

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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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). —B. D. Hamilton, 82 Coleridge Street.

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. —Miss 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.

WEST MERSEA. —E. Beeson, Rest-a-Home, St. Peter's Road.

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 spiritual condition of the early ecclesias may be learned from the writings of the Apostles and others as extant in the New Testament. Their faith in the things of the Kingdom of God and the name of Jesus Christ worked by love and purified the heart. There was among Christians as the rule a perfectly unselfish devotion to the interests of the Truth and to the well-being of one another. Their works, labour and patience were without rebuke. They laboured for the name and did not faint, although their labour endangered their lives, their liberty and their goods. —Eureka, Vol. 1., p. 427.

PRINCIPAL CONTENTS

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THE BIBLE WHOLLY INSPIRED AND INFALLIBLE.	
THE JUDGMENT SEAT OF CHRIST.	THE BOOK OF GOD.

Volume XXXI

FEBRUARY, 1943

NO. 362

EDITORIAL

Has Religion Failed?

There are many religions in the world, of which organised. Christianity is the most prominent.

In its Biblical sense, religion means to rebind, or to bring together what has been severed by sin, i.e., the unity of God and man. But in its generally accepted sense it means any form of worship anywhere. Tremendous endeavours have been made to propagate the various religions and to bring about paramouncy for one or another. Religion as fashioned by man has, generally speaking, one foundation idea, that of the inherent immortality of the soul. Some, as in India, develop from that the thought of transmigration of souls. Others produce, by the use of certain human powers, the delusion that the dead may be communicated with.

The Lines of Separation.

A very clear line of separation exists between those who believe the Bible to be the infallible Word of God and therefore understand immortality to be a conditional gift and who form a

very small minority in the world, and on the other hand those who believe in the authority of their respective Churches and plead for progressive thought produced by human intellect. The same line of separation is seen as between, on the one hand, the minority who believe in the personal and visible return of Jesus to the earth to take command of its government and bring all men to a knowledge of God and His law, and on the other, the vast majority who think that man is left to his own resources to work out his own worldwide salvation from all the various forms of evil that prevail. Such do not expect Divine intervention in the way the early Christian Church did, and as Jesus and the apostles taught. Acts iii. 20-21 sums up the primitive view. "God *shall* send Jesus Christ, which before was preached unto you. Whom the heaven must receive until the time of restitution of all things which God hath spoken by the mouths of all His holy prophets since the world began."

The prophecies of the Scripture here referred to in every case support the view that in the fulness of time the wickedness of men would so increase that the conditions of the Noahic Age would be reproduced and Christ would intervene, not with a flood to destroy, but with power to break down evil, destroy evil men and establish good government.

**Religious
People at War.**

Another grave factor enters into the matter to-day—that of nationalism. Religion is no use if it does not in the first place bind men to God and in the second place bind men together.

"He that saith he is enlightened and hateth his brother walketh in darkness." "He that loveth his brother abideth in the light." "He that loveth not his brother abideth in death (1 John iii.). "He that loveth not knoweth not God" (1 John iv. 8).

To-day we see that members of the same religious community will break up into national parts and do their best to destroy one another. The Catholics, Baptists, Salvation Army, and other bodies of religious people with an international membership, are to-day doing their best to destroy one another, not because of religious differences, but because of the prior call of nationality. As long as this is so religion, as the world recognises it, fails, and fails abjectly.

Forgotten is the Spirit's dictum, "There is neither Jew nor Greek in Christ." This is the great tragedy that has overtaken religion. The wars of the last 50 years have, therefore, tended to destroy, and not to build up, religious faith in the general sense.

Isaiah, in his 59th chapter, and Paul, in 2 Tim. iii., indicated that this would be the position in the penultimate days of human history.

**The Way of
Success.**

Religion as set forth by the Scriptures has, however, not failed at all, and while but few believe as Jesus and the apostles taught, yet the time of their vindication arrives with His

coming. He faced these facts and often dealt with them. Luke xviii. 8 sums up the matter:

"God will avenge or vindicate His own elect."
"Nevertheless, when the Son of Man cometh shall He find the faith on the earth."

Every individual to-day who is concerned about these things has therefore no refuge or hope in church organisation or social or political schemes of amelioration. His only way of success and of salvation lies in a return to that which was "once for all delivered to the people of God."—Jude iii.

EDITORS.

Signs of the Times.

"Behold they are all vanity, their works are nothing, their molten images are wind and confusion."—Is. xlii. 29.

**As the foam
upon the water.**

Jeremiah's prophecy of national madness (li. 7), consequent upon drinking from the golden cup of Babylon, finds in these last days of Gentile domination, its final historical and full political

development. Solomon says, "A fool is full of words" and his lips "will swallow up himself" and "the end of his talk is mischievous madness." World madness to-day is caught up and focalised in the mad house-painter, whose supreme folly has been to set his hand against the people of God. Like the

wicked king of Samaria, his schemes are mere bubbles upon the raging waters, his intuition has stirred to such violence (Eccles. x., Hos. x.).

But while the Gestapo maintains a tight-lipped silence, history's greatest and most horrible massacre goes on, as part of a devilish plan to eliminate all factors, one by one, which stand in the Berlin boaster's way to world dominion.

Burial parties are headed by great bull-dogs. The wretched victims, stripped of their clothes before execution so that the Reich should lose nothing, are often, for an extortionate fee exacted from their wretched families, given the choice of death. Millions of unhappy beings are raked together from every corner of Europe and delivered after hellish journeys for machine-gunning, gassing or electrocution in specially-constructed murder camps. One great newspaper says, "the twilight of man is at hand" unless the opening abyss is sealed. The vice-chairman of the Labour Party speaks of taking the lid off hell's cauldron and peering inside to see "a Europe famished, scorched, ridden by disease and pestilence, the instruments of government in disorder. All the conditions for complete social chaos and disintegration."

Jacob's trouble immediately heralds the coming of Israel's mighty King. It is the sure, infallible sign. This long, twisting history of that strange people, the Jews, is now being smeared in blood by a race whose ancestors were filthy savages, picking up shell-fish on the shores of the Baltic when the King of Judah sat on the throne of the Lord in Mount Zion. The creational week of six days and then the Sabbath rest is prophetic. Nearly six millenniums have now passed, and He is about to come whose work is depicted in Ps. lxxii., for He is Lord of Lords and King of Kings, His throne is for ever, His dominion from sea to sea—the Prince of the Kings of the earth (Rev. xvii. 14, Luke i. 32-33, Heb. i. 8, Zech. ix. 10, xiv. 9, Rev. i. 5).

As the psalmist says (lxxii.), He is to govern the nations on earth. This is the meaning of the gospel Paul preached, Another King, one Jesus (Acts xvii. 3-8). These are the days when God will indeed turn the world upside down (Ps. cxlvi. 9, Is. xxiv. 1) for its iniquity, even as He turned Jerusalem upside down for its evil doings in the days when He sent Nebuchadnezzar and the Roman Titus against the city (2 Kings xxi. 13). Its final siege and destruction in A.D. 69-70 are the subject of Peter's remarkable prophecy (2 Epis. iii.), for whereas verse 7 refers to the Mosaic heavens (political constitution), verse 10 and onwards foretells the destruction of Gentile heavens (i.e., the Roman power) which overthrew the Jewish polity. The fulfilment of the former part of the prophecy guarantees the due performance of the latter. And so the hideous works of man, with all the appalling catalogue of horror and almost unbelievable cruelty, will pass like the foam on the waters. For He who stilled the waters of Galilee with the words "Peace, be still!" will show that His miracle—attested prophecy was pregnant with meaning when He calms the seas and waves roaring and speaks peace to the nations (Mark iv. 39, Luke xxi. 25, Is. xvii. 10-14).

“By the blast of God they perish.”—Job iv.

**A Sword,
a sword
sharpened.**

Even as God's servant has said, they that plough iniquity and sow wickedness reap the same. The world and its condition today are solemn witness to the truth of the Bible. The weapons of war are forged and the slayer is

found to use them. Destruction falls on Israel for their apostasy and equally upon the Gentile. God overthrew the throne of David and destroyed the royalty of Judah; He will also overthrow the throne of kingdoms, and infallible are the signs that these days shall see its fulfilment (Ezek. xxi., Haggai ii.). God has even created the waster to destroy (Is. liv. 16).

Who to-day, seeing the world of madmen engaged in destroying each other, shall dare to say God has not spoken? That the threatened evil did and is so falling on Israel is an awful warning to a heedless and godless generation, that due execution of divine wrath will also swallow up the Gentile.

But while Gentile nations are doomed to perish for ever, for the Jew there is the glorious hope of Israel, for Jerusalem is to again be chosen. From Zion will go forth peace to the ends of the earth, and the city shall open its gates to Christ and His chosen Kings, and the city shall remain for ever (Jer. xvi., xvii. and xxx.). "When the Lord shall build up Zion, He shall appear in His Glory." It is the throne of the Lord, the joy of the whole earth, the City of Truth (Ps. cii. 16, Jer. iii. 17, Ps. xlvi. 2, Zech. viii. 3).

But, sad to relate, these things cannot come until God's judgments in the earth beat the nations to submission (Is. xxvi.).

In Rev. xxi. the Sixth Angel pours his vial of the wrath of God into the air. The air is everywhere. The sign signifies universal judgment—war. But war of a particular kind, air warfare. Under this sign the frog nation (France) stirs up the nations to a war finally ending in the battle of the great day of God Almighty. The Euphrates (Turkish power) evaporates—all preparatory for Christ's return. Speaking of these same days, Isaiah, in his last chapter, records the divine intention to remove wickedness from the earth by fire and sword. Curious that fire should be put first? No, for historically, we see fire falling upon the nations from the air (Sixth Vial) and then the sword following to do its terrible work.

Mr. Roosevelt's recent broadcast gave dark hints of an appalling rain of fire on the Axis Powers, and precisely the same veiled threats have been made on many recent political platforms in this country. The Rhineland to-day are a devastated ruin; Genoa and Turin, blasted and deserted, their populations fled in terror. But the object lesson and warning pass unheeded. The once active fields of human boast and pride are deserted. The self-destruction of man on the altars of greed and vanity. "A stern and terrible year" is Mr. Churchill's horoscope for 1943. The nations are mad.

"The northern army."—Joel ii.

**Men's hearts
failing.**

While Russia continues her brilliant offensive and moves rapidly into the position required by prophecy (Ezek. xxxviii.), it is interesting to note that when the identity places of

Moscow (Meschech) and Togarmah were almost in the grasp of Germany. Hitler's legions were halted and rolled back. God's mantle will never fall upon German shoulders. Prophecy never goes wrong. God is always right.

Thus, while Russia moves steadily westward, the armies of the Reich are heavily reinforced in the Balkans. Rumania is now practically annexed, Bulgaria throttled and Hungary crushed. Cyprus comes into the news, an ancient Tarshish stronghold, as an island aircraft carrier. A glance at the Near East map shows that all forces are now converging on Turkey. The British Ninth and Tenth Armies wait in Syria and Persia.

The Balkan cauldron is seething with secret moves, against a background of murder, looting, wholesale starvation and tragedy and torture unparalleled in the world's worst agonies. It is the Near East enigma.

The Euphrates sign is rising into the ascendant. The diplomatic moves are ominous—for Turkey. Turkish experts believe they are nearer war than ever before. German moves are clever—adroit. Hitler has failed in his promised deliverance of arms to Ankara, but Britain has furnished heavy supplies. It should be noted that Tarshish rearmed Turkey in the years preceding 1914. Turkey cannot evade her decreed doom.

Mr. Eden's speech on policing Europe after the war does not please Ankara officials, who point out that Russia has given no assent to the Atlantic Charter. The newspaper "Yem Sabah" says that the Foreign Secretary's words, far from solving post-war problems, only increase anxiety concerning them, and "Ulas" forewarns the Turks to be prepared for blood and tears.

As Jesus said—perplexity. No way out.

CARMI.

A Thought for 1943.

God's graciousness hath blest us through the days
That formed the circle of the year;
And though we failed in many varied ways,
He cared for us with kindly care.
This graciousness now tendeth us to seek
His care through days that are to be;
Asking for strength where we have proven weak,
And grace to grow in humility.
Thus living near and nearer the ideal,
Our lives become so intertwined,
That each the other's joy or griefs may feel
Thus join with love all hearts and mind.

WINIFRED M. BOOTH.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories
No. 20.

Many years ago, near Cologne, a German
pondered life and desired with all his heart to
know the truth of God, particularly about the
immortality of the soul. Being a Roman

Catholic he constantly pressed the priests, who gave the usual reply. "Leave all these problems to us." Determined, when the first opportunity occurred, although knowing no English, he crossed to England, "the land of sects," among whom he hoped to find the answers he sought. He surmounted great difficulties in making a living, but after a while he lodged in the house of a Christadelphian. The sister, knowing he was a Roman Catholic, showed him one morning two passages of the Book of the Revelation, which show the true character of the Roman Church. He said at once, "Why, this refers to the Catholic Church." "But," said she, "this is the Bible." No, he could not believe it, but went into the City and bought a French and German Bible. Yes; there it was. Thus started on the way, he was eventually baptised. Four others of the same nation followed, but those are other stories. —R. S.

We hear on good authority that all who professed the Truth in Germany have been done to death or put in concentration and labour camps by the Hitler regime.

The Education of the Disciples.

It is very interesting to see how Jesus gradually educated His disciples.

All were simple and earnest men who step by step were led to understand Him and the Truth which He embodied and taught.

Sometimes their faith needed the quiet words, "O ye of little faith, wherefore did ye doubt." Another time, "If ye had faith as a grain of mustard seed."

But as He thus gradually developed their understanding He was always loving and gentle. He did not chide or dictate. He was the Good Shepherd and "led His sheep."

BELIEF. —Find a man who is moving other people and you will find a man who believes something. A man on the fence has no moral weight.

"The Just shall Live by Faith."

These words are to be found in the first place in the prophecy of Habakkuk ii. 4. Habakkuk was mentor to Jeremiah and a leader in the Temple Orchestra. The prophet gave this message in connection with his vision of the Coming Age, when "all the earth shall be filled with the glory of the Lord." In the New Testament, however, this great message is quoted three times, and in each case the emphasis is laid upon a different word in it. The first is to be found in Romans i. 17. Paul is here talking of righteousness and of the fate respectively of just and unjust. He lays emphasis on the word just. "The just shall live by faith."

When, however, the same apostle comes to speak of the faith of Abraham and the promises made to him, he lays emphasis upon the word faith.

"The just shall live by *faith*."

In the final quotation of the message from Habakkuk, and this is to be found in Hebrews x. 38, the emphasis is again shifted. This time it is laid upon Life.

"The just shall *live* by faith."

The following chapter of the Epistle to the Hebrews deals with the great fact that life is promised to those who have exhibited true faith in the Divine promises. G. H. D.

Jonah's Fish.

The Hebrew words, "dag gadol," are used in Jonah i. 17, and are properly translated as "a great fish." When our Lord referred to Jonah in Matt. xii. 40 He used the word employed by the Septuagint, "ketos," which was the name of a large shark that used to be found in the Mediterranean, a fish quite capable of swallowing Jonah. It is interesting to note that Jonah spoke of the shark's interior as "sheol," or "hell," as the translators give it. —Jonah ii. 2.

Snow Crystals.

Under micro-photography snow crystals are revealed as the highest possible form of symmetrical design. Such photos are often used as designs for jewellery. They are always or nearly always hexagonal or six-pointed.

Snow as it falls is generally 99 per cent, air and 1 per cent. water. As the air is squeezed out its water content increases.

The amazing thing is that photography reveals that no two flakes are exactly alike. In this it resembles many other things in Nature, such as leaves and petals. So God asks Job, "Hast thou entered into the treasures of the snow?"—Job xxxviii. 22.

EXHORTATION

Beginnings That Vitally Affect Us.

We have just begun a new year. The fact is suggestive in a variety of ways. We stand related to various beginnings, all of which are more or less important to have in memory. Our own life had a beginning. There may not seem much in that. There is more in it than may appear. We are liable to forget that we appeared on this scene only a few years back, comparatively. It is in the natural order of things we shall disappear as entirely as if we had never existed. When we distinctly and habitually remember the fact, it is a great help in the wise direction of our steps; we bear evils more lightly, and burdens less heavily, and honours more modestly when we remember that "*we are but of yesterday,*" and that "*our life is but a vapour that appeareth but a little while and then vanisheth away.*" The semi-unconscious feeling that we have always been here, and that we shall always be here, makes the task of life in an evil time much more difficult every way.

Then we have to remember that our race has had a beginning—that the procession of human life, generation after generation, has not always been a visible phenomenon upon the face of the earth—that the time was when there was not a human being to be met throughout this wide-lying, moon-lit planet. This fact has to be admitted by every class of speculator. Some may take the beginning of the human race further back than others, and may have special views of how it came on the scene, but the beginning itself they cannot deny; if they are bound to admit. And with this incontrovertible fact in view we are bound to have special thoughts—it may be special surmises and special sadnesses, if we were among those unhappily unable to receive the Bible information, that the present race of man appeared upon the earth about 6,000 years ago in the creation of the first human pair Adam and Eve. The special sadness would arise from this reflection, that if the appearance of man on the earth was otherwise than the Bible relates, we have a noble race with the unhappy future before them of finding themselves at last too numerous for the globe they inhabit, and without means of easing the press by emigration elsewhere. This is a mathematical certainty if there be no reigning and superintending power at work, since we have here a race with indefinite capacity of multiplication on an earth of fixed limits of food-production and habitable space. These two blind facts must come into collision some day if the wisdom that has produced man entertains no plan for the regulation of his destiny in the ages to come. The philosophy of our day would deny the existence of this regulating intelligence in creation, and would compel us, either to shut our eyes to the manifest issue of things, or to give ourselves up to the grievousness of inevitable disaster. While admitting the wisdom that has contrived the wonderful planet we inhabit, and the certainty that our race had a start a while back, it denies that the same wisdom has made any provision for the avoidance of inevitable cataclysm.

But we are under no necessity of listening to such unhappy doctrines. They are the outcome of speculation on limited facts. Even if the facts taken into account were complete, speculation is never a foundation to build on, though some people eagerly build on speculation if the speculator excludes God and leaves man sole master of his own actions. Speculation is a guess, a plausible guess it may be, but only a guess, and therefore uncertain, with almost the certainty that in the stupendous matters of a measureless universe, all human guessing is likely to be wrong. But what shall we say to speculation that omits one of the principal elements of the problem? The existence of the Bible and all that pertains to it is a fact that cannot be ignored in the operations of true intelligence. This Bible gives us an account of a beginning for the human race which both fits the state of facts we find upon the earth at the present time, and admits the reasonable presumption arising out of the past, namely, that the power and wisdom that placed man upon the earth has provided also for the endless future that lies before. And the Bible that does this is not a thing of theory or of poetry or of any flimsy character whatever, but a thing of stubborn historical facts and unsurmountable intrinsic character, both in a literary and ethical sense that cannot be set aside. The Bible absolutely cannot be disposed of at all. Particular men or classes of men may neglect it, or may forget it, or may affect to leave it entirely out of account; but the thing is here as an astounding fact of which there is no rational explanation at all,

in rigid and accurate process of reasoning, except the explanation that what it testifies of itself is true, that it is a book recording things that really happened and given by inspiration of God.

Among other things, it tells us of the beginning of human affairs upon the earth which no other book upon earth professes to tell or can tell. Its very first phrase is "*In the beginning.*" It requires an inspired book to tell us of a beginning when there was no man present to witness it. The beginning of things on the earth about 6,000 years ago is suggestive of that other beginning to which the mind cannot help occasionally turning, as it contemplates the measureless ages behind us and the vast immensities of space around us. With this beginning we have no power to grapple. We are stunned and paralysed by the least glimpse of it. That there must have been a beginning to the universe as we see it is manifest from the marks of progress and development everywhere visible in heaven and earth, and that there is a plan and coherency in it all is equally apparent, for the immensity, though we talk of it as infinite, is made up of measurable parts, and each part is characterised by rational plan down to its smallest fibre or atom. But beyond the conclusion that it is all in the grasp of an intelligent unity, we cannot get. We have no faculty at present for dealing with such magnitudes of time and space, and therefore they stagger us. But let us be on our guard against too much staggering. Some people turn the terrible greatness to quite an illogical use. Because they cannot measure God, they cannot trust themselves to believe in Him. Because the earth is so small a part of the infinite whole, they cannot receive the idea that God should attend to it and provide for it in the way revealed in the gospel.

This is the mere illusion of human weakness. It is the result of arguing from how the universe strikes small man to how it must be to the interpenetrating strength and wisdom of Him who fills heaven and earth. It is a total mistake of reason. We might just as well leave off attending to our business and neglect to provide our daily meals, because the universe is so vast. Men do not make this mistake with regard to their personal affairs. Usually, the greatness of the universe has the reverse effect when realised. The man is driven to stick all the closer to his personal affairs. He is liable to say, "Well, the universe is very grand and indeed truly tremendous, but the only part that affects me is this little part which is called the earth, and even on the earth it is a very little part of it that affects me. I will look wisely after that little part and use the rest merely as an occasional diversion of mind." This is a wise attitude so far as it goes, but why should men not be equally wise in other matters that are equally practical and personal though for the moment a little more remote? Why should men attend to the meat that perisheth and neglect "*the living bread that came down from heaven, whereof if a man eat he shall live for ever?*" Why should men allow the greatness of the works of God to interfere with their attention to a message from the Maker of the works, and who is greater than all His works, who can attend to the minute details of His works as well as sustain them in their universal vastness? If they say, Where is the message—the answer is in every man's hand. It is not an idea—a guess—a supposition—a dream. It is an affair as practical and matter of fact as our being born, and sowing seed and reaping harvests and attending to the routine of our present mortal life.

This suggests another beginning which has been brought under our notice in the reading of the opening chapter of the New Testament,

"The beginning of the Gospel of Jesus Christ," as Mark expresses it.

This thing had a beginning. We are accustomed to the phrase "the gospel" from the cradle. We are accustomed to the name of Christ from our earliest consciousness. We are so accustomed to it that we may have difficulty in realising distinctly that it had a beginning. The fact that it had a beginning is most important, for it brings with it the question—How did it begin? How is it that Europe, which was once an overgrown thicket of barbarous races, is now a community calling itself Christendom? How came it that the cross, an instrument of torture and the emblem of infamy, should have come to be the favourite ornament with millions, and the most honourable mark in all market places and on all public buildings? This actual present state of things had a beginning. Men did not start without a reason giving honour to the name of Christ, even if in ever so dim and conventional a way. They began to do it at a certain time for a certain reason. Men did not begin using the cross as a spontaneous fantasy for which they could not account. They began to do it as the result of palpable circumstances. When the matter is investigated, we are taken away back to the generation just before Tacitus and Pliny, for they

found the thing in full operation with all the zest and momentum of an immediately recent origin. We find Paul at work. Just before him (though slightly contemporary with him), we find the apostles and their companions at work. Just before them, we find Christ himself at work. We have it in our power to judge of their work, in two ways, firstly by the effect it produced, secondly, by their own account of it in authentic documents which have been in the hands of the Christian community uninterruptedly during all the centuries which have since elapsed. That it produced an effect is beyond question, for Christendom is a continuation of that first effect. You cannot recognise the existence of Christendom without recognising that the apostolic work produced an effect so strong as to revolutionise the beliefs and habits of civilised mankind in the beginning of the Christian era. Now it is but a primitive act of reason to argue that so strong an effect must have had a strong cause; what was it? If you guess any other than the one alleged by the apostles in their writings, you guess a cause unequal to the effect, and inconsistent with the character of the work as evident in their writings, for their work was self-evidently a work of intelligence and of righteousness.

The testimony of Paul is that Christ crucified by the Jews was raised from the dead. His testimony is based on personal experience.

"I have seen him."

The testimony of the apostles is precisely the same, but on different grounds. They were companions of Christ during his work on earth. They believed on him before his crucifixion on the ground indicated by Nicodemus,

"No man can do these miracles except God be with him."

They were staggered for a moment by the fact of his crucifixion, but they believed more firmly than ever after his crucifixion, for he appeared to them alive after the event, and talked to them and ate with them on a variety of occasions, lasting over a month and a half, and formally took farewell of them on the summit of the Mount of Olives, ordering them to proclaim the fact of his resurrection to the world, assuring them they would do so in the face of the deadliest opposition, but telling them not to begin the work till he should qualify them to make a convincing testimony by sending them power to work miracles in confirmation of their word.

The testimony of Christ himself is of the most unanswerable description, the testimony of his works. He said,

"If I do not the works of my Father, believe me not; but if I do, believe me for my works sake . . . The works that I do bear witness of me, that my Father hath sent me."

What works were they? Truly works *"that none other man did,"* as he said,

"Go tell John what ye see," said he to John's messenger when he sent from prison to ask if he really were the Messiah, *"the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them."*

Beside these things, he walked the water; he multiplied a few loaves into sufficient food for thousands; he rebuked wickedness; he preached righteousness; he foretold his death, but said his death would be by his own consent because of the commandment received from the Father and that he would rise again the third day.

The joint testimony of the whole agency was that Christ was the divinely begotten and divinely sent Saviour of the world; the propitiary for the sins of mankind; the abolisher of death in harmony with the principles of God's supremacy, and the bringer of life everlasting through righteousness to all who should obey him; that in a word—

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."

Such an explanation of the origin of Christendom is a reasonable one. Any other will be found irrational in the working out, or must deny the facts, and must therefore be a lie, however beautiful. The apostolic account of the beginning of the gospel is not only a reasonable account of the facts we see with our own eyes, but it brings with it, from the throne of the Eternal, the needed ground and guarantee of hope for man, that not only has the earth been formed by divine power and wisdom, but

its affairs are so regulated by plan and beneficence, that the future, notwithstanding the clouds and darkness of its present sin-stricken state, is a future of cloudless sunshine and everlasting glory, with which we may humbly hope to have a portion if we hold fast the beginning of our confidence steadfast unto the end.

R. ROBERTS.

The Judgment Seat of Christ.

In view of the fact that many people teach the righteous dead will be raised in the immortal state, and then with the righteous saints who are living when Jesus comes will be "caught up" in the clouds of Heaven without appearing at Christ's judgment seat, and also taking into consideration that even some brethren and sisters are somewhat hazy regarding such passages of Scripture as 1 Thess. iv. 16, 17, and also Matt. xxv. 1 to 12, where the foolish virgins apparently do not even get to see the Lord, it seems important that these subjects be made as clear as possible.

Let us first of all remember a parable is never to be taken as a literal statement, but is employed in order to bring certain truths emphatically to the fore, and this necessarily means some points may be omitted.

In this same chapter (Matt. xxv.), in which the parable of the wise and foolish virgins occurs, we also find a more literal statement of the actual appearance of these "virgins" before the great "Bridegroom," for verses 32 and 33 describe the responsible of all nations standing before Christ to be judged and separated, one class to be punished and the other rewarded.

How can we set the possible implication of a parable against the plain teaching of Scripture, especially in view of the fact we also have other parables which tell of the "severing of the wicked from among the just" (Matt. xiii 49). And also as in the parable of the marriage of the king's son (Matt. xxii.), wherein we see the guest who is representative of the unrighteous class (naked and without the wedding garment or robe of righteousness) is nevertheless present at the marriage and has to be ejected from among the others?

As a matter of fact, even aside from all these corollary evidences just cited, we have other incontrovertible statements concerning our appearance at Christ's judgment seat, such as Rom. xiv. 10, 11, 12, where we are plainly told "we must all stand before the judgment seat of Christ" (verse 10), "every tongue shall confess" (11), and "every one of us shall give account of himself to God" (12).

Bearing in mind the Greek word (*bema*), translated "judgment-seat," is the same word used in John xix. 13, Acts xviii. 16, and Acts xxv. 10, where the tribunals of Rome are spoken of, we might consider the matter so well proven at this point no further evidence would be necessary; however, in order that all may feel it conclusively decided, we will continue by citing Paul's statement in 2 Cor. v. 10. Here, again, there is a plain declaration that is inescapable: "We must all appear before the judgment seat of Christ." Who will attempt to deny it?

The reason for the appearance is given and it shows us it is a tribunal—yes, an inquisitorial tribunal—for God does make inquisition in order to punish the guilty (see Ps. ix. 12, and Deut. xix. 18), where diligent inquisition was made.

Turning now to that chapter, often read at the graveside of the departed (1 Thess. iv.), we notice from verse 18 the object was to administer comfort to those sorrowing over the loss of fellow saints who had fallen asleep in Jesus (see verse 14). If we carefully peruse the first part of chapter one in this and in the second epistle, we will soon discover the members of the ecclesia were sound not only in doctrine, but practice, or faith and works.

Taking all these facts into consideration, is it any wonder the apostle does not here enter into discussion of the judgment seat and the possibility of rejection, which he has elsewhere plainly set forth.

The Greek text of 1 Thess. iv. 16, 17, helps us to understand much better, for it reads ". . . and the dead in Christ shall rise first; then we, the living, who remain, together with them, shall be caught away in clouds (clouds or companies of saints, as in Heb. xii. 1)."

All this should be helpful to some who have been somewhat uncertain as to whether they were to be taken up to heaven or to the judgment seat.

Has not the great teacher already explained all this in Matt. xxv. 31, through one of his chosen disciples?

It is not our purpose at this time to enter into the broad subject of inquisition for iniquity; however, if we were to start with Adam, Cain and others, we would discover they were questioned narrowly before sentence was pronounced upon them. Is it not reasonable then to conclude, even aside from the testimony we have cited, that, like Adam, all responsible servants of Christ will have the same fair opportunity to answer for themselves?

In Daniel vii. 9, 10, there is a dramatic picture of multitudes arraigned before the great tribunal, with angelic hosts attending, and books of record opened; it presents a picture that is awe-inspiring to contemplate. John also (in Rev. xx. 11 to 15) tells of a beautiful vision shown to him of much the same nature.

When we allow these powerful truths to duly impress us, we will have little difficulty in disposing of any feeble attempts which may be made to influence our minds in the direction of being hastily rewarded before we appear at the judgment seat of Christ.

H. A. SOMMERVILLE.

Lake Ariel, Pa.

MEDITATION

Let Brotherly Love Continue.

The book of Hebrews is one of the grandest pieces of reasoning to be found in all the Scriptures. It is a book which, to a casual observer, would look extremely difficult. Many of its verses would seem enigmatical, and yet when the beauty is realised, when a closer study has revealed the theme, an understanding of the book becomes easier.

The outstanding feature of this epistle is the exhibition of the superiority of Christ's priesthood over that of Aaron, the betterness of the covenant to Abraham, ratified by Christ, over that made to Moses. "If that first covenant had been faultless, then should no place have been sought for the second" (Hebrews viii. 7). "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (ch. vii. 19). And so, says the apostle, "that which decayeth and waxeth old is ready to vanish away" (ch. viii. 13).

Now why was this epistle written? What useful purpose did it serve? Well, no doubt it was partly for our sakes. These lessons help us and strengthen us when we all need it. But one of the main reasons, we think, is because there were still many who failed to understand the lesson we have just shown. Namely, that Christ was "the mediator of a better covenant, which was established upon better promises." And so the Mosaic law need no longer be kept. There was a period of transition between the death of Christ and the fall of Jerusalem (A.D. 70), but the latter event, the end of the Jewish

commonwealth, marks the final inoperation of the Mosaic law. Many, as we have said, still clung to the law and taught that it was necessary to keep it.

This caused division in the brotherhood, controversy raged, for Judaizers were in their midst, "whose mouths must be stopped." But it seems that the Truth prevailed, and eventually those who believed these errors either left the Truth or else were converted. And so Paul, coming to the final sentences of his epistle, pens the words forming the title of our article, "Let brotherly love continue."

And how necessary these words were. There is no doubt that as this controversy became more and more heated, brotherly love was forgotten. We know from experience that this is so. Human nature so easily gets the upper hand, and all bonds of love and affection are temporarily broken. Hasty words are spoken, characters are defamed, there is painful discord. But soon the troubles cease and the brotherhood returns to a work of building up instead of pulling down. Paul's word would bring the brethren in that day to their senses. They had a duty to love each other, to "esteem others better than themselves," to help each other on the road to the kingdom. Paul's words come to us in these days, "Let brotherly love continue." We have passed through times of trial and testing and we have emerged from it all by no means innocent. We have heard brethren, in both the Clapham Fellowship and ours, speak of each other in disparaging terms, speaking evil of each other. Let us not deceive ourselves into thinking that we are so good, and Clapham are so bad. Let us rather face up to the fact that we are all human, and that many of us have failed to let brotherly love continue in our dealings with each other.

But now we have taken our stand. We have done what we think is right, and await Christ's judgment in the great day of account. So now, "let brotherly love continue." Let us get back to that practical love which should characterise all our actions towards each other. We must all realise how near our Lord is. Shall He come and find brethren and sisters watching, or slating each other? Shall He find "love, joy, peace, longsuffering, gentleness, goodness, faith," or "wrath, strife, tumults, backbitings, evil speaking"? It depends on us, doesn't it? If we try to find the beam in our own eye, before we cast the mote from our brother's eye, we shall find no time for these unlovely works of the flesh, for self-examination is a full-time work.

Coming immediately after the epistle to the Hebrews, the Apostle James writes his practical epistle. Let us study it more. It will help us in this matter and teach us how necessary it is to guard our tongue.

And so, in conclusion, beloved brethren and sisters, let us provoke unto love and good works. Let us make sure that when Christ returns we are found earnestly engaged in the work entrusted to us. And when we sing Hymn 161 don't let us sing it mechanically, but with zest and vigour.

"Then let each esteem his brother,
Better than himself to be;
And let each prefer another,
Full of love, from envy free;
Happy are we,
When in this we all agree."

Rayleigh.

PAUL G. FORD.

Diary of a Voyage (Continued)

Arrived at SPRINGFIELD (Ohio). Compact little town of 13,000 inhabitants; ecclesia number about 40 living in intelligence and peace, among them a coloured brother, the first we had seen. It is not a question of skin or race. The Ethiopian eunuch to wit. Even the white races are universally faithless. Here the brethren pray, read, sing and speak in the style of the Quakers. The two lectures were not well attended.

The next stage was PHILADELPHIA (Pa.), 500 miles distant. Population said to be 800,000 people. There are about 50 believers and some interested friends. Singing very effective. It gives wings to the mind. Lecture, the “Coming of the Lord,” the true source of reform for all nations. Departed on Tuesday for—

BALTIMORE (M.), distant 100 miles; population 400,000. It is a delightful resort. The brethren number about 40. At one time more numerous, some could not keep company of the truth in its entirety and other causes of difference. Three lectures to a small audience. Roof low and deafening noises from street below. With a little determination got through.

WASHINGTON (D.C.). The Federal Capital; a beautiful city. House of Parliament built of white marble, with dome like St. Paul’s, London. The truth has had a chequered history and had a good many friends years ago, but these were scattered by the war and other causes. Only a remnant now exists. After much running hither and thither, the free use of the Hall of Delegates was obtained for two days to Robert Roberts, of Birmingham, England, and his friends for the delivery of lectures on the prophecies of the Bible (obtained through the influence of Brother McCutcheon, who had recently become obedient to the truth. He was an attorney. It was the first time the Hall had been granted for such a purpose, and it was considered a bad precedent. However, the matter was carried and “the bill” passed. The Editors of the papers the next day adversely commented upon the matter, which helped to give the lectures *notoriety* and secured *excellent audiences*. It rarely falls to the lot of the truth to find itself so splendidly housed. The audience comprised several ex-judges, clergymen and gentlemen of standing. Three good meetings on Friday and Sunday morning and evening. The Editor was introduced to one of Dr. Thomas’s brothers; he is said to be an unbeliever. Now his brother is dead he may give the truth his consideration with the happy result. The Doctor’s sister was also present; she has accepted the truth, but, judging from her cooperation with the Adventists, does not appear very decided in the truth’s favour.

(To be continued.)

“**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 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.

BISHOP’S STORTFORD, HERTS. —31 New Path. Breaking of Bread, 11.15 a.m. Bible Class, Wednesday, 7.30 p.m.

We have been encouraged by the visit of Bro. King (of Harlow) and Brethren Richard and Henry Lovewell (of Rayleigh). Our Bro. Long is still in hospital and very ill, and he desires to thank all brethren and sisters for their letters. He is unable to reply. His address is: —Ward H.O.2, Haymead's Emergency Hospital, Bishop's Stortford, Herts. We are grateful to our Heavenly Father for the wonderful way we have been permitted to visit our brother and to break bread.

Looking up some back numbers of "The Berean," when under the editorship of Bro. W. J. White, we came across the following: —"Never has it been of greater importance that Christadelphians should maintain an attitude of *rigid separateness from the world's affairs both in regard to politics and State forces of every kind*; to be found involved in these in any particular in the time of trouble now looming so threateningly ahead will undoubtedly be our undoing."—W.J.W., September, 1939.

"The attempt to place greater value upon belief of Christ's doctrine than upon His commandments is the first step in the direction of the error of the apostasy; the inevitable end is 'belief only,' as contended for by Christendom."—W.J.W., October, 1939.

To all brethren and sisters in doubt as to State registration we would say, follow the advice of Bro. W.J.W. in 1939 and maintain a *rigid separateness* from the world and its affairs, which we know is doomed to destruction; and be not misled by the change in the attitude of these brethren. Remember the words of Christ (John xvi. 33, John xvii.).

Our Lord *will* come, and when He comes He *will* say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—G. T. Lovewell.

BRISBANE, AUSTRALIA. —State Service House, Elizabeth Street.

We withdraw our fellowship from the Clapham Ecclesia and all adopting their resolution of 1940, 1941 and April, 1942. While accepting (a) and (d), we consider (b) and (c) God dishonouring. Praying and working for the Master's speedy return. —S. Gallier, Rec. Bro.

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

Since our last report in the January issue we have been favoured by several visits from Bro. King (Harlow), he having helped us with the word of exhortation, which was much appreciated. Although sometimes we are smaller in numbers, owing to the restricted bus services, still we continue to enjoy nice homely meetings, looking forward to the return of our Lord Jesus Christ and the establishment of His kingdom upon the earth. —T. E. Munson, Rec. Bro.

CLOVER BAR, CANADA. —

There is not much to report by way of intelligence other than the welcome visits of several brethren of local ecclesias—Winnipeg, Battleford and Onoway, 700, 300 and 50 miles away respectively. Our prayers are regular for those of like precious faith, where the judgments of God are being poured out on the earth.

We are dismayed at the magnifying of the divorce evil to such proportions, a thing that should not be named, much less practised, among the household of faith. There may be "exceptions to the rule." Surely they could be dealt with without trying to justify their actions before the ecclesial world and not before Christ.

Concerning the centralising of truth propoganda, the ecclesias are light stands, and their works should provoke unto love and emulation.

Our efforts brought about 100 inquiries last season, but not so many further seekers. —G. Luard, Rec. Bro.

DETROIT, MICH., U.S.A. — Christadelphian Hall, 2610 Ewald Circle. Sundays: 10 a.m., 11.30 a.m. and 7.30 p.m. Thursdays: 8 p.m.

Our news this time is a mixture of joy and sorrow. Two more of our Sunday School scholars have obeyed the Truth in baptism—on October 15th David Shaw, son of Bro. T. Shaw, Senr., and on November 26th Marguerite Smith, daughter of Sis. J. Smith, Senr. To see our children thus eschew the world for the life in Christ is the cause of much thanksgiving. We are pleased to say Sis. J. Rees is able to come out occasionally to the meetings. Sis. Florrie Hickman has recently come to this side of the river to reside, more desirable for her in many respects. Our beloved Sis. Agnes Runyan has fallen asleep in Christ after a very brief illness. She was laid to rest on November 5th, Bro. Walter Higham speaking suitable words to the sorrowing brethren and sisters present. Our late sister lived in service about 15 miles from the hall, but was a faithful attendant at the meetings regularly arranged for her benefit and was happiest in the company of the brethren and sisters. So ends another probation, in which a patient endurance was manifested in the face of peculiar difficulties and some physical disabilities. Two of our young brethren have been taken from us to a work camp 225 miles north of Detroit. They are brethren Thomas Shaw, Junr. (in August) and David Shaw (in October) shortly after his immersion. It has been possible for Bro. T. Shaw to come down on several visits, but the winter and current fuel rationing may now affect actual contact for some time. We have confidence in the strength of our brethren to remain steadfast. Our visitors have been: —Sis. Clifford Styles and Sis. Margaret Styles (Iroquois Falls), Sis. Hilda Mohr (Coraopolis), Sis. Nellie Livermore (Brantford), Sis. Jas. Hunter (Jasonville), Sis. M. Campbell (Windsor), Sis. R. Bere (Windsor), Bro. Geo. Marshall (Merlin, Ont.), and Bro. and Sis. McConnell, formerly of London, Ontario, but now residing at Amherstburg, Ontario. — G. Growcott, Rec. Bro

DINWIDDIE, VA., U.S.A.—

Since the gas and tyre rationing came into effect we have been without the expected visits from brethren and sisters from the North that we had looked forward to enjoying. We did have the pleasure of a week-end visit from Bro. Leonard Rankin, Bro. and Sis. Chas. Buckeit, Sis. Carlile, and also Curtis Rankin, from Baltimore, in May, and it certainly was as "iron sharpeneth iron, so does a man the countenance of his friend," particularly so when that "friend" is a fellow-pilgrim on the road to the kingdom. We were able to enjoy the breaking of bread together, and thus have a spiritual feast in their company, as well as the temporal pleasure. Love to all. —M. & C. Bird.

HAWLEY, PA., U.S.A. —O.F. Hall, Main Street. Sunday School, 10.30 a.m. Memorial Service, 11.30 a.m. Lectures first Sunday each month, 10.30 a.m.

We take pleasure in announcing the baptism into Christ of Miss Florence De Reamer, who was on December 7th, 1942, immersed into Christ in Glendale, Pa., in the presence of members from Hawley and Glendale Ecclesias. Our new sister gave a good confession of her faith in the fundamentals of Gospel Truth and is now a member of Hawley Ecclesia.

Our tea meeting, which is usually held around Christmas time, was held on November 29th. Nearly all members of our ecclesia were present, two members, Bro. and Sis. G. Cooper, coming from Berwick, nearly one hundred miles. Altogether, including children, there were fifty who sat down to tea.

After our morning services lunch was served in the dining-hall and a Bible game was played by the children. Some gave recitations on Scripture subjects, there was one piano selection, singing of hymns, and two short exhortations.

While we hold these gatherings primarily for the benefit and for the upbuilding of the children, we believe all were edified and encouraged in greater or less degree.

Since our last report we have had with us around the Lord's Table Bro. and Sis. Kester (of Jersey City Ecclesia), Bro. and Sis. W. Beck (of State College), Bro. and Sis. G. Cooper (of Berwick), Sis. Williams (of Baltimore, Maryland, Ecclesia), Sis. Bedell (of Selkirk, N.Y.), Bro. J. Anderson (of Newark, N.J., who has since become a member of Hawley Ecclesia), Bro. John and Sis. Ruth Jones (Glendale, Pa.), Bro. R. Frisbie (from Virginia), Bro. K. Frisbie (of Washington, D.C.), Bro. D. Sommerville (from Conn.), and Sis E. Sommerville (Jersey City Ecclesia).

We sadly realise the truth of the prophecy in Matt. xxiv. 12, but let us all mightily resolve our love shall not grow cold, and that with God's help we will endure unto the end. Let this be our ecclesial resolution, as well as individual, and the dark night will soon pass and the shadows flee away, giving place to the Kingdom of Our Lord in the Land of Hope and Glory

Our greeting and fraternal love to all of like precious faith in all the world. —H. A. Sommerville, Rec. Bro.

HOVE —

We greatly regret to record the death of Bro. G. F. King, which occurred very suddenly on December 23rd. He was Recording Brother at North London for many years and afterwards at Sutton. His quiet dignity and efficiency and lovable character made him always a beloved figure amongst us. —H.

IPSWICH. —

Sis. A. E. Rowland, whose address is 292 Spring Road, Ipswich, has withdrawn from the Clapham Fellowship as she finds she can no longer endorse the Clapham Resolution.

She has joined the Colchester Ecclesia. Perhaps you have been notified of this already by Bro. Wille (Rayleigh). Sis. Rowland is in isolation at Ipswich, but will meet with Colchester when possible. —A. E. Wade.

LETHBRIDGE, CANADA. —

A NEW YEAR'S GREETING, 1943.

This comes with Our warm hearty Greeting
To wish you a Happy New Year.
Let us lift up our heads and be joyful
The Day of Redemption is near.

We see the Eastern horizon,
There's many a bright cheering ray.
Soon the sun will arise in his splendour,
And cloudless and fair be the day.

If, during the year that is coming,
The Lord whom we love should appear,
And we be found ready to meet him,
It will be a Happy New Year.

—S. T. Batsford, Rec. Bro.

LONDON, N. (WINCHMORE HILL). —Adult School Hall, Church Hill 2.15 and 4. 0 p.m.

Our Fraternal Gathering on January 2nd was a very enjoyable affair. We had the company of visitors from St. Albans, Plymouth, Clapham, Ealing, Rayleigh, Colchester, Bishop's Stortford, etc., whom we were glad to see. We regret to lose the company of Bro. and Sis. G. J. Barker, who have resigned their membership. We hope to have another Fraternal Gathering (God willing) in April next. —C. H. Bath, Rec. Bro.

LONDON, S. (CLAPHAM). —

The ecclesia here has now departed from five essential elements of the One Faith and refuses to meet any who oppose them. This is a matter of very great sorrow and consternation to all faithful brethren and sisters who in the past have looked with loving respect and regard to those who formerly guided the ecclesia and who now are all asleep. Possibly this once faithful ecclesia may retrace its steps. For this we must continue to pray. —J.

LONDON (WEST EALING). —197 High Street, Yiewsley, Middlesex, 11 a.m. and 3. 0 p.m.

On December 14th two of our number and Bro. Boyd (of Putney) appeared before the Uxbridge Police Court on the charge of not registering for Civil Defence duties and were heavily fined.

We rejoice that an opportunity was afforded us of witnessing to the Truth.

We have welcomed to the Table the following visitors: —Bro. Adams (St. Albans), Bro. D. L. Jenkins, Sis. E. Jenkins (Putney), Bro. Wicks (North London) and Sis. Phyllis King (Colchester). Being still without a hall, will intending visitors communicate first with the undersigned concerning place of meeting. —Charles A. Ask, 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.

We are pleased to state that since our last report we have had the company at the Table of our Lord of our Sis. F. Bighton (of Seven Kings).

On December 26th last we had a small informal gathering, when in the afternoon a lantern address was given to the children of the Sunday School, followed by refreshments, and in the evening a lantern lecture on the Tabernacle was given to the adults. Through the goodness and mercy of our Heavenly Father a very enjoyable evening was spent by all who attended. —David M. Williams, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148 Union Street. Sundays: 11 a.m. and 3.30 p.m.

Since our last "News" we have adjusted our meeting times as above. We have continued to regularly preach the Gospel, but with no apparent result. In December we welcomed in fellowship our Sister Evans (Glasgow). With regret we report that we have been compelled to accept the resignation from our fellowship of Bro. and Sis. N. J. Hodge, who have left us and joined with those who have insisted on making the "Divorce and Remarriage" question a test of fellowship. We hope that they will yet reconsider their position and retrace their steps. Our Bro. A. H. Nicholls, who is able to meet with us only at intervals of about three months, has again been with us, and assisted us by exhortation and by public proclamation of the Truth on January 3rd. —Hubert R. Nicholls, Rec. Bro.

RAYLEIGH (ESSEX). —121 High Road (near Weir, six miles London side of Southend, off Arterial Road). Breaking of Bread, Sundays, 3 p.m. Bible Class, Wednesdays, 7.30 p.m. Lectures (occasionally) as arranged on week-days, 7.30 and 8.0 p.m.

At our Bible Class we are drawing towards the final scenes of triumph and glory, as depicted in the Book of Revelation. Having reached the period of the seventh vial, we shall for the next few weeks be dealing (God willing) with the details of the destruction of the woman on the scarlet-coloured beast and the scenes of warfare in the West, followed by the glory of the millennium and beyond. We purpose after this taking the Book of Daniel, and to deal with its exposition on similar lines to that of the Apocalypse. We are much exhilarated in our expectations of the return of Christ by these studies.

In the January news the address on "Fellowship" referred to was for the benefit of Suffolk Street brethren (not Suffolk sisters and brethren, as misprinted).

We may, if the Lord permits, be going through a series of addresses on past controversies, with special reference to those concerning Christ, His nature and sacrificial work. We are inclined to believe that there is a deplorable lack of knowledge upon such subjects, and were the brethren and sisters more thoroughly grounded in the grand depths of the wisdom of God in Christ and in His work, there would be a corresponding growth in their love and appreciation of their Master, and their privileged position more fully realised. The reaction upon conduct and character would be soon seen. —With love in Christ Jesus, Wm. Leslie Wille.

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

With thankfulness to our Heavenly Father we record the baptism on December 22nd of Philip Goodwin, son of our Bro. and Sis. Goodwin. We rejoice that our young brother has come to the knowledge and appreciation of the Truth in these fast-closing days of Gentile times, and pray that he may be sustained to hold fast and at last enter into the promised reward. On the 19th December we held a fraternal gathering and tea at the Oddfellows' Hall, and very much enjoyed the company and fellowship of the many brethren and sisters who visited us for the occasion. Two very encouraging addresses were given under the general heading, "We must through much tribulation enter the Kingdom of God," Bro. C. Ask (Ealing) and Bro. A. S. Kemp (Croydon) being the speakers. We gratefully acknowledge the help given by both speakers and visitors and thank our Heavenly Father for a time of refreshing together.

During December seven brethren and two sisters, members of this ecclesia, were prosecuted at the St. Albans City Sessions for failing to register for compulsory civil defence duties. Those who appeared before the same Court in February last were fined £4 and the remainder £2 each. Truly the arm of the Lord is not shortened that it cannot save, and we rejoice that all were permitted to retain their liberty. —E. R. Cuer, Rec. Bro.

VICTORIA, B.C., CANADA. —Breaking of Bread at Bro. J. Snobelen's home, Hastings Street, Strawberry Vale, 11 a.m.

We were pleased to welcome at the Table of the Lord Brethren Albert Stunden and Bob Philip (of London, Ontario), and Bro. Bob Templeton (of Hamilton, Ontario). These young brethren are at present situated in alternative service camps 35 miles from Victoria. Their visits have been an encouragement to us. We are impressed by their earnestness and zeal in upholding the high standards of the Truth. Theirs is not an easy task and we realise the many difficulties and the loneliness attached to service camps. Camp regulations make it difficult for them to attend the meetings as often as we would like, but we trust if they remain we shall have their company more often. In the meantime we hope (God willing) that we may do all we can to administer to their needs. We feel sure they would welcome any correspondence from brethren. In this day of fast-moving events we need even more the spirit of true brotherly love. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2). — J. Snobelen Rec. Bro.

WONGAN HILLS, W. AUSTRALIA. —Evington Vale, Wongan Hills.

We had much pleasure recently from the company of Bro. Moscrop (of Victoria Park. Perth). He cycled 130 miles each way to stay the week-end and join us in the Breaking of Bread.

We had a good talk after on the signs of the times, the distress of nations, etc., according to the Gentile times, 1914 to 1984, and the work that has to be done before the Kingdom is established. Christ should be very near. —Gerald E. York, Rec. Bro.

The greatest of all pleasures is to give pleasure to one we love.

A murmuring and discontented spirit will poison the richest blessings.

Letters to a Friend in Doubt (3).

The Bible Wholly Inspired and Infallible.

You tell me that you have read the Bible diligently, but you are not able to harmonise certain things in it. This failure prevents you, you say, from accepting its complete Divine authority. Well, before dealing with your difficulties as detailed, let us treat upon the outstanding facts.

1. The Bible is either the product of men, in which case it would have the usual characteristics of human writings, or it is Divinely inspired, and in such case would have distinguishing qualities which were beyond human reach unaided.

History. Let us examine the historical parts of the Bible. There is no book in the world containing the stories of nations that has been so consistently and completely vindicated by later discoveries and information. Over and over again challenges have been made regarding details which challenges afterwards have had to be withdrawn. The body of opinion developed first in German theological seminaries, which is termed the "Higher Criticism," is now very greatly discredited because so many of its deductions have been proved false.

For instance, who to-day would deny the Flood of Gen. vi. in view of the evidence supplied by Sir L. Woolley?

Who would deny the fall of the walls of Jericho who had read Professor Garstang's report of his excavation work and seen the photographs of the uncovered walls?

Yet we have on our shelves books by critics of the school referred to that utterly reject both of these facts.

The same is true in hundreds of cases. We have a book 120 years of age that denied the existence of any such Babylon as that described in the Scriptures. But Layard and others have unearthed its ruins since then. Take, however, the Bible's greatest historical fact—the life and resurrection from the tomb of Jesus Christ. Charles Bradlaugh and others have done their very best to upset the Bible record, but he and they all failed in their endeavours. Ninety-nine per cent, of all people really competent to judge would agree that there is no better authenticated set of facts in all history than those contained in the four Gospels.

On the other hand, we cannot to-day point to any historical statement in the Bible that can be disputed on any good ground. If you have one such in mind we will deal with it on hearing from you or any other reader. This accuracy is astonishing if the Bible be of human origin, for no other book dealing with history can make the same claim. Even that greatest of all human historical documents,

Gibbon's "Decline and Fall," has faults that time has revealed. Such accuracy is easily accounted for if the power behind the pen was infallible, and this claim the book itself makes (c.f. 2 Tim. iii. 16 and 2 Peter iii. 15-16).

Science. It has been alleged that the Bible is not scientifically accurate. The answer to that is, that while the Bible does not in any way profess to teach science in the sense that term is generally understood, yet where certain scientific matters have now apparently been finalised by human students there the Bible is found to be in harmony. But where scientists have not yet established harmony among themselves, let alone arrived at apparently indisputable conclusions, the Bible in many such cases presents a better case. Experience teaches that the scientific world has again and again come back to the Bible when its own work has been established beyond question. Outstanding features in this respect are Job xxxviii. 31, where the centre of influence in the great planetary system is defined, and Eccles. i. 8, where the atomic theory is anticipated, "All things are full of labour" or energy. Electric power is spoken of many times (see, for instance, Job xxxviii. 24 and 35, etc.).

Evolution. It is true, as you say, that the Darwin-Huxley theory of Evolution is not taught in the Scriptures. Christ's authority was given without any reservation to the account of the creation given in Genesis. But the theory referred to has not established itself upon any basis of real facts: it remains an unproved theory, and litany of its adherents differ very seriously between themselves. The long list of scientific objections to the theory render it a very unsafe thing to trust. In no way whatsoever could it explain the transcendency of Jesus Christ, or justify the present ascertained population of the globe.

Prophecy. But it is when we reach the realm of prophecy (and by that we mean the delivery of messages from God setting out "things to come"), that we discover the most astonishing evidences of the Bible's accuracy and of its super-human authorship.

Let us take as our example three nations: One that did exist and perished, one that has come into existence since the prophecy was given, and one that has existed for some 3,000 years and still continues.

Babylon then first. Here was the first city and empire that achieved world domination. At the actual time it stood at the zenith of its attainment and the capital city was the finest in the world this was written of it: "The word of the Lord against Babylon. She shall be taken and shall become a desert. It shall not be inhabited, but it shall be wholly desolate—everyone that goeth by her shall be astonished at the noise of the taking of Babylon, the earth is moved and the cry is heard among all nations. She shall sink and shall not rise again" (Jeremiah, chapters 50 and 51). There is no question as to the date when the prophecy was given and there is no doubt as to its absolute fulfilment.

The next one is the British Empire. A prophecy was written concerning it in the year 587 B.C. by Ezekiel (see chapter 38). He told of the following combination as holding a protectorate over the land of Palestine at the time of the ending of the worldwide scattering of the Jewish people, and as helping, therefore, to sustain the new-found prosperity and restoration of that people in their land. The combination is "Sheba, Dedan, the merchants of Tarshish and all the young lions thereof." This combination defends the Jews when molested for the last time before the Second Advent of our Lord.

Sheba is the old name of the present Soudan. The Aden of to-day is the Dedan of the past. Tarshish was a Phoenician name, indicating hardness or endurance, and was given to their longest distance ships in all directions in its first use. Then it became applied to the farthest points their ships travelled to. Four points got the name: 1, Gibraltar, the extremity of the Great Sea; 2, Britain, the

farthest isle reached; 3, South Africa, the tip of the African Continent; 4, India, the farthest point of Asian adventure.

The greatest present-day "merchant" power is Britain. All the above marks of identification belong also to her empire and are clear and unmistakable.

Finally, "young lions" as an heraldic sign, belong only in all historical time to the British family of nations or commonwealth, to quote Field-Marshal Smuts. Britain to-day is completely filling the role allotted to her.

We come then to the third of our examples. A nation when it is being formed is told of its doom in the event of its departure from the law given to it by God. Here is an extract from this message as given in Deuteronomy xxviii.: "The Lord shall scatter thee among all people from the one end of the earth even unto the other, and among these nations thou shalt find no ease, neither shall the sole of thy foot have rest, but the Lord shall give thee there a trembling heart and sorrow of mind. Thy life shall hang in doubt before thee. Thou shalt fear day and night and shall have no assurance of thy life."

The people of Israel are spoken of in the Scripture as God's witnesses in particular as to His Truth and His purpose in the earth. Can it for one moment be questioned that this people incurred the punishment described in the passage quoted?

This text is not unsupported. There are over a hundred of like character.

There is no parallel to this "astonishing accuracy," as it has been termed, in any human document. It is not astounding, but merely what should be expected if the Book is of Divine authorship.

Next month we will deal with your difficulties, all of which appear to us to be easily soluble.

"The Book of God."

It is said that when the great writer, Sir Walter Scott, lay dying, he requested the old friend who was at his bedside to read something to him. His friend inquired what book he would like, and the dying man replied, "Why, the Book, of course." The old master of romance and folk-lore knew quite well that at such a time the Bible alone could comfort and sustain him. Only in those sacred pages do we learn of the origin of the earth and of man upon it; and there alone is any hope of salvation. It is the only revelation of the mind and purpose of the Deity—extant. From Genesis to Revelation it speaks of the power and wisdom, the righteousness and truth, and the mercy and loving-kindness of the "God in Whose hand our breath is, and Whose are all our ways." That He is omnipresent, and contains the universe, as the greater contains the less; that He dwells "in light unapproachable," surrounded by a glorious retinue of "ministers that do His pleasure," who are the embodiment of His Spirit, and His executive agents, and bear His Name, and exercise His authority.

But perhaps the greatest proof of the Divine inspiration of the Bible, from the moral and philosophical viewpoint, lies in the fact that the righteousness of God, under all circumstances, is consistently maintained, whilst the weakness and sinfulness of transient human nature is condemned throughout. This attitude is contrary to human thinking, for men love to honour and glorify human nature. Man likes to think he possesses a "vital spark of heavenly flame," which lives for ever. It is a common idea that the heart is good in itself, and becomes wicked only when subject to evil influence from without. But the truth is that the heart is bad in its natural propensities, and that spiritual influences, based upon the Bible, can alone curb and keep in subjection the lusts of the flesh: as it is written, "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9). Paul also lamented "the law of sin in my members."

The career of Israel under the law well illustrates the matter. Moses received the law from God. The unbeliever denies this, but the facts are against him. Israel found the law uncongenial to them; they did not relish its restraints, which were irksome to the desires of the flesh. They wanted to do as they pleased, and preferred the idol worship of their neighbours, which permitted all kinds of moral licence. The law was "holy, just and good." Its stern condemnation of sin, with directions to repentance, and its daily sacrifices as a condition of forgiveness, certainly did not emanate from Israel, either through Moses or anyone else. From whence, then, did they receive it? By Divine revelation to Moses at Sinai. No other answer will "hold water."

We repeat, the Bible is God's Book. Teachers and philosophers have arisen at various times and have taught good moral principles for the regulation of human conduct. These have been of some benefit, but their influence is limited to the passing affairs of this mortal life. They afford no hope of deliverance from death and a future life, manifested in an immortal body. The philosopher propounds his thesis, as expedient and advantageous for this life only, particularly in the intellectual sphere. But the Bible teaches in the voice of command, and that from the Deity Himself. The tone is imperative, and we disobey at our peril. Moreover, the gift of "Divine nature" is clearly predicated upon our loving and complete surrender to God's paramount claims upon us. This is most reasonable if the message is from God, but would be out of place otherwise.

However, the Divine plan of salvation, as centred in Jesus Christ, proves the Bible to be of God, over and above all other considerations. The Divine "legation" of Christ, as the manifestation and "image of the invisible God," and the saviour of men, is set forth, directly or indirectly, throughout the Scriptures. The apostles' hearts "burned within" as He opened to them the testimony concerning Himself. Any other explanation of Christ than that recorded is inadmissible and indeed impossible. The superlative wisdom of God's plan is awe-inspiring. Four thousand years had passed, and many grand characters had appeared, but none could qualify as the Saviour, for all had sinned and come short of God's glory. The time had then arrived for the Deity to act.

The prerequisite needs of the situation were—

- (1) The Saviour must be a man of our race, but sinless in character.
- (2) He must be descended from Abraham through Jacob.
- (3) He must also be "Son of David," and
- (4) He must be the "Son of God."

To fulfil these conditions "the Power of the Highest" came upon a virgin of David's line; a child was born, "not of the will of the flesh," but "flesh" all the same; and "in all things made like unto His brethren." But "He did no sin, neither was guile found in His mouth." By His perfect obedience He triumphed over and condemned "sin in the flesh," and in His sacrifice upon the Cross the repudiation of sin and sin nature was completed. God was glorified and justified. The loving submission of Jesus to the death that the Father required was the supreme declaration of God's righteousness in His institution of the law of sin and death. It was right that Jesus should die voluntarily, as the representative Man; but, being dead, it was also right that He should live and become "the first-born of many brethren," and be "made after the power of an endless life."

The basis of salvation being thus laid, we are invited to approach God through the priesthood of His crucified and risen Son. In so doing we endorse and subscribe to God's righteousness, and our sins are forgiven through His grace and forbearance. Truly, boasting is excluded, as Paul said.

The law condemned sin in the act, but the sacrifice of Jesus went to the root of the trouble and condemned sin at its source— "in the flesh." How true, then, that He "is made unto us; wisdom, righteousness, sanctification and redemption." And, like the great apostle, we exclaim, "O, the depths of the riches, both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out." (Rom. xi. 53).

B. A. WARRENDER. Glendale.

Responsibility.

God gave man laws from the beginning which He has never abrogated, rescinded or altered. Man soon departed from God's way, but disaster has always waited upon his steps because of his departure.

Responsibility rests upon all men to "seek after the Lord and find Him," as Paul directed the Athenians. It is made plain always that repentance must go hand in hand with belief and acceptance of the Truth and that works determined by Divine direction shall follow.

To The Creator Of All.

When I behold the glorious heavens,
The moon, the stars, the sun,
And know 'tis written in Thy word
Thou namest every one.
And all the orbs with gracious ease,
Move at Thy wond'rous will;
The seasons come, the seasons go.
Their months of days fulfil.

Then what is man who full of pride,
Doth boast of many things?
But when he cometh into life
Naught in his hand he brings.
His days at best are brief and frail,
His body made of clay,
And to the clay it doth return,
Like vapours pass away.

But Thou dost live and move and be,
Eternal is Thy Name;
The heavens also with all the lights
Continue on the same.
Therefore in humbleness of mind,
We marvel at Thy might;
And through our Saviour ask for help
To worship Thee aright.

—WINIFRED M. BOOTH.

"Repent and be baptised." —Acts ii. 38.

In the world to-day there is one Book that has been placed within the reach of every man in every clime to read in his own tongue. That Book is the Bible. This surely is a fulfilment of Christ's own declaration: —

"The good news of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. xxiv. 14.

Therefore the people of the world to-day; because of this light in their hands, are responsible before God for their actions. The Day of Account is coming.

Preaching the Truth

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 21.

A brother was once invited to give a lecture at the Town Hall in Monmouth. There was much opposition to the Truth in the neighbourhood and one gentleman, who was the conductor of a well-known accordion band and a good local preacher, determined that the lecture should not be given. So on the night he took his band to the hall and made it impossible for the brother to speak. But even a band has to pause, and the lecturer informed the audience that he had come to give the lecture and that he should do so if he stayed all night, providing he had an audience left to hear him. Well, after four hours (it was midnight), the band was tired out, for it was composed of working men. Then the lecture was given. The leader of the band stayed to hear. He was so touched by the courage of our brother, and then so arrested by his reasoning, that he began to study the Bible for himself. He finally became one of our most prominent brethren in South Wales. He died in the faith, and his son and grandson have followed in his footsteps as faithful members. The lecturer was the redoubtable R. Roberts.

Forget.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls on you
The moment you have won it;
Forget each slight, each spite, each sneer
Wherever you may meet it.

* * *

Remember.

Remember every kindness done
To you whate'er its measure;
Remember praise by others won
And pass it on with pleasure.
Remember every promise made
And keep it to the letter;
Remember those who lent you aid
And be a grateful debtor.

NEW ZEALAND

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

Otorohanga. —Herzl Connolly, Main South Road.

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

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Notes

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Jewish Fund. —Received: J.D.B., £1 2s.; A Sister, 5/-.

Elam. —The alliance of Iraq with Britain is the first Arab recognition of the need of protection. See Isaiah xi. 11 and Jeremiah xlix. 39.

Acknowledgments (contd.). — T.L., F.J.M., N.M.H., J.S., P.R., L.H.P., V.B., D.L.J., A.C., D.J.

"Christendom Astray from the Bible." — This very valuable work by R. Roberts may be had from any one of the addresses on the cover of this magazine. It is in almost every free library. It deals fully and clearly with the Divine scheme of salvation as revealed in the Scriptures.

Ecclesial News. — Received too late for this issue: — London (Ont.) and Brantford (Ont.), Canada.

Death of Bro. S. M. Harrison. —We deeply regret to record the death of Bro. S. M. Harrison, of Lichfield. We are informed that Bro. W. Southall, of Birmingham, will be sending us an account of his faithful life in time for our next number. His memory will always remain with us and we hope the day of his resurrection may soon be here.

Russia. —The tremendous advances made by the Red Army during the past month mark another stage in the development of the picture set out in Ezekiel xxxviii. Soon we shall see the Bear in the first place in Europe.

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