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March 1941

# 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 & B. J. DOWLING**  
**ASSISTED BY G. A. GIBSON**

**SUBSCRIPTION ... 8/- PER ANNUM, POST FREE.**

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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 Crayford.*

**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.)

**BLACKPOOL.** —J. Robinson, 41 Newcastle Avenue, Whitegate Drive. (3 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.)

**BRAMPTON** (Hunts.)—C. A. Ask, Thrapston Road. (3 p.m.)

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

**BRIDPORT** (Dorset). —D. V. Williams, 1 Cliffside, 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.)

**BRISTOL.** —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 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. 1.30 and 3.15 p.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.** —N. Widger, 98 Newlands Road, Glasgow, S3.

**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.) —Hd. Shorter, 20 Walsworth Road. (B.B. 2.0 and 3.30).

**HOVE** (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.0 a.m.)

**ILFORD.** —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 10. 0 a.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.). —G. H. Denney, 47 Birchington Road, N.8. (B.B. 2. p.m.).

**LONDON** (Putney). —J. A. Balchin, 28 Mount Road, 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. 0 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.

**ROTHERHAM.** —T. Owen, 23 Pangbourne Road, Thornscoe, Rotherham.

**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, 121 High Road, Rayleigh. (B.B. 3 p.m. by appointment except 1<sup>st</sup> Sundays).

**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). —D. J. Hunt-Smith, 65 Sussex Road, Carshalton Beeches, 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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# 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,  
Assisted by G. A. GIBSON

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**Volume XXIX**

**MARCH, 1941**

**NO. 339**

## **EDITORIAL**

### **The Month in the Light of the Prophecies**

The month just passed has exhibited once more what an infallible guide the prophetic Scriptures are. A leading London newspaper has been discussing from many angles the subject of "God and the War." Ecclesiastics who have written articles all argue that man at last will overcome the resort to war as a means of settling disputes. Further, that all religious-minded men must work to that end. Men prominent in the realm of endeavour for social amelioration have expressed their views. It is claimed by them that education alone can bring a change of heart and of method.

**The  
Government  
We Want.**

Bro. R. Roberts puts our desires into words in this way: —

"Many things are wanted unattainable by human measures. We want a Government that draws the inspiration of its policy from

above and not below: that gives law by inherent wisdom and not by the consent of unenlightened multitudes—a Government that cannot be influenced by popular clamour, or overthrown by popular violence; whose right is both might and right of Divine origin; whose laws will over-ride monopoly and obstruction; who will judge righteous judgment, showing no respect of persons—a Government that will be able to achieve and preserve a right distribution of the land and property, and a right organisation of human life in all that concerns occupation and surroundings—the state of towns, the hours of labour, and the form and spirit of public institutions. We want a Government that will bring God to the front; that will encourage and develop the nobleness of earnest submission to His will, and repress and finally extinguish, the frivolities and folly in which human energy is now ignobly expended. We want glory to God in its real and rational form, (then) peace and goodwill among men will ensue as the results of intelligent Godliness."

Now this kind of Government is exhibited in the Scriptures as being at last brought about by God's own Son invested with power and coming with great glory. Furthermore, the failure of human government is plainly shown and the cause of the failure clearly defined.

Leading up to the Coming of our Lord, every great event in human history was clearly foretold. Our own days and the happenings therein are all embraced. The newspaper mentioned has always most consistently refused to publish an article showing our point of view: not enough people being likely to be interested. We have written them this month again, with the same result.

Yet here are some of the results of fulfilled prophecy this month alone." Space fails to embrace all.

**Libya.** The release of Libya so that the independence thereof may be exhibited as Ezekiel xxxviii. 5.

**Ethiopia.** The very great progress towards the reinstatement of Haile Selassie as Emperor of Abyssinia. — Ezekiel xxxviii. 5.

**Palestine.** Every day sees an increase in the Jewish population of Palestine and in movements to help these people and Britain, their protector.

Mr. A. Abrahams, head of the political department of the New Zionist organisation, has addressed a House of Commons meeting and put forward a five-point programme, including the organisation of a complete Jewish army, equipped fully by Jewish funds: along with peace aims and plans all in line with the hundred or more Scripture allusions to their present regathering to Palestine.

**"Young Lions."** The news every day tells of South Africa, Australia, and a score of other British Commonwealth members and dependencies contributing to British victories and defence. Then along comes the mighty effort of the American peoples.

**Sheba.** Very great movements have been in progress from this very important base, bringing about magnificent results for British forces in Abyssinia, Eritrea, and other parts of the Italian Empire.

**Dedan.** Aden has been crowded to the limit with men and forces all taking part in the great advances described above.

It is now easy to see why Sheba and Dedan begin the story of the British Empire at work to fulfil the Divine predictions.

"Lift up your heads: your redemption draweth nigh," is the trumpet tone message of our Lord (Luke xxi. 28).

EDITORS.

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## **EXHORTATION**

### **Jewels Malachi iii. 17**

The Scriptures contain much about Precious Stones from the record of the Creation of the present Order (Gen. ii. 12), where we read that the River Pison compassed the land of Havilah, where there was the bdellium and the onyx stone, to the establishment of the Kingdom (Rev. xxi. 12), where the Apostle John describes the New Jerusalem descending out of heaven from God, having the glory of God, her light being like unto a stone most precious.

In the ordinances of the Sanctuary in the wilderness the High Priest's breastplate was set with twelve precious stones, each engraved with the name of one of the twelve tribes of Israel, so we think it very fitting indeed that God's people, those who have made a Covenant with Him by sacrifice, the true Israel of God, should be spoken of as jewels.

"Then they that feared the Lord spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His Name.

"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."—Mal. iii. 16.

Jewels as a class are the most lasting of all earthly objects; they are the most beautiful as well as the most imperishable form in which matter appears. Gold will wear away, silver will tarnish, wood will decay, the very granite stone itself will disintegrate, but jewels will continue unchanged for thousands of years; they are neither dimmed by time nor superseded by fashion.

So we can see the reason why God refers to "His jewels." Those who accept God's offer and render Him obedience and service are promised that they will be clothed with incorruptibility. In that day when they are made perfect they will be beautiful in both feature and character, all the unlovely things being purged out. They will be like their Elder Brother, who himself being made perfect, will confer a like benefit upon his brethren and sisters.

The Apostle John says "We know that when he shall appear we shall be like him, for we shall see him as he is."—1 Jo. iii. 2.

Jewels have not always been such, imperishable and beautiful, and there is an analogy here between the natural and the, spiritual. Far down in the recesses of the earth, where no human eye has ever beheld, the process of crystallisation has been going on, fashioning dull, inert matter into shapes of marvellous loveliness, subliming the black bitumen of the coalfield into sparkling diamonds and transforming the unsightly clay of the pit into brilliant rubies and sapphires. The dull, opaque matter is crystallised into the exquisite forms and colours of the sapphire, ruby and emerald by fiery convulsions and electric forces that threaten their very destruction.

So, similarly, the most unpromising materials from the most moral rubbish that men cast out and despise may be converted by the Divine alchemy into the gold of the sanctuary and jewels fit for God's gathering.

In the natural state we are merely the raw material, the thick clay, but, thanks be to God, He does not leave any who come to Him, in the meanness and vileness of their natural state. He digs them out of the "fearful pit" and miry clay, that they may be subjected to a refining process.

We of ourselves can do nothing. The lustre of glass can be produced in a few minutes by man's agency, but the radiance of the diamond takes unknown ages to develop in the bowels of the earth, under the subtle action of nature's most powerful forces. So God's jewels are of slow growth; they do not spring up quickly, but are wrought out through long weary days of discipline.

Of all the images under which God symbolises His Ecclesia, a building is the most suitable and impressive. It is built up stone by stone from the level of the earth with much toil and anxiety, with sweat of brow and weariness of brain. The builders build up with a weapon in one hand and a trowel in the other and are constantly employed in counteracting Nature's forces.

## **The Gravitation**

The gravitation of sin is against it; the line and plummet of righteousness have to be constantly employed to keep the walls straight

**of Sin.**

and prevent the wayward tendency of each individual stone, and the malignant influences of world matters from marring the beauty of the general design.

The watchful eye of the architect has also to be ever upon it. Speaking through the Prophet Isaiah (liv. 11) God says He will lay the foundation of His Ecclesia with sapphires. The Tabernacle in the wilderness had no foundations; it was pitched in the bare and sterile wilderness, its floor being the shifting yellow sand, and there was no marble pavement or cedar boarding to separate the golden furniture and costly curtains from the bare ground.

But it is not so with the Spiritual Temple. God lays its foundations with sapphires. From the very beginning the Creator laid the foundation of the earth in beauty as well as in utility, in ornament as well as in strength. He embraced both in the same harmonious design and wrought them out through every geological period by the same artistic means.

The foundations of the earth are composed of onyx stones and stones to be set, glistening stones and of divers colours, and all manner of precious stones and marble stones in abundance. God laid the foundations of His plan of salvation in His only begotten Son. From the dark and degraded ruins of mankind God raises a glorious Temple on the death and resurrection of His Son, its sapphire foundation is sprinkled with atoning blood, the precious blood of the lamb slain from the foundation of the world.

It is because this spiritual Temple is built, as it were, upon His body, because its foundations are laid in His empty grave, that it is so glorious and enduring. Our Lord Jesus Christ himself is the chief corner-stone which binds together and supports the whole structure.

The sapphire is one of the brightest and most valuable of those mysterious unfading flowers of the earth that we call jewels. They are sometimes found in masses of considerable size, therefore may appropriately be spoken of in connection with foundations.

A sapphire formed the pavement like the body of Heaven in clearness under the feet of the God of Israel, as seen by the elders who accompanied Moses up the Mount, and the Throne of glory of Ezekiel's vision resembled a sapphire stone.

Its colour is blue, a very lovely colour.

This is a very important point and may be the reason why it was singled out in preference to any other stone, and, as in the temple of nature the hue of the sapphire predominates, so in the Tabernacle and Temple of old, it was pre-eminent, being always associated with gold in the enumeration of the sacred furniture. Every Israelite wore a fringe of blue riband to his garments to remind him of the commandments of the Lord, which the Pharisees afterwards enlarged so that men might praise their scrupulous adherence to the letter of the law.

Jesus himself carried this blue hem to His garment, and from it on one occasion the touch of faith drew out healing virtue. Blue in Scripture always represents healing. Did not Jesus by His one sacrifice for sins for ever heal His people's woes, and when He returns He will be the Great Healer of the World?

We, by the mercy of God, are constituents of the New Jerusalem, one foundation of which is a sapphire, and by another analogy trees, whose leaves are for the healing of the nations. Paul says that Jesus Christ is the only foundation, and on this precious sapphire foundation all the promises and declarations of God rest.

Solomon's Temple was built on the rocky foundation of Mount Moriah, a place consecrated to the work of redemption from the time when Abraham offered the ram of God's providing instead of

Isaac, and the Destroying Angel sheathed there, by the threshing floor of Araunah, the sword of judgment, because of David's sacrifice.

The Hebrew word Sappir, translated sapphire, is derived from the same root as the words signifying a book, writing or engraving, and can we not see here a connection with the book of remembrance which God is writing?

According to the Talmud, the two tables of stone on which the law was written at Sinai, were formed of sapphires, but, thanks be to God, it is not on the sapphire foundation of the law that we build our trust.

The obedience that rests on this foundation must be perfect in every jot and tittle, and perpetual, without cessation or suspension, from the beginning to the end of life.

We cannot render such obedience. Our obedience is stained in motive and action; it is faltering, unequal, irregular.

Therefore we cannot be saved by the law, the Apostle Paul says; it is a schoolmaster leading us to Christ. He is our sapphire foundation. His perfect obedience is the ground of our justification and acceptance.

The salvation of the World is the work of Jesus, who alone is the basis upon which God will build a new Heaven and a new Earth, wherein dwelleth righteousness.

"Other foundation can no man lay than is laid which is Jesus Christ."

"Behold I lay in Zion for a foundation a stone, a tried stone; a precious corner-stone, a sure foundation."

The sapphire is one of the most precious jewels, ranking next to the diamond in value. It is precious for its own beauty and rarity and precious on account of the labour involved in obtaining it.

Who can estimate the preciousness of the sapphire foundation of our faith—the work of redemption, which cost the humiliation, suffering and death of our Lord? There is no carat standard capable of fixing its value; all the riches of the world would be utterly inadequate to pay the ransom.

"Ye are bought not with corruptible things, as silver and gold, but with the precious blood of Christ."

On this sapphire foundation God lays stones with fair colours. The New Jerusalem will be a glorious city, because there will be gathered together in varied but harmonious splendour the brightness of the diamond, the ruddy flame of the topaz, the deep green of the emerald, the shining gold of the jasper, the milk-white filminess of the onyx, the heavenly blue of the sapphire, the lovely violet of the amethyst, the burning changes of the opal and the soft beauty of the pearl.

Now one of the properties of fair colours is harmony. When Peter exhorts us to add to our Faith virtue, knowledge, patience, godliness, brotherly kindness and charity, he employs a word in the Greek which signifies to lead a chorus or band of musicians.

The idea, involved in the expression is that perfect harmony should exist between all these virtues, as between notes of a piece of music, each enhancing the effect of the other.

There is harmony in colours as well as in sounds. We see examples in every object of Nature, and where the proper hues are associated together, the complementary ones contrasting and harmonising with one another, the effect is exceedingly pleasing, and, as in the field of Nature, so in

the characters of Brethren and Sisters, all the graces should blend in such a way that the effect of the whole may be to the eye of God what harmonious melody is to the ear, and, if such is the case, there is no more beautiful or convincing exhibition of the work of the Spirit.

We do not find the ideal type of perfection in the individual character of any one Brother or Sister, but in all God's saints collectively, each contributing to the harmonious whole the quality that distinguishes them, and all united by love.

In His description of His Ecclesia God says, "I will make thy windows of agates and thy gates of carbuncles and all thy borders of pleasant stones."—Is. liv. 12.

There is a wide field opened up here for profitable study.

In the quotation already made from Malachi God speaks of the day when He makes up His jewels. By this expression, "makes up," we understand "completes the number"—lays the last fair stone in His Temple.

This day is mentioned twice, first in chapter 3 verse 1: the Lord whom ye seek—whom ye are expecting, or looking for—shall suddenly come to His Temple. But who may abide the day of His coming? Then chapter 4 verse 1: Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble.

In his epistle to the Corinthians the Apostle Paul refers to the only foundation and indicates what men can build thereon. In the first place gold, silver, precious stones; secondly, wood, hay, stubble, and He says that every man's work shall be made manifest, for the day shall declare it, because it is revealed by fire, and the fire shall try every man's work.

We have seen how the first three can be raised, and jewels; being born of fire can withstand the day, but wood, hay, stubble being powerless to resist the trying, testing fire, shall have left; neither root nor branch, denoting utter destruction.

The proud, haughty, contemptuous, vain, self-justifying, self-righteous, not having learned of Christ, in that day shall be gathered out of the Kingdom.

Chapter 4 verse 2. The prophet proceeds: "But unto you that fear my Name shall the Sun of righteousness arise with healing in his wings."

The earthly sun in the eastern sky rises as yet upon a World that lieth in wickedness, under the power and dominion of wicked men, but the Heavenly sun shall arise to the healing of his people and shine upon a new and renovated Earth, wherein dwelleth righteousness.

The natural sun has wonderfully healing power, causing fruitfulness and imparting fresh life and power. How much, more powerfully healing to His people at His second coining shall be the rising of the sun of righteousness?

The word translated "wings" means also fringe, hem or skirt of a garment, and we have already touched upon this.

The effect upon His people is contained in the latter part of, verse 4, "Ye shall go forth and grow up as calves of the stall." They will go forth as in the morning light to renewed life, growing up with youthful vigour and joyous energy.

The Hebrew word is like the river of Paradise—Pishon, a broad, spreading stream. It occurs only four times in the Scriptures, and here is equivalent to the word employed by our Lord when He

said to His disciples, "Rejoice ye in that day and leap for joy, for behold your reward is great in heaven."— Luke vi. 23.

That is the word, "leap for joy," implying exuberant joy, connected with healthful vigour and youthful growth, the expansion of every limb and increase in every bodily power.

Verse 5: "Behold, I will send Elijah, the prophet, before the coming of the great and dreadful day of the Lord."

John the Baptist came before the Lord in the spirit and power of Elijah, but not in his very person. The prophecy was partly fulfilled in him, but our Lord's words to his disciples point forward to the revelation of Elijah in person, "Elias truly shall come first and restore all things."

The expectation of the Jews to this day is that Elijah will come again and lead them to accept and believe in their Messiah.

John the Baptist was the forerunner of Jesus' first coming in humiliation, although he foretold the great day also, the great day ever spoken of by all the prophets.

Elijah is far more than the prophet of zeal and fire; he is to the later generation the helper and the healer, the reconciler and peace-bringer, the herald of the Messiah.

In the end God will smite the earth and all not obedient to Him, but the prayer and zeal of Elijah will gain a reprieve for the world.

In verse 6 there is a most beautiful and gracious promise: "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers."

These words, as quoted by the Angel Gabriel to his father Zachariah, form the connecting link between the Old Testament and the New. The mission of Elijah is graciously intended to prevent God coming to smite the earth with a curse.

Here we have a merciful warning that otherwise God will strike not only the land of Israel, which took place, but the whole earth, with terrible destruction.

In the Hebrew Haftorah (the reading of the Prophets after the reading of the Law), verse 5 is repeated after verse 6, it being against Jewish custom to conclude a reading from the Scriptures with words of threat or doom.

Shall we do the same, and conclude with the words with which we opened: —

"Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His Name.

"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

N. London.

H. F. WICKS.

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## “Today”

### **In reply to the Editor of the "Protestant unionist" of April 28th, 1847.**

The Scripture use of "Today" does not signify a day of 24 hours; but it means "after so long a time." This is proved by Paul's argument on the saying, "Today if ye will hear His voice harden not your hearts." He says that this is its signification. See Heb. iv. 7: "Lord," said the thief, "remember me when thou comest in thy kingdom!" He did not ask to be remembered before. He was convinced that Pilate's superscription stated the truth: that Jesus was indeed King of Israel. He saw that as yet he had no kingdom; but prayed that when He came into possession of it He would not forget His unfortunate fellow-sufferer. When Jesus replied He answered the thief's question, and not some other which the thief never thought of: "After so long a time thou shalt be with me in my kingdom." When this time should be, He did not know himself. How then could He inform the thief? "The times and the seasons the Father hath reserved in His own power."

When the Kingdom is "restored to Israel" then will Jesus, their King, come in His Kingdom, and not before.

Our facetious Editor objects to the notion, that Enoch and Elijah have been in "solitary confinement" for several thousands of years past. He thinks this would be "a great punishment." No doubt it would; but whoever asserted this foolishness, he does not inform us. The "natural conclusion" he thinks is, that they are with Abraham and all the happy spirits, etc., according to the popular idea; this "conclusion" is natural enough: it savours of the flesh alone. It is just a conclusion as one would expect the carnal mind of the natural man to come to. It is a conclusion that has no reason or Scripture to sustain it.

He undertakes to prove that "the soul exists out of the body" by the fact that Paul did not know whether he (he does not say "his soul") was in the body or out of it, when he was absorbed in the contemplation of the glories of the Future Age! The Editor's logic is this: Because Paul did not know whether his soul was in or out of his body, therefore, "the soul exists out of the body." Who cannot see that this is as perfect a non-conclusion as was ever perpetrated? "Can anything be more curious," said a lady to us when she read this, "than that Paul should be able to tell nothing about the matter, and yet the disciples of Plato and Hymeneus know all about it?" If our friend does not become immaterially immortal for his logic, it is certainly not because he does not deserve it. We object to decisions of the "bulk of mankind" in relation to the deep things of God. We would as soon submit to the decisions of a council of apes. He knows but little of the Bible or the world who would appeal to such a tribunal.

The thing has been tried too often and in every case they have decided wrong.

Will the Elder (or Editor) or someone for him answer this question? If "the Saints are admitted to enjoyment in the presence of God immediately after death," how can they be said to have perished if the dead rise not? Now, the disciples of Hymeneus, and Philetus and Alexander affirm that the "immortal souls" of the saints have been wafted into the presence of God from the death of Abel until now; their happiness then is independent of a "resurrection unto life"; for, say they, they are "admitted to enjoyment immediately after death." If they have enjoyed happiness 5,000 years out of the body, they can 50,000,000 of years; hence the body is a superfluous encumbrance. What, then, can Paul mean by saying they are perished, if the dead rise not? He does not say their souls or their bodies; he says they, that is, the Saints, the persons themselves. The immortal soul speculation is in an awful dilemma here. Well may its bewildered, befogged and discomforted advocates style it a "vexed question," for doubtless it fills them with mortification and vexation enough to have a darling crochet

in their brains, which cannot, or will not, impart to them an inkling of evidence in favour of its existence!

In conclusion, one of the "Unionist" editors styles the immortal-soul speculation a "vexed" one, while the Elder admits that it is "important." This same Editor declares that the Elder "has fully and ably demonstrated" that man has in him "a vital spark of heavenly flame," and "craves" that the public will read him. For our part we cannot tell what some men mean by demonstration.

After the same fashion we have demonstrated that nothing is something. Mere twaddle will serve for demonstration with some Editors, provided only that the twaddler twaddle the praises of their own concept!

JOHN THOMAS.

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**The Balkan Enigma.** —While Greece continues with British help to maintain her progress in Albania against Italy, Roumania has been virtually taken over by Germany and Bulgaria and Jugo-Slavia have been called to conferences and no doubt presented with ultimatums. Thus the sphere of conflict continues to be widened and, as students of the prophecies expect, the Near East and Palestine become daily of more importance.

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## Questions

(2) J.V. —2 Kings xxiv. 8 and 2 Chron. xxxvi. 9. What is the explanation of the different ages given when Jehoiachim began to reign, i.e., eight in Chronicles and eighteen in Kings?"

The Hebrew for eight is Shemounoh and for eighteen Shemouneh. A vowel point or "jot" (Matt. v. 18) is all the difference. Eighteen fits the case and the two should be read alike. The Septuagint version is the one from which the diversity arises.

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## Sheba and Dedan.

(3) T.H.L. —How do you justify your statements that Aden is Dedan and Sheba is the Soudan?

Aden is used in Arabian histories interchangeably with Daden and Dedan. Muscat is never called Dedan to my knowledge. Bro. J. Thomas's view is, however, entitled to the highest-respect ("Elpis Israel," p. 389). Edresei, however, the Arabian lexicographer, gives Daden for the present-day district of Aden.

Dedan (Gen. x. 7), a descendant of Ham.

Dedan (Gen. xxv. 3), a son of Jokshan by Keturah, where Sheba is also mentioned.

Bahrein was also called Daden. This is an island on the Persian Gulf under British protection. To-day Aden is the largest town in Arabia and a very important port. It stands at the end of a peninsula, which is joined to the mainland, Yemen, by a narrow isthmus not quite a mile wide. It is of very great commercial and strategic importance. Aden is under the government of Bombay. Its importance as a port of call and exchange is very great and has been so for ages. Ezekiel refers to this in c. xxvii. v. 15 and 20. The merchandise referred to had its origin not in Aden, which produces little, but in India solely: ivory, ebony and embroidered cloth. Aden was the port of exchange for the merchants going landwards and seawards.

The present Prime Minister spoke of it once in high terms and every British sailor knows it as a great coaling port. In the present war it is playing a very important part.

Muscat is on the S.E. coast of Arabia, an exporting centre for dates. British political influence is felt there, but it is not and never was a British possession, whereas Aden was a British colony since as far back as 1839.

Josephus translates Dedan from Gen. x. 7 as Judah and settles his descendants in Ethiopia West.

So as Bahrein and Aden are in British hands to-day—oil comes from Bahrein and Aden has such strategic worth—it would appear to be late in the day to expect the loss of these and the problematical gain of Muscat. No; the weight of evidence is with Aden as the Dedan of Ezekiel xxxviii. Again, the operating bases of Britain to-day and to-morrow in relation to the defence of Palestine and Egypt, with which that chapter deals, are not possible of divorce from Aden. No traveller by ship from the Far East and the Antipodes ever fails to be impressed by this outstanding bastion.

Now as to Sheba. Scripture references, apart from Ezekiel xxxviii., are Gen. x. 7 and xxv. 3, 1 Chron. i. 32 as to the origin of the name.

Isaac called a well by this name, hence Beer-sheba (Gen. xxvi.; 33). The meaning of the name is "the oath." "Beer" means "well." It came into the inheritance of Simeon (Josh. xix. 2).

In Job's time, prior to the conquest of Palestine by Israel, Sheba had become an important and populous place. See Job vi. 19, where the camel companies from that district are mentioned.

The next reference is of extreme importance. It is in 1 Kings x. 1. Here a great Queen comes from Sheba, with camels bearing spices, gold and precious stones.

Ethiopian history speaks of this Queen as also ruler of Ethiopia, and Hail Selassie, the present Emperor, claims descent from her in direct line. Now, beyond doubt, if we settle definitely where this notable Queen came from, we shall be clear as to where the Sheba of Ezekiel xxvii. 22, Ezekiel xxxviii. 13 and Jer. vi. 20 refer to.

Josephus gives the clue where he identifies the capital of Sheba as Meroe.

Since Dr. Thomas died, Professor Garstang, the excavator of Jericho's fallen walls, has dug up the remains of Meroe. He located its site on the Nile's eastern bank near Shendi, three miles from Kabushia. This is in the Soudan, and was acquired for Britain by the late Lord Kitchener.

In his books, 1909-10-11, entitled "Meroe—Excavations," he identifies the site with the ancient Meroe, or Sheba, and, incidentally, proves that at its greatest it ruled to Ethiopia, hence the claim referred to by Selassie and also the reference to "the uttermost parts of the earth," i.e., the habitable, or, alternatively, the limit of the Roman Empire in Africa: this being from the lips of our Lord (Matt. xii. 42). It should be noted that the Queen is there spoken of as "of the South." Soudan simply means Southland.

Ethiopia was known by Jesus and the Apostles (see Acts viii. 27), but the Soudan was not part of it then. The Soudan is south of Egypt.

As to the products of Sheba, these are with Raamah, in South Arabia, mentioned by Ezekiel. These were Soudanese, and still are: —Spices, embroidered cloths and cedar wood. To-day the Soudan is a most prosperous British colony and its capital, Khartoum, is of simply immense importance. Soudanese cotton and wheat are now well known developments under British rule.

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## The God of Israel

Our proposition is that Moses and the Prophets teach that there was One Primary Creating Power and a multitude of Secondary Powers, as intimately connected with and dependent on the First as ten or a hundred are upon number one; and that this multiplication of the One Power in the relation of Father, Sons and Holy Spirit was in existence before the Mosaic creation. The Supreme Power has not a Son, but a multitude of Sons, and all of them partaking of His nature, or spirit-substance, hypostasis. The Supreme Power, or Ail, is "the Godhead," or source, fountain or sole spring of Power. Moses and the prophets do not teach that "there are three persons, three essences, three somethings or three anythings in the Godhead, and that these three distinct units or unities constitute only one unit or one Unity — and that tri-Unity is the God of Israel." They do not teach this. They teach the absolute oneness of the Power-Head. "Before me," as written in Isaiah xliii. 10-11, "Ail was not created, nor after me shall be: I, I shall be (anoke, anoke, Yahweh); and none without me a Saviour."

JOHN THOMAS.

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**What did Paul mean in 2 Cor. v. 1-4?** —We answered "That the point of time contemplated by the apostle is not the epoch of the unclothing, but that of being clothed upon, when something shall be swallowed up of life; that something is "mortality," therefore the thing clothed upon is not a previously existing immortal soul, but something mortal, as explained in 1 Cor. xv. 54. The explanation seemed satisfactory, for many cried out "True! True!" and the querist himself subscribed for the "Herald." that he might look further into these things."— J. Thomas.

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## The Brassfounders' Chapter

There have been many brethren during the last 100 years who have been workers in brass. Bro. C. Hawley, of Nottingham, drew our attention recently to an article in "The Machinery Market," an important trade newspaper printed in London. By the courtesy of the Editor, to whom we express our thanks, we are able to reproduce the article and with it the block: —

"I got the enclosed photo from a very ancient Bible, and I am wondering how the vessel was cast. In this connexion I would refer you to the First Book of Kings, chapter seven, and the Second Book of Chronicles, ch. 4, which I call the brassfounders' chapters.

"What clever men they were in those days! No cranes, no moulding boxes, no pattern makers, and when you begin to measure up cubits I, as a brass moulder, am at a loss. The brass founders of those days must have had a job. No files, no emery paper, no bobs, no electric grinders, no hardened steel chisels, and the trade was in the hands of the "priests." So you see we who are founders should glory in our occupation. What a calling to be proud of!

"When you look at this casting I often ask how it was cast in brass. What furnaces were used? How was it run, and where? Crucibles—ah! were there any? No, I think not. And brass has been commercially known only since the fifteenth century! They were wonderful moulders in those days; men who took pride in their work, and it went on through centuries. I am reminded of an old printing press over 150 years old, with scalloped columns, artistic work in legs, and on the bottom was, 'I made this, Joseph Smith.'

"Moulders were glad to put their names on bells. Nowadays, instead of moulders' names, there appears the name of the firm which cast the bell. The real man loses his personality in working for a firm. The firms put their name on, but if the heads could do the job themselves—how different! I happen to belong to that class which is fast going out."

The old casting referred to is the one described in 1 Kings vii. 44: —"One sea and twelve oxen under the sea."

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## EXHORTATION

### Trees

Both Isaiah and Zechariah introduce us to Christ, as "The Branch" and there are many interesting lessons to be learnt from this comparison. The tree is the king of the vegetable world and in winter we get a glimpse in its nakedness of the structure of the tree. We see how well the vast trunk is constructed to take the great strains that are placed upon it by the stresses of the winter gales, while at the same time it is the only means of communication between the roots and the leaves. What a network of branches there are and how they are subdivided, the larger bearing the smaller ones, until the finest of all are reached where the leaves grow. This has a most obvious lesson to us all—that of dependence upon the branch, from which all our substance reaches us from the roots and also upon which we depend for our position in the tree. Then there is a wonderful symmetry about a well-developed tree which makes it "a thing of beauty and a joy for ever," and on examination it is found that there are many kinds of trees, each differing from the other. Firstly, there is the sturdy oak, the best known of our English trees. Its wood is most strong and durable, with very many uses in building and cabinet-making. Then we have the ash, which, although not a showy tree, coming out last in spring and losing its leaves earliest in autumn, is nevertheless a most useful tree, its wood being most strong, straight and durable. We also know the elegant birch tree, which figures in so many paintings, or the upstanding Scotch fir. The beautiful beech tree, which at the same time is so useful, is a real source of joy to lovers of the country, particularly in the autumn. Many other trees will come to the mind of the country lover. From this rich variety we learn the lesson of the different abilities of the brethren and sisters. Some are strong and sturdy, like Bro. Roberts; others are, by their ability, real utilitarians, not conspicuous by their words, but a tower of strength by their deeds and presence. Others have, again, the great virtue of dependability, or perhaps originality, and in a balanced ecclesia each and all have their proper place and work to do, provided they work with each other.

Quite recently I saw a beech tree growing beside a chalk pit and the soil and chalk had been quite removed from beneath it by the working of the men or the course of nature, but instead of succumbing to its fate, it had developed a wonderful system of roots, all interlocked, going sideways into the ground, and somehow providing a foundation which supported the tree. What a lesson to us of carrying on, in spite of heavy difficulties! Suppose we do lose our job or have some equally heavy blow, do not let us be overcome, but remember God will not chasten us more than we can bear and, like the tree, try to take hold of what we can and perhaps build up again a nobler and better life.

I know a noble avenue of lime trees called "Monk's Walk" which illustrated another lesson in the Bible. As the trees grew old and decayed the young saplings seemed to grow from the roots and so the tree was perpetuated. We know how a tree can be cut down and yet it will spring up again, and in this way Christ as the branch from the root of Jesse springs from the apparently dead stump at a time in Israel's history when it seemed most lifeless and yet developed into a far greater and nobler tree than ever it had been in the past. In the same way again, when the world thinks the tree is dead and all hope lost, Christ will again spring forth and become a tree covering all the earth.

In Ps. iv. 3 we read that the righteous man is "like a tree planted by the rivers of waters," i.e., one which has a constant supply of moisture. Now if we are wise we, too, shall make sure that we are full of moisture and lively twigs. By this means we shall be firmly attached to the branch to which we have been "grafted," as Paul tells us. If we become sapless and dead we shall be broken off by the fierce winds of winter, which are now beginning to rage around us as the world's trouble grows. We all know how after a night of storm the fields and lanes are full of broken dead branches, which the wind has broken off. Let us beware that we are not ready to be broken off in this way and may be fit only for the fire. How can we best prepare ourselves? By constant and diligent carrying out of all the commands of Christ. By this means we shall be sure of growing in Christ and thus firmly fixed to His "branch." If we are in this happy state we shall be with him when the Sun of Righteousness arises and in that glorious morning we shall be clothed upon with immortality, and as a tree in springtime puts on

its leaves and becomes even more beautiful, so we shall be made like Him in the Garden of God, where the Tree of Life grows "for ever vernal."

St. Albans.

A. HEADON.

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**Withdrawal.** —When a brother departs from the Faith by espousing false doctrine or taking up an unscriptural line of action, he places himself in such a position that his brethren who love him are obliged to admonish him (2 Thess. iii. 15, etc.). If he persists in his wrong-doing, then the directions given by our Lord in Matt. xviii. come into effect. If these fail to convert him, then, as Paul directed Titus (ch. iii. v. 10), withdrawal or rejection must take place for the double purpose of maintaining the purity of the Truth and bringing clearly home the sense of sin to the offender. But withdrawal is the **last** resource and **not** the first.

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## Rosh

Ezekiel thus speaks by the Word of the Lord: —"Son of man, set thy face against Gogue, of the land of Magogue, the prince of Rosh, Meshech and Tubal."

Concerning Rosh, Bro. J. Thomas thus writes in *Elpis Israel*, pp. 424-432: —

"The Jews appointed by Ptolemy Philadelphus, King of Egypt, to translate the O.T. into Greek gave a different rendering of the title to that which appears in the A.V. They rendered the original Rosh." The translators of the Bible into the Authorised Version followed Wycliffe and translated this as "Chief Prince."

"Jerome not finding any such proper name among the nation families mentioned in Gen. x. disputed the Septuagint rendering and preferred the word Ros as a common noun. His interpretation was adopted in the Latin Vulgate. He was, however, scrupulous and preserved both, translating the passage thus: — 'Gogue Terram Magogue principem capitis (sive Ros) Mosoch et Tubal.'

"Bochart, 1640, observed that Ros is the most ancient form under which history makes mention of the name of Russia.

"Greek historians say the Russians derived their name from Ros, a valiant man."

But later historical scholars have discovered facts relating to Ros that go much farther in establishing the inerrancy of the prophecy. The predominance of the Ros family or tribe in the counsels of that great tract of country stretching from the Danube in Europe to the confines of China, according to the eminent historian who wrote the article on Russia in Dent's "Encyclopaedia" did not actually come about till the 17th century A.D.

Says he, "In 1480 the Russians were freed for the first time from the thralldom of the Mongols. Ivan III. was the first Czar to style himself "Ruler of all Russia."

"The Czar Alexei (of the Rosh family) in circa 1648 crushed Poland. The turn to the scales was given by the Cossacks, who finally recognised the supremacy of Rosh. **The final amalgamation of Cossack and Russian gave Rosh the predominance amongst all the Slav races of Europe.**"

"Peter the Great founded Petersburg at the mouth of the Neva," his window to Europe and the sign of the supremacy achieved by his family. This was their home district.

"Here he gave himself the title of Emperor of the Russias, a title which gave him place beside the ancient emperors of the Holy Roman Empire."

So after 2,300 years the Word of the Lord, by Ezekiel placing the northern Rosh family as chief among the Slav families, came to pass.

The future of Russian government—whether it will continue as the Union of Soviets or return to Czarism—is a matter we need not speculate about. Bro. J. Thomas foresaw the coming of Russian predominance in Central Europe and we shall no doubt live to witness it. "Watch therefore." G.H.D.

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## **"The Light of the Candle"**

Luke xi. 33: "No man when he hath lighted a candle putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."

In the days when our Lord Jesus was upon the earth, going through His pilgrimage journey, the candle would be largely used for the purpose of giving light at night in houses and in synagogues.

As Jesus "knew what was in man" (Jno. ii. 25), he made use of the candle and its light to show its proper place and how to use it.

To put a lighted candle under a bushel is only a waste of time and waste of a candle. Such an action serves no good purpose where light is required and, therefore, it is making a wrong use of light.

It is possible that at that time certain men used lighted candles for other purposes, such as men walking in darkness with lighted candles, but as the lighted candles showed the identity of the holders, then it was possible that the custom of some was to hide the light of the candle, not so much to hide the light of the candle, but to hide themselves, so that others would not see them nor know them.

This is a very valuable lesson. Yea, it helps to make the simple wise. It teaches us not to put our light—the light of "the Truth, as it is in Jesus"—in a wrong place, nor to hide the light in such a way as to hide ourselves.

Jesus teaches us the proper place and how to use the candle when it is lighted—"On a candlestick, that others may see the light."

The individual and his action of hiding the light under the bushel go together and have not the commendation of our Lord, but the individual and his action of letting the light from the candle shine that others may see it go together, and have the approval of our Lord and Master Jesus, God's anointed King.

Motherwell.

J. BROWN.

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## **FROM THE STUDY**

**"Love vaunteth not itself, is not puffed up."—1 Cor. xiii. 4.**

As we continue our meditation upon this divine attribute of love we all must be somewhat depressed when realising our own failings and shortcomings, our utter unworthiness of God's goodness towards us. But our depression gives place to hope when we remember again God's long suffering and tenderness towards those, in all ages, who have endeavoured to serve Him in their weakness. So we look again at this 13th chapter to gain further instruction and help that we may cultivate more perfectly the image of Him who has called us. And we look at Jesus as a pattern and example of love and obedience. We look at Him in His humility, as one who humbled Himself, even unto the death on the cross. We think of Him on the night of His betrayal, just before He faced the shame and ignominy of the Cross. We read in the 13th chapter of John that after supper he laid aside His garments and took a towel and girded Himself and began to wash the disciples' feet. But what is the lesson? Verse 15: "I have given you an example, that ye should do as I have done to you. . . The

servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things happy are ye if ye do them."

A great example of humility and service. Jesus, our Lord and Master, ready to do an act of personal ministrations to his servants, and that in the most menial form. How much more should we be prepared to do service towards each other who are all called to be servants?

Again, we are reminded of the words of our Lord and Master: "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven, but, whosoever humbles himself, the same is greatest in the Kingdom of Heaven."

And so we can remind ourselves of the great lessons taught and ask ourselves whether we have the love for our Master and His brethren and sisters that we are prepared to do any service, however humble, for even the least of the disciples of Jesus, remembering what Jesus said on another occasion (Matt. xxv. 40), "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." We can all multiply the examples of true love manifested through obedience and humility. Moses—his devotion to the work God called him to do, his service on behalf of God's people, his humility: "Now the man Moses was very meek above all the men which were upon the face of the earth." Moses called by God to the greatest office (except the Lord Jesus) that a man could undertake, but throughout his long, faithful service he manifested true humility and meekness. What love? What obedience? What an example for us? We think also of the Apostle Paul, who also realised God's goodness and love towards him in calling him unto the gospel, sacrificed everything—devoted all his life to serve His Master. His meekness, humility and love are surely outstanding virtues manifested in this servant for Christ's brethren.

And now just let us turn our attention to one or two who allowed themselves to be "puffed up" after they had received blessings from God. Through our daily readings we are directed to the case of King Solomon. Perhaps there isn't a sadder case, in the whole of Scripture. Let us note the cause of his downfall and be on our guard. We also think of King Hezekiah, who commenced his reign so well, who did much to reform the children of Israel, who received blessings from God—deliverance from the Assyrians—the recovery from an incurable disease and, in addition, the bestowal of much wealth, power and glory.

But read 2 Chron. xxxii. 25, 26. Like so many poor human creatures, Hezekiah rendered not again according to the benefits God had showered upon him, for his heart was lifted up. In his prosperity he lost his first love for the God of Israel. Nevertheless, later on, Hezekiah humbled himself for the pride of his heart.

Having, therefore, so many examples in the Scriptures of those who did manifest this divine attribute of love through obedience, let us give ourselves to a closer and deeper study of the Word, that we also may bare this fruit of the Spirit in all our works, that we may be found unto praise and honour and glory at the appearing of Jesus Christ. Let us mark well the causes why some failed and avoid them; let us humble ourselves as children in our obedience to the divine commandments that we may be able to enter the Kingdom of God.

Hove.

E. F. RAMUS.

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### **Persia, Ethiopia and Libya.** —Ezek. xxxviii. 5.

Three Powers, at the end, having their own separate identities, are with Russia and his fellow conspirators. These are Persia, Ethiopia and Libya.

We are seeing the development of this position. Mussolini sought to take over Ethiopia and Libya and incorporate them in his "Italian Empire." We are witnessing his failure. Australian forces lead the way to the freedom of these countries. But Britain has, and will have, no ambition to

incorporate them in the British commonwealth of nations. They will remain free. Another piece is being made ready to fit into the picture given us by Ezekiel.

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## **Jewish Restoration: A Striking Sign**

### **Aliyah Youth**

The London office of the Youth Aliyah, an organisation founded by Mrs. Racha Freier in Jugo-Slavia to foster the emigration of German-Jewish children into Palestine, issues some interesting facts this month.

Youngsters succoured by Youth Aliyah have spread over all Palestine. They have a rest camp by the Dead Sea and others have helped in the colonisation of the Hulah district, formerly a swamp. A fishing and weaving settlement now flourishes there.

The children arrive in Palestine by what appear fantastic routes, all worked out in London. Forty have just made the journey from Denmark, through Sweden, Russia, Syria and Turkey. Limited travelling facilities control the pace.

In Palestine itself Miss Henrietta Szold is the mainspring. She has been 20 years in Palestine and has had charge of all these newly-arrived youngsters for the last seven years.

These boys and girls take a two-year agricultural course and are then sent on to land reclamation centres. Fruit trees flowered by the Dead Sea last year for the first time in 3,000 years. This was part of their work. So that, war or no war, the word of Ezekiel xxxvii. prevails. The London office of Youth Aliyah is at 2, Southampton Place, W.C.I.

G. H. D.

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## **Only One God**

Thus far Moses and Paul are in agreement. Now, Jesus of Nazareth is perfectly Mosaic in His teaching upon the subject. When a certain scribe asked Him, "Which is the chief Commandment of all?" He answered in the words of Moses, so often referred to by the Jews of our day: "The first of all the Commandments," said He, "is, 'Hear, O Israel, Yahweh our Elohim, is one Yahweh. And thou shalt love Yahweh, thine Elohim, with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first Commandment. And the second is like; as, 'Thou shalt love thy neighbour as thyself.' There is none other Commandment greater than these." . . . "Well, Teacher," said the scribe, "Thou hast said the truth: for there is one Deity, and there is no other but of Him." (Mark xii. 29-32).

JOHN THOMAS.

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**“THE WHOLE FAMILY.”—Eph. iii. 15.**

## **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.

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## **West Australia**

**BOULDER CITY.** —59 North Terrace. 4.30 p.m.

By the grace of God we are able to announce that yet another has realised that the love of God is of far greater value than, the riches of this world, for on October 2nd, 1940, Miss Mabel Haberly, of Glenford. Perth, daughter of Bro. F. Haberly; was baptised into the beloved Son of God, our Lord and Master, Jesus Christ. It is the fervent prayer of all here that she may at the end of the journey receive the Crown of Life. —K. Hodges, Rec. Bro.

## **Great Britain**

**BRIDGEND.** — Christadelphian Hall, Nolton Chambers. Sundays, 11 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m.

Since our last communication we have been cheered by the following visitors: —Bro. T. Lambert (Newport), who assisted us in exhortation and lecture, for which we thank him; Bro. and Sis. E. J. Tellum (of Brighton) and Bro. Owen Smith (of Crayford, Kent) all met with us around the Table.

The Sunday School annual tea and prize-giving was held in January, when gratifying progress was reported by Bro. R. Gardener (Superintendent).

Bro. Roland Smith (Birmingham) has notified us of the removal to Rhoose, Barry, of Sister Tibbles, who is now in isolation. We expect to visit her soon. —Gomer Jones, Rec. Bro.

**COLCHESTER.** —Oddfellows' Hall, George Street, Breaking of Bread, 1.30 p.m. Lecture, 3 p.m.

The days are quickly flying, which bring us nearer and nearer to the return of our Master, and we pray that our Father will allow us to continue to preach His Word, because steadily and surely our efforts are bearing fruit to the glory of His Name.

On Tuesday evening, 21st January, John Henry Mayer, aged 15½ years, only son of our Sis. Pearl Mayer, was immersed into the Saving Name of Jesus, after a confession which showed that he thoroughly understands and appreciates the things concerning the Kingdom of God and the name of Jesus Christ.

Like Ruth, he has come to trust in the Lord God of Israel, and we ask Him to give him strength to overcome all the obstacles that beset the path of a Son of God, especially during these

trying days, and that he may run the race for life eternal faithfully and receive it at the hands of Jesus when He comes to bless His Israel.

We take again the opportunity of thanking the brethren who have ministered to us in the word of exhortation and helped us to proclaim the Good News of the coming Kingdom of God, in view of the dangers which beset their journeys to and from us in these last days. In this we perceive their love of Christ and zeal for the things of God. They are: —Brethren F. Brooks, P. Ridout, A. Hone, J. Evans, J. Warwick, J. Squire, M. L. Evans, C. Parks, F. C. Wood (Clapham). E. Williams (St. Albans).

We have also had the pleasure to see Sis. P. Ridout (Clapham), Sis. P. Jones (Ealing), Sisters L. and E. Clarke (Clapham), Sis. L. Evans (Sutton), Sis. F. C. Wood (Clapham), Sis. E. Williams (St. Albans), Sis. M. Squires, Sis. P. Squires (Luton), Sis. J. Squire, Sis. Squire, Senr. (Clapham), Bro. Paul Ford (Clapham). —L. Wells, Rec. Bro.

**CROYDON.** — Ruskin House (Room 3), Wellesley Road. Sundays: Breaking of Bread, 1.30 p.m. Lecture, 3.15 p.m.

It is with great pleasure that we have to report the baptism into the Saving Name of Patricia Frances Marlowe, daughter of our Sister L. Marlowe, the immersion taking place on the 5th January at Avondale Hall, Clapham, and we thank the Clapham brethren for their help. Our new sister was received into fellowship on the 12th January and we pray she will so run the race that when our Master appears she may be found worthy to be clothed upon with immortality.

We thank the brethren from other ecclesias who have assisted in exhortation and lecture, those visiting us in the service of the Truth during January being Brethren E. A. Clements (of Clapham) and H. L. Evans and M. L. Evans (of Sutton).

We have also been pleased to welcome at the Table of the Lord several brethren and sisters from other ecclesias. —Arthur A. Jeacock, Rec. Bro.

**GLASGOW.** — Co-operative Memorial Hall, Kingston Street; Tradeston. Breaking of Bread, 11.30 a.m. Lecture, 2 p.m.

We have been pleased to welcome to the Lord's Table our brother, A. Jaap, of Motherwell Ecclesia, and the writer was glad to have a visit from Bro. Mynott, who is in isolation at Ballater, but who was in Glasgow on business recently. It was cheering to spend some time together. Three of our young brethren have removed to forestry work and we miss them in our meeting. We are, however, able to keep in touch with them and have their company occasionally. —Norman G. Widger, Rec. Bro.

**HITCHIN.** —Hermitage Hall. B.B., 2 p.m. Lecture, 3.30 p.m.

Ours is now quite a small ecclesia, the members being Bro. and Sis. H. Shorter, Senr., Bro. J. Hembling, Sisters B. M. Sharpe, M. J. West, Doris and Mary Shorter, Bro. D. Shorter, and the writer.

We welcome visitors and during the month have enjoyed the company of Bro. Douglas (of Clapham), Bro. J. L. Mettam, Bro. A. E. Beare and Bro. H. C. Webster (of St. Albans), Bro. and Sis. D. Bath (of Holloway), and Sis. Ollett (of Goodmayes). The attendance of interested friends is maintained.

As Sis. Royds, lately M. Fletcher, is now meeting with those not in fellowship, we have had to withdraw from her in obedience to the Lord's command. —Harold Shorter, Rec. Bro.

**IPSWICH.** —78, Rosebery Road. Breaking of Bread, Sundays, 11.15 a.m.

It is with sorrow I report the death of my beloved wife, Sis. E. Hayward, who passed peacefully away in her sleep on January 16th, 1941, aged 74 years. She was laid to rest by Bro. H. L. Evans (Sutton), who spoke words of comfort and; hope at the cemetery.

Baptised at Maldon (Essex) in 1896, she thus had 44 years in the Master's service. Her family of four sons and three daughters, six of whom rejoice in the One Hope of our calling, and with myself, are looking towards a glorious reunion in the Kingdom of our Lord.

Of a loving and cheerful disposition, she will, be missed by, those who knew her. —W. P. Hayward, Rec. Bro.

#### **KIDDERMINSTER. —**

We have been pleased to welcome around the Table of the Lord Bro. and Sis. A. Bickers and Bro. Redman, of the Scott's Green (Dudley) Ecclesia. Bro. Redman gave us the word of exhortation and a very profitable time was spent together in the things pertaining to the Truth. We are also pleased to have with us from time to time Sis. Nicholson, Senr., and Sis. Ruth Nicholson, from Worcester, and of the Ealing Ecclesia. Truly may we say with the Psalmist of Israel, "In God is my salvation and my glory; the rock of my strength and my refuge is in God." With love in the bonds of the Truth, H. Pigott.

**LONDON, S. (CLAPHAM).** —Avondale Hall, London Road, S.W. 10.0 a.m. and 3.30 p.m. Saturdays, 3.30 p.m.

We are very grieved to report the death of our sister, A. S. Walker, who fell asleep on January 29th after a probation of over 30 years. Only four years after her baptism Sis. Walker became a widow, but, notwithstanding this great trial, she devoted her life to the service of her Master, being careful also to bring up her son in the "nurture and admonition of the Lord," and later rejoicing to see him become a zealous worker in the Truth. Sis. Walker was a real "mother in Israel" and will be chiefly remembered for her work in instructing others both privately and in the Sunday School, also the visiting of the sick. Our loving sympathy is extended to Bro. and Sis. L. J. Walker in the loss they have sustained. The interment took place in Streatham Cemetery in the presence of a goodly number of brethren and sisters, Bro. H. T. Atkinson speaking words of comfort and reminding them of the nearness of the resurrection, when there will be a joyful reunion in the presence of the Lord.

On the 19th January we had the pleasure of assisting Miss Elsie Grace Foile (ex C. of E.) to put on the sin-covering Name of Jesus by baptism. We pray that she may gain the coveted reward.

On 8th December we baptised Miss Joan Marie Krings on behalf of those at Whitstable and, owing to misunderstanding, this was not reported by either meeting. Since then, on 1st February, Sis. Krings was united in marriage with Bro. V. W. Lloyd, son of Bro. and Sis. V. Lloyd, of Whitstable, and late of our meeting. We pray they may be blessed in their new relationship.

On December 1st Miss Gwenyth Evans, daughter of Bro. and Sis. H. L. Evans and ex S.S., was baptised, but will meet with those of like precious faith at Sutton, to whom we commend her in love, as also Sis. M. Moore and Bro. and Sis. Noakes, who will also meet at Sutton. Sis. I. M. Hissey has removed to Bedford and Bro. and Sis. H. M. Lee to Seven Kings. Sis. Sowerby and Sis. D. M. Sowerby have removed to St. Albans.

The following visitors have been welcomed to the Table of the Lord, namely: —Bro. J. M. Taylor, Bro. P. Dexter, Bro. and Sis. W. Piper (W. Ealing), Bro. E. C. Clements, Bro. Austin, Bro. D. Hunt-Smith (Sutton), Sis. A. A. Jeacock, Sis. Marlow (Croydon), Bro. and Sis. L. E. Hodge (Plymouth), Bro. L. Penn (Crayford), Bro. Whitlock, Bro. H. Lovewell (Bishop's Stortford), Bro. Morgan. Sis. Mercer (Holloway). — F. C. Wood, Asst. Rec. Bro.

**LONDON, N. (HOLLOWAY).** — Delhi Hall, 489, Holloway Road, N.19. 2 and 4 p.m.

Welcome visitors this past month have been Sis. Stafford (of Herne Bay), Bro. Whitlock (of Bishop's Stortford) and Bro. A. Headen (of St. Albans), who was with us in the service of the Truth.

For particulars of our next fraternal gathering see last page of cover. —G. H. Denney, Rec. Bro.

**LONDON (WEST EALING).**

We are holding a fraternal meeting at Leighton Hall on Saturday, May 3rd (God willing). — Jas. M. Taylor, Rec. Bro.

**MINSTERLEY (SALOP).**

I desire to inform you that I entirely agree with your position and wish to say that I have not changed in my views since I became a Christadelphian, and it is because of my firm stand in the Truth that I am in my present position. I have been told by a brother who is in fellowship with the Temperance Hall Ecclesia that I am too particular. That, I believe, is wrong. It is not right to tamper with the Truth and lower the standard in order to be in fellowship. The Truth must be supreme. And as long as my Heavenly Father gives me strength, through the Word He has spoken, it is my hope to remain faithful to the Testimony, which is a lamp unto our feet and a light unto our path. —E. H. Wilcox.

**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), 7.30p.m.

We have had the pleasure of welcoming around the Table of our absent Lord our Bro. Alfred Morse, of Swansea, also our Sis. F. Beighton, of Seven Kings, who is residing in Newport for the time being. Our Bro. F. Young, of Clapham, who is now residing in Newport permanently (having found land work here, which was enjoined upon him by the Tribunal), has now become a member of this ecclesia. — David M. Williams, Rec. Bro.

**PEMBERTON.** — Christadelphian Meeting Room, Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2.20 p.m. Breaking of Bread, 3.0 p.m. Lecture, 6.0 p.m. Wednesdays: Bible Class, 7.15 p.m.

We are pleased to report that Bro. H. Billingham, of the Clapham Ecclesia, who has been transferred from St. James's Hospital, London, to the Hospital, Frog Lane, Wigan, has now recovered sufficiently to be able to partake of Bread and Wine along with us on several occasions. This has been made possible through our Bro. G. Halliwell, who has on each occasion fetched Bro. Billingham from the hospital in his car and taken him back again after the meeting. In the proclamation of the Truth we have been assisted by Bro. W. Cockcroft and Bro. H. Cockcroft (of Oldham), whose services are always appreciated. Visitors to the Table of the Lord have included Sis. H. Cockcroft (Oldham), Sis. D. Jannaway (Southport), Sis. T. Macree (Clapham), Bro. and Sis. Parkinson (Blackpool), Sis. M. Arminson (Clapham). — B. Littler, Rec. Bro.

**PLYMOUTH.** —Oddfellows' Hall, 148, Union Street. Sunday: 11 a.m., 6.30 p.m. Thursday: 7 p.m.

It is with sadness that we have to record the falling asleep on Friday, January 24th, of Sis. Light, wife of Bro. E. J. Light. Our sister did not have good health, but infirmity was patiently borne and an example always set of faithful service and attendance at the meetings. For nearly forty years she had served the Truth and now rests. So we await the glad day of resurrection, when those who sleep in Jesus will be brought with Him and those who mourn will indeed be comforted.

We are thankful for what our brethren at Bournemouth were able to do in taking the service at the funeral.

We also have to record the falling asleep on January 31st of Bro. Rodda, of Pennsilva, who for many years has lived in isolation. The funeral took place on Tuesday, February 4th, when brethren from Plymouth were able to testify to the true hope of the kingdom to come.

It is with regret that we have had to withdraw fellowship from Bro. W. Pyne on account of long-continued absence from the meetings and for holding doctrines that are contrary to the Truth. — S. Jeacock, Rec. Bro.

**RAYLEIGH, ESSEX** (six miles from Southend-on-Sea). —121. High Road, Rayleigh Weir (second house from Arterial Road). Breaking of Bread by appointment.

Since last note Bro. and Sis. Young, of Sutton, and Sis. José Morris, of St. Albans, have visited us. Bro. Young kindly gave us the word of exhortation, his services being much appreciated. We look forward with eagerness to the developments in the East as the year rolls on, asking continually, "Lord, how long?" —Wm. L. Wille, Rec. Bro.

**ST. ALBANS.** —Oddfellows' Hall, 95, Victoria Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Bible Class, Thursdays, 8 p.m.

Once again we are glad to announce the immersion, into the One Name whereby a man can be saved of Mr. and Mrs. Boyd, of Uxbridge. This took place Sunday evening, January 12th. An excellent address was given by Bro. E. R. Cuer, formerly of the Crayford Ecclesia, who, together with his sister wife, have taken up their abode in this city. With them also came Sis. Sowerby and Sis. D. Sowerby, of the Clapham Ecclesia. They are now all attached to us. —G. P. H. Mallard, Rec. Bro.

**SEVEN KINGS.** —Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.15 p.m.

We are thankful to report a further increase in membership by the transfer from Clapham of Bro. H. M. Lee, who is now residing in this district, and we look forward to his co-operation in the work in this portion of the Master's vineyard.

God's good hand has also been manifested to us during the past, month, insomuch that Bro. Tuckwell and the writer have both been granted exemption by the authorities from military service after appearing before Tribunals. In one case the authorities ordered a change of occupation, and in our Father's providential care an opening in the new calling was found almost at once. At each hearing the brethren were able to observe the strong position in which the Truth places us and we indeed thank God for His great mercy.

We have been pleased to welcome the following visitors during the past two months: —Bro. and Sis. Franklin (Coventry), Sis. Corfe and Bro. C. E. Wright (Putney), Bro. and Sis. M. L. Evans (Sutton), Bro. and Sis. J. Squires, Sis. Arnold, Brethren M. Joslin, F. Morse and G. Mitchell (Clapham). Our thanks are due to the brethren for their speaking help. —Wm. J. Webster, Rec. Bro.

**SWANSEA (BRYNHYFRYD).** — 98, Llangyfelach Road. Sundays: Breaking of Bread, 2.30 p.m. Lecture, 3.45 p.m. Wednesdays: Bible Class, 6.30 p.m.

It is with regret that we report the withdrawal from our Sis. Phyllis Bowen for marriage with an alien.

We have been pleased to welcome around the Table of the Lord Bro. P. Walpole (of Eastleigh). — L. H. Bowen, Rec. Bro.

**WOKING.** — "Atlanta House," Commercial Road. Breaking of Bread, 3.0 p.m.

As there are a number of brethren and sisters in isolation in and around Woking, a few of us decided to secure a small hall where we could meet for the Breaking of Bread. We have obtained a suitable one at the above address. It is but a minute or two from the station, and 'buses from Guildford, Aldershot, Staines and Chertsey pass either by or within a few yards of the doors.

We have been pleased to welcome at the Memorial Service Brethren Westley, Senr., J. Westley, M. Haines, W. A. Mitchell and Dovey, and Sisters J. Button and N. Mumford. — W. R. Mitchell.

## **New Zealand.**

### **WHANGAREI.**

We have much pleasure in being able to report the baptism into the Saving Name of Jesus Christ on 30th November of Cecil Raymond Baker, 38, formerly neutral, and son of Bro. and Sis. Baker.

We trust he will run the race for Eternal Life firm unto the end, the day of which appears to be now near at hand.

Conscription has recently come into force in New Zealand and some young brethren have been called up for service, but their appeals have not yet been heard.

Exemption is provided by law, subject to the authorities being satisfied as to appellant's bona fides.

We are pleased to note the brethren in Britain are being, granted exemption in practically all cases. — K. R. Macdonald, Rec. Bro.

## **U.S.A.**

### **ELIZABETH, NEWARK and JERSEY CITY, N.J.**

From the sisters' classes of these three ecclesias we have received a letter of practical sympathy. Here is what they say: —

"We feel we can well appreciate the sufferings and trials to which our brethren and sisters are being subjected in these times of war.

"We want as far as we can to express our sympathy in a practical way. Please convey to all whom we 'love in the Truth' our fraternal love. Their safety and well-being is of great concern to us all and we pray that God will bless them in this hour of need and keep them from harm. May God's Word be a lamp to our feet and a light to our faith, so that when the way is darkest we may walk in the light of His countenance." — H. W. Bas.

The State of New Jersey has just sentenced Wilhelm Kunze, national leader of the German-American Bund, with eight associates to 14 months' imprisonment and heavy fines for violating New Jersey's "race hatred" law. They had assailed Jewish citizens of repute.

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## Correspondence

### "The World's True Age," 1941?

We are doubtless living in the time of the end when "the Lord shall come suddenly to His Temple." The peace and safety cry is past with the League of Nations. The Jewish people have dwelt safely and have gathered cattle and goods, potentially, which is the way nations look at things. I believe we can say that the "young lions" will never be gathered again to Zion. We all believe that the next few years will see dramatic events that will startle and astonish the world and rejoice the heart of the children of God. From my childhood great expectations have been set on the next few years. Following the chronology of Dr. Thomas in "Chronikon Hebraikon," we have looked for the end of the six thousand years in a yet future time. In "The Christadelphian," 1897, a chronology is set forth which apparently had the approval as far as he could give it of Brother R. Roberts, which leads us to 1941 as the end of the six thousand years. One great exception he makes to the Doctor, and it seems quite justified, is on the understanding of Acts xiii. 20, "Until Samuel the prophet." This surely does not refer to his birth in the seventeenth year of Eli's judgeship, but to the beginning of Samuel's judgeship of Israel, which makes a difference of 23 years. The other points of difference are— and we quote from "The Christadelphian" for 1897: —(1) "The adoption of the current belief that the interval between the death of Moses and the subjection to Cushan-Reshathaim was 26 (not 30) years; (2) that the 480 of 1 Kings vi. 1 should be 580; and (3) that the prophecy of the 70 weeks comprehended 486½ solar years—the equivalent of 490 soli-prophetic years—so computed that Messiah might be 'cut off in the midst of the week.' These slight variations have, of course, materially altered the A.M. and B.C. throughout, hence the advantage of re-dating all the events." If this is approximately a correct chronology, and considering all the times and evidences of our day, to me it seems fitting that the 6,000 years ends in the near future. It is written (Romans ix. 28), "He will finish the work (margin, account) and cut it short in righteousness, because a short work will the Lord make upon the earth."

R. SMITH.

Birmingham.

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### Hymn by Zuinglius

This celebrated hymn was often repeated to the sound of music in the fields of Switzerland among the burghers of the Confederate cities and even in the palaces of Kings: —

(1) Do thou direct thy chariot, Lord,  
And guide it at thy will;  
Without thy aid our strength is vain,  
And useless all our skill.  
Look down upon thy saints brought low,  
And prostrate laid beneath the foe.

(2) Beloved Father, who hast saved  
Our souls from death and sin,  
Uplift thy voice, awake thy sheep  
That slumbering lay within  
Thy fold; and curb with thy right hand  
The rage of Satan's furious band.

(3) Send down thy peace and banish strife,  
Let bitterness depart;  
Revive the spirit of the past  
In every Christian's heart;  
Then shall thy Church for ever sing  
The praises of her heavenly King.

—Copied from "The Herald of the Future Age."

## 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

**Bairnsdale, Vic.**—E. Pate

**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.

**Inglewood, Vic.**—J. Hughes.

**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, 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, Landbeck and Liberty Roads, Woodland P.O. Md.  
**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, 2,911 La Corona Avenue, Altadena, Calif., U.S. A.  
**Goose Creek, Texas.** —J. T. Smith, P.O. Box 645.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Houston, Texas.** — J. T. Smith, 202 Wisconsin St., Baytown, Texas.  
**Ithaca, N.Y.**—F. Gulbe, Ithaca R.D. 2, New York.  
**Jasonville, Indiana.** —J. H. Craig, 235 E, Shanklin Street.  
**Jersey City, N.J.** —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**King Ferry, N.Y.**—Attwater Ecclesia, Edward Palmer.  
**Lampasas, Texas.** —S. S. Wolfe.  
**Liverpool, N.Y.**— W.L. Van Akin, 407 Bass Street.  
**Los Angeles, Calif.** —G. F. Aue, 922 No., Avenue, 63.  
**Lackawaxen, Pa.** —John L. D. Van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Mansfield, Ohio.** —R. M. Carney, 59 Peson Avenue.  
**Midland, Texas.** —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.  
**Newark, N.J.** —M. M. Packie, Loantaka Way, Madison, New Jersey.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** —Oscar Beauchamp, 742 E. 6<sup>th</sup> Street.  
**Portland, Oregon.** —John T. Randell, 627 N.E. Graham St., Portland, Ore.  
**Sacramento, Calif.**—John Kensley, Box 33, West Sacramento, Calif.  
**Santa Barbara, Calif.** —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.  
**Scranton, Pa.**—T.J. Llewellyn, Avoca, R.D., Glendale.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Syracuse, N.Y.**—S. L. van Akin, 1530 East Genesee St., Apt. 19.  
**Tishomingo, Oklahoma.** —E. W. Banta.  
**Worcester, Mass.** —B. J. Dowling, 19 Pearl St., Clinton, Mass.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## NOTES

**Acknowledgments.** —Anon., Bedford, J.H.L., P.D.L., R.H.N., W.M., Grimston (2 letters, parcel—very useful), T.A.P. (greatly appreciated), I.L., A.N.W., Editor, "Machinery Market," A.B.C. A Sister in Australia, Anon., N.2., Otorohanga Ecc., E.J.Y., J.V.R.

**Wanted.** —Twelve copies of Vol. 2 of "Eureka." Send price, etc., to F. Lewis, "Olivet," Tennyson Road, Newport, Mon.

**Help for the Distressed.** — Bro. J. L. Met tam, in his usual sympathetic way, writes us about the temporary condition of brethren confronted with liabilities of families, homes, dependants, etc., now greater than their changed occupations will provide for.

Says he, "The world looks after its own." He suggests keeping every such case in mind. This gives us an opportunity of saying that, while we know of many ecclesias who are doing all they can in this direction, we shall be happy to supplement the work of the Recording Brethren of any ecclesias if they will write us. Our latest offer of help comes from Glendale, Cal., and we can testify to the liberality of many of our own ecclesias. We are anxious to see every needful case looked after.

**U.S.A. Correspondence.** —As there appears to be a gap between November 18th and December 6th, 1940, in the receipt of letters from U.S.A. posted in that period, will correspondents who have not received acknowledgment please communicate afresh with us.

**"Emphatic Diaglott."** — New or second-hand copy wanted. Write W.T.S., 46, London Road, Dorchester, Dorset.

**Clothing.** —We have received and disposed of to various brethren and sisters several parcels. Letters of thanks have been as pleasant to read as the kind gifts have been to receive. One parcel came from New Zealand.

**"History of Zionism."** —Can any brother sell or lend a copy of this work by N. Sokolof 2 vols., to Bro. S. F. Jeacock, 54, Briar Road, Hartley, Plymouth?

**Los Angeles.** —The Clapham Ecclesia have replied in a very conciliatory way to the last letter from this Eastern American Ecclesia. It is pleasant to see goodwill reaching out to a complete solution of recent difficulties. Copies can be had on payment of postage.

**Lost in Post.** —Any subscribers not receiving their copies or acknowledgment of letters should write to us at once.

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