

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.)

BATH. —E. Acock, 36 Penn Lea Road.

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.)

CALLINGTON, Cornwall. —H. A. Brown, 52 Fore Street.

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.)

EDGWARE (Middx.). —H. F. Wicks, 15 Orchard Grove, Burnt Oak.

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.)

HEMEL HEMPSTEAD. —C. Seagrave, “Eureka,” Risedale Road.

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. —A. E. Rowland, 292 Spring Road.

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,” Ingham 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 3.30 p.m. Thursdays 7.30 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.

TAVISTOCK. —W. J. R. Widger, Rouken Glen, Watts Road

UXBRIDGE. —H. M. Doust, 139 Harefield Road.

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

WELWYN GARDEN CITY. —J. R. Adams, Altimore Road.

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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We regard no immersion in water as the One Baptism of Eph. iv. 5 unless the one so baptised has been previously enlightened in the "One Faith" and the "One Hope of the Calling." We regard all enlightened believers of the Gospel of the kingdom who have been immersed as "citizens of the commonwealth of Israel." During the absence of Jesus Christ from the earth we hold that all such believers by whatever name they may be called are the "Israel of God," the "Temple of God" and the "Holy City" and none else. — Eureka, Vol. II., p. 336.

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AS THE STARS

THE BIBLE WHOLLY INSPIRED

SPIRITUALISM

Volume XXXI

MARCH, 1943

NO. 363

EDITORIAL

Human Nature at its Best and Worst.

To understand the actions of men it is imperative to take into account the motives from which they spring, and to go even further and discover why these motives exist.

Men have striven to explain how the human species came into existence. Some fall back upon a theory of evolution. Some look upon man as created by God and then left to his own devices for ever. Some think that God sometimes interferes as the result of prayers addressed to Him.

We who edit this magazine believe implicitly in the Bible account of the origin of man, because in the first place it is the most reasonable and probable that we can find. Direct creation of a race that can be controlled and that can be tested by the operation of definite principles—which could also afford pleasure and response to the Creator seems to be a very understandable thing.

Man, therefore, was created as a being who could live in his first very good condition for as long as his response to his Creator gave pleasure to Him. According to Genesis ii., he was created "very good"—a man in the prime of life and continuing so. Coming under trial or probation he failed to please God by his refusal to continue obedient to His will. Then he lost the "dominion" (Gen. i. 28) that he had to that time possessed and finally he died. From that day to this human nature has exhibited the two opposing characteristics of obedience to Divine law on the one hand and a pronounced determination to be guided by its own reasonings upon the other hand. This has brought about a very serious conflict between the two, in which those who prefer the human deductions of the "wise men of this world" have appeared to obtain the victory up to the present time. We say "appeared" because the apparent victory is not a real one. The victory will at last belong to the people who have placed themselves under God's protection. While, however, these two contrary manifestations of human

reaction to God and to His will are seen in the development of two classes in human society, at the same time we have to recognise the dualism in every man whereby, as Paul says, a war goes on in the heart and mind of every one who aspires to please God. Very graphically does the apostle say, "I see a law (or an order of the flesh) in my members warring against the law of my mind and constantly bringing me into captivity to the law of sin, which is in my members" (Romans vii. 23).

One Great Family. The conflict continued in the sons of Adam and Eve. Cain slew Abel. But one son, Seth, began the story of the greatest and most illustrious family the world has ever seen—a line that has preserved unbroken allegiance to God and His Truth. In this line came Enoch, the friend of God, Noah, who held the Truth in his own family of eight upright persons against the whole world, Abraham, Isaac and Jacob, Judah, Boaz, David, Solomon, Hezekiah, Josiah, Zerubbabel, Sadoc, and so to Joseph and Mary. Then the greatest of all men emerged, Jesus Christ, and He remains the Head of the family to this day and for ever.

Salvation has depended in the sense of final escape from sin and from death, and still depends, upon Jesus as the heir of all things and the final conqueror in the great fight between good and evil. "He shall reign until He hath put all enemies under his feet" (1 Cor. xv. 25).

The Best in Man. The best in man has always resulted from obedience to the Divine Will. The most resolute in doing God's will, Jesus, became the one perfect man. All who have striven to do right in God's light have more or less reached up toward His great standard. The dualism in their nature is exhibited in the perfectly fair and candid records of their lives given in the Scriptures and known of all the saints in their own experience. But they conquer at last because of their desire towards God and their determination to please Him. As they repent, so He gladly forgives and helps. Even "to the uttermost" (Heb. vii. 25). In the day of the Second Advent, when resurrection and judgment come, they will be "made perfect" and the sufferings and humiliations of their probation will all have done their part in developing their acceptable character. "My grace is sufficient for thee, My strength, says God, is made perfect in your weakness" (1 Cor. xii. 9).

The Worst in Man. The worst is seen in the man who allows his own passions to stay unbridled and sets his own ambitions first in his career. Of this kind come the Nimrods, the Nebuchadnezzars, the Alexanders, the Napoleons and the Hitlers. They are not humble men: they seek pride, place, pomp and human adulation. While the children of God submit to wrong they create it.

Wherever they are found in human society they seek their own and have delight in conquest and in leadership. Hence all the troubles in the world at this date.

The End is Coming. But human perverseness has almost had its full time. Soon, now, we shall see the Star of Bethlehem in the ascendant and all the "wise men," according to God's estimate of wisdom, will be called to its rising (Dan. xii. 3).

Let it be noted that the way of salvation has always been in the whole 6,000 years of man's sojourn on earth by alliance with the one great family who preserved God's Truth and His way in an unbroken line. It is so still. Galatians iii. 28 and Hebrews iii. 6. The "whole family" are at last to rule the world (Ephesians iii. 15).

**Patience
and Love.**

A personal note may now be sounded. In view of the weakness of human nature none of the family of God should ever be quick to find fault with another. Sympathy and patience and love should be developed very highly, so that we may in meekness serve one another. Divisions and disputes are never brought about by quiet, earnest, humble souls. They always spring from the same root, as did the jealousy of a Cain, the ambition of an Absalom, the greed of a Judas and the worldly inclination of Demas and Diotrephes.

Let us be among those who "being reviled, revile not again" and in whom a loving desire for unity and peace overwhelms censoriousness and self-righteousness altogether, seeking to gain and not to cut off one's brother and looking always for the best and not the worst in each one of us, for "this is the victory even our faith."

Finally, where would anyone of us be if it were not for Divine forgiveness extended by a loving Father and an elder brother who seeks not to "call the righteous (self-righteous), but sinners to repentance" and who leaves the ninety and nine to seek and to save the one straying lamb?

EDITORS.

Spiritualism: Another Failure.

Some sincere men, such as Sir Oliver Lodge, Sir Conan Doyle and Mr. Houdini, during their lifetime believed that there was a certain consciousness in man that left the body at death and continued as a conscious and responsible entity. This, as we know, is contrary to all Scripture teaching, and cannot be recognised as reasonable.

But these men provided, before they died, a fair and definite test, to come into effect at any time after what they called their "passing over." If the test had proved successful it would have gone a long way towards substantiating the claims of Spiritualists.

But all such claims have failed.

The latest instance of such failure is brought to mind by the death of Mrs. Houdini.

The London "Star" says:—"Mrs. Houdini was unhappy after her husband's death and had problems to solve regarding his secrets as a magician. But the "spirit-message" was a bigger problem.

**Ten-word
Test.**

Mrs. Houdini declared that her husband had left with her ten words, which he intended to transmit to her. Wherever she went she was asked to attend séances, and there were many supposed communications from the magician. None of them contained the ten words.

Eventually, ten years after his death, the worried woman consented to attend a final séance on a mountain in California. Nothing whatever happened, and after that she resolutely declined to go to any more spiritualist gatherings."

The truth is to be found in the very clear statement given in Eccles. ix. 4 to 6.

Signs of the Times

"The revenue of the wicked is trouble."—Prov. xv.

The meeting between Mr. Churchill and Mr.

**The Lord
will destroy
the house of
the proud.**

Roosevelt has had remarkable effects, both in United Nations circles and in Axis counsels. Its more fateful work remains, however, to be translated into action. The murder of Admiral Darlan removes only one figure in a very

sinister scene of intrigue. The Comte de Paris was there plotting for the Royalists, and Vichy adherents fished in the troubled and stinking political pool. The angling party is not yet finished. Double dealing is everywhere, reminiscent of the last broken years of the Caesars, so graphically dealt with by Dr. Thomas in "Eureka." Lorraine crosses for De Gaulle were daubed on the walls of buildings flying a half-masted tricolour for Darlan. It is little wonder that Rome radio says that "France is dead . . . today she is of no importance whatsoever in Europe." Perhaps not; but—? Meanwhile, Berlin has used Darlan's murder as a radio thriller to offset the ghastly slaughters of the Don, the Caucasus and Stalingrad. General Smuts strikes the true note: "The Casablanca Conference dealt no longer with the problems of defence, but with the problems of offence." Goebbels, hopelessly outraged, could do no better than refer to a "play of political tiddlywinks between gadabout statesmen." His finale, however, is the keynote of despair—"Through fighting and misery to victory." God leads men to destruction by those very acts they plot and plan for their own prosperity. They flatter with their tongue, but their throat is an open sepulchre (Ps. v.).

"The Lord will have mercy on Jacob."—Is. xiv.

**They that
devour thee
shall be
devoured.**

Jewish affairs in North Africa have taken the long-looked for turn. Jewish property is restored to its owners, education is no longer denied the children, the Army will receive Jewish recruits and the rights of citizenship are restored. Elsewhere, Jewish affairs are engaging

the deepest concern. Sir William Beveridge says "for their future happiness and the peace of the world, it appeared that Jews should be gathered together into one community." Students of Jer. xxx. and many parallel passages know that it is Yahweh who will restore Israel to health and heal their wounds and He will, too, provide an immortal and infallible Governor who will not only solve Israel's troubles, but hurl the whirlwind upon the heads of Israel's destroyers. Palestine immigration is again open, especially for some thousands of child refugees from South-East Europe, and the internal affairs of the land are receiving careful consideration, both from London and Arab political circles. The German menace tends to overshadow all other difficulties and to obliterate much of the bitterness of Jewish-Arab differences remaining from pre-war days.

"Woe, woe, woe, to the inhabitants of the earth."—Rom. viii.

**Hail and
fire mingled
with blood.**

The ceaseless hour of prophecy fails not—at the appointed time the shadowy outlines assume historical shape. So the inexhaustible energy of the Spirit of God puts kings and empires into the mighty world-structure of

time, and then when they have done His will, He pours them out broken and in contempt to everlasting oblivion in the measureless depths of hell. "O, my God," cries the psalmist (lxxxiii.), make them like a wheel." Men and their institutions are like the waterwheel. Into the descending buckets falls the rushing stream of human affairs—"the nations shall rush like the rushing of many waters," says Isaiah — then the pent-up forces are emptied out to be lost in the millrace of time.

The Tarshish sign strengthens every day. The Eighth Army has swept westward from the border of Egypt and now is about to complete its work in Tunisia 1,600 miles away. Tripoli, founded by the Phoenicians 800 years B.C., falls. The old battle grounds where the Roman and the Semite fought ages ago for world supremacy under the walls of Carthage, are now staging the mighty armoured conflict which is to finally destroy Mussolini's synthetic empire. The Roman colonists are

gone and Arabs have settled the deserted farms and fields. The unity of Rome fell before the Goths and Vandals (Rev. viii. 7-8, 1st and 2nd Trumpets) and John's vision shows that there is no revival of Rome's imperialism. The terrible hailstorms of the bombing fleets of Tarshish have broken Rommel's columns and shattered Mussolini's dream. Events to-day confirm that God has spoken.

Explosives rained from the skies have devastated Turin and Genoa and the great Italian arsenals in the north; and on Naples, too, the same storm bursts. The Italians are cursing their rulers and lament their lost armies in Russia and Libya. Rome radio admits that Italy faces supreme peril. "The whole of Italy is in the gravest danger," proclaimed the broadcaster Appelius on December 28th over the blood-stained and shattered cities. "Without victory Italy will be utterly destroyed," dolefully chanted Aldo Valori two days later. Italy is rocked with bomb-blast and despair.

And Britain answers with fire from heaven on Sicily, Sardinia and Southern Italy—a continuous rain of blood, destruction and death. American air fleets keep the same horror going by day.

"The wicked walk on every side when the vilest men are exalted."—Ps. xii.

<p>Evil men and seducers shall wax worse and worse.</p>	<p>It is doubtful whether any nation in these last days so illustrates God's denunciation of wickedness as the Germans. Not only has this nation denied God's people even the right to live, but by their internal regulation of their own people's lives, have fully earned the apostle Paul's accusations in 2 Tim. iii. The Nazi creed and regime seems fitly depicted in verses 2-5, for whereas Hitler in his prosperity gloried in the pagan cult of the gloomy German tribes, when faced with retribution and ruin he invoked the aid of heaven—a form of godliness. Germany has mourned three days. Coming events cast their shadows before.</p>
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Nazi leaders now claim the right as the overlords of Europe to enslave all labour for the German war machine. The theory is that pre-historic Aryans domesticated men before they tamed animals; hence conquered nations must slave as machines for the victors. The Russian-Bolshevik menace is frantically stressed. "This anti-Christ," says General Sikorski, "will profess to be the defender of the Christian civilisation of Europe." Goebbels warns the world that all will become a prey to Communism if German arms are not victorious to break the storm in the east. It is God's purpose, the will of God they have defied (Dan. iv. 17).

In the Hitler proclamation, read by Goebbels, the Germans are told that in this war there will be no victors and no vanquished, but only just those who survive—and the dead. Mention is made of the onslaught of Central Asia against the West—and nothing but chaos and barbarism appears to emerge. Goering's comment is that all must die for Germany. "Providence," he said, "has given the German nation the Fuehrer—a God-sent man . . ." Yes, even the waster to destroy (Is. liv. 16). The deepest gloom spreads even to the newspapers' editorials. The "Beobachter" says the Bolshevik armies have become most dangerous—"between Ladoga and the Caucasus we are confronted by military resources of a gigantic empire that extends from the Baltic to the Pacific." The jagged events of these days are gradually shaping to the prophetic mould (Ezek. xxxviii.- xxxix.). The Prince of Rosh is awakening.

In their distress German thoughts envision help from Japan. But again God has spoken, and Bible students know that the children of Ham will never be victorious over Japhetic nations. So the yellow flood rolls back from Australia and American forces are now mustering for the attack in the Pacific. The Noachic prophecy is one of the oldest, but one of the clearest. There is some truth in Mr. Churchill's saying: "Warrior nations, walking in the fear of the Lord, very heavily armed . . ." God

has, indeed, energised and armed them, but only to perform His will, which is to effect their mutual destruction.

"Blow the trumpet among the nations."—Jer. li.

**For every
purpose of the
Lord shall be
performed.**

A few weeks ago and it seemed that Germany had Russia by the throat. The legend of Hitler's invincibility, built up on years of lying propaganda, deceived many. The present writer heard many declare Hitler was Gog.

To-day, Russia has recovered the vast

Caucasian oil lands, the Kuban area is cut off, the rich, black soil of the Ukraine is becoming freed and soon the Don and Donets coal and steel territories will be wholly won back. The German armies are staggering back, broken, bleeding and burning, suffering enormous casualties, and may attempt to reform on the line of the Dnieper. Russia has regained her lost, natural resources—wheat, oil and coal.

Premier Stalin has captained one of the greatest campaigns in history. The rout from the Volga has yet to be told. One great newspaper says it is "obvious that Russia will emerge from this war as a first-class world Power with immensely enhanced prestige and self-confidence . . . the co-ordination of Russian and Western policies . . . is no foregone conclusion." The emphasis is ours.

Repercussions of this vast, victorious offensive are felt throughout the Near East. The threat to Persia and Mesopotamia (Iraq) is gone, for the Caucasian gateway to Togarmah (Armenia area) is closed. The military situation in the South-East theatre of war is changed. Besides the British 9th and 10th Armies, powerful Polish divisions and British trained Irakian forces and strong detachments still in the Nile Delta are all ready for the nine-months' programme of war mapped out at Casablanca. Mr. Churchill's visit to Cyprus was no courtesy inspection of a vast island citadel. Kittim is yet to play a great part in the war in the Levant. German air bases are many in the Dodecanese Islands and Crete, too, and the Balkans bristle with Hitlerian strength. Germany is feverishly increasing her hold on Bulgaria and Greece, where some 55 divisions are massing.

Mr. Churchill's visit to Turkey is part of a deep scheme. Already its main outlines are visible, but however events may finally appear, the student of Scripture fully understands with Dr. Thomas that God's work of punishing the nations and breaking down their power by fiery judgment does not cease with isolated campaigns, but continues still, and will continue, until all the demons are cast out and men throw their idols to the bats and moles, and Yahweh alone is exalted in the glory of His majesty and might (Eureka ii. 490). CARMÍ.

ERRATA. —Page 35, 3rd paragraph, February Number, should be bulldozers. Page 38, 3rd paragraph, top line, last word should be Gogs.

EXHORTATION

As the Stars.

We are all familiar with God's promise to Abraham that his seed should be as the sand on the seashore. He was also promised that they should be as the stars.

We find this in Genesis xv. 5, where we read that God brought Abram forth abroad and said to him, "Look now toward heaven and count the stars if thou be able to number them, and He said unto him, So shall thy seed be."

This is an aspect of the Truth we will dwell on for a short time.

Travellers tell us that it is impossible for those who have never visited the East to form an adequate idea of the exceeding beauty of the Oriental night. They tell us that constellations tremulous with excess of brightness sparkle in the heavens, conspicuous among them being Orion, with his blazing belt, and beyond that the Pleiades, or seven stars.

We can imagine Abraham gazing on this magnificent spectacle from some lonely spot in Palestine. The Patriarch was the recipient of great and precious promises, that his seed should be as the sand on the seashore, but he was growing old and his wife past the natural time of bearing, and who can say that doubts did not cross his mind, not that God could not perform what He had promised, but how? And it was in reply to Abraham's question that God brought him out and told him to count the stars, if he were able, as that was what his seed would be like—like stars.

When we remember that a matter of some 2,000 stars only are visible to the naked eye, and Abraham did not possess a telescope, it does not seem to us the number of the stars so much as their qualities or properties that were brought to Abraham's notice.

This idea seems to be borne out in that celebrated dream of Joseph. In Genesis xxxvii. 9 it is recorded that Joseph dreamed a second dream, and told his brethren, and said, "Behold, I have dreamed a dream more, and behold the sun and the moon and the eleven stars made obeisance to me." This is the first development of Abraham's seed, the eleven patriarchs, represented by stars.

The Apostle Paul in his Epistle to the Galatians tells us that our Lord Jesus Christ is Abraham's seed in the ultimate sense, and with this thought in mind we take a further step in prophecy.

In Numbers xxiv. 17 we have Balaam's prophecy, "I see him though he be not now, I behold him though he be not nigh. There shall come a star out of Jacob and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

The prophetic gaze of Balaam was fixed, not on the mass of people encamped beneath him, but on one who was to arise from their midst.

The star has among all nations served as a symbol of regal power and splendour, and this idea was current among the Jews, who accepted it as a well-understood emblem of the Messiah.

It is said that he should destroy all the children of Sheth, or, as it could be rendered alternatively, overthrow all the sons of tumult, and in this connection we remember David's words, recorded in 2 Samuel xxiii. 6: "The sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands. But the man that shall touch them must be fenced with iron, and they shall be utterly burned with fire in the same place."

Jewish authorities refer "the children of Sheth" to Seth, son of Adam, and regard the phrase as equivalent to all mankind. Thus the passage imports that He, the Ruler that shall arise out of Israel, shall rule all mankind, and we know how true that is.

In Daniel xii., referring to the time when Michael, the great prince, shall stand up (the Star out of Jacob), it is stated that this will be accompanied by a time of such trouble as was never previously experienced, when all whose names were written in the Lamb's book of life shall be delivered, and many now asleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. These are they who are spoken of by Paul in his letter to the Thessalonians as "We who are alive and remain to the coming of the Lord shall not precede those who are asleep. For Jesus Himself shall descend from heaven with a shout, with the voice of an archangel, and the trumpet of God, and the dead in Christ shall be caught up together with them, in clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

In v. 3 of Daniel xii. We read that “they that be wise (they that understand, as chapter xi. V. 33) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

Understand what? What but the Gospel of the Kingdom?

That they should shine as the brightness of the firmament was applied by Jesus to the righteous, those who believed and believe the Kingdom that he preached (Matthew xiii. 43).

They that turn many to righteousness are those who by the example of their own righteousness cause others to be righteous, and they shall shine as the stars for ever and ever.

What a prospect to look forward to, and it is brought within the reach of every one of us by the work of the One whom we are remembering, of whom it was said “by His knowledge shall my righteous servant justify many, for he shall bear their iniquities” (Isaiah liii. 11).

The same analogy is used by Paul in his first epistle to the Corinthians, chapter xv.

There were some at Corinth who argued the impossibility of the resurrection. “How can bodies wasted in the flames, mingled with the winds, or mouldered in the grave, be restored to their original particles and live again?” Paul calls them “wretched reasoners.”

“Look at the very seeds you cast into the ground and you will find that the substance of the seed undergoes its own peculiar decomposition before it can vegetate afresh, nor is the seed you sow the same as the vigorous plant which rises from it, but a mere grain of whatever plant it may chance to be, to which God, in His own due time, gives its own just and peculiar development and figure.”

“Again,” the apostle says, “all flesh is not endowed with the same identical characteristics, but there is one kind that belongs to men, another to beasts, another to fishes and another to birds.

“There are also heavenly bodies and earthly bodies, but the glory of the heavenly bodies is one thing, and the constitution of earthly bodies is another thing.

“Again the splendour of the sun differs from that of the moon, and the splendour of the moon from that of the stars.

“The stars also themselves have their various degrees of beauty and brilliance. Star differeth from star in glory.”

In Psalm clxvii. 4 the Psalmist, to exalt the power, majesty and infinite knowledge of God, says He numbers the stars (a feat impossible to Abraham) and calls them by their names.

He is described as a king taking a review of His army, and He gives to every one of His soldiers a name as He thinks fit.

Similarly, He who walks in the midst of the seven golden candlesticks, with the seven stars in His right hand, in His messages to the Ecclesias, makes the following promise: —“To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

Names in Scripture denote more than they do with us. Present-day usage is merely a convenient means of being distinguished, but the Scriptural method of names is different; they are prophetic or descriptive of character. If found worthy we shall receive one of these new names.

In connection with the names of stars, God asked Job this question, "Canst thou bind the sweet influences of Pleiades or loose the bands of Orion?" and the prophet Amos exhorts the house of Israel to seek Him who made the seven stars and Orion. (Job xxxviii. 31.)

We cannot imagine the Almighty Creator giving such names to the stars. They are the Greek equivalents of the Hebrew names, taken from Greek mythology, which is obnoxious to God.

The Pleiades are a group of seven large stars, with many smaller ones, which from the singularity of their appearance were so called by the Greeks, from "plein," meaning to sail, because they indicated the time when sailors might hope to undertake a voyage with safety.

The Chaldee name, which we think was more likely to be the name given by the Creator, is "Chimah," meaning a hinge, pivot or axle, which turns round and moves other bodies with it.

This group of stars has been ascertained by independent calculations (in ignorance of the meaning of the name) to be actually the hinge or axle around which our solar system revolves. Alcyone, the brightest star of the Pleiades, being the centre of gravity of our vast solar system, the luminous hinge in the heavens around which our sun and his attendant planets are moving. Vast as the distance is that separates our sun from this group, a distance 34 million times greater than the distance between the sun and the earth, so tremendous is the force exerted by Alcyone that it draws our system irresistibly round it at the rate of 422,000 miles per day, in an orbit taking many thousand years to complete.

With this explanation, how remarkably striking and appropriate does the original word for Pleiades appear? What significance does the question take on? Can you arrest, or in any degree modify, that attractive influence which it exerts upon our sun and its attendant planets, whirling them around its pivot in an orbit of such inconceivable dimensions and with a velocity so bewildering?

In accordance with this higher interpretation, the influences of Pleiades may well be called sweet, as indicating the harmonious operation of those great laws by which our system revolves around them.

In this vast and complex arrangement not one wheel jars or creaks, not a single discordant sound disturbs the quiet of the night; smoothly and silently each star performs its allotted task.

Although our system is composed of so many bodies, differing in size, form and consistence, they are all so exquisitely poised in space in relation to one another and to their common centre, their antagonistic forces so nicely adjusted as to keep every orb in its destined path and preserve the safety and harmony of the whole.

Can this not give us a very faint idea of the glories of the Kingdom, that state of happiness and peace, when those who have understood and turned many to righteousness will shine like stars, and not only glorify God by their glory, but will work together perfectly, silently and harmoniously. Would that we could experience such ideal conditions now; but we suppose that then we should be too satisfied with our lot.

Orion, or the Giant, is so-called because it roughly resembles the outline of a gigantic human figure. The Hebrew name was "Kesil," meaning foolish or impious. It is composed of four very bright stars, with three equidistant stars in a diagonal line in the middle, forming the belt or girdle. The whole consists of 17 stars visible to the naked eye, and 78 when viewed through an ordinary telescope. The Equator passes through the stars of the belt, which are strung like diamonds on its invisible line. Now it is a striking fact that the three stars forming the belt or bands of Orion never change their form; they preserve the same relative position to each other and to the rest of the constellation from year to year and from age to age. They present exactly the same appearance to us as they did to Job, and they afford us one of the highest types of immutability in the midst of ceaseless change.

When we feel depressed by the continual change around us, where the most enduring things are doomed to pass away, it is comforting to meditate upon these jewels of the sky that remain unmoved amid all the ceaseless change, and reflect that God's purpose is as immutable, and we are related to that purpose, related to great and enduring things.

What answer could Job or any human give to God's question?

Can man separate these stars one from another, or alter their relative positions in the slightest degree?

How sublime the thought that He who keeps the starry bands of Orion keeps His children.

The apostle Paul says that star differeth from star in glory.

In this connection it is interesting to note that the star Rigel, which forms the right foot of Orion, is very bright and beautiful to the eye. If viewed through a telescope we find that it is a double star, one example of many in the heavens, there being over 6,000 double stars. These revolve round each other or round a common centre, and exhibit the extraordinary spectacle of sun revolving round sun, instead of planet round sun, as with our system. These double and multiple stars shine with different-coloured light, all colours of the rainbow being found.

Without any optical aid one star will be seen to shine like an emerald, another like a ruby, a third like a sapphire, and a fourth like a topaz, the whole heaven sparkling with a blaze of jewels, only to be compared with the jewelled breastplate of the Jewish high priest.

Then we remember that each of the jewels in Aaron's breastplate was engraved with the name of one of the tribes of Israel, the twelve heads of which tribes were represented by stars in Joseph's dream.

In the Book of Revelation, chapter ii. verse 26, in the letter to the Ecclesia at Thyatira, there is a promise given to he who overcomes that he shall have power over the nations and will receive the morning star. "I will give him the morning star."

Bro. Dr. Thomas tells us that the morning star is the star belonging to the morning, the morning being the one spoken of in Genesis xlix. 27. This records Jacob blessing his sons, and in connection with Benjamin he refers to Benjamin as a wolf, and says that he shall tear in pieces. In the morning he shall devour the prey and in the evening he shall divide the spoil.

In these words of Jacob's prophecy of what shall happen in the last days to Israel, we are instructed to look for a period in which Benjamin shall devour his enemies instead of being himself devoured.

This is styled the morning, the era of triumphal conquest for Israel, as indicated by his devouring the prey and dividing the spoil.

The morning is the beginning of the day or the time of the sun's rising, and true whether the sun be the day-star of the material or the political heavens. David referred to this morning. —2 Samuel xxiii. 4.

In the 22nd chapter of the Revelation, at verse 16 (quoting Dr. Thomas), the eternal Spirit through Jesus says, "I am the root and offspring of David and the bright and morning star."

When the body of Jesus was raised from among the dead, it was transformed into spirit body.

This became a bright star, the bright particular star of that galaxy of stars pertaining to the morning when Israel shall do valiantly. This bright and morning star, the eternal Spirit glorified in Jesus, promises to give the morning star to “he who overcomes.” He shall become a glorified constituent of the One Body when it is adopted at the manifestation of the sons of God. He or she will then be a star pertaining to the Millennial Dawn—a morning star.

The redeemed are then in the aggregate a cloud of morning stars. We look for the bright and morning star from heaven, that He may change our vile bodies and fashion them like unto His glorious body.

John says we are now the sons of God, and when He shall appear we shall be like Him—we shall all be morning stars, stars that come forth as dew from the womb of the morning, shining in all the glory of the Resurrection state.

Of all the stars of the new heavens, Jesus is the brightest, for in all things it is the Father’s will and pleasure that not only all fulness shall dwell in Him, but that he also shall have the pre-eminence.

There is one glory of the sun, our Lord Jesus Christ, another glory of the stars, the glory of the brethren and sisters individually, and another glory of the moon, the glory of the companions collectively. As His bride they look forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners.

There is, however, a warning.

Jude speaks of wandering stars, to whom is reserved the blackness of darkness for ever—an eternal grave.

There is no need to go into details of the deeds which will exclude us from the Kingdom; we are here to remember Jesus, who overcame and is set down at the right hand of God until God reveals Him to the world as its universal king.

If we continue faithful, it will be given to us to be one of these splendid ones, sparkling in all the glory of the great and fearful Name of Yahweh Elohim.

N. London.

H. F. WICKS.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 22.

Two men, plasterers by trade, were working together plastering roofs and ceilings at a public-house in London. The talk came round on religion. One said he had no use for it and no convictions. The other said he believed the Bible to be true. For a while he found an unwilling listener, but by persistent effort he wore down the objections of his fellow workman and got him along to a Christadelphian lecture. The subject was “The Wages of Sin.” The sequel was that the continuous effort of the one who was a brother won the other. The brother is now dead, but his work lives on in the obedience now rendered by the man whom he persuaded.

MEDITATION

Laws, Human and Divine.

There are numerous codes of law in existence, embodying what is believed to be right and wrong, according to anthropine wisdom, which condemns and avenge evil, in justification of the rulers, and usually to the enrichment of their revenues.

We may, therefore, rest assured that the most powerful influence of courage and tenacity is essential if our efforts are to materialise in the consummation of the hope, in the invitation of the Anointed One, that we may rise superior to every baffling opposition and emergency; so that with faith and energy, we may discharge the injunctions embodied in the Divine code of the Law of the Spirit and the Life.

Though man-made international law has been outraged by despotic arrogance, and civilisation shamed with a deluge of barbarity, yet by us, as a holy nation, a separate people, the justice of righteousness, divinely decreed, must be zealously guarded and defended, in humility of mind, conformable to the Spirit of Jesus (Isaiah lvi. 1-2). To us is the duty to assist in the work of endeavouring to illuminate the intelligence of the world, with the glory of truth, loving kindness and honourable conduct, and thus to justify the Spirit of the declaration, "He who is not with me is against me." For justice knows no compromise, and its virtue is potent to effect the reconciliation of every opponent, rectify every wrong, for it is the impregnable foundation of the throne of the Elohim and the glory of Ehyeh.

It behoves us, then, during this enforced interregnum to exercise the utmost circumspection, to safeguard the interests of our holy citizenship. Not to become inert and listless, but to be active and vigilant; for constant watchfulness is necessary to preserve perfect cohesion between the selected members of the one body politic of Ehyeh.

If, then, we are wise in the appreciation of our environment we shall faithfully regard the divine conditions of aionian life—for even Nature visits just penalties on those who disregard her conditions of existence; and our heavenly Father, who framed Nature's laws, also framed those which govern us, in order to glorify Himself, and that we also might glorify Him.

The welter of bloodshed and misery in which the world is bathed today, is the travail pangs of the night, ere the dawn break, of that great day of Ehyeh, the manifestation of the Elohim of Israel—sons of power.

The Elohim of old created man upright, but he has sought out many inventions, not only lethal and destructive, but also evil things, which subvert truth and justice and place heavy and galling yokes on the intellect and conscience of man. (This might be taken to refer to the Clapham Ecclesia, but was written long before this dispute. —B.D.H.)

But truth and justice are Eloal attributes and are imperishable, and shall yet be victorious and exalted in the earth.

When pour Eloal chief shall have returned and His accepted saints have been transmuted to incorruptibility of nature, glorified by the gift of aionian life, then shall be fulfilled the promised blessing to Israel according to the flesh. The exaltation of the despised and downtrodden, and debasement of her tormentors, so that with the eye of faith we may now break forth into song and proclaim the liberation of Israel from the national and spiritual bondage, which for ages has separated her from her maker.

B. D. HAMILTON. —Hove.

The Service Committee.

The Service Committee has held a meeting during November in London and appointed Bro. G. H. Denney as Chairman, Bro. J. Widger (Plymouth) Vice-Chairman, Bro. A. A. Jeacock (of Croydon) as Treasurer, and Bro. W. L. Wille (of Rayleigh) as Secretary. The Committee consists of one member from each ecclesia in Britain belonging to the Berean fellowship.

A statement of our position was drafted and can be had on application either to us or to the Secretary. This has been placed in the hands of the Prime Minister and the Ministries.

An interview was held at the Administrative Office of the Ministry of Labour on November 19th. The result was satisfactory, and it is hoped will produce a good atmosphere.

Uxbridge. —Bro. and Sis. C. Ask, of Ealing, and Bro. W. Boyd, of Putney, came before the Police Court Magistrates on December 14th to answer charges of having declined to enrol in the Civil Defence—Fire-watching—Corps. Bro. Ask carefully explained that, while willing and anxious to do all we can to help our neighbours, we cannot become part of the organisation known as the Fourth Arm of the State. Fines were inflicted upon each of the three. These were cheerfully paid.

“**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.

BIRMINGHAM. —7 Union Road, Shirley.

Dear Bro. Denney. —Greeting. The letter I sent regarding the meeting called by the Clapham Ecclesia in Birmingham which you quoted was not clear on several points. Bro. W. Southall was not present *personally*, but sent through others the open challenge to the Clapham Presiding Brethren to meet him where equal opportunity of address would be given. This fair open challenge they still refuse to meet, the doctrinal errors into which they have been forced by their resolutions being the real reason. These are: —(1) Culpability or responsibility in any degree does not exist where there is no knowledge of Divine law. (2) That knowledge of sin does not bring responsibility for sin until after baptism. These were the unscriptural ideas revealed in their clandestine visit to a selected few in Birmingham. These same teachings are revealed in “The Facts,” pages 29-32, where we are told that if there is no law (or knowledge of law), “Transgression is impossible,” and in this month’s “Dawn

Supplement" (January) Bro. H. T. Atkinson says, "In fact, the time came when later generations were not held responsible at all."

These teachings are unknown in the standard works of the Truth, and, indeed, repudiated in them. Here is one answer of Bro. R. Roberts in February "Christadelphian," 1892, p. 73: "As to Gentiles without law having no sin imputed to them, *it is a mistake.*" Paul's testimony is that both Jews and Gentiles are all under sin (Romans iii. 9). John says, "The whole world lieth in wickedness" (1 John v. 19). He further remarks concerning the world, "That the devil sinneth from the beginning" (1 John iii. 8). The testimony is in harmony with the most elementary facts of the case as they must appear in the eyes of the least discernment.

"Remission of sins," is proclaimed to the Gentiles, as well as to the Jews, which, of course, presupposes the trespasses and sins in which Paul declares to the Ephesians they had been previously dead.

In hope that all yet will return to the old paths, I am, with love in Christ, your brother, Roland Smith.

BISHOP'S STORTFORD.

Bro. John Long is still in hospital. He sends his love to all the brethren and sisters. I was able to break bread with him on February 1st. He seemed to be improving in health. —G. T. Lovewell, Rec. Bro.

BOURNEMOUTH.

We regret to record the death at the age of 81 years of Bro. J. Wilkinson. He was baptised over 60 years ago and was one of the founders of the first ecclesia in Bournemouth. He was always a keen advocate of the Truth, but in recent years had suffered from the failure of powers that comes on most of us as the years grow long upon us. May the Lord soon come to guide us all into the way of life and peace. Then mortality shall be swallowed up of life.

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

Though few in number, we endeavour to keep the Light of the Truth burning in this part of the vineyard, but there are few that give heed to the Gospel's joyful sound. Sister Tibbles, of Rhoose, still meets with us frequently on Saturday afternoons to break bread, and it gives us pleasure to participate in these small meetings. We are grateful to the Newport Ecclesia for the gift of £5 for use in the service of the Master. —With much love begotten of the Word, Gomer Jones, Rec. Bro.

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

Since our February report we have had some excellent and enthusiastic meetings. We have been privileged to have with us quite a number of visitors, amongst whom were Bro. Albert Wade (near Woodbridge), who dealt with the word of exhortation in a very able and sincere manner. Also a week-end visit by Bro. Edgar Wille (Rayleigh), who in his exhortation strongly advised his hearers to hitch their wagon to a star. Bro. Wille was accompanied by Bro. Ronald Medcalfe, who took part in the meetings with prayer and reading, as the Sunday morning meeting was preceded by one on the Saturday evening, during which we had a very inspiring time. We have also been very pleased to have with us more frequently Bro. King (Harlow), who is always a good help to us in the meetings. Last Sunday he dealt with the word of exhortation, helping the Recording Brother to an appreciated degree.

We have also been very pleased to welcome once again to the Table of the Lord Sis. Rowland, of Ipswich, and hope she will be with us as often as possible. —T. E. Munson, Rec. Bro.

CROYDON. —Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 2 p.m. Lecture 3.30 p.m.

We have pleasure in announcing that since our last report our numbers have been increased by the following brethren and sisters joining us: —Bro. and Sis. J. Neal (Bro. Neal formerly of Putney and Sis. Neal of Glasgow, but both of whom have been in isolation for some time). Bro. and Sis. J. Wood and Bro. J. L. Young, from Sutton, they having carefully re-examined the Clapham Resolution and find themselves unable, in the absence of Scriptural commandment, to make Clauses (b) and (c) of that Resolution tests of fellowship.

Recent visitors at the Breaking of Bread whom we have been pleased to welcome are: —Bro. and Sis. Perry, Senr., Bro. and Sis. Perry (Junnr.), Sis. Kemp, all of Putney, Bro. and Sis. Paul Ford, Bro. Metcalfe (of Rayleigh), Sis. Bishop, (of West Ealing), and Sis. Denney, formerly of Clapham. — Arthur A. Jeacock, Rec. Bro.

FLAXCOMBE, SASK., CANADA.

We who are isolated here at Flaxcombe miss your magazine. We received it regularly for the past years, when we were at Craiglands, Sask., and after we moved here it was forwarded by the postmaster. There was a note in one number, "Subscribers in U.S.A. and Canada not receiving their copies should write to Bro. G. A. Gibson," so I feel I should have written to you before this and had you forward same to Flaxcombe, Sask.

We have enjoyed the articles on "The Coming of Christ." This is the all-important question and thought. The Scriptures everywhere speak of the coming conflict with ripened evil. It will be fierce, but it will be decisive, and the victory will be not by human power or might, but by the power of Him "Who in His time He shall show who is the blessed and only Potentate, King of Kings, and Lord of Lords." And they who take heed to the sure word of prophecy in their hearts will in that day cry out, "Lo, this is our God. We have waited for Him." The coming of Him for whom we wait will not be the sunset of the world's bright day, but the dawning of the sun of righteousness at the end of the world's dark night. We are glad to have a magazine coming to Canada with articles on His Glorious Coming. —Your brother in Christ, Ken. Punter.

LICHFIELD.

As reported in our February issue on the cover, our greatly beloved Bro. S. M. Harrison has died after a pilgrimage of 41 years. His service in the Truth was always sterling and enthusiastic. In his prime he was a very fine advocate of the Truth, and at one time delighted in spending a summer Sunday afternoon in preaching the One Faith in the villages around the city of Lichfield. He lost his only son through a very sad accident a few years ago, but his faith never failed. He leaves a daughter in the faith, with whom our warmest sympathies belong. May we all meet soon in the Kingdom of our Lord and renew together the joys of old acquaintance and the translation of our hopes into glorious reality.

LONDON, N. (WINCHMORE HILL). —Adult School Hall, Church Hill, 2.15 and 4.0 p.m.

We have lost the company of Bro. and Sis. J. Hodge, who have removed to St. Albans. We commend them to the ecclesia there.

We have received welcome visits from Bro. and Sis. Boyd (of Putney), Bro. R. Lovewell and Bro. Metcalfe (of Rayleigh), Bro. J. Adams (of St. Albans), and Bro. R. Smith (of Birmingham). Bro. Roy Bath and Sis. Piffin, both of whom have been for some time away from London because of their employment, have also been "welcomed home" on a visit to us. We hope to hold a tea and fraternal

gathering on Saturday, April 24th. During May, on Wednesday evenings, we hope (God willing) to carry through a special effort to attract those willing to listen. —C. H. Bath, Rec. Bro.

LONDON, S. (CLAPHAM).

We have been asked by several brethren to clearly define the reason why we cannot at the present time support the attitude of the Clapham Ecclesia. To meet this wish we have prepared a short statement, entitled "The Truth versus the Clapham Ecclesia." Copies may be had on receipt of postage.

We are prepared to meet any ecclesia or members who are in doubt on the matter, and prove to them that the Clapham Ecclesia have made one of the greatest mistakes ever made in the latter-day history of the Truth. We will pay our own expenses, our only object being to serve the Truth in humility and without fear or favour. —G.H.D.

MONTREAL, CANADA.

We are delighted to be able to announce the further addition to our numbers by the very successful examination and immersion of Mr. E. L. Kercher. Our good wishes and prayers go with our new brother as he enters the race for eternal life, and we hope we shall be mutually helpful in putting forth our best efforts to gain that coveted prize.

We take this opportunity, too, to try to correct a misunderstanding which might easily have arisen from a reading of the "Intelligence" from our ecclesia appearing in the May, 1942, issue of the "Berean." It was stated there that we were "withdrawing" from certain brethren and sisters, whose names were given, for "long continued absence from the Table of the Lord." If we had known the wording of this report before being sent to you for publication, it would certainly have been changed, although we believe it was prepared with the best intentions. However, we did not withdraw from these members, but they withdrew from us, owing to the fact that they could not see eye to eye with us on the contentious matter of divorce and re-marriage, and they therefore preferred to meet separately. We made every endeavour we reasonably could at that time to prevent a breach, and are still hoping and praying that some basis of reunion, satisfactory to both sides, may be found. Having so much in common in our fundamental beliefs, we value highly the assistance we have always received from these brethren and sisters.

We hope, therefore, the wording of the report mentioned above, prepared by a brother now meeting with those who then withdrew, will not have caused any ill-will or pain by giving the wrong impression. —W. C. Tinker, 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 24th January we had another visit from our Bro. G. H. Denney (of London), who faithfully exhorted us unto all good works and proclaimed the glorious news of the Gospel as it is in Jesus to those who are without. A goodly number of the alien were present on this occasion. We are also pleased to state that on January 24th we assisted another of Adam's race to put on the sin-covering Name of our Lord and Master through the waters of baptism in the person of Mrs. A. Ward. We pray that she may hold fast, so that at the last she may receive the reward, an inheritance in that glorious kingdom yet to be revealed. During the month of January we have had the pleasure of welcoming around the Table of our Absent Lord our Bro. A. H. Nicholls (of Plymouth) and our Sis. Evans (of Glasgow). —David M. Williams, Rec. Bro.

PHILADELPHIA, U.S.A.—Grand Fraternity Building, 1626 Arch Street. Sunday School, 9.30 a.m. Breaking of Bread, 10.20 a.m.

It is once more our pleasure to report good news to the Brotherhood. The two interested strangers referred to in our last ecclesial news have since been immersed. On August 27th Mrs. Florence May Walker and Mrs. Geraldine May Hansen (mother and daughter) were baptised into the name of Christ, and received into fellowship September 6th, 1942. May they run the race faithfully and receive the crown of righteousness.

It is also our pleasure to advise the household the ecclesia's meeting in the Presser Building and the Grand Fraternity Building united in fellowship on November 22nd, upon the basis of mutual agreement to the following resolution: —“We strongly disapprove of marriage between our members and those not in our fellowship, because it violates the principle of separateness taught in the Scriptures. Any member thus offending shall be dealt with according to Christ's commands in Matthew xviii. and in the spirit of Galatians vi. 1.”

We hope by our united effort to keep the “Lightstand” burning.

On October 16th Bro. Harold Butler was called by the Government to do work of national importance in the Civilian Public Service Camp at Powellsville, Md. We miss our brother at the Table of the Lord and in our Bible Classes. Bro. Butler's sincere interest in and knowledge of the Truth, we feel sure, will carry him through this new experience. We have welcomed him to the Table of the Lord on two visits since he was called. We have also missed the company of our Bro. David Johnson, who has been working on a merchant vessel since October 31st. May the Lord watch over him and keep him safe.

Our Annual Business and Tea Meeting was held on November 26th. About seventy sat down to tea. We enjoyed listening to the following addresses in the evening: —“One Religion,” by Bro. O. S. Johnson; “One Empire,” by Bro. James McKelvie; “One King,” by Bro. Ernest Twelves, of Elizabeth, N.J.

We were pleased to have with us on this occasion Bro. and Sis. Twelves and Bro. Ernest Twelves, Junr., from Elizabeth, and Bro. and Sis. Dean, from Newark, N.J.

On November 29th our Bro. Ernest Owens, Junr., who is now doing dairy farming under C.P.S. in Connecticut, paid us a visit. It was a real pleasure to welcome our brother to the Lord's Table.

We have welcomed the following visitors to the Breaking of Bread: —From Worcester, Mass., Bro. and Sis. Waid; from Newark, N.J., Bro. and Sis. Rankin, Sis. L. Rankin and Sis. C. Buckeit; from Ashburnham, Mass., C.P.S. Camp, Bro. C. Buckeit; from Penna, State Hospital (C.P.S. work), Bro. L. Rankin. May God continue to bless His children and “deliver them from evil.”

Love from all the brethren and sisters of this ecclesia. —Your brother in Christ Jesus, Carl E. George, Rec.

RAYLEIGH (ESSEX). —121 High Road (near Weir, six miles London side of Southend). Sunday: Breaking of Bread, 3 p.m. Wednesdays: Bible Class, 7.30 p.m. Occasional week-day lectures.

We have been pleased to welcome at the Table of the Lord Sisters F. and Gladys Williams (N. London) and Sis. Phyllis Tarplee (Birmingham), who has visited us several times, as she is working in Essex.

We live in difficult days and we pray that the brethren and sisters may be given strength to resist all compromise and remember that we are out of fellowship with the world. We are glad that in spite of the stormy ecclesial horizon we are able to continue the peaceful study of the word of God. Controversy must not be allowed to distract from our usual spiritual exercises. Also, now that

Clapham have withdrawn from us, we see no useful purpose in continuing the divorce discussion (with its accompanying sordidness) in our own fellowship.

Our circular on hospital work is still obtainable. —With love in Christ Jesus, W. Leslie Wille, Rec. Bro.

SUTTON, SURREY (Clapham Fellowship).

One of our oldest and most respected brethren in this ecclesia, Bro. J. R. Young, recently gave full proof of his faithfulness to the Truth by relinquishing a good post in the City of London and undergoing three months' imprisonment. This he cheerfully endured. He has now been withdrawn from because he was unable to agree that the Clapham edict of 1942 should be used as an instrument of excommunication. We regret to say that this ecclesia has adopted the view as arising out of Clapham's edict that God connived in time past at the breaking of His own laws. —G.H.D.

WONGAN HILLS, WEST AUSTRALIA.

On September 9th, 1942, I myself and our two young brethren, Paul and Philip Hopkins, had to appear before the Court to answer why we would not take the oath to join the Army. After a patient hearing of over two hours the magistrate gave us conditional exemption, to be called upon for civil work if necessary. We thank God for this decision, and pray that we may not be called upon to go further than our present occupation, "farm work."

The world position appears to be slowly working to the shape by Ezekiel xxxviii. May that time come quickly.

On October 17th we had our fraternal gathering at the above address. The brethren spoke on subjects to the upbuilding of all. We finished a happy evening singing Hymn No. 60.

We have been pleased to welcome at the Memorial Service Sis. Symington (of Perth). —Gerald E. York, Rec. Bro.

LONDON, ONTARIO, CANADA. —Meet in the Orange Hall, 388 Clarence Street. Sunday School, 10.15 a.m. Breaking of Bread, 11.30 a.m. Lectures, 7 p.m. Thursday Evening Class, 8.15 p.m., at Beaver Lodge, Sackville Street.

We regret to report the deaths of our brethren and sister—Sister Tillie McConnell, who died on May 25th and was laid to rest on May 27th in Mount Pleasant Cemetery; Bro. Arthur E. Erwin, who died on October 1st, and was laid to rest on October 3rd in Palmerston; and Bro. James Arthur Hedden, who died on October 15th. He was laid to rest on October 17th in Mount Pleasant Cemetery. Bro. Gwalchmai, Senr., took charge of the services, in which he expressed to the strangers the Truth as it is in Jesus, and of the faith and hope of our brethren and sister, who now await the resurrection morn.

We also regret to report the call-up of two of our brethren, Bro. Philip and Bro. Stunden, who went to a lumber camp on June 2nd, to Vancouver Island.

We regret the following brethren and sisters who have moved: —Bro. and Sis. Ted Howard, Bro. and Sis. Edgar Carlton to Toronto, and our Bro. and Sis. Joseph Mc Connell to Amherstburg.

On October 1st we advised our Bro. and Sis. Percy Pyne that they are no longer in our fellowship, due to continued absence from Sunday morning Breaking of Bread.

We held our annual outing at Port Stanley on July 1st. We had a very enjoyable day.

We are pleased to report the company and fellowship of Bro. Davy, Bro. and Sis. Jones, Bro. and Sis. Ted Howard, Bro. and Sis. E. Carlton, and Sisters Linton, all of Toronto, Sis. King, of Hamilton, Sis. Bere, of Windsor, Sis. Stevens and Bro. and Sis Hedden, of Detroit. We always welcome those of like precious faith. —W. D. Gwalchmai, Rec. Bro.

TORONTO, CANADA.

It is with great pleasure that we report five immersions. On June 24th Mrs. Edna King and her daughter, Ruth King, were immersed into the Saving Name of the Lord Jesus. On September 30th Mr. James Irving and Miss Janet Simpson (daughter of Bro. and Sis. Robert Simpson, Senr.) were baptised, and on November 15th Robert Simpson son of Sis. Lillian Simpson, also put on the Saving Name. Bro. Simpson was mentioned in our news in the August, 1942, "Berean," and his immersion took place while he was home on a short leave. We extend our best wishes to our new brethren and sisters and pray that they will continue steadfast in the faith. Our numbers have also been increased by transfer from the London, Ontario, Ecclesia of Bro. Edgar G. Carleton and his wife, Sis. Ivy Carleton, and Bro. Edward J. Howard and his wife, Sis. Isabella Howard, and by application for fellowship, Sis. Lillian Smith, formerly of the Central Fellowship.

We have welcomed and enjoyed the company of Bro. and Sis. Cyril Webb (Pembroke), Bro. Will J. Turner (Winnipeg), Sis Maud Barber (Guelph), Bro. James Price, Bro. Ingvar Nicholson, Sis. Addie Turner and Sis. Lillian Cope (Hamilton), Bro. and Sis. William Robinson, Bro. and Sis. Harry Styles, Sis. Mary Styles and Sis. Jean Marlett (Brantford). In maintaining our public lectures, we have been assisted by Bro. C. J. Webb (Pembroke), Bro. W. Styles (Detroit) and Bro. J. Beasley (Oshawa). Thank you, brethren. We appreciate your help in our labour of love. —Geo. A. Gibson, Rec. Bro.

L.G. and Zionist State.

Mr. Lloyd George, replying to a birthday message by Mr. Samuel Landman on behalf of "Zionists Old and New," states:

"I am confident that our country can never go back on its pledged word to the Jewish people. The revolting treatment of the Jews by the Nazis has made any other solution than a Jewish State in Palestine unthinkable."

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 23.

A few years ago a well-known actor, who had played in nearly all the best-known theatres of England and now about 60 years old, having lost his wife, now lost his beloved daughter to the dread enemy. He realised in its fulness his lack of any real hope, and he looked around for the truth on immortality. He found his way to a Christadelphian lecture, and soon he rejoiced in the Truth. From then to the day of his death he was an ardent reader of the Bible and the deeper Christadelphian works, and his love of the things of the Truth shone in his face and his life. During his last few years he regularly walked five miles to the meeting. Never have the Psalms been read in the Birmingham meeting as read then. His cheerfulness when he met the grim enemy is still remembered and his last message to his brethren and sisters was to tell them "I shall see them in the morning." R.S.

Letters to a Friend in Doubt. —No. 4.

The Bible Wholly Inspired and Infallible.

You say that you cannot reconcile the slaughter of women and children by order of the Almighty, as described in the Old Testament, with the commands of our Lord Jesus given in the New Testament to love one's enemies. Furthermore, you cannot accept the "maledictory" Psalms as harmonising with the accepted principles of Christianity.

We submit that your difficulty arises from not taking into account the purpose of God as a whole with the earth and man. Take the flood. How could the Truth of God have been preserved in the earth if He had allowed the only eight who held it to have been destroyed? Yet this would inevitably have been the case. Was it not better to keep the Truth alive and those who held it safe?

Once the false doctrine promulgated by the serpent, "Thou shalt not surely die," is abandoned—the doctrine of the immortality of the soul—then human life has but one standard of value. That is, its usefulness to God or otherwise. The man who pleases God may suffer for a time at the hands of his fellow men, but he will win through at last.

The man who pleases himself may prosper for a while, but there is no future for him. In God's own words:—"For evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth. I have seen the wicked in great power and spreading himself like a green bay tree, but, lo! he passed away and he was not. The end of the wicked shall be cut off " (Psalm xxxvi.) We know that these words cannot be true if man is inherently immortal, nor can they be true if the criterion be present-day prosperity and success or the reverse. In the garden or the field the wise cultivator roots out the weeds and the unfruitful plants and trees. He preserves the best and is rewarded. God uses the same simile to describe His own work. He is the "husbandman" (James v. 7), and He will "gather the wheat" and "burn up the bundles" of unworthiness when His time is ripe. Why did He destroy other nations, such as Amalek, the Ammonites and the Assyrians by cutting off their stock or root altogether? Because the world was better without them.

To take a present-day example: Would the world have been better off or worse to-day if the filthy Prussian stock had been completely destroyed in 1918? The first mention of that stock in the Scripture calls them "beasts of the earth"—an appropriate description. Modern sentimentality rests largely upon an exaggerated idea of the value of human "souls." Get rid of that and one sees at once that wisdom dictates the preservation of the "worthy," "the best," "the chosen" and "the faithful" (Rev xvii. 14).

**Maledictory
Psalms.**

Now it is a logical deduction from this method of reasoning that if the Bible be the Divine Word, it would pronounce clearly the doom of those who are regardless of God and whose own selfishness and unworthiness make them impossible subjects for perpetuation.

The medium used for the writing of the Book of Psalms was David, King of Israel. David was a prophet (Acts ii. 30), and therefore the psalms you speak of can be properly regarded as prophetic in their scope and effect. This is the way in which they are quoted in the New Testament.

For instance, it is of Christ that it is declared in Psalm xviii. "Thou hast given me the necks of mine enemies that I might destroy them that hate me." He makes His own application of this in Luke xx. 41 and in Matthew xxi. 41. When the time of His judgment and rule comes, "He will miserably

destroy those wicked men" who "would not have Him to rule over them." On whomsoever He "the stone shall fall it will grind him to powder" (Matt. xxi. 44).

Viewed in this light, the so-called "maledictory" Psalms have in them no vindictiveness whatsoever. They indicate clearly what will be the result of the work of God and Christ in the earth. "Evildoers shall be cut off" (Ps. xxxvi.). To emphasise this view Jesus declared while He vehemently denounced the self-righteous and proud leaders of His own people that the days immediately prior to His own second coming would be days of similar character to those that preceded the Noahic flood.

"As it was in the days of Noah, so shall it be in the day of the coming of the Son of Man." They knew not God's righteousness and the flood came and took them all away, "so shall also the coming of the Son of Man be" (Matt. xxiv. 37, 39).

The Early Church View.

This view of the Psalms was the one held by the early Christian Church and such passages as that to be found in 2 Thess. i. 7 come to guide us. "It is a righteous thing to recompense, or pay back, tribulation to them that trouble you. And to you who are troubled, rest from trouble with us when the Lord Jesus shall be revealed from heaven with His mighty angels. In flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ."

This finds its counterpart in the prophetic words of David. "Let burning coals fall upon the wicked, let them be cast into the fire" (Ps. cxl. 10). "The wicked shall perish and the enemies of the Lord shall be as the fat of lambs. They shall be consumed; into smoke shall they consume away" (Ps. xxxvii. 20).

Christian Ethics.

You then draw attention to the fact that God's chosen people acted righteously (according to the Old Testament) when they made war on other peoples, but in the New Testament they are forbidden to do so altogether.

Here again it is the Scripture which is logical and consistent, and the "contradiction," as you term it, does not exist.

The children of God have always been under His orders. If they are to make war by His command, they are bound to do it, and to do it in His way. But they have no right whatever to make war except by His express order and leadership.

The host under Joshua could only go out to destroy the wickedest people on the earth's face at that time at the appointed moment and in the way ordained. Hence the 40 years' sojourn in the wilderness before the campaign began. The people were not worthy of the work till the rebellious element had been purged out.

Deut. xx. 17 gives a lesson thus:—"Thou shalt destroy the Hittites, the Ammonites, the Canaanites, the Perizzites, the Hivites, and the Jebusites as the Lord thy God hath commanded thee to do. That they teach you not to do after all their abominations."

"To me, God. belongeth vengeance and recompense" (Deut. xxxii. 35).

"Forty years shall your children wander in the wilderness till ye shall know" (Numbers xiv. 34).

When the forty years were expired and the people had been educated to know the will of God, Joshua led the people to war by direct command and instruction. "Be strong and of a good courage, for unto this people shalt thou divide the land. Be thou strong and very courageous, that thou mayest observe to do according to all my law. Be not afraid. Be not dismayed. Go in and possess the land" (Joshua i.).

Yet the whole campaign was brought to a halt because of the sin of Achan (Josh. vii. 10).

Saul, commanded to utterly destroy Amalek, sinned, because he did his work but partially (1 Sam. xv.).

It follows that in what you call "New Testament times" the same course must be followed. The children of God will be the Lord's army when He returns to the earth, but they cannot fight till then, because that is the order of the Lord himself. "My kingdom is not of this world order, else would my servants fight" (John xviii. 36).

Every reliable historian, and especially Gibbon, corroborates the New Testament as to what the early Church learned of Christ and His apostles in this connection. (Read chapter 15 of Gibbon's "Decline and Fall.") But when our Lord returns here is their work.

"Jesus shall rule the nations with a rod of iron. He shall tread the wine-press of the wrath and fierce anger of Almighty God." He shall have on his vesture a name written King of Kings and Lord of Lords" (Rev. xix.).

The "armies follow him" and are described as "The called, the chosen and the faithful " (Rev. xvii.).

Jude and Zechariah speak of the day when the world is made aware of the advent of a new force in the world.

"The Lord cometh with ten myriads of His saints to execute judgment upon all that are ungodly and to convince them of all their ungodly deeds" (Jude v. 14, 15).

"The Lord shall go forth and fight against those nations" that finally come against Jerusalem. He shall come and all the saints with Him (Zech. xiv. 4, 5).

**Authority in
the Word.**

The authority to guide men to-day into the way of righteousness before God is therefore not in the churches of men, who have changed the primitive faith so completely, but in the Word of God alone.

Man is not to be left to his own devices for ever. He bears responsibility before his God, and his fate depends upon his response to his Maker or otherwise. No difficulty remains, therefore, no illogicality, no contradiction.

The moral character of a true Christian depends upon his submission to the Divine will and not upon the following of a moral code of man's own devising. It is not true that men may fashion their own way of life if they are to be saved.

The Dead Sea.

The Dead Sea was formed when the "shelf " was pushed up by volcanic action and the cities of Sodom and Gomorrha overwhelmed. This shelf became known as the Judah range of hills. On the other side of the great declivity the shelf constituted the mountains of Moab. The shelf is to fall down again when our Lord stands on the Mount of Olives on His second appearance to the world as described by Zechariah. "All the land shall be turned into a plain from Geba to Rimmon south of Jerusalem."—Zech. xiv. 1 to 10.

To-day the Dead Sea is forming continually new commercial enterprises. Electricity works of great importance are at its northern end and its immense percentage of salts — six times above that of any other water in the world—is being exploited. These salts and potash are extremely valuable to-day. Viscount Templeton in the House of Lords said some time ago: —"The Dead Sea is to-day the centre of a drama destined to rivet the attention of nations. It has been for many years a magnet for chemists, whose labours have now revealed great potential powers. Palestine becomes anew the highway between East and West. There are potash, magnesium and bromine in millions of tons. From the waters of the Dead Sea alone the amount of potash, so essential both to agriculture and to war, would supply the world with one million tons a year for 2,000 years."

Brigadier-General Blakeney in June, 1942, drew the attention of the present British Government to the evidence of geology that around the Dead Sea were great potentialities in respect of oil

This reminds us of the mention in Gen. xiv. 10 of bitumen pits, a sure sign of the presence of oil. The General maintains that "oil is available in vast quantities." The Dead Sea is but 75 miles from the Mediterranean and 150 miles from the Red Sea.

A deputation on this new development waited upon Mr. Geoffrey Lloyd, head of the Petroleum Department of the Ministry of Fuel, recently, and the head of the Ministry, Major G. Lloyd George, is very much interested.

This important new project links up well with the great commercial organisation now going on in Palestine. The present war has made Palestine, without exaggeration, the hub of the world. Agriculture was at first the main source of livelihood for returning Jews, but now every branch of modern science is well represented there.

This strange lake, 1,300 feet below sea level, the deepest declivity in the land part of the world, has played a good part in the new-found prosperity of the Holy Land, and bids fair to be of still greater importance.

G. H. D.

Stars of the Twilight.

Kings and counsellors of the earth which built desolate places for themselves. —Job iii.

"Even as I have seen, they that plough iniquity and sow wickedness reap the same." Age-old, these words of the Temanite have dwelt in the records of the Eternal almost from the beginning of revelation. They teach the sureness of the law of compensation, which exists in all the works of God. Eye for eye, tooth for tooth, vengeance is mine, saith the Lord. Men profess to see in this a negation of John's testimony, that God is love. The man of God, however, sees in it a vindication of the awful majestic sentence that the earth is eventually to be filled with divine glory. Peter puts this event still forward in time, for he says (1 Peter iv. 13) that the saints should rejoice in its prospect, "inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, we may be glad also with exceeding joy." Thus wickedness and righteousness are shown to be subject to divine regulation in their ultimate issue, and of these results the world may choose, for has not God "made known to the sons of men His mighty acts and the glorious majesty of His kingdom"? (Ps. cxlv. 12). It is proverbial that the world chooses wickedness.

God has promised the wealth of nations, their territories unto the ends of the earth, their brightest diadems and earth's highest honours to Jesus and His brethren for an everlasting possession. How, then, can the glory of God's gift to His sons ever be realised unless the wicked, too, are retributed for their misdeeds? Since man has ousted God from His rightful place in the earth naught has prevailed but the brute might of the strongest; and the poor, the widow and the fatherless have been mere tools in the tyrants' hands, to be ruthlessly flung aside when broken and no longer useful in the struggle for wealth and power. But all that is to end. God has decreed that the wicked shall be turned into hell (Sheol—the grave) and all nations that forget God (Ps. ix. 17). A careful study of Proverbs vii. shows that God has prepared the way to hell for those who prefer the chambers of death, rather than by patience and well-doing to qualify for a place amid the peace and prosperity of the palaces of Jerusalem (Ps. cxxii.).

And because of this evil choice the world of the kingdoms of men has always been dark, rude with hideous deeds, stained with nameless crimes. Reviewing these our days, one journal confesses that the abyss is already opening under the feet of mankind. "Surely," says the psalmist (lxxiii. 18), "thou didst set them in slippery places: thou castest them down into destruction."

Twilight is fast settling down over our civilisation. Its last remaining stars of iniquity are doomed soon to go out—blotted out in a cloud of everlasting darkness. Sin's misrule is drawing to a close in a storm of outrage and blood, which cries to heaven for vengeance. The frightful annals of inhumanity contain no page more deeply stained than this tragedy of Israel. Murder, lust and unbridled crime have been reduced to the equation of an exact science. Millions have perished since Hitler brought another world war—perished as so many microbes in the test tubes of Nazi cruelty. Millions more are doomed to a no less certain, no less terrible fate, to satiate the famished ambition of this demented raver, the last but one of the prophetically foreshadowed long line of would-be world rulers.

The bleeding remnants of European Jewry are dragged to the sacrificial graves dug by the mechanical navvies of the Wotan cult. Throughout the Continent paganism triumphs, and to the four corners of the earth is death, mourning and famine—and behind all lurks the dread spectre of pestilence. Jew and Gentile, the destroyer and the destroyed alike, are enmeshed in these totalitarian terrors, and no land escapes, nor can escape, the doom of divine retribution. "And the most proud shall stumble and fall . . . and I will kindle a fire in his cities . . ." (Jer. l. 32).

The Scriptures put death into its proper setting. It is the complete cessation of life, in which the very thoughts perish, pronounced as a divinely inflicted punishment because of man's disregard of his Creator's law. The grave is the destructor of tyrants and toilers, of kings and slaves—the place appointed for all living, where the wicked cease from troubling and the weary are at rest. This is scripturally declared. But rebel man, full of conceit, puffed with the vain glorious boast of his endless folly, deceives himself that his end is honourable. This is nowhere more illustrated than in the terrible doom which is fast settling down over Europe.

Germany, exultant in her fancied triumph, the harsh, bitter and implacable enemy of God's people, is about to drain the dregs of the very cup she has forced to the trembling lips of the Jew. But even as she has lived, a nation of splendid terrors, even so is she to die in an orgy of blood and horror of which it may well be the world has never yet seen the like. "All the wicked of the earth shall wring them (i.e., the dregs) out" (Ps. lxxv.).

Hitler's armies are perishing in the snows of Russia while even the glittering prize of world sovereignty was within his grasp. And Gog, trampling on the shattered fragments of his splendid dream of universal despotism, rolls back his remnant armies and moves forward into her own prophetic place. "I will bring thee forth," cries the prophet of God, "and all thine army, horses and horsemen, all of them clothed with all sorts of armour, a great company . . . and many people with thee . . . Be thou prepared . . ." Thus the chief prince of Meschec and Tubal, of Moscow and Tobolski, enters his destiny. In his turn he will make the same desperate throw in the age-old gamble for the

possession of the earth. But God has loaded the dice. "I am against thee, O Gog!" Gog and his confederated hosts come down like a storm to cover God's land, only to meet in their turn an appalling slaughter and to rest for ever in graves in Israel (Ezek. xxxviii. and xxxix.). Christ and His immortal army of risen and living saints have met him at Armageddon, and battled for the glittering prize of earth's suzerainty.

God has never permitted the undisputed possession of the earth to remain with one man, but has always raised up a contestant to the imperial throne. Daniel's prophetic vision of the four great powers, or kings, illustrates the divine intention to succeed the fourth iron beast, great and terrible, the Roman polity, with His own kingdom, for we read, following the advent of Christ and His slaying of Gog, that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever (Rev. xi.). Jesus had already said that all power in heaven and earth was His, which is but one of many ways God has chosen to announce His intention to settle finally and for ever the vexed question of world rulership. All human governmental institutions are to be overthrown and all rights and prerogatives are to be absolutely invested in Jesus and His friends. (Matt. xxviii. 18, xxix. 28, xxv. 21, Rev. ii. 26-29).

Until this happens, though, the nations remain in acute antagonism and periodically these terrible death-grapples occur. Their ferocity toward each other is only equalled by their blindness concerning the declared intentions of Deity. Christ is the Day-Star, controlling all things to bring about the crisis in world affairs which heralds His second coming. Once risen He will expunge the light of every star, however brilliant, in the human political firmament. When He appears the very world rulers shall shut their mouths at Him (Is. lii.). As He was silent before them in the days of His degradation, even so will they be struck dumb with amazement before the glory and splendour of His divine appointment (Is. liiii., Luke xxiii. 9, Jno. xix. 9).

So the end is swiftly approaching. How utterly pagan it all is. Europe is labelled—Christian. This it never has been, but apostate, exactly as the Bible foreshadowed. In its death-rattle human civilisation unbares the naked myths of bygone dark centuries, which custom and usage have veneered with the teaching of Christ.

(To be continued.)

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Notes

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Bro. G. Tramer, U.S.A.—We have not Bro. Tramer's address. Can anyone help us?

Without the Camp. —Would any brother with a copy to spare post on to Bro. Carl George, 3330, X. 15th St., Philadelphia, U.S.A.

Jewish Relief Fund. — Received from Glendale Ecc. £2 8s. 7d.; A Sister, 5/-.

Death of Bro. A. E. Feltham. —We regret to record the death of Bro. A. E. Feltham, of Coventry, on January 22nd, 1943, after three weeks' illness. Our sympathy is with his wife and family in their loss. Bro Feltham had a pilgrimage of over 35 years.

"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 also in most free libraries. We commend it to any student of the Scriptures.

Missing Copies. —Any subscriber in U.S.A. or Canada not receiving their copies should write to Bro. G. A. Gibson, of Toronto, or Bro. G. V. Growcott, of Detroit, or Bro. B. J. Dowling, of Utica, to whom supplies are sent for the purpose. We are thankful that losses by "enemy action" are so very low. Each month, however, some failures are reported, but very few by comparison.

Special Edition. —We are always able to send copies direct to names and addresses furnished to us. Several ecclesias have sent on lists to us of people in their neighbourhood.

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