
NAMES Scripture to the meaning of names. In many instances such names are prophetic, and in some they are descriptive of the characteristics of the individual. There is a big field of pleasant research in their genealogical records in that direction. We may leave our readers to pursue it.

Last Days of Judah's Commonwealth

By Robert Roberts

(Continued from page 176)

Cestius, the Roman general, after his flight from Jerusalem, reported to Nero the calamity that had befallen the Roman arms. The report caused Nero great uneasiness. After much deliberation, he selected Vespasian, a military veteran in the Roman army who had distinguished himself in the west and in the reconquest of Britain, and instructed him to suppress the Jewish rebellion at all hazards.

Vespasian ordered his son Titus who was in Achaia to join him at Alexandria, with the fifth and tenth legions. He himself crossed the Hellespont, and marched into Syria, where he was reinforced by several Roman detachments and bands of auxiliaries.

Meanwhile, the Jews, elated with their unexpected success in the defeat of Cestius, made large preparations for war with the Romans. They collected large numbers of Jewish soldiers and organized the public service.

Josephus, the writer of the history, receiving a command in Galilee, fortified Jotapata, and the principal cities in his jurisdiction; he also organized an army of a hundred thousand young men, whom he was at great pains to teach Roman discipline and tactics. Vespasian concentrated the Roman forces at Antioch. The plan of operations resolved upon was, to attack and reduce the outlying positions in the country one by one, with the hope that the Jews, soon perceiving it was useless to resist the Romans, would give up the contest. This was a wise plan, but did not work out the expected result. As Josephus remarks, a frenzy seemed to possess the whole nation, urging them to a resistance that compelled the Romans, against their will, to proceed to the utmost extremities against them.

Hearing of the arrival of the Romans, the Jews resolved to assume the offensive. They despatched an army from Jerusalem to attack the Romans at Askelon. A battle ensued which resulted in the repulse and great slaughter of the Jews, of whom ten thousand lay dead in the field. In a short time, the Jews rallied their forces, and renewed the assault on Askelon, from which, however, they were again driven with a loss of eight thousand men. The rest pursued, took refuge in the tower of Bezedel, to which the Romans set fire, and a vast number of Jews miserably perished in the flames.

Vespasian marched from Antioch to Ptolemais—his army mustering sixty thousand. At Ptolemais, a Jewish deputation from Sepphoris placed that city at the disposal of the Roman general, and received a garrison which, returning with the deputation, occupied Sepphoris. The garrison amounted to six thousand infantry and one thousand horse, under Placidus, the tribune. Josephus, hearing of it, marched to the place, hoping to wrest it from the hands of the Romans, but failed. The Romans, incensed at the attack, established martial law, under which the soldiers used their uttermost liberty of plundering and burning throughout the province. Galilee, overrun, was filled with fire and blood. The people in the open country fled to the walled cities for refuge. Those who could not escape were killed or sold as slaves, and the country desolated. Placidus then attacked Jotapata, where Josephus commanded in person; but Josephus, in a sortie, compelled the Roman tribune to retire.

Vespasian then marched from Ptolemais to Gadara, which he took at the first assault and put the inhabitants to the sword without respect of age. The place was burnt to the ground, and also all the villas and villages in the neighbourhood. Survivors brought in as prisoners were condemned to slavery. Many fugitives repaired to Jotapata. Vespasian, hearing that Josephus was there, determined to make every sacrifice necessary to the capture of that place, imagining that with the capture of Josephus (who was known to the Romans) the war would end. Vespasian, with great speed, marched his whole army to Jotapata, a place of great strength in the mountains. The assault on the first day was a failure, also during the four succeeding days, during which the Jews sallied forth in large numbers, and with great desperation beat off the attacks of the Romans. On the sixth day, the Romans commenced a regular siege; they raised a bank from which to fight the defenders on the walls. The work was much hindered by constant Jewish sallies in small bands, who scattered fire among the materials used in the construction of the bank, besides killing many of those engaged in the work. While the bank was progressing, Josephus, concealing his operations by a tall screen on the wall, raised the wall of the city thirty feet higher, so that the bank when finished was useless. The Romans discouraged, resolved to suspend the attack and starve the city into surrender. The activity of the Jews, in incessant sorties, however, compelled the Romans to resume the offensive. A battering ram was got into play against a portion of the wall. Josephus met the shock by lowering sacks filled with soft materials between the wall and the engine. The Romans succeeded in cutting down the sacks. The Jews then made a sally in great force to destroy the engine. They sallied from three directions, and piling burning materials round the battering engine, they set fire to it. The result was that the engine

and the bank, which had cost the Romans many days' patient labour, were consumed in an hour. The Romans then made a desperate attempt to take the city by assault. It was on the point of succeeding when Josephus ordered boiling oil to be poured upon the soldiers who were scaling the walls. This compelled them to abandon the attempt. Vespasian then ordered the banks to be raised again, with three towers fifty feet high. In due time, the work was accomplished, and Vespasian learning, on the forty-seventh day of the siege, that the Jews were worn out with incessant watching and suffering from want of water, and that the watch at night was loosely kept, made a night attack by which he succeeded in gaining entrance into the city. Exasperated by the prolonged and bitter defence of the Jews, the Romans gave over the inhabitants to indiscriminate slaughter. Of forty thousand in the city at the commencement of the siege, only one thousand two hundred women and children were spared for captivity. Josephus was taken alive and retained in Vespasian's staff. Jotapata was burnt and the fortifications demolished.

Joppa, a fortified town near Jotapata, with an outer and inner wall, was attacked by a small Roman force under Trajan, sent by Vespasian. The Jewish garrison met the Romans outside the walls and were defeated. In escaping within the first wall, the Romans got inside with them, and the Jews inside the second wall, fearing the entry of the Romans in the same way, shut the gates against their own people, who were put to the sword by the Romans to the number of many thousands. The Romans, reinforced by Titus, then proceeded to besiege the inner city, and in a short time succeeded in forcing an entrance and obtaining possession. The Jews, however, refusing to surrender, continued to fight the Romans in the streets and from the windows of the houses. The result was the total extermination of the inhabitants to the number of fifteen thousand, over two thousand being reserved as captives to grace a subsequent triumph.

Vespasian heard that Mount Gerizim was in the possession of a force of nearly twelve thousand insurgents. He despatched Cerealis with about two thousand five hundred horse and foot to disperse them. The Romans surrounded the foot of the mountain and summoned the insurgents to surrender. On their refusal, the Roman commander attacked them and put them all to the sword.

Vespasian then retired to winter quarters at Caesarea and Scythopolis. He heard that Joppa, on the sea coast, was in the hands of the insurgents, and that they had many ships with which they piratically infested the whole coast, doing much damage. He despatched a force to capture the place. The garrison, after a short fight, took refuge in the ships which crowded the roadstead. During the following night, a violent storm drove the ships on the rocks, and multitudes were drowned, and those who gained the shore were destroyed by the Romans. The Romans burned Joppa to the ground, and pillaged the whole country round for miles in all directions.

After receiving the submission of Tiberias, Vespasian proceeded towards Tarichea, on the lake of Gennesareth. Tarichea, a strongly fortified place, with a fleet in the lake, bade defiance to the Romans. Finally, the Romans carried the place by assault. The Jewish soldiers escaped to the ships, and fled to other parts of the lake. They were followed in a few days by the Romans, who destroyed the Jewish fleet, and massacred the crews and soldiers. About six thousand five hundred perished. The survivors, to the number of between thirty and forty thousand, gave themselves up to the Romans on a promise of preservation. The old men, numbering one thousand two hundred, were sent to Tiberias and massacred; six thousand of the strongest were sent to Nero, to labour on the public works: the rest were sold into slavery.

Hearing of the fall of Tarichea, all the neighbouring fortresses and cities of Galilee surrendered to the Romans, except Gamala, Gischala, and Mount Tabor. Gamala, strongly situated among the mountains by the lake, was then invested by Vespasian. Banks were cast up by the Romans. A breach being made, the Romans carried the place by assault; but the streets being narrow and precipitous, and the inhabitants numerous and furious, the Romans were repulsed, and retired to the outside of the walls with a considerable loss. The Romans renewed the assault without success, but destroyed many of the Jews. They then settled down to the regular operations of a siege: provisions ran short in the city. Many of the people died of famine. At the end of several weeks a principal tower

was undermined and fell with a crash, spreading consternation throughout the city. The Romans entered the city, and a desperate conflict ensued, during which the streets ran with blood. A gale of wind at the same time blew vast numbers of the Jews over the precipices on which the city was built: many voluntarily threw themselves down rather than be taken prisoners by the Romans. In all nine thousand perished.

Titus was then sent by Vespasian against Gischala, which was full of military fugitives. Titus perceived the place was capable of easy assault, and already satiated with blood-shedding, he proposed favourable terms of capitulation. This was on the Sabbath. A certain violent man named John, who had made himself leader of the place, asked Titus to wait till the Sabbath was over, which Titus, peaceably inclined, consented to do, and withdrew his troops to camp at some distance. John took advantage of the opportunity to flee. He escaped by night. Several thousands of the citizens with their families fled with him—a multitude of women and children. When three miles out of the city, finding the people with him slow in their movements, he left them, and rode in all haste to Jerusalem. Many of the men accompanied him, notwithstanding the agonizing importunities of wives and children to stay. The multitude thus deserted were in great distress. They were afraid to go back and unable to go forward. They dispersed among the hills, and vast numbers of the women and children perished. Next day, the Romans slew crowds of them. Three thousand of them were driven back like a flock of sheep to the city. The city was spared and occupied by a garrison.

Vespasian then advanced from Caesarea to Jauma and Azotus, both of which he captured and garrisoned. Disorder and civil war now prevailed throughout the country. The Jews were everywhere divided between those who wanted war and those who wanted peace. This raised feuds even in private families, and led to bitter quarrels. The more violent banded together in bodies and betook themselves to rapine, and for barbarity and iniquity exceeded the Romans themselves. The Roman garrisons took no notice of these disorders, and the country became a prey to misery. The lawless bands, after exhausting their opportunities of plunder and cruelty, repaired one after the other to Jerusalem, which became crowded with the refuse of the country.

(To be continued)

A Sunday Morning Exhortation (39)

We all recognize with humility and gratitude that our position around this Table of the Lord as the sons and daughters of God is one of inexpressible privilege. We are the most highly honoured community upon earth; we stand related to blessings both now and hereafter which far transcend the choicest gifts which men can bestow upon each other. We have but to recall a few apostolic allusions to our exalted position to realize that this is so. Paul describes it for instance in these terms: "God, who is rich in mercy, for His great love wherewith He loved us, hath raised us up and made us sit together in heavenly places in Christ Jesus. That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Such a passage is impregnated with love and blessing. God, rich in mercy, moved by great love, desirous of showing kindness, has raised us up to heavenly places now and has related us to exceeding riches in the ages—note the plural—the ages to come. The apostle Peter describes our position in similar vein: "Elect according to the foreknowledge of God the Father." He tells us of God's abundant mercy by which we have been begotten to a lively hope, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for us. Such passages impress us with the depth of divine love, in the orbit of which we have been brought, thanks be to God for His unspeakable gift. Love is the crowning attribute of the Almighty. It is in the forefront of the Gospel. It is manifest in all His dealings with His children even now, and it is the basis of all the good which He has devised for them in the possession of which they will share His own divine nature. That is the position to which we stand related, in which in a limited sense we even stand to-day, the recipients of God's abounding love.

Now if love is of God it is also the predominant characteristic of His children, it permeates the whole of their spiritual life. It is the beginning and the ending of all their obligations as the chosen

servants of God. Jesus said, "The first of all the commandments is, Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." Then the apostle Paul looks to the other end of the matter and says, "The end of the commandment is charity—love, out of a pure heart and of a good conscience and of faith unfeigned." The love of God is the outcome of acquaintance with Him through the pages of His Word. It deepens with an appreciation of His unfailing goodness and it produces devoutness of heart, purity of life, and earnest, ardent longing to be obedient to Him. It manifests itself in prayer, praise, service and finally in a hearty love of all those who are themselves in love with God. The apostle John puts it this way in writing his first epistle (iv. 7), "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us." These words of the apostle are very searching. They show that there is the very closest relationship between the love of God and the love of the brethren—indeed they are inseparable. There are many ways by which we keep the commandments of God in loving the brethren. Primarily we speak and act in such a way that we further their spiritual interests. We instruct and encourage and warn and succour, we labour on their behalf, we bear their burdens and share their sorrows and their joys. We endeavour to supply their wants, both temporal and spiritual; in short, we cultivate a mental outlook towards our brethren which seeks their highest good and which finds expression in our attitude toward them. We cannot too strongly emphasize this aspect of our life in Christ. We have obligations to each other, upon the faithful discharge of which will depend our very salvation. It is the mind of Cain, the seed of the serpent, which protests: "Am I my brother's keeper?" We are most certainly, and Christ will hold us responsible for the manner by which we have helped or hindered our brethren and sisters in their struggles to attain His Kingdom.

It is on this very high exalted plane, the love of God in its expression towards His children, that Paul deals with a very practical question which was troubling the Corinthian ecclesia, of which we have read in the chapter this morning and from which we can extract many valuable lessons. The matter concerned the eating of meats offered to idols. Corinth was a city given over to idolatry. An elaborate system of sacrifice was practised in its pagan temples and the flesh of the sacrifices was subsequently sold in the open market. Moreover, the courts of the temple were frequently used as public eating places, and the question had arisen, was it right for brethren to frequent such places or even to eat such meat at all. Now we are not involved in these days in the question of meats offered to idols, but the principles which concern the matter have a very practical application to us each one. Paul shows in the chapter read and elsewhere in his epistles just the correct attitude towards matters concerning which we have no express command. Let us carefully follow his line of reasoning. In chapter viii. we read at verse 1: "Now as touching things offered unto idols, we know that we all have knowledge." Knowledge of what? Paul explains in verse 4: "As concerning, therefore, the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one." That was good—the position of the Corinthian brethren was excellent. They had come to a knowledge of the truth without which they would have been without hope. It was the Father Himself that had brought them into that privileged position. Paul writes in the 2nd epistle: "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Paul did not deprecate their possession of knowledge; indeed he thanked God that they were so possessed. He says in verse 4 of chapter i.: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you." Yet the apostle shows in the chapter which we have read that knowledge is not all-sufficient in the regulation of the inner is a lesson there of a most far-reaching character for us all to learn. Mere head knowledge of the truth will never save us, any more than man. Knowledge, he says, puffeth up, but charity edifieth. There we shall be saved without it. A man who holds the truth in theory, without bringing forth its fruits, becomes inflated with pride, puffed up, and the reason is evident. The truth is a powerful weapon, it is a two-edged sword

undoubtedly, it is effective in vanquishing the adversaries of the truth. Moreover the truth exposes the hollow shams of human wisdom and it throws a light upon world events and problems which is advantageous to the mind thus enlightened, but Paul says there is a danger of boasting in superior knowledge. Knowledge is valueless unless it is accompanied by love or charity, love of God expressed in obedience to His commands. Paul says: "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains and have not love I am nothing." Unless this principle is understood the knowledgeable man is really ignorant of the very first essential of true wisdom. Paul says in verse 2: "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him." The lesson is obvious, that knowledge must be rightly applied, it must go hand in hand with love. That is the highest ideal—not so much to know—that has its place—but rather to be known of God, and that desirable state is attained consequent upon love of Him.

How beautiful and comforting is the testimony of the apostle. We may feel, doubtless we all do, that our attainments in the realms of knowledge are very limited. Doubtless to the worldly wise we appear very ignorant and unlearned men, but we know the truth, we love God, we respect His testimonies, and if any man loves God the same is known of Him, and there is nothing more desirable that we could wish for than that, to be known of God, noted by Him, cared for by Him, valued by Him, guided by Him. The thought is almost over-powering, that the great Eternal should thus single us out, you and me individually, to be the objects of His especial care and love. It is a truth full of comfort and strength reiterated many times in the Scriptures. David declared: "I am poor and needy, yet the Lord thinketh upon me." Jesus said: "The Father Himself loveth you," and Peter: "He careth for you." If only we could rise to a keener appreciation of this glorious fact, how many of our worries and anxieties would be swept aside. What matter if the world deride us and mocks and laughs at our simple faith. What matter if we are shunned by our fellows and hated by our countrymen. The apostle says the world knoweth us not because it knew him not. We must expect to be unpopular and unwanted in the circles of the worldly-wise. There would be something wrong if it were not so. Nevertheless the foundation of God standeth sure having this seal, the Lord knoweth them that are His. Let us open our minds to a fuller appreciation of this glorious truth, it will give us courage and faith in these evil days.

In chapter x. of this epistle the apostle enlarges upon the subject in a manner which provokes even more searching self-examination. The apostle first draws attention to Israel in the wilderness. He says they ate and drank spiritually of Christ in the food which was provided for them, but he shows that in time they lusted after the flesh-pots of Egypt, they sat down to eat and drink and rose up to play; that is to say, they cast off Divine restraint, and the effect was that they fell into idolatry. Paul draws a lesson from this and he applies it to this very matter of meats offered to idols. Verse 14: "Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men." These Corinthians declared they had knowledge and Paul takes them on their own ground and deals with this matter from that point of view: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, it is not the communion of the body of Christ? For we being many are one bread, and one body, for we are all partakers of that one bread." That is to say, do not we like Israel partake of Christ. They did it spiritually and so do we in the partaking of these emblems. "Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar?" Did not Israel signify by their association with the altar that they were a kingdom of priests and a holy nation, separated from the demoniac idols of the heathen, and do not we signify by our participation in these emblems that we are a part of the Christ altar, in full sympathy with his aims and objects and practices? "What shall I say then?" What is the application of these things to ourselves and the question of meats offered to idols? That the idol is anything? No, an idol is nothing in the world—that was not the application, but this is it—verse 20: "I say that the things which the Gentiles sacrifice they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." It is a question of association—these harmless practices suffer from their association—they might be legitimate enough—certainly there is nothing wrong in sitting down to eat and drink and rising up to play, for even recreation finds its place in the life of God's servants, but it is a question of what does the world make of these things, that is the principle from which we must view the modern counterpart

of these matters concerning meats offered to idols. Are these things gods to which all the world pays homage? Does the indulgence in them establish a communion of fellowship with the world? Ye cannot partake of the Lord's table and the table of devils. Do these things lead to a prior claim upon our time, money and affairs, by which the Lord is provoked to jealousy as it were? Do we provoke Him to jealousy, that is to say by setting up a god of the heathen where we should give Him unalloyed allegiance? Are we stronger than He? Do the trifling fleshpots of Egypt, as with Israel, mar our allegiance to God? "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." Here is an added reason why we should be circumspect on account of the associations, the dangers to which we may be subject in the indulgence of our liberty in Christ. The apostle links this one reason with that to which he had already given expression in chap. viii. In verse 24: "Let no man seek his own, but every man other's well being. . . Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." That is the appeal of love. Sympathy and consideration must displace selfishness and uncharitableness. We must consider one another. There is still another point which must be emphasized. It is evident that if these principles were the only rule for the conduct of the servants of God the scruples and limitations of the weakest would be the law for all—indeed there would be no such thing as liberty in Christ. Now to safeguard the strong against what we might call the over scrupulosity of the weak, the apostle lays down certain rules for the weak to observe. These are set out in Rom. xiv. 1: "Him that is weak in the faith receive ye, but not to doubtful disputations." He is addressing strong brethren here—they must bear with the weak in their tendency to be over-strict. There must be no criticizing their weakness, but neither must the weak be censorious of the strong—they must not fall into the error of judging. "Let not him that eateth despise him that eateth not, and let not him which eateth not judge him that eateth, for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." How beautiful is the illustration. We are all servants in a great and vast household, we have each been given our allotted task. How unwise in the Master's absence if the servants begin to interfere with one another and criticize and judge each other. The smooth working of the household must inevitably be marred, friction and discord must result and much essential work left undone. Frequent discussion leads to strife, contention, bitterness and bad feeling. "Why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ." In that day we shall have to answer for ourselves, not for our brethren. It will be a poor outlook for us if we have been so busy judging our brethren that we have neglected to prepare for our own judgment. "Let us not, therefore, judge one another any more, but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

Let us aim at being knit together in love; let the measure of our love for each other be the measure of Christ's love for us each one. May his love constrain us, may he come to find us in love with him, in love with his Father, with his work, with his brethren, and may we find a place among that illustrious company of the redeemed, whose immortal voices will unite in praise "unto Him that loved us and washed us from our sins in his own blood. And has made us kings and priests unto God our Father, to whom be glory and dominion for ever and ever, Amen." H.T.A.

Patriotism

One hears a great deal about patriotism these days. Its best definition is said to be "love of country," i.e., one's native land. Men are supposed to be patriotic if they adopt the slogan, "My country, right or wrong." Appeals to the spirit of patriotism are made when a country is plunged into war by its leaders, or when it is attacked by an enemy.

To-day, Hitler justifies his war and thefts by reasoning that his people must have living room—liebensraum—and harangues his followers on the theme, Deutschland uber Alles, that is, Germany over all.

Tribunals in this country endeavour to argue with conscientious objectors on the ground that they are "not patriotic."

Many hymns have been composed in different countries to stimulate this love of country, Pro Patrie, as the French say; "My country, 'tis of thee," as the British say.

But this kind of patriotism has to be put aside when one becomes a follower of Christ. The true Christian religion is international in one sense and national in another. It is international in that the elect is gathered *out of every* nation, kindred, tongue and people (Rev. v. 9). In the same sense James said, "Simeon hath declared how God at the first did visit the nations to take out of them a people for his name" (Acts xv. 14).

In the last war the chairman of one tribunal asked a young brother, aged 18: Do you mean to tell us that you put your religion before your king and country? His reply was: What use would my religion be to me if I did not? The Truth must be first. It follows also that unless brethren of every nation regarded themselves as "one in Christ Jesus" they could not possibly fulfil their duties to one another. "Love one another"; "Be not angry"; "Be reconciled to thy brother", and a host of other commandments are only possible of fulfilment if the unity of all in Christ is recognized. "There is neither Jew nor Greek, there is no class distinction in Christ" (Gal. iii. 28). "You cannot have the true faith of Jesus and at the same time have respect of persons" (James ii. 1).

The matter goes even deeper. This international character of true Christians prevents them from talking if they be British, of "our country" and "our Government" and "our army." It prevents French, Norwegian, German or American or any other brethren from giving partiality or praise to their own governors or politicians. On the platform, brethren should be careful to speak of their native countries in any other but a neutral or impartial way. "Patriotism" blinds those who have it to the faults of their own country and its leaders.

Brethren of Christ must be independent—"We have here no continuing city." We are "strangers and pilgrims," in England, U.S.A. and everywhere else (Heb. xi. 13) But as Paul reminds us in Hebrews xi. 14-16, we have a national character which constitutes still another barrier to patriotism as the world understands it. We seek and desire "a better country, that is, an heavenly," and a city "prepared of God." Zion is the centre of our hope, and we look to our King, Jesus, to reign in and from Jerusalem. Our slogan is "Zion over all." Our nation will be "born in a day" (Isa. lxvi. 8), and our sentiments are thus expressed, "O Jerusalem! we shall never hold our peace day or night, we that are the Lord's remembrancers keep not silence, and will give Him no rest till He establish, and till he make Jerusalem a praise in the earth" (Isa. lxii. 6, 7).

G.H.D.

Reflections

It is, alas, only too true that some Sunday morning exhortations are not what they profess to be. In many such there is no real exhortation in the apostolic sense.

* * *

Real exhortation is that referred to by Paul when he says: "Suffer the word of exhortation" (Heb. xiii. 22). Some exhortations, so far from needing any suffering, are positively delightful, sedative and narcotic! The hearers leave the Table with the conviction of the Pharisee (Luke xviii. 11, 12), instead of in the frame of mind inculcated by the apostle (2 Pet. iii. 11).

* * *

Read the "*Sermon on the Mount*" (Matt. v.-vii.), or the Epistles of Paul with their incessant "Awake to righteousness and sin not" (1 Cor. xv. 34). We would then recommend every brother

appointed to exhort to carefully read bro. Roberts's "*Seasons of Comfort*." There we have true comfort and true exhortation, inasmuch as they beget trust in God and distrust of man.

* * *

The Table of the Lord is not the place or time to discuss first principles, or harmonize the Gospel records; neither is it the place to argue debatable questions, or ventilate personal grievances.

* * *

The exhorting brother's sole aim should be to bring Christ to remembrance and induce an examination of one's self; in short, "Let a man *examine himself*, and so let him eat of the bread and drink of the wine" (1 Cor. xi. 28). F.G.J.

Before the Tribunals

During the past month we have, for the first time in this war, witnessed the rejection of a brother's plea for exemption from military service. The case was that of a young Clapham brother who had not been in the Truth very long. The brother has appealed against the decision, and it is hoped that God will over-rule the decision of the London Tribunal. Our prayers are with our brother. On the other hand a young man who has been attending the meetings at St. Albans, and has not yet been baptized into the Saving Name, appeared before the South-Eastern Tribunal on April 27th. He very ably presented the case for the Truth, and explained the means by which a man became a Christadelphian. He told the learned Judge that it was not easy to become a member of the body. Although during the morning eleven men had been refused exemption and one only given same by a majority vote, yet the Tribunal were so satisfied that they said they were unanimously of the opinion "that this young man should be exempted. He certainly did the Truth a service, and bro. C. Seagrave, of St. Albans, who has laboured hard in this case, will see his reward.

MR. O. STANLEY
AND THE TRUTH

A brother not in our fellowship, belonging to Middlesborough, K. Makin, having been refused exemption by the Appeal Tribunal, has been very severely treated by the War Office.

under the direct order of Mr. O. Stanley, who has reversed so many of Mr. L. Hore Belisha's directions.

A debate has taken place in the House of Commons about the matter, but Mr. Stanley refused to do anything to put the wrong to rights. In this case, among other punishments, the brother was kept on bread and water for days, and being without clothes except his under-clothes for some four or five days, suffered a severe breakdown, narrowly escaped pneumonia, and had to be taken to hospital. Mr. Stanley's action was very severely criticized during the debate.

G.H.D.

HEROD

There were several Roman rulers of this name, some of whom are referred to in the New Testament, namely Herod the Great (Matt. ii. 1, 7, 19, etc.; Luke i. 5); Herod-Philip I. (Matt. xiv. 3; Mark vi. 17; Luke iii. 19); Herod-Philip II. (Luke iii. 1; Matt. xvi. 13; Mark viii. 27); Herod-Agrippa I. (Acts xii.); Herod-Agrippa II. (Acts xxv. 13; xxvi. 1, etc.). From the foregoing it will be seen that Jesus Christ was born during the reign of Herod the Great, and the birth of Christ and death of Herod were within a few months of each other —*Christadelphian Treasury*.

Preparedness

The term preparedness is usually applied to the nations in respect to a state of military and naval preparation for defence in the case of possible hostilities. The nations that fail to strengthen their defence lines in times of peace, leave themselves open to attack and, finally, subjugation by their adversaries in times of war.

The doctrine of preparedness, however, is just as applicable to the household of faith as it is to the powers that be. That many have failed to recognize this, is evident by our ecclesial news. From time to time we read the sad story of some who have fallen away from the truth, and have been withdrawn from because of long absence from the Table of the Lord. While others continue steadfast in the faith, these have slumbered and slept. When tribulation came, they were not prepared, and soon fell prey to the fiery darts of the wicked.

The Bible lover, enlightened by the sunshine of divine truth, realizes that preparedness is a Bible subject. He recalls that "by faith, these have slumbered and slept. When tribulation came, they with fear, prepared an ark to the saving of his house" (Heb. xi. 7). He also remembers that when Joseph was advanced to be ruler in Egypt, he made extensive preparations against the day of famine by "gathering corn as the sand of the sea" (Gen. xli. 49). When he ponders on the beauty of the temple, he does not forget that "all the work of Solomon was prepared unto the day of the foundations of the house of the Lord, until it was finished" (2 Chron. viii. 16). He knows that even "David prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight . . . timber also and stone had he prepared" (1 Chron. xxii. 14).

Speaking to his disciples, concerning his second coming, Jesus said, "Watch therefore: for ye know not what hour your Lord doth come. Therefore be ye also ready" (Matt. xxiv. 42-44). Or, as the Diaglott renders it, "Be you also prepared." And again, in parable, on the same subject, he said, "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke xii. 47).

We of the household of faith, are likened by Paul to soldiers. What an apt illustration. Let us consider this elucidating picture for a moment. When a man joins the army—

- (a) he renounces his rights as a citizen;
- (b) he swears allegiance to his king;
- (c) he is no longer his own; he becomes a part of the State; and
- (d) serves his master in fighting his battles.

And likewise when a man, or woman, believes the things of the Kingdom and the Name, and puts on Christ in baptism,

- (a) he renounces his rights as a citizen;
- (b) he swears allegiance to King Jesus;
- (c) he is no longer his own; he has been bought with a price; and
- (d) should he not serve his Master in fighting the good fight of faith?

As good soldiers of Jesus Christ, we have a continuous battle to fight. The weapons of our warfare, however, are not carnal, and our conflict is not with blood and flesh. We must fight by "casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5). The success of our warfare will depend upon our preparedness; and the extent of our preparedness will be measured by the quantity of munitions of war that we have stored up in our minds. To obtain these supplies, there is no difficulty: God's word is overflowing with them, and they can be purchased without money and without price.

But we must remember that to obtain the supplies needful for our warfare, it requires an effort on our part. God does not plant his truth in our hearts as a gardener sows seed in his garden. He has placed the riches of His wisdom and knowledge within the reach of every one of us. If we would have our minds stored with His great riches, then, "We must seek for it as silver, and search for it as for hid treasures" (Prov. ii. 4). Those who do, "shall understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" (Prov. ii. 5, 6).

A well fortified mind is absolutely essential to the man, or woman, who would walk in the ranks of the Lord Jesus. To protect ourselves against those who lie in wait to deceive, we must have our loins girt about with truth and, without wavering, hold before us the shield of faith; for our faith is the victory which overcomes the world, and prepares us unto every good work.

Toronto

G.A.G.

RUTH

The book of Ruth is connected historically with Judges, and might be taken with the episodes which form the concluding portion of that book. It takes its name from the young Moabitish widow who became a mother in Israel and an ancestress of David. Its period is stated in the book itself to be "the days when the Judges ruled" (ch. i. 1). Among some of the ancient Jews the books of Judges and Ruth were reckoned as one book. The authority of the book has never been questioned, a sufficient confirmation of it being found in the fact that Ruth the Moabitess comes into the genealogy of Christ (Matt. i. 6).

Spiritual Arithmetic

Six

Six is used throughout the Scriptures as the number denoting man. He was created on the sixth day. He labours six days and rests on the seventh. There are 6,000 years of human history with the Millennial reign to follow. The height of apostasy is 666. Goliath opposed to the stripling David, who slew him was six cubits high, had six pieces of armour and his spear's head weighed 600 shekels of iron.

The image of Nebuchadnezzar was 60 cubits high and six cubits broad. Six kinds of musical instruments were sounded in his praise: the cornet, flute, harp, sackbut, psaltery and dulcimer.

A very interesting instance of the use of this number is in Psalms ix. and x. These two Psalms in the Hebrew, are connected by an acrostic, each verse of both psalms commencing with a letter of the Hebrew alphabet. But in the middle of the acrostic, six letters of the alphabet are omitted. The reason for this is that the Psalms deal with the Man of the Earth and his final fate (see Psa. x. 18).

Six foods were eaten in Egypt: fish, cucumbers, melons, leeks onions and garlic. Spiritually the food of Egypt is unsatisfying and unsubstantial in contrast to the Manna that comes down from heaven.

Six words are used for man in the Scripture: Adam, Ish, Enosh, Geber, Anthropos and Aner. In the Ezekiel temple, the measuring reed is six cubits long, and the "measure of a man" in Rev. xxi. is used to illustrate the completion of the Divine purpose in and with man. Here twenty-four by six works out at 144. "The city lieth four square."

Six generations are given of Cain "that wicked one." Noah reached his 600th year when the earth was full of wickedness. We now near the end of man's inglorious misrule. 6,000 years will soon be completed and then "*the Son of Man*" shall be revealed to establish true manhood "after God's own heart" in the earth.

EPISTLE OF JAMES

The writer of this epistle was not one of the Twelve but the Lord's brother referred to in Acts xii. 17; Gal. i. 19; Acts xv. 18-29. He seems to have been the recognized leader of the Jewish brethren, so it was but natural that he should address his letter to "the Twelve Tribes which are scattered abroad" ("the Dispersion " R.V. James i. 1). No special occasion appears to have caused the writing of the epistle other than the errors which it rebukes, and which are self-evident, even, upon a cursory reading. It consists mainly of moral precepts, and on that account has been called "The Christian Book of Proverbs."

Israel's Apostasy

(Judges xvii—xxi.)

The book of Judges concludes with the words, "Every man did that which was right in his own eyes." That is a phrase which could often be used in relation to Israel's history: but it is instructive to note that the words appear four times in the last five chapters of Judges where are recorded two incidents that seem detached from the rest of the record of the times of the Judges. The phrase quoted sums up the two incidents: and it is evident that they are recorded as "examples," for the warning of later generations who would read them.

The accounts of Israel's defection, as the book of Judges in its first part records, are evidence of the impartial hand of inspiration: for no nation, in the ordinary way, would wish to preserve so clear an indictment of its own perversity. It is interesting to make a comparison between Joshua and Judges on the one hand, with the Acts of the Apostles on the other. The former books record the entry of the Israelites into the land, their half-hearted occupation and subsequent falling away, —with the sequel, illustrated in the words "Every man did that which was right in his own eyes." Similarly does the Acts record the first conquests of the Gospel; then a settling down and a subsequent falling away to the Laodicean state exposed by the Apostles and Jesus.

Thus there is clear enough reason for the recording of the incidents at the end of Judges: they are illustration of the ways to which Israel had fallen and which are generally referred to in the words, "And the children of Israel again did evil in the sight of the Lord." They were times of "no king in Israel"; but was not God always their King? He was, whether the rulers be of the house of Aaron, were Judges, or kings of the house of Judah. So the phrase implies a lack of power exerted by the authorities responsible, under God, for the well-being of the nation. While there always should have been the elders of tribes to oversee the people's affairs, the priests and Levites were the appointed custodians of the oracles of God, the teachers of His law. God said through Malachi of Levi, "The law of truth was in his mouth." However, the descendants of Levi were not as faithful as their father and the effect of their laxity is shown in Judges xvii., where we read of the Ephraimite woman who had saved her silver in order to make a graven image. Worse still, Micah made his son a priest to serve in their "house of Gods," until his place was taken by a Levite from Bethlehem in Judah who came to Mount Ephraim and dwelt with Micah, who "hired" him at a salary to officiate for them.

This shows the degree of Apostasy to which Israel had fallen. Not only was the commandment broken as to graven images: as well, the Levitical priesthood had not been settled in the land in the way prescribed, as otherwise the young Levite would not have had to seek a place to live. The paying of a priest to "minister" for another has its parallel in a long-later apostasy, when "clergy" lorded it over the flock of God.

Chapter xviii. of Judges records that part of the tribe of Dan, at the time, had not obtained their portion in the land. With force they displaced a people who were "quiet and secure," an independent action that could have had neither Divine sanction nor blessing. On their way they came to Micah's

house and took away forcibly the Levite, making him priest to the tribe, setting up at the same time the image that Micah had made.

Here then was a part of a tribe of Israel "doing that which was right in its own eyes," showing still more the laxity of the Levitical priesthood and of the elders, who should have been the teachers and guardians of God's law. Yet the fulness of the evil state of affairs is shown by the revealing of the identity of the priest who worked for Micah and then for the Danites. It was Jonathan, the son of Gershom, the son of Manasseh. The R.V. rightly translates the last as Moses, so that the priest was the grandson of Moses: and this reference indicates how soon after the settlement under Joshua had the nation gone astray from the law which had been made so clear, not only at Sinai but also in the repetition forty years later when Israel was about to enter the land of promise.

If the grandson of Moses was not given his proper inheritance, we may wonder how the law of settlement (Numbers xxxv. 2) had been obeyed: and if he acquiesced in graven images, what a declension had there been since the days of Moses and Aaron! Thus the incidents are warnings for all generations: and so there is every reason that the Apostles should stress the example of Israel when they warn us, as they did their own generation, of the easiness of departure from God's ways to laxity, disobedience and unbelief.

In chapter xix. of Judges another, and far worse, example of Israel's apostasy is recorded. Again the time was not long after Moses, for Phinehas the high priest was alive, the grandson of Aaron, (Judges xx. 28). The record tells of a Levite living in Mount Ephraim, who journeyed to Bethlehem in Judah. On the way back it was necessary to obtain lodging for the night. The Levite, his servant and concubine were near Jebus (which later became Jerusalem) but they refused to seek lodging in a city that still belonged to the Canaanites, although there is no doubt that it could have been obtained there. Instead they went to Gibeah, a city of Benjamin and there found no welcome or hospitality until an old man, who was not a native of Gibeah (v. 16) gave them lodging in his house.

This absence of hospitality was completely contrary to the spirit of the law: the commandment was to "love thy neighbour as thyself" (Lev. xix. 18). All Israel were brethren but here a Benjamin would not give hospitality to an Ephraimite: yet it was not only a lack of care and kindness that was shown. The narrative tells of the attack made on the Levite with its evil result, showing that the Benjamites had sunk to the level of the Canaanites and of the Sodomites, whose evil-doing justified their extermination.

The action taken by the Levite in cutting up the body of the dead woman was a drastic but sure way to call the attention of the other tribes to the evil state of the Benjaminites. It roused the nation: and so we read how the tribe of Benjamin was all but destroyed, although not before many from other tribes were slain; for while the one tribe was guilty enough there was, no doubt, much evil in the others that needed punishment and purging.

Much more could be written of this incident in Israel's history but it must suffice to see in it the extraordinary extent to which it was possible for a people, nurtured in the admonition of God, to depart from His law. The visitation of judgment on the evil became a solemn warning for Israel. Many centuries later it is referred to, in Hosea ix. 9, and x. 9, and as the latter reference shows (R.V.), God declared that another judgment would soon come for evil doing that was as bad as "the days of Gibeah."

When, therefore, we read these chapters, they will not be dismissed as "Israelitish stories": rather will we learn their lessons. They warn us of the inherent evil of human nature; of the results of laxity in God's service and of the folly of departing from the living God.

The Present Time in Prophecy (9)

In the early part of May the announcement of the withdrawal from Norway was accompanied by the statement that substantial naval forces were being despatched to the Mediterranean. The reason given was that the attitude of Italy required concentration in the waters which that country claims to be its own: but Britain's action has once more shown that God's hand is at work. The place that Britain has to occupy in the last times is the Mediterranean sea—to hold the bases of Gibraltar and Malta and to be entrenched firmly in Egypt as protector of the land of Israel.

We cannot tell, at the time of writing, what effect on the war the Norwegian campaign will have: but it does seem that Britain is being caused to concentrate on the Near East, to the exclusion of nearer European commitments. This aspect of the fulfilment of prophecy was interestingly set out by H.W.H. in the last issue of the Magazine. The British Government is, of course, well aware of the strategic value and importance of Palestine, but we look for more interest in the affairs of Jewish settlement. Lately the Government has departed somewhat from the spirit of the Balfour declaration. Immigration and land sales have been restricted severely.

During the last war the need was seen of obtaining the worldwide support of Jews in the Allied cause, and the expressed sympathies of Britain on behalf of Zionism had a considerable effect on the successful conclusion of the war. May it not be that statesmen of vision will see a similar need for the present time? Yet there is only America left, where a large and influential body of Jews remains untouched by the blight of persecution.

The British naval forces, as mentioned above, have been despatched to Alexandria—the very place to which a fleet (combined British and French) was sent in 1882 to keep order. The French refused to take action, and it was left to the British to land marines: there was no intention to occupy Egypt, but Britain did so and now, sixty years later, can be seen the result of Divine control of the circumstances of that time. A British fleet is able to make Alexandria a strong base against hostile forces.

So, at both ends of the "great sea" (Dan. vii. 2) the Merchants of Tarshish are established firmly. The Suez Canal is strongly guarded. Here again is an instance of man's proposing and God's disposing: for when the canal was being constructed (under French control), England opposed its building in every possible way: but later, through the medium of Lord Beaconsfield, the shares of the ruler of Egypt passed into British hands and soon Britain realized the economic and political value of that which, at one time, seemed to be useless.

At the Western end of the sea, Britain is also strongly established, on the rock of Gibraltar. This marks one of the extreme trading points of the old Phoenicians, and so, geographically, Britain is the modern "Merchant of Tarshish." In spite of lessening shipping activity before the war, England has always maintained supremacy at sea—whether in the navy or merchant fleet. The tonnage of the fleets of Britain and the Dominions exceeds by far that of any other nation. The present war has already illustrated the sea power of this country, and it is interesting to observe the strengthening of the fleet by the addition of many Norwegian tankers and other vessels.

It is not the object of these articles to forecast the course of events. All we can do is to illustrate by events the way in which the revealed plan of God is confirmed and fulfilled. It is not a case of being able to find something new: rather to show how the expectations of brethren for many years past are being realized. It is sufficient, therefore, that we call attention to the British move in the Mediterranean as one more aspect of the fulfilling of Ezekiel's prophecy. So we can be encouraged to wait in faith and patience for the great events of the coming of Jesus: and the events of these times show clearly that the call to the judgment may come at any moment.

In conclusion, the writer would appreciate the opinion of others as to the place in prophecy of the island of Cyprus. It was acquired in 1878, but little use appears to have been made of it. The island is in a strategic position so far as Egypt and Palestine are concerned, but it has not been prominent politically, nor are we aware of its use as a naval or air base. Constructive thoughts on the matter will be welcomed.

S.J.

Signs of the Times

ECCLESIASTICAL

"As it was in the days of Noah" (Matt. xxiv.)

DECLINE OF RELIGION Sunday Schools were first organized for children in this country of England, Mr. Raikes of Gloucester being the pioneer. They have since become a universal organization. Of recent years the attendance thereat has suffered a severe decline. This month Mr. R. Wilson Black told the Baptist Union Assembly that in the last seven years their Sunday schools had lost 100,000 scholars.

PEACE PLEDGE UNION Proceedings are pending against the Officials of the Peace Pledge Union. This organization was created by the late "Dick" Sheppard, pastor of St. Martins Church in Trafalgar Square, London, and by Canon R. Morris of Birmingham. It has a membership of approximately 7,000 men who are conscientious objectors. We have seen many of their members at Tribunals. The case they present is far more political than moral or Biblical.

"Having a form of godliness" (2 Tim. iii. 5)

PRIESTS AND WAR "In France there is no distinction between the services asked of ministers of religion and ordinary citizens, and 17,077 members of the regular or secular clergy have been called to the colours in combatant formations. The influence that these curés exert among the men is great. Even though they fight in the ranks their conduct inspires admiration and emulation, and a large number of them become officers. Of the 661 priests mobilized in September from the diocese of Paris, there are now more than 200 officers, including 184 lieutenants, 18 captains, 3 majors, and a colonel"—*London Observer*.

POLITICAL

"All the young lions" (Ezek. xxxviii. 13)

NEWFOUNDLAND Newfoundland is the oldest British colony. It is the smallest and poorest of the Dominions. Its population is just under 300,000. Its climate is bleak and inhospitable and it has only wood-cutting and fishing for its industries. No obligation rests upon it to support the Empire or the homeland. Yet it has just sent, relatively speaking, a very large contingent of trained men to assist the Motherland in its present struggle. Some are for the Navy, some for the Air Force, and some are trained Artillery men. Mr. Anthony Eden, the Minister for the Dominions went to a North-west port to meet them on arrival and spoke very deeply and feelingly of this manifestation of the "family spirit" of the Empire. Responding the Newfoundland Commissioner told of the ties of blood and comradeship that had produced this result. There has never been in history any parallel happening. Ezekiel xxxviii. certainly is "a light in a dark place."

COLONIES LOOK
TO BRITAIN

Speaking of the Colonies, Mr. Malcolm MacDonald has just said in a wireless talk: — "They are not self-governing, they are still under our rule. They are small communities who might be excused if they shunned the fight. It is significant that they who have experience of us as rulers recognize us instinctively as the champions of the liberty of small people."

The Lord Mayor of London recently entertained to luncheon the High Officers of various Dominion Forces. The Duke of Kent was present. Here is a significant passage from his speech: — "The ability of the British to find room for, and fuse into one great people and heritage all races, creeds, and ideals of liberty and equality had been the fount and foundation of our success."

"The Lord hath a controversy with the nations" (Jer. xxv. 31)

THE PRESENT
SITUATION

The present moment in human history is one of the most terrible and tragic the race of mankind has ever experienced. The immensity of the issues at stake and the possibilities of tremendous destruction of life and property can only be compared to the condition of the world in Noah's 600th year. A world full of violence: Every imagination of men's hearts evil: The Truth and Name of God entirely discredited. Solemnly the words echo in our ears ringing down the centuries since they were uttered by our Lord. "As it was in the days of Noah so shall it be in the days of the Coming of the Son of Man." "And the flood came and took them all away" the Spirit records in comment. Jesus indicated a parallel "taking away" at his Coming. The world of the ungodly is doomed, so Jude and Enoch tell us (Jude 14). There never was a time when it was more important and necessary than it is to-day for brethren to refrain from speculations as to the details or probabilities of the prophecies where these are not clearly revealed. Our post bag brings many curious views and prognostications to light. Some we are asked to comment upon: some we are asked to accept. Let us therefore make our position quite clear. We *know* the *main* lines of the prophecy relating to our days and we *do not* know the details. Already many ideas of how the present war would develop and who would be drawn into it have proved illusory. Here are what appear to be the main lines: —

- 1 Jewish restoration and the building up of a prosperous and exceedingly important Palestine: strategical importance and political potentialities becoming increasingly realised.
- 2 The cursing of the man who has cursed God's people, *i.e.* the fall of Hitler.
- 3 The revelation of the head of Russia, as Gog of Magog, dominating central European policy.
- 4 The preparation of Britain to exert still greater protective powers over the Near East.
- 5 The building up midst war and fear of the greatest system of armed force that the world has ever witnessed. Peace or Arbitration as reared up in the League of Nations has failed. "There is no peace saith my God, to the wicked." Only strength, as Joel indicates, can now rule among men, irrespective of right.

We are safe if we keep rigidly to these main lines and let the details—the hows and whys—reveal themselves. We should, in spite of all the difficulties of our time, be glad to live in days when the purpose of God is working out in this wonderful way before our eyes.

"The Lord shall go with whirlwinds" (Zech. ix. 14)

NORWAY

Britain has suffered a major defeat in Norway. Out-maneuvred and beaten in preparation and speed of movement she has had to withdraw her troops

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

HUNGARY

It is becoming clear that the Balkan peoples are soon to suffer at the hands of Hitler or Mussolini or both. Hungary is now in a state of profound disquiet because of tension between itself and German governed Slovakia. Something like the Sudetenland technique is being seen and it is possible that Hungary will be provoked into an attack that will "exhaust the Fuehrer's patience" once more. Strong protests have been made in the Hungarian press and parliament against what Count Csaky, the Foreign Minister, termed "Slovakia excesses and attempts to compromise us with Germany."

"*Shall break in pieces the oppressor*" (Psalm lxxii.)

CHILDREN
EXECUTED IN
POLAND

We have been reading a memorandum on the work of the Nazis in Poland. Information therein officially furnished by the Polish authorities and confirmed by Mr. N. Chamberlain in a written reply to Captain Plugge, M.P. for Chatham as to the execution of children makes terrible reading. Boys and girls of 12 to 13 years of age have been shot or clubbed to death for very trivial offences such as refusing to salute the invaders.

"*The land that was always waste but is brought forth*" (Ezek. xxxviii. 8)

BUILDING UP
PALESTINE

There is one bright spot in the encircling gloom— Palestine. Here increasing development and prosperity is to be seen. Jewish, Arab, British and Dominion armies work and prepare together for a common purpose. More and more is the strategic importance of the Holy Land being recognized. The latest figures show a Jewish population of approximately 500,000. The old figure of 1 to 10 demanded by the Arab delegation is gone for ever. The new figure shows nearly one-third of the whole population to be Jewish. The Jerusalem University makes tremendous strides forward and is now recognized as one of the foremost of the world's educational and research centres. Says the *Daily Telegraph*:—"Recent European events have sent into Palestine scores of the finest intellects in the whole world. The great change in the quality of the immigrant has been the German exodus. The greatest authorities on Gynecology are here. Other great specialists are here who are of world fame and esteem." God's hand is *not* shortened.

G.H.D.

Correspondence

Greetings. We have just received a circular urging brethren to refuse A.R.P. work as a condition of exemption when before the Tribunal. The advice is correct and Scriptural, but the reason given inadequate. The real reason why brethren should refuse, is that being called to come out and be separate, we are no longer citizens of this world but strangers and pilgrims, and consequently it would be inconsistent with the commands of Christ to join National or Municipal organizations. This cannot be too strongly emphasized as our whole case hangs upon the fact that we are not citizens, and in the present conflict are neutrals. Sincerely your brother in Christ,
Nottingham

J. B. STRAWSON.

* * *

With regard to bro. Gillard's query it would hardly seem that Eccles. xii. 3 has reference to present-day conditions of "blacking-out." The context shows that a vivid illustration is drawn of mortality, of the "evil days" when death is near and the frailty and vanity of human life is realized. The

figure used is of a village either deserted, or affected by a calamity so that the normal, daily life of its inhabitants has ceased.

In the endeavour to rightly divide the word of truth, we shall look more to the prophecies for reference to latter-day events, rather than to the other books of Scripture. The present times are, of course, referred to in the prophecies but we will find that general terms are used rather than specific references to the detail of our particular time or environment. Jesus tells us of a time of fear and perplexity, while many Scriptures show that times of distress and trouble for all the world are coming. Already we see war and preparation for war in almost every country, and so we have the evil conditions to which bro. Gillard refers as part of the universal preparation.

We do not think that Isaiah ii. 19 is a precise reference to the shelters which are to be found everywhere to-day. Yet the thought comes—that if men seek shelter now from human forms of destruction what will be their fear when God arises to shake terribly the earth? In that day, wealth and possessions, ambitions and interests (the idols of silver and gold) will be useless. Men will fear and will seek safety as moles and bats go into holes and clefts of the rock. It is an apt figure for men are as blind as moles and bats and live in darkness. So they will be until they respond to the prophet's invitation (verse 5)—"come ye and let us walk in the light of the Lord." Sincerely your brother,
Plymouth. S. F. JEACOCK.

DISTRESSED FUND

We shall be glad to distribute any donations sent us for the assistance of brethren and sisters in need through illness, old age and loss of work or through stress of circumstances caused by the war.

JEWISH RELIEF FUND

We have sent to the Committee for the Relief of Jewish Distress a cheque for £10 8s. which clears this fund to the end of April and has been acknowledged with many thanks to the contributors.

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, 232 Milton Road, Weston-super-Mare, Somerset not later than the 5th of each month for the following month's issue.

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

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

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

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

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

(Colossians iv. 9).

BISHOP'S STORTFORD. —*Technical Institute, Church St. Breaking of Bread 11 a.m. Lecture 2.45 p.m. M.I. Class Wednesday 7.30 p.m. Bible Class, Friday 7.30 p.m.* Greetings. Since our last Ecclesial News we have had to change our hall twice, and we now meet at the above. We are grateful to the Father for the way He has provided us with a meeting place. We rejoice that our numbers have been increased through the transfer of bro. and sis. D. Cooke from Ilford. Once again we record our thanks for the help and encouragement received through the attendance here of visiting brothers and sisters and the Speaking brethren. We would say how much we appreciate their words of Exhortation and their Lectures. "If the Lord will" on Saturday, June 15th we hope to hold a Special Lecture "Watch Palestine"; "Palestine To-day." Bro. Hart (St. Albans) providing the apparatus and bro. G. H. Denney (North London), presiding. With Love in the Truth awaiting the return of our Master even Jesus the Christ, your brother in the Hope of Israel. —G. T. LOVEWELL, *Rec. Bro.*

BURY ST. EDMUNDS (Suffolk). —Greetings to the Household of Faith. As a result of about 3 years' study of "*Christendom Astray*" which was brought to his notice by the advertisements of our late bro. F. G. Jannaway, our bro. OGDEN of March was baptized at Clapham at the end of 1938. We now have the pleasure to report that on Sunday, 14th April last, his wife, HILDA OGDEN was baptized at the home of bro. and sis. Robinson. Bro. H. T. Atkinson (Clapham) giving us ready assistance in the good work. Our late bro. Jannaway frequently quoted the words of our hymn: "Do but sow it, it will grow, Though the way you may not know" (2 Cor. ix. 6). Thus, in the mercy of God, as a result of his labours, our bro. and sis. Ogden now rejoice as heirs together of life eternal and are able to instruct their two children in the fear of the Lord. The times are evil, but God's favour is with those who fear His Name and He will shortly bless with heavenly health all those who love the appearing of His Beloved Son. Your bro. in Christ Jesus, H. P. CHRISTMAS, *Rec. Bro.*

CRAYFORD (Kent). —*Co-operative Hall, Crayford Way. Sundays: Breaking of Bread 2 p.m.; Lecture 3.30 p.m. Wednesdays; Bible Class 8 p.m.* We were very encouraged by the attendance of so many brethren and sisters from surrounding Ecclesias at our Tea and Fraternal Gathering on April 13th. Bro. M. L. Evans spoke on "The responsibilities of our calling" and bro. E. A. Clements on "The Hope of our calling." Their words of exhortation were much appreciated. After the meeting we were able to see some of the latest and most interesting developments in The Promised Land. It was both encouraging and instructive to see the way in which prophecy had been fulfilled in a land now "brought back from the sword." We thank bro. Hart for his kind services in this connection. Since our last news we have been pleased to welcome the following visitors: Bro. A. T. Abbotts, bro. D. Hunt-Smith (Sutton), bro. G. H. Denney, bro. G. J. Barker (Holloway), bro. C. Wright (Putney), brethren H. Southgate, H. L. Evans, C. Gill, H. T. Tremaine, R. C. Wright, R. W. Parks, J. Miles and sisters, I. Penn, D. Sowerby, Miles and Squires (Clapham). We were glad to have their company at the Table of the Lord. —E. R. CUER, *Rec. Bro.*

EASTLEIGH (Hants.). —*82 Leigh Road. Breaking of Bread Sundays, 10.45 a.m. Bible Class, Thursdays 7.30 p.m.* It is with joy that we report the immersion of HAROLD JENVEY (formerly Emmanuel Baptist) on April 13th. In these very difficult times our brother will need all the fortitude he possesses to maintain his integrity, and therefore needs the prayers of all that he may indeed war a good warfare and finally gain a place in the Kingdom of the Father and His Dear Son. Our brother K. Jackson (Bournemouth) helped us in this work and we thank him for that help. We are sorry to lose by removal bro. A. Clapcott who, having returned to W. Ealing will in future meet with them. Since last writing, we have had the pleasure of the company of the following brethren and sisters at the Table of the Lord: brethren Jackson, Denis Jackson (Bournemouth), sis. Singleton (Clapham), and sis. Wright (Bishop's Stortford). —J. EVE, *Rec. Bro.*

HOVE (Sussex). —*Gymnasium, 114a Western Road. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class, 7 p.m.* Brother Harold Webster, having obtained employment at St. Albans will in future meet with the brethren and sisters there. We are sorry to lose our brother's help in the Truth but we are sure it will be to the benefit of others. We are thankful for

the increase of the number of strangers and we pray that there may yet be a few prepared to come out from the surrounding darkness before it is too late. —E. F. RAMUS, *Rec. Bro.*

LONDON (Putney). —210 *Putney Bridge Road, S.W. 15.* *Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class, 8 p.m.* Visiting brethren and sisters are asked to note two alterations. First, we have reverted to pre-war times for the Sunday meetings, viz. Breaking of Bread, 11 a.m. and Lecture, 6.30 p.m. Second, we have tentatively made arrangements to move our meeting place to the above address from 125 Upper Richmond Road. We have been endeavouring for a long time to find premises more suitable for the propagation of the Truth than the house-school we are leaving. Now we have secured the new premises—actually a lock-up shop near Putney High Street and will commence meeting there as from the beginning of June, God willing. Attendances of strangers have never been very good under the private house arrangements and have definitely deteriorated since the War and we felt it an obligation on our part to our visiting lecturing brethren to obtain the best possible meeting place from the point of view of getting strangers. We pray that our Heavenly Father will bless the work in this new hall which we will commence with renewed enthusiasm. We shall want an organ for use at these premises and if any brother or sister has, or knows of, one to be disposed of, we shall be grateful if they will inform us. Since our last report we have benefited by the assistance of the following brethren at our Sunday and midweek meetings: —J. Broughton, E. A. Clements, W. P. Lane, W. R. Mitchell, P. Ridout, A. Tuckwell, and L. J. Walker (Clapham), E. R. Cuer (Crayford), A. A. Jeacock (Croydon), and F. Beighton (Seven Kings). Moreover we have welcomed the following brethren and sisters at the Table of the Lord: —bro. D. Bayles, sis. Bayles (Senr.) and sis. D. Bayles, sis. Bullen, bro. and sis. E. A. Clements, sis. Cordial, sis. K. Ellis, sis. Haines, sis. D. Hopper, sis. M. Moore, bro. and sis. C. Parks (Clapham), sis. D. Higgs (Bristol), bro. and sis. E. R. Cuer (Crayford), bro. A. A. Jeacock (Croydon), sis. Piffin (Holloway), and bro. Beighton (Seven Kings). —J. A. BALCHIN, *Rec. Bro.*

LUTON. —*Oxford Hall, 3 Union Street. Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class 8.0 p.m.* Greetings in Jesus. The following brethren have been with us in the service of the Truth, and we have appreciated very much their labour amongst us; brethren A. A. Jeacock (Croydon), N. Widger (Hitchin), L. Wells (Colchester), J. Squire, H. L. Evans, E. J. B. Evans, J. Broughton, M. L. Evans, P. Kemp, F. C. Wood and J. Evans (Clapham). Our other visitors have been sisters A. A. Jeacock (Croydon), J. Mettam, T. Stevenson and H. Crawley (St. Albans), L. Wells and C. Watsham (Colchester), N. Widger (Hitchin), and bro. H. Crawley (St. Albans), sisters Squire, M. Day, J. Broughton, M. L. Evans, P. Kemp and F. C. Wood (Clapham). In the mercy of God three of our young brethren have received exemption at the tribunals. We appreciate the labour of the brethren of the "Military Service Committee" very much, realizing that under God's hand, they have spared no effort in their service. With sincere love in the Truth. Your brother in the hope of life eternal. —S. BURTON, *Rec. Bro.*

LEICESTER. —71 *London Road (two doors from De Montfort Street).* *Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Thursdays: Bible Class 7. 0 p.m.* We are pleased to report a further addition to our number, bro. and sis. Wingad having removed from Nottingham to reside at Hinckley will in future meet with us, although they will be some 13 miles from Leicester nevertheless we shall hope to have their help and company as often as it is possible for them to make the journey. During the month we have had the pleasure of meeting Brethren G. E. Dale and H. Heywood (Coventry) at the Table of the Lord they being with us in the service of the Truth. —A. C. BRADSHAW, *Rec. Bro.*

LONDON (Clapham). —*Clapham Public Hall, 35 High Street, Clapham, S.W. Sundays: M.I.C. 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 3.30 p.m. Tuesdays: (Lower Hall) Eureka and M.I.C. (alternately) 7.30 p.m. Thursdays: (Lower Hall) Bible Class, 7.30 p.m.* We have to report the baptism on the 14th April of (Mrs.) HILDA BERTHA OGDEN (formerly C. of E.) and we pray that she may endure faithfully unto the end and so receive the promised reward of Eternal Life. We lose by removal bro. and sis. S. H. Gare to Luton. At our Quarterly Business Meeting on the 11th April it was our sad duty to withdraw our fellowship from sis. L. K. Wasey and bro. K. G. Thorpe because of their continued absence from the Table of the Lord. We pray they may realize the

seriousness of their position and once again take their place at the Lord's Table. The following visitors have been welcomed at the Memorial Feast, namely: —bro. H. Brown (Motherwell), sis. A. Sharpe and bro. D. Hunt-Smith (Sutton), bro. A. Clapcott (Eastleigh), bro. S. Wood (Croydon), sis. E. Maundrell and bro. Whitelock (Brighton), sis. E. Clark (Hove), bro. G. H. Denney (Holloway), sis. MacLarty (St. Albans), sis. Harris (Eastleigh), sis. Mabel Hayward (Ipswich), bro. and sis. Cartwright, sis. B. Cartwright, bro. Mullett, bro. and sis. D. C. Jakeman, sis. P. Jakeman, bro. Denis Hingley, bro. and sis. Bickers and bro. Redman (Dudley), sis. Miles and bro. Cyril Wright (Putney), sisters Peggie, Mary and Pauline Squires and bro. W. A. Mitchell (Luton), and sis. Mercer (Cambridge). —F. C. WOOD, *Asst. Rec. Bro.*

MOTHERWELL. —*Orange Hall, Milton Street. Sundays: Breaking of Bread 11.30 a.m.; School 1.15 p.m.* Since our last report we have been pleased to welcome to the Lord's Table bro. F. P. Restall (Edinburgh) and bro. and sis. D. Clark (Glasgow). We thank bro. Clark for his exhortation and lecture on the occasion of his visit. We purpose, "if the Lord will," to go to Stonehouse on Saturday 1st June for our Annual Ecclesial and Sunday School Outing. All brethren and sisters in fellowship will be heartily welcomed. —J. BROWN, *Rec. Bro.*

NEWPORT (Mon.). —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesdays: Meeting 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately), 7.30 p.m.* Greetings in the Master's Name. It is with pleasure we report another visit of our bro. S. Shakespeare (Dudley), who delivered unto us the Word of Exhortation and lectured in the evening a few strangers being present. We have also been pleased to welcome at the Table of the Lord, bro. and sis. S. Shakespeare (Dudley), and sis. Jaine (Brockhollands, nr. Lydney), also bro. F. Young (Clapham). Your sincere bro. in the Bond of the Covenant. —DAVID M. WILLIAMS, *Rec. Bro.*

NOTTINGHAM. —*Old Lenton Street Hall, Broad Street. Sundays: School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 3.30 p.m. Wednesdays: Bible Class at 7.15 p.m. at the People's Hall, Heathcote Street.* We have been encouraged lately by a slightly larger attendance of strangers at our lectures. We are thankful for the time of blessing and upbuilding which we had at the Fraternal Gathering on April 27th. There was an excellent attendance and it was certainly one of the most profitable gatherings we have had. The subject was "Conditions of Discipleship," dealt with as follows: "Taking up the Cross" (Luke xiv. 27), Speaker bro. W. Southall (Birmingham). "Forsaking all" (Luke xiv. 26 & 33), Speaker bro. S. Shakespeare (Dudley). "Loving One Another" (John xiii. 35), Speaker bro. H. L. Evans (Sutton). We have had the help of the following brethren since our last report, bro. M. L. Evans (Clapham), F. H. Jakeman (Dudley), N. G. Widger (Hitchin) and H. L. Evans (Sutton). We have also had the company of the following, bro. and sis. Ferguson (Dudley), bro. and sis. Parish (Birmingham), bro. T. Owen (Upton), bro. H. Drake (Leeds), sisters N. Eato (Leicester), and J. R. Evans (Clapham). —J. B. STRAWSON, *Rec. Bro.*

PLYMOUTH. —*Oddfellow's Hall, 148 Union Street, near Railway Arch. Breaking of Bread 11 a.m. Lecture 6.30 p.m. Thursdays: 7.30 p.m.* A very enjoyable fraternal gathering was held on March 22nd. The subject considered was based on the apostle's exhortation to "buy up the time." Our thanks are due to brethren F. Walker (Bristol) and J. Neal (Putney) for their services on that occasion. We are thankful that another of our members, brother R. Worden, witnessed effectively for the faith before the Tribunal and has been given exemption from Military Service. Under God's grace the splendid work of the Military Service Committee laid the foundation for this happy result. With great pleasure we report the obedience in baptism of MRS. D. NICHOLLS, wife of brother C. J. Nicholls, on April 10th. Our earnest hope is that she may endure until the end. We shall be pleased to see visiting brethren and sisters who may be in this locality during the summer months. Any information required will be gladly given by the undersigned. —E. J. LIGHT, *Rec. Bro.*

PRESCOT (Nr. Liverpool). —*5 Brookside Road, off Shaw Lane. Sundays: Breaking of Bread 3 p.m. Thursdays: Bible Class at 7 p.m.* We are pleased to report the regular visits of sister Doris Jannaway (Southport), whose additional company has been an appreciated help, especially to

sis. A. MacCree who is still with us, and glad to say is improving in health during convalescence at Prescott. Also bro. Noel Heyworth (Whitworth) has met with us around the Table of the Lord. During this last month again we have endeavoured to arouse interest in the Book "*Christendom Astray from the Bible*," by distributing 1000 leaflets concerning it. Until the door of opportunity is closed we must spare no efforts in sowing and preaching the Word, especially in these last days of Gentile times. Sincerely your brother 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.* Our special effort which consisted of a sound film entitled "The Land of Palestine" took place at the Central Hall, Victoria Street, on April 20th. From the point of view of numbers, this was a great success. Bro. G. H. Denney presided, and his opening remarks to a full hall created a good "atmosphere," and paved the way well for what was to follow. Up to the present there has been no further response; but one never knows what such an exhibition of the truth of God's Word may lead to. We can but sow and water. On the following Saturday we had the last of our special addresses for the season, with bro. G. H. Denney as lecturer. His subject, "The Bible scientifically correct" was most interesting. A few strangers were present. We are pleased to welcome into our midst bro. H. C. Webster, late of Hove. He is now resident in this city, and will, (God willing) Break Bread with the brethren and sisters of this ecclesia. —G. P. H. MALLARD, *Rec. Bro.*

SHERINGHAM (Norfolk). —*Beachdene.* Greetings. Once again in God's mercy, I have been able to enjoy a visit by our brother H. L. Evans. These occasional visits, for which I am grateful, make a pleasant break from the monotony of life in isolation. To any of the household of faith, who are contemplating a holiday this year, I can recommend Sheringham with its seaside and woodlands, and as we have evacuees here, evidently the authorities consider this a safe place, if anywhere is safe from the appalling cruelty of man. Hoping for a place in that safe anchorage in the coming storm. Your brother in Christ. —OWEN WOODHOUSE.

SHIFNAL (Shrops). —Greetings to all of like precious faith. We wish to make known that there are still some who hold aloft the light in this part of the vineyard and if the labourers be few, and darkness cover the earth, yet we do what we can to make known the Glad Tidings. We do appreciate and enjoy the company of our brethren at Dudley, whenever we are able to visit them, and are greatly strengthened thereby. On Sunday, April 28th we enjoyed a visit from our bro. J. Allen and sis. H. Allen (Dudley). Bro. Allen exhorted at the Breaking of Bread, this being held with our bro. and sis. Stanway at Coalbrookdale, who are also in isolation near here, and we were all much encouraged. We thank him. We have an interested friend reading some of the Truth's literature, consequent upon a word in season (by writer's Mother) and hope it may prove fruitful of results. Sincerely your brother in Christ. —A. L. PRICE.

SUTTON (Surrey). —The Garden Hall, Wellesley Road (near Sutton Station). Sundays: Breaking of Bread 11 a.m. Lecture 7 p.m. Wednesdays: Bible Class and Eureka Class (alternately) 8 p.m. We much regret to report that we have had to withdraw from sister L. E. Saunders on account of long absence from the Lord's Table, This step was taken after unsuccessful appeals, both private and ecclesial, had been made to sis. Saunders. We have lost the company of Sister Cook, who has removed to Crantock, near Newquay, Cornwall, where unfortunately she will be in isolation. Numerous visitors have been welcomed at the Lord's Table. — G. F. KING, *Rec. Bro.*

SWINDON (Wilts). —58 *Manchester Road.* The sisters K. Gay and A. Tilbury, residing at above address, desire to send "Greetings" to each loved member of the Master's Household throughout this habitable; and regret to have to record the sudden falling asleep of their "companion in tribulation," bro. John Henry Dyer (aged 67), after a short, but painful illness. He was ever a patient, generous-minded, and forgiving brother, never reminding the forgiven one of their faults; and thus he shewed the true, Christ-like spirit. May we each follow in his steps, and so "please Him" who is "Our Life," and who excelled in this most excellent trait of character far above "His brethren," and who suffered "All things" for their sake, that He might bring back again to His Father a forgiven and white-

robed throng, prepared to live through countless ages to His glory and praise! May we each so conduct ourselves, during the short time remaining, that the "Robe of Righteousness" (provided of the Father in and through the "Beloved Son") may cover our imperfections and make each of us "equal to the angels," and a joy to the heart of the Heavenly Father for evermore!

AUSTRALIA

BOULDER (West Australia). —59 North Terrace. *Breaking of Bread Sunday 4.30 p.m. Bible Class, Wednesday 7.30 p.m.* Greetings in the name of Our Lord. It is with gladness of heart that we thank our Heavenly Father for His guidance in our newly-found fellowship with the Berean Ecclesias, and are further grateful that by His guidance we are able to perceive that oneness of mind so essential to the peace and goodwill of the brethren of Christ. We have also the pleasure of announcing that bro. G. York (Wongan Hills) paid us a very welcome visit and his exhortation was deeply appreciated by all. On Jan. 22nd a special meeting was held to give praise to Our Father and ask his blessing on the venture of the marriage of bro. R. R. Hodges to our sis. A. Muncaster. —K. H. HODGES, *Rec. Bro.*

CANADA

TORONTO (Ont). —*Kimbourne Hall, 1480 Danforth Avenue. Sundays 11 a.m. and 7 p.m.* Once again death has visited our ecclesia and removed a brother and sister from our midst. Bro. William Simpson, husband of sis. Liliias Simpson and father of sis. Janet Simpson, died suddenly on January 26th, 1940. Two weeks later, on February 9th, sis. Alma Magee, mother of bro. Kenneth Magee, also died suddenly. While we miss their company, we sorrow only in that sense, knowing that they sleep in Jesus and will rise again at his coming. On the other hand we have the pleasure of reporting the immersion into the saving name of Jesus, Mrs. Emily Gleason, aged 75, on January 17th, 1940. May she stand fast in the faith and find approval of the Master when he comes. The following brethren and sisters of the Hamilton ecclesia have been recent visitors: —bro. and sis. E. D. Cope, bro. Clifford and sis. Lilian Cope, bro. Eric Wilton, bro. and sis. Arthur Percival and sis. Adeline Turner. On January 19th, 1940, bro. John H. Marsden and sis. Clara Beasley, daughter of bro. and sis. Joseph Beasley, were united in marriage. May their new relationship be a happy one as they walk together in the Hope of Israel. We held our annual Sunday School entertainment and prize giving on December 27th, 1939. As usual the attendance was good and our young people had an enjoyable evening. We live in momentous times, but days that should gladden the hearts of every true believer of the Gospel of the blessed God. —G. A. GIBSON, *Rec. Bro.*

VICTORIA (B.C.). —204 St. Andrew's Street. Since our last report we have been pleased to welcome the following visitors at the Table of the Lord: —bro. and sis. Pollock (Pas., Manitoba), bro. Blunt and sis. Grace Blunt (Santa Barbara, Calif.). In future all communications with respect to meetings and ecclesial matters to be addressed to Mr. T. W. Lofting, Sevenoaks P.O., Victoria B.C. who is now the recording brother. —H. G. GRAHAM.

UNITED STATES

CANTON (Ohio). —*Eagle Temple, Market and Sixth Sts., S.W. Sundays: School 9.30 a.m.; Breaking of Bread 10.30 a.m. Bible Class, Wednesdays 7.30 p.m.* Since last writing we have had the pleasure of assisting two more to put on the sin-covering Name of Christ after good confessions of faith in the "Things of the Kingdom and the Name of Christ." These were Miss RUTH WESTOVER and ROBERT RADER who obeyed the Divine command to be baptized into the Name of Christ on Sept. 22nd, 1939. Since her immersion sis. Westover became united in marriage to bro. Paul Inman; these have the Ecclesia's best wishes in their new relation to each other, and the hope that they will strive together for the Hope of the Gospel. We were reluctant to part company with sis. Dorothy Allenbaugh who has removed to Chicago, Ill. her faithful attendance to all Ecclesial meetings and active interest and help in the conduct of our Sunday school had endeared her to us all. However, we

gained another by the return of bro. Robert Roberts to our city and Ecclesia after an absence of several years following his immersion here. We have been favoured with a number of visitors around the Table of the Lord, especially from members of the Ecclesia at Detroit, Mich, and we are grateful to brethren W. Thomas, Fred Higham, Albert and Earnest Styles of that Ecclesia for help in the word of exhortation. Other visitors from Detroit were, sisters Albert and Earnest Styles, Eunice Gulbe, Emma Goddard, Esther Hickman, Fred Higham, bro. and sis. Wm. Styles and brethren T. Shaw, Jr. and Walter Coy. Visitors from other cities were, sis. Zana Lloyd (Midland, Tex.), sisters Letty Johnson, Theo. Jentsch, and Sadie Gimend (Akron, O.), bro. Harry Styles (Brantford, Ont.), bro. and sis. J. Orechovsky (Lansing, O.), bro. and sis. John W. Phillips (Zanesville, Ohio), bro. and sis. John D. Thomas (Warren, Ohio). —P. M. PHILLIPS, *Rec. Bro.*

CHICAGO (Illinois). —1920 *Irving Part Blvd. Breaking of Bread 10.30 a.m. Bible Class 11.45 a.m.* We are sorry to report that we have lost three of our members by removal to Los Angeles; namely, bro. Paul Edwards, and sister Jean and Marjorie Gray. We commend them to the Los Angeles Ecclesia. They were faithful in their attendance at the meetings, and we will miss them very much. Since our last communication we have welcomed to the Table of the Lord, sis. McCann (Jersey City N.J.), sis. Sproul (Sangatuck, Mich.), bro. Buckler (Los Angeles, Calif.), and bro. W. J. Turner (Winnipeg, Man.). We also welcome sis. McDonald home from England after a hazardous trip on the President Harding. In these days when there are so many divisions, let us pause and consider that there must be unity, one mind. Light and darkness cannot walk together. As a Christadelphian body we should set our own house in order before presenting two or three petitions in Washington for exemption. Rightly dividing the word, belief in our statement of faith and fellowship are one and the same thing. Let us all think on these things so that we may all find approval at his coming. —Bro. W. J. CLEMENTS, *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. W. Appleby, Sullivan St., Inglewood.

Wagga, N.S.Wales. —C. W. Saxon, 25 Gorniby Avenue.

Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.

Edmonton, Clover Bar, 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. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.

Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —B. J. Dowling, 19 Pearl St., Clinton, Mass.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

NOTES

NOTE. —Publisher's change of address to "Rothesay," 232 Milton Road. Weston-super-Mare, Somerset.

HOLIDAY ACCOMMODATION AT PLYMOUTH. —Sis. H. R. Nicholls, 5 Norton Avenue, Lipson, has sleeping accommodation, sitting room, and cooking facilities available for visitors at moderate terms. Preferably no meals or attendance.

BISHOP'S STORTFORD. —A special lecture on "Palestine to-day, Watch Palestine!" will be delivered here if the Lord will on Saturday, June 15th.

SPARE CLOTHING. —We shall be pleased to distribute spare clothing to those in need. Address to 232 Milton Road, Weston-super-Mare, Somerset. Parcels have been received from Aston, Coventry, Pensnett, Sutton and Knebworth.

JEWISH RELIEF FUND. —Anon., 2/6; Leo, 10/-; K., 15/-; P.D.L., 15/-, A.W. (N.Z.) 10/-; A Putney sister, 4/-, Clarence Hall, 13/-.

FOR BRETHERN AND SISTERS IN NEED. — Zionwards, 10/-; Anon., 20/-; Leo, 10/-; J O., £2; Plymouth, £2 2s. 3d.; K., 15/-; P.D.L., 15/-; Lambton, 20/-; D.O.L., 12/-; Anon., 32/-; Y.Z., W.H., £5.

"Signs in the Stars" (Luke xxi. 25)

FALL OF MR.
N. CHAMBERLAIN

As we ventured to suggest in our closing notes in the February number, Mr. Chamberlain doomed his ministry to its fall by the policy he adopted. On May 8th the feeling against him came to a head when there was an altogether unprecedented attack upon him from all parties in the House of Commons. Such men as Mr. Duff Cooper, Sir Roger Keynes, Commander Bower, Mr. R. Law of his own party turned strongly against him and his Cabinet, while Sir A. Sinclair for the Liberals along with Mr. D. Lloyd George and the leaders of the Labour party, Mr. Atlee and Mr. Greenwood added their quota to the condemnation.

Mr. Chamberlain, to the relief of the whole country, resigned on May 10th, and Mr. Winston Churchill became Prime Minister in his place. But Mr. Chamberlain in his farewell speech undoubtedly showed that his one main idea was to serve his country to the best of his ability. It was a noble speech in its phrasing and contents. God has used him and now goes on to use others. His purpose is the one sure thing in an uncertain world.

Mr. Churchill has called to be the principal members of his Cabinet the men who have most strenuously opposed Mr. Chamberlain for the last six years. Mr. A. Eden becomes Minister for War

and Mr. Stanley goes to another post. Mr. Alexander takes the Admiralty and Sir A. Sinclair becomes Minister for the Air Forces.

"War" (Luke xxi.)

HOLLAND
BELGIUM
LUXEMBOURG
SWITZERLAND

On May 10th, haunted by economic fears, Hitler turned from Norway to invade and destroy the Netherland countries, who at once appealed to Britain and France for help. The response came, said the Dutch Foreign Minister, "in 30 minutes" and the great battle between the Germans on the one hand, and the Allied Powers on the other is now going on. These words may seem inadequate by the time they are published. Our message is: — Be strong and of a good courage, Watch and pray. Our Salvation draweth nigh. This great war now made world wide is a plain sign of the end of human misrule and tyranny.

G.H.D.
