

Price 8d

August 1940

# The Berean CHRISTADELPHIAN

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

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**Edited by G. H. DENNEY and B. J. DOWLING**

Published for the editors by C. F. FORD, 232 Milton Road, Weston-s.-Mare, Som.,  
to whom all orders and subscriptions and other business matters should be sent.

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

or

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

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

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

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

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

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**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.

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**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.

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**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. 11.0)

**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.)

**NORWICH.** —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

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

**OLDHAM.** —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (B.B. 2.30 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.

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

**ROXBURGH** (Scotland)—G. E. Mynott, 15 Union St., Kelso.

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

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

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

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

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

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

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

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

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

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

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

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

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

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**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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## CHRISTADELPHIAN

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

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ECCLESIAL NEWS. —MSS. And Communications relating thereto should be sent to G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8, or B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.

PUBLISHED FOR THE EDITORS BY

C. F. FORD, "Rothesay," 232 Milton Road, Weston-super-Mare, Som. to whom all orders and subscriptions and business matters should be sent.

**Volume XXVIII**

**AUGUST, 1940**

**NO. 332**

### Editorial

"COMFORT YE, COMFORT YE MY PEOPLE" (Isa. xi. 1)

The greatest of all signs of the second coming of our Lord Jesus is that of the end of the scattering of the Jewish people and the commencement of their return to Palestine. This sign is given first place by himself (Luke xxi. 24), and also by all the prophets.

Looking back over the past fifty years of our pilgrimage, we see how what at first was but "as big as a man's hand," has now become a great cloud of witness. Here is a brief review of the story:

1890. In 1885, a small society was founded called Hibbath Zion, or Lovers of Zion. It was composed of a few Russian Jews. Baron Edmond de Rothschild interested himself in it and made it his life work to equip agricultural settlements in Palestine. 1890 can be said to mark the real beginning of this. Some of these colonies perished through local persecution, but some were marked by their rich foliage when Allenby's horsemen galloped past them in 1917. The land was, in general, however, the most desolate of all countries. The neglect of the Turks and the slovenliness of the Arab had contributed to this result.

1892. Baron de Hirsch fathered a gigantic scheme for emigrating millions of Jews from Russia, then the greatest centre of persecution, to the Argentine where he had large interests. A few Jews, about 500, remain there at this day, but the movement dies. De Hirsch was a German Jew.

1895. Baron de Hirsch received in audience Dr. Theodor Herzl, the Paris correspondent of Vienna's greatest newspaper, the *Neue Frie Presse*. Herzl bluntly told him that there could be no national Jewish movement for any land but Palestine. Preparing for this interview Dr. Herzl wrote the notes from which his great first book, "The Jewish State," developed. It was the Dreyfus case in Paris

and the rising tide of Anti-Semitism in Austria that aroused his attention, and he looked at the whole matter as a matter of politics, not religion. But the Baron was unsympathetic.

1897. The first Zionist Congress met at Basle. 197 delegates from countries all over the world were there, but Germany was not represented. Herzl, in his opening speech, deeply regretted the "hostility" of the Western European Jews to his projects. As he uttered the words, "We meet to lay the foundation stone of the House which some day shall shelter the Jewish nation," he was met with a tremendous roaring noise of cheers from the upstanding and gesticulating Jews. Max Nordau, one of the greatest authors of his day, followed Herzl. The Conference sat for five days, and Herzl wrote in his diary: "I have founded the Jewish State."

1898. The second Conference was held, and this time over 400 delegates attended. The greatest decision taken was that of establishing the Jewish Colonial Bank. Herzl closed the Congress with these words: "The exodus of the Jews has begun—where will it lead us? We hope to better days." The Doctor here displayed the flag of the Zionist movement designed by himself; the six-pointed shield of David, blue on white.

1900. The fourth Annual Congress was held in London. Herzl, in honour of the occasion, read part of his opening speech in English. He told how he had been endeavouring to persuade the Sultan of Turkey to permit a chartered company to develop land for Jewish settlement in the Holy Land. He had failed.

1901. Abdul Hamid, the Sublime Porte, was in desperate need of money, and asked Herzl to raise 1½ million pounds, and on receipt of this sum he would give the asked for facilities in Palestine. Herzl left Constantinople pledged to do his best to raise this great sum. But the Rothschilds and all the other big Jewish houses had no faith in any promise of the Sultan, and would not help with the cash.

1901. December, the fifth Congress met, and the Doctor confessed empty hands and grievous disappointment. The assembly was critical. Herzl was by nature somewhat autocratic. The younger Jews wanted to move much quicker and put forward many ideas to that end.

1902. Herzl met Lord Rothschild in London. He failed to win him to his side, for the Baron by this time had the idea of establishing Jewish colonies in Cyprus or the Peninsula of Sinai rather than Palestine. He said he preferred British rule to a precarious existence under Turkey. The first approach to a British Minister was then, however, made. Just two years after the Boer War, Mr. Jos. Chamberlain was Colonial Secretary. Lord Rothschild promised to place a memorandum before him setting forth the aims of the Zionist movement. Mr. Chamberlain arranged an interview with Herzl at the Foreign Office with Lord Lansdowne present, the Secretary of State for Foreign Affairs, under Mr. Balfour as Prime Minister. The result was that the whole matter was placed before Lord Cromer, the then ruler of Egypt. He favoured the idea of a settlement in Sinai, but was not enthusiastic. He dropped the scheme when he found the Turkish Government was hostile to it.

1903. Mr. Chamberlain returned from his famous world tour and again received Dr. Herzl. Said he, "On my travels I saw the very place for you—in Uganda." Herzl replied, "No use; our base must be Palestine. When we have our national foundations established then we could colonize Uganda also, *but not till then!*" Late the same year came news from Russia of grisly pogroms in Kishineff promoted by Plehve, the Czar's Minister of the Interior. Again Chamberlain and Herzl met, and Mr. Greenberg urged upon them both the necessity of "some place somewhere," with special reference to Uganda. Goaded in this way, Herzl called the Sixth Congress, and in preparation for it he and Mr. Greenberg determined to draft a Charter for the land offered by Mr. Chamberlain in Uganda. Needing professional legal help, they looked for a firm of solicitors, and went to Messrs. Lloyd George, Roberts, & Co. They were selected because one of the partners, Mr. D. Lloyd George, was an M.P., and could thus consult the Foreign Office. They drafted the document. The Congress met in Basle. Tschlenow, the leading Russian delegate strongly opposed the Uganda project. Said he, "Something sacred which lay in the depths of my soul has been dragged out and violated. I think that you, my

comrades, share this sorrowful feeling." "There is no fear that Zionism would change the ideal of Palestine for any other land." The refusal of the Congress to look at the Chamberlain plan, led Mr. Balfour to take an interest in the movement. So in this apparently accidental way, first Mr. Lloyd George and then Mr. Balfour were led to an understanding of the Zionist point of view. Mr. Chamberlain, if he could not have his own way, generally lost interest quickly. So he did here. Mr. Israel Zangwill was now on the platform with Herzl and Nordau. But the lion-hearted leader was worn out. Herzl died in that year. In the Jewish National Fund Offices in Jerusalem, one room is sacred: it contains Herzl's working desk and furniture. They were taken there from Vienna.

1904 to 1907. Approached again and again the Turkish Government refused to give any concession whatever to the Jewish movement. None the less some Jewish holdings of land were brought about.

1908. The Jewish National Fund began to finance the new Zionist colonies. But the opposition from German Jews continued. Germany had done nothing to alienate the indigenous Jewish population, but had given them every opportunity to prosper and grow fat. Berlin's principal stores were Jew controlled. Jewish scientists were in the ascendant. In fact, the Jewish contribution to the building up of Germany's prosperity under Kaiser Wilhelm was simply enormous. No Zionism for them at that time.

1909 to 1914. Slow but steady progress was made in acquiring land in Palestine. By the latter year, as the brethren will remember from bro. F. G. Jannaway's glowing reports, Jewish holdings of land had reached about 100,000 acres, though no *real* rights of citizenship or security of tenure were granted by the Turkish authorities. The Jews in Palestine then numbered nearly 80,000, of whom 13,000 were in the agricultural settlements. Haifa was growing fast, and Tel Aviv had just been born. The Turkish Government viewed this progress with great suspicion, tempered by greed. The Hebrew language was now revived as a spoken tongue. At this time the Jewish national movement stood, to quote Herzl, "for the unfettered and normal development of its people and their own interests."

1914. The War came as a terrible blow. Palestine was part of Turkey, and that power left Britain and joined hands with the German-Austrian combination. The Jews in Palestine of military age were actually conscripted by Turkey. All the activities of the Zionist organization were suspended. Now came the opportunity for U.S.A. Jews. The Zionist movement began to make headway in America, and the U.S.A. Jews took charge of the relief work for impoverished Jews in Palestine. From that day till now the contribution to the re-building of Jewry in Palestine from U.S.A. has been great and always increasing. Three months after the Great War broke out, a new leader emerged, Dr. Chaim Weizmann. A Russian by birth, Weizmann had become British. He was then a lecturer at Manchester University, and had been so for ten years. Mr. Balfour sat for Central Manchester, and when he opened his campaign in 1905, he met Dr. Weizmann and discussed with him the rejection of the Uganda scheme. A life-long sympathy and friendship sprung up between them. The Doctor is a charming man with the gift of getting on with people. He it was who convinced Mr. Balfour of the justice of the Zionist cause. But the non-Zionist Jews in Britain were a very great trouble to Weizmann. In 1914, Mr. Scott, editor of the *Manchester Guardian*, went to see Mr. Lloyd George, then Chancellor of the Exchequer, and put before him Dr. Weizmann's ideas as to how Jewish help could be organized world-wide in the war with Germany. Mr. Lloyd George recalled to Mr. Scott how he knew Dr. Herzl, and how he had drawn up the Uganda plan. The Welsh genius asked Dr. Weizmann then to come and meet him and Mr. Herbert Samuel, another Jew. In December the meeting took place. Mr. Simon Marks, Mr. Israel Sieff, Mr. H. Sacher, and other prominent English Jews now joined the movement. In January, 1915, Doctors Tschlenow and Sokolow came to London, and the French Ambassador was joined in the discussions that then took place.

1915. General Maxwell, Commander-in-Chief in Egypt, formed the first purely Jewish Army Corps. It was called the Zion Mule Corps, and did great work at Gallipoh, etc. The British Cabinet were now "very sympathetic," said Mr. C. P. Scott to Dr. Weizmann.

1916. It now began to look as if Palestine might be conquered by Britain. The Zionists therefore submitted plans, mainly through Sir Mark Sykes (whom we ourselves met in 1917, a man of reasonable mind and great penetrativeness) for the recognition of a Jewish national unit in Palestine. Mr. Balfour, afterwards the Earl of Balfour, now came into the Coalition Government under Mr. Lloyd George's Premiership. Things moved rapidly. Improved explosives were needed. Dr. C. Weizman came forward and offered acetone, principal constituent of the dreaded T.N.T. His offer was accepted. Balfour now saw Baron Rothschild and talked the matter over with him. Then he went to America, and in May 1917 met the leader of the Zionists in the Western Continent, Mr. Justice Brandeis, a Judge of the Supreme Court and a great personal friend of President Wilson, already a convert to the Zionist idea. This had a decisive effect on Balfour's mind. In his capacity as Foreign Secretary, Balfour on his return consulted Clemenceau, French Premier, on the matter and converted him to the Zionist idea. By this time Mr. Lloyd George was almost as keen as Earl Balfour. Then the matter was by these two brought to the British Cabinet in September 1917. There was considerable discussion. Air. Montagu, himself a Jew, bitterly opposed the project. His contention was that Jewish consciousness was religious *not* political. But Lord Milner, whose own house-keeper was a Christadelphian later on, took up warmly the Jewish national idea. He was then Minister for the Colonies. He brought in Lord Robert Cecil. News reached the Zionist leaders that their battle was won, and on the 2nd November, 1917, Lord Balfour sent to Baron Rothschild the famous letter known ever since as the Balfour Declaration. Mr. Montagu resigned and faded from memory.

1919 to 1939. Steady progress in building up the Home for Jews in Palestine. The statistics of development are overwhelming. Tel Aviv, now aiming at a 200,000 population. Haifa, one of the greatest Eastern ports. Trouble with the Arabs, whose minds were stirred up by the German propagandists let loose among them. But the one man who has done most to augment the number of the Jews in Palestine is nevertheless Hitler. By his persecution of the Jews in Western Europe he drove them bodily into the Zionist movement from which they had stood aloof. It is calculated that of the seven or eight hundred thousand Jews now in the Holy Land, at least 200,000 are from Western Europe. Among them are some of the greatest scientists and musicians in the world. In May, 1939, the British Government modified the rights which had prevailed to that date in respect of immigration. But when in September, 1939, war again broke out, immigration into Palestine took a new turn, and to-day there is almost complete unity in the land. There is a large army of Empire troops and a Jewish corps of considerable numbers. Over 100,000 Palestine Jews have volunteered for service in the British Army.

Now for the lessons. Well, none of us knew in 1914 that God was just going to release Palestine and establish Britain as its protector. We knew that had to be, but we did not know how it would come. None of us know now what this new war may finally mean; but we do know that the Divine Purpose never fails, and that Britain and Russian must take up the position outlined in Ezekiel xxxviii., etc., by the time the end comes. Palestine also must be a land of still greater prosperity, as the prophet clearly states.

But if faith is weakening, and doubts and fears creep in, turn back to this wonderful story of how God used men in the years since 1897. Ponder over the marvellous way in which the statesmen to do the work were gradually brought together. Then turn back to the task of preparing for the Lord, who fails not.

"Comfort ye my people, saith the Lord."

G. H. DENNEY.

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### **The Parable of the Vineyard**

(Matt. xxi. 33-41). In this parable, we are informed that the Pharisees "perceived that he spake of them." If they saw through it on its first utterance, it ought not to be difficult for us to understand it

after having had it so long in our hands. And, indeed, it is most easy when the history to which it relates is known and understood.

It condenses Israel's history into a single view. God forming them into a nation is set forth under the figure of a man planting a vineyard. The man who plants a vineyard for himself does so that he may have pleasure from it. It is not merely that the vineyard may exist. The human view is that a nation exists for itself, and that its end is served if it prosper and is happy. But here is another and a higher view—one that does not appeal to patriotic sympathies, but which is nevertheless the true one, conformity or non-conformity to which will ultimately determine all questions of national well-being. "God, in whose hand thy breath is, thou hast not glorified": this was Daniel's complaint against Belshazzar. It is the true indication against all nations, and is the cause of the judgment that is coming on all nations. Israel was especially formed for the purpose and pleasure of God. "This people have I formed for myself" (Isa. xliii. 21), "that they might be unto me for a name, and for a praise, and for a glory" before all people of the earth (Jer. xiii. 11).

The planting of a vine is a frequent figure of Israel's national incorporation. It was not used for the first time when Jesus spoke this parable. So early as in David, we read, "Thou hast brought a vine out of Egypt. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land" (Psa. lxxx. 8). In Isaiah, it is the theme of a song, "Now will I sing to my well-beloved, a song of my well-beloved, touching his vineyard. My beloved hath a vineyard in a very fruitful hill, and he fenced it and gathered out the stones thereof, and planted it with the choicest vine. . . *The vineyard of the Lord of Hosts is the House of Israel*" (Isa. v. 7). For God's pleasure, and the well-being of the men composing it, this national vineyard existed. Had it answered its ends, nothing but the purest prosperity would have attended it. God was "waiting over them to do them good." Moses put it thus plainly to them: "It shall come to pass if ye hearken to these judgments and keep and do them, that the Lord thy God . . . will love thee and bless thee and multiply thee: He will also bless the fruit of thy womb and the fruit of thy land, thy corn and thy wine and thine oil, the increase of thy kine and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you or your cattle. . . . What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways and to love Him and to serve the Lord thy God, with all thy heart, and with all thy soul?" (Deut. vii. 12-14; x. 12).

Having planted the vineyard, the proprietor sent messengers to receive of the fruit. That is, God raised up prophets in the midst of Israel, to bring them to the obedience which He required, and to that service and praise in which He delighted. With what result everyone acquainted with Israel's history knows. There is no sadder chapter in the whole story of human confusion upon earth than this—that a nation, divinely founded, constituted, and guided, should, in all their generations, have turned against and killed the messengers divinely sent to them to keep them in the right way. It is a fact which painfully appears in the detail of Israel's history, and is thus concisely and graphically summarized at the close of the divine record: "The chief of the priests and the people transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord of their fathers sent to them by his messengers, rising up betimes and sending, because he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy" (2 Chron. xxxvi. 14-16). This is, in fact, the state of things parabolically exhibited in this story of the vineyard.

Israel's long career of insubordination culminated in the rejection and crucifixion of the Son of God himself. Judgment was not long delayed after this. The account of public events during A.D. 30-70 (vulgar era), written by Josephus, is the historic illustration of the process of that "miserable destruction" which, in fulfilment of the words of Jesus, slowly came on them as the result of their disobedience. The vineyard, by that process, was taken from the order of "husbandmen" then in possession. Of that vineyard, Jesus is here exhibited as "the heir." He has not since that time come into possession, but he must do so as the heir. He indicates such an event in sanctioning the statement that it will be "given unto others." The Gospel of the Kingdom enables us to recognize in those "others" the

Lord Jesus and his brethren in the day of his glory at his return, as he says, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory" (Matt. xxv. 31).

R.R.

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## **The Ecclesia of Chief Borns**

**By Dr. John Thomas**

These were addressed in the apostolic epistles as the "called," or invited, "of Jesus Anointed"; as "made holy in Jesus Anointed, called Saints," or holy ones; and as "the faithful in the Anointed Jesus," as "the faithful brethren in an Anointed One"; and as "the Ecclesia in God the Father, and in the Lord, Jesus Anointed." They, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying thus: "Ye are all Sons of Deity in the Anointed Jesus through the faith: for as many as have been immersed *into* the Anointed, have *put on* the Anointed. There is (in him) neither Jew nor Greek; there is (in him) neither slave nor freeman; nor is there (in him) male and female: for ye are *all one* in the Anointed Jesus; and if ye be the Anointed's, then are ye the seed of Abraham, and Heirs according to the promise" (Gal. iii. 26-29).

From these premises, then, it is evident that an Ecclesia is a community of men and women, who have accepted an invitation to the kingdom and glory of the Deity.

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## **Exhortation**

### **OUR JOURNEY: VIEWED FROM THE LORD'S TABLE**

Once again our heavenly Father has permitted us to assemble for the express purpose of bringing to remembrance our elder brother, the Lord Jesus Christ, and this is a wonderful privilege, and we are grateful for it, a privilege which can only be appreciated when we pause to consider some of the many things which might have prevented our being here this morning; ranging from possible air raids or interference by the Government itself under the powers which it possesses. In the midst of the turmoil, the worry and the anxiety which prevails outside, here around these emblems we have a peace which passeth all understanding, and so let us partake of it in full measure; let us indeed rest in the Lord and wait patiently for him. With our minds so composed we can take the full measure of comfort from our worship and derive full strength from it—the prayers, the praises of God, the reading of the Scriptures and the word of exhortation which is based on those Scriptures.

Now most of us doubtless at some time or other have taken a long railway journey, possibly when we have gone on holiday. There has been the excitement of the start and the getting to the station, finding our seats, the pleasurable interest of watching what is going on, the hurrying crowds, the luggage and so on, and presently the train starts and we settle down, watching the scenery, reading or talking. The time passes and gradually a change comes over the compartment. Some people begin to get drowsy, others get fidgety and others get up and walk along the corridor, and as time passes many get weaned of the long journey. Then at last there are indications that the destination is near. People begin to make preparations, getting out their things, some walk along the corridor to the exit: the train pulls into the station; the journey is over, and there only remains one thing more—"have I got my pass to go through the barrier?" So it is in the Truth. When we are first baptized there is a pleasurable anticipation and a certain excitement and then the journey begins in earnest. For a time our interest is maintained, but after a while sooner or later there comes the danger of getting tired or bored with the passing days. The truth does not seem quite so interesting as at the start. We need not stay to dwell upon this aspect, we know the general application, and finally there lies before us the barrier—the necessity of producing that which, subject to the mercy of God, will pass us into the everlasting kingdom of God which He is going to set up, and that pass we know is our character. As we to-day look around, we see indications that we are nearing the end of our journey, and we begin to pull

ourselves together. What sort of travelling have we experienced—have we been interested all the way, or have we been bored and irritated because the run has not been so smooth as we would have wished, and above all can we find our passes? This is by far the most important aspect that we have to consider at this time. Outside in the world there is fear, anxiety, depression, worry, distress, and it is perhaps inevitable that we should to a certain extent become affected by it, but we can control the measure of our being affected by it. There can be too much listening to news and speeches on the wireless, there can be too much reading of the newspapers and the reports of various correspondents. There can be too much listening to the details of the measures taken here and there for the defence of this country. There can be too much talk concerning the relative strength of the various armies. There can be too much talk as to whether one side is superior to the other, too much prediction both in regard to the terror of air raids and to possible invasion, and also of what is likely to happen in Europe. If we feed on these things as the world feeds on them to-day, then we shall, of course, experience their deep depression. We shall be worried and anxious as other men are, we shall get into their fearful way of looking after those things that are coming to pass on the earth. What we want to realize is that the present situation in the world is a beginning—a beginning of a situation which eventually will lead to that time of trouble such as never was, spoken of by Daniel, but that same beginning should cause us in the words of Jesus to lift up our heads knowing that our redemption draws nigh. It is quite true that we must watch events in the light of the signs of the times which have been given to us, but let us realize that we cannot see a sign in every event that is happening in Europe, nor can we predict the details of exactly how this war is going to come out. The Scriptures give us broad details, and if we keep our eyes glued too closely to the current situation we shall lose sight of the general picture. Whether or not France is now finished, whether or not Germany is to be overthrown, just how Russia will move, and what Italy will now do, are things that we do not know; we shall only know with the passing of time if God preserves us, but in general outline we know that European affairs must gradually develop until eventually there rises up that Gogian colossus, which Dr. Thomas informs us will not stand up until after Christ has removed the saints to Sinai. Then there is the question of this country, because we probably are more interested in that at the present moment. We know definitely from prophecy that this country cannot be overthrown until the Gogian host turns her out of Palestine and runs into Egypt. Whether or not there will be attempts at invasion of this country and great air raids we do not know, but we do know that this country cannot be conquered, neither will Italy take Palestine nor Egypt as she threatens to do at the present time. Prophecy requires that the lion and the young lions will be in possession of Egypt and Palestine when the Gogian host strikes.

These are definite things that we do know from the Scriptures, but as to the exact details we do not know, and we shall only make ourselves anxious and perplexed if we worry about them as the world is doing at the present time. Those details are in the hands of God; He is controlling affairs and we can have absolute assurance and confidence that whatever happens our loving Father, for the sake of our elder brother, the Lord Jesus Christ, will take care of us His children. He will be our shield and defence, and so let us not worry about the things over which we have no control, but let us concern ourselves with those things which we can and must control—the details of our daily lives which are governed by the precepts of Christ will build up for us those characters which will form our pass, subject to the mercy of God, in the day when we stand before the barrier of the judgment seat of Christ. Let us reiterate what Dr. Thomas says in regard to the sixth vial. He makes a point of the fact that it is divided into four parts; first, the drying up of the Euphrates; second, the three frog-like spirits. We have seen both those develop. Thirdly, "Behold I come as a thief," and that is the next main event of the sixth vial; then the Doctor points out that Christ gathers the nations to Armageddon. We want to realize this great fact. For us this is the next great event for which we must be prepared—in other words the situation tells us that we are near the end of our journey. We need to be concerned with the fact, not what is going on in Europe, but whether we have our passes. All other questions fade compared with the importance of being ready to meet our Lord. So far as we are concerned that is the next great event before which the problems and worries of this present war become almost insignificant.

Now, how do we know whether we have those requisite characteristics which will be found well pleasing to our Lord Jesus Christ? Simply by examining ourselves honestly and completely in the

light of the Scriptures which have been provided for our guidance. In that respect we need go no further than the epistle of James, for if we can truthfully say that the standard set by the apostle James is our standard then we can be confident that, subject to God's mercy, we shall find acceptance in the day of account, for the standard set by James is the standard of the Lord Jesus Christ. Take the opening words: "My brethren, count it all joy when ye fall into divers temptations." How do we react to this? All of us in some measure and at some time are tried, not in the same form or intensity, but we are tried according to the wisdom of God. Do we take it in the right spirit, realizing it is for our good, and that we must fellowship the sufferings of Christ as well as the joy to which we stand related, and understanding perfectly that it is only through much tribulation that we shall enter into the kingdom of God. If we could have the choice, tribulation is one of the things we should avoid, but God's ways are not our ways, and trial is for our ultimate good. Paul tells us we are chastened of the Lord that we should not be condemned with the world. Paul also tells us that God does not try us above what we are able to bear, and so whilst on the one hand we have the reason for trial explained to us, on the other hand we have the comfort and consolation of knowing that God does not overburden us, but treats us as a loving father his children. Here is one test by which we can tell whether we are developing characters during our probation. We know whether we grumble and rebel because of trouble in our lives, and if such is the case let us think of that hymn: "What can these anxious cares avail us, These never ceasing moans and sighs; What can it help if thou bewail thee, O'er each dark moment as it flies. Our cross and trials do but press, The heavier for our bitterness." If on the other hand we bear our trials with fortitude, we can take to ourselves the words of James in chap. i. ver. 12: "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."

Now we take another point: "Knowing this, that the trying of your faith worketh patience." Does it? Patience is the reverse of fretfulness, and it is a divine attribute. Paul speaks of the God of all patience, and in the Apocalypse we read of the patience of Jesus Christ. Well, then, if we are to catch the spirit of Christ we must have the patience of Christ, for it is essential to us if we would inherit the promises. It is he that endureth to the end that shall be saved, and so Paul exhorts us to run with patience the race set before us. That is the sense in which James speaks of it in chapter v. and ver. 10: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy."

James ii. speaks of faith and works. Each has an important place in the building up of our characters. Faith is complete confidence in the Word of God, never minding what happens. As James says: "What doth it profit, though a man say he hath faith, and have not works?" In other words, if you really have faith in the truth then your actions will correspond to your faith. A Christadelphian who professes to have faith yet is devoid of works, shows his faith is a lifeless one. "As the body without the spirit is dead, so faith without works is dead also." It is for each one to decide whether our works are consistent with the faith professed, realizing that in the day of account, by works shall a man be justified and not by faith only.

Then we have that important subject referred to in James iii. concerning the tongue. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Here is something which touches us all without doubt, and so much has been said and written regarding the use of the tongue that we will not stay to go over the ground now, but rather let us note one or two passages of Scripture and then honestly consult our own conscience in regard to it. The tongue can be used for praise, for prayer, for the word of comfort to our brethren and sisters, for preaching the gospel and many other ways which are lawful and right and good in the sight of God, but there are many other ways in which the tongue can be used which are to our discredit, and if we are not careful will condemn us in the day of account. Chapter iv. and ver. 11: "Speak not evil one of another." This is put in the words of Paul, "Speak evil of no man." James also speaks of using the tongue to bless God and curse men. "These things ought not so to be." The Scriptures also speak of a lying tongue, a grudging tongue, and the words of the tale-bearer. The Proverbs tells us that death and life are in the power of

the tongue. Perhaps we can appreciate this more when we listen to the words of Peter, "He that will love long and see good days, let him refrain his tongue from evil and his lips that they speak no guile."

Then in James iii. 14 we have another exhortation which may touch us in a weak spot. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." These words need no further comment, we understand them exactly, but we might refer to the line, "lie not against the truth." If you profess to be a child of God and you have bitter envy and strife in your heart, you are in reality lying against the truth. James refers to something else akin to envy and strife in chap. v. and ver. 9: "Grudge not one against another." Some people are inclined to develop a sour discouraging kind of nature and never see good in anything, and they only grow up to make themselves a misery to everybody else with whom they come in contact. If that is the disposition you are developing, the apostle says you will be condemned, and to give more point he adds, "The judge standeth before the door." We could pick out lessons from this epistle of James which touch us all and find us lacking in some measure. Are we trying, are we prepared to recognize our faults and make an honest effort to overcome them? If so let us take courage and go on. James tells us that the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Here are the things which make for character, and if we lack wisdom in regard to these things James tells us to ask of God Who giveth to all men liberally, and it shall be given him, but let us ask in faith, not wavering. This is where faith and works operate. It is no good praying for wisdom and neglecting to search the Scriptures for it and staying away from the meetings when we might come and obtain that help in the understanding of the Scriptures. Wisdom is profitable to direct, and once we realize that God will give us wisdom if we ask for it, we can appreciate the bearing of those other words, "Draw nigh to God and he will draw nigh to you." In other words, in all your ways acknowledge him and he will direct your paths. If we are seeking true wisdom and have faith, we shall realize all things are working together for our ultimate good, and understanding this great truth we shall learn to recognize God in all the details of our lives, and to say, "If the Lord will" we shall live and do this and that.

Take courage, let us go away and endeavour to improve ourselves and try again, remembering above all things that the Lord is very pitiful and of tender mercy, and these emblems before us remind us that we have a High Priest and Mediator who can be touched with the feeling of our infirmities, and for whose sake God will forgive us while we are making an earnest and honest effort to live the truth faithfully in His sight. A brother or sister may be ever so conversant with the exposition of Dr. Thomas, and may be able to bring up all sorts of arguments in regard to the present political situation as to why this and that are happening, but if they lack character developed as the result of obedience to Christ's will, they will find the way barred to the Kingdom of God. It is a patient continuance in well doing that will count, and he that endureth to the end shall be saved. Let us then view this war in its true perspective, let us realize that God has control of the whole situation. We need not worry ourselves about those details, but let us rather worry about the things that are ours to control, things which make for the building up of character, and if we do this our loving Father will take care of us meanwhile, whatever may come to pass on the earth, and when our journey ends and we see Jesus standing at the barrier of the Judgment Seat, he will give us a smile of welcome as we approach and the words, "Well done, enter thou into the joys of the Kingdom."

How significant then is the exhortation of James (v. 7): "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth (the development of our character) and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."

F. C. WOOD.

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Great errors in past times have originated from trifling departures from the literal in the beginning. "If any man speak let him speak as the oracles of God." —Dr. Thomas.

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## God's Philanthropy

Paul wrote to the Ephesians (ii. 8), "By grace ye are saved through faith: and that not of yourselves: it is the gift of God." Thus clearly is it declared that salvation is wholly from God in His grace and kindness towards mankind. This is a doctrine that all Scripture teaches and so lies at the root of the Truth: and realizing the goodness and mercy of God, we are thankful beyond words for His grace shown towards us.

The love of God towards the human race is, actually, the primary example of conduct to which men are directed (Matt. v. 44-48): and this same example is exhibited in God's son whose love for his Father and for mankind was manifested in the perfect obedience which he rendered. Of some men it could be said (as Paul writes, Rom. v. 7), that they would die for a good man, but "God commendeth his love toward us in that, *while we were yet sinners*, Christ died for us."

Men do exercise, in degrees, goodness towards others, and those who expend time and money for causes that are good are called philanthropists. This is a word that means "love of mankind," and it is interesting to find that the original "philanthropia" appears in Titus iii. 4, being translated by the phrase, "love towards man." God is the Saviour, as Paul writes, and the true philanthropist; His philanthropy is devoid of all the interested motives that animate almost all of the dealings of men with one another.

This single-minded philanthropy is illustrated in Job xxxiv. 14, where Elihu speaks of the wisdom and power of the Almighty: "If (says Elihu) he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together." It will be observed that the marginal rendering is, "If he set his heart upon *him*": that is, if God was only to consider Himself, then all flesh would perish. But God does not so consider, for His mercy and love have been manifested in the provision of salvation; while to show the sureness and immutability of His counsel, He has sworn that He will fulfill His promises.

So James writes that God gives "liberally and upbraideth not"; that is, with simplicity and with none of the motives by which most of the gifts of men are made. With the gifts of men there are often "after-thoughts," but there is none with God. His promise is simple and sure. We know that He will not change in His purpose and so we have a hope and a trust that entirely transcends all that human relationships can offer or devise.

S.J.

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## Reflections

The work of the talebearer and backbiter is as evil as the blackmailer, upon whom the law has no mercy. God has attached to these sins terrible pains and penalties (Lev. xix. 16; Psa. xv. 3; Eph. iv. 31), and no wonder, for they have caused more ill-feeling and distress, provoked more evil, and caused more tears to flow than the thoughtless realize.

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12.30. Aroused from sleep by the wailing of the sirens. Rather terrifying in the silence of the night. Dressed hurriedly and descended to a safer part of the house. Sky alight with searchlights, and planes seemed just overhead. Distant booms of guns or bombs, and flashes in the sky; then for an hour unbroken silence. Remembered the words of the Psalmist: "Thou shalt not be afraid of the terror by night" (Psa. xci.). Surely these terrors must have been thus foretold by the Spirit! A sigh of relief followed the high sustained note of the all-clear signal, very much like a factory whistle. Returned to bed with a prayer of thanksgiving for the divine protection, and wondered how many or how few had thought of giving praise and glory to God for their safety.

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"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke xxi. 28). Surely the coming of the Lord is at hand; it cannot be long delayed now. This is no time for bickerings or dissensions, judging and condemning one another; let us take heed lest when our Lord comes we may be found guilty of smiting our fellow-servants. Let us devote all our efforts to comforting and encouraging one another, leaving arguments and controversy, denunciation of others and self-justification to him whom the spirit of the Lord shall make of quick understanding so that he will judge righteously (Isa. xi. 2, 3, 4). For shall not the Judge of all the earth do right? And behold the Judge standeth at the door!

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The coming of the Lord, which the apostles said was at hand (James v. 8), was not the appearing of the Lord for which we look, it was that coming of which the sign was the gathering of the eagles to prey upon Israel's carcase (Deut. xxviii. 26, 49) and the end of that age. But we look for his appearing in Power and Great Glory to establish his Kingdom (2 Tim. iv. 1, 8; Titus ii. 13); the Prince of Peace; the Desire of all Nations.

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## Spiritual Arithmetic

### EIGHT

The spiritual significance of the number eight is always in the Scripture, Resurrection and Regeneration. The judgment seat will reveal if Adam, after he had begotten Seth, that righteous son whose line goes on to Jesus, in the 800 years given to him, made good the mistake he made in Eden. It is possibly significant that the first mention of eight is in this connection linked thus (Gen. v. 4). Eight persons are saved from the Flood by the Ark, and are thus symbolic in their experiences of baptismal regeneration (1 Pet. iii. 21) of the resurrection of human life, and of replenishment (Gen. ix. 7).

Now in Genesis v. the sad refrain, "and he died," occurs exactly eight times, but those of whom it is spoken are the men who carried the Truth of God forward to Noah, "the eighth preacher of righteousness" (2 Pet. ii. 5).

Circumcision relating itself to "that which is of the heart," the turning completely to God, and the cutting off of the flesh (Gen. xvii. and Rom. ii. 29), was to be performed on the eighth day.

David was the eighth son of Jesse and Solomon was the eighth son of David. One stood for the resuscitation of Israel after Saul's debacle, and the other for the glory of peace and the building of the new Temple of God. Both are symbolic of the greater work of Jesus—the restitution of all things.

The book of the generation of Jesus Christ in Matt. i. gives "and begat" 39 times, and Jesus is the last name, making 40 in all, or five times eight, i.e., the number of God's power and grace multiplied by the number of the resurrection.

Gematria is always interesting because of the use of 666 in Rev. xiii.

The numeric value of the names of Jesus in the New Testament is in each case a multiple of eight. *Soter*, Saviour, is 1408; *Kurios*, Lord, is 800. *Christos*, Christ, is 1480; *Messias*, Messiah, is 656. All speak of the same theme, Regeneration, Restoration, Restitution. There are eight *individual* cases of resurrection in the Scriptures. Three in the Old Testament, three in the Gospels, and two in the Acts.

In writing the New Testament with its message of the centering of the purpose of God in Jesus, eight pens are used, those of Matthew, Mark, Luke and John, Paul, Peter, James and Jude.

On the eighth day, i.e., the first day of a new week, our Lord rose from the dead. Jesus spoke of himself as "the Son of Man" for the first time early in his ministry: "The Son of Man hath not where to lay his head" (Matt. viii. 20). The last time that title is mentioned is in Rev. xiv. 14. Here the Son of Man is seen sitting on a white cloud crowned with "a golden crown and in his hand a sharp sickle" wherewith to reap the harvest of the earth. The total number of times the term is used in the New Testament is 88. The word harvest in the Greek has the gematria 704 or 8 x 88, exactly half of that of *Soter*, Saviour, which is 1408.

We believe these are not accidents or coincidences, but proof of design and Divine Inspiration.

Jesus as the "Bridegroom" is mentioned sixteen times, and the "Bride" eight.

We are glad to hear from several brethren and sisters that this series of articles is found profitable as well as interesting, so have been encouraged to continue. One sister tells of a very pleasant evening spent in a kind of competition to see who could produce the largest number of uses of a given number.

G.H.D.

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### **The Lesson of Esther**

The book of Esther is a simple narrative of events that occurred in Persia some 480 years before Christ. The critic may object to the claim that it is part of God's inspired records, but that is because the reason for the narrative is not understood. To regard the book as a historical record only is not sufficient: there are many allusions to customs of the times and places in Persia, and archaeology has shown that these are true to facts: but, like all books of the Bible, much more than historical fact is recorded. There is a purpose and lesson in the record which we, some 2,400 years later, can appreciate particularly.

The context of any part of Scripture is the rest of Scripture, so we read Esther with an understanding of all that has gone before in relation to the Jews and Gentile kingdoms, and all that the prophets declare of their future. Over a hundred years before the days of Ahasuerus, Daniel had been given the revelation of the times of the Gentiles. They were the times to elapse from the overturning of God's Kingdom until the coming of the One whose right it would be to rule over the kingdom for ever. The times began with the breaking up of the northern kingdom of Israel under the Assyrian kings, when many of the Israelites were deported to Assyria and the cities of Media. Later, under Nebuchadnezzar, the southern kingdom of Judah was subdued, Jerusalem was laid in ruins and many of the Jews taken away to Babylon. So came the Mosaic curse and Jerusalem began to be trodden down. No more was Israel an independent kingdom. God's people were scattered, and for seventy years, under the rule of the first World Empire, the land of Israel lay desolate.

In B.C. 538 the second World Empire came into the place of the first. Darius the Median took the kingdom. The Empire of Babylon was mighty in power and the world was amazed that it came to an end. But God's hand was at work. This second empire was inferior (Dan. ii. 39), but it was of great territorial extent. It extended from Ethiopia to India and was divided into 127 provinces.

The land of Israel was one of the subject countries. The Persians were different from the Babylonians in their policy towards other nations and peoples. There was a degree of tolerance that was not known under Babylonian rule, and so (yet as the fulfilment of prophecy) a decree went forth permitting Jews to return to their own land. The response was not very good, as the record of Ezra shows. For 70 years and more, Jews had been away from their homeland and had settled down in foreign parts. Comparatively few could have had that burning desire for the welfare of Jerusalem such as was shown by Zerubbabel, Ezra and Nehemiah and those who went with them on the various occasions recorded.

How similar have been our own times. Twenty years ago Palestine was open to Jewish immigration as never before. The country lay waste. It was a formidable task to bring to it any degree of prosperity, but the pioneers of Zionism achieved a wonderful work. In the various countries of the world were Jews who had no wish to go to Palestine. They had settled down and had endeavoured to become assimilated among the Gentiles. So it was in the days of the Persian decree of restoration: and just as Jews are to be found to-day in all parts of the world, so they were then to be found in all the 127 provinces of the Persian Empire.

Now in view of the great extent of the Empire, it is very evident that there would not be any settlement of Jews outside its vast area: and if this is the case we can see the reason for the record of Esther being written. The decree of Haman was intended to apply to every single Jew who resided in the area of the Empire. Had the edict taken effect we may say that every living Jew would have been exterminated. "And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai" (Esther iii. 6). No greater effort has ever been made for the destruction of a people than was intended by Haman. The day of the massacre was fixed—eleven months after the issuing of the decree—and letters were sent by the posts into all the provinces, commanding that on a certain day, all Jews, women and children were to be destroyed (Esther iii. 13). Such was Haman's proposal, but God's answer had been declared long before through the prophet: "I will not make a full end of thee." Israel would be corrected in measure but never completely destroyed.

The way in which the massacre was prevented is familiar to us. Although the kingdom was overturned, the nation was still under the protecting care of the God of Jacob. Ways of providence were still at work—and still are. All the Hamans of history have not been able to have their way. There is one in great power now, who has unmercifully treated God's people. They have forgotten God for the most part and have endeavoured to assimilate themselves among the nations: but laws have been made that prevent assimilation. Many who scorned the Zionist movement twenty years ago would like to be in Palestine now. It may be that much more immigration will take place: but whatever happens, we are sure that the true Messiah is near, soon to restore all Israel and to bring judgment on the nations that have cursed God's people.

Haman was an Agagite—one of the people left by the failure of Saul to carry out God's charge. The Amalekites were doomed to destruction eventually (Exod. xvii. 14) and they were typical of all the enemies of God's people. Balaam prophesied that Israel's king should be higher than Agag (Num. xxiv. 7), and it is interesting to find the Septuagint version of Agag rendered as "Gog." It is Gog of Magog who is to make the last effort of Gentile power to destroy Israel and to waste the land brought back from the sword. But in that day the visible hand of God will be at work and, at last, Jacob will find the rest, peace and freedom from persecution that have not been known during the long period of the times of the Gentiles.

S.J.

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### **Before the Tribunals**

There have been many of our cases before the Tribunals during the past month. In all there has been granted the exemption asked for. It is worthy of note that the attitude of the Tribunals towards conscientious objectors in general has stiffened considerably. Sometimes our cases are the only ones that succeed in getting their request granted during a whole day.

A notable outburst came from Judge Richardson, who presides over the Newcastle-on-Tyne Tribunal. Said he: —

"All Christadelphians should be put on to a desert island and left to stew in their own juice."  
"Middlesborough seems to be one of the centres of this *poisonous* body."

Yet he gave the young brother exemption: the only one out of sixteen appellants of different schools of thought, who were before him that morning.

Alone among the Press of the country, as far as we can find, the *Daily Mirror* espoused our cause and commented: "Our view is that the Christadelphians are a perfectly sincere body who are entitled to their views without being vilified by this fellow whose duty is to judge and not to execrate. They are entitled to their convictions *without* the liability of being flung into the public stocks and pelted with abuse by this soured lawyer. Judge Richardson is a judicial swashbuckler and his latest effort is down to standard."

The earth still helps the woman.

Meanwhile a Bishop of the Church of England has been addressing sailors and denouncing such as ourselves. To him, "these are glorious days to live in. men like you sailors are interested to protect the only Empire out to fight the Devil." We were condemned as "refusing to fight for the Kingdom of God." We suppose his definition of that Kingdom would be Church and State in human rule and combination.

The Truth helps us to view these things in true perspective. Tradition blinds.

A new Tribunal is being formed to deal with arrears of cases in London and the South.

Mr. E. Bevin, Minister of Labour, now has powers to move any man or woman from their present employment to any other in which he thinks they can serve the State better. This may bring circumstances into play which would interfere with the conscience of brethren.

The matter has been very carefully considered by the Military Service Committee, of which the Editor of this magazine is a member, and Mr. Bevin has been written to as a result asking him to receive a deputation of two of our brethren to place before an official of his Ministry our views and position. \* Any brother or sister facing difficulty should write to bro. F. Button, the Committee's Secretary, and we will do all we can to advise and help. The Committee labours hard and meets often, but much of its work lies in dealing with individual cases. Members of it have attended over fifty Tribunal hearings so far with the younger brethren. The sacrifice involved is gladly rendered.

Brethren should note anent bro. Strawson's letter in the June number that the Committee dealt very fully last October with the points he raised and did not see any need to repeat their remarks. We entirely agree with the position that bro. Strawson speaks of. It has been very heartening to see the quiet confidence and humble bearing of our young stalwart Timothys, when for the first time in their lives they faced a judicial bench.

On June 17th, bro. J. Carter for the first time had to defend two brethren at the Birmingham Tribunal who were engaged in making munitions of war. There are many such in the Central Birmingham fellowship, in spite of the warnings given to them. Bro. Carter was treated somewhat impatiently, and both the brethren were struck off the roll of conscientious objectors.

We are thankful that in all our community we have no such cases. Our Dudley and Birmingham Ecclesias have done great service to the Truth by their faithful leadership in the midst of an engineering neighbourhood, and their consistent refusal to countenance this kind of work. It affords another illustration of the deep cleavage between us, unfortunately. Cannot the Central people see the need of consistency?

\* Since writing the above, brethren F. G. Ford and G. Clements have been received by the Ministry and stated our case.

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## Signs of the Times

### ECCLESIASTICAL

*"The gospel shall be preached to all nations"* (Matt. xxiv. 14)

#### THE BIBLE IN AMERICA

The Bible has had a remarkable circulation in the U.S.A. this last year. There were 998,652 copies of the Bible distributed in New York City alone during 1939. The New York Bible Society had a record year, the increase of sales over 1938 being 121,713. Our information is extracted from its annual report received this month. The Harlem, or Negro, centre took 1,438 volumes of the Scriptures. We noticed when in U.S.A. that practically all hotels had a Bible in each bedroom. In England this is true of a few only, the Trust Houses being the best example.

#### BIBLE IN NORWAY

There were at one time Christadelphians in Oslo, Bergen and Trondheim. Bro. L. Johnsen did great work some years ago. We do not know the present position, but in Norway sales of the Bible have increased greatly of recent years. The latest yearly total, according to the Norwegian Bible Society, is 95,590.

*"The Mother of Harlots"* (Rev. xvii. 5)

#### JESUITS CONQUER IN SPAIN

A decree has been published by the Franco Government in Madrid, formally returning to the Jesuits the holdings and privileges confiscated in 1932 by the Republican Government now overthrown. The Jesuits are again in complete control of schools, convents and other properties worth many millions. The peasants to whom land was given by the Government of the Popular Front at the expense of the land owners have been dispossessed or made into rent-paying tenants. The priest and the land owner work together everywhere now to fasten the old shackles securely on the people. So that Spain has returned to the superstitions and ignorance from which it was thought she had escaped. Hitler and Mussolini helped General Franco to win, and he rules almost as absolutely over his people as do they, except that he has a religious-political council to help him.

### POLITICAL

*"He shall save the children of the needy"* (Psa. lxxii. 4)

#### U.S.A. CHILDREN

"The welfare of U.S.A. children is of paramount concern," says Mr. F. Perkins, Labour Minister, U.S.A. presiding at the fourth Decennial White House Conference on Children. Four hundred delegates attended, and examined the statistics in relation to child welfare of the last ten years. We draw attention to one clause in the report decided upon. "Living Standard: Nearly two-thirds of the nation's children did not have a decent American standard of living. Nearly a fourth (8,000,000) were on public or private relief, and about 1,000,000 received no formal education."

*"Blasphemers"* (2 Tim. iii. 2)

#### HITLER TAKES GOD'S NAME IN VAIN

Speaking of the great German victory in France, Hitler declared: "For the first time in history the entire German nation is making its appearance before

God entreating Him to bless it in its struggle for existence. The entire German people, soldiers and civilians, stand before the Almighty praying for ultimate victory." So the church bells rang for ten days, except when the British Air Force called a halt.

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

RUSSIA BEGINS  
HER MARCH

Having consolidated her position in the North regions, Finland, Latvia, Lithuania, etc., Russia has now advanced into Central Europe again. Having half of Poland in her grip she has now taken over Bessarabia and Bukhovina. King Carol would have resisted, but his appeal to Germany and Italy fell on deaf ears. The Bear steadily makes his way toward the acquisition of his title —Gog of Magog—the dominating power of the territories now taken and beyond into Austria. Time marches on, and this month has seen that the prophecies march with it. Russia's progress and France's separation from Britain are two of the greatest events in recent history. We are seeing the pieces arranged on the board for the final encounter of Rev. xvi. Let us keep our faith and be resolute in hope.

*"Plowshares into Swords" (Joel iii. 10)*

BRITAIN'S  
ARMAMENT SPURT

Deceived for years into believing that the Air Force was strong enough to meet any other in the world, and that munitions of war were ready for the impending struggle with Hitler, the British public have had a very rude awakening. However, Mr. Herbert Morrison, the new leader of Supply in the British Government, has imparted the necessary impetus and the preparation and supply of arms, etc., to the Forces now goes up from day to day. The small isle of Great Britain is now an arsenal and a fortress. Whether it will be invaded, and how, are the questions immediately before the country. Preparations for such a contingency are now enormous, but cannot be described here. But old iron of every kind, including old farm implements, is in great demand, and Joel's words are literally true. We saw a farm cart loaded with old farm implements being taken along to the local station when in a remote country district this month. And the same afternoon a German airman machine-gunned the little streets of the village.

*"All the Young Lions" (Ezek. xxxviii.)*

U.S.A.  
PRESIDENTIAL  
ELECTION

The Republican Party in U.S.A. have nominated Mr. Wendell Lewis Willkie as their candidate for the Presidency in the forthcoming election. After adopting an Isolationist—keep-out-of-the-war—programme the Republicans at Philadelphia elected the man who was of all their candidates the one who would most of all follow Roosevelt's lead in giving all possible help to the British Empire in its present struggle. He has been described in the British press as the greatest friend England has in the Republican ranks. Time will tell. We still believe that at the last great struggle (in which our Lord intervenes) the U.S.A. will be with Britain—her only friend and aid.

*"Gomer and all his bands" (Ezek. xxxviii.)*

FRANCE IS OUT

Since 1901, when King Edward VII began his work of establishing an *Entent Cordiale*, we have often wondered how France and Britain would at last be separated. When a month ago Mr. W. Churchill made the magnificent offer to France to embrace her and all her empire within the British Empire, we felt that it was impossible for her to refuse. But the break has come, and revelation after revelation is coming as to the real internal state of the French Government and people. The result of the German victory over France is that that country is now

enemy territory as far as Britain is concerned. At the time of writing we await news of the attitude and the fate of the Naval and Imperial Forces, and their commanders and leaders. General de Gaulle is doing all he can to swing support of French nationals over to Britain.

OIL SUPPLIES

There are great possibilities in the neighbourhood of the Dead Sea for the development of oil fields. At present, prospecting only has taken place. There is a pipe line to Haifa from the Iranian oil fields, but this is very vulnerable because of its great length. A new departure may be expected, therefore, in the neighbourhood of Jericho. The pipe line to Tripoli has been diverted to Haifa for reasons of policy.

FRANCE'S NAVY

The French Navy, second only in strength to the British on the European side of the Atlantic, has now largely passed into the hands of the British Navy and ports. At Oran the refusal of the French commanding officer to comply with any one of the liberal terms offered to him, resulted in his ships being badly battered by the British capital ships present for the purpose. There are many French ships in British harbours, and a considerable number of French sailors have joined the British Navy. A few French warships have reached naval bases in their own country's harbours, and under Hitler's terms must there remain. But as Mr. W. Churchill wisely said in defending the British Naval action: "Who would trust Hitler to keep any promise he made of neutrality or internment"!

*"In the last times: speaking lies in hypocrisy" (1 Tim. iv. 1, 2)*

THE REIGN OF HYPOCRISY

Hypocrisy, it has been truly said, is the homage vice pays to virtue. It seeks to disguise itself by accepting the highest standards and pretending that its actions are governed thereby. The worst employers of labour and the greatest oppressors pose as benefactors and become churchwardens and sidesmen. National leaders are possibly the worst offenders. Hitler talks of the injustice of the Versailles Treaty, but any one he engineers is far, far worse. He keeps alive the idea of the injured innocent and calls loudly upon God. Japan does the same: Chinese civilians are bombed because the Japanese "are their friends and want to do them good." Mussolini marches into Albania "to carry out their pact of friendship with the Albanian people in the spirit and the letter." (We quote his own words). The Germans claim that Hitler was "invited" to Austria, and now to Holland and Belgium. He is on "a rescue mission." Hypocrisy is the great vice of the Fascist brand of statesmanship. The Russian Communist regime has now been "invited" to take over a large part of the Roumanian kingdom. Its press says its soldiers were welcomed "with roses and kisses." Numberless instances are now before us of this hypocrisy, Ireland, or Eire, being the latest. We are exhorted in one well known passage, "Be not righteous overmuch" (Eccles. vii. 16), but this is a poor translation. It should be, "Be not self-righteous." To be self-righteous is to be hypocritical. We are not to "exalt ourselves," but it is certainly the fashion of the present world to do so. In humility is grace and truth made perfect.

*"Have respect to the covenant: for the dark places of the earth are full of the habitations of cruelty" (Psa. lxxiv. 20)*

UNDER THE GESTAPO

A book has been published by the Pallas Publishing Co. (10/6) written by Herr Hans Jurgen Koehler, an ex-Vice-President of the Berlin Gestapo, entitled, "Inside the Gestapo." Says he: In the Buchenwald concentration camp, near Weimar, over 2,000 Jews and 6,000 non-Jews were incarcerated. The Jews had no beds, tables, chairs, or benches. They slept packed as tightly as space allowed on bare floors. Their food was scanty and their work was hard. They literally worked under the lash until they died. The commander, Roedl, gave only two punishments: flogging and death. Work began at 6 a.m., but reveille was at 3.30 a.m. All were paraded at 4.30 for a light breakfast. Work went on till noon. Then

some scanty food and drink was given. More work and another break at 4.0, when the punishments, i.e., flogging, were meted out on a block in the middle of the parade ground. Food was served at 5.30, then work till 8.0, with lights out at 9.0. No books or papers, no break or holiday. Some went to work in gangs to stone quarries under guard. Others to different occupations and even war work. A very high death rate and the most complete and abject misery till death was welcomed. A little better for the non-Jew, but one who gave part of his cup of coffee to a Jew was for that crime thrashed on the block. Can we not echo the prayer: "Have respect, O Lord, to thy covenant."

*"The mountain of the Lord's house" (Isa. ii. 2)*

#### THE PAPAL DREAM REVIVED

The Crusades had for their object the giving of the control of the Holy Places to the Papacy. Before the war of 1914-18, the Kaiser of Germany and the Pope made a bargain whereby when the German forces had conquered Palestine, the Holy Places should pass to the Vatican. And now "the report comes from Rome that a number of Italian bishops have requested Mussolini to 'invade Palestine and hand over the control of the Holy Places to the House of Savoy.' Mussolini has already shown his interest in the religious aspect of the war by choosing Good Friday for the invasion of Albania."—*London Observer*.

G.H.D.

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### **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. Address to the Publisher, 232 Milton Road, Weston-super-Mare, Somerset.

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### **JEWISH RELIEF FUND**

We have sent a cheque for £4 10s. 6d. to the Committee administering the Fund which includes all subscriptions up to the end of June.

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### **Ecclesial News**

Ecclesial News is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897 and 1923 to take place over the questions of "Partial Inspiration," "Responsibility," "Police Service" and "Clean Flesh," by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration, has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News in U.S.A., Canada, and the Western Hemisphere should be sent to bro. B. J. Dowling, 8 Pearl Street, Clinton, Mass., U.S.A.

All in Great Britain and the rest of the world should be sent to bro. G. H. Denney, 47 Birchington Road, Crouch End, London, N.8

All should be sent in by the 5<sup>th</sup> of each month.

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

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**BOTHENHAMPTON (nr. Bridport, Dorset).** — *"Home Cot." Breaking of Bread, 3 p.m.* Sincere greetings in Jesus' Name. Since our last report we have been further blessed and cheered by the following around the Table of our absent Lord: bro. Osborn, bro. Gale, bro. G. Gale, bro. Sansom, sis. Helen and Phyllis Gale (Dorchester), bro. A. H. Nicholls (Exeter), sis. Lee (St. Mary Bourne) and bro. and sis. Christmas (Bury St. Edmunds). The word of exhortation given by our brethren was very encouraging in these closing days. With love to all of like precious faith. Your sister in Israel's Hope. —DOROTHY HALLETT.

**BOURNEMOUTH.** —*Richmond Hall, Charminster Road (corner of Alma Road). Sunday: Breaking of Bread, 10.45 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class and Mutual Improvement Class alternately, 8 p.m.* Since our last ecclesial news we have been visited by the great enemy, which has taken from our midst our bro. Jesse Wilkinson, the younger son of our beloved bro. J. Wilkinson. Our brother had not enjoyed good health for some time, but the end came rather suddenly after only a few days illness. He had been with us round the Table of the Lord on the Sunday morning and fell asleep the following Saturday. His probation has been short, and he was laid to rest by the brethren in the certain hope of resurrection at the coming of the Lord, we trust to eternal life. He had endeared himself to us by his patient disposition and earnest sincerity, and we shall much miss his companionship. He leaves a widow, not at present in the bonds of the covenant, but not disinterested, and we must labour accordingly in hope. Our lectures are still being given, but the response is very feeble, yet these activities serve to keep us alive spiritually in these closing days. That the Lord is near all the evidence indicates: let us be found watching and serving that he may approve of us in the great day of his appearing. Our bro. Roland Brown and sis. Mina Cotten have been united in marriage. We trust that in this new relationship they may be true helpers of each other kingdom-wards: they have the best wishes of the meeting for their present and eternal good. Visitors since our last report have been: brethren H. Woodgate (Hove), A. Purser and H. E. Purser, M. Haines, Sweeting and Drake (Clapham), sisters Joyce Jackson, Bayles, O. Button, Drake and J. Button (Clapham), Helen Gale, Phyllis Gale (Dorchester), Agnes Osborn (Bridport), Sweeting (Clapham) and bro. and sis. Cyril Clement (Sutton). We thank the brethren who have laboured with us and have been glad to have the company of all. — K. T. JACKSON, *Rec. Bro.*

**BLACKPOOL.** —*41 Newcastle Avenue, Whitegate Drive. Breaking of Bread (by arrangement).* We have been visited by sis. Piffen (Holloway) with whom we had a pleasant time, and also sis. North (Clapham) is now in this neighbourhood and visits us. We belong to Pemberton Ecclesia, but as we can only visit there once every three weeks or so—it is 40 miles away—we would be glad if you would insert this note that we four are breaking bread together here on all other Sundays, and shall be very glad to see any who can join us when visiting this locality. Just a line through the post to above address will bring a quick response and a warm welcome. —JAMES PARKINSON.

**BRIDGEND.** —*Christadelphian Hall, Nolton Chambers. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 7.30 p.m.* Greetings. We are thankful for the loving care of our Heavenly Father in preserving His children so that they may wait upon Him in these times of grave peril. Bro. C. Licuirot was recently granted exemption from all forms of service. We appreciate the willing help of bro. Denney in attending at such short notice. Our work in the Truth goes steadily on, assisted by willing workers from the Newport Ecclesia, namely, brethren Ivor Rees and F. Lewis. We thank them for their faithful ministrations. We note with pleasure bro. Denney's resumption as co-editor of this Magazine, and grateful also of bro. Ford's excellent work spread over many years. Our prayer is that the standard of purity maintained during the past will be faithfully continued until our Lord appears.

Press on! brother, press on!  
Though dark be the skies and o'ercast.  
The darker the night the fairer the dawn.  
Press on! brother, press on!

Hold fast! brother, hold fast!  
The Truth that ye have shall not fail.  
God's word hath gone forth nor void can it be,  
For Zion shall live and prevail.

Pray oft! brother, pray oft!  
The Lord will give heed to thy prayer.  
His strength and His blessing shall rest on thine head,  
And thou with His glory shalt share.

With love in the Truth. —GOMER JONES, *Rec. Bro.*

**BROCKHOLLANDS (Lydney).** —Sis. Jaine wishes to thank the many sisters of the Clapham Ecclesia for the letters of comfort and exhortation she receives so regularly. Owing to weakness of the flesh in failing eyesight, she finds it impossible to answer them individually, nevertheless they are a source of strength and joy. Sincerely your sister in Christ Jesus. —LILIAN JENKINS.

**DERBY.** —21 *Spencer Street, Alvaston, Sundays: Breaking of Bread 7 p.m. Thursdays: M.I. Class 8 p.m.* Since our last report we have arranged four special lectures, and we are very grateful to brethren at Nottingham for the financial help and the helpful advice they have given in respect of these lectures. We have been uplifted by exhortations by bro. J. B. Strawson, who has recently been with us in the Lord's service at the breaking of bread. We have received an anonymous gift of £5 for which we thank the giver and pray that the Lord may guide us to use it wisely in His service. —F. GILLARD, *Rec. Bro.*

**GLASGOW.** —*Co-operative Memorial Building, 71 Kingston Street, Tradeston, Glasgow, C. 5.* Much has happened in the political world since last we sent our Ecclesial News, but midst the ever-increasing darkness and thick clouds which enshroud the world, and particularly Europe, our Hope stands out like a beacon, the only guiding light and comfort in these dark days. "When ye see these things come to pass, lift up your heads, for your redemption draweth nigh." And so we continue in faith, waiting for the dawn of Zion's day of glory, which shall shed peace and righteousness upon the troubled earth, when the night of Gentile dominion shall have passed away for ever. Since our last report, we have welcomed to the Table of the Lord, bro. F. P. Restall (Edinburgh), bro. A. McKay and bro. J. McKay (Motherwell) have assisted us in the proclamation of the Truth as it is in Jesus, it is a cause of rejoicing to us that circumstance has brought among us bro. and sis. N. Widger (Hitchin), who will now meet with us at the Memorial Table. Bro. Widger has obtained employment in Glasgow, and the Hitchin Ecclesia's loss has become our gain. It is our earnest hope that our sojourn together may prove of mutual benefit. A happy time was spent by a number of the brethren and sisters in the company of those of like precious faith of the Motherwell Ecclesia at their annual outing, and by the time this appears in print, we shall, if the Lord will, have spent another pleasant day in the country at our own outing, when bro. Widger will address us. Our prayers are for the Household of Faith in all the habitable at this time, that with courage and fortitude we may show forth the praises of Him who hath called us into His marvellous light, and that, patiently enduring unto the end, we may enter into that rest that remaineth for the people of God. With love to all, your brother in Israel's Hope. —JAMES L. WILSON, *Rec. Bro.*

**HITCHIN (Herts.).** —*Hermitage Hall, Hitchin. Sundays: Lecture 3 p.m.; Breaking of Bread 4.15 p.m.* We regret to report the death of sis. Lavinia Kate Hembling, wife of the undersigned,

following a long and painful illness, but with confident trust in God, cheerfully borne. Our sister was immersed in Dartford public bath in May, 1921, and has striven faithfully unto the end. Many of our speaking brethren will recall happy days spent together in the Lord's service at Bexley Heath, Willing, Horns Cross, Fulham and Hitchen. May the day soon dawn when our beloved will hear the voice of Jesus saying, "Well done, good and faithful servant, enter into the joy of thy Lord." Our bro. and sis. Widger have removed to Scotland where they can be a great help, and will be greatly appreciated, as we have in the past. We shall miss their company, fellowship and service. We wish them God-speed in the Truth's service. Awaiting Christ's speedy return. —J. HEMBLING, *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 are pleased to report the following additions to our number by immersion. May 12th, DAVID KARLEY (son of our bro. Karley and ex-S.S.); and June 16th, GEORGE WILLIAM COLCUTT (neutral). The latter is the direct result, in the mercy of God, of the Walworth effort, and is a great encouragement to those who are responsible for that good work. We are also glad of heart that another has realized the seriousness of his position and has repented of matters which hitherto has caused separation from him, namely, bro. T. N. Davies, who having been interviewed by two of our brethren, has been received back into our fellowship. It is our earnest prayer that these three brethren will hold fast until the coming of our Lord that they may receive the coveted reward of eternal life. We lose by removal sis. Stella Shirley to Putney, and bro. and sis. H. L. Evans, and bro. and sis. M. L. Evans to Sutton. We are sorry to lose the labours of these two brethren, but our loss will be the gain of those of like precious faith at Sutton, to whom we commend them in love. In addition to bro. Southall (Birmingham), and bro. J. B. Strawson (Nottingham), who were with us in the service of the Truth, we have welcomed the following brethren and sisters at the Table of the Lord: bro. and sis. R. and sis. D. Smith (Birmingham); bro. H. Whitelock (Bishops Stortford); sis. May Bird (Bridport); sis. Hall, sis. E. Maundrell (Brighton); bro. and sis. Higgs (Bristol); sis. Penn (Crayford); sis. Harris, bro. James, bro. Eve (Eastleigh); sis. D. Widger, sis. Piffen (Holloway); sis. M. Squires, sis. P. Squires, sis. Squires, sis. Allen, sis. E. Flood, bro. P. Moorhead, bro. and sis. Burton (Luton); sis. Stafford (Margate); sis. S. Jeacock, bro. Widger (Plymouth); bro. Neal, bro. and sis. Spencer (Putney); sis. Mason, sis. Webster, bro. and sis. Tuckwell (Seven Kings); sis. D. Jannaway (Southport); sis. D. Allwood (Southend); bro. Flower, bro. D. Hunt-Smith, bro. Cochran (Sutton); bro. Boothroyd, bro. P. Dexter, bro. and sis. H. B. Learman (West Ealing). —F. C. WOOD, *Asst. Rec. Bro.*

**LONDON (Holloway).** —*Delhi Hall, 489 Holloway Road, N.7. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Wednesdays: 8.0.* Since our last report we have been happy to record the marriage on June 1st of bro. F. Cooke and sis. S. Greenslade. It is our united prayer that the Father's richest blessing will rest upon them both, and that they will be real helpmeets as heirs together of the grace of life. On July 6th, we witnessed a good confession of the things concerning the kingdom of God and the Name of Jesus Christ, when Mrs. ELLEN UPPERTON-WRIGHT was baptized. Our sister has been most regularly attending the meetings for some time past, and has now embraced the truth in the eventide of her life. She is 81 years of age. To us this is another marvellous exhibition of the wonderful way God works on behalf of His creatures, guiding them safely through all hardships and perils to their salvation. Sister Upperton-Wright's whole life has been one of ever increasing difficulty and sorrow, and we rejoice that at last she has heard and obeyed the gentle call of Jesus to "Come unto me all ye that labour and are heavy laden, and I will give you rest." We pray that with us she will ultimately gain the permanent rest that remaineth for the people of God. We have been pleased to welcome the following visitors: bro. H. L. Evans, bro. L. J. Walker, bro. E. J. B. Evans, sis. Hissey, bro. and sis. Kitchen (Clapham), sis. Mercer (Hove), bro. Crawley (Luton), sis. Fraser (Plymouth), bro. and sis. M. L. Evans (Sutton), bro. and sis. Headen (St. Albans). —E. F. WILLIAMS, *Rec. Bro.*

**LONDON (West Ealing).** —*Leighton Hall, Elthorne Park Road, W. 7. Sundays: Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class 8 p.m., 49 Uxbridge Road, Ealing, W. 5.* Greeting. Sis. L. Tozer, who has been staying at Leicester for some months, has decided to transfer her

membership to that ecclesia, and we cordially commend her to them, whilst regretting the loss of her company here. We have had the pleasure of the visits of several brethren and sisters from other meetings, which have been an encouragement to us. We welcome such to both morning and evening meetings—in the morning around the Table of the Lord, and in the evening to encourage the interested friends, whose, numbers, we are happy to report, has increased recently. —JAS. M. TAYLOR, *Rec. Bro.*

**MARGATE.** —The Margate Ecclesia, which has recently been meeting at 48 Marine Terrace, is now unfortunately non-existent. For some period now only two members besides my own family have been able to meet. Now it becomes necessary for me to move to Whitstable, and we must consider with regret the Margate Ecclesia closed. My present address is: Windyridge, Glebe Way, Whitstable. —J. W. LLOYD, *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 in the service of the Truth, of our bro. S. Shakespeare (Dudley). The attendance at the lecture by our brother of the alien numbered 70. We are further pleased to record, that on June 30th, we assisted another of Adam's race, in the person of Mrs. P. GALE, wife of our bro. I. Gale, to put on the all saving Name of Jesus Christ in the appointed way, through the waters of baptism. Our prayer is, may the Divine approval be hers in the day of the Master's return. We have also been pleased to welcome the following around the Table of our absent Lord: bro. and sis. S. Shakespeare (Dudley), sis. L. Jenkins (Brockhollands). —DAVID N. 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 7.15 p.m. at the People's Hall, Heathcoat Street.* We are pleased to announce that bro. W. Stubbs, until recently associated with the Corn Exchange meeting, having seen the error of its position and being of one mind with us, has now become a member of this meeting. Since our last announcement we have had the help of brethren Wes. Southall and J. Allen (Dudley), and bro. C. Parkes (Clapham); we have also been pleased to welcome as a visitor sis. H. Allen (Dudley). —J. B. STRAWSON, *Rec. Bro.*

**PLYMOUTH.** —*Oddfellow's Hall, 148 Union Street (near Railway Arch). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 7.30 p.m.* We have been pleased to welcome in fellowship whilst on holiday sisters Daley and Keen (St. Albans), and sisters Brett and Jones (Brighton). Bro. C. F. Evans (Clapham) is at present here on business, and bro. and sis. Davenport (Clapham) are residing at Totnes. We are glad of their company and fellowship. On the other hand sis. J. Waller has, for business reasons, removed to Croyde, North Devon. This will restrict her presence at the meetings to about once monthly. God willing, we shall hold our Ecclesial and Sunday School outing at Bere Alston on 10th August. We shall be glad to see any who may be in the district. We continue to proclaim the coming of the dawn and some interest is shown but the word falls mostly on deaf ears in this dark city. —E. J. LIGHT, *Rec. Bro.*

**PRESCOT (nr. Liverpool).** —*5 Brookside Road, off Shaw Lane. Sundays: Breaking of Bread 3 p.m. Thursdays: Bible Class 7 p.m.* As visitors to our little meeting we are pleased to have had in our company around the Table of the Lord, sis. Doris Jannaway (Southport), sis. Trixie MacCree (Clapham), also bro. and sis. Spencer (Putney), who paid a surprise visit, and are temporarily residing near Liverpool; we hope to enjoy their company whilst nearby. We are pleased to report that we shall also enjoy the regular company of sis. MacCree, who is now residing at the home of the writer. The brethren and sisters of our meeting always appreciate visitors to the Memorial Service, and any other time also. The times which are upon us, are indeed perilous, as Paul said they would be, we must therefore manifest courage and fidelity as faithful soldiers of Christ, and to be such our warfare must be spiritual, not carnal, and keep separate from present hostilities and all organizations associated with it. Victory will be ours in the end. —G. W. PARK, *Rec. Bro.*

**SOUTHEND-ON-SEA.** — 76 *Ruskin Avenue*. *Sundays: Breaking of Bread 3 p.m., except first Sundays.* It is some time since we have sent news to the "Berean," for the reason we have had little to report. We go on from week to week quietly carrying on, seeing little of other brethren and sisters, with an occasional visit from bro. and sis. Young of Sutton. It appears unlikely that other brethren and sisters will be able to visit us at all now on account of the restrictions now in force in the Defence Area, of which Southend forms a part. We have been in the midst of danger from air raids, but we know our God is protecting us, and so we take comfort and keep calm, praying always for His guidance and help. As a result of possibilities of evacuation of the civil population, many people are already leaving, and unfortunately we have lost our sis. Daisy Allwood, who will in future meet at Clapham. We commend her to that ecclesia, and are sorry that after nine years sojourn at Southend she has had to go. May God guide and keep her wherever she goes. This prayer is very necessary for all of us these days. We are living in anxious and difficult times; but our hopes are encouraged and our spirits kept from drooping by the many hopeful signs in the international situation, especially the expansion of Russia in the East. We ourselves are keenly watching all these things, and hope soon to hear the cry, "Behold, the Bridegroom cometh! Go ye forth to meet him." —WM. LESLIE WILLE.

**ST. ALBANS.** —*Oddfellows Hall, 95 Victoria Street. Sundays: Breaking of Bread 1.30 p.m.; Lecture 3 p.m.* Once again we are happy to report that two more of Adam's race, having made a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, rose to "newness of life" after immersion into the only Name by which a man can be saved. Our two "babes in the Truth" are Mr. W. WHATLING and his son JOHN WHATLING. Some 25 brethren and sisters met together for the occasion, and a good send off was given by one of the brethren who delivered wholesome words of comfort, encouragement and warning. We trust they will be valiant in the fight, and finally receive at the judgment seat of Christ the "white stone of acquittal." We lose by removal through marriage, sis. Olive Mallard (now sis. Thomas) who will in future (if the Lord will) break bread with the brethren and sisters at the Ilford Ecclesia. We are indeed sorry to lose one whose influence for good was so marked and appreciated. An informal meeting was held last Sunday evening, 30th June, at the house of a brother. Brethren of military age, i.e., those who had already been called up, and those who might in due course expect to be called up, were specially invited to attend. Bro. G. H. Denney conducted the meeting, the object of which was to profit by the experience of those who had already appeared before a Military Tribunal. Some good points were raised and satisfactorily answered. We suggest that other Christadelphian centres might, with advantage, have similar meetings. At the committee meeting held on Tuesday, July 2nd, I was instructed to forward for your consideration the following suggestion. That all ecclesias that regularly hold fraternal meetings, should, at the earliest opportunity, forward to the *Berean* for publication the date on which such meetings are to be held. Likewise those ecclesias that do not confine their "fraternals" to a fixed date, to send details to the *Berean* as soon as possible after the date has been settled. This would apply to all meetings of a special character. It is thought that this procedure might, to some extent, minimize the clashing of dates. It was also suggested that such information might be tabulated, so that forthcoming events could be seen at a glance. —G. P. H. MALLARD, *Rec. Bro.*

(We shall be happy to do this. —Ed.)

**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 have received the following additions to our meetings, viz.: brethren and sisters M. L. and H. L. Evans and bro. and sis. A. K. Clements (late of the Clapham Ecclesia), who have decided to cast in their lot with us. We are glad of their company and assistance. Four special lectures on the question, "What do the present times portend?" have been arranged for Wednesday evenings June 19th and 26th, end July 3rd and 10th, the usual classes being held on Mondays during the continuance of the lectures. There were sixteen interested friends present at each of the first two discourses and 21 at the third. At the time of writing the final lecture has yet to be given. Speakers: brethren M. L. Evans, W. J. White, F. G. Ford, and G. H. Denney. —G. F. KING, *Rec. Bro.*

**ROCHDALE (Lancs.).** —19 *Tonacliffe Terrace, Whitworth.* Greetings to the Household of Faith. There is little to report from here, though only few, we welcome those of like Faith who come

this way. We are thankful for such happy meetings we have had in the past, which have been a source of help and comfort. We also thank those who write to the aged, and isolated sisters, i.e., sis. Cook, 85 Talbot St., Rishton, near Blackburn, Lancs., and sis. E. Ideson, 17 George St., Clitheroe, Lancs. These letters are still needed as it is only occasionally we can pay them a visit. Since our last report, we have met a few times at Oldham and enjoyed their company. We have also paid a visit to sis. Cook, of Rishton, to encourage her to hold fast in the eventide of her life (88 years), and the end of the Gentile's perilous times. Fraternaly yours. —THOMAS HEYWORTH.

**WHITSTABLE.** — See Margate.

## CANADA

**VICTORIA, B.C.** — *Lake Hill Community Hall, Quadra Street. Sundays: Breaking of Bread 10.30 a.m. Thursdays: Bible Class 8 p.m.* We are sorry to report that bro. and sis. Graham have resigned from attending our meeting; the undersigned is now appointed recording brother, to whom all communications should be sent. Recent visitors: bro. and sis. Pollock (The Pas, Manitoba); bro. Blunt and sis. Grace Blunt (Santa Barbara, Calif., U.S.A.). We will be pleased to welcome any brethren or sisters in our fellowship who may be passing this way. Sincerely your brother in Christ. —J. SNOBELIN, *Rec. Bro.*

## NEW ZEALAND

**WELLINGTON.** —It is with sorrow I have to record the death of sis. Aspinnall, of Dunedin; also of my beloved daughter, Marjorie, who fell asleep after an operation. Bro. Gorton officiated at a short service in the house and at the grave side to a good number of friends, and the last beautiful words he spoke were, "The next conscious moment of our dear sister will be, 'the Master has come and calleth Thee'." May our heavenly Father grant that the word "Well done" be also spoken, when she awakes "Out of her dreamless sleep, To sing the praises of Him Whose Word has made her live." My daughter, Sis. Kennedy, has just returned from a world tour greatly improved in health, and mentions with extreme pleasure the very interesting meetings she had with some of the brethren who will no doubt remember the talks they had with her, and to whom she wishes to be remembered and sends her fraternal love in the Truth. — J. MORTON TROUP.

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## NEW ZEALAND

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

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

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

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

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

## AUSTRALIA

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

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

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

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

**Melbourne.** — James Hughes, 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.** —Donald C. Kling, 295 Victoria Blvd., Kenmore. N.Y.  
**Canton, Ohio.** —P. M. Phillips, Route No. 5.  
**Chicago, Ill.** —W. J. Clements, 5807 Magnolia Ave.  
**Clyde, Texas.** —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.  
**Dale, Texas.** —J. Bunton.  
**Denver, Colorado.** — A. A. Douglas, 4139 Tejon Street.  
**Detroit, Mich.** —G. Growcott, 15586 Normandy Ave.  
**Elizabeth, N.J.** —Ernest Twelves, 14 Stiles St.  
**Glendale, Calif.** —B. A. Warrender, 544 Salem Street.  
**Goose Creek, Texas.** —J. T. Smith, P.O. Box 645.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Houston, Texas.** — J. T. Smith, 202 Wisconsin St., Baytown, Texas.  
**Ithaca, N.Y.**—F. Gulbe, Ithaca R.D. 2, New York.  
**Jasonville, Indiana.** —J. H. Craig, 235 E, Shanklin Street.  
**Jersey City, N.J.** —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**King Ferry, N.Y.**—Attwater Ecclesia, Edward Palmer.  
**Lampasas, Texas.** —S. S. Wolfe.

**Liverpool, N.Y.**—W.L. Van Akin, 407 Bass Street.  
**Los Angeles, Calif.**—G. F. Aue, 922 No., Avenue, 63.  
**Lackawaxen, Pa.**—John L. D. Van Akin.  
**Lansing, Ohio.**—Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Lubec (North) Maine.**—A. L. Bangs.  
**Mansfield, Ohio.**—R. M. Carney, 59 Peson Avenue.  
**Midland, Texas.**—Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.  
**Newark, N.J.**—M. M. Packie, Loantaka Way, Madison, New Jersey.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.**—Oscar Beauchamp, 742 E. 6<sup>th</sup> Street.  
**Portland, Oregon.**—John T. Randell, 627 N.E. Graham St., Portland, Ore.  
**Sacramento, Calif.**—John Kensley, Box 33, West Sacramento, Calif.  
**Santa Barbara, Calif.**—W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.  
**Scranton, Pa.**—T.J. Llewellyn, Avoca, R.D., Glendale.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**Seymour, Conn.**—Geo. Carruthers, 31 Pershing Ave.  
**Syracuse, N.Y.**—S. L. van Akin, 1530 East Genesee St., Apt. 19.  
**Tishomingo, Oklahoma.**—E. W. Banta.  
**Worcester, Mass.**—B. J. Dowling, 19 Pearl St., Clinton, Mass.  
**Zanesville, Ohio.**—J. W. Phillips, 1520 Euclid Avenue.

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## NOTES

FRATERNAL GATHERINGS. —Bro. Hart, of St. Albans, asks if we will give space monthly for notices to be inserted by Ecclesias regarding forthcoming Fraternal Gatherings and other meetings, so as to avoid clashes such as do so often occur. We shall be very happy to do so. Will Recording Brethren kindly note?

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.

A. W. (STANMORE). —Many thanks for MS. on Prayer. Hope to use. Also to W.L.W. for "Then and Now."

H.A.S. (Hawley); K. R. Macdonald (Whangarei); S. T. Batsford (Lethbridge); C.E.G. (Philadelphia); D.T. J. (Lambton); D.L. J. (Mumbles); W.L.W. (Southend); G.W.P. (Prescot); are all thanked for their letters and contributions to our building up in faith.

CHEERFUL, elderly sister (widow), offers accommodation to another sister, in return for companionship. Share living expenses. Write "E," c/o Recording Brother, Plymouth Ecclesia.

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 Newquay (2), Plymouth and Lincoln.

JEWISH RELIEF FUND. —Anon., 2/6, 33/-; F., 30/-; P.D.L., 10/-; A Sister, 15/-.

BRETHREN AND SISTERS IN NEED. —J. O., £5; E.J.Y., £4; Sister A., £6; P.D.L., 10/- F., 30/-; A Sister, 15/-.

"GOOD COMPANY."—Vols. 2 and 3 wanted, Sister G. Smith, 21 Chipstead Valley Road, Coulsdon, Surrey.

CANADA AND CONSCRIPTION. — Our brethren in Canada have wisely set up a Committee called the Christadelphian Service Committee to deal Scripturally with matters arising from the developments caused by the war in Canada and their bearing upon the brethren. The Committee is working with the one in England. Bro. H. J. Newnham is the Secretary and his address is 25 Pepler Avenue, Toronto.

HAWLEY, P.A. —Ecclesial News too late for insertion this month.

ITALY AND FRANCE and probably Spain may now be counted as operating against the British Empire, but the Scriptures are always right. Britain will remain strong for the work allotted by God to her and all endeavours to smash her will fail.

"THE LAND IS MINE" (Lev. xxv. 23). —But Mussolini says "Palestine is Italy's Right". Mussolini wants to grab Palestine now—and to turn out the Jews. A Rome broadcast claimed that Italy had "the right to exercise a protectorate over Palestine." The announcer quoted the newspaper, "La Tribuna," as saying that "the Palestine question can be solved by the elimination of Zionism and British rule."

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