

The Berean CHRISTADELPHIAN

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

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

All communications and manuscripts should be sent to: —
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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, “Westcott,” Bromham, Bedford. (B.B. 10.45 a.m.)

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

BEXLEY HEATH. —*See Welling.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GUILDFORD. —A. Cochran, 27 Church Road.

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

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 (Holloway, N.). —E. F. Williams, 49 Hadley Rd., New Barnet, Herts. (B.B. 2).

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.)

NEWCASTLE. (Mon.)—Mrs. W. M. Pugh, “Mount Pleasant.”

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

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

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

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

PEMBERTON. —B. Littler, 33 Litchfield Street, Pemberton, Wigan. (B.B. 3 p.m.)

PLYMOUTH. —Oddfellows' Hall, 148 Union St. (B.B. 11 a.m.), E. J. Light, 13 Endsleigh Park Road, Peverell.

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

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

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

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 1st Sunday).

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

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

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

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

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

SWINDON (Wilts.). —Sis. K. Gay, 58 Manchester Rd.

TIER'S CROSS. —H. Thomas, Dear 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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Volume XXVIII

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NO. 334

EDITORIAL

Fellowship

Our Position.

Our position in regard to fellowship is unchanged in any respect from what it was in 1923 or at any earlier or later date and as set out in our recent pamphlet, entitled "Unity." It is the position of 1848 to 1885. To quote therefrom: —

"If we walk in the light we have fellowship one with another."

"Our fellowship is with the Father and with His Son Jesus Christ" (1 John i. 3, 7).

This fellowship is established by entrance into "the Light." Enlightenment bringing faith, baptism and continuing obedience during probation is clearly what is meant. Therefore, when a man "departs from the faith" or espouses false doctrine, he cuts himself off from fellowship with God. He breaks the cord, and it is for the ecclesia to endeavour to "restore such an one." If it proves impossible, withdrawal must be undertaken. But the fellowship with God is gone before the withdrawal takes place and if such a "heretic" is retained in ecclesial fellowship, those responsible sin before God and bring in uncleanness to the table of the Lord. They "eat unworthily" (1 Cor. xi. 27).

Light and Darkness.

There is no unity of light and darkness. These are opposites. Hence "If we walk in the light we have fellowship" (1 John i. 7). "If we say that we have fellowship with God and walk in darkness, we lie" (1 John i. 6).

There is, therefore, no question of hardness and/or hardship in withdrawing from a brother who turns to new doctrine. All "new" doctrine is wrong when once the standard is established. The brother who brings division by preaching false doctrine has gone back into the darkness and there can be no affinity with him on the part of those who continue "in the Light." The ecclesias must, therefore, register their disapproval by withdrawal from such an one. It is the duty laid upon them by God.

In our heading over the news received from ecclesias for publication we set out five clear causes for separation from people who still call themselves Christadelphians. Take them singly.

(1) In 1885 the question before the household was: Shall we continue in fellowship with Bro. R. Ashcroft and those who support him in contending that there is a human element in the Scriptures and that thus, while containing the Word of God, they are not necessarily wholly inspired and infallible?

It was answered by Bro. R. Roberts, Editor of the "Christadelphian," thus: No.

It was answered by Bro. J. J. Hadley and Bro. T. Turner and others in this way: "The verbal inspiration of the Bible is a theological figment that will not bear investigation. — "Fraternal Visitor," Vol. 3, page 26.

When Bro. R. Ashcroft applied for membership of the ecclesia now known as "Suffolk Street" and stated, "All theories hitherto propounded (concerning Inspiration) are open to reasonable demur on one ground or another," he was warmly welcomed in these words: "We gladly accept your application," and on October 7th, 1889, was invited to address the meeting. He expressed himself (this man who had renounced belief in the Bible as the wholly inspired and infallible Word of God) as deeply grateful to Bros. Hadley, Bishop, Turner and others for their kindness in welcoming him and contrasted it with the treatment accorded to him by Bro. R. Roberts and those with him who had stood fast by the whole Truth. — "Fraternal Visitor," Vol. 4, page 328.

From that day to this that community, under the leadership of Bro. T. Turner and the late Bro. C. Wauchope, have stood for toleration of men and women who hold and teach false doctrine, making only one stipulation, i.e., that such should not hold office in the ecclesia.

Vol. 3, page 164, "Fraternal Visitor," tells how the doctrine of Immortal emergence was treated. One of the serving brethren, W. Gilbert, was put out of office because he held and taught this doctrine. The question of fellowship was deemed of no importance in the matter.

Such instances can and have been multiplied.

We refuse absolutely to compromise the Truth in this way.

(2) In circa 1897 we had another false doctrine set forth. It was then contended that responsibility did not depend upon knowledge of God's will, but commenced only when our attempt was made to obey it. Bros. J. J. Andrew and T. Williams were the leaders away from the old and true position. Their followers after a while found their true spiritual home with those who had previously taught toleration.

(3) Then we come to 1917 onwards to 1923, with its testing time in respect to military service, police service and other forms of State service, involving the surrender of the freedom we have in Christ Jesus. Two brethren in Birmingham joined the police force, thus contravening the laws laid down by the Lord Jesus. The Arranging Brethren, failing to secure repentance on the part of the offenders, brought the matter before the Temperance Hall Ecclesia in that city. This ecclesia was the descendant of the one that so strongly supported Bro. Roberts in 1885 and 1897. Withdrawal, the only course, was moved and seconded. It was strongly opposed, particularly by one brother named A. Davis. So strongly worded was his opposition that the only course left to faithful men was to withdraw from him also. He did not repent and has not done so to this day. Yet his ecclesia, showing that it was now itself becoming a convert to toleration of wrong-doing, did not deal faithfully with him and has not done so to this moment.

(4) At the same time, the great trouble in America came to a head, associated with the majority in the Buffalo Ecclesia, who followed the false teaching of A. D. Strickler.

A very large number of ecclesias supported the Truth as always established, and refused fellowship any longer to A.D.S. and those who accepted his errors.

This involved a serious test for the Birmingham T.H. Ecclesia and again it failed. It decided to continue in fellowship with Bro. A. D. Strickler and, while condemning his views, spoke of him as being "fundamentally sound."

A ray of hope shone out in this matter in 1939. Bro. J. Carter, with the consent and approval of the Birmingham Central Ecclesia, declared himself and them as opposed to the heresy promulgated by Bro. A. D. Strickler and his followers. The natural result of this would be that ecclesias still willing to tolerate this heresy would be at once refused fellowship. But this has unfortunately not been the case. As Bro. W. M. Biggar so plainly said in 1936, the position is in his words: —"No doubt they will indignantly deny any connection with the Strickler errors. They will probably vigorously insist that if any of these doctrines are taught there, they will leave that meeting. But let anyone take the trouble to search through the inter-ecclesial visits of the members of the various Strickler meetings and they will be able to find cases of definite personal fellowship between such members as Providence, Boston, Worcester, Newark and Buffalo itself. And I say again, as I said in 1927, that "for an ecclesia to claim it is not in fellowship with Bro. Strickler, and at the same time to fellowship with those who are admittedly with Bro. Strickler, is about the most absurd and unscriptural position that has ever been taken on this most important subject of fellowship."

Boston Ecclesia (U.S.A.) writes as follows: —"We note from the intelligence columns of the Birmingham "Christadelphian" that inter-ecclesial visits are common among members of ecclesias who have in the past not only tolerated but openly taught the Strickler errors, and that members of the Buffalo majority ecclesia are being fellowshipped at the various meetings they visit."

Hence this breach is not mended.

(5) This brings us to the point of difference regarding 1 Cor. vi. 1. Here is a distinct command prohibiting the true believer from going to law for any cause whatsoever against another. We hold rigidly and absolutely to that position and would, and do, withdraw from those who transgress it unless they repent of their sin.

There are those who actively encourage and others who condone this wrongdoing, and from such we also dissociate ourselves. Finally, we hold that to make instruments of war for the destruction of human life is not a fit occupation for us. It brings the Truth into disrepute and can in no way be defended. Those who indulge in this are not to be found among those with whom we are in fellowship.

We close as we opened, by declaring ourselves for purity and peace, not for divided counsels, impurity and apostasy.

EDITORS.

"Knowledge shall be increased."—Dan. xii.

Death of Sir J. J. Thompson.	The death has just occurred of Sir J. J. Thompson. Penetrating the mystery of matter, he revealed the existence of the electron and revolutionised the whole modern conception of matter and its properties. His work was doubtless part of the fulfilment of the prophecy we quote.
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Who Are The Wicked?

The wicked are a larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves and the licentious. The wicked are to a very great extent very pious and religious people. They have "a zeal of God, but not according to knowledge." Being ignorant of God's righteousness, they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes; they make long prayers; sing with sweetest music the praises of him they profess to worship. The world is full of their piety; for it is fashionable to be religious, or rather to "profess religion"; so that Christianity is thought to be habited in "fine linen, purple, silk and scarlet"; to walk in silver sandals; and to be "adorned with pearls and precious stones." Apoc. xviii. 12. But, be this as it may, there is a characteristic of wickedness which no sect, party, name or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is, "Thou castest my words behind thee," saith God. No man, sect or party can offer a greater insult to Jehovah than this; for it is testified, that He hath magnified his word above all the attributes of his name (Psal. cxxxviii. 4); and it was foretold in commendation of Messiah, that when he should be revealed, he would "magnify the law and make it honourable" (Isai. xlii. 21). "I came not," said he, "to destroy the law and the prophets, but to fulfil; for the heaven and earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled." He continually impressed upon his hearers the necessity of believing the words of God, and of doing his commands; and never ceased to make the "obedience of faith" the test of men's devotion and affection for him. "If ye love me," said he, "keep my commandments"; and "Ye are my friends if ye do whatsoever I command you," for "love is the fulfilling of the law."

Now these are principles which no sophistry or reasoning can set aside. They are as true to-day as when they fell from the lips of him who gave utterance to the words of God. "My words," saith he, "are spirit and life"; and Moses has testified, saying, that whosoever would not hearken unto Jehovah's words which he should speak in his name, He would require it of him" (Deut. xviii. 15-19). The reader may profess to believe that Jesus of Nazareth is he to whom Moses referred; for, Jesus said, "He wrote concerning me." But does the reader know what the Father commanded the prophet like unto Moses to speak in his name? If he knows it, does he believe it? And if he believe the things spoken, has he obeyed them? To believe and do is the only evidence a man can give that he does not cast Jehovah's words behind him. "Why call ye me Lord, Lord, and do not the things which I say?" Hear this, ye bishops, priests and ministers! Hear this, all ye eloquent "divines," and leaders of the people! All ye scribes, Pharisees and hypocrites, whose garb, grimace and tone are the counterfeit of wool to disguise the ravening wolf! Hear this, all ye zealots of the world religious; this question is for you who call Jesus, Lord, and do not the things which he says! Deny not the truth of the indictment, for your "names and denominations," in their creeds, institutes and practices, are standing memorials of your guilt. Do ye know what the glad tidings were Jesus was anointed to preach to the poor? Do ye know what that kingdom was whose Gospel he announced? What was that acceptable year of Jehovah he proclaimed? Can ye define that righteousness of God attested by the law and the prophets, he exhorted men to seek with the kingdom? Do ye consent to his words, appointing men to believe the gospel he preached, and to be immersed, that they may be saved? Do ye not rather make void all this by your traditions, teaching for doctrines the commandments of men? To believe and do, ye practically repudiate, in affirming the salvation of those who neither know, believe, nor obey. Now He whom ye call Lord testifies against you, saying: "He that receiveth not my words, the word that I have spoken, the same shall condemn him in the last day." "The Gospel of the kingdom" is "the word of the kingdom," which he sowed in his field. By faith in this word men will be justified; without it, they will be condemned; for the words of Jesus are, "He that believeth not shall be condemned."

JOHN THOMAS.

A.D. 1856.

"Turned unto fables."—2 Tim. iv. 4.

Death of
Sir Oliver
Lodge.

We have to record the death of Sir Oliver Lodge, who, while a great all-round scientist, was a believer in the survival of a conscious spirit after death. Like Professor Lombroso, who died in 1909, he arranged for a post-mortem message. Lombroso in his last book, "After Death— What?" (he died the day after it was published), promised to communicate with the Psychical Research Society of Milan.

Lombroso failed, and so has Sir Oliver Lodge.

"The dead know not anything, neither any that go down into silence."—Psalm cxvii. 17 and Eccles. ix. 5.

Before the Tribunals

**More Appeal
Tribunals.**

Mr. Bevin, the Minister of Labour, has taken power under the Defence Regulations to appoint three new Appeal Tribunals to act along with the one, sitting in London, which is already in existence. The number of appeals has proved larger than one tribunal could deal with.

At the moment we have two cases awaiting a call to the Appeal Tribunal.

**Unconditional
Exemption.**

While our brethren always ask for unconditional exemption, they only occasionally get it. Usually the condition of retaining present employment or taking up agricultural work is imposed and cheerfully accepted. Two brethren were given unconditional exemption this month. Bro. J. E. Balchin, the Recording Brother of the Putney Ecclesia, received this judgment. As exhibiting a carefully-prepared and original statement of our position, we print herewith his case, which he had ready for the day of hearing. Let every young brother study it.

"My application for exemption from military service as a conscientious objector is as a Christadelphian. It is therefore—

(a) A denominational claim, and
(b) A personal one, based upon membership of the denomination. It is proper to deal with (a) first.

(a) The Christadelphian claim for exemption has two aspects, a doctrinal one and an historical one.

THE DOCTRINAL ASPECT. —(a) Christadelphians accept without question as historical the physical resurrection of Jesus Christ. They believe to be true the statement of Paul, an especial witness to the resurrection, that the resurrection was the assurance God had given to all men that "He would rule the world in righteousness by that man," i.e., Jesus Christ— Acts xvii. 31, cf. xiii. 32-3. They are accordingly "looking for the early personal advent of Christ to set up a divine government over all the earth" (Christadelphian petition presented to Parliament, 1915). These beliefs are based on the "Gospel of the Kingdom of God" preached by Jesus (Mark i. 14, Matt. iv. 17, 23, Luke iv. 43) and by His apostles (Acts viii. 12, 25, xix. 10, xxviii. 30-31), which showed that Christ was the heir of the world (Heb. i. 2 and Rom. viii. 17, compare with Rom. iv. 13) by the covenant made by God with Abraham (Gen. xii. 1-4, xiii. 14-17, Gal. in., 8, 16) and also the future king of Israel by the covenant made with

David (2 Sam. vii. 12-16, Ps. cxxxii. 11, Luke i. 32-35), a kingdom which would be co-extensive with the world (Rev. xi. 15), bringing blessings to all nations (Gen. xii. 3) and consequent peace (Is. xxxii. 1, 17).

(ii) The New Testament teaches, and Christadelphians believe, that, pending the establishment of this divine kingdom, disciples of Christ must pass the time as "strangers and pilgrims" (Heb. xi. 13, 1 Pet. i. 17, ii. 11), making sure that they are not inseparably tied up with the world or present order, so that they will be watching for the return of Christ and win His approval (Mark xiii. 32-7, Rev. xvi. 15). Jesus had said, "Ye are not of the world: I have chosen you out of the world", (John xv. 19), though recognising that His disciples must necessarily be "in the world" (John xvii. 11, 15). The New Testament explains this form of speech in Acts xv. 14, where the function of preaching the gospel is to take out from the nations a people for God's name. Such a people, Paul explains in another place, when "taken out," are no longer a free people or free agents, but are purchased by God (1 Cor. vi. 19-20); and as such they cannot give their bodies or their lives to Caesar or the State in any capacity whatsoever.

(iii) It follows, therefore, that Christadelphians cannot offer themselves to the State as soldiers either in combatant or in non-combatant capacity. Soldiers they are already, *but of Christ*, and this position imposes limitations on them, such as—

"No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier" (2 Tim. ii. 4).

It is not so much that they have a conscientious objection to taking life under certain circumstances, but that their objection is firstly to killing or warring at the directions of man (i.e., the State) and not God, and, secondly, to doing so at a time when they should "live peaceably with all men" (Rom. xii. 18). Dr. Thomas, the pioneer of the modern Christadelphian movement, made this point in an early statement that "a Bible Christian must not fight in the absence of the captain of his salvation" (Resolution at Peace Assembly, London, 1849). Christ himself suffered death rather than fight for a kingdom of this world (John vi. 15, xviii. 36), but the position will be vastly different on His return. The Apocalypse says of Him then: "In righteousness he doth judge and make war" (Rev. xix. 11); His called out saints who through the ages have suffered violence in patience (2 Thess. i. 4) will execute vengeance upon the nations by the exercise of divinely given power (Ps. cxlix. 5-9; Rev. ii. 26). In that day the Christadelphians will fight for their kingdom even as did the Israelites for the kingdom of Israel—the actions of both being at the command of God (Deut. vii. 2, xx. 16; 1 Sam. xv. 3). It will be legitimate because God commands it; to take any other course would be rebellion (1 Sam. xv. 18-9, 22-3, and especially Jer. xlvi. 10).

(iv) Special directions have been left by Christ and the Apostles for the conduct of His brethren in His absence. Not merely are they to be separate and unentangled with the affairs of this world, but they are forbidden to take oath (Matt. v. 33-7; James v. 12); to kill (i.e., murder) (James ii. 11); to use the sword (Matt. xxvi. 32); to take vengeance (Rom. xii. 19); to render evil for evil (1 Thess. v. 15), or to resist evil (Matt. v. 39). They are commanded to love their enemies and do good to those that hate them (Matt. v. 44). These instructions relate, of course, to the conduct of Christians as individuals, but, in view of their relations as "strangers" to the State, they have a more general application. As Jesus was led as a "lamb to the slaughter," having done "no violence" (Is. liii. 7, 9, with Acts viii. 32), and it was said of Him "when he was reviled, he reviled not again; when he suffered, he threatened not" (1 Pet. ii. 21-5), so Christians are exhorted to be "harmless as doves," going forth as sheep, not wolves (Matt. x. 16), to suffer themselves to be defrauded (1 Cor. vi. 7), not to avenge themselves (Rom. xii. 19). The Book of Revelation speaks of the political opposition and persecution which would come upon the saints at certain stages of their history, but immediately adds, not a recommendation to warlike resistance, but the opposite: —

"He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." (xiii. 10).

That is, vengeance was God's, who in due course would exterminate the oppressor. The oppressed must show only non-resistance and patience (James v. 6).

(v) Christadelphians hold such beliefs, considering them to be identical with those held by the early Christian Church. Bertrand Russell is right when he asserts:

"Christianity was, in its earliest days, entirely un-political. The best representatives of the primitive tradition in our time are the Christadelphians, who believe the end of the world to be imminent, and refuse to have any part or lot in secular affairs." (Power: A New Social Analysis, p. 109 (1938).

Christadelphians may be styled "neutrals"; they pay taxes as instructed: "Render therefore to all their duties: tribute to whom tribute is due: custom to whom custom: fear to whom fear: honour to whom honour" (Rom. xiii. 7; Mark xii. 17). But they do not vote nor have their say as to how the money thus contributed shall be spent. They do not participate in any functions of the State on similar grounds, nor invoke the aid of the State by going to law; but such obligations to the State as can be complied with in ways compatible with Christ's commands are met (Rom. xiii. 1ff; Titus iii. 1; 1 Pet. ii. 13; Acts iv. 19-20).

On the foregoing doctrinal grounds, Christadelphians appeal for exemption from military service. These grounds are, however, supplemented by claims based on—

THE HISTORICAL ASPECT. —The early history of the Church is unmistakably clear that Christians refused to participate either in the wars or the governments of the world. Josephus (Wars, book ii., ch. xix.) tells of the flight of the Jewish Christians from the doomed Jerusalem, even as Christ had instructed them (Mark xiii. 14f). Moreover, the early Christian "fathers" were all definite in their refusals to sanction military service by Christians—proof of this is given in Prof. C. J. Cadoux's "Early Christian Attitude to War" (1919), his later "The Early Church and the World" (1925), and lastly in "Catholicism and Christianity" (1928), where he says: "The idea that it was wrong for a Christian man to slay his fellow men in war was very widely and firmly, though not unanimously, held among Christians of the first three centuries" (p. 621). Support for these statements is also found in Hasting's Dictionary of the Apostolic Church, vol. ii., art. War (1918), and in Cambridge Ancient History, vol. xii., p. 650 (1939).

Documentary evidence as to the Christadelphian position since the inception of the movement is equally clear:

(i) In 1849, Dr. Thomas, the pioneer, made the statement already quoted.

(ii) In the American Civil War, 1860-4, he submitted petitions to the Confederate States and the Northern Union and secured exemption from military service in either army for all "brethren of Christ" or Christadelphians.

(iii) A petition was prepared in 1878 for submission to Parliament by Mr. Gladstone. The political circumstances did not subsequently warrant its submission and the matter was not proceeded with.

(iv) A new petition was prepared and was submitted by Mr. Rowntree, M.P., in 1915.

(v) With the introduction of conscription in 1916, the Christadelphian claim for exemption from the combatant and non-combatant forces was treated sympathetically, and subsequently special arrangements were made by which the necessity for tribunal-hearings was removed and certificates of conditional exemption were issued to all bona-fide Christadelphians.

(b) The foregoing is the denominational claim for exemption from all forms of military service. My personal claim is that—

(i) My membership of the Christadelphian body dates from 7th November, 1933.

(ii) Prior to admission to membership of the body, responsible members examined my beliefs regarding a Christian's conduct in relation to war. Only when they were satisfied on this (and other points) was admission allowed.

(iii) Being a whole-hearted believer in the doctrines specified above, participation in the State forces is impossible.

**What Tribunals
Are Like.**

Of the 18 tribunals now in existence, we can only say that they differ considerably in their methods. Some, as Cardiff and Cambridge, insist on the oath being taken or affirmation made by both applicant and witness.

Some only allow the applicant and his friend to appear before them and exclude the public. Some hold their trials in open court, generally the Judge's or Registrar's courts in the County Court, and the public are freely admitted.

Some meet in Town Halls and allow the public to the galleries or some reserved space.

Some make the applicant go into a box or in front of a raised dais and stand as he defends himself.

Some, such as Bristol and Birmingham, invite the applicant and his friend to sit comfortably at a table with the tribunal members.

Each tribunal has five members, the chairman being a County Court Judge. The personnel is designed to bring together representatives of the law, the Civil Service, education, commerce and trade unionism.

Almost invariably the men chosen are able and fair-minded and experienced. When the applicant's name is called he goes forward and his statement as previously presented is either read by him or for him.

He is then questioned in various ways, there being no stereotyped questions. All the members of the tribunal can and do join in this.

The young brother is then asked if he has any witness or letters and the elder brother with him then goes forward to support his case and to answer questions.

Then either right away or after a short retirement the judgment of the tribunal is given.

"Genesis and the Flood"

The article in the July magazine under the above title raises some interesting points. We agree with the writer, that the Hunter theory of a vast body of water suspended between the earth and the heaven is rather fanciful; and think it is more likely that the water was in the form of dense aqueous vapours which would obscure the heavenly bodies until the work of the fourth day made them visible.

The reference to the mist, as the means of watering the ground, together with the absence of any allusion to rain, until the Flood, is presumptive evidence that rain then appeared for the first time. If this is so, then we can readily understand the unbelief of men, when Noah preached about the judgment that was impending. They would have had no experience of the possibility of such a catastrophe.

The reference to the rainbow seems to indicate that it was a new thing and had not previously been seen. Upon this assumption its institution as a "token of the covenant" would have great significance, which would not be the case otherwise.

The theory that the Flood caused a permanent rise in the level of the ocean seems reasonable, and the existence of the "continental shelf" certainly supports the idea. However, we cannot think the site of the "Garden" was where the waters of the Persian Gulf now roll, for there the Tigris and the Euphrates have their *confluence*, whereas the inspired record says that the rivers had their *source* in the Garden. We therefore incline to the traditional view, that the site of "the Garden" was in the highlands of Armenia, from whence proceed the Tigris and Euphrates, and also other streams that empty themselves into the Caspian and Black Seas respectively.

It is also to be noted that there may be a typical significance in the fact that a river went out of the Garden, and then was divided, in view of Ezek. 47: 1, and Zech. 14: 8. We quote the latter, "and it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea and half of them toward the hinder sea; in summer and in winter shall it be."

As to the suggestion that the presence of Aborigines in the Americas and other remote parts is due to large-scale migrations that took place *before* the bed of the ocean was lowered: if the depression was due to the Flood, I do not see how we can accept the idea, for this would make the Aborigines of antediluvian origin, and that would conflict with Scripture: for it is evident that only eight persons survived, and that from these the whole earth was subsequently re-peopled. The following passages are conclusive upon this point: Gen. 7: 23; 9: 19, and 10: 32.

We do not know, for we are not told, by what means the migrations were carried out. It is possible that climatic conditions were more favourable in northern parts, four thousand years ago, than in modern times. Also, considerable changes of the earth's surface may have taken place since the Flood. The legend of the lost Atlantis is interesting in this connection.

The numberless islands of the East Indies and of the Pacific may have been of far greater extent in early times, thus facilitating the dispersion of Noah's posterity. The relative positions of land and sea are constantly changing, even now.

We need not imagine the migration of vast multitudes. They were probably small bands of adventurous spirits that multiplied and divided and extended further and further as time went on.

For instance, the hardy Norsemen of Scandinavia visited the shores of America long before Columbus discovered that continent.

Lastly, we must not forget the Divine hand was at work. The first idea of man after the Flood was to keep together the human family and have a grand rallying-point at Babel. God intervened and defeated the project and scattered men over all the earth, with a view to the final establishment of the Kingdom "from sea to sea, and from the river unto the ends of the earth."

There is much that is not clear to us about the early times, but if it is our privilege to inherit the Kingdom, we shall then "know, even as we are known."

B. A. WARRENDER.

Glendale, Cal.

Conscientious Objectors

Question and Answer in the House of Commons on the 15th August, 1940.

Mr. BRADFORD (Conservative) asked whether there was any objection to British firms preferring to employ genuine British men and women rather than conscientious objectors.

Mr. BEVIN (Minister of Labour and National Service) replied that he took the view very strongly that when the House carried a law giving to any minority a right, it was wrong for another citizen to try by individual action, either by endeavouring to starve the man or otherwise, to depreciate the right which the House had given.

FROM THE STUDY

Christ and the Tribute Money

(Matthew 17, 24-27)

This incident does not refer to the tribute of which Jesus spoke on another occasion (Matt. 22: 21) when he was asked the direct question, "Is it lawful to give tribute unto Caesar, or not?" The Pharisees then spoke of payment to the Roman authorities, hoping that Jesus would give them opportunity to accuse him of "perverting the nation"; and although his answer put them to silence, they actually made the charge against him, when he was brought before Pilate, of "forbidding to give tribute unto Caesar."

However, the question of the Jews at Capernaum had reference to something altogether different from tribute to Caesar. This is indicated by the R.V. rendering—" . . . they that received the half-shekel came to Peter and said, Doth not your master pay the half-shekel?" This was the payment required of every male Jew of 20 years and over, for the upkeep of the Temple services at Jerusalem. The law was made, originally, when Israel was brought out of Egypt and the payment was required when the people were numbered (Exodus 30: 12-16). The yield of the first contribution is recorded in Exodus 38, and we do not read of another collection until the days of Joash, when the money was provided for repairs to the Temple.

A long time later, after the Captivity, the Jews who returned under Nehemiah imposed on themselves a tax of one-third of a shekel for each man, the lower rate being due, no doubt, to the poverty of those who had come back to Jerusalem.

By the time of Jesus, the payment had become compulsory on all Jews annually and was used for the maintenance of the many Temple services. The imposition had been a matter of controversy between the Pharisees and Sadducees, and the former had gained the day. Thus the collectors of the payment would have been Pharisees and we may be sure that they sought occasion against Jesus, who had so often condemned them for their hypocrisy. It is interesting to note that, after the Roman destruction of the Temple, the Emperor Vespasian caused the money collected to be spent on the upkeep of a heathen temple erected in Jerusalem.

Now Peter readily assented to the payment by Jesus of the Temple tax; but afterwards he was taken aside and asked, "What thinkest thou, Simon: the kings of the earth, from whom do they receive toll or tribute? From their sons or from strangers? (Matt. 17: 25—R.V.). Peter replied, "From strangers." It was obviously so. In those days a king would naturally exact toll of those who were subjected by him. So Jesus uses the custom as a figure to point the lesson. He said to Peter, "Therefore the sons are free." Peter had been very ready to say that his master paid the temple tax; yet how short a while before had he made the declaration of faith, "Thou art the Christ, the son of the living God." (Matt. 16: 16). Was it reasonable that God's son should contribute to the upkeep of the Temple when

he was "greater than the Temple"? (Matt. 12: 6); that he should contribute to the cost of morning and evening sacrifices when his own sacrifice would do "what the law could not do"?

Jesus did not refuse to pay. Actually the imposition was far removed from that originally required in the Law of Moses. If he had refused, the Jews would have failed to understand his reason, and, so that they should not be offended (R.V., caused to stumble), the money was provided. It was a small matter in his mind as far as the Jews were concerned. They were obtuse enough and unwilling to understand his teaching. But the lesson was particularly for Peter and all the disciples of Jesus. In a beautiful way were they associated with him when Peter was told to take the money "for me and thee." The disciples of Jesus were invited to be Sons of God. If they truly recognised him as Messiah, Son of David, and Son of God, then did they identify themselves with him and with the great purpose that God was working out through him. Jesus himself so recognised them in his prayer (John 17); they were among the "many sons" who were to be brought to glory (Heb. 2: 10).

The shekel was provided by a miracle; and that substantiated Jesus' claim to be "greater than the Temple." There was evidence that he was the Son of God. But the Jews, who regarded themselves as custodians of God's temple, were not convinced by any of the signs that he did; they rejected and crucified him, but he rose the third day to live for evermore, while, in time, was fulfilled his prophecy that there should not be standing one stone upon another of that Temple, where they worshipped God with a zeal that was not according to knowledge. S. JEACOCK.
Plymouth.

Armageddon.

Megiddo, occupying a central place in the map of Palestine, has always been of great strategic importance. The Tel Amana tablets speak of it as Magidda, and Egyptian inscriptions as Maketau, while the Assyrian chroniclers call it Magidu. All treat of battles there and in Rev. xvi. 16 the great battle of God Almighty finds its centre there. To-day British Empire troops are in occupation.

God's Handwriting

"All the young lions thereof."—Ezek. xxxviii.

**The Most
Important
Event,
of the Month.**

As our readers are aware, we have never disguised our belief that the U.S.A. were bound before the Coming of the Lord to join hands in defence of the policy of Britain in relation to Palestine and the East. The most important event of the month has been the leasing of eight naval and air bases on British possessions in the North and South Atlantic to the United States and the acquisition by Britain of fifty fully completed and armed destroyers, to be used for defence and anti-submarine purposes. These will relieve the large modern Royal Navy destroyers from routine work, and leave them ready for offensive action. "The ships of Tarshish first" remains true and will do so in the order of pre-eminence.

Says a leading American statesman: "This Anglo-American agreement is one of inconceivably vast importance and will probably remain for all time." The naval bases are the Bahamas, Jamaica, St. Lucia, Trinidad and Antigua, Newfoundland and Bermuda.

"Dedan."—Ezek. xxxviii. 18.

Rock of Aden.

The ancient Dedan is the modern Aden and needs to be part of the combination of countries and peoples forming the British opponent of

"Russia in the last conflict between human forces prior to our Lord's return.

The retreat from Somaliland and its capital, Berbera, has served to emphasise the importance of Aden. In military importance Aden is the best-fortified point between Egypt and Bombay. It has withstood many attacks during the last hundred years and has been well called the Gibraltar of the East. Aden is ready to-day to play its part in the present war. Britain has made it great and its preparedness has spread widely into the country behind it.

"The Seventh Vial."—Rev. xvi. 17.

Jesus declared to John that the seventh vial of the wrath of God should be poured into the air. The dominating factor in Germany's conquests up to the battle of Britain was her Luftwaffe. Present experience is proving that there is a greater power in the air than Marshal Goering's forces. Britain is certain, it would appear, to become as much the master of the air as she already is of the seas. But who can doubt but that such a prophecy is God's own handwriting?

Bread

In the Old Testament the word translated Bread is Lechem, which means simply the food we know by that name. The same term is sometimes used in the Hebrew tongue for "sustenance" and "food." It is often qualified by seor, meaning leaven, or by chamets, meaning the same, or by matstah, meaning unleavened.

Instances of seor are to be found in Exodus 12: 19, and Deut. 16: 4.

Instances of chamets are to be seen in Exodus 13: 3, and Leviticus 7: 13.

Matstah occurs in Gen. 19: 3, and Exodus 12: 8, etc.

In the New Testament ordinary bread, leavened, is referred to as artos, but unleavened bread is always called azumos.

In one instance, however, the Lord's Prayer, the words "daily bread" are derived from two Greek words, meaning together "necessary food."

Now, while it is true that unleavened bread was eaten at Passover time, as in Luke 22: 7, yet we find that Jesus, when he instituted the feast of remembrance, did not use the word azumos, but the word artos. Luke 22: 7 is azumos, but in Matt. 26: 26, Mark 14: 22, Luke 24: 30 and 22: 19, and John 6: 58 he uses the term artos, i.e., ordinary bread. Paul followed his Master in this and in 1 Cor. 10: 16 and 17, 1 Cor. 11: 23 and 26: 11, 27 and 28, 2 Thess. 3: 8, he employs the same term.

There is therefore no Scriptural ground for the assumption that in keeping the memorial feast we should use unleavened bread and not ordinary household bread. The facts are the other way.

Furthermore, there is a reason for Christ's use of the term referring to ordinary bread. His nature was like ours and of the same sinful flesh. Hence "he was tempted in all points like as we are, yet without sin." In the natural body he died and afterward was offered up to God and accepted. The Passover had several elements. The lamb and its blood are related in symbol to our Lord's offering for sin and its Divine acceptance. The bitter herbs had to do with the making perfect through affliction.

The unleavened bread had and has to do with TRUTH, faith and obedience, which must be unleavened.

1 Cor. 5: 8 so teaches:—"The unleavened bread of sincerity and truth."

The law of trespass (Forgive us our trespasses), as embodied in Leviticus 7, speaking of the offering for trespass, enacts: —

"This is the law of the trespass offering: it is most holy." "As is the trespass offering, so is the sin offering."

"This is the law of the peace offering," *the making of peace*.

"He shall offer for his offering, beside the cakes of unleavened bread, leavened bread with the sacrifice of thanksgiving."

So our Lord suffered and died in human frailty, but with unleavened sincerity and truth. The leaven of mortality and all the accompanying weaknesses of the flesh were there on the Cross. In the same nature he rose triumphant from the grave: was accepted and was changed to the Divine nature, to die no more and to sit at His Father's right hand until the day of His Kingdom dawns.

Dr. Young, in his Literal Translation, renders Luke 22: 7: "The day of the unleavened food," and in Luke 22: 19: "Having taken bread and having given thanks, he said This is my body."

G. H. D.

Spiritual Arithmetic. Ten

Ten signifies Order in its use in the Scripture.

The Holy of Holies, into which the High Priest went once a year, was 10 cubits in length, in height and in breadth.

The curtains of the Tabernacle numbered 10. —See Exodus xxvi.

The Plagues on Egypt were 10, in order to bring about Israel's deliverance.

The Commandments given to order the lives of God's servants of old were 10.

When David set up the orchestra for Divine praise, Psalm xxxiii. 2 records that it was led by "an instrument of ten strings," that is, the psaltery. —See also Ps. xcii. 3 and cxliv. 9.

In the age to come the Divine order will be respected and "ten men shall take hold of him that is a Jew, saying: We will go with you, for we have heard that God is with you."

The talents delivered to the servants of Jesus were ten. — Luke xix. 13.

The whole order of human government and the final condition or order in Europe is tenfold: ten horns; ten toes. —Rev. xii. 3 and xvii. 12, Dan. ii.

For the ordering of the world "the Lord cometh with ten myriads of His saints."—Jude xiv.

The prodigality of natural production in the earth when the curse is removed is likened in its fulness to sheep bringing forth "ten thousands in the streets."—Ps. cxliv. 13.

The Millennium itself is a multiple of ten, i.e., ten hundreds: the Divine perfection of order or law.

The Voice of God

“Traitors.”—2 Tim. iii. 4.

“Fifth Column.”

The phrase, "Fifth Column," was first used by General Franco to describe people in Madrid who were in full sympathy with his endeavours to overthrow the elected Parliament majority in Spain and the Government appointed by it. These friends were, of course, doing all they could to undermine the Government and acted as spies and informants. The phrase has since passed into general use as describing men who were prepared to betray their own country to its enemies for personal gain.

In his conquests of Denmark, Norway, Holland, Belgium and France, Hitler had by promises of liberal payment and positions of honour under the Reich obtained the support of a considerable number of citizens who were prepared thus to sell their honour and abandon their patriotism. Fear in many cases led to treachery.

At no time in previous history has there been a parallel to the Fifth Column to this extent and Paul's words concerning "the last days" have point.

The Lesson of Gethsemane

When my love to God grows weak,
When for larger faith I seek,
Then in thought I go to thee,
Garden of Gethsemane.

There I walk amid the shades,
While the lingering twilight fades,
See that suffering, sorrowing one,
Weeping, praying, there alone.

Then to life I turn again,
Learning all the worth of pain.
Learning all the might that lies
In a full self-sacrifice.

Signs of the Times

"Rosh and Magog."—Ezek. xxxviii. 2.

The Balkan Position.

Roumania having ceded Bessarabia to Russia, was then called upon to agree to arbitration by Germany and Italy in respect to Transylvania and the claim of Hungary thereto.

The Foreign Minister of Roumania describes the "arbitration" in these words: —"We were called to hear the decision of the Axis powers; not to negotiate. We were given no opportunity whatever of presenting our case. We were merely told to submit or the consequences would be grave."

By this decision Hungarian territory approaches within 40 miles of Roumania's oil wells. But Roumania loses her strategic frontier and is, as Czecho-Slovakia was at Munich, rendered well-nigh defenceless.

Now Russia is vastly interested in the condition of the Balkan States and there is little doubt is waiting developments with a view to her own penetration further into Central Europe. The situation should be very carefully watched by all students of the signs of the times. Stalin, if Madame Tabouis is to be believed, recently declared that he knew Hitler had ulterior designs against Soviet Russia and intended if he could to turn Russia into a colony of Greater Germany. Stalin and the Russian Press are now embracing the idea of Britain's coming victory over Germany as giving them a magnificent opportunity of achieving a dominant place in Central Europe. "Prince of Rosh." "Gog of Magog."

There may be very important developments from the present position in Roumania.

"Thy sons, O Greece."—Zech. ix. 13.

Italy and Greece.

There are many indications that Italy has, or had, an ambition to conquer Greece. The prophecy of Zechariah that we quote has generally been deemed to have relation to the

Greek Church and its final association with Russia. It may be that Mussolini is not too happy about affairs or that Russia has secretly spoken.

"Thy life shall hang in fear."—Dent. xxviii. 66.
"How long, O Lord, holy and true."—Rev. vi. 10.

Segregation of the Jews.

In Europe the Jews have already been segregated; there are at least 2,000,000 of them in the German territory, and around the old city of Lublin the Nazis are compelling them to form a community of their own.

Into this settlement also are being drafted many thousands more from all over Europe—men, women and children. They are living on rationed food and under sanitary conditions impossible to describe.

The Nazis call them carrion crows, human vultures, fit only for flogging and early extermination.

So in Warsaw alone there are the better part of a million souls mutely saying to themselves: "How long, O Lord, how long?"

All they know about the progress of events outside comes from the Nazi-run newspapers, with their flamboyant stories of the invasion of England, the fall of France, the millions of tons of English shipping sent to the bottom of the sea, the hundreds of aeroplanes brought down by the irresistible Nazis.

For all the people of Warsaw know to the contrary, the war might be over and Germany completely victorious. The only foreigners ever seen in the capital are a few Swedes and Rumanians. —"Western Daily News."

"Clothed with all sorts of armour."—Ezek. xxxviii. 4.

Body Armour.

The British War Office recently announced that chain-mail visors are to be fitted to steel helmets to shield soldiers' eyes from shell

splinters. Much has also been said as to the possibilities of body armour and numerous successful experiments have been made. Last month, addressing the Royal Society of Medicine, Dr. Kenneth Walker, who held high rank in the R.A.M.C. in the last war and specially studied wounds and their causation, showed an armoured jerkin or coat of mail produced in America. It is made of panels of

chromium steel, with a thin layer of rubber sandwiched between them. It weighed 14 lbs. and has been demonstrated to resist tommy-gun bullets and shell splinters.

The verse we quote may find its application.

"As it was in the days of Noah."—Matt. xxiv. 37.

"The earth was filled with violence" is the record in Gen. vi. regarding the condition to which men brought the earth immediately prior to the Flood. Our Lord Jesus calls attention to this sign in answering his disciples' questions as to the time of His own return.

Here are a few illustrations: —

Germany's invasion of Norway, on her errand of "protection," resulted in damage to Norwegian State and private property of 500 million Norwegian crowns.

Her invasion of Poland caused the destruction of over 8,000 buildings and dwelling-houses and over 2,000,000 people have died as the result of the war.

Over a million tons of shipping have been sent to the bottom of the sea since the war began.

Japan's "errand of peace" has brought about the sacrifice of over two million Chinese men, women and children.

Germany's losses in men can only be guessed at in the absence of reliable figures, but they must be very large.

Seven "neutral" peoples have now been tortured and trampled on.

"Mein Kampf" stands for the glorification of War, Tyranny and Untruth.

So the sorry tale could be continued.

The prophecy of our Lord is therefore receiving its fulfilment. "The earth is filled with violence."

**The August
"Blitzkrieg."**

The German word "Blitzkrieg" simply means Lightning War. The expectation of Hitler and Goering was that the Luftwaffe, or German Air Force, would be strong enough in August

to do three things:

- (1) To destroy shipping around the English coast to such an extent as to bring about starvation in the United Kingdom.
- (2) To destroy the British aerodromes.
- (3) To annihilate the British Air Force as they had been able to do the Polish air arm.

Then it was felt that Britain would have to capitulate.

What has happened up to the time of writing is that the German attempt has failed in every direction. No man fights successfully against God. Having a work for Britain to do, He will give the victory to her so that she may do it. The tragedy, spiritually, lies in the fact that the vast majority of the people still trust in the arm of flesh and are not prepared to recognise the arm of God exhibited in these signs of our times that were given to us by our Lord himself.

Look at the closing words of our Master. "When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."

1941. —Owing to the rationing of paper and other war restrictions we have to make early arrangements to enable us to continue publication of "The Berean" in 1941. We appeal to our subscribers to help by sending in subscriptions immediately.

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 5th of each month.

* * *

BRIDGEND (GLAM.). —Christadelphian Hall, Nolton Buildings. Sundays: 11 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m. We have again been helped in the furtherance of the Truth and spiritual upbuilding by Bro. Ivor Rees, of Newport, during the months of July and August, and sincerely thank him for his services. Meanwhile we pray for the Brotherhood, that our Father will continue to protect and care for them spiritually and bodily and that they may be preserved unto His heavenly kingdom. We are again grateful to "Anon.," Oxford, for two gifts of 10/-, which have been used as desired. —Gomer Jones, Rec. Bro.

BRIGHTON. —Y.M.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We have again had the pleasure of assisting another of Adam's fallen race to put on the Saving Name of Jesus, namely, Mrs. Catherine Bishop, formerly Spiritualist, who, after a good confession of the things concerning the Kingdom of God and the name of Jesus Christ, was baptised on Saturday, August 17th, in The Canal, Southwick, in the presence of a large number of brethren and sisters. The signs of the times indicate that our new sister's probation will be very short. We pray that she will strive the more earnestly to make her calling and election sure and be found worthy of that crown of life which fadeth not away. We have now concluded four special lectures for the strangers under the heading, "God's Answer to the Nations." On August 14th: "Are the World's Affairs under Divine Control?" Speaker: Bro. M. L. Evans. 45 strangers were present. On August 21st: "Will Christ Come Soon?" Speaker: Bro. G. Jones. 45 strangers present. On August 28th: "The End of the Age." Speaker: Bro. L. J. Walker. 58 strangers present. On September 4th: "The Morning Without Clouds." Speaker: Bro. H. L. Evans. 45 strangers were present. We pray our effort may yet lead others to that path which leadeth unto Life Eternal. Our thanks are due to the brethren who have so willingly assisted us in proclaiming the Truth in rather

difficult circumstances. We have had the pleasure of the company at the Memorial Feast of Bro. Roy Bath, of Holloway, Sister Muriel Ralph, Bro. and Sis. M. L. Evans, and Bro. W. E. White, of Clapham. Last month we reported the immersion of Mrs. Nina Betts. This should have read Mrs. Annie Betts. —E. Jones, Rec. Bro.

BRISTOL. — 110, Longmead Avenue, Bishopston. Sundays: 11.0 a.m. Thursday: 7.30 p.m. We have received news from this ecclesia that it has felt compelled to withdraw fellowship from Bro. C. F. Ford, believing that his walk has been disorderly. We insert this news with sorrow and misgiving and express the hope that the trouble may soon be surmounted in a Scriptural way. The changed venue of the meeting should be noted.

COVENTRY. —Kingfield Road (Cash's Lane End). Sundays: Breaking of Bread, 1 p.m. Lecture, 3 p.m. M.I. Class, 7.30 p.m. Mondays. Bible Class, 7.30 p.m. Thursdays. We gain by removal from Oldham Bro. T. Heywood, son of our Bro. and Sis. Heywood. Our brother secured exemption from military service provided he found agricultural, horticultural or similar work. He is now engaged in agricultural work near to Coventry. With sorrow we report our withdrawal from Bro. J. Peach, Sis. A. M. Feltham and Sis. Thera Feltham for separating themselves from our ecclesia and joining those not in our fellowship. Two special lectures were given in our meeting room on Saturday evenings, July 20th and 27th. Speakers: Bro. S. Shakespeare (Dudley) and Bro. W. Southall (Birmingham). Subjects: "Watch Palestine: The Crisis is Near" and "Armageddon and the Sequel." The attendance of the stranger was encouraging, being 12 and 10 respectively. Our thoughts go out with love to those brethren who in these days of difficulties have laboured amongst us: —Bre. R. C. Wright, A. E. Clements, W. E. White (Clapham), Bre. J. Allen, D. C. Jakeman, A. E. Redman (Dudley), Bro. R. Smith (Birmingham). We have also enjoyed the company of the following visitors: —Bre. Johnson (Clapham), T. Heywood (Oldham), T. Heyworth and N. Heyworth (Whitworth), Bre. Nicklin and Round (of Dudley) and Bro. Hilton (Birmingham). Sisters Clements, Westmoreland White, Beryl White (Clapham), Sis. Smith (Birmingham), Sis. H. Allen and D. C. Jakeman (Dudley), Sis. I. Walker (Stirling), Sis. F. Wood (Oldham). We rejoice in the company of our brethren and sisters, striving to help one another on the way to the Kingdom whilst bearing in mind the necessity of giving heed to Peter's exhortation, "Save yourselves from this untoward generation."— T. Franklin, Rec. Bro.

HITCHIN. —Hermitage Hall. Sundays: Lecture, 3 p.m. Breaking of Bread, 4.15 p.m. Further to our notice concerning the death of Sis. Hembling, she was laid to rest in Stotfold Cemetery, our Bro. E. A. Clements speaking word of comfort of hope. He also mentioned the service rendered by our sister to those who laboured in the Truth's service, such knowledge on his part being of long standing. Members of sister's family were present, also Bro. H. S. Shorter, Bro. and Sis. Mettam, Sis. G. Cattle, Sis. Netta Cattle and Sis. Royd. We continue to have a number of strangers, which is encouraging. We would also like to thank the following brethren and sisters for their company and fellowship, the brethren with us in the Truth's service: —Bre. E. A. Clements, J. L. Mettam, C. A. Ask, S. Burton, C. Seagrave and Bro. Bagley, C. R. Crawley, J. R. Adams, with Sisters S. T. Douglas, H. L. Evans, G. H. Denney and A. Howarth. —J. Hembling. Rec. Bro.

LONDON, N. (HOLLOWAY). — Delhi Hall, 489, Holloway Road, N. Sundays: 2.0 and 4.0 p.m. We are very happy to be able to report that Sister Leeson and Sister Janet Church all, late members of Temperance Hall Ecclesias, have been received back into fellowship, after having been interviewed by our presiding brethren. Our sisters have both expressed their whole-hearted agreement with the Scriptural position that we have hitherto maintained concerning the various fundamental principles which separate us. It is our earnest prayer that our association together will prove a great benefit towards building up ourselves in love. On Saturday, October 5th, we propose holding our usual Autumn Tea and Fraternal Gathering. Unfortunately at the time of writing we cannot quite say exactly in which hall this will be held, but we hope that all brethren and sisters will reserve the date, and come along and support our endeavours to feed the flock of God with the sincere milk of the Word, that we may be able to grow thereby. Since our last intelligence we have had the pleasure of the company of the following: —Bro. and Sis. S. Shakespeare (Dudley) and M. L. Evans (Sutton) and others. —E. F. Williams, Rec. Bro.

LUTON. —We are pleased to report that yet another son of Adam has put on the Saving Name of Jesus in the waters of baptism. Lionel P. Tomkins, formerly neutral, was baptised on August 11th, and on the 26th he appeared before the tribunal at Reading and he was granted exemption provided he did agricultural work. Our young brother has had demonstrated to him at an early date that the eyes of the Lord run to and fro through the earth, to show Himself strong for those that love Him. — 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 the Master's Name. Since our last report we have had the company of the following brethren in the service of the Truth: —Bro. W. Cockcroft (of Oldham), Bro. F. C. Wood (of Clapham, London), Bro. Llewellyn Evans (of London), our Bro. Evans lecturing only. We are pleased to state that the lectures were again well attended by the alien. We also take the opportunity of again thanking the brethren for their loving service during these trying times that are now upon us. It is with rejoicing that we welcome back into fellowship our Sis. W. M. Pugh, who, after a satisfactory interview with the Examining Brethren, partook of the Emblem on Sunday, August 11th. Our sister is in isolation, her address being: — Mrs. W. M. Pugh, "Mountpleasant," Newcastle, nr. Monmouth. We further rejoice in the fact that we have assisted another one of Adam's race to put on the all-covering name of our Lord and Saviour Jesus Christ in the person of Miss Ethel Louise Skinner, sister in the flesh of A. E. Skinner, of Clapham Ecc., London. Our new sister was interviewed by the Examining Brethren on Monday, August 12th, and, after making a good confession in the things concerning the Kingdom of God and the Name of Jesus Christ, was baptised the same evening into the all-saving name of the Master. Our prayer is, may she, with our Sis. Pugh, win the race that is set before them worthily, and so with us, if found Faithful in the Day of our Lord's return, share a place in the Glorious Kingdom which will then be revealed. We may mention that our Sis. Skinner is in isolation also, her address being: —Miss E. L. Skinner, Llangattock Cottage, Penpergwin, nr. Abergavenny, Mon. Also it is with regret that we have reluctantly been compelled to comply with our Lord's command as outlined in Matt. xviii. 14-17 and elsewhere, and stand lovingly to one side, and refrain from extending fellowship to our Bro. and Sis. J. Davies, on account of their long-continued absence from the Table of our Lord. We have been pleased to welcome around the Table of our Lord the following: —Bro. and Sis. E. A. Skinner (of London), Bro. W. Cockcroft (of Oldham), Sis. W. M. Pugh (of Newcastle, nr. Monmouth), and Bro. F. C. Wood (of Clapham, London). —David M. Williams, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch). Breaking of Bread, 11.0 a.m. Lecture, 6.30 p.m. Thursdays: 7.30 p.m. With great pleasure we report that two more of Adam's race, after a good confession of the one faith, have risen from the waters of baptism to a new life in Christ Jesus. On the 10th July we were happy to assist Mr. Arthur Thomas Hoskin, husband of our Sis. Hoskin, into this new relationship, and on the 17th July Mr. James Douglas Rowley. Our earnest hope is that they may both hold fast until the coming of the Lord. Bro. C. F. Evans has now returned to Clapham. We have been glad to have with us around the Table of the Lord Sis. Helen Gale, of Dorchester, and Bro. and Sis. Beardon, of Holloway. Another cause for rejoicing among us has been the granting of exemption from military service to Brethren L. R. Hodge and D. H. Brown. In the mercy of God the "powers that be" have recognised that the service of Christ, in which we claim to be, is greater than the commandments of men. Our grateful thanks are due once again to the brethren of the Military Service Committee for the work which has produced these happy results and to the brethren who supported our brethren before the tribunals. We are holding a series of meetings on military and national service, at which the problems and difficulties of the present situation are being discussed. The meetings so far have proved helpful and encouraging to all. —E. J. Light, Rec. Bro.

SEVEN KINGS. —Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.15 p.m. Wednesdays: Bible Class, 8.15 p.m. We rejoice that in the goodness and mercy of our Heavenly Father another son of Adam has heeded the gospel call and been baptised into the

Saving Name. Our new brother, Frank James Sutherland, aged 16½, passed through the waters of baptism on 24th August last, and we pray that, having remembered the Creator in the days of youth, our brother will with us be found worthy in the day when God shall bring every work into judgment. Owing to prevailing circumstances we have decided to revert to afternoon lectures for the winter. Therefore, on and after October 6th, if the Lord will, the time of the lecture will be 3.15 p.m. (Note. — No alteration in time of Breaking of Bread, 11 o'clock as usual). Visitors. — Since our last report it has been our pleasure to welcome the following brethren and sisters, and our thanks are especially due to the brethren giving us speaking assistance: — Sis. Copestake (Luton), Sis. Nicholson and Bro. Taylor (West Ealing), Bro. C.R. Wright and Sis. Corfe (Putney), Bro. H. Webster (St. Albans), Bro. G. J. Barker (Holloway), Bro. M. L. Wheelan (Croydon), Sis. N. Mumford, Bre. S. J. Douglass, T. C. Handley, H. M. Lee, J. G. Mitchell, J. F. Westley, W. E. White and E. C. Wright, Bro. and Sis. J. Cordial and Bro. and Sis. Kemp (Clapham). — Wm. J. Webster, Rec. Bro.

SHIREHAMPTON (BRISTOL). — Breaking of bread by arrangement. We shall be glad to see brethren and sisters visiting Bristol and the neighbourhood at any time. We have a junior Bible Class, which we hope does good work. — A. V. Bailey.

SWANSEA (BRYNHYFRYD). — 98, Llangyfelach Road. Breaking of Bread: Sundays, 5 p.m. Lecture, 6.15 p.m. Bible Class, Wednesdays, 7.30 p.m. We are endeavouring to hold fast the word faithfully in this part of the Master's vineyard. We find very few who have ears to hear the wholesome teaching of the Scriptures. During the past two months we had the pleasure in welcoming around the Table of the Lord Sis. M. Bullin (of Clapham) and Bro. David L. Jenkins (of Swansea), who also gave us the word of exhortation and lectured in the evening. We are grateful to our brother for his help. — L. H. Bowen, Rec. Bro.

SWANSEA. — Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. You will rejoice with us that Mrs. Elena B. Bleasdale, formerly Baptist, was baptised on August 29th, after a good confession. She was the stranger referred to in our last report and has attended our lectures for the last few months. It is our earnest prayer that our new sister will walk in faith until the end and obtain the gift of immortality. We are grateful to Bro. Young (Sutton) for his help at the Table of the Lord and in the proclamation of the Truth. We have also been pleased to welcome Sis. H. Dale (Coventry) to the Memorial Table and Bro. and Sis. Young. — R. H. Smith, Rec. Bro.

AUSTRALIA.

WAGGA. — Sundays: Breaking of Bread, 11 a.m. Sunday School and Bible Class, 2.30 p.m. We are pleased to report that two more have put on the all-saving Name of Jesus Anointed. On June 12th Mr. William Oram Pratt and on June 22nd Mrs. Muriel Elizabeth Pratt (his wife), after each giving a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, were baptised into Jesus Christ. It is our earnest prayer that they will continue steadfast in the faith once delivered to the saints unto the end, and so be in that privileged position when our Lord returns to hear those welcome words: "Well done, good and faithful servants, enter into the joy of thy Lord." On the other hand, we regret to report that on June 27th our Sister Mary Tapscott fell asleep in Christ at the age of 73 years, after a long life in the Truth, during which time she faithfully kept to the faith which she cherished, and was laid to rest in the Wagga Cemetery by our brother, R. L. Saxon, who spoke suitable words of comfort and hope at the graveside to brethren and sisters and many relatives and friends. Our sympathy goes out to those who have suffered this bereavement in their hour of trial and trust that they will be given strength by remembering the promises of God, which are our hope and comfort. We are pleased to report that we have had the company of our brother P. Shapcott (of the Albert Hall Ecclesia, Sydney), who gave us encouraging words of exhortation. We are pleased to have these visits of passing brethren and sisters, as they all help us on our way to Zion. — C. W. Saxon, Rec. Bro.

CANADA.

NORTH BATTLEFORD, Sask., Canada. —We feel it a matter of thankfulness to our Heavenly Father that we are permitted to forward you the following intelligence. Sister Tyson and myself having been in isolation in this town for several years, we did not announce ourselves as an ecclesia; in fact, we have always felt the ties that bound us to the Richard Ecclesia, and considered ourselves as one with them. Circumstances have changed now and we wish to be known as the "North Battleford, Sask., Ecclesia." Breaking of Bread meeting at 11 a.m. at 822, James Street (mid-week class to be arranged later). We extend a welcome to all who hold the same faith and are passing through this town. We rejoice to receive into our ecclesia Mr. Thomas Charles Howard, formerly Church of England, who put on the sin-covering name in the water of baptism, after a good confession of the faith. Bro. T. W. Jones, of Richard, assisted at the examination, and our prayers ascend that our new brother may take part in the first resurrection. Sister Bull, of Richard, continues to meet with us. We endeavour to carry on a quiet, personal spread of the Gospel, but realise the truth of the Scriptures that "few are chosen." That the Brotherhood in Great Britain and war-torn countries may realise "the peace that passeth understanding " is the sincere and heartfelt prayer of Stanley E. Tyson, Rec. Bro.

TORONTO, Ont. — We are very happy to report that on July 3rd, 1940, William VanLuven and his wife, Phyllis, were immersed into the Saving Name of Jesus. Our new brother is the son of Sis. Marion VanLuven. It is our earnest prayer that they will continue in a faithful walk in the truth. We are also very pleased to report three marriages. July 6th, 1940, Bro. William Grant and Sis. Margaret Swanborough; July 12th, Bro. William Maynard and Sis. Louise Briggs; and on July 18th, Bro. John Crisp and Sis. Margaret Newnham. These all have our best wishes as they walk together in their new relationship in Christ. On July 7th Bro. Will J. Turner, of Winnipeg, ministered to our needs through the word of exhortation and public lecture. We are very grateful to him for his help. He was accompanied by Sis. Turner, who was welcomed to the Table of the Lord along with the following brethren and sisters: — Bro. and Sis. Edward Carleton, Bro. Robert Philip, Sis. Venie Martin, Sis. (Dan) Gwalchmai, Sis. Rose Gwalchmai (London), Bro. Eric Wilton (Hamilton) and Sis. Ruth Briggs (Pefferlaw). We regret to learn of Bro. Ford's failing health, but are very pleased to see that Bro. Denney has taken over the work as Editor. We feel confident that he and Bro. Dowling will carry on faithfully and efficiently, so that "Our Magazine" will continue to be a guiding light for the faithful in all lands. —Geo. A. Gibson.

NEW ZEALAND.

We are very pleased to report that after a very satisfactory confession of the things concerning the Kingdom of God and the Name of Jesus Christ, Mrs. Alice Coyle was baptised into the Saving Name on May 11th. We pray that she, with us, may be found worthy of immortality. The position of the nations clearly tells us of the very near approach of the sun of righteousness with deliverance from this present order of confusion. Then will we be able to rejoice, for the Lord God omnipotent reigneth. —A. Surgenor, Rec. Bro.

UNITED STATES.

JASONVILLE, Indiana. —Christadelphian Hall, South Virgel Street. Sunday: Breaking of Bread, 10.0 a.m. Sunday School, 11.30 a.m. We are pleased to report three baptisms. On May 22nd John Marshall Plew, age 18, the son of Bro. and Sis. Aude Plew, of Bloomington, Indiana, and Lowell Clarence Gadberry, age 18, the son of Sis. Blanche Carrow; then on June 16th Mrs. Helen Steele, age 28, the niece of Bro. Lewis E. Inman. Bro. and Sis. John H. Craig have moved to 31, North Bolton Avenue, Indianapolis, Indiana, but their visits give us the comfort of their company, for we are as travellers in a weary land. Visitors: Bro. Thomas Shaw and his daughter, Sis. Margerie Shaw, and Sis. Emilie Gotthardt, of Detroit, Michigan. Bro. Shaw gave the word of exhortation at the Breaking of Bread, June 2nd. —John Burris, Rec. Bro.

It is good to hear once more from this very old-established ecclesia—one of the oldest in the world. We never forget our pleasant week-end there in 1927. —ED.

SANTA BARBARA, California. —Pythian Castle, 222, W. Carrillo Street. Sunday School, 9.45 a.m. Breaking of Bread, 11 a.m. Public Lecture, first Sundays, monthly, 3 p.m. After a short illness Bro. W. H. Mitchel fell asleep in Christ April 27th, 1940. He embraced the One Faith about forty years ago and had he lived another month he would have been 81 years of age. He loved the Truth and the Brethren, was a faithful doorkeeper, and did what he could in the Master's service. May he be among those to whom our Lord will say, "Well done, good and faithful servant; thou hast been faithful over a few things. Enter thou into the joy of thy Lord." With the assistance of lecturing brethren from neighbouring ecclesias we continue to proclaim the glad tidings of the Kingdom of God. The lectures help ourselves very much, and some of the Sunday School scholars, but we have not had any tangible evidence of helping the alien for several years; they do not discern that the Truth is the "pearl of great price." They attend the lectures fairly well, take the literature, and for a long time now; that's about as far as their interest goes. We do not forget to pray for our brethren living in the British Isles, that they, through the providence of our God, may escape the actual experience of losing either life or limb from aerial bombings. On their part, it requires the faith of Abraham and Daniel, and, when that is manifested, may it be with them as Jesus said, "According to your faith, be it unto you." Germany is doing a lot of boasting and glorying, but we believe Germany will go down, and Britain will come out of this war sufficiently strong to do the work that God has laid out for her to do, and which He has been pleased to reveal in the Scriptures. —W. S. Davis, Asst. Rec. Bro.

Correspondence

THE CHRISTADELPHIAN SERVICE COMMITTEE (CANADA).

D. Gwalchmai, London; F. Marlett, Brantford; J. V. Vibert, Hamilton; G. A. Gibson, Toronto; C. C. MacDonald, Toronto; H. W. Smallwood, Toronto (Chairman), H. J. Newnham, Toronto (Secretary-Treasurer).

25, Pepler Avenue,
Toronto, Canada.
August 10th, 1940.

Dear Brother Denney, —This will acknowledge, with many thanks, your kind and encouraging letter dated July 10th. I have since received two copies of the M.S. Act from Bro. Button, also copies of printed matter, and these will be very helpful to us at the present time.

Copy of your letter was handed to the members of our Committee. Your offer of assistance is welcome.

With much love in the Truth, and praying that our Heavenly Father will bless the efforts of the brethren to stand fast in the Faith in these latter days,

I remain, yours very sincerely,

H. J. NEWNHAM,
Secretary-Treasurer.

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

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

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

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

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

AUSTRALIA

Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.
Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.
Launceston, Tasmania. — Carmel Gee, 167 George Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Victoria. —E. W. Appleby, Sullivan St., Inglewood.
Wagga, N.S.Wales. —C. W. Saxon, 25 Gorniby Avenue.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Onaway, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —Edwin R. Button, 80 Cambridge Avenue.
Iroquois Falls, Ont.—C. H. Styles, Box 335.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Mount Albert, Ont.—Howard Toole.
Onaway (Alta). —F. C. Crawford
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pefferlaw Ont. —T. Briggs, Balsam Lodge Farm, R.R. No. 2.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg, Man.—Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

UNITED STATES

Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, 2163 Chelsea Terrace.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —Donald C. Kling, 295 Victoria Blvd., Kenmore. N.Y.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —W. J. Clements, 5807 Magnolia Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 544 Salem Street.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Midland, Texas. —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.
Newark, N.J. —M. M. Packie, Loantaka Way, Madison, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —B. J. Dowling, 19 Pearl St., Clinton, Mass.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

NOTES

The Teaching of Jesus. —We need a series of articles on the teaching of Jesus, its manner and method and its specific treatment of essential truths. Will readers who can deal with such let us have the benefit of their thoughts?

The Bible Wholly Inspired. —There is an opportunity to insert articles under this head from young brethren of a studious mind. We shall be glad to hear from such. There are many capable writers around the world whose help would be valued.

St. Albans. —Four Special Addresses will be given in the Oddfellows' Hall, God willing, at 6 p.m. on October 19th and 26th, November 30th, and January 25th, 1941.

Holloway, London, N. —The Fraternal Gathering will take place, God willing, on Saturday, October 5th, at the Methodist Hall, Seven Sisters Road, Finsbury Park, N.4.

Toronto. —Bro. G. A. Gibson writes, "The brethren and sisters in Great Britain are on our mind day and night. We hope and pray for your safety."

Employment. —A brother who has left his employment for conscience sake seeks work as a fitter and riveter, etc., but would take anything. 40 years of age and has four children. Letters will be forwarded.

Conscription in U.S.A. —For the first time in days of peace conscription has been established in the U.S.A. The Bill was passed on September 14th and the first call-up is to be on November 1st. The President signed it on September 16th.

Presidential Campaign, U.S.A. —It is interesting to see how both candidates for the Presidency of the U.S.A. promise the "utmost help for Britain short of war."

Acknowledgments. —We have received with thanks letters, etc., from E.F., H.B., H.T., C.S., D.A.O., A.O., T.H., S.M.H., K.E.Y., E.V.G., S.F.J., A.B., C.H.B., A.W., E.D., B.S., D.F.J., M.A.B., A.J., E.M.E., J.W.E., D.L.J., E.H.L., M.W.B., G.W.P., A.M.F., W.R.M.

Distressed Fund. —Anon., 20/-, 10/-; per C.W.S., £2; D.E., \$50; D.F., £2; C.B., \$15; P.D.L., 25/-.

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