

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 & G. A. GIBSON

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January: 1943

ADDRESSES OF RECORDING BRETHREN

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.).

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

BRIDPORT (Dorset). —L. V. Williams, Spring Farm, Bothenhampton. (B.B. 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean. (B.B. 11.15 a.m.)

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

BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)

CHELMSFORD. —E. Beeson, c/o Plessey Grange.

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

COLCHESTER. —J. Munson, 185 Shrub End Road (B.B. 11.0 a.m.)

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

CRAYFORD. —O. A. Smith, 68 Lyndon Avenue, Sidcup.

CROYDON. —A. A. Jeacock, 10 Garden Close Wallington.

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

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

GILLINGHAM (Dorset). —R. Bath, Spencer House.

GLASGOW. —N. Widger, 14 Braefield Drive, Thorniebank, Renfrew.

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

HARROW-ON-THE-HILL (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 3 p.m.)

HEREFORD. —D. T. Warwick, 8 The Crescent, Holmer

HITCHIN (Herts.) —Harold Shorter, 20 Walsworth Road. (L.3 p.m. and B.B. 4.15).

HOVE (Sussex). —E. F. Ramus, 16 Glastonbury Road, Hove 3. (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 (Ealing). —C. A. Ask, 197 High Street, Yiewsley.

LONDON (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (2.15, 4.0 p.m.)

LONDON (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 p.m.)

LUTON. —C. R. Crawley 29 Whitehill Ave. (B.B. 11 a.m.)

MACCLESFIELD. —W. Peach, 30 High St. By Appointment.

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MOTHERWELL. —A. McKay, 103 Bellshill Road. (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,” Inkham Rd., Stalham.

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.), H.R. Nicholls 5 Norton Ave, Lipson.

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.

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

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).

ST. ALBANS. —E. R. Cuer, 4 Firwood Avenue, (Sundays 11 a.m. and 6.30 p.m. Thursdays 8 p.m.)

SWANSEA. —W. J. Morse, 31 Glynderwen Crescent, Derwen, Fawr. (11 a.m.)

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

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

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

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

WIGAN. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

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

The Berean Christadelphian

Edited by G. H. DENNEY and G. A. GIBSON.
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G. H. DENNEY at 47 Birchington Road, Crouch End, London, N.8.

The Name and the Faith are terms comprehensive of the whole subject of Salvation. "There is one Faith," says Paul, "and One Hope of the Calling." The name is part of the faith, and when "faith" is used in connection with "the name" it embraces the things associated with it by Paul in his definition given in Heb. ii. 1. Here faith is said to be reality and proof. The person who has it embraces certain things promised as realities and certain transactions as things proved. —Eureka, Vol. I., p 284,

PRINCIPAL CONTENTS

SIGNS OF THE TIMES PALESTINE TO-DAY ONE GOD
THE FOURTH BEAST OF DANIEL'S PROPHECY
DEATH AND VICTORY

Volume XXXI JANUARY, 1943 NO. 361

EDITORIAL

The Present Outlook.

Many of our readers have written expressing their agreement with us in our views as expressed during the year 1942 regarding the present relationship of the Prophetic Scriptures to world events to-day.

It may be recalled that we visualised 1942 in the light of the time periods of Dan. xii. as the decisive year in relation to Jewish restoration to Palestine. We have been completely justified by what has taken place. 1942 can now be seen to have been a year of very great and decisive events.

**"I go to
prepare a place
for you."**

When our Lord told His disciples, "Let not your heart be troubled: ye that believe in God believe also in me," He went on to say, "In my Father's house are many abiding places. If it were not so I would have told you. I go to prepare a place—an abiding place—for you. And as I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also." This passage is perfectly clear, but has, by immortal soul theorists, been twisted away to mean the transit of the soul to some other sphere when disembodied. Forget that and remember the truth regarding the "Father's house." It is composed of all who "abide in Him," and Jesus is the Head of it.

"Christ is the Son over His, the Father's, house, whose house are we if we hold fast the confidence and rejoicing of our Hope firm unto the end." (John xiv. and Hebr. iii. 6.)

The "place" that is being prepared is here on this earth. Palestine and Jerusalem are to-day the subjects of that preparation in particular. As Zechariah declares of the Day of the Lord's revelation to the world: "His feet shall stand in that day on the Mount of Olives." "He shall be King over all the earth. There shall be One Lord and One Name. (Zech. xiv. 9.)

**The
Beveridge
Report.**

But there are other forms of preparation besides that of the renewing of prosperity for the Jews in the Holy Land. This is seen from Haggai ii. 7. "I will shake all nations and the desire of all nations shall come." Mankind is

slowly and surely learning that human government is, as Daniel and John described it in symbol, beastly. The masses are always subject to the exploitation of ambitious and unscrupulous men. War and privation, famine and pestilence in an earth filled with God's bounteous store is what we constantly see. The desire of all nations is expressed in Psalm 72. Masses of men want peace, good living and righteous government, or at least they are being taught by terrible circumstances to most ardently desire it.

Sir William Beveridge, in the very well written and comprehensive report he has now set forth, expresses this very desire. The reactions to his great scheme are seen to be very diverse. Sir Ernest Benn and many other representatives of one form of human thought condemn it outright. Others, such as Sir A. Sinclair and his party as warmly approve it. This division of human thought adds point to David's prayer in Psalm 72: "Give the King Thy judgments, oh Lord."

The second coming of our Lord has, by the events of 1942, been made more evident than ever as an event of the near future and His reign the only remedy for the world's ills. "Ye saints of God, fresh courage take."
EDITORS

Signs of the Times

"The Lord hath opened His armoury and hath brought forth the weapons of His indignation."—
Jer. 1. 25.

**The land
shall tremble
and sorrow.**

The past year has been one of crisis. So said Mr. Churchill in his broadcast on 29th November last, and the servants of the Deity have eagerly followed the almost bewildering passage of event after event and noted carefully the

sure, and in many cases swift, outworkings of the Divine purpose. The Babylonian system of corruption and violence in the earth enters its final phase. The Divine dramatisation of the collapse of the kingdoms of men is set out, among other places, in Jeremiah's 25th, 50th and 51st chapters. Evil is gone forth from nation to nation. These facts were placed before the Prime Minister soon after his great broadcast to the world in October, 1940.

"Seeing that upon you rests the conduct of affairs in Tarshish of our times, I would ask you to read the enclosed pamphlets, 'The Destiny of the British Empire' and 'The Millennium.'

"Divine revelation alone shows the meaning of the terrors through which the world is passing—and the ultimate and awe-inspiring end. . . . Upon you falls a task dictated by Providence.

"The broader and fuller age of your broadcast will most assuredly come, even as He, who is Ail Gibbor, earth's future King of the Everlasting Age, reflecting the glory of the Almighty God of Israel, has promised." (cf. Is. ix. 1-7; Ps. 72; Rev. xxi.)

The old patriarch Job foresaw this grand conclusion to the reign of evil and confusion. "In famine He shall redeem thee from death and in war from the power of the sword" (v. 20). World events are fast moving to the consummation of God's purpose.

"Israel . . . a people unto thee for ever." —David's prayer, 2 Sam. vii.

**They hiss and
wag their heads
at the daughter
of Jerusalem.**

1943 opens, a year of dreadful foreboding for the Jews. The Washington State Department has confirmed reports reaching Dr. Stephen Wise, the U.S. Jewish leader, that Hitler has decreed the complete extermination of the Jewish race in Occupied Europe. American

Jewry have appealed to President Roosevelt to set up a commission to investigate these awful atrocities. Five millions of Jews lie under sentence of death. No greater calamity has threatened since the days of Mordecai. Every country under the Germans contributes its ghastly chapter to this hideous story of unbelievable cruelty. So fiendish has this race-hatred become that Swedish bishops have protested.

The Diaspora has witnessed no more dreadful fulfilment of prophecy than to-day's Jewish sufferings. "My people would not hearken unto my voice, and Israel would none of me. So I gave them up unto their own hearts' desire and they walked in their own counsels" (Ps. lxxxii. 11-12; cf. Lam.). But there is hope in the end.

Yet God has promised that even as He scattered them, even so will He regather them, restore them to His favour, and set them again in their land with an Immortal King for their ruler. And their kingdom to embrace the whole earth, and all nations to serve them (Jer. xxxi.; Ezek. 37; Ps. 2; Luke i. 30-35).

The prophetic sufferings of Israel are terribly fulfilled before our very eyes. In them we have God's assurance that the prophetic glory will as surely follow. God has never spoken in vain. But let us also remember Paul's words (1 Cor. xiv. 22), that "prophesying serveth not for them that believe not, but for them which believe." As Moses before him had said, "Those things which are revealed belong to us and to our children for ever" (Deut. xxix. 29).

"None of the wicked shall understand."—Dan. xii. 10.

**They worship
the works of
their own hands.**

Jewish affairs, however, outside Europe are taking a definite turn toward the end foreshadowed. General Eisenhower is abolishing anti-Jewish laws in North Africa, and only a few months ago the late Bishop of Jerusalem

said he looked forward to the time when Palestine would be "a land of universal trust for civilisation in which all who seek God will live as brethren." Even Lord Reith, the former Minister of Works, uses the figure of a New Jerusalem for all, borrowing the imagery of John's vision of the Future Age. Now, when introducing his Economic Report, Sir William Beveridge tells us that "want can be abolished for the first time in history."

All these are the dreams of men whose understanding is limited to the finite thinkings of the human mind. Micah's 4th chapter is the surest antidote to trusting in the arm of flesh. "Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted of?" (Is. 2). Israel, as their history proves, trusted in themselves and came to grief, tears and blood: the Gentiles will fare even worse.

God has reserved to Christ the glory of establishing a New Heaven and a New Earth, the old kingdom of Israel to be restored, and after conquering all other kingdoms, He is to fill the earth with

righteousness, joy, peace, security and to conquer and destroy even death itself (Is. xxvi. 32; 1 Cor. xv. 25-26).

How puny are man's designs before the majestic sweep of the Eternal's purpose! God says the ploughman shall yet overtake the reaper and He will so bless the increase of the field that even a handful of corn shall be gathered in the tops of the mountain. So new orders, economic reports and co-prosperity schemes will all vanish before the rising glory of the Star of Jacob, like mists dispelled before the rising sun.

Lecturing before the Fabian Society just prior to his Economic Report being published, Sir William Beveridge said that four great evils had to be dealt with in reconstruction—disease, ignorance, squalor and idleness. The meanest saint of Deity could have told him who the only Healer, the Great Healer, is; that in the age when Jesus reigns, He who in bygone days taught as one having authority, the people shall all be taught of God (Matt. vii. 29; John vi. 45). In such an age of blessing ignorance and squalor would disappear, and if a man is idle (whether rich or poor) "neither shall he eat" (2 Thess. iii. 10). Apart from divine intervention in the person of Jesus, human society is not capable of reconstruction. Its obvious evils spring from the desperate wickedness ingrained in human nature (Gen. vi. 5). That must first be restrained and controlled and then finally destroyed. That is God's programme.

"They shall repair the waste cities."—Is. lxi.

They shall inherit the land for ever.

An earnest of all this is seen in the wonderful revival in Palestine. Israelitish history runs as a golden thread through the world's affairs, and shows us the finger of God binding earth's greatest tyrants and even the proudest of

empires to His sovereign will. Forty years ago a wilderness, a blasted waste, Palestine to-day hums with activity. It is the great strategic plexus of the world war. Its hills are a vast camp, the ships of Tarshish ride in its great harbour at Haifa, and a vast war industry has sprung up overnight. Britain's armies and her might are here marshalled. To such an extent is the engineering industry, for instance, developed that Palestine is the only place between London and Calcutta, besides the Cape, where a precision instrument can be repaired or made.

Characteristic features of recent industrial development arrest attention. There are marked advances in metal-working and machine-making in all types almost of agricultural and industrial equipment. The diamond tool and cutting industry is on a thriving basis. Manufactures of all kinds abound—ceramics, textiles, fertilisers, waste utilisation (cardboard, etc.), and there is a vast fruit and vegetable canning industry to meet imperial military needs throughout the Near-East and the African theatres of war. Over 400 new plants have been started up and successfully developed since 1940, industrial employment has increased by 60 per cent, and a further 40,000 workers have been absorbed into Jewish industry, which now has a total annual output of twenty million pounds. And everywhere a smiling countryside is supporting scores of thriving agricultural settlements (Is. lv., lx., lxv.).

How different the prospect here, with its grand augury of good in the future, and its evidence of fulfilling prophecy, to the wretched plight of Polish Jewry under the foul Hitlerian regime. Here in the last three years nearly a million and a half unfortunates, men, women and children, have been murdered. Nearly two million wretched Jewish captives eke out a worse than death existence as slaves toiling in the German war machine. When their strength fails they are destroyed to save feeding a useless mouth. For whoever starves in Europe, says Hitler, dripping with Jewish blood, it will not be Germans. It is forgotten by a world sunk in darkness and superstition that God has decreed the end of all nations except the Jew, to whom is promised a glorious restoration. "They that devour thee shall be devoured."

**"The whirlwind of the Lord goeth forth with fury;
it shall fall with pain upon the head of the wicked." —Jer. xxxi.**

**The sign of Thy
coming and the
end of the world.**

Germany is heaping to herself a terrible reward,
Her crimes have caused famine and death to
millions throughout Europe. It is all the
beginning of sorrows and desolations (Matt.
xxiv.). Typhus and other scourges are already
ravaging parts; plagues are feared. The great holocaust is prepared—the end of the Babylonian
system—plagues, mourning, famine, a burning with fire (Rev. xviii.).

Hitler is deliberately debauching Germany—and Europe. His controlled Press, his vaudeville
and cabaret shows reek with filth and teach unbridled lust. Object? Openly declared, a generation
produced in crime and lechery to replace in the coming years the battalions of death lost in the stricken
fields of bloody ambition. Do we not see here in inception, the hordes who will respond to the beast
and the false prophet and make war against the divinely-appointed Jesus, King of the whole earth? A
generation bred in such circumstances, cradled in crime, would prove a fit instrument in the hands of
those who strive with their Maker (Is. xlv. 9; xli. 11.). They that strive against Yahweh of Israel are
doomed to perish.

Hitler's New Order is not so new after all. The French revolutionists opened their Convention
with the declaration, "Behold, an assembly of philosophers occupied in preparing the happiness of the
world." And so the French Frog Spirit (Rev. xvi.) has gone forth and stirred up the nations to hatreds,
wars and mass murders ever since, gathering the nations together into Armageddon (Joel iii.).

That is the shadow which is now falling across the earth.

"Behold, I come as a thief," said Jesus.

*Men, if they will but read, need not be ignorant of God's intentions. "The secret of the Lord is
with them that fear Him; and He will show them His covenant " (Ps. 25).*

CARMI.

"A BEAUTIFUL PICTURE, WORTH A BEAUTIFUL GOLDEN FRAME." — C.A.B.

Of none of the Christ-kings of the future age will it ever be said that he "began to reign" in
such a year, and died later on. Death hath no more dominion over them. —Rev. v. 9.

The attributes of their being henceforward are imperishable glory and strength, and an
unerring wisdom that will qualify them for every conceivable work which the purpose of God may
require them to do. Would that the world were now in the grasp of such a government! How easy for
them to enter the legislative palaces of the nations and bid their occupants disperse and come there no
more! What a trifling thing for them to do—to take hold of the world's wealth and say, "The
distribution of this is now going to be regulated on entirely different principles. We are here as the
representatives of the invisible God, to whom belongs the gold, and the silver, and the cattle upon a
thousand hills, and it is ours to see that life everywhere is made beautiful and bright, and pure and free,
and that mankind are released from the necessity of crushing, dwarfing labour, and given the
opportunity of doing justice to the powers wherewith they have been endowed!

Land-owners, lords of the broad acres for which you have neither toiled nor spun, we tell you
that your tenure has expired; the earth has been given into our hands, and we are about to make our
own appointments of its soil. Lawyers! you may burn your books and parchments, for you will never
want them more; the statutes are all abrogated which gave them their value; the law is now to go forth

entirely from Mount Zion, and the word of the Lord from Jerusalem! Merchants! distress yourselves no longer over the fluctuations of the markets; the commerce of the world is in wiser and better hands than yours; the prices of industry and of all commodities are fixed, and you cannot alter them! Politicians! trouble not yourselves about the prospects of your party; there is only one party now over the face of the earth. We release you from all the cares of State, and bid you seek the congenial retirement of private life! Men of letters! cease to rack your weary brains; your occupation is gone and no man will buy your merchandise any more Musicians! stay your melodies, and wonder; we will give you something better than your oratorios and operas and sonatas and overtures. He that formed the ear has given us control over the sounds that are henceforward to ravish it, and we will see to it that those sounds are not discordant! Men of science! arrest your studies; the door is wide open now, at which you have been knocking for so long. In us are all the treasures of wisdom and knowledge, and we are about to show mankind things you never dreamt of! Physicians! you may destroy your prescriptions and cast away your surgical appliances; bring your patients to us, and, however diseased and malformed they may be, we'll heal and straighten them at a word, for we are the "tree of life, whose leaves are for the healing of the nations." Municipal bodies! we bid you disband; "authority over cities" has been committed to us; we'll light your streets for you, and take charge of all your improvements, and abolish your back slums, and regulate your taxation, and make life worth living all round! Clergymen! enter your pulpits no more; your day is over and your work is done, for God has provided the people with pastors according to His own heart who shall feed them with wisdom and understanding!

Such is the picture which rises before the vision of him, whom the prophets have instructed.

It has never presented itself to any other eye. — R.A.

Bible Queries.

1. What ancient people were reputed to be liars?
2. Who was the first musician?
3. Who was the first blacksmith?
4. Who is the oldest living man of our race?
5. For what were Israel's kings noted?
6. What is it that is sometimes an abomination, but at other times is very pleasing to the Lord?
—"THEOPHILUS."

(Answers on page 26).

EXHORTATION

THE MULTITUDE AGAINST GOD'S TRUTH AND PEOPLE

The word of God has been called precious in our hearing this morning. It is truly so. It is more so than we know at our first acquaintance. We discover its value when we wake fully to the actual state of things. Life without it is under a shadow that nothing can dispel. Many people live without discovering the shadow, like rats in a dungeon, but it is there all the same. All knowledge lacks its true interest and interpretation, apart from the meaning imparted to it by the revelation contained in the Bible. We can never read it without getting some guidance if we read it with our eyes open. Guidance is always needful in the darkness that now prevails. Let us take what we get as it comes.

Our three readings are alike in one important particular this morning. They contradict the vox populi legend. They show us the mass of people against God, and not on the side of God; and only a very few acceptable with Him. We have Elijah on the summit of Carmel, single-handed against 800 sustained clergy and the great body of the people. We are so accustomed to that as having been a fact that we are liable to miss the lesson. We think of Elijah as a strong-minded and inspired servant of

God, and we think not wrongly: but we are apt to leave out the other side supplied by James (v. 17), that—

“He was a man subject to like passions as we are.”

Had we been there to see him, we should have seen a man who lived by breathing and eating as we do: a man with eyes, nose, mouth, hair, and a form like ourselves: a man who knew the fatigue of conflict with opposition, and the stress of disappointed hopes: for what does he say under the juniper tree?

“It is enough: now, O, Lord, take away my life, for I am not better than my fathers.”

Here we have him, then—one human being against a multitude—the multitude strong in each other’s countenance and encouragement, but all wrong: the one man in the right and divinely endorsed by the blinding flash from heaven, consuming the sacrifice and licking up the drenching water that had been poured upon it.

In our second reading (about 300 years afterwards) we have the same situation in the case of another prophet. We have Jeremiah in the midst of a turbulent assembly in which brazen-faced women took a prominent part. The assembly were of one mind in the wrong way, and Jeremiah alone maintained the will of God in their midst. There are more details in this case, and we have a complete picture of patriotic character, on which it may be profitable to dwell for a little.

Jeremiah had for a good while predicted the downfall of Jerusalem. He said Nebuchadnezzar would come and overthrow the land. The popular prophets opposed his prophecies, and said there would be peace. When Nebuchadnezzar came and settled down with a powerful army before Jerusalem, Jeremiah said to the people,

“Where are now your prophets that said Nebuchadnezzar would not come?”

Now that Nebuchadnezzar was come, Jeremiah was instructed to recommend a most unnatural measure of safety. God commanded him to tell the people to go out to Nebuchadnezzar, saying that every one who did so would save his life, while all that remained amongst the defenders of the place would perish. The faithful in the city took the course recommended, but the bulk remained behind the walls and assisted in the defence of the city. The king was evidently impressed with the fulfilment of Jeremiah’s words so far, and sent to him for advice. Jeremiah advised him to go out to the king of Babylon, assuring him, by the Word of the Lord, that if he did so it would be well with him and with Jerusalem, but that if he did not, the city would be taken and destroyed by fire. God was bringing his long-threatened judgment on the land, but offered them this way of escape, which in its essence was an opportunity of honouring Him by faith and obedience. Zedekiah hesitated, he said—

“I am afraid of the people.”

This is a dangerous principle of action. On the whole he preferred to try natural means of escape. He sent an appeal to Egypt whose king sent an army of relief. Hearing of this, Nebuchadnezzar broke up the siege and marched south to meet Pharaoh. The inhabitants then breathed freely again, and thought after all Jeremiah was mistaken. Fresh messages arrived from God, that Nebuchadnezzar would certainly return and that God’s purpose against Jerusalem was so fixed that even if the defenders succeeded in repelling the besiegers, and wounding every man of them, the wounded men would rise in the trenches and advance to the assault and carry the place. There was another opportunity for faith, and escape, of which doubtless some would avail themselves. Among others, Jeremiah himself tried to get away into the open country, but was recognised and arrested as he was passing out of the gate of Benjamin; brought before the rulers of the city and cast into prison—the worst kind of prison they could put him in—a dungeon without sanitary comfort—a pit of which the floor was mud and mire deep enough to allow of Jeremiah sinking in it up to the arm-pits.

In due time, Nebuchadnezzar, having headed off the Egyptians returns to Jerusalem and resumes the siege. Jeremiah’s word is again proved true, and he is taken up out of the pit and put in a more comfortable prison. The siege ends as Jeremiah foretold. The city is taken and burnt to the ground. There are multitudes of slain and multitudes of captives, and trouble of the sorest kind for all concerned. In the settlement made by one of Nebuchadnezzar’s captains, the poorest of the people are put under a provincial governor and Jeremiah is left with them to bewail the sorrows of the land.

“How doth the city sit solitary that was full of people! . . . She weepeth sore in the night and her tears are on her cheeks; among all her lovers, she hath none to comfort her. The ways of Zion do

mourn, because none come to the solemn feasts: all her gates are desolate . . . her adversaries are the chief; her enemies do prosper, for the Lord hath afflicted her for the multitude of her transgressions.”

But trouble had not yet touched the lowest bottom. There might have been respite and recovery had the survivors accepted the new order of things and loyally served the king of Babylon. Instead of this, the hand of the assassin upset everything. A member of the royal family, who had fled to a neighbouring country, hearing of a Jewish governor having been placed over Judah, evidently thought he might open the way for his own elevation by getting rid of the said governor. So Ishmael, son of Nethaniah, slew Gedaliah, son of Ahikam. On this, a panic naturally seized the people. They imagined that Nebuchadnezzar, on hearing of the murder of his lieutenant, would be sure to return and wreak vengeance on the miserable remnant of the people that had been left in his charge. Their plan, therefore, was to get away and go down to Egypt, which had shown friendship to them, and which they reckoned would be sure to give them a friendly welcome and a safe asylum from the distractions of war. But before carrying out their plan, they thought they would consult Jeremiah whose words had so signally come to pass. They therefore applied to him, telling him of their ideas, but professing their willingness to be guided entirely by what commands he might receive from the Lord. Jeremiah submitted the matter to God, and in ten days he received an answer, whereupon arose a controversy in which was exemplified that curious perversity which, with the most surface show of reason, contends for an outrageous conclusion.

The message was that they were not to go down to Egypt, but to stay where they were. To this, the whole assembly demurred. They were bent on going down to Egypt.

“There,” said they, *“we shall see no war nor hear the sound of the trumpet nor have hunger of bread.”*

It was natural for them to take this view. But then there was this plain other side: they had the divine assurance:

“If ye will still abide in this land, then I will build you and not pull you down: and I will plant you and not pluck you up . . . But if ye say, We will not dwell in this land, neither obey the voice of the Lord our God . . . then it shall come to pass that the sword that ye feared shall overtake you in the land of Egypt, and the famine whereof ye were afraid, shall follow close after you there in Egypt and there ye shall die.”

It was a case of natural fear against divine assurance: a case of faith versus unbelief, in which, as usual with Israel, the scale went heavily down in favour of unbelief, alias worldly wisdom. The whole congregation marched to Egypt, taking Jeremiah with them.

When they came to the Egyptian frontier, at Tahpanhes, there was another message from the Lord of the most interesting character. Jeremiah was commanded to take large stones and bury them in the presence of the Jews under the brick-work at the entrance of Pharaoh’s palace at Tahpanhes: and to say,

“Behold I will send and take Nebuchadnezzar, the king of Babylon my servant, and I will set his throne upon these stones that I have hid, and he shall spread his royal pavilion over them.”

Tahpanhes has lately been recovered through the excavations of Mr. Petrie. Pharaoh’s palace has been found, and under the paved work about the entrance has been found stones which there seems every reason to believe are the very stones that were buried there by Jeremiah. What Jeremiah said, duly came to pass. Nebuchadnezzar invaded Egypt, encamping at Tahpanhes, and no doubt fixing headquarters on the very spot where the hidden stones lay under the ground.

But before the event came to pass, Jeremiah received a further message to the people—a sort of last appeal, leading to the controversy already referred to. The people had scattered and settled down quietly in various parts of Egypt and appeared to be getting on. As regards the idolatry and other wickednesses which had brought such calamities on them, though for a moment they had desisted, they had now returned to their old ways under the shadow of Egypt’s protection. They were *“burning incense unto other gods in the land of Egypt”* (Jer. 44:8). The message that came to them pointed to the desolation that had come upon their own land in fulfilment of the threatenings of the prophets.

“Ye have seen all the evil that I have brought upon Jerusalem and upon all the cities of Judah: behold, this day they are a desolation and no man dwelleth therein. Because of their wickedness which they have committed to provoke me to anger in that they went to burn incense and to serve other gods . . . I sent unto you all my servants the prophets, saying, Oh do not this abominable thing that I hate. But they hearkened not nor inclined their ear to turn from their wickedness. Wherefore my fury and mine anger was poured forth and was kindled on the cities of Judah and in the streets of Jerusalem and they are wasted and desolate, as at this day. Therefore now, thus saith the Lord of Hosts, the God of Israel, wherefore commit ye this great evil against your souls . . . burning incense in the land of Egypt whither ye be gone to dwell? Have ye forgotten the wickedness of your fathers and the wickedness of the kings of Judah and the wickedness of their wives and your own wickedness and the wickedness of your wives? They are not humbled even unto this day neither have they feared nor walked in my law.”

Nothing could be more forcible or more touching than such an appeal, but how was it received? Not at all in a favourable manner. Jeremiah having apparently convened the people for the purpose of delivering the message, of which these are only quotations, the people at its conclusion said,

“We will not hearken unto thee. We will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem, for then had we plenty of victuals and were well and saw no evil. But since we left off to burn incense to the Queen of Heaven and to pour out drink offerings unto her, we have wanted all things and have been consumed by the sword and by the famine.”

What could Jeremiah say in response to such a piece of sophistry, but meekly recite the facts as he did, —viz., that the plenty that they had before Jerusalem’s destruction was not the result of their idolatry, but the consequence of God’s long-suffering; and that the trouble they had been in since, was not the effect of their momentary abandonment of idolatry, but of their prolonged indulgence in it during former years. However, his words had no effect. The facts on the face of them could be twisted into harmony with their contention. We often see this ingenious perversity. There is always room for stumbling if people are not sincere in their quest for truth. Truth itself becomes a snare to such.

Fearful was the divine rejoinder in this case:

“Hear the word of the Lord all Judah that dwell in the land of Egypt. Behold I have sworn by My great name, saith the Lord, that My name shall no more be named in the mouth of any man of Judah in all the land of Egypt. Behold, I will watch over them for evil and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine until there be an end of them, yet a small number that escape . . . shall know whose word shall stand, Mine or theirs.”

This ended Jeremiah’s work with them, so far as we have any record. Tradition says he was shortly afterwards murdered by the rebels. God allowed His messengers thus to be prevailed against because of the recompense reserved. The victory is theirs at the last in the most triumphant form. What we have to note is that till that time arrive, it is not the fortune of divine truth to be popular or to have multitude on its side. The time is near for god to show His hand: but it has not yet come, and therefore we have to submit to the experience that has been common from the beginning. The multitude are leagued against the Truth, under influential leadership. It is not possible that they can be brought to listen. Shall we grow weary of the hopeless battle? If we were aiming at a present result, we should not be the brethren of the prophets. We are aiming only at what they aimed at. We are aiming to be faithful to the Truth in our day and generation, and to achieve a place at the last among the chosen of God. Therefore we cannot be discouraged by a whole lifetime of a whole world’s opposition To be on God’s side is to be on the winning side, however unpromising the appearances may be for the time being. We are on His side in being on the side of His Word. We have His own cheery rallying cry to trust to:

“They shall know whose word shall stand, Mine or theirs.”

This was of local application at the time, but it applies wherever God has spoken. The men of Judah living at Tahpanhes, Migdol, and Noph in Egypt found out how bottomless was their sophisticated expectation (that the practice of idolatry would secure their peace in Egypt) when Nebuchadnezzar's army descended like a storm on the country, and spread terror and desolation before them. And so it will be with all who place themselves in antagonism to the revealed will of God. They may nurse their prosperities and congratulate themselves on the peace they are permitted to enjoy for the time being; but God's Word will come to pass and root them out of the land of the living when His salvation will fill the earth with glory. Whenever we hear men glorying against the Truth in any way—whether it be patronising, agnostic or the blaspheming atheist, or the inebriate sectarian—let us call to mind God's last words to the men of Judah:

"They shall know whose word shall stand, Mine or theirs."

We know how such an issue must end. Every voice that is raised against the Word of God is certain to be hushed in the silence of the dust at last: And as certain it is that the Word of God and all who obey it will be triumphantly established in all the earth in the long-promised and endless coming day of joy.

R.R.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 19.

Fifty years ago a faithful woman found the Truth. She saw an advertisement, attended the Lectures and was convinced. But she could make no progress with her family, who

could not see the Truth. "Not all men and women have faith," she used to say. She died at the ripe age of 80. But among her personal friends was one intelligent woman of 26 years, who seemed much attracted by our sister's words and enthusiasm. But she always leaned to the Truth and has recently been baptised at the age of 76. Here is an instance of sowing beside the waters and of receiving fruit after many days.

The Clergy—Ancient and Modern.

By DR. J. THOMAS in 1851.

It was a source of great vexation to the Apostle Paul, he having done good service for those in Corinth by bringing them at great hazard and under much reproach the knowledge of inestimable truth, which, had they been left to themselves, they could never have searched out—truth that was not only wonderful, but able to make the believer of it rich, honourable and glorious for ever. Nevertheless, they which had the means of aiding him in his work abundantly left him to get along as best he could. But what was that to them? He was "rude in speech—weak in bodily presence; and in speech contemptible." Such a man in Corinth would not attract the learned and polite and give position in genteel society to those who contributed to his support. They behaved themselves toward him with meanness and parsimony. This must have been exceedingly galling to a man of his generous and exalted disposition. They had believed and obeyed the truth; but the walking in it was not so much to their taste. The apostle longed to keep them in the way that it might redound to their account at the appearing of Christ in His Kingdom, but they were devoted to their lusts. They had houses to eat and drink in, and feasted, but it was the poor of Christ's flock whose hearts were not made glad by the abundant cheer. Paul would have shamed the stylish brethren in the presence of their friends. They sought, therefore, a more fashionable ministry than his—ministers by whose eloquence and classical learning the upper-ten-dom of Greek society might be propitiated in favour of their increasing community. There were Hymeneus, and Philetus, Phygellus and Hermogenes, accomplished gentlemen in their way, who were prepared to popularise the faith, and to "enter the evangelical field," boasting as the sons of "education, the great handmaid of religion, whose educated minds were needed to train the vineyard of the Lord!" The apostle bantered them upon their pretended excellencies and

denounced them as false and deceitful workers, transforming themselves into apostles or perhaps “evangelists” of Christ—ministers of Satan, pretending to be ministers of righteousness, whose end should be according to their works. These men were the clergy of the apostolic era. Under the tuition of these men every generation became more ignorant and superstitious than the preceding, until the Holy Scriptures were suppressed “and darkness covered the earth, and gross darkness the people,” everywhere, as at this day. The clergy still exist and flourish in the gloom. The class is divided into a multiplicity of Orders, called “Holy Orders.” In fine, the clergy and their schools have ever been the enemies and the opponents of the Truth. Let us, then, cease from the clergy and stand aloof from all their schemes.

“Hymn of Praise.”

(Psa. xxxiii. 1; Prov. v. 10).

Thanks we give Thee, O, our God,
For Thy Word (our “staff and rod”),
For the “Light” this doth impart,
For its power to cleanse the “heart!”

For the gift of Thy dear Son,
The “great work” that He hath done;
For the joy of “Sins forgiven”;
Promised “place” in Thy “New Heaven!”

For the safety of the night,
Blest return of morning—light;
For the knowledge Thou dost know,
All the way we needs must go!

Cheer and comforts—raiment, food,
Thou dost send to “do us good.”
Yea; e’en things that cause us pain,
If meek-bourne, result in gain!

So, “Our Father,” glad we raise,
Unto Thee our “Hymn of Praise,”
For such sweet and seemly things,
Well—become “Earth’s future Kings”!

—ADA M. J. TILBURY.

Andover.

Polished Shafts.

Principles and conduct should agree. —James ii. 16.

Criticise less, and blame—less still. —Phil. ii. 3.

Look yourself in the face; disconcerting as it may be—and don’t forget your likeness. —James i. 23.

“Rejoice in the Lord,” i.e., be enthusiastic in the Truth. —Jer. ix. 23.

Cleanness of body is good, but cleanness of heart and mind is better. —Matt. xv. 2-19-20.

“**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 question 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 and news from correspondents should be sent to bro. G. H. Denney, 47
Birchington Road, Crouch End, N.8

All should be sent in by the 5th of each month.

BEDFORD. —53 Harpur Street. Breaking of Bread, 3 p.m.

There is little to report from this ecclesia since our last report. People are so taken up with warlike matters they will not give heed to the call of the Truth, and, though we are few in numbers, we continue to enjoy the comfort derived in striving to edify one another in our peaceful little assembly once again. We have passed through very stormy times more than once, and realise, and realise that by such experience the tribulation endured teaches the kind of patience that will be commendable in the day that is not far distant. It is a great comfort to know that (on the political horizon) Christ is at the door to reward every man and woman according as their works shall be. May we all be found worthy in that great day. Owing to the difficulties of travel, and other unavoidable matters, we have been unable to welcome our usual lecturing brethren, but look forward to when (God willing) normal times may enable us to open up again our labours before the alien.

We heartily extend our love to all those brethren and sisters in fellowship that have visited and laboured amongst us in days gone by. —W. H. Cotton, Rec. Bro.

BIRMINGHAM. —

CLAPHAM P.B.s REJECT ANOTHER IMPORTANT DOCTRINE.

Bro. R. Smith reports that a meeting was called in Birmingham on November 29th by the Clapham and Dudley Ecclesias. The Birmingham Ecclesia was not informed nor invited. The object of the meeting was stated to be to reach a few doubtful about recent controversy and those young in the Truth. Those who were invited only received notification of time and place a few days before, *and some of them were told not to inform their own ecclesia*. But these young brethren, being neither deceitful nor dishonest, told their own Arranging Brethren. When this news reached them, invitations were sent to the rest, reaching them on the day of the meeting. Resolutions that require such timidity should at least be regarded as doubtful. It was, however, but following the same course as was found successful in deceiving the young brethren in Clapham.

The meeting was not very orderly. One brother desired to know the reason why both Clapham and Dudley had refused four invitations to meet the Birmingham Ecclesia openly, that we might talk the matter over in a brotherly way.

Bro. W. Southall also invited both ecclesias to discuss their resolutions in a meeting where all should have equal opportunity of address. This was refused by the Clapham Presiding Brethren present.

Bro. H. T. Atkinson, of Clapham, then made it quite clear that Clause (c) meant that those only would be accepted in fellowship by his ecclesia who believed and taught that responsibility for sin *did not exist until* men were enlightened by the law of Christ. He was asked, "What, then, do men and women have to repent for?"

The Clapham brethren showed plainly that they do not discern the difference between responsibility and *resurrectional* responsibility. They also taught that as regards adultery and as regards *all other sins*, that baptism and not light is the ground of responsibility. In view of the condemnation meted out to this doctrine at the time it was set forth by J. J. Andrew, one can understand their reluctance to face an open discussion.

BRANDON, MANITOBA, CANADA. —125-8th Street. Breaking of Bread, 9.45 a.m. Sunday School, 11 a.m. M.I.C., Sunday, 7 p.m. Wednesday Bible Class, 8.15 p.m.

We are happy to report the arrival of Sister Lily Morse from Winnipeg and we shall be strengthened with her company. We welcomed to the Table of the Lord on September 6th Bro. and Sis. Fred Hiley, Bro. John Hiley and Bro. John Zanting, all of Winnipeg. In the afternoon we all journeyed to the banks of the Assinaboine River, and further refreshed ourselves amidst the handiwork of the Creator, giving thanks to Him Who "made morning light and evening shade."

On September 20th we also welcomed Bro. and Sis. W. J. Turner, of Winnipeg, with whom we also spent an enjoyable time.

Bro. W. J. Turner and Bro. Fred Hiley gave us words of exhortation to hold fast "until He come."

Our thanks for the many letters of encouragement we are receiving. —Harry Morse, Rec. Bro.

BRANTFORD, CANADA. —Christadelphian Hall, 44 George Street. Sundays: 9.45 and 11 a.m. and 7 p.m. Wednesdays: Eureka Study, 8 p.m.

The Sunday School outing on July 4th to "Rest Acres" was the usual happy event. Since our last report we have been favoured with the following visitors at the Table of the Lord: —Bro. and Sis. Ken Magee, Bro. and Sis. Garfield Robinson (Toronto), Bro. and Sis. Allan Marshall (London), and from Detroit Sisters Emily Goddhardt, Marg Shaw and Nancy Rendleman, Bro. Arthur Livermore and daughter Margaret. Brothers Magee and Robinson kindly consented to give us a word of exhortation. —H. W. Styles, Rec. Bro.

BRIDGEND. —Sundays: 11 a.m. and 6 p.m. Tuesdays: 7.30 p.m.

We are pleased to report that our beloved Bro. W. Winston, who has undergone a serious operation, is now progressing favourably, and we pray for his complete recovery.

We regret to have to withdraw from Bro. and Sis. H. C. Squires for disorderly walk, and from Brethren and Sisters R. and I. Gardener, Bro. and Sis. Richard and C. Gardner, and Sis. B. Webber for aiding and supporting such conduct.

We would like to state that up to the time of writing Bro. and Sis. Glyn Jones, of Brighton Ecclesia, while faithfully attending our meetings, have not joined up in fellowship. We hope in their own interests of spiritual welfare they may take an early opportunity to do so. —Gomer Jones, Rec. Bro.

BRISTOL. —73 Groveleaze, Shirehampton.

It seems a long time since we last made known our activities in this part of the vineyard, but we have had little to report of late.

Our Sis. Acock, of Bath, who has visited us fortnightly, not monthly, as reported in the December “Berean,” has now joined us as a member. Our sister is just another faithful one who has not been drawn or influenced by numbers.

We rejoice also to see in our “Berean” this month that yet another sister, well known to us, is remaining faithful to the fellowship of Christ. We refer to Sis. Tilbury, of Andover, who, by her stand, may lose the material benefits of a big meeting, but nevertheless ensure for her the “Crown of Life that fadeth not away.” It is evident her motto is, “Seek ye first the Kingdom of God.”—A. V. Bailey, Rec. Bro.

COLCHESTER. —Breaking of Bread, 11 a.m. on Sundays at 185 Shrub End Road, Colchester. Visitors please notify.

We have been encouraged during the past month by several visits and sojourns of several days from Bro. Albert Wade, who has helped us by exhortations and other means. Sis. E. Beeson (late Chelmsford) and Bro. King (Harlow) have been able to visit the meetings more frequently. Bro. Ronald Metcalfe and Bro. Edgar Wille (of Rayleigh) stayed one week-end and helped us. Not awaiting formal occasions for meetings, we hold one when we need one, in addition to the regular one, and thus on the Saturday a pleasant impromptu meeting was held, at which, amongst the worship of our Father, Bro. Roberts’ exhortation, “The Logic of the Stars,” was read. His works give much comfort. —T. E. Munson, Rec. Bro.

DENVER, U.S.A. —

According to Bible prophecy, the Axis powers will be defeated, and when the time is ripe Jesus Christ will return to this earth to set up His Kingdom and will reign a thousand years on this earth, where there will then be peace, justice and equity to all who come by the way that God has appointed. May we be ready when that time comes. —Percy Dixon.

DURBAN, SOUTH AFRICA. —

Sister Emma Andreason writes to acquaint us with the death of her beloved husband, Bro. H. B. Andreason. We express our sympathy and are assured that the parting will be a short one. “The Lord is at hand.”

GLENDALE, PA., U.S.A. —

It is with much sorrow we report the death of Bro. Joseph Burke, husband of Sis. Margaret Burke, on June 28th, 1942.

Since our last report we have had a young brother (Harold Bruce) classified for Army service and then reclassified to a C.O. camp under civilian rule. The Christadelphian Service Committee arranges to take care of the expenses, through contributions from the brotherhood.

We are pleased to announce we now have a hall of our own, through the kindness of Bro. John Jones, who has had one built, and Bro. Llewellyn, who has contributed much labour in constructing it.

On Saturday evening we had it completed, and the C. Service Committee, consisting of Bro. Van Akin (of Detroit), Bro. Kling (of Buffalo), Bro. George (of Phil'a), Bro. Johnson (of Gloucester) and Bro. Sommerville (of Lake Ariel) held a meeting therein.

On Sunday it was dedicated to the service of the Lord and as a memorial to Bro. James Jones, husband of Sister Laura Jones, father of Bro. Wm. and Sis. Ruth and Bro. John Jones, who sleeps in Jesus, but who for many years tried to keep a lightstand in Glendale.

We had our beloved Bro. Dowling to exhort us in the morning. Bro. Kling (of Buffalo) and Bro. Wilson (of Phil'a) lectured at 3 p.m., and the hall was well filled each time. Dinner and tea were enjoyed at the homes of Bro. and Sis. Llewellyn and Sis. Laura Jones. In the evening Bro. Dowling again lectured to a few strangers, displaying all his old-time vigour. We thank our brethren for their kind ministrations.

We will long remember the able expositions on the resurrection and the coming Kingdom by Bro. Dowling, also the wonderful unfolding of God's purpose outlined by Bro. Kling, and the very able and forceful lecture on Zion by Bro. Wilson.

Brethren and sisters from Buffalo, Baltimore, Berwick, Phil'a, Hawley and Glendale, Pa., were present.

Our thanks to the many brethren who ministered and assisted in various ways.

As war conditions become more and more alarming, we trust in God's wisdom and mercy to bring good out of the evil, and the many signs of Christ's return are very heart-stirring.

As to Bro. Jas. Jones, he sleeps in Jesus and we trust he will awake to receive eternal life. Bro. Sommerville (of Lake Ariel) spoke words of comfort to the brethren, relatives and many friends. — Thos. J. Llewellyn.

IROQUOIS FALLS, ONT., CANADA. —

Loving greetings in the Name of the Captain of our Salvation, and may the time soon prevail for the fulfilment of the angelic promise on Olivet's heights. In our readings today the prophet Daniel was informed, possibly by one of the same angelic ministers, that the time appointed was long, and he was accorded the necessary sustaining strength to stand him upon his feet and prepare him for the work that God had for him to perform. In manifold ways, from time to time, we behold the beautiful fulfilment of the declaration of Hanani to Asa, "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong, in the behalf of them whose heart is perfect toward him." One of the ways in which we behold the realisation of this is in the steady, never missing reception of our "Berean Christadelphian." To date we have not missed one copy, and we re-echo your cover comment in the October issue—that we are thankful for various reasons for this blessing. It comes to hand every month, with its ministrations, to help us to get into that category spoken of by Hanani as those whose heart is perfect toward God. That is the worth-while achievement, dear brother, and the one that is so difficult—yea, almost impossible, to attain; but nevertheless the one great objective of all who desire to receive the smile of approval from Jesus, with all that means.

Once more we express to you and all your co-labourers in the Master's vineyard our grateful appreciation of all your labours of love during these distressing times. May our Heavenly Father guide you in that great work of striving to assist in the preparation of a people for the coming of our Lord, and there is most certainly no greater way of doing this than in the continuous direction to the Word of God. How true it is, as Brother Roberts often remarked, we are in danger of missing the mark because

of the right application to the correct spirit of the teaching of the Scriptures; we are in danger of straining overmuch on what is styled points of doctrine, and missing the true personal application, and this is the great outstanding feature if we would attain somewhat unto the position of perfection. If we let the stirring exhortation of Titus constantly abide with us, as found in chap. ii. 11-15, then may we hopefully anticipate the coming of our Merciful High Priest.

With our united love in the bonds of the Everlasting Gospel, and in the hope of a place in the glorious and beautiful Kingdom of our Lord. —Lilian and Clifford Styles.

JERSEY CITY, N.J.—Bergen Lyceum, 651 Bergen Avenue, Sunday School, 9.45 a.m. Emblems, 10.45 a.m.

On Sunday afternoon, November 1st, the Jersey City Christadelphian Ecclesia held its annual business and tea meetings.

After the business meeting we were joined by the Newark and Elizabeth Ecclesias.

An expert caterer provided some simple but delectable sandwiches, cakes, ice-cream and coffee, which were thoroughly enjoyed by those present.

We do not know how soon we may be called before our Master to be united with Him, and in His absence the reunion of a few of His brethren and sisters provides comfort and courage, which come only through the knowledge of the Truth, particularly in these days of trials and tribulation.

After satisfying the natural man, we received spiritual food, also by way of three exhortations on timely subjects. Bro. John Packie (Newark) spoke on “Works of Faith,” Bro. Ernest Twelves (Elizabeth) on “Labour of Love,” and Bro. N. Mammone (of Jersey City) chose “Patience of Hope.” The three subjects were selected from the first chapter of Paul’s 1st Epistle to the Thessalonians.

Our business meeting was saddened by a painful duty that falls upon the brotherhood now and then, when we have to withdraw fellowship from those who fall by the wayside. After much effort and patience we were obliged to disfellowship Bro. Ernest Brydon and Sis. Ann Brydon for continued absence from the Table of the Lord and denial of the Truth.

Our most earnest prayer is that they may see the error of their way before the coming of our Lord and become worthy of His favour when we shall all appear to give an account of the things done in this body.

With our best wishes for your safety and continued labour in the vineyard of the Lord, I remain, sincerely your brother in Israel’s Hope, Louis F. Bas, Rec. Bro.

LAMPASAS, TEXAS, U.S.A. —Lecture, 11 a.m. Sunday School, 2.30 p.m. Breaking of Bread, 3 p.m.

Beloved brethren and sisters all over the world, greetings in Christ. We as a body stand wholeheartedly as ever with our Statement of Faith, to wit, “The Amended Birmingham Statement.”

We are very happy to announce that we have gained by removal from the Houston Ecclesia three brethren and wives—Bro. and Sis. Roy Horrington, Bro. and Sis. Bearden, and Bro. and Sis. Herman Lucas—which is a great joy and consolation to us.

We are rejoiced to report that our son’s wife, Sis. Ruby Wolfe, wife of Bro. Wayne Wolfe, on October 25th, after a good confession, was baptised into Christ.

There were ten brethren at the meeting yesterday, and you will find enclosed eight subscriptions for the brethren.

Three brethren that live 25 to 50 miles from here met at Soterville yesterday, so you may be hearing from them soon. All the brethren here are poor financially, but God is blessing us and giving us plenty of work to do, and we are ready—not only ready, but anxious—to help in any way we can.

Bro. Carl Wolfe and Bro. Oscar Beauchamp, from Calif., did most of the speaking here at our “Texas Fraternal Gathering.” Their good talks and comforting words will be long remembered. The meeting was indeed a success. As ever, your brother in Christ, S. S. Wolfe, Rec. Bro.

LETHBRIDGE, CANADA. —633-7th Street South. Sunday School, 3 p.m. Memorial Services, 11 a.m. Public Lecture, 7.30 p.m. Public Lecture, Wednesday, 8 p.m.

Another year will soon have passed away and our Lord is still absent, but all the signs tell us that He will soon be here, and, while the world is filled with evil and destruction, we wait in patience for Him who will come, and will not tarry. And while we wait, let us follow the example of our Lord and Master, who Himself was a worker. Truly He redeemed the time, and without doubt He bought up every opportunity.

The necessity of doing so was a deep conviction in His case. “I must work the works of Him that sent me while it is day; the night cometh when no man can work.” Now, then, is the working time. We shall rest in the future. We want earnestness, and life, and unceasing labour; but, alas! my brother, I am pained to hear of the wrong kind of work being done. In other words, men are striving for power with every means at their disposal, and this is not confined to the warring nations, but is being manifested in the brotherhood, under the guise of various excuses. But soon the real intent is manifest, and, instead of furthering the work of the Truth, brethren are striving for position and power. Alas, how sad!

While nearer and nearer draws the day when the once crucified Jesus, the once dead and buried, but now the exalted Jesus, comes forth from the heavens to tread the wine-press of Jehovah’s wrath, to take possession of His own, to fulfil those ancient covenant promises, which were confirmed by His death, and to flood the earth with the glory of God, from pole to pole. And then the loftiness of man shall be bowed down, and the Lord alone exalted in that day. Darker and darker grows the night; the shadows deepen—how soon we cannot tell—we shall hear sounding through the gloom the midnight cry.

Behold, the bridegroom cometh. Go ye out to meet him. How will that cry affect us? What of the lamps? Are they well trimmed? Have you oil in your vessels? Instead of fighting for power and position, these are the questions which alone will prove worth-while when Christ comes.

May the Lord soon come and relieve you of your labours, and may it be yours to receive the “Well done.” Meanwhile, carry on, and do not be dismayed by the threats of man. —S. T. Batsford, Rec. Bro.

LONDON, N. —Winchmore Hill Adult School Hall, Church Hill. 2.15 and 4. 0 p.m.

Our visitors during the past month have been Bro. and Sis. Crawley, Bro. and Sis. D. Cooke, Bro. and Sis. Mettam and Bro. and Sis. Williams (of St. Albans), Bro. W. L. Wille and Sis. I. Wille, Bro. Metcalfe and Bro. R. Lovewell (of Rayleigh). God willing our fraternal gathering will take place on Saturday, January 2nd, 1943, at our hall as above, at 3. 30 p.m. Bro. E. R. Cuer will give an address and there will be a rendering of “The Messiah.”

Tea will be provided. We invite you to come. Trolley-buses to Enfield pass Station Road, Winchmore Hill. Our hall is reached either by walking up the hill, or, if you come by L.N.E.R. to Winchmore Hill Station, by a three-minute walk, turning right. —C. H. Bath, 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: Week-night Meeting and Eureka and M.I.C. (alternately), 7 p.m.

It is with pleasure we report that on November 22nd we had a visit from our Bro. H. M. Doust, of Uxbridge. Our brother faithfully exhorted us to hold fast during these days of darkness and distress, and let not go our faith, which has a great recompense of reward.

At the evening lecture delivered by our brother there was a goodly number of the alien present.

We still rejoice in the fact that the hand of God is still outstretched to deliver those who still trust in Him.

Our Bro. H. Hodge and the writer have been granted exemption from all forms of military service.

Bro. Hodge appealed against military service and the writer against having to join the Home Guard.

Bro. Hodge was exempt on doing constructional work and the writer to remain in his own class of work as electric crane driver. We are pleased to state that our Bro. G. H. Denney represented both appellants on both occasions. —David M. Williams, Rec. Bro.

NORTH BATTLEFORD, SASK., CANADA. —

Our ecclesial news is brief. Bro. T. C. Howard has now taken over the duties of Rec. Bro., while our meetings are still held at my home, 822 James Street. The Breaking of Bread meeting is at 11 a.m. and we are very thankful to the brethren and sisters who have visited us throughout the year. Brethren Readman, of Richard Ecclesia, exhorted us on two occasions, and only those upon whom it falls to exhort continuously can understand the pleasure and profit we received. Our gathering is small, just three of us now—Sister Bull having returned for the time being to Richard—but it means much to us, and we recall the words that “where two or three are gathered together in My name, there am I in the midst of them.” It causes us much sorrow to read of the conditions in the brotherhood at this time, when the return of our Master is so near, and we need all the comfort and strength we can get to battle against the evil times through which we are passing. Viewing these questions from a distance, and almost isolation, it appears to me that brethren are forgetting to accept the Scriptures “as a little child,” and following orthodoxy by dogmatising on their own thoughts and biases. There is surely enough matter in the Word to keep our minds actively employed for good without searching for quibbles to disrupt the brotherhood. May God open our eyes to see, our ears to hear, and, above all, our hearts to understand that we may all be found in the unity of the Faith. —S. E. Tyson, Rec. Bro.

RAYLEIGH (ESSEX). —121 High Road (near Weir), 6 miles London side of Southend, off Arterial Road. Breaking of Bread, Sundays, 3 p.m. Bible Class, Wednesdays, 7.30 p.m. Occasional Lectures week-days, 7.30 or 8 p.m.

We have been pleased to welcome at the Table of the Lord Sis. F. Williams (N. London) and Bro. G. T. Lovewell (Bishop’s Stortford). We also had the pleasure of Bro. A. E. Wade’s (Ipswich, pro tem.) presence at one of our Bible Class addresses on the Apocalypse.

A special address was given by Bro. W. Leslie Wille on the "Inspiration Division and Fellowship" during November, at which several Suffolk sisters and brethren were present. A lively discussion ensued, and the weakness and laxity of their official position was made apparent. For example, one brother contended that "Once in Christ," leading to the general conclusion that fellowship would also have to continue. A false distinction was made between ecclesial "membership" and "fellowship." For "ecclesial membership" the Statement of Faith is adhered to, but for fellowship no such stringent test is applied. We have hopes of gaining one of the brethren who could not agree to this position.

We have also been contacting some in the Bro. Trapp fellowship who hold erroneous views on the Atonement and Christ's own special relation thereto. These were obviously not in agreement with this position.

Brethren and sisters who are apprehensive regarding the interlocking of the duties of fire guards (fire-watchers) and N.F.S. will have confirmation of their feelings in the following from the "Daily Telegraph," 20th November 1942: —"Mr Herbert Morrison, the Home Secretary, is I understand, considering a scheme to secure closer cooperation locally between fire guards and the National Fire Service. Both in raids and for training purposes N.F.S. officers would take a more active share in the control and direction of the work of the fire guards."—W. Leslie Wille, Rec. Bro.

ST. ALBANS. —Oddfellows' Hall, 95 Victoria Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Thursdays: Bible Class, 7.30 p.m.

It is with sorrow that we record the death of Bro. Henry Hart, who fell asleep in Christ on the 16th September, at the age of 67 years, after a short probation of some 15 months. Our brother took his usual place the previous Sunday for the Breaking of Bread, but collapsed with a sudden illness, from which he failed to recover. He was laid to rest at Fleetville Cemetery, our Bro. G. H. Denney speaking words of comfort appropriate to the occasion. Such sad partings make us pray more earnestly for the day when "death shall be swallowed up in victory."

We deeply regret that we have been obliged to withdraw fellowship from Bro. J. Whatling for having joined the Temperance Hall fellowship, from Sis. B. de Vane for her marriage with an alien, and from Bro. M. Dorey for renouncing the truth and accepting non-combatant service. —E. R. Cuer, Rec. Bro.

SANTA BARBARA, U.S.A. —Pythian Castle, 222 W. Carrillo Street. Sunday School, 9.45 a.m. Breaking of Bread, 11 a.m. Lecture, 3 p.m. first Sunday monthly.

We are very happy to report that on May 7th, 1942, we assisted Jessie Ethel Rutherford (18) to put on the Name of Christ in the way appointed by our Heavenly Father. Sis. Jessie is the daughter of Bro. and Sis. Stephen Rutherford and has been a member of our Sunday School since she was a little child. She gave evidence of a good grasp of first principles. This happy event emphasises again the importance of Sunday School work. We sincerely hope and pray that she will continue to give the things of God first place in her life, and finally be among the accepted.

We have gained by removal from the Los Angeles Ecclesia Sis. Rachel Booth, who has returned home to continue her studies at the State College here. Their loss will be our gain.

With the sole help of our beloved brethren in neighbouring ecclesias 100 miles away and more, we continue our public lectures. Difficulties in transportation are already here. We pray our Heavenly Father will leave a way open, so we shall continue to benefit by their labours as well as the alien, for a few aliens attend fairly regularly.

We are also glad to state that we have enjoyed the company and fellowship of Brethren Arthur Seagoe, Robert Cochran and Jesse Hirst. These young brethren have been placed in different camps for conscientious objectors, and they report that they are being treated very well. —W. Salmon Davis.

Letters to a Friend in Doubt (2).

One God.

You were brought up in the Church of England and have a natural prejudice in favour of the doctrine of the Trinity. But you very frankly acknowledge that you have never examined the manner in which this doctrine was developed or the means by which it became adopted by the organised churches of Christendom. Nor have you studied the reasons for the Jews total rejection of the doctrine. Nor have you closely studied the Scriptures on the matter. Let us therefore start with the plain statements of the Word of God.

The oldest book in the world and in the Bible is the book of Job. Here is a great argument with certain definite principles as its foundation. God is spoken of throughout as a personal unity (see Job xxxvi. 5 and xxxviii. 1). If the doctrine of the Trinity was first in the earth, and it would have been so if it were the truth, it could not have failed to emerge in this book.

Take Genesis, the next oldest book in the Bible. No man has ever had the temerity to claim that there is any trace of the doctrine of the Trinity there. Elohim is a plural name, but any number can be embraced thereunder. "Let us make man" follows a very definite singular, and Job explains it in this way: "The Sons of God shouted for joy" (Job xxxviii. 7; Gen. i. 26), and Gen. xviii. 16 to 22 illustrates the term Elohim as covering the work of God in the hands of his angels.

By the time, however, that Moses wrote the doctrine of the Trinity had come into existence. It came into view at Babylon as a result of two causes. The first was that Nimrod departed from the pastoral household form of life, which was primitive, and developed the idea again of a city and a kingdom or central organisation and government. It is easily seen that this kind of thing has, by rivalries and ambitions, produced war and other evils. An unorganised manner of life would have but minor troubles solved by goodwill (see Gen xiii. 8). The second cause was that a dynasty was founded at Babylon and an ambition created for world domination. When the founder died he was deified for the purpose of the prestige of his dynasty. His wife followed him and then his son, Adonis. These deified "heroes" were the first Trinity and were worshipped as such. The idea at the outset was that of local protection, but the thought caught on and travelled via Ur to Egypt within a very short time. There, in Moses day, the supreme power in the universe was by the Egyptian priests, said to rest with the Trinity composed of Osiris the father, Isis the mother, and Horus the powerful son. This Trinity was supposed to exhibit itself in the sacred ox at Memphis, whose markings depicted his possession by the Trinity. Hence, when Aaron went back to Egypt's way for his model of a God for Israel, instead of the Yahweh whom Moses was away to hear in the Mount Sinai, he makes a golden calf and says: "These be thy gods, oh Israel" (Exo. xxxii. 8). But the opportunity was taken by God, through Moses, to emphasise His own unity. This emphasis upon his own unity was made again and again by God when Israel came in close touch with the world around. Here is the form of the declaration: —

"The Lord thy God is a, consuming fire jealous of Himself " (Deut. iv. 24).

"Ye shall not make you a graven image" (Deut. iv. 23).

"The Lord He is God and there is none beside Him (Deut. iv. 35).

"Thou shalt have none other gods beside Me" (singular) (Deut. v. 7).

"The Lord thy God is a mighty God and terrible."

"Graven images thou shalt destroy" (Deut. vii. 21-26).

When Israel departed from the simple form of worship of God, which He gave them through Moses, and leaned to idolatry, trouble always ensued. Yet in every case of departure from God their

departure was to one of the forms of Trinity worship around them among other nations. Baal worship was, of course, adherence to the Babylon Trinity—Baal, Ashtarte and Adonis: Lord, life and power being the meaning of the three (cf. Dan. iii. 17 the singular, with iii. 18 the plural).

When the Babylonian captivity came about we reach the final clash between the two ideas of the Godhead, and from that time forward, so pronounced was the victory of the One God of Israel over the Trinity of Babylon and Egypt, no Israelite community has ever swerved from allegiance to the Divine Unity. But the Trinity continued to persist outside of Jewry. Here read the emphatic declarations made prior to the Babylonian captivity: —

"I, even I, am the Lord, and beside Me there is no god."

"Ye are My witnesses, before Me there was no god formed, neither shall there be after me." "I, even I, am the Lord."

"I am the Lord your Holy One, the creator of Israel, your King." (Isaiah xliii. 1 to 13.)

"I am the first and I am the last, beside me there is no god." (Isaiah xliv. 6-8.)

Christ is visualised by Isaiah not as God, but as a man of sorrow, the child of a virgin yet to come (Isa. vii. 14), who should, nevertheless, reign at last as King (Isa. liii. and ix. 6-7).

A search of all the Old Testament finally reveals no single text that speaks of the Trinity as a true conception of God, while at the same time every reference to the Trinities of the nations is one of condemnation. How, then, can the two be said to be in any sense a corollary?

The New Testament.

When we reach the New Testament the case is exactly identical. Jesus never claimed to be a God or a third person in a Trinity. He exalted again and again the unity and supremacy of His Father.

"The Father sent Me and bears witness of Me" (John viii. 18).

"I do nothing of Myself. As the Father hath taught Me so I do" (John viii. 28).

"I can do nothing of Myself" (John v. 19).

"If I honour myself my honour is nothing. It is my Father that honoureth me" (John viii. 54).

"The word which I speak unto you I speak not of Myself. The Father that dwelleth in me doeth the works" (John xiv. 10).

"I go unto the Father for My Father is greater than I" (John xiv. 28).

"I love the Father, and as the Father gave Me commandment so I do" (John xiv. 31).

Apostolic Testimony.

It is not to be wondered at, therefore, that the apostolic testimony to the Unity and supremacy of God is on exactly the same lines. Nowhere does any man who listened to Jesus exalt Him

higher than God placed Him—the Son of His own right hand. The Early Church and its literature until well toward the end of the second century upholds the same Truth. For the primitive believers, as for us, the whole matter is summed up thus: "There is One God and one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5).

How the Trinity came into the Church.

When, however, the ecclesias became numerous and widespread they succumbed to the fatal error of trying to appease the world around them by accommodating themselves to its modes of thought. So there arose men among

them who taught that Jesus was God Himself and never a man. The other extreme was provoked and so some contended that he was just a good man, not necessarily, if at all, influenced in his mental and moral strength by the fact of his Divine parentage. They denied to him, as do the Unitarians to-day, the

absolutely certain implication that He would partake of the character, strength and person of His Father. They forgot Psalm 80, 15 to 17, where Jesus is declared to have been "made strong for Himself."

In A.D. 324 Constantine formally professed Christianity, but in the same year he dedicated his new city, Constantinople, jointly to the God of Martyrs and the Goddess Fortune He called the great Christian Council at Nicea the next year, A.D. 325, to decide the issue then gravely in dispute concerning the Godhead. There were 318 bishops present. The party of Arius maintained the finite existence of Jesus.

Eusebius of Caesarea pleaded for the old Scriptural way and set it out as we have done in these pages. He asked for a declaration regarding the Divinity of Jesus couched in the words of John i. 1-18 and 1 Tim. ii. 5.

Athanasius, educated in the lore of the Egyptians, as Sir Flinders Petrie puts it, advocated the doctrine of the Trinity in the form with which the world was already so familiar. He set out that Jesus existed before He was born and was coexistent with His Father from all eternity. The Emperor Jovian, in 363, gave Athanasius a leading place in his councils. Both at Nicea and later the Trinitarians obtained a majority, and finally those who held the original truth went out of the organised Church and stayed out, as they do to this day. So Father, Son and Holy Ghost became a familiar and almost universal description of the Christian conception of the Godhead. Yet it is never once found in the Old or New Testaments or in early Christian writings at all.

Now the blessing of God attaches itself to those who "keep His word" and His curse to those who teach some new thing (Gal. i. 8).

Our counsel to you, therefore, is to go back to the Bible and, learning the lesson that God taught the Jews, remember that God is jealous of His own prerogatives and will not regard a man as faithful who departs from the way of Truth that He has set forth (Exodus xxxiv. 14).

"Thou shalt worship no other God, for the Lord whose name is Jealous is a jealous God."

Answers to Queries.

1. The Cretians (Titus i. 12).
 2. Jubal (Gen. iv. 21).
 3. Tubal-Cain (Gen. iv. 22).
 4. Enoch (Heb. xi. 5).
 5. Mercy (1 Kings xx. 31).
 6. Prayer (Prov. xv. 8; xxviii. 9).
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The 4th Beast of Daniel's Vision and the Beasts of the Apocalypse.

A FEW DETAILS AND COMPARISONS.

Dan vii. 7-8, 19-26.

DANIEL'S 4th BEAST.

CHARACTERISTICS. —

Dreadful, terrible and strong, with iron teeth. Devoured and Break in pieces, etc. Diverse from other beasts. Ten Horns. Three horns plucked up to make way for "another little horn," which had "eyes like those of a man" and a "mouth speaking great things."

Destroyed at Coming of the Ancient of Days.

EXPLANATION. —

Fourth dominion of iron corresponding to legs of iron of Nebuchadnezzar's Image (Dan. ii.), which destroyed previous dominions and was unique in its constitution. On the break-up of the Roman Empire there ensued a tenfold division, eventuating in ten kingdoms. Out of these arises the Papal little horn, before which three of the ten horns fell.

Made blasphemous claims of a religious and political nature. An imperial-religious horn (conjunct dynasty—Dr. Thomas) consolidated in the Holy Roman Empire constitution. An inveterate enemy of the saints, whom it persecuted. Had power for 1,260 years (A.D. 533-1793 and 610 to 1870).

To be destroyed at Christ's Coming.

(The man of sin and son of perdition) 2 Thess. ii.

APOCALYPTIC BEASTS
are but phases of Daniel's 4th Beast
i.e., a closer view of details.

Rev. xii.

DRAGON.

CHARACTERISTICS. —

A Dragon with seven heads and ten horns and seven crowns: waits to devour the child of the woman. Dragon cast to the earth

EXPLANATION. —

Imperial Rome (first pagan in character) enthroned upon its seven hills and with its historic seven forms of government and its (afterwards) tenfold division, was bitterly opposed to Christianity, but in its pagan phase was defeated by Constantine. But Christian Imperialism assumed the role of the Pagan Dragon and continued to persecute true Christians. He removed his seat to Constantinople, which thus became the seat of the Dragon, as a distinct geographic phase of Roman Imperialism in the East.

Woman of true Church persecuted 1,260 years (610-1870) Rev. xiii. 1-8.

BEAST OF THE SEA.

CHARACTERISTICS. —

A Beast rises out of the Sea (Great Sea), seven heads and ten horns (crowned), with names of blasphemy. The Dragon gave him his power. One of its heads (sixth) wounded, yet healed. Had a mouth speaking great things. Power to continue 42 months (1,260 days). Blasphemed with his mouth. Made war with saints.

EXPLANATION. —

The Latin—Imperial—Papacy rises in the Great Sea area (Italy, etc.) and eventually became associated integrally with the ten kingdoms of Europe. Its constitution was of the 6th Imperial Head character and was given great power as a result of the fall of the Gothic (7th head) Kingdom of Theodoric, brought about by the general of Justinian the Eastern Emperor (Dragon). Its mouth at Rome issued decrees and made blasphemous claims of successorship to Christ and the apostle, etc. Its

power was to continue the same period as Daniel's 4th Beast, equivalent to the period of the woman's persecution or the war with the saints (1,260 years).

BEAST OF THE EARTH.

Chap. xiii. 2-11, etc.

CHARACTERISTICS. —

Another beast out of the Earth with two horns of a lamb but mouth of a dragon. Exercised all power of first beast (Latin), performing great wonders, deceiving men, etc.

EXPLANATION. —

A dual Imperial-Religious system, or Papal-Imperial constitution which arose as a result of the consolidation of Papal Power in conjunction with a new Imperial Power coming from the Germanic earth (Charlemagne). This new phrase of Beast rule was called "The Holy Roman Empire." It was the outstanding development of Medieval Europe (Empire and Papacy). It was lamblike in that it claimed to be Christian, Dragon like in its decrees as they issued in Imperial form.

Bryce calls this dualism.

"A spiritual emperor—a secular pope." Dr. Thomas glimpses this in his reference to "a conjunct dynasty" (Elpis Israel).

The great power the Papacy was enabled to wield with the aid of the Emperor included all the power exercised previously in the earlier Papal pretensions to world spiritual domination. In fact, an intensification of this power is indicated in a new feature in the symbology, viz., Chap. xiii. 14-15.

THE IMAGE OF THE BEAST.

CHARACTERISTICS. —

Image made by the Beast of the Earth as part of the means to ensure respect and obedience to the Pope. One of its many lying wonders and miracles. Image had power to live.

EXPLANATION. —

Upon the end of the Gothic dominion, the Papacy began to get temporal power and eventually from Pippin received actual territory over which to rule as sovereign on an imperial pattern. This territory was further augmented to eventually form the Papal States. These were created as a result of the fall of three kingdoms and formed the Papal Patrimony. They were governed and constituted on an imperial basis and were, as Bryce says, "An exact counterpart of the departed despotism" or "a copy of the imperial"; in other words, apocalyptically "an image of the Beast" of the Sea in its imperialism. It had power to live in being a vital power for evil in succeeding ages.

IDENTIFYING DETAILS. —

Number = 666
That is LATEINOS or the Latin System,
or as Bryce calls it " The Latin Patriarchate."

THE WOMAN ON THE SCARLET COLOURED BEAST. Rev. xvii.

CHARACTERISTICS. —

A woman sitting upon a scarlet coloured beast. Beast had ten horns and seven heads and names of blasphemy.

This beast, in chap. xvii. 18 is spoken of as a "Beast that was and is not," yet in verse 11 as still existing as an eighth head or revived sixth head. The seven hills of Rome are given as a clue to the Roman identity and the seven forms of government serve the same purpose (v. 9 and 10, v. 18). A woman drunken with blood of saints, etc.

EXPLANATION. —

The above picture is but another view in its final aspects of the Imperialistic Papal Beast of previous chapters. The woman is the central Papal power carried or borne by the Emperors with whom the Popes were in league. The fact that in John's day five forms of government had passed by and one was to come fixes the sixth head as contemporary with John, viz., Imperial. The seventh head then to come, Gothic, continued only a short time, giving place to the revived sixth head of Papal Imperialism, or eighth head.

This system was like the other beasts associated with the shedding of the blood of the saints: this was the same Papal persecuting power already detailed (Daniel vii. and Rev. xii. Etc.). The Beast "that was, and is not, and yet still is" is an excellent way of showing the notorious fact of Rome's continuity in the midst of changing phases of power, this phase showing particularly the blasphemous religious aspect of abomination—a spiritual whore.

In its final phase there is to be a revival of Papal-Roman power linked up with a European confederacy of the ten kings for an "hour." These will withstand Christ at his coming, but Rome-Babylon, the Mother of Harlots' doom, will be sealed by His great power and might (Rev. xviii. 10, etc.). The details of this confederate Papal opposition to Christ will only be revealed as history unfolds.

Rayleigh.

WM LESLIE WILLE.

Death and Victory.

"The death was swallowed for victory."—I. Cor. xv. 54. Isaiah xxv. 8.

The bitterness of the Cup which Christ drank, though intensified by the knowledge of His own innocence, was ameliorated by the constraint of necessity. Therefore, though put to death in flesh, He was made alive in spirit, having suffered on behalf of the sins of many—a sacrificial victim, once for all, for a continuity. So that as a first result the House of the Deity might be sanctified and glorified, approved and perfected.

AFTERWARDS, ALL THE PEOPLE, the ransomed, redeemed and avenged of Israel, gathered out of all the nations, so that Elijah (I will be) might be to them for Elohim (mighty ones).

Therefore, let us hold fast tenaciously to those faith-inspiring words of our brother Paul—words of soothing confidence, as he visualised the consummation of the great secret, both in himself and of those of like precious faith with whom he yearned for the victor's crown, yearned to be clothed, covered, overlaid with pure, fine gold—enswathed in incorruptibility and deathlessness transmuted, perfected in Spirit; and as these inspiring words were formed, the visions of the PERFECTIBLE sons of the Deity, reveals the acacia wood, overlaid with pure gold, and the Victor Chief, made alive in Spirit. Brief words, but, oh, how eloquent. "The death was swallowed for victory."

Hove.

B. D. HAMILTON.

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

Otorohanga. —Herzl Connolly, Main South Road.

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Whangarei. —K. R. MacDonald, 27 Stanley Street.

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Little Stories. —These have proved to be a very acceptable feature. We have several more in hand, but shall be glad of any that our brethren can send us out of their own experiences.

Acknowledgments (contd.). —C.A.P., D.G., W.J.L. (2), C.E.B., T.W.B., E.G., A.V.B., A.E.W., G.L., E.J.

Index. —We are holding over the printing of an index for 1942 until the war is over.

"The Dawn." —Bro. Joslin publishes two letters in his December number addressed to us. Our reply can be had on application, sending postage.

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