

Price 8d

September 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**

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Published by G. H. DENNEY, 47 Birchington Road, London, N.8.

**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.)*

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

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

**BEXLEY HEATH.** —*See Welling.*

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

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

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

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

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

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

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

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

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

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

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

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

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

**COLCHESTER.** —L.H.W. Wells, 45 Drury Road. (B.B. 1.30 p.m. Lecture 3 p.m.)

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

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

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

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

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

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

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

**EASTLEIGH** (Hants.) —J. Eve, 53 Desborough Road. (B.B. 10.45 a.m.)

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

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

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

**HANWELL.** (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W.7.  
**HARROW-ON-THE-HILL** (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 4 p.m.)  
**HEREFORD.** —D. T. Warwick, 8 The Crescent, Holmer

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

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

**ILFORD.** —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 4.15 p.m.)

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

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

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

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

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

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

**LONDON** (Holloway, N.). —E. F. Williams, 49 Hadley Rd., New Barnet, Herts. (B.B. 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.

**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.

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

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

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

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

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

**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. 11 a.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.). —Sis. K. Gay, 58 Manchester Rd.

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

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

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

**WHITSTABLE.** —J. V. Lloyd, Windyridge, Globe Way.

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

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

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# **The Berean**

## **CHRISTADELPHIAN**

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

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PUBLISHED BY

G. H. DENNEY, at 47 Birchington Road, London, N.8.

**Volume XXVIII**

**SEPTEMBER, 1940**

**NO. 333**

### **Editorial**

#### THE UNMERCIFUL SERVANT (A Parable)

The Parables of Christ occupy a very conspicuous place among the several modes by which he taught the people.

The reason for this is, their simplicity, charm and appositeness at once commend them to our senses and demand our approbation.

The excellence of Christ's Parables consist in the propriety of the comparisons made. They were never of an obscure character—the illustrations used were familiar to all.

Therefore, truths which if openly stated would certainly be opposed because of prejudice, were by this method assented to, almost unawares.

One of the most impressive and highly effective of Christ's Parables is that of the Unmerciful Servant recorded in Matt. xviii.

It is based upon certain facts in Jewish history relating to the indebtedness of servants, and the forgiveness of the same by the lord of the servant. The fact is briefly alluded to by the prophet Isaiah in chapter 1. ver. 1.

While neither parable nor type can in every case be pressed in its minutest detail, the lesson in this parable is so plain, that the devout and intelligent student can make no mistake.

In this parable our Lord clearly sets forth our obligations to our heavenly Father to freely forgive our fellow man, in view of the fact that God has forgiven us so great a debt.

The cruel treatment meted out by the unmerciful servant to his fellow servant greatly angered their lord, and the latter rescinded his pardon and cancelled his forgiveness of the debt, and allowed the law to take its course.

The lesson is plain and very impressive. In the Day of Judgment, when the Books are opened, the exacting, the unmerciful and the unforgiving among those who have been called, may, to use the words of bro. Roberts, find "their sins revived" against them: their pardon annulled: revoked. This is the dreadful possibility that faces all who do not forgive as they have been forgiven. The appointed Judge will be "angry," and the law will be allowed to take its course.

"He shall have judgment without mercy that hath shown no mercy" (Jas. ii. 13).

We have further statements also:

"The word that I have spoken, the same shall judge you in the last day" (John xii. 48).

"If ye forgive not men their trespasses, neither will your Father forgive our trespasses" (Matt. vi. 15).

"Blessed are the merciful, for they shall obtain mercy" (Matt. v. 7).

From the many precepts, injunctions and commands recorded in the Scriptures, to extend mercy and forgiveness to our fellow-man, we may readily infer and justly conclude that the unforgiving and exacting attitude of the haughty and the vain, sometimes displayed under the guise of a zeal for the Truth, is one of the most fatal of the weaknesses of human nature, and should be overcome whatever the cost may be.

In the inspired Oracles, forgiveness is everywhere enjoined as the paramount duty of the brethren and sisters of Christ. No bounds are set—no limit placed to the scope of this obligation which we owe to God for His merciful favour toward us.

"If thy brother trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him" (Luke xvii. 4).

And Christ said unto Peter:

"I say not unto thee until seven times, but until seventy times seven" (Matt xviii. 22).

When with the mouth confession is made of sin, and forgiveness sought: the request can only be denied by us, on pain of not being forgiven ourselves.

Our forgiveness of others is the measure by which our own sins may be forgiven.

Christ's ministry was one of compassion and forgiveness, and our forgiveness of others should be as sincere and cordial as his was.

Forgiveness is the gentle and gracious language of Heaven. It is an integral and corporate part of that "holy conversation and godliness" by which those who are led by the Spirit's precepts are distinguished from those who are not.

How noble and commendable is the forgiving spirit, and how detestable is the harsh, exacting and unforgiving mind.

How grim and hateful is the disposition that blocks the way to forgiveness. It may be a sad accounting day for all such when Christ comes.

Those who sin most frequently, and therefore owe the most, are too often the last, if ever, to forgive, and they appear to have the least perception of what forgiveness really means. To keep a sin fixed in the memory, is not to forgive.

Let us remember the lesson of the parable, that those who have forgiven most shall be among the most forgiven; while to the unforgiving, it may be said:

"O thou wicked servant, I forgave thee all that debt, because thou desiredst me: should not thou also have had compassion on thy fellow-servant, even as I had pity on thee."

Let us have compassion on them that are out of the way, doing so with a meek and quiet spirit; which is, in the sight of God, of great price.

Or as Paul wrote:

"Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. iv. 32).

B. J. DOWLING.

\* \* \*

## FORGIVENESS

The Lord's prayer, "Forgive as we forgive," is echoed in a familiar hymn: —

"When we think how much our Father  
Has forgiven and does forgive,  
Brethren we should learn the rather,  
Free from wrath and strife to live.  
Far removing  
All that might offend or grieve."

The forgiveness of personal offences should not always depend on an approach from the offended one. The offender should also be anxious to bring the breach to a close. This forgiveness must not, however, be taken to extend to matters of false doctrine. We have no right whatever to interfere with the Divine prerogative.

"Sin against the Holy Spirit" is undoubtedly rejection of God's Word and of His Truth. That being so and our fellowship with God and Christ depending entirely upon our remaining "in the light" (1 John i. 7), we have no option left to us but to separate from the advocate of heresy until he has renounced his rejection of truth, put away his error from his heart, and given proof that he has thus made his peace with God. So the two matters must never be confused, as has been unfortunately the habit of some. "By faith we are saved," and a brother who exhibited perfectly every good moral quality can make shipwreck for himself and others by adopting false doctrines or tolerating the same in others.

Where, however, personal offences are in question—failings of the flesh and falls through weakness—then our duty is to "restore such an one in the spirit of meekness considering thyself lest thou also should be tempted" (Gal. vi. 1).

Brethren should be slow to take offence and quick to forgive and forget. Where there is persistence in sin and no repentance appears possible of attainment, Matt. xviii. provides for a very great endeavour by three stages to bring the erring one back. It is evident that our Lord's directions

were aimed at restoration and not harsh and precipitate divisions. Regarding false doctrine it is plain from Titus iii. 10 that ecclesial duty lies in strictly observing the directions in Matt. xviii.

"A man that is an heretic after the first and second admonition, reject."

Deplorable as it is, the divisions among those called Christadelphians or claiming that title, have been caused solely and entirely by a confusion between the things that be of men and those that be of God. We have no right to deal carelessly with the oracles of God in any way.

We hope next month to give a review of the present situation in regard to fellowship, so that there may be no uncertainty as to the position we are bound to hold if we are to be faithful in these closing Gentile days. We have had several letters from U.S.A. to which we can then give a full answer.  
G. H. DENNEY.

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## **BISHOP TONSTALL AND TYNDALE**

The Bishop of London (Tonstall) attempted a wholesale destruction of Tyndale's New Testament in English by a stratagem in which he singularly outwitted himself. Being acquainted with a merchant named Packington, who was on friendly terms with Tyndale, he employed him to buy all the copies he could of the English Testament. "The Bishop thinking that he had God by the toe, when in dede he had (as after he thought) the devil by the fiste, said, 'Gentile maister Packington, do your diligence and get them, and with al my hart I will paye for them, whatsoever thei cost you, for the bokes are erronious and naughte, and I entend surely to destroy them all, and to burne them at Paules Crosse.' Tyndale sold him the books, saying, 'I shal gett moneye of hym for these bokes to bryng myself out of debt, and the whole world shall cry out upon the burning of Godde's worde. And the overplus of said money that shal remain to me, shal make me more studious to correct the sayd New Testament, and so newly to imprint the same. And so forwarde went the bargain, the byshop had the bokes, Packynton the thankes, and Tyndale had the money.' Afterwards, more New Testaments came thick and threefold into England. Sir Thomas More questioned George Constantine, a prisoner for heresy, how Tyndale and his friends were supported; and he frankly told the lord chancellor. 'It is the bishop of London that hath holpen us for he hath bestowed emonge us a great deale of moneye in Newe Testamentes to burne them, and that hath been and yet is our onely succour and comfort,'"—G. Offor's *"Memoir of William Tyndale."*

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## **The Marriage Feast**

This parable (Matt. xxii. 1-13) was spoken by Jesus soon after he had uttered the parable of the vineyard considered in the last chapter. It was addressed to the same people, that is, "the chief priests and Pharisees," who, "perceiving" his parables were aimed at them, "sought to lay hands on him." We must remember this in our understanding of it. We shall blunder if we seek the key in circumstances not before the mind of Christ. The great fact of the situation was the hostile attitude of the priests, who ought to have been foremost in the recognition and exposition of the Truth (Mal. ii. 7).

He had indicated the divine estimation and the ultimate consequences of this attitude in the parable of a vineyard held by unfaithful keepers. Now he changes the figure and increases the light. Israel's leaders are no longer vine dressers, who usurp the proprietor's rights, but men who have received an invitation which they despise, and who abuse and ill-treat and even kill the messengers who convey it to them. The invitation is from the highest quarter—the court of a king. It relates to the most interesting occasion that could arise—the marriage of the King's Son.

It scarcely requires saying that the King is God, and that the King's Son is Christ, and that the marriage purposed for Christ is that consummation of his work at his coming, which is expressly described in the last of the apostolic writings under the figure of a marriage: "The marriage of the lamb is come, and his wife hath made herself ready; and to her was granted that she should be arrayed in

fine linen, clean and white" (Rev. xix. 7, 8). The union to Christ in glory of those who have been prepared for him in previous generations of probation is fitly likened to a marriage.

The aptness of the comparison is obscured by the common view that salvation is a thing of individual detail, going on daily with the supposed passage of each supposed soul to glory when the righteous die. When the truth of man's mortality is seen, and death is recognized as a temporary victory over the Lord's people, this obscurity vanishes, and the beauty of the parable shines out. The righteous are to be "glorified together" (Rom. viii. 17) "at the appearing of Christ" (2 Tim. iv. 1). They will be presented, a multitudinous bride, to the Lord at his return. Their union will be formally, ceremonially proclaimed and practically consummated in the assimilation of their nature to his (Phil. iii. 21; 1 John iii. 2). Thus will be developed the true *com-une*—(together one), the only true commune the world is ever destined to see—the only one it requires—the only one adequate to its needs—an organized community of immortals developed by probation, and installed by divine right in possession of the earth and all power therein— under one head, the King's son, "King of Kings and Lord of Lords."

This is the goal of the divine plan upon the earth. It is the object that has been in view in all the divine measures that have been taken in the ages of the past. God "sent forth his servants" "at sundry times and in divers manners" to invite men to this purposed wedding. Christ's parable is to illustrate how it was received in his day at the hands of Israel's leaders and their followers, and the consequences that came of their treatment of it. The bearers of the invitation were Christ and his apostles. They delivered it to "many,"—only a few of whom appreciated it at its true value—so few that they are not represented in the first stage of the parable. The common attitude was that represented. "They made light of it and went their ways"—each to his own particular hobby. They did worse. They persecuted and destroyed the Lord Jesus and his apostles. The ultimate sequel was terrible. "The king was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city." Let the awful particulars of the destruction of Jerusalem furnished by Josephus bear witness to the fulfilment of this.

Before things reached this terrible end, a minor but very important result sprang from Israel's rejection of the marriage invitation. It is one that specially affects us as a part of the Gentile community to whom the invitation has come. Paul gives expression to it thus: "Through their fall, salvation is come unto the Gentiles" (Rom. ix. 11). The form in which it appears in the parable is in almost remarkable coincidence with these words: "Then saith he (the king) to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage." This part of the parable has its interpretation in the work of the apostles, as recorded in the Acts of the Apostles. Peter, as Christ appointed, took the foremost part in this, as in other matters. As he said in the Apostolic conference (Acts xv. 7): "God made choice among us that the Gentiles by my mouth should hear the word of the Gospel and believe."

The persistent opposition of the Jews to the apostolic work, from its very outstart, was the proximate cause of this. Paul gives expression to it in his own case: It was necessary that the Word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles" (Acts xiii. 46). Thus the invitation, originally addressed to Israel alone, was extended to the occupants of the Gentile highways. For eighteen centuries it has been almost confined to the Gentiles, and with the lapse of time and the prevalence of corruption, it has come to be very much misapprehended by them. They think it a wholesale, cheap, and easy affair. They have long lost the idea of the way being narrow and the gate straight. They have long forgotten that "God at the first did visit the Gentiles," not to convert the world by preaching, but "to *take out of them* a people for His Name" (Acts xv. 14). They have settled into the most inveterate complacency with regard to their position. They imagine they are all the Lord's people, in total forgetfulness of the words of Christ, that it is "not everyone that saith Lord, Lord, but *he that doeth the will of the Father*, that shall enter the kingdom." Well, there will be a wonderful disenchantment on this subject when Christ returns. The parable teaches what he elsewhere plainly declared: "MANY

shall come to me in that day and shall say, Lord, have we not preached in thy name, and in thy name done many wonderful works? but I will profess unto them, I never knew you, depart from me ye that work iniquity."

What the parable has to teach on this point, it does by one case. It tells us first of the gathering of the motley congregation of guests from the highways. The "servants went out into the highways and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests." The apostles did their work: the result will be seen in the immense multitude gathered into Christ's presence for judgment in the day of his appearing. "And when the King came in to see the guests, he saw there a man which had not on a wedding garment." This man, questioned on the subject, is speechless, and ordered to be expelled "into the outer darkness, where there shall be weeping and gnashing of teeth." Christ adds a comment, which supplies the sense in which he used the parable: "For many are called but few are chosen." The parable, as instancing only one man rejected, might seem to teach the reverse of this, that many are called and nearly all chosen; but we must take the meaning as here interpreted by Christ, and illustrated by his plainer teaching elsewhere. The call is to all who come within range of the invitation: first, the Jews; secondly, the Gentiles. But the choice is from those who respond to the call, on the principle of preparedness for what they are called to. The man not accepted was dismissed because he *had not on a wedding garment*. He might have pleaded the free invitation he had received on the highways; but the objection to his want of first vesture shows that preparation on this head was expected as a matter of course from those accepting the invitation. The meaning of the wedding garment is supplied by Rev. xix.: "To her (the bride) was granted that she should be arrayed in fine linen, clean and white: *for the fine linen is the righteousness (or righteous actions) of the saints.*" This is in harmony with every teaching of the Word and every reasonable consideration in the case: that a man's acceptance of the Gospel will not be counted for righteousness unless it bring forth compliance with the will of Christ as expressed in his commandments.

The parable was spoken in Jerusalem during his last presence there before his crucifixion. He had spoken it in another form while on his progress through Galilee, before "setting his face to go up to Jerusalem" (Luke xiv. 16, in connection with Luke xviii. 31). Critics have assumed that the two versions are accounts of the same utterance, and they have not failed to point out the differences between them as discrediting inspiration. The criticism is as groundless as most of the similar efforts to undermine the authority of the Scriptures. It is inevitable that during the incessant teaching activity of three years and a half, Jesus should frequently repeat parables and precepts, not always in the same forms, whence most easily arises the so-called "discrepancy" between three or four separate accounts which are in themselves absolutely consistent.

The parable as spoken in Galilee makes the king "a man," who gives a supper, instead of a wedding feast; and sends out one servant instead of a number. It also gives the excuses of the invited guests which are in detail omitted in the Jerusalem parable. The principal difference is in the instruction given to the servant by the master on the refusal of the guests being reported to him. He was to go "into the streets and lanes of the city," and bring together "the poor and the maimed, and the halt and the blind." The servant does as commanded, and returning, says, "Lord, it is done as thou hast commanded, and yet there is room." He is then ordered to "go out into the highways and hedges and compel them to come in, that my house may be filled." This feature is a noticeable one, not as a difference but as a supplemental item in the divine programme. The order of invitation according to the Galilee parable is—1st, selected guests who refuse; 2nd, the people in the streets and lanes, many of whom come; 3rd, wayfarers on the highways outside of the town, and even loungers about the hedges.

An order something like this is visible in the apostolic operations: —1, "it was necessary that the word of God should FIRST have been spoken to you (Jews)" (Acts xiii. 46). 2, "The salvation of God is sent unto the Gentiles, and they will hear it" (Acts xxviii. 28). 3, (Nearly A.D. 100, when the Apostles were all in their graves except John), "The Spirit and the Bride say come . . . *whosoever will*, let him take of the water of life freely" (Rev. xxii. 17). The highways-and-hedges operation continues to the very coming of the Lord, and embraces "those who are alive and remain unto the coming of the

Lord." It acts upon the figuratively "poor and maimed, and halt and blind." This explains why it is that the Gospel is not received among the wise and noble of the world, but is confined to such as are of no standing or account, even as it was in the days of Jesus. The cultured and the well-to-do are too much pre-occupied with their own self-comforting devices to have room for the ways of God. The lowly classes are not much better off in this respect, but among them are here and there to be found such as are small in their own eyes, and prepared in an honest and glad heart to "receive the Kingdom of God as little children."

R.R.

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### **Then and Now**

Comparisons are often regarded as odious, and sometimes as discouraging, but here, undoubtedly, is one that is very useful and encouraging to all those who are watching in Zion.

Those who during the 19th century studied the Signs of the Times, were often encouraged, and became elated, as they saw England occupy Egypt, or Russia expand her influence in the Balkans, or Turkey slowly evaporate as an empire. We have indeed always looked Eastward for the accomplishment of our hopes, as *there* stands Jerusalem, which is to become the world's future capital: *there* are the lands of the Bible that prophecy depicts as the arena of those final scenes leading to Armageddon and Christ's return. Often, however, as our hopes have been encouraged, and prophecy has been clearly fulfilled in history, other factors have seemed to slow up the course of events, and we have been left to wonder exactly how and when the final scenes were to develop. Each fulfilment has brought us nearer to the return of Christ, yet he has not yet come. Are we discouraged? By no means. We still watch and pray and carefully scan the international horizon, still looking particularly eastwards to see how Palestine shapes and what Great Britain and Russia do in relation thereto.

During the last Great War, those who watched were thrilled and rewarded when they saw Great Britain enter Palestine and take up its protection: they were rewarded beyond measure when as a result of the peace treaties Great Britain took up her position as the holder of the Mandate of the League of Nations for Palestine, with a special mission to foster the development in Palestine of a National Home for the Jews. This was a tangible result of the war: Great Britain established in Palestine: and Zionism legally entrenched there: the beginnings we thought of that final development of the land as a prosperous country which was eventually to incite the Northern Invader to action as pictured in Ezekiel xxxviii. There was, however, one disappointment: where was Russian power and Imperialism? The answer was that apparently for the moment it was in the dust, crushed under the Bolshevik revolution of 1917. We comforted ourselves with the idea that it could rise from the dead in God's good time and that whilst the final political developments were taking place, Christ might at any moment come to the household to judge the quick and the dead. If we had such hopes from 1917-1919 what fresh encouragement we receive now, as a result of the moves so far witnessed during this second great war!

Since the last war Palestine's prosperity has been developing: the Jews have reached possibly a population of 500,000 in Palestine, and although Great Britain has often seemed reluctant to carry out her part towards the Jews, and has seemed rather to seek the appeasement of the Arabs, this war has seemed to push Great Britain into what she has been slow to do. Jew and Arab seem to be at peace, and Great Britain has developed a vast armament in the East, centred mainly upon Egypt and Palestine. She will now be compelled to do her duty to the Jews and Palestine out of sheer necessity, especially since the entry of Italy into the war. We shall all look Eastwards now with intensified gaze and interest.

Furthermore the disappointment of the last war, Russian deflection and weakness, has now been changed. On the horizon we now see a changed Russia: in fact an Imperialistic Russia under the leadership of a Dictator who has no scruples of conscience in his dealings with nations. Moreover, he is taking up the very position assigned to him in Ezekiel xxxviii as a "guard of many nations." Russia

for so long "skulking in the background" (as Winston Churchill once put it) has first in the Baltic, and now in the Balkans, begun to extend its sphere of influence or "protection" over many peoples.

Look at Russian expansion since the pact with Germany—first came the extension of protection to Latvia, Esthonia, Lithuania; and then after a war, to Finland: followed by trade pacts, extension of territory and taking over of strategic points. There follows apparent quietness for a short space, and then swiftly comes the ultimatum to Rumania and the occupation of Bessarabia and the Bukovina. This is what we have expected for some long time, that is action by Russia in the East, extension of "protection" to those small nations in the East, as preparatory to the final maneouvring of position North of Palestine and the descent into that land now protected by Great Britain.

Surely we are elated to see the plan working so exactly as portrayed by prophecy. The two final phases seem now to be developing together:

1. The strengthening of British hold upon Egypt and Palestine, and preparedness to meet a Northern onslaught;
2. The expansion of Russia in the East and her assumption of the role as "guard over many peoples."

These twin signs were lacking in the last war: now they appear together, telling us, as it were, to expect Christ at any moment. No disappointing moves this time: the scene all set for the final moves and onslaught. These final moves need not take long, and in any case Christ comes to us first and before the final development around Jerusalem.

If these things are so near, what manner of persons we ought to be, "looking for and hasting unto the coming of the day of God."

W. L. WILLE.

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## **The Present Time in Prophecy**

For twelve months now England has been at war with Germany, and it will be opportune to take stock and see how, in that short time, events have developed in accordance with the prophetic programme. It has been a time when the powers of heaven have been shaken (Luke xxi. 26): we have seen five European nations fall under the Nazi power. This has brought still further oppression to the Jews, accentuating Jacob's trouble.

Similarly, we have seen Russia move aggressively against Finland, the Baltic States and Roumania, thus consolidating her frontier against Germany in the West. Russian Imperialism has been revived and it is anticipated that she will move ere long to the South, perhaps for the conquest of Iran (Persia), or for the subjection of Turkey and the control of the Straits. Thus in a few months we have seen the development of the hostile power of which Ezekiel's prophecy speaks; and to the South is Britain, with full maritime strength, in protection of Egypt and Palestine, supported by all the young lions.

By the defection of France, England stands alone, as we have expected; alone in the sense of not being entangled in European alliances; but the full help of Dominions and Colonies has been given, as well as the moral and material aid of the U.S.A. It is remarkable to see in our newspapers maps which virtually illustrate the position outlined in Ezekiel xxxviii.

We cannot be too sure of the trend of events on the Continent; but it does seem as if there is being formed the bloc of nations which, in co-operation with the Papacy, will seek to challenge the coming occupant of David's throne in Jerusalem. When the Northern confederacy and, later, the ten kings with the beast, are all defeated, then will the Image have been completely overthrown and the Stone becomes the great mountain to fill the earth. The position in Palestine hardly needs reference.

We all know what wonderful things have happened there. The way how God's hand worked in things small and great on behalf of His land and people, was shown in the last issue of the magazine.

In September, 1939, when the War began, we wrote: Whether the war be of short duration, or it be but the opening of the war of Armageddon, we can be satisfied that the Divine plan is taking its determined course. We need not be perturbed if we cannot yet see the formation of the confederacy of the 'ten kings' that is to oppose Christ; nor is it essential that we observe precise signs of a Russian descent upon Palestine. With a Palestine restored to a degree of prosperity; with large numbers of Jews in the land; with Britain in her appointed place: — these are the signs that are all-sufficient to tell us that Jesus is near at hand."

How well has the past year confirmed the hopes and expectations of many years past. We have every reason to lift up our heads. But do not let us forget that there are two aspects, spoken of by Jesus, of the time of his return. As well as that of distress of nations, fear and perplexity, he said that "As the days of Noah, so shall also the coming of the Son of Man be." Men and women were "eating and drinking, marrying and giving in marriage" and "knew not until the flood came and took them all away." This suggests that, in spite of the clarity of the signs, we may be dulled by the affairs and routine of everyday life. So that we cannot do better than quote words of exhortation (also written when the war began): "Let the Truth be a warm and glowing influence in every one of us; let us neglect no work that we can find to do for the Master, and let us do it with all our might. The night is far spent, the day is at hand."  
S.J.

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## **Spiritual Arithmetic**

### NINE

Here we have the number of completion. The word "Verily," or "Amen" has a numerical value of 99.

At the ninth hour, "Jesus cried with a loud voice, Father, into thy hands I commend my spirit, and having said this he gave up the spirit" (Luke xxiii. 46).

The fruits of the Spirit are nine: love joy, peace, longsuffering, gentleness, goodness, faith, meekness and patience (Gal. v. 22, 23). Complete in a perfection to which we all strive to attain: with the individual as characteristics: and with the ecclesia as manifestations of good work done in unity.

The complete gifts of the Holy Spirit as given to early believers also fittingly are associated with this figure denoting completeness.

They are given in 1 Cor. xii. 8-10: Wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues or languages and the interpretation of tongues.

The ninth year is found in the same connection of completeness in the Mosaic Law. Leviticus xxv. 22 says, "Ye shall sow the eighth year and eat of the old fruit until the ninth year. Until new fruits come ye shall eat of the old." A spiritual lesson may possibly arise herein. The child of God learns patience by waiting. He eats of the grace of his Lord while he waits for his salvation in the day when He makes all things new.

G.H.D.

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## The Bible Wholly Inspired and Infallible

### THE WONDER OF THE FIRMAMENT

The language of the Scriptures concerning the firmament is impressive. "The heavens declare the glory of God and the *firmament* showeth His handiwork" (Psa. xix. 1). "Praise Him in the firmament of His power" (Psa. cl. 1). "He buildeth His stories (Heb., ascensions) in the heavens" (Amos ix. 6). "Hast thou with Him spread out the sky, which is strong, and as a molten looking glass?" (Job xxxvii. 18). "The likeness of the firmament . . . was as the colour of the terrible crystal" (Ezek. i. 22); not to speak of the record in Gen. i. 6, 7, "Let there be a firmament . . . and let it divide the waters from the waters," called attention to by A.E.H. in the July *Berean Christadelphian*.

The Psalmist says, "For the Lord God is a sun and a *shield*" (Psa. lxxxiv. 11), and also, "For the *shields* of the earth belong unto God: he is greatly exalted" (Psa. xlvii. 9). The sun is celestial phenomena, what then is the "shield" or "shields" of the earth? The word is simple enough, being from the same root as is used for "garden," meaning an enclosure or enclosed space.

Slowly the meaning of these inspired utterances is becoming clear. Above our heads, surrounding the whole earth, invisible, but demonstrably real, is what "men who have worked for science all their lives, say is one of the greatest marvels of the universe." Reasoning from the action of wireless waves, cosmic radiations and meteors, men have come to the conclusion that at the height of 100 miles above the earth is a protective "shell of invisible, solid flame, reaching temperatures of 1,700 degrees and more."

By its agency, meteors hurtling towards the earth are burnt away, and the cosmic rays are reduced in potency as if, after leaving outer space, they had passed through a screen of twelve inches thick of solid lead. It acts as a veritable thermostat controlling the amount of heat and light radiated to us by the sun.

This is not to speak of the wonders of the stratosphere which lies between this marvellous shell, or as we should prefer to call it, "shield," and the atmosphere and the clouds we have been familiar with so long.

The firmament is the "handiwork" of God; by it He can regulate all things upon the earth. Wonderfully strong, invisible, and yet terrible potent is His power over the nations. Climatic changes, physical and mental "depression," or "exaltation," can all be regulated by the marvellous mechanism of the "firmament." Follow the logical sequence of Psalm xlvii., "For God is the King of all the earth; sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of His holiness. The princes of the people are gathered together, the people of the God of Abraham; FOR THE SHIELDS OF THE EARTH BELONG UNTO GOD: He is greatly exalted." "There is none like the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky" (Deut. xxxiii. 26).

So as man gets a glimpse of the wonderful works of God, let His children "Praise Him in the firmament of His power," for all that is true of it will be true of them, "For they that be wise shall shine as the brightness of the firmament" (Dan. xii. 3).

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A. T. ABBOTTS.

## Hebrews ii. 14

The above verse has always been used when dealing with the nature of the Lord Jesus, some contending that the "he" of the verse refers to the Devil, whilst others use it to show that the Lord Jesus had a choice of natures.

There are three renderings of the verse, as follows: —

A.V. — For verily he took not on him the nature of angels, but he took on him the seed of Abraham.

R.V. —For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham.

AMERICAN VERSION —For he giveth not help to angels, but to the seed of Abraham doth he give help.

The latter version occurs at the end of the Revised Version as a rendering preferred by the American Revisers. \*

The last version is in agreement with the second, if we accept that the words "take hold" to mean to give assistance. This last version, to my mind, give the correct meaning of Paul's message, and also more clearly shows the goodness of our Heavenly Father in sending Jesus into the world with the offer of salvation to mankind. This is borne out, if we refer to the words of our Lord in Luke xxi. 36, "Neither can they die any more, for they are equal unto the angels": clearly denoting that the righteous will partake of the angelic nature, which Peter in his second epistle calls the "Divine nature." Thus showing that the angels are not requiring deliverance from the death state, whilst man does, and will be delivered from death, if they obey the call of the Lord Jesus, and keep the commandments of God.

The words in the A.V., "He took not on him the nature of angels", the phrase, "him the nature of" being in italic, is not in the original text, but is put there by the Translators. Hence the verse has nothing to do with the nature of Jesus.

Properly understood, this verse has a great doctrinal teaching for the saints, and shows the kindness of our heavenly Father in sending Jesus to be a propitiation for our sins (1 John iv. 10).

It makes clear the fact that our heavenly Father has prepared a way for us to obtain eternal life, and nothing is left more for him to do, but it is necessary for those seeking for glory, honour and immortality to take heed to the teaching of our Lord and Saviour and strive to obey his commandments. The Deity has done His part, and it is now for us to do our part faithfully, so that we might lay hold of the great prize of Eternal Life.

D. L. JENKINS.

\* Dr. Young's Literal Translation renders it thus: "For doubtless of messengers (angels) it (death) doth not lay hold but of seed of Abraham it layeth hold." If that rendering was accepted, the teaching here would be that death is destroyed by the work of Christ when completed, and that the reason for its destruction lies in the fact that it lays firm hold on Abraham's seed who are his co-heirs and is thus the greatest adversary.

Griesbach (German) says: "It, death, taketh not hold of angels, but taketh hold of the seed of Abraham." Ostervalde's French Bible agrees with the German version. —Ed.

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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.

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## **JEWISH RELIEF FUND**

We have sent a cheque for £12 10s. to the Committee administering this Fund which includes all subscriptions up to date.

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## **CHRISTADELPHIAN FATHERS AND MOTHERS**

"The child is father to the man." A child should be encouraged or restrained always with a view to that desired in its maturity. Be all you would have the child to be—children are born imitators. Let such confidence and sympathy exist between the parent and child that it shall never through fear of punishment or uncontrolled anger stoop to lying or deceit. Do not abstain from necessary correction, but suit the same to the child's temperament. Direct the energies of the child into useful channels. Be particular to instil correct ideas of method and thoroughness as antidotes to slovenliness and laziness. Do not overlook the necessity for recreation. Inculcate loyalty to the name "Christadelphian" as the embodiment of true religion. Its principles rationally and consistently applied to the direction of family life will influence the young mind, with the result that Bible reading and prayer will in due course find their proper place.

*(The Christadelphian Treasury)*

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## **The Sermon on the Mount**

The discourse known by the name of "The Sermon on the Mount" is an epitome of the blessings that await the children of God, and of the commandments to be observed by them if they would obtain those delightful blessings. It was intended to be a guide for their conduct exclusively—not for human organizations known as "society," with which it has nothing to do

Jesus describes the characteristics—essential qualifications of his servants. They must be poor in spirit, mourners, meek, hungering after righteousness, merciful, pure in heart, peacemakers, and willing sufferers of persecution, when such is brought upon them by their good works.

With that fact in mind (and undoubtedly Jesus had it in mind) we can well understand that were it not for the few who rigidly comply with his commands and teach men to do so, the earth would become entirely corrupt. That is undoubtedly why Jesus, having outlined these characteristics of his followers—those who carried out the things already expressed, being poor in spirit, mourners, meek, hungering and thirsting after righteousness—immediately refers to the fact in verse 13: "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt is a preservative, and when applied as a figure to the saints, it means that their presence in the world saves it from utter corruption and destruction. The world calls upon the servants of God to assist in the defence of its institutions. It regards their attitude as utterly useless—indeed, as a hindrance to that object. It little realizes that their presence in the earth saves it from complete putrefaction, and that when they are taken away (as one day, and we believe, very soon they will be)—destruction and utter corruption will inevitably follow. There will be nothing left worthy of preservation.

The references to the law of Moses are very important. Jesus did not oppose the Law, or in any way deprecate it. He upheld it, and came to fulfil it.

He condemned hypocritical compliance with the letter of the law to the exclusion of its spirit. Again, all the commandments that Jesus gave in this discourse find a counterpart in Old Testament declarations.

Abraham's dealings with Lot are a perfect example of seeking peace and making it. Resist not evil has many aspects in its application, but David often acted on that principle.

One great lesson for us in our ecclesial relationships is that our worship, our praise, our gifts of service and sacrifice, are unacceptable to the Almighty whilst we have in our hearts ill-feeling toward one another. The causes of offence are, in this connection, equally sinful as the offence itself. Further thoughts next month.

H.T. ATKINSON.

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### **Before the Tribunals**

This has been a very interesting month. Two new Tribunals have been set up.

One has been functioning at Brighton for the S.E. Coast. Several of our brethren have already appeared there and their faith has been respected and exemption given.

Another has been set up to deal with London arrears. It meets at the Law Courts—that very stately building in Fleet Street, London, under the presidency of Judge Hancock.

The first Christadelphian case that came before it was from North London Holloway Ecclesia. The brother was allowed to state his case fully and was given full permission to retain his present occupation. One answer of his deserves remembrance. Asked, "Who started this idea of separation?"—speaking of separation from the world. Bro. D. Bath replied, "Abraham;" and proved it from Gen. xii. and Heb. xi.

One case was lost, i.e., full exemption refused and non-combatant service ordered. This was the case of a Luton brother who had worked for many years as a draughtsman for a large motor manufacturing firm, but who had resigned when he became involved in work upon vehicles for Army use. He was closely questioned and the Tribunal appeared to take the view that the firm was on work for the Army before the War, and that our brother should have resigned then. The brother is a faithful one and has been out of work for a considerable time. An appeal has been entered.

A man, not a Christadelphian, from the same works, was refused exemption because he was a filing clerk. The Tribunal who heard these two cases was the South-Eastern one, Judge Davies presiding.

From the *Nottingham Post* we cull the following: —

"Archie Ensor, 15 Leybourne Drive, Bestwood Estate, a *Christadelphian*, was prompted by one of the church Elders in one of his answers to the Tribunal, and the chairman (Judge T. W. Langman) strongly reprimanded the Elder.

"Ensor was registered as a 'C.O.' conditional on his doing agricultural, forestry work, or work of land reclamation."

Bro. Headon sends us a very helpful letter as follows: —

Potter Bar, 3714.

48 High View Gardens,  
Potter Bar, Middx.,  
26/7/40.

Dear Brother Denney, —Some of the readers of the *Berean* who are looking for Agriculture work would like to have the following addresses: —

"Ford Institute of Agricultural Engineering, Boreham, Essex."

"Messrs. E. Doe & Co., Ulting, Essex,"

who are training Tractor Drivers under the Essex C.C.

The Kent C.C. have a more elaborate scheme at Sittingbourne, where up to three weeks' training is given and current wages are paid. Full details can be got from—

"Kent War Agricultural Executive Committee, County Hall, Maidstone."

Yours fraternally,  
A. G. HEADEN.

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### Signs of the Times

*"I will bring again the captivity of Elam"* (Jer. xlix. 39)

IRAQ

Passenger trains now run right through from Istanbul (Constantinople) to Bagdad and from thence to Basra.

If it had not been for the war, trains would have been

able from July 22nd to run from Calais to Bagdad in five days. British engineers have made the line and the railway stock, carriages, etc. are all from Britain. From Bagdad after a change of gauge the line runs to Basra through land familiar to Bible readers. At one point it passes within a mile and a half of Ur where Abram was born. Iraq's three greatest cities are now linked by this good new service, Basra, Bagdad and Mosul. Messrs. Balfour, Beatty and Co., were the British contractors and British finance is backing the Iraq government. A fine piece of work proving once more that the restoration of Iraq's prosperity is part of the Divine plan for these last days as Jeremiah forecasted. It would also seem to have a bearing upon Dan. xi. 41. Britain may find help and refuge with her Arabian friends.

*"Wake up the mighty men"* (Joel iii. 9)

CONSCRIPTION  
IN  
CANADA AND  
U.S.A.

Conscription is being advocated in Canada and as our cover note last month indicated our brethren have wisely prepared themselves for that eventuality. Probably by the time this number reaches our readers it will have come to pass. The U.S.A. is now on the verge of adopting conscription and we exhort our

brethren to be prepared for it. The Military Affairs Committee of the Senate has approved a scheme says Mr. Robert Waithman, writing from New York to the *London Chronicle* which provides for: —1. —Registration of 42,000,000 men between the ages of 18 and 64. 2. —Initial military training of 1,500,000 men between the ages of 21 and 30. They would be selected from a total of 11,500,000 in this age group. 3. —Later training for all in the 21 to 45 group, estimated to number 24,000,000.

*"Let the weak say I am strong"* (Joel iii. 10)

CZECHO-SLOVAK  
REVIVAL

The new Czecho-slovak Government formed by President Benes and functioning in London has been formally and cordially welcomed and recognized by the Government of Britain. Members of this new

government were sworn in on July 21st. We are not sure if our quotation from Joel fits the case but it may. Time will show.

"Be thou a guard unto them" (Ezek. xxxviii. 7)

RUSSIA TAKES  
THREE STATES

Lithuania, Latvia and Estonia, Baltic States bordering on Russia, which recently elected new or 'people's' governments under severe pressure from Moscow have now applied for membership of the U.S.S.R., the Soviet Union of which Russia is the predominant partner. These states are of great importance to Russia if she determines to make war on Germany. They lie along the route of advance northwards into Russia. A glance at the map will show how possession of these lands is of great strategic consequence *if war is contemplated*. Stalin has chosen the present moment when Germany is busy with Britain to make this move. If Germany had been free of trouble she would without doubt have disputed this action: unless, as some think, it is just part of a bargain made with Russia for the partition of Europe between the three powers, Germany, Italy and Russia. Trouble seems to be brewing again for Finland.

"The Way of the Kings of the East " (Rev. xvi. 12)

JAPAN AND  
BRITAIN

All the powers that covet Britain's colonial enterprises seem to be coming together. Trouble has been rife in the East for some time because of Japan's actions. The latest matter, following the closing of the Burma Road into China, is that a number of respectable and well-known British residents in Chinese and Japanese districts have been apprehended by the Japanese authorities and no real charge published against them, the Zuch being overwrought, cast himself or was pushed through a window to his death. Since then two prominent Japanese merchants have been arrested in London. M. Molotov speaking of this trouble late in July said, "Imperialist appetites have been whetted in Japan where there are quite a few covetous amateurs who are dissimulating their imperialist plans under the banner of 'anxiety' for the interests of the Western hemisphere." The Japanese press has been urging "protection" for Dutch and French possessions in the East meaning something like Hitler's "protection" no doubt.

"War" (Luke xxi.)

THE TIDE  
TURNS

The War now raging over so large a part of the world is now turning in favour of Britain as must be the case if the Empire is to take the place assigned to her in the prophetic Scriptures. German strategy is now plain. Having subdued Austria, Czecho Slovakia, Norway, Denmark, Poland, Holland, Belgium and France, with Italy her willing accomplice, and the Balkan countries frightened at her she is now under Hitler's unscrupulous but very clever leadership, endeavouring to carry out the next part of the project outlined in *Mein Kampf* and destroy the power of Britain. To do this the great Air Force was made and it was hoped that by it and smaller naval units, such as swift torpedo boats and submarines the sea borne commerce of the British Isles could be destroyed, her navy crippled and her people discouraged. But Hitler has made two mistakes. He has forgotten that God rules and that no man curses His people and escapes punishment and he has also underrated the resilience and resourcefulness of the Empire of Britain. The Air Force of the Empire is admitted by all to be a much more determined and successful one than the German. It grows very rapidly, as news figures issued by the R.A.F. testify, both in machines and personnel. Men come from Australia, Canada, South Africa and other far-flung posts who in physique and courage have no match. Not in vain is it written "All the Young Lions." To see these men and to hear them as one travels by train is to realize that in masterfulness and strength "young lions" is the most fitting description. Such men, especially with the purpose of God in view cannot be beaten. We can see clearly now that the delays and apparent procrastinations and poor leadership up to April of this year were all allowed of God so that the Gomerian bands might be separated for ever from the lands of Tarshish. Britain had to stand alone and does so in the strength Divinely given. As to the U.S.A. if one reads their press and the brethren over

there help us very much, in spite of difficulties, to appreciate the present position then it is clear that no real neutrality exists. The U.S.A. fervently desires British victory and appreciates more and more what the merchants and ships of Tarshish have done for their past security. The only thing the U.S.A. have not done to help is to send armed men to the scene of conflict. The German air raids are like gnat bites, annoying and disturbing but not very serious so far. While hundreds of planes at a time are used the defence is preponderating beyond any question. The writer has experienced a large number of raids in different parts of the country but in every case the defence prevailed. One sees it and believes. God is the refuge and strength of His children. He has decreed that Britain shall do work for Him in these last days and who shall dare to dispute His will or distrust His care. Hitler courts the destruction his crimes deserve.

*"Rumours of War"* (Matt. xxiv.)

ROUMANIA  
AND THE  
BALKANS

Great confusion associates itself with the affairs of the Balkan powers. Russia's increase of territory at the expense of Roumania is being followed by demands upon King Carol for further concessions. Bulgaria and Hungary are both asking for slices of territory. At the same time the movements of Russian troops in Bessarabia and the intrigues of German "trade" and "diplomatic" missions are causing much concern. Hitler has "interviewed" (if that word is a correct description of what happened) the statesmen from all the Balkan states except Greece and Turkey. He has no doubt told them what *he wants*.

*"The Prince of Rosh"* (Ezek. xxxviii. 2)

THE RUSSIAN  
GAINS

Since Sept. 1st, 1939, the day that Poland saw the German invasion, Russia has completely changed her European position. She has gained a new, shorter and more easily protected frontier from the Baltic to the Danube. A glance at the present map of Europe soon demonstrates this. We will deal more with this next month. Russia is now creeping into the Gog position.

*"On the coasts"* (Jer. xxv. 32)

BRITISH  
SOMALILAND

A small but poor and little developed part of Africa adjacent to Eritrea and French territory is now the subject of attack by large Italian forces. Britain refuses to be drawn into a position in which her forces shall be depleted in more important sphere and Berbera, the capital, a small port may fall.

*"In the Air"* (Rev. xvi. 17)

LONDON  
BOMBED

London suburbs have been bombed by the German Air Force. The bombers failed to return to their own land. Never was a city and people more coolly prepared for these possibilities than those we see around us. We are thankful for the prayers of our brethren overseas and Our Father guards and keeps us. In one recent raid four out of five houses in one block were almost destroyed. The fifth escaped—it was a brother's home. There is no panic and no misgiving in Britain, whatever there may be in Germany.

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G.H.D.

## 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, 1923 and 1926 to take place over the questions of "Partial Inspiration," "Responsibility," "Police Service" and "Clean Flesh," and "Going to law against another," 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.

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

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**BEDFORD.** —53 *Harpur Street. Breaking of Bread 10.45 a.m.* We have to report that our brother John G. Rylatt and sister Joan M. Cotton were united in marriage on July 20th last. We pray that the blessing of our Heavenly Father may be ever with them, and that in this new relationship they may derive all the happiness that this life can give; and that they may be true helpers of each other towards the time when we hope to be called by "The true Bridegroom" to that marriage feast to which we all hope to attain. —W. H. COTTON, *Rec. Bro.*

**BLACKPOOL.** —41 *Newcastle Avenue, Whitegate Drive.* We are pleased to report that we have been visited by bro. and sis. Christopher (Lincoln) on July 7th along with our sisters Piffin and North of Holloway and Clapham and had a happy and strengthening time together. Also on Sunday 4th August we had the company of bro. and sis. Foster, bro. and sis. Tennant, bro. and sis. Bushell all of Pemberton along with the above sisters Piffin and North when we were pleased to have the word of exhortation from our bro. Foster and together we had an upbuilding and pleasing time. Sincerely your brother in Christ. —JAMES PARKINSON.

**BRAMPTON (Hunts.).** —Greetings to all brethren and sisters. There is a growing tendency to view with suspicion our endeavours to spread the knowledge of the Truth in this district. Recently, we gave away a leaflet entitled "Watch Palestine" to one of the factory girls (interested in the Truth seemingly) to read. It was passed from hand to hand afterwards, unknowingly to the writer. Quite a stir was caused, the reading matter being misunderstood. Some read that Britain would be invaded! Eventually the leaflet reached the employer and finally, the Police! A detective was detailed to interview us as several complaints had reached them. He indicated that a causing of unrest could not be allowed and that I was liable to arrest under the defence regulations. We took the opportunity to correct all wrong impressions, in the course of which, we explained the certain events of the future as indicated in the Word. Since the police visit, nothing further has happened. Our experiences serve to act as a warning to us all to act and speak with increased carefulness amongst those who know not God. On July 14th, we had the pleasure of meeting bro. and sis. Ogden (March) at Chatteris, where a

room in a local hotel served as a meeting place for the Memorial Feast. We thank our heavenly Father for the refreshing time spent together. Bro. Gray (West Ealing) was with us on Sunday, July 21st. His company was greatly appreciated and also his willing service in presiding at the breaking of bread. We shall be pleased to see any brother or sister who may be passing this way. Time of the Memorial Feast can be arranged to suit. —C. A. ASK.

We live in difficult times it appears. —ED.

**BRIGHTON.** —*Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture 6.30 p.m. Wednesdays: Bible Class 7.30 p.m.* It is with much pleasure that we report the obedience to the Gospel of MRS. NINA BETTS, formerly Roman Catholic, who after making a good confession of the Kingdom of God and the Name of Jesus Christ, was baptized on Saturday, August 4th, in the Canal, Southwick in the presence of a goodly number of brethren and sisters. We earnestly pray that our new sister having been called at this the very last hour of the day of gentile domination to work in God's vineyard, may do so faithfully and when The Lord of the vineyard even Jesus returns, be found worthy of Eternal Life. Our new sister first came to the lectures as the result of the distribution of lecture cards. If the Lord wills we purpose holding four Special Lectures for the strangers on Wednesday, August 14th, 21st, 28th, and Sept. 4th, under the heading of "God's Answer to the Nations." Sister Eileen Maundrell having returned to London will in future meet with the brethren and sisters of the Clapham Ecclesia, we are very sorry to lose our sister as she gave us much help in the work of the Truth, also our brother Whitelock having removed to Bishops Stortford for reasons of work will in future meet with the brethren and sisters there. We have had the pleasure of the company at the Lord's Table of the following brethren and sisters, namely: —sister P. Barratt, sister H. L. Evans (Sutton), sisters M. Moore, M. Ralph, E. A. Clements, bro. and sis. Maundrell, bro. J. Owen (Clapham), sis. G. J. Barker (Holloway), bro. and sis. Pettitt and sis. Eva Pettitt (Hove), also the following brethren who have ministered to us in the service of the Truth, brethren G. J. Barker, E. Williams and G. H. Denney (Holloway), brethren M. Kirby, M. Joslin, F. Brooks, G. M. Clements, H. L. Evans, E. A. Clements (Clapham), and bro. E. C. Clements (Sutton). —E. JONES, *Rec. Bro.*

**BRISTOL.** —We held over an item from this Ecclesia last month for two reasons. First, we hoped that the matter in question might be settled within a month. Second, we do not feel that it is Scriptural to cast doubts, in *advance of withdrawal*, upon the integrity of any brother or ecclesia. Nor can we see how fellowship can be suspended in any case until withdrawal has been carried out. In this we follow two former precedents in this Magazine. —EDS.

**DORCHESTER.** —"*Shirley,*" *Coburg Road. Sundays: Breaking of Bread, 10.45 a.m.; Bible Class, 6.45 p.m. Wednesdays: Bible Class, 7.30 p.m.* It is now our pleasure to report that in the mercy of our Heavenly Father, three strangers are now attending earnestly to His word. The interest shown is most encouraging, especially at a time when national patriotism dulls the perception of Divine things. It has also been our pleasure to welcome to the Table of the Lord, bro. and sis. Stowell of Clapham Ecclesia. —S. F. OSBORN, *Rec. Bro.*

**GLASGOW.** —*Co-operative Memorial Building, 71 Kingston Street. Sundays: Breaking of Bread 11.30 a.m.* We regret that since reporting last month that bro. and sis. N. Widger of Hitchin, had come to sojourn among us, they both have been laid aside by illness for some weeks, but we rejoice that they are now on the way to recovery, and trust that by the time this appears in print, a full measure of health and strength may be theirs. Our annual outing this summer was held at Patterton, where we spent some happy hours in the company of brethren and sisters of the Motherwell Ecclesia. Bro. R. Ross gave an address appropriate to the occasion. We have also to report that bro. John Wilson and sis. Alison Carlton of this Ecclesia were united in marriage on July 27th. May our Heavenly Father's blessing rest upon them and guide them that they may be helps meet for one another to comfort, strengthen, and sustain each other in the race for Life Eternal. —JAMES L. WILSON, *Rec. Bro.*

**HOVE (Sussex).** —*The Gymnasium, 114a Western Road. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class 7.0 p.m.* We are very pleased to report the baptism

of MRS. DORIS DEAN HENSHAW (daughter of our bro. and sis. E. W. Evans), after a good confession of the "Faith" on July 5th. Our prayer is that our new sister may so "run" that she may receive the great gift of immortality. Also brother B. D. Hamilton (a brother of 40 years standing) applied for refellowship and after a satisfactory interview with two brethren was received into the ecclesia. We have been pleased to have the company of many brethren and sisters from various ecclesias: —Clapham, Bournemouth, East Leigh, Sheffield, Croydon, Sutton, and Holloway. We appreciate greatly their company and the world of exhortation from many of the brethren. —E. F. RAMUS, *Rec. Bro.*

**ILFORD.** —96 Cranbrook Road. *Sundays: Lecture 3 p.m.; Breaking of Bread, 4 p.m. Tuesdays: 27 Wanstead Park Road, Ilford—M.I.C. at 8 o'clock.* Since our last report we have been pleased to welcome to the Table of the Lord, the following brethren and sisters: —bro. and sis. Dennis Cooke (Bishops Stortford), brethren E. J. B. and Ivor Evans, bro. and sis. Parks (Clapham), bro. A. A. Jeacock (Croydon), bro. and sis. Cuer (Crayford), bro. C. R. Wright (Putney), bro. A. E. Headen (St. Albans), brethren D. J. Hunt-Smith, C. F. Clement and sis. Clement (Sutton). We have all enjoyed their company, and thank the brethren once again for their faithful witness to the Truth. We have been encouraged by the presence of one or two strangers and hope the seed may germinate in good ground. On the 15th June, brother W. M. Thomas of our meeting was married to sister Olive Mallard of the St. Albans Ecclesia. We wish them every happiness in their new relationship. Sister Olive is now a member of this Meeting. Interested brethren and sisters are requested to note the new address of brother Thomas, 1 Laburnum Gardens, Farm Road, Winchmore Hill, N.21 (near Capitol Cinema). —CLIFFORD CRIGHTON, *Rec. Bro.*

**LONDON (Clapham).** —Avondale Hall, Landor Road, Clapham, S.W. *Sundays: M.I.C. 9.45 a.m.; Breaking of Bread 11 a.m.; School 11 a.m.; Lecture 7 p.m. Tuesdays: (Lower Hall) Eureka and M.I.C. (alternately) 7.30 p.m. Thursdays: (Lower Hall) Bible Class, 7.30 p.m.* We are pleased to report that two more have obeyed the command of Christ to be baptized for the remission of sins. July 28th, JOHN ROBERT HANDLEY (son of bro. and sis. I. Handley and Ex S. Sch.). August 4th, ELIZABETH ELSIE SYMES (daughter of sis. Gover and Ex S. Sch.). Our young sis. Symes suffers from very indifferent health and for this reason her probation will not be easy, but we pray that both she and our young brother with the help and blessing of our Father will "hold fast" until Christ comes and that as gold tried in the fire their faith will produce those characters which will be found unto honour and glory in the day of account. On the 7th July we were very pleased to receive back into fellowship our sis. E. G. Pauley who had previously been withdrawn from for marriage with the alien, but having been seen by two of our Presiding Brethren had expressed her repentance of the wrong she had done and was found to have a right state of mind in regard to the Commands of Christ. We lose by removal bro. and sis. A. K. Clements to Sutton, but we welcome sis. D. Allwood from Southend and sis. E. Maundrell from Brighton. On the 15th July, death removed our bro. R. Whitmore after a short probation and our sympathy is extended to his daughter, sis. D. Whitmore. She sorrows not as those who have no hope, but rejoices in the knowledge that she will meet both her father and mother at the resurrection. Sis. Whitmore's mother obeyed the Truth several years ago, and it was not until after her death that bro. Whitmore also obeyed the Truth, and although his probation has been short, he nevertheless showed by his constant attendance at the Meetings (although under great physical suffering) that he had whole heartedly and faithfully espoused those things to which he stood related. On the 27th July, bro. H. Tanner-Tremaine and sis. Irene Penn were united in marriage and on the 3rd August, bro. J. J. Squire and sis. Peggy Squires (Luton). We pray that these partners will be blessed in their new relationship and as "heirs together" find an abundant entrance into the Kingdom of God. Sis. Peggy Squires will therefore in future meet with this Ecclesia. The following visitors have been welcomed at the Table of the Lord, namely: — bro. Cochran (Sutton), brethren James and Eve (Eastleigh), bro. P. Dexter (West Ealing), bro. Cyril Wright (Putney), sis. Mason (Seven Kings), sis. Allan (Luton), sis. Punchard and sis. Marshall, sis. B. Davidson (Hove), bro. Whitlock (Bishops Stortford), bro. L. Penn (Crayford) sis. Mercer (Holloway) and sis. Hatton (Margate). —F. C. WOOD, *Asst. Rec. Bro.*

**LONDON (Putney).** —*Christadelphian Hall, 210 Putney Bridge Road, S.W.15. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class 8 p.m.* We have now settled down in our new hall which is looking very different in appearance to that in which we took it over. Paint, paste and paper and some hard work have converted what was a drab and dirty lock-up shop into what to us is an attractive little meeting place. Not only did our own brethren and sisters willingly lend their hands to the work, but we were gratified by the ready assistance which was forthcoming from a number of brethren and sisters of the Clapham Ecclesia. Our thanks are due in this connection to bro. F. W. Brooks, bro. S. Barratt, bro. R. A. Parks and sis. C. Parks; also to bro. W. R. Jeacock for the kind gift of an ecclesial organ. With this good start we have eagerly watched the attendance of the stranger at our lectures which had been so sparsely attended at the other meeting place. Our pleasure can well be imagined at the comparatively large influx of strangers we are now getting to the lectures—there were as many as seven on one occasion. We can look confidently to our Heavenly Father for a blessing on our work in this district. We lose for the time being, bro. J. Neal to Flintshire and bro. and sis. Spencer to Liverpool, but have gained by the transfer from the Clapham Ecclesia of sis. S. Shirley. Since last report we have had the benefit of the help of the following brethren at our Sunday and Thursday evening meetings: — F. W. Brooks, A. L. Deadman, E. J. Bevans, M. Haines, C. W. Kitchen, W. P. Lane, C. H. Lindars, R. A. Parks, R. W. Parks, P. C. Ridout, L. J. Walker and R. C. Wright (Clapham), A. T. Abbotts (Croydon), and W. J. Webster (Seven Kings). Moreover we have welcomed to the Table of our Lord, sis. D. Higgs (Bristol), sis. Maundrell (Brighton), bro. D. and sis. D. Bayles, bro. and sis. Algar, bro. Brooks, bro. and sis. E. J. B. Evans, bro. P. Ford, sis. Hopper (Senr.), sis. D. Hopper, bro. and sis. C. Kitchen, bro. R. Learman, bro. R. A. Parks, sis. D. Rangepcroft, bro. and sis. P. C. Ridout, sis. O. Squires, and bro. R. C. Wright (Clapham) and sis. Ell (Colchester). We are grateful to them all for their help. —J. A. BALCHIN, *Rec. Bro.*

**LUTON.** —*Oxford Hall, 3 Union Street. Breaking of Bread 11 a.m.; Lecture 6.30 p.m. Thursdays: Bible Class 8.0 p.m.* It is our pleasing duty to report that yet two others of Adam's children, have been adopted into the Christ family, after witnessing a good confession, GLADYS LOUISE COPESTAKE, formerly Church of England, was baptized on the 10th June, also VERA ADA BENNETT, formerly neutral, on July 28th. It is our earnest prayer that they with us may receive the "well done" at the appearance of our Lord. The following brethren have been with us in service, brethren J. R. Adams (St. Albans), also J. L. Mettam of the same ecclesia, E. A. Clements, J. J. Squire and F. W. Brooks (Clapham), E. Cuer (Crayford), and E. F. Williams (Holloway), and we thank them for their ministrations willingly given. Our other visitors have been, brethren Hewitt and Seagrave, sisters Adams, Hewitt, T. Stevenson, Seagrave, Keen and Deeley (St. Albans), brethren W. R. Mitchell and H. Irving, sisters E. Clements, A. Irving, Squire, Mitchell, and Brooks (Clapham), bro. and sis. C. Ask and sis. E. Ask (Huntingdon) also sis. Cuer (Crayford). On August 3rd our sister M. E. Squires (Peggy) was united in the marriage bond with our brother J. J. Squire (Clapham), they have the very best wishes of the ecclesia and also the earnest prayer of us all that they may be blessed in their new relationship. This means that our numbers will be depleted, our sister now becoming a member of the Clapham Ecclesia, to whom we commend her. Sincerely your brother in Christ Jesus. —S. BURTON, *Rec. Bro.*

**NEWPORT (Mon.).** —*Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread 11 a.m.; School 2.45 p.m.; Lecture 6.30 p.m. Wednesdays: Meeting 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately), 7.30 p.m.* Greetings in Jesus Name. We are pleased to report that on July 7th we had a visit from our bro. L. J. Walker of London, who administered unto us the word of Exhortation, and lectured in the evening to a good number of the Alien, just over 100 being present. Also on Aug. 4th, we received a visit from our bro. M. Joslin of London in the Master's Service. The number of the Alien who attended our brother's lecture in the evening were about 20. We further have been pleased to welcome around the Table of our Lord the following: —bro. and sis. L. J. Walker (London) and bro. M. Joslin (London). Sincerely your brother in the Bonds of the Covenant. —DAVID M. WILLIAMS, *Rec. Bro.*

**NOTTINGHAM.** — *Old Lenton Street Hall, Broad Street. Sundays: School 10 a.m.; Breaking of Bread 11 a.m.; Lecture 3.30 p.m. Wednesdays: Bible Class at 7.15 p.m. at the People's*

*Hall, Heathcote Street.* On July 6th we had an Ecclesial Outing at Upper Broughton when a very enjoyable and profitable time was spent. A meeting was held in the evening when three addresses were given on Matthew vii. 1, 12, 21, the speakers being bro. F. W. Brooks, J. B. Strawson and R. Stubbs. If the Lord wills a Fraternal Gathering will be held in the Old Lenton Street Hall, on Sept. 21st, at 4.30 p.m. Further particulars will be announced later. We have had the help of the following brethren since the last report: —bro. F. W. Brooks (Clapham), S. Shakespeare and E. Hingley (Dudley) and have been pleased to welcome as visitors, bro. and sis. J. R. Evans (Clapham), bro. and sis. W. Newell (Sheffield) and sisters E. Hingley and S. Shakespeare (Dudley). —J. B. STRAWSON, *Rec. Bro.*

**PEMBERTON.** —*Chatsworth St., Pemberton Wigan. Sundays: School 2 p.m.; Breaking of Bread 3 p.m.; Lecture 6.0 p.m. Wednesdays: Bible Class 7.15 p.m.* During the past months we have been assisted in the Service of the Truth by bro. R. Barton (Present), bro. W. Cockcroft senr. (Oldham), and bro. J. Neal (Holywell). We thank our brethren for their labours. We are also pleased to report that at the Tribunal for Conscientious Objectors, held on Thursday, August 1st, at Manchester, our bro. F. Simm was granted exemption from Military Service, on condition he took up work of Agriculture. On Saturday, July 27th we held our Annual Sunday School Outing, when an enjoyable time was spent together at Southport. We have welcomed as visitors to the Lord's Table, sis. Macree, sis. E. Harrison, and bro. J. Harrison (Prescot), sis. D. Jannaway (Southport), sis. M. Piffen, sis. North and bro. and sis. J. Parkinson (Blackpool), and bro. J. Neal (Holywell). —B. LITTLER, *Rec. Bro.*

**PRESCOT (nr. Liverpool).** —5, *Brookside Road, off Shaw Lane. Sundays: Breaking of Bread 3 p.m. Thursdays: Bible Class 7 p.m.* Visitors during the past month have been sis. Doris Jannaway (Southport), and bro. G. Hill (Pemberton). We tender our thanks to bro. Hill, for ministering unto us the words of Exhortation. Also we are pleased to report that bro. T. Newton (who is in a rest home in Liverpool) is often visited by brethren and sisters from our Ecclesia. We would like to make it known that although he is unable to write, because of infirmity, and can only read with difficulty, as majority of letters which he receives are read to him, yet he would appreciate letters or visits from brethren and sisters who can make it convenient to do so. His pitiable and acute infirmity is deserving of all the comfort and consolation we can do for him. His address is, T. Newton, Turner's Memorial Home of Rest, Dingle, Nr. Liverpool. —G. W. PARK, *Rec. Bro.*

**ST. ALBANS.** —*Oddfellows Hall, 95 Victoria Street. Sundays: Breaking of Bread 11 a.m.; Lecture 3.30 p.m. Thursdays: Bible Class 8 p.m.* Time marches on! It seems hardly possible that we have been at war nearly 12 months. The years approach seemingly with leaden feet, but on looking back we have to admit the lead gives place to wings. Some of our brethren and sisters can look back on 50 and more years of Service in the Truth. The "Signs" in evidence when first they started their long pilgrimage, were, to say the least, meagre compared with what we behold to-day. Their outlook was of those who knew the signs, but had little hope of seeing the rush of events such as we to-day are privileged to witness. And so, with this thought in mind, and whilst we are on the tip-toe of expectation, let us not grow impatient if the Lord seem to delay his coming. Rather let us wait calmly and patiently, knowing full well that at the appointed time the "Lord of the Vineyard" will return. On Sunday, July 28th we had a special address, speaker bro. G. H. Denney, which was successful almost to the point of embarrassment in respect to numbers attending. The method adopted to attract, was the sending out of personal invitations by members of the ecclesia to friends, and those whom they thought would be interested. The following Sunday a film was shown, entitled "Wings over Palestine." This was preceded by a spirited address by bro. W. L. Wille. Will visiting brethren please note alteration of times for Breaking of Bread and Lecture. —G. P. H. MALLARD, *Rec. Bro.*

**SHIREHAMPTON (Glos.).** — *73 Groveleaze.* We are always very glad to have the *Berean*, it so helps us to know how those of like precious Faith are faring, especially at this time. We have been cheered of late by a visit, this month and last, of sis. Acock, who has now come to live at Bath, we were able to meet together at the Lord's Table, to worship God, and to obey and remember our Master, while he yet tarries strengthening one another in Spiritual song and exhortation, living as we are in days of great difficulty, let us all remember then, not to faint, but to pray, always for courage,

strength and guidance to fight the good fight of Faith, that we might be accounted worthy, when Jesus does come, and the Peace of Jerusalem is assured. —A. V. BAILEY.

**SHERINGHAM.** —I have had yet another enjoyable visit from our bro. H. L. Evans, of Sutton. We reflected together that our God is able to over-rule the plans of man, and He will also bring to nought the plans of wicked men and bring about His plan of salvation for all who put their trust in Him. —OWEN WOODHOUSE.

**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 pleasure in reporting the baptism of Mrs. ALICE MARY SEAL (late Church of England), which took place at the Sutton Public Baths on July 28th. May she continue faithful and so gain the great reward. We have been further encouraged by the presence of so many strangers at our special Wednesday evening lectures, seven of which have now been delivered, with an average attendance of fourteen interested friends, several of whom are attending at the homes of brethren and sisters for talks on the Truth. Our first Sunday School and Ecclesial Outing was held on Saturday, July 20th, at The Grange, Beddington Park, in glorious weather. After races for the young people, Tea was served to over 100 brethren and sisters and children. This was followed by a meeting with addresses by brethren E. C. Clements and M. L. Evans, during which the children were addressed by brethren C. F. Clements and J. L. Young. Walks in the beautiful gardens and more games brought to a close an enjoyable time spent together. An average of ten visitors from other meetings have been welcomed during the past month at the Lord's Table. —G. F. KING, *Rec. Bro.*

**SWANSEA.** —*Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.* Since our last intelligence we have been grateful to bro. P. Walpole (East Leigh) for his help in exhorting and lecturing. We have also welcomed to the Table of the Lord Bro. and Sis. J H. Morse (Clapham), Sis. M. Bath (Holloway), and Sis. H. Dale (Coventry). One stranger consistently maintains an interest in the matters brought to her notice at our meetings. Our Sunday School, which started in January this year, now consists of four children of members of the ecclesia, and two other children. —R. H. SMITH, *Rec. Bro.*

**WESTON-SUPER-MARE.** —*232 Milton Road. Sundays: Breaking of Bread 3.30 p.m.* Greetings in the Master's Name. We are thankful to report that we have an addition to our meeting in the person of our bro. Shelton, who has come to reside here in these troublous times. Our bro., who was a member of Eastleigh (Hants.) meeting, has been living here for some time now, but thanks to the efforts of bro. Eve, of Eastleigh, we were able to get in touch with him. He is now breaking bread with us at our meeting. We have also had the companionship and fellowship of our bro. Paul Ford of Clapham, who administered to us the word of exhortation, for which we were very thankful, and bro. R. H. Smith of Birmingham, who we were glad to welcome. —A. E. TANDY, *Rec. Bro.*

## AUSTRALIA.

**LAMBTON.** —Accept expressions extolling the sterling quality and high standard of our Magazine, and praiseworthy thanks in the name of our heavenly Father, to all those who have contributed, in the excellent matter it contains from month to month. We are in agreement with bro. Denney's pamphlet on "Unity" and relative expressions contained in *Berean*, and trust brethren will be actuated in loving desire to strive with singleness of heart for purity of faith and fellowship. May the Divine blessing attend your own and co-editors' labours in the worthy task of encouraging a people, prepared for the Lord at his coming, and may we ever be exhorted to emulate the worthy example of our noble Master. —D. T. JAMES.

**SYDNEY.** — *Albert Hall, 413 Elizabeth Street. Sundays: School 9.30 a.m.; Breaking of Bread 11 a.m.; Lecture 7 p.m. Wednesdays: Bible Class 7.45 p.m. Young Men's Class, every alternate Thursday, 7.45 p.m.* —Our last intelligence told of four more putting on the Saving Name, and now

we are pleased to report another three have heeded the warning to flee from the wrath to come. They are, WILLIAM HUGHES (son of our sister Hughes), ARCHIBALD BRAGG (son of our brother and sister Bragg), and WILLIAM SHAPCOTT (son of our brother and sister Shapcott). William is the fourth and youngest son of our brother and sister Shapcott, and now all four are young men in Israel. The baptism of these young men cause the hearts of their fathers to be glad and the hearts of their mothers to rejoice; and we rejoice with them who do rejoice. On the other hand it is with sadness we have to report our withdrawal from brother W. Cooper on account of his entering into fellowship with an ecclesia which endorses the clean flesh heresy; also from sister M. Baxter for long continued absence from the Lord's Table. We sincerely trust that the seriousness of the times will be a warning before it be too late. What times we do live in! How is Europe being scorched with fire! The countries of the beast are surely being visited by God's wrath. Was there ever such a time of fire and sword? Will Tarshish escape? It may be that she will be punished in measure for her careless living (Ezek. xxxix. 6), but we are convinced she will never come under the heel of Hitler. Rather do we agree with the Doctor, that Germany is doomed to destruction by fire and sword, and that the king of the north will yet come out of Russia as chief prince of all the Russias and Emperor of Germany as well. However, may this be as it will (God knoweth), the prayers of this ecclesia are continually with our brethren and sisters in Britain, resting on the assurance that the arm of the Great God is not shortened, but is continually around those who love Him and wait patiently for His Son from heaven. Conscription has not yet come in this country, but we have compulsory military service, and all young men as they reach the age of twenty are required to enrol for military training. This entails signing an enrolment form for training purposes, but our young brethren have refused to sign anything. They have been called before the military authorities and threatened, but have been steadfast, not fearing what man can do unto them. As it at present stands, the Australian Defence Acts makes no provision for total exemption from military service—only for exemption from combatant service. We have written to several members of Parliament, including the Prime Minister a second time, and have received a reply to the effect that the whole matter is being reconsidered, so we will pray that our God may guide them in their deliberations. On Wednesday evening last, we held our quarterly social evening, when we were all treated to meat in due season, both for the natural and the spiritual man. We had two addresses on "Women of the Bible," our first speaker was our brother O. E. Dye, and the other speaker was our bro. A. Gibbs (late of Clapham). A very profitable evening was spent. With much love to all our brethren and sisters in fellowship, from the Albert Hall Ecclesia. —R. H. BAXTER, *Rec. Bro.* (We thank our Sydney brethren for these very kind expressions. —ED.)

**WAGGA.** —*Masonic Hall. Sundays: Breaking of Bread 11 a.m. Bible Class 2.30 p.m.* We held our Annual Tea Meeting and Sunday School Prize-giving on the 16th December last, when we all spent a very enjoyable time together with the children, singing and reciting pieces which the teachers had selected for the occasion, and the giving out of the children's prizes made the evening one to be remembered. We have also to report that one of our Sunday School scholars requested that she might join us in the race for eternal life, in Miss BEULAH MIRIAM BOOTHEY (daughter of sister J. Boothey), and after giving a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, she was baptized on 6th March, 1940. We pray that she may be given strength to continue in the race set before her so that she, with us, may be able to enjoy the feast of fat things prepared for those who will be found worthy at the return of our Lord and Master. We have had as visitors to the Table of the Lord brethren P. Shapcott and A. Bragg, also sister I. Bragg, all of the Albert Hall Ecclesia, whose company we enjoyed and appreciated during their short stay with us. —C. W. SAXON, *Rec. Bro.*

## CANADA.

**MONTREAL (Que.).** —*Allies Hall, 618 Charron Street, Pt. St. Charles Sundays: Breaking of Bread 11 a.m.; Wednesdays: Bible Class 8 p.m.* Although you have not heard from us for some time, we are still maintaining our stand in this corner of the Master's vineyard. Last December we held our Annual Gathering and Sunday School Entertainment with the Distribution of Prizes, which proved a great spiritual help in these trying times. On June 15th we held our Annual Sunday School Picnic

and Ecclesial Outing on the mountain, which was enjoyed by all, as the weather was favourable. Races and games were held for the scholars, while the older members enjoyed the mutual spiritual intercourse which only can be enjoyed with those of like precious faith. We welcome back to our midst bro. and sister Manicom from London, Ont., who will remain with us for the present. Visitors have been bro. and sister C. J. Webb, Pembroke, Ont., sister Goddard, Detroit, Mich., U.S.A. —J. V. RICHMOND, *Rec. Bro.*

**HAMILTON.** —*C.O.O.F. Hall, King William and Wentworth Sts.* Since our last report in December 1939, we have enjoyed the presence of visiting brethren and sisters from Jersey City (U.S.A.), Lethbridge Alberta, Chatham, Fort Erie, Oshawa, London, Brantford, and Toronto, Ontario. We thank brethren Brewer (Brantford), and Robson (London), for exhortations and lectures. We report with regret, our withdrawal of fellowship from sis. G. Holt senr., who has changed her mind with regards to the responsibility question and now meets with other fellowship. We have also withdrawn fellowship from sis. L. Holt jnr., for actions inconsistent with her walk in Christ. An enjoyable time was had at our Sunday School Entertainment on January 3rd, 1940. It is with pleasure that we announce the baptism of MRS. MYRTLE WENMANN, (daughter of our sis. Hursberg), of Port Credit, Ont., on February 7th, 1940. Also the baptism of MR. GILBERT FOTHERINGHAM, son of sis. A. Fotheringham and the late Andrew Fotheringham, on March 6th, 1940, and MR. NORMAN DRYWOOD, son of bro. and sis. G. Drywood, on June 12<sup>th</sup>, 1940. We also received into our fellowship, sis. F. McNeil, from the Temperance Hall fellowship, on May 5th, 1940. With love we remember in our prayers our brethren and sisters in more disturbed portions of the earth, and with them look for the coming deliverance. —EDWIN BUTTON.

We remember the very pleasant time we spent in Hamilton in 1927. —ED.

**LETHBRIDGE (Alberta).** —*633 7th Street South. Sundays: School 3 p.m.; Memorial Services 11 a.m.; Public Lecture 7.30 p.m. Wednesdays: Public Lecture 8 p.m.* The world to-day is sadly in need of the Great Deliverer whom God has provided, and whom He will send to this earth in His own good time, and our prayers are offered to the Father of all mercies, that He will throw the mantle of His protecting care, around our brethren and sisters in these war stricken countries. We realize that His Arm is not shortened, and that He will care for all those who put their trust and confidence in Him, as He has never yet forsaken in need, the man that trusted Him indeed. And may you be strengthened and encouraged to carry on the good work of preparing a people ready for the coming of the Lord. We pray that God will bless you and your associates engaged in the work of compiling the Berean Magazine, which is eagerly looked for and appreciated by your humble servant, and our earnest prayer, is "May the Messiah come this year" and may we be ready to meet Him with joy if yet with fear. Brother G. H. Denney, will remember me, when I used to preside for him on the open market place in Blackheath, when he lived in Walsall. The brethren and sisters of this Ecclesia unite in sending their love to the household of faith scattered abroad. With much love in the Name of Jesus. —S. J. BATSFORD, *Rec. Bro.*

**TORONTO (Ont.).** —*Kimbourne Hall, 1480 Danforth Avenue. Sundays 11 a.m. and 7 p.m.* It is a great pleasure to report three immersions. On March 20th, J. EDWARD WILLIAMS, and KEITH PRESTON were baptized into the saving Name of Jesus, and on May 22nd, DANIEL MAYNARD (son of sis. Wilhelmina Maynard) was likewise baptized. They all have our best wishes and congratulations in having attained to the greatest honour in the world, and our prayers for a faithful walk in Christ. We are also pleased to welcome sis. Vera Robinson (formerly Vera Farr) from Brantford Ecclesia. She and bro. William Robinson were married in June. We are also happy to report that on June 15th, bro. Kenneth Magee and sis. Patricia Baker were united in marriage, and on June 28th, bro. Harold W. Smallwood and sis. Margery Lewis were also united in marriage. Both couples have our best wishes for a happy life in Christ as they walk together in their new relationship. We are sorry to lose the company of bro. and sis. Jack Bates who have moved to Sharbot Lake where they will be in isolation. Brethren J. D. Baines (Montreal), George Ellis (Oshawa), and D. Gwalchmai jnr. of London, have assisted us in our labour of love through the word of exhortation and public lecture. Their help is greatly appreciated. Here are some of our many visitors: —bro. and sis. Harry Styles and

sis. Mary Styles (Brantford), bro. and sis. William MacDonald (Richmond, Calif.), bro. and sis. Thomas H. Briggs, bro. and sis. Kenneth Jarvis (Pefferlaw), bro. and sis. Cyril J. Webb (Pembroke), sis. Bertha Hursburg, sis. Myrtle Wenman and sis. Mary Sparham (Hamilton). More next time "if the Lord will." To the believers scattered abroad we send greetings, and to those in countries afflicted with war, we remind them that they are not forgotten in our prayers. Never have the signs of the times been so brilliant. Wake, brethren, wake and behold them. —GEORGE A. GIBSON, *Rec. Bro.*

## NEW ZEALAND.

**WHANGAREI.** —We are all keenly interested in the Signs of the Times in which we live and the apparent nearness of the return of Jesus Christ the Son of David to re-establish the Throne and Kingdom of Israel in fulfilment of the Declaration of the Angel Gabriel nearly 2,000 years ago (Luke i. 31, 32). The Keynote to the situation, I always take to be the position of the Jews. They do not appear to have reached that Peace and Prosperity epoch described in Ezekiel xxxviii. The Main obstacle at present being the War with Germany. It would seem to be necessary that Germany must be defeated in order that the Jews may take the position of dwelling confidently in the Midst of the Land, and Russia does not seem to be in the position of Organization and Strength required for her to assume the Leadership of the Nations as required for the War of Armageddon. One thing appears to be that Jeremiah xxv. 27-29 is finding its fulfilment in the elimination of Neutrals—they will all have to be for or against. However, the Signs are so many that it behoves us to be ready and have our own house in order that we be not taken at unawares for as a snare shall it come on all the world. Love in the One Faith. —K. R. MACDONALD, *Rec. Bro.*

## UNITED STATES.

**GLENDALE (Calif.).** — *Hahn Hall, 103a N. Brand Blvd. Sundays: 11 a.m. and 7 p.m.* The testimony continues here, but there is little response on the part of the public. However, our special lectures every two weeks, with extra advertising, have aroused some interest, and we had more than twenty strangers on one occasion. It is with great pleasure that we report the obedience to the Faith of John Robert Banks (18), son of bro. and sis. J. J. Banks, who are well known to many in Birmingham; and also Miss Naomi Welch (18), daughter of sis. Welch. We hope and pray that our new bro. and sis. will run well, and obtain the crown of life eternal— B. A. WARRENDER, *Rec. Bro.*

**HAWLEY (Pa.).** —*Odd Fellows Hall, Main St. Sunday School 10.30 a.m.; Memorial Service 11.30 a.m. Lecture first Sunday in Month 10.30 a.m.* Surely the time of Jacob's trouble is even now at hand, and no doubt it appears to the members of Jacob's scattered family that their deliverer is to be the allied powers. God will send the deliverer when all human help has failed, as you well know. Dr. Thomas thought Russia and Austria would form the legs of the image, but since Austria has been absorbed by Germany it might be that Germany could stand as a leg with Russia until the Stone smites the image on the feet (*Eureka*, vol. 3, page 90). Perhaps before you receive this letter some unfoldings will throw light upon this matter. Our semi-annual business meeting was held on May 12th. It was decided we resume our mid-week classes from house to house, commencing Wed., May 15th. We have received more letters of instruction on the military question from our committee and they are being used to educate the young along the lines of what they may be required to answer at tribunals. With war in Europe constantly spreading we know not when this country may be involved. We are sure the day is near when the Lord will again intervene and fight as when he fought in battle against Israel's enemies, even though for a time he permits peaceful nations to fall before cruel war-mad despots. Visitors have been bro. and sis. John Vanakin, bro. Dan. Jochen (Lackawaxen, Pa.), bro. Carlile, bro. M. Mason Jnr., bro. Buckheit, bro. David Sommerville (Baltimore, Md.), bro. Russel Frisbie (Norfolk, Van.), bro. John Jones and sis. Ruth Jones (Glendale, Pa.), sis. Blodwin Burke (Scranton, Pa.), bro. D. C. Wilson, bro. C. E. George, bro. O. Johnson, bro. McKelvie (Phil'a, Pa.), bro. and sis. Wade (Worcester, Mass.), bro. and sis. Geo. Kling (Buffalo, N.Y.), bro. and sis. John Sommerville (Jersey City, N.J.), bro. and sis. W. Beck (State College, Pa.). Our thanks are due to brethren Vanakin, Carlile, Mason Jnr., Buckheit, D. Wilson, and C. George for ministering to us with

words of comfort and instruction. Our hearts go out to the brethren and sisters in the war zone, and our prayers are for them. May we all realize the necessity of preparation for the call to judgment. Trusting the good work of the *Berean Magazine* will continue until the Lord returns. —H. A. SOMMERVILLE, *Rec. Bro.*

**MIDLAND (Texas).** —Brother J. H. Lloyd of this place, reports that in company with bro. Olsa Tunnell of Stephenville, Texas, he had the pleasure of examining the faith of Miss Nina Mae Haynes of Lawn, Texas, and Mr. Henry A. Tunnell of Putnam, Texas, son of sister A. Ruat of Clyde, Texas. This occurred on the 16th of June. After a good confession of the One Faith they were both baptized into the sin-covering name of Jesus. They will each be in isolation, and those in the Truth, who know them, pray that by the daily reading of God's word, they may be built up in the Faith and enabled to work out their own Salvation with fear and trembling. —B.J.D.

**PHILADELPHIA.** —1714 *Chestnut Street, Presser Building.* Real unity in the Truth can only be maintained when there is "No Compromise of first principles," or "Blending of Truth with error." Those faithful brethren who have come "Through much Tribulation" and preserved the Truth in its purity are a credit to the Faith once delivered to the Saints. This Ecclesia is the only one in this section who can endorse those articles referred to 100%. On February 24th the Arch Street Ecclesia (from which the Presser Hall Ecclesia withdrew a few years ago, because of the false teaching, that Stricklerites were "in the Lord" or fundamentally sound— see 2nd John, v. 9, —Ed.) passed the following resolution: —

"In view of the scriptural statement of doctrine and fellowship, in the May 1939 Christadelphian Magazine, under the title: "The Nature of Man and the Sacrifice of Christ," and of the full endorsement of that statement by the Birmingham Central Ecclesia, as reported in the June 1939 Christadelphian, we have decided there is no longer any scriptural justification for continuing the state of separation which has existed in the Brotherhood for so many years on account of the erroneous teachings of the late brother A. D. Strickler."

In view of the movement to unite with those of the Strickler fellowship, may the Lord's blessing be upon the sincere efforts of the *Berean* editors in advising the Ecclesias against uniting with those who countenance false doctrines until there is "an absolutely pure foundation in both doctrine and practice."—CARL E. GEORGE, *Rec. Bro.*

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#### THE "AIR" OF THE APOCALYPSE (Rev. ix. 2; xvi. 17)

The "Air" is twice mentioned in the Apocalypse, where it has no reference to the natural atmosphere; first in Rev. ix. 2, and afterwards in Rev. xvi. 17. In both these places it stands for the same thing as in the epistle to the Ephesians (chap. ii. 2), only at widely remote epochs of the times of the Gentiles; the former being the political air, contemporary with the invasion of the Roman Empire by the Saracens; the latter, the same air, only contemporary with the coming of Jesus Anointed with the clouds. Now the revealed purpose of the Deity is to change "the Air"—to hurl the mighty from their thrones; exalt them of low degree, and to send the rich empty away (Luke i. 52-55). —DR. THOMAS, *Eureka*, Vol. I, p. 147.

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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, 2911 Morton Avenue, Altadena, Calif.  
**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 1101 West College Avenue.  
**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

C. A. ASK. Glad to hear from you. Let us know result of your good work at Bedford.

C. H. Sorry you wrote to a third party about us. Always remember Matt. xviii. when you have a fault to find and write or see us first. There is far too much of this kind of thing.

SEVERAL. We have had to treat ecclesial news from Coastal districts in accordance with the instructions issued recently by the Government. Brethren will understand and appreciate that we must abide by the law in such matters.

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.

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 should we pleased to distribute spare clothing to those in need. Parcels have been received from Bury St. Edmunds; M.S.; D.F.;

JEWISH RELIEF FUND. —E.C., £3 5s.; P.D.L., 25/-; Glendale, £7 10s.; W., 10/-.

DISTRESSED FUND. —Anon., 10/-, 25/-, 20/-, 30/6; C.B., \$15; Y.Z.W.H., £2 11s.; J.M.T., £5; Anon., 40/-.

EVACUATION. —With very deep gratitude to our Heavenly Father and to those who bear His name overseas, we acknowledge receipt of several letters from brethren and sisters in Canada and U.S.A. offering to take all or any children of brethren and sisters in Britain under their loving care if a decision is come to send them abroad. We hope the need will not arise, for we feel that our Father can preserve us here as well as abroad. But the kindly thought and love thus manifested gives us a warm glow in our hearts. —ED.

RUSSIA. —Dr. Thomas wrote in *Elpis Israel* in 1848 of Russia: "She shall deceive the calculations of all nations and fill them with consternation when the time appointed comes."

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Published by—

G. H. DENNEY, at his address, 47 Birchington Road, Crouch End, London, N.8.

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