

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, 11 a.m.

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, “Cartref,” Toll End Road, Ocker Hill, Tipton.

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. (4.30 & 6.30 p.m.)

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

MACCLESFIELD. —E. Peach, 30 Belgrave Road, Moss Estate. 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, Cwmsyflog. (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. of B. 2.30 p.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. —J. 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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When the Lord has broken to pieces together all the parts of Nebuchadnezzar's image—that is, destroyed them all together as one dominion—the next work to be accomplished in relation to them is to subdue the gold, the silver, the brass, the iron and the clay—in other words, the powers represented by them, so that they may become like the chaff of the summer threshing floors, so that being carried away by the tempest of war, no place may be found for them and the subjugating power, Jesus and the saints, become as a great mountain and fill the whole earth. — ELPIS ISRAEL, pp. 446.

PRINCIPAL CONTENTS:

THE PRESENT WORLD POSITION. SIGNS OF THE TIMES.
GOG OF MAGOG.
RESURRECTION: HOW ARE THE DEAD RAISED?

Volume XXXI

JUNE, 1943

NO. 366

EDITORIAL

The Present World Position.

The Siege of Europe.

In May and June, 1940, the faith of those like ourselves, who believe implicitly in the fulfilment of the prophecies relating to the last days and to the position of Britain therein, was put to a severe trial. On May 13th, 1940, Mr. W. Churchill took office as Premier. This was his opening statement: —"I have nothing to offer but blood, toil, tears and sweat. We have before us an ordeal of the most grievous kind; many, many months of struggle and suffering. But our aim is victory—victory at all costs."

Many readers wrote to us urging upon us the idea that Hitler was certain to become Gog of Magog, and that Britain would be defeated by him.

Britain, as we saw it, following Bro. J. Thomas's exposition in "Elpis Israel," was bound to emerge victorious, in spite of Dunkirk, in spite of the fact that in June, 1940, she appeared to be both friendless and helpless. Hardly a rifle left and no major equipment. Her army driven from Dunkirk and Calais in every kind of ship and boat, back to its own shores, leaving its equipment behind.

Our good friend "Carmi" came along to write up the "Signs of the Times" for us. He gave us this astonishing prediction, based on Bro. J. Thomas's exposition of Tyre: —"Britain will not only retrieve her position, but she has to become the modern Phoenician power of Tyre and Tarshish. Hence she must take North Africa and establish herself in Carthage."

His and our faith in Bro. Thomas's exposition is now justified.

Northern Africa, in one of the greatest campaigns in all human history, has passed entirely from the Axis to Britain and her Allies.

The Next Step.

The next step is the Siege of Hitler in his own fortress—Europe. We do not anticipate that he can long sustain his position. The air is full of presages of his coming great defeat and collapse. As a result we shall see Ezekiel xxxvii. and xxxviii. fulfilled—Britain and Russia, will emerge as the two great world Powers. Russia will dominate Europe and Britain will restore Palestine to the Jewish people.

The Religious Issue.

The religions of the so-called Christian nations of Europe are now seen to be nothing but fetishes or charms against evil. When war breaks out because of "wickedness in high places," Catholics fight Catholics and Protestants try to kill Protestants in the name of nationality. No attempt has ever been made by the great religious leaders of Britain to convert the religious leaders and supporters of Germany and Italy from this idea of "nationality first" and "religion second."

Men pray to God and attend special prayer meetings in churches just as they wear a charm to ward off evil. The idea of religious organisation as a world order to prevent war at its source is put aside. But as this war has once more proved, believers in Galatians iii. 28 are branded in every country as traitors and cowards, because they stand for the Truth of God in this matter.

Here is a delicious bit of their reasoning culled from the "Hornsey Journal," one of the best, if not the best, London suburban weeklies. A correspondent writes: —"These peculiar people doubtless pay income tax and therefore, willy-nilly, help the war effort. Possibly they consider this an unavoidable 'sin'! At the same time, their 'conscience' apparently does not prevent them consuming food brought from overseas at enormous risk and sacrifice by the gallant men of our Merchant Navy, under the protection of the Royal Navy and the Royal Air Force."

But they forget that God could most effectually bring all their efforts to an end at any time by withholding His harvests. In the "News Chronicle" for May 6th attention was called to this by Mr. F. L. Easterbrook under the heading of "This Wonderful Year." Says he: —

"For the next fortnight fruit-growers will be tapping the glass, sniffing the wind and praying earnestly that no late frost at the last moment robs us of the promise of a great fruit crop. After about May 18th we ought to be safe.

"Some damage has been done by gales, and frost has killed some early strawberry blooms, but so far Fate has been kind to her hostages in the shape of about the earliest fruit blossom that anyone remembers.

"The trees have been anything from 15 to 20 days ahead of normal. The apple blossom has been one of the loveliest sights any spring has ever brought forth.

"Mr. Hudson was not ashamed to acknowledge last year the Divine Power that gave us a record harvest just when we most needed it. Can anyone doubt that that Power has been at work again?"

"It has brought us through what might have been a very difficult winter with an unerring hand.

"For that we can be thankful for having sufficient fuel and sufficient milk, for wheat in the fields that never looked better, for grass in the meadows that has enabled winter feeding stuffs to be conserved, so that the small poultry keeper is now to get more food for his hens, and the housewife to get more milk for the family.

"So good has that Power been to us that the Ministry of Food is having to empty its stores of what has not been used to make room for the promise of the 1943 harvest. It is early to talk of that yet, but the way things are going it bids to surpass even last year's all-time record."

The supremacy of God and His over-ruling Providence provides for the fulfilment of His purpose in spite of man's wickedness. This factor is the all-important one, but these "scoffers," as Peter calls them, who deride those who believe in God and obey His will, never even remember it.

EDITORS.

Signs of the Times.

"Thy life shall hang in doubt before thee."

**A byword
among
all nations.**

The trend of current events brings clearly to mind the bearing of prophecy—the fulfilment of age-old Bible declarations. Not only is this true of world affairs in general, economically, socially and politically, but it is equally true

of nations individually named or referred to under well-known and attested symbols. The Jews are singularly indicated in this respect.

Since these notes last mentioned the awful persecutions directed against the witnesses to the truth of the God of heaven, many further details have come to hand. In all, just 99 per cent. of all Jews in Yugo-Slavia are dead. The inhuman decree published by the German gauleiter against Belgian Jewry, tantamount to virtual extermination, has been practically carried out. Some 30,000 of the Jews living in Belgium have been slaughtered or deported to a nameless destination and fate.

In Bohemia and Slovakia some 200,000 Jews are either all dead (by far the bigger proportion) and the rest "just disappeared." The horrors of the Terezin ghetto have reached this country, but the report is unprintable for general circulation. It is the openly declared Nazi intention to "go on waging this war until the Jews are wiped off the face of the earth." This is the German Labour Minister's own boast at a meeting of Krupp's armament workers at Essen in December, 1942. Hitler has bought some 80,000 Jewish slaves for 50 million marks from the Slovak Government.

The awful fate of European Jewry to-day is a terrible warning to a godless world. A comparison of Lev. xxvi. and Deut. xxviii. shows that God promised every blessing in return for Israel's love and obedience, but the exact reverse if they rebelled against the Divine law to which they gave assent.

God said He would judge Israel according to their ways— Ezek. vii. "If ye will not . . . hearken unto me, but walk contrary unto me . . . then I will walk contrary unto you. . . . I will chastise you seven times for your sins. . . . I will scatter you among the nations and will draw out a sword after you . . . the land of your enemies shall eat you up." Thus Moses announced to the people; and so it has

been, for many centuries now, but the time is fast coming for Israel's redemption and the deliverance of the world from all oppressors.

"That nation . . . will I judge."

**The portion
of Jacob.**

Dr. Rosenberg, the notorious Nazi, speaking before the Reich Chamber of Labour, declared that the objective was nothing less than the utter destruction of Jewish life. Goebbels, in his weekly article in "Das Reich," says: "We must destroy this devilish race," for the extinction of the Jewish race is of historical importance, because the Jew is the enemy of mankind.

Thus Nazi propaganda seeks to explain away anti-Jewish action. "The Bible tells us that, owing to their false anti-Christian conception of life (so writes the Norwegian quisling newspaper 'Fylkesavisen'), all men with Jewish ideas shall find neither peace nor rest in life, but shall roam ruthlessly about . . . the events of to-day are the first steps on the way toward the salvation of all Jews."

Like many another misuse of the Word of God, this is ominous. As all students of the Truth are aware, the time of Jacob's trouble comes at the end of Gentile domination, which in its turn ends in the time to favour Zion. Then Judah becomes God's battleaxe in Christ's war against the nations, and the armies of the despised Jew, under the leadership of the saints, are employed by God in the destruction of the kingdoms of men. The roles are then reversed—Jer. li.

God promised Abraham that He would "judge" every nation that oppressed Israel (Gen. xv.); the histories of Egypt, Babylon, Spain and others, including Poland and Germany, attest to the certainty of Divine vengeance. "Vengeance is mine; I will repay, saith the Lord" (Rom. xii.). One wonders how many of those who so vociferously cheered Dr. Ley's impious boast are now blotted out in the bombed rubbish heaps of Essen. An even greater vengeance is yet to fall (see ii. Thess. i.), "for the day of vengeance is in mine heart, and the year of my redeemed is come" (Isaiah lxiii.). It is not the extinction of the Jewish race which is of historical importance—that will never be achieved—but the extinction of the Gentile race will be an accomplished fact at the hands of Christ and His brethren. God has sworn the destruction of all non-Jewish nations (Jer. xxx.).

Meanwhile, behind the facade of the world war, Hitler tries to forestall God. But the decree has already gone forth, "They shall dwell in the land that I have given unto Jacob, my servant . . . even their children, and their children's children, for ever . . . then shall Israel return and seek the Lord their God and David their King in the latter days" (Ezek. xxxvii., Hos. iii., Mic. iv.).

The fulcrum of this war is the Jew, and God's finger is in it. His purpose provides for the salvation of the human race from all oppression, sin, and at last death itself. And Christ is the way through which it is being effected.

". . . turning the cities of Sodom and Gomorrha into ashes—an example unto those that after should live ungodly."

**That that is
determined
shall be done.**

The apostle Peter (ii. Epis. ii.) points to past Divine judgments as warnings to later generations. It is notorious that all God's merciful admonitions have been disregarded. The desperate retreat of Rommel's army from the Egyptian frontier, nearly 2000 miles to Tunis and Bizerta, amid scenes of unparalleled defeat, and finally to meet an utter overthrow at the hands of the Tarshish power, was certain to happen because demanded by prophecy. This drama of bloodshed and destruction of a vast and proud army is accompanied by terrible visitations of bombing on Italy's

fairest southern cities—Palermo, Marsala, Reggio—and is the fiery prelude to the blow against Daniel's fourth beast power and the collapse of its present rulership. The armies of modern Tyre stand on the homeland of ancient Carthage, the mighty daughter state of the maritime Phoenician city; and soon these armies will "push" (Dan. xi.) against the "strongholds" and the "strange god" on the Italian mainland. Both these events have in these notes been shown as required by prophecy. One has happened; the other event will soon be seen and turn the course of history.

The "strange god," with its ghostly hold over millions of mankind and its imperial hierarchy of priests, foresees the impending danger. Gen. Franco has been energised by Papal influence to attempt to intercede before the Reich and the Fascist kingdom are crushed between the Anglo-Saxon and the Russian millstones. "Spain raises her voice," says the Caudillo, "in unison with that of the Pope in appealing to the conscience of the nations." Franco raves against Jewry and its supposed crimes, but, while urging the righteousness of his own regime, conveniently forgets the horrors of his own country's persecution of Israel, a persecution for which Spain has paid the price—utter loss of empire and prestige—and soon to lose even what is left when the forces of Gog put the hammer and sickle from the Volga to the Tagns.

The strange god is working desperately hard to avert his fate. But his time, too, is also to come. He has left yet a short lease of political power with the kings of the earth; then he will crash into the fiery abyss of God's wrath. The "hold of every foul spirit and cage of every unclean and hateful bird" dealing in the awful traffic of the souls of men, is doomed. —Rev. xviii.

CARMI.

Gog—Russia or Germany?

The proof that the Russian Power is the King of the North lies in the obvious identity that exists between Daniel's "King of the North" of the time of the end, and Ezekiel's "Gog" of the latter days. By comparing what is said about each of these in the two prophets, it will be manifest that they can only be different titles for the same power. The following particulars may be cited in proof: —

1. Their geographical position is the same. Gog's country is the "north parts" in relation to the Holy Land; as it is written, "Thou shalt come from thy place out of the north parts." Gog is therefore king of the north, his place or country being there.

2. They are both the adversaries of Israel, and the invaders of their country. The eleventh chapter of Daniel abundantly proves this in relation to the king of the north; and of Gog Yahweh saith, "Thou shalt come up against my people Israel, as a cloud to cover the land."

3. The time they invade the land is the same. The king of the north invades it in the time of the end; and of Gog it is said, "It shall be in the latter days, and I will bring thee against my land."

4. The same peoples are named as components of their armies. The Libyans and Ethiopians are at the steps of the king of the north; and in the enumeration of Gog's forces, it says, "Persia, Ethiopia and Libya with them."

5. Hostile tidings come from the east and north which excite the king of the north to fury; while tidings also come to Gog from the same quarter to deter him from invading the Holy Land.

6. The king of the north encounters the Little Horn; and Gog is antagonised by "Sheba and Dedan, and the merchants of Tarshish and the young lions thereof"—the Anglo-Indian power—"the ancient ally" of the Little Horn.

7. They both meet with the same fate, at the same time, in the same place, and by the same power. The "king of fierce countenance" stands up against the Prince of princes; the king of the north

encounters Michael the Great Prince; and Gog is smitten by Adonai Yahweh. They all three come to their end and with none to help them; they all fall upon the mountains of Israel, and consequent upon their overthrow Israel is delivered.

These seven particulars prove that Gog and the king of the north are but different titles for the same power, and the title given to Gog in the thirty-eighth and thirty-ninth chapters of Ezekiel proves that this northern power is no other than the Russian. In these places the prophet is addressed by Yahweh as the representative of Him who is to vanquish Gog and to deliver Israel. Hence he says to him, "Son of Man, set thy face against Gog, the land of Magog, prince of Rosh, Meshekh and Tubal, and prophesy against him." In this title to the prophecy the antagonists are indicated, namely, the Son of Man (ben-adam) or Seed of the Woman, on the one side, and the Prince of Rosh, the Head of the Serpent Confederacy, on the other. Hence, by understanding Gog's title, the reader may know which of "the powers that be" is chosen of God to personate the Serpent's Head when it is bruised by the Woman's Seed.

The question as to what nations are signified by Rosh, Meshekh and Thoval has been long since determined by the learned. The celebrated Bochart, about the year 1640, observed in his elaborate researches into sacred geography, that Ros, or Rosh, is the most ancient form under which history makes mention of the name of Russia; and he contended that Rosh and Meshekh properly denote the nations of Moscovy and Russia. "It is credible," says he, "that from Rosh and Meshekh (that is, the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia." We have, indeed, ample and positive testimony that the Russian nation was called Ros, by the Greeks in the earliest period in which we find it mentioned, thus: "The Rosh are a Scythian nation bordering on the northern Taurus." And their own historian says, "It is related that the Russians (whom the Greeks called Ros, and sometimes Rosos) derived their name from Ros, a valiant man, who delivered his nation from the yoke of its tyrants."

Thus, then, we discern the modern names of Russia and Moscovy in the Bible, names adduced by Ezekiel. It is not difficult, also, to recognise in Thoval, or Tubl, or as the Greeks wrote it, Thobel, a name which naturally connects itself with them; and which, in conjunction with them tends in a very remarkable manner to determine and fix the proper object of the prediction. The River Tobol gives name to the city of Tobolium, or Tobolski, the metropolis of the extensive region of Siberia, lying immediately eastward of the territories of Muscovy. Thobol and M'sh'kh are mentioned together by Ezekiel, who characterises them as nations trading in copper; a metal which, it is notorious, abounds in the soil of Siberia, a region which included all the northern part of Asia, which borders on Russia to the west, on the Ice Sea to the north, on the Eastern Ocean to the east, and on Great Tartary to the south. And thus the three denominations, Rosh, Meshekh and Thoval, united in the prophecy, point out, with equal capacity and conciseness, those widely-extended regions which at the present day we denominate collectively the Russian Empire.

(To be continued.)

EXHORTATION

The Day of the Lord

Just a little over nineteen hundred years ago, while the faithful apostles were rejoicing in the company of the risen Lord, they were amazed to see Him suddenly rise from the ground and disappear in a cloud. As they gazed fixedly towards the heavens they were startled by the presence of two men who stood by them in white raiment, and spoke saying:

"Men of Galilee, why do you stand looking towards the heavens? This Jesus, who is taken up from you into the heavens, shall so come in the manner in which you saw Him go into the heavens" (Acts i. 11 Diag.).

In every age, since those momentous times, there have been signs indicating that the time of His return was drawing near. And during all this time He has had many friends watching and waiting for Him. While it is impossible for any man to reveal the exact day of His return, yet by observing events in the world we may, with the enlightenment of the Scriptures, discern the times we are living in, and be prepared for that great and glorious event—the second coming of our Lord.

The apostolic writings show us that the believers in the first century "looked for His appearing." They "watched" for Him in the midst of the suffering that their unswerving faith brought upon them. But, one by one, they dropped from the scene with His parting words ringing in their ears, "I will come again." And He will come again. His return is absolutely essential in order that He may complete the work that has been designed by His Father and appointed for Him to do. And so they looked and "waited for the blessed hope, even the appearing of the glory of our great God and Saviour, Jesus Christ" (Titus ii. 13 Diag.).

The first century passed into history and the second century came. Here we find the same conditions. Earnest and faithful disciples came upon the scene. But they lived in a very difficult period, because it was the time of the great persecutions. Every year they watched for Him; they prayed for His return, and cried for Him in the midst of their suffering. But He did not appear. They, too, died in faith, some under natural circumstances, while others perished in fires at the stake. Many died by being torn to pieces by wild beasts in the public sports of Rome, while others starved in vile dungeons amidst filth and disease. These, too, fell one by one, with His parting words ringing in their ears, "I will come again."

But time passed and gradually the iron hand of persecution weakened until now its power is gone. Year after year and century after century passed by until we come to the present, but still He has not returned. We also look for Him; we pray and hope for His return, knowing that what God has promised He will infallibly fulfil. Though we may weaken, and though our faith may slacken, yet He is faithful that promised, and our waiting and sadness will come to an end when the cry goes forth, "Lo, this is our God; we have waited for Him, and He will save us: This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah xxv. 9).

Be not discouraged, brethren: If you think that your lot is hard in these days, if you think that your burden is greater than you can bear, then turn to the records of the first century and listen to Paul as he speaks of his trials.

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. xi. 24-27).

We are not called upon to suffer thus, but whatever our trials may be, let us remember the promises given to those who overcome, and hold fast to the end. He will not fail, "For yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37).

While it is true that in every age since Christ ascended into heaven there have been signs indicating that the time of His return was drawing near, yet never, in all this period of waiting, has there been such outstanding signs as those that have appeared during the past half-century. There have been times when brethren expected that He would come in some certain year. But the time came, and He did not appear. Such disappointments caused pain in the hearts of many, and some fell by the wayside. But it cannot shake the faith of those who are grounded and settled, rooted and built up in Him, because their faith rests on foundations that are absolutely independent of all questions of time. While they find such discussions and speculations interesting, they are more deeply concerned about making their calling and election sure. The all-important question is not, when will He come, but,

when He does come will He find us ready and waiting for Him with that measure of character that will constitute us worthy of being chosen as one to become a partaker of the divine nature?

In many places in the Scriptures we find references concerning a period known as "the latter days." As we study the various objects of thought, and compare them with present world conditions, we become fully persuaded that we have the privilege of living in that period. It is a day that would have brought joy unspeakable to such men as John Thomas and Robert Roberts, and many other faithful brethren who now sleep in the dust of the earth. We have seen the temporal power taken from the ecclesiastical element of the little horn of Daniel's fourth beast and have seen the desolator driven from the land of promise. We now see Israel returning to the home of their fathers, where they are causing the desolate places to be inhabited, and are bringing prosperity to the land of unwalled villages. Therefore, it is with confidence that refuses to be shaken that we look for the accomplishment of God's purpose, when Daniel shall stand in his lot at the end of the days. For, like Job, "We know that our Redeemer liveth, and that He shall stand at the latter day upon the earth" (Job xix. 25). The dark clouds of despair will then be rolled away; the Sun of Righteousness will arise with healing in his beams and, for the first time since man was driven from the Garden of Eden, there will be "Peace on earth, goodwill among men, and glory to God in the highest."

As we see this day approaching and realise that the faithful in Christ Jesus only will be the recipients of the blessings that God will shower upon His people, we would cry aloud and rouse the household of faith to great vigilance and prayerfulness. Yea, we would shake it with the voice of thunder, so that the ears of the people would be attentive unto our supplications, and they would awake to the duty that rests upon them because of their belief and obedience of the Gospel, "And that, knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armour of light" (Rom. xiii. 11-12).

But some one may say these words of Paul cannot possibly be made to apply to any in our ecclesias. Surely none of us are in a state of sleep, or guilty of works of darkness. We are among those who wait for the Lord. Let us see. Are we better than the believers in Rome? Have you noticed how Paul addressed them? Listen carefully as he writes, "To all that be in Rome, beloved of God, called to be saints" (Rom. i. 7). Here is an ecclesia, composed of men and women, beloved of God and called to be saints. Yet there were some who required to be "wakened from sleep" and some who were called upon to "cast off the works of darkness." If, then, such things were possible in an ecclesia, in the first century, where they were subject to the guidance of the apostles, how much more is it possible, in our day, where we have the guidance of the written word only? To you, then, who look for the Lord from heaven and pray for His return, having all confidence that you are on good terms with God, and that a place awaits you in His kingdom, we direct the striking words of the prophet Amos: "Woe unto you that desire the day of the Lord! To what end is it for you?" (Amos v. 18). These surprising words were addressed to some who had great confidence in themselves, but, as the prophet shows, had neglected the conditions on which divine favour can be obtained. Like those in the days of Jesus, they had omitted the weightier matters of the law, judgment, mercy and faith, and to whom Jesus said: "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless" (Matt. xii. 7). Alas! even some in our day are likewise deluded as they walk in the truth with "pharisaical fastidiousness and smug self-righteousness." These are they who will appear at the judgment seat of Christ full of confidence saying, "Lord, Lord, have we not prophesied in Thy name?" (Matt. vii. 22). But their confidence and expectancy will be cut short as the Master reveals the important things they have overlooked because of their perverseness. May it not be our unhappy lot to find ourselves included in this class. Now is the time to examine ourselves and awake to righteousness. Now is the time to cast off any works of darkness that we may be doing and put on bowels of mercy, kindness, humbleness of mind and meekness. But above all these, let us put on love, which is the covering robe of the saints' clothing. We may boast about our knowledge and understanding of God's word, but, unless it is established on love, we will fail completely. So declared Paul when he said: "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy,

and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing" (1 Cor. xiii. 1-3).

Let us, therefore, who walk in the truth, do so as becometh children of light, having compassion one of another, being knit together in love, that when the Master returns, we may be found of him in peace in "The Day of the Lord."

G. A. GIBSON.

Aliens — Sin — Responsibility.

This time it is the writing of Obadiah, the prophet. Of Obadiah himself we know very little. This is no great drawback. It was not what the prophets were in themselves that made them important to us; it was the communication of which they were the mediums. God made use of insignificant men often, on the principle defined by Paul in writing to the Corinthians concerning the spiritual light in the apostles: "We have this treasure in earthen vessels that the excellency of the power may be (manifestly) of God and not of us."

It is the vision of Obadiah—what he saw. God speaks of "the foolish prophets that follow their own spirit and have seen nothing" (Ezek. xiii. 3). "Yea, they are prophets of the deceit of their own heart" (Jer. xxiii. 26). The prophets, without inspiration, were no more than other men, and, therefore, could see nothing in "their own spirits" but those fortuitous combinations of ideas and imaginations which are natural to all men and profitable to none for guidance in the things of righteousness or futurity. What God causes a man to see by the action of inspiration is another thing. We may then see something with him that is of advantage to us to know.

This vision of Obadiah differs somewhat from the visions of the other prophets. It is brief, but that is no great detriment. Much may be said in few words. It is in its topic that it principally differs. The messages of the prophets as a rule relate to Israel and are directed either to the reproof of Israel's wanderings or the delineation of Israel's future. But Obadiah has to do with an alien nation. "Thus said the Lord God concerning Edom." We all know whom Edom was. It was a community descended from Esau, the brother of Jacob, for whom Edom was another name. Though a son of Isaac, he was not beloved of God, but otherwise. "Jacob have I loved; Esau have I hated." To men who judge the matter from a merely natural point of view, this seems strange. Of the two men, judged from this point of view, Esau seems the more lovable of the two. "Esau was a skilful hunter, a man of the field, and Jacob was a plain man, dwelling in tents." Esau was what people would consider a more manly, frank and interesting character; Jacob was his mother's boy, and appears in the light of what might seem over-reaching, and underhanded. Why should one be loved and the other hated? We get the clue in that divine saying. "I love them that love Me." Jacob was a lover of his father's God; Esau was a mere lover of nature. This was a great difference, and continues to this day, the great distinction between men that are godly and men that are not. And it constitutes the ground of aversion between one class and the other, for there is a fundamental aversion that is almost mutual between those who love God and those who love the present evil world. The love of the present world is due to the exclusive action of the mind of the flesh, or the mind generated by the unenlightened brain left to itself; the love of God is due to the enlightenment of the natural mind by the Spirit of God in revelation. Hence the explanation given by Paul of the antagonism between Isaac and his brother Ishmael: "He that was born after the flesh persecuted him that was born after the Spirit; even so it is now." The two states, are mutually repellent on the natural principle universally illustrated in society that people who love different things do not love one another. If this principle operates where there are different natural loves, it operates more powerfully where spiritual love comes into the process. The world hates those who love God, because it has no love for God. Jesus said it would be so: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." He also said in prayer to the Father: "I have given them Thy word, and the world hath hated them, because

they are not of the world, even as I am not of the world." Again Paul says: "We, brethren, as Isaac was, are the children of promise."

Obadiah, then, has to deal with the descendants of a man who was not in the covenant of promise, and to whose posterity God had assigned a district to the south-west of the land of promise, consisting of rocky valleys and precipitous places. Concerning this community—active, predatory, zealous and prosperous, Obadiah speaks. What had he to say? Words of "lamentation and mourning and woe." Destruction and desolation are foreshown for reasons given. "Thou shouldest not have" done this; "thou should'st not have" done that. Thou shouldest not have rejoiced over the children of Judah in the day of their destruction. Thou shouldest not have stood in the crossway to cut off those of his that did escape; thou shouldest not have spoken proudly in the day of their distress.

Well, why lay stress on those things? There is a reason. It is written in the prophet Amos concerning Israel. "You only have I known of all the families of the earth; therefore, I will punish you for all your iniquity." From this it might seem as if God would have no punishments for any other. But here in Obadiah is a case of punishing for their iniquity a nation whom God did not "know" as he knew Israel. And it is far, far from the only case. In the very prophet Amos, in which we read "You only have I known," we read, "For three transgressions of Damascus, and for four, I will not turn away from the punishment thereof." . . . "For three transgressions of Gaza, and for four, I will not turn away the punishment thereof . . . for three transgressions of Tyrus, and for four, I will not turn away the punishment thereof;" all these were "families of the earth" whom God had not "known" as he had known Israel: yet there is punishment for them. We should, therefore, reason wrongly if we were to infer from the statement in Amos, "You only have I known of all the families of the earth, therefore I will punish you for all your iniquity," that God would not punish other nations. He expressly bars the way against this misinterpretation by sending Jeremiah to "all the kingdoms of the world upon the face of the earth" to say "Lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished, for I will call for a sword against all the inhabitants of the earth, saith the Lord of Hosts." Even the Canaanites, whom Israel succeeded in the land, were examples of punishment for iniquity. Moses told Israel (Deut. ix. 4) that "for the wickedness of those nations, the Lord doth drive them out before thee—not for thy righteousness or the uprightness of thy heart." In Leviticus xviii. you may read a description of the wicked ways of the Canaanites. Israel is commanded (verse 24-5), "Defile not yet yourselves in any of these things: for in all these things the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it." The flood and destruction of Sodom and Gomorrha are lessons to the same point. The statement, "You only have I known" is absolutely true, both as to that fact and as to the special punishment growing out of it. It is the negative deduction from it that would be wrong. Israel has been punished as no other nation has because privileged as no other; but other nations are not unpunished. The principle regulating the dispensation of judgment is the simple and reasonable one affirmed by the Lord: "To whom much is given, of them shall much be required."

The principle has application in another direction, because the work of God has taken an individual after a national form. The individual salvation offered to Israel in the preaching of John and Jesus, and rejected by them, has been offered to the Gentiles instead, and along with it a call to "all men everywhere to repent," and a "revelation of the righteous judgment of God, who will render to every man according to his deeds . . . in the day when God shall judge the secrets of men by Jesus Christ" (Rom. i. 17-18; ii. 5-6, 16). This operation develops a household of Christ, whose house, men continue to be so long as they "hold fast the confidence and rejoicing of the hope steadfast unto the end." These have special privileges, and will have special accountability to answer for; but some have reasoned that because this is true, therefore the rebellious among men who refuse him that speaketh, "will have nothing to answer for in "the day of wrath and revelation of the righteous judgment of God" if they should happen to be among the dead. This is a fallacy of the nature of the supposed mistakes to which we have already referred, viz., that those would make, who should reason, that because God knew Israel only of all the families of the earth, therefore he would not punish the other families. It is a mistake made by some who have pushed true principles too far through failing to make allowances for other principles. It is not a mistake made by those who have remained in harmony with Dr. Thomas

from the beginning. These have always recognised that the truth creates responsibility wherever it understandingly comes, and that if men refuse the submission which God commands, they expose themselves to the terrors of the second death, naturally taking rank with the third class of the parable—additional to the faithful and unfaithful members of the household, whom the Lord describes as "those mine enemies who would not that I should reign over them."

How terrible it will be in that day, if through looseness of doctrine in this matter on our part, men should find themselves awake from the dead to judgment who did not expect to be there, and who would naturally turn their reproaches against us. "Why did you tell me I was not responsible?" Paul declared himself "free from the blood of all men" because he "had not shunned to declare the whole counsel of God." In this position we can scarcely consider ourselves if we lull people into a deadly indifference by teaching them that if they choose to disobey God the worst they have to look for is to be left undisturbed in an everlasting grave. This is not the worst. There is a judgment which shall "devour the adversary," of which every (responsible) soul of man will partake who are "contentious, and do not obey the truth, but obey unrighteousness" (Rom. ii. 8). This judgment is in "the time of the dead"—that is, the time of the awaking of the dead "that they should be judged"—not of those who, having no understanding, "shall not rise," but have passed away as the beasts that perish; but of those who, notwithstanding their contact with "the light that is come into the world," loved darkness rather than light—and who, having heard the words of Christ as the acknowledged words of Christ and of God, and having rejected them practically in refusing to walk in accord with them, will be "judged by them in the last day."

These are the solemn teachings of Christ and the apostles. The contrary doctrine is based upon too narrow a construction of "covenant-relationship." This relationship is more an affair of benefit than of accountability. Outside the covenant there can be no eternal life; but everything shows that men need not be inside that covenant to be the objects of His righteous anger and punishment. We must not overlook the wide proprietorship of the Deity in all His works. If "the cattle upon a thousand hills" are His, much more the teeming millions of Adam's race. He is the "God of the spirits of all flesh," as Moses declared him to be. "All souls are his," as he Himself said by Ezekiel, "the soul of the Son and the soul also of the Father." If He had not spoken to them their being His would have done no more for them than it does for the beasts that perish; but He has spoken to them in their cast-off condition, and though few of them know the fact or are in illuminated relation with the fact, it does not lessen the terrible import of the fact to those who cast it knowingly aside and live indifferently to it as if man were his own maker and God's claims on Him were nothing. There is very little sense on the earth at present of what is due to God. An outrageous theology and a false science have, between them, so emasculated and confused all reasonable ideas on the subject that it is one of the last things recognised, "that God hath made all things for Himself, yea, even the wicked for the day of His power."

But let not us sleep as do others. We are not of the night, but of the day. As such, it belongs to us to reflect the light of day in advance. It may be to little purpose as regards others: but as regards ourselves, it is well pleasing to God that while we sojourn in the land of the living, we should let the light shine, both in our manifest works and submission to God, and in our re-echo of the testimony that the earth is the Lord's and the fullness thereof; and that though, for a time, He tolerates the universal revolt against Himself, He will not always restrain His righteous anger, but will show Himself as a consuming fire against all unrighteousness of men, when the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His saints and admired in all them that believe."

There may not seem to be much comfort in the exhibition of this phase of the truth. Looked at all round, there is more than appears. There is nothing but comfort in the prospect of the effectual assertion and vindication and establishment of the authority of God in the earth. There can be no peace or joy or well-being till this is done. Part of the process consists of that great judicial inquisition which

He has been pleased to appoint. He will root the wicked out of the earth, but not without showing cause. He will confound the arrogant and take the wise in their own craftiness, by exhibiting their folly to all men, as the fitting and effectual prelude to His own management of the earth. This He will do on the day which He hath appointed for judging the world in righteousness by that man whom He hath appointed. This day, which is a terrible day, will only be terrible to the Lord's enemies. It will be a glorious day for those who love righteousness and hate iniquity, and who wait daily upon God in the patient continuance in well doing which He has required. The day of the ending of the present evil world will necessarily be a day of storm and trouble and clouds and thick darkness: but because of its presage of the everlasting day of light and love that lies beyond, it will be a day to be much hailed and much remembered by all the friends of God.

It is no unnatural association of terms in Isaiah that in the same breath describes "the day of vengeance of our God" as a day that will "comfort all that mourn" (Is. lxi. 2). There can be no comfort to God's mourners till earth's transgressors have become the subjects of God's vengeance; for among the many causes of their mourning is this, that the transgressors lift the head on high, and to the wicked for the time being, the earth is given in undisturbed possession. Jesus asks the question: "Shall not God avenge His own elect who cry day and night unto Him?" (Luke xviii. 7). A section of them are Apocalyptically exhibited as ejaculating, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" It is not an unscriptural prayer, therefore, to pray, "Oh God, to whom vengeance belongeth lift up Thyself, thou judge of the earth. Render a reward to the proud. Let not man prevail; let the heathen be judged in Thy sight. Put them in fear, O Lord, that the nations may know themselves to be but men." He will answer this prayer at the time appointed, "though He bear long with them." Then will He at the same time "comfort all (His own people) that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Then will they exclaim, as it is written in the same chapter, "I will greatly rejoice in the Lord: my soul shall be joyful in my God: for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations." Then will be fulfilled what is written in Obadiah: "Upon Mount Zion shall be deliverance: and there shall be holiness, and the House of Jacob shall possess their possessions . . . and Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's.

R. ROBERTS.

Thine own ways watch with double care,
Thy neighbours ways, of looks be spare.

Conscienceless Objectors

From the Los Angeles "Times" we quote: —

"Conscientious objectors are always the centre of a great furore in wartime. Most of the excitement is usually caused by persons who aren't any too familiar with the facts.

"Objectors —This is neither defence nor a condemnation of the "Conchies," as the British call them. The fact is, however, that there have been only 6,277 of them among the millions called up in the United States. There have been at least that many young Americans who should be classified as conscienceless objects who have deliberately ducked active military service by wangling pushover, non-fighting, non-dangerous service jobs. How about them?

"Disposition—The great bulk of the conscientious objectors are in camps doing work formerly done by the Civilian Conservation Corps. Many of them decide alter a while that their conscience won't object to running the very real risks of the medical service—and if you think the

medical service isn't a risky business you haven't been noticing what happens to hospitals in this sort of a war."

Church Attendance.

Previous to the Great War (1914-1918) more than 50 per cent. of the population of the British Isles attended some place of worship. To-day probably less than 10 per cent, are worshipping Christians.

This sad state of affairs is largely due to the undermining of the authority of the Bible; and a great many Christian people were shocked during the Anvil broadcast to hear the Chairman telling Father Andrews that his view of the Genesis story was not accepted by any of the theological colleges in this country.

To-day, strange to say, scientists are themselves beginning to doubt whether, after all, evolution is true; many prominent scientists are getting a little ashamed of the "missing links."

We may quote Sir James Jeans, who declared that "everything points with overwhelming force to a definite event, or series of events, of creation at some time or times not extremely remote."

"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.

SPECIAL MEETING OF ALL ECCLESIAS.

A special meeting of all the ecclesias in the Berean fellowship will be held (God willing) on Saturday, June 5th, in the City of London at 3 p.m. The exact venue will be announced later.

GREAT BRIDGE, TIPTON.

Please note our change of address to: —"Cartref," Toll End Road, Ocker Hill, Tipton. —T. Phipps.

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

We have the sad duty to announce the falling asleep in Jesus of our beloved aged brother, John F. Garing, which occurred on March 1st. Services were conducted from Brown's Funeral Home in Honesdale. Bro. John Van Akin, of Lackawaxen, conducted the service, plainly revealing the glorious hope of the righteous dead of life beyond the grave.

Our brother died at the advanced age of 90 years, and we believe he was faithful unto death.

Since our last report visitors have been: —Bro. Russel Frisbie (Virginia), Bro. Kenneth Frisbie (Washington, D.C.), and Bro. John Jones, Sis. Laura Jones and Sis. Ruth Jones (all of Glendale, Pa.).

We always welcome visitors of like precious faith. The times are evil and the tendency is to ignore the responsibility which comes with enlightenment, whether before or after baptism into Christ.

The welcome visits of the "Berean Magazine" assist and strengthen us as we see the names of other faithful brethren and sisters throughout the world. Our loving greeting to all such. May we soon meet in the "Kingdom which shall stand for ever."—H. A. Sommerville, Rec. Bro.

LAMPASAS, TEXAS, U.S.A. —

The past month we have had the pleasure of having with us Bro. Ross R. Wolfe, who is located in the Sykesville State Hospital, Maryland, during his leave of two weeks. We pray that the time will soon come when we will be together in a glorious land, to part no more.

We have been pleased to have as visitors around the Table of the Lord Bro. and Sis. L. A. Hill and Sis. Grady Hill (of Gatesville, Texas) and Sisters Clarence Martin and Margaret Martin (of Stonewall, Texas), and Sis. Alice Tunnell, who is making her home in Houston.

Sis. S. S. Wolfe is visiting her daughter, Sis. Melvin Edwards, in Eden, Texas.

We are happy to report that Bro. Roy Harrington is again able to attend the meeting after a serious illness.

The time draws nearer when our Saviour shall come forth and establish His everlasting kingdom on the earth. Are we ready to meet Him? Let us work while it is yet day. We must carry on, even though the world may be against us, for our reward will certainly be worth it. —Joe O. Banta, Rec. Bro.

LONDON (CLAPHAM), S. —

We regret to record the death of Sis. Irving, a very faithful sister, who had suffered severe pain for years with much fortitude and who was at one time a member of the ecclesia at Ashford, Middlesex, and then of North London. —G.H.D.

LONDON, N. —Winchmore Hill, Adult School Hall, Church Hill. 4.30 and 6.30 p.m. Wednesdays, 7.30 p.m.

Our Fraternal Gathering held on May 1st attracted a large attendance. Brethren and sisters from 11 ecclesias were present. Brothers Mettam (of St. Albans), D. M. Williams (of Newport) and W. Southall (of Birmingham) dealt faithfully and well with the subjects given to them. The ruins in the background of the place where the meeting was held reminded our visitors of Ezekiel xxxix. 6.

We started our special effort for May the next day and have had a fair attendance of strangers. Visitors have been welcomed to the Table of the Lord as follows: —Bro. H. M. Doust (of St. Albans),

Bro. W. Southall (of Birmingham), Bro. Metcalfe (of Rayleigh), Bro. D. M. Williams (of Newport) and Bro. and Sis. F. E. Williams (of St. Albans). —C. H. Bath, Rec. Bro.

MACCLESFIELD. —30, Belgrave Road, Moss Estate.

I am writing to inform you of our change of address. We removed to this address on 1st May. —E. Peach.

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 have been pleased to welcome at the Table our Bro. A. H. Nicholls (of Plymouth) and Sis. Evans (of Glasgow). Our brother kindly gave the words of exhortation on this occasion, which was much appreciated.

Also we have been pleased to welcome once again another visit from our Bro. H. M. Doust (of Uxbridge), who faithfully delivered unto us the word of exhortation, and in the evening proclaimed the Gospel to those who were willing to hear, a few of the alien being present.

It is with regret that we have had to withdraw our fellowship from our Bro. A. Gething, owing to his continued absence from the Table of the Lord. —David M. Williams, Rec Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Bridge). Sundays: Breaking of Bread, 2.30 p.m. Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.

With sorrow we have to report the sudden loss of Sis. Ella Hosking. She left her home in apparently normal health on the morning of April 21st, but on her way home a few hours later she collapsed in the street and died almost instantaneously. We laid her to rest on the 24th inst. in the presence of a goodly number of brethren and sisters, a few of her relatives also being present. Bro. Hodge did what was necessary on this sad occasion, witnessing to the life of our sister and testifying to the Hope in which she fell asleep. She had never hidden her convictions from her relatives, and they all respected her for her loyalty to her principles. They were very appreciative of the practical service rendered to them by our brethren and sisters in their time of trouble.

Since our last report we have been pleased to welcome Sis. N. Evans (Carlisle) at the Lord's Table. —Hubert R. Nicholls, Rec. Bro.

RICHARD, SASK., CANADA. —

We in Richard appreciate the labours of those who give their time, money and strength to the work of editing the "Berean Magazine." We feel that the time is near when such means of instruction and communication will be replaced by actual contact one with the other in Spirit nature, but while we are in this mortal state it is very necessary that we keep in contact with one another and with those who labour with us everywhere. The magazine in some measure supplies this need. — A. S. Jones, Rec. Bro.

SHERRIDAN, MAN., CANADA. —

We have enjoyed reading "The Berean" for so many years now.

Please note our new address and accept our appreciation for the wonderful help we receive through the magazine in isolation. May God bless all your efforts and hasten the day of redemption. — R. C. Klaas.

WINNIPEG, CANADA. — Royal Templar Building, 360, Young Street. Sundays: 11 a.m., Memorial Service; 7 p.m., Lecture. Wednesdays: 8.15 p.m., Bible Class.

Greetings to our Brethren and Sisters far and near. It is some little time since information appeared in these columns from Winnipeg; but we have been mindful of the shortage of paper and space, due to war conditions. We continue to hold forth the Word of Life to all who have ears to hear—whether they hear or whether they forbear. We have been encouraged to carry on by the signs that abound around us, indicating that the Gentle night is far spent and that the dawn of that glorious day will soon break.

We have been strengthened in the work by the following additions to our number: —Frances Ardella Hadfield, immersed February 13th, 1941; Wilma Bodo, immersed April 3rd, 1941; Florence H. Halverson, immersed July 30th, 1941; Norman H. Halverson, immersed July 30th, 1941; Faith Dickson, immersed August 20th, 1942; Orval F. Halverson, immersed October 8th, 1942. Brethren Norman and Orval Halverson were Sunday School scholars for many years and are the sons of our Bro. and Sis. Oscar F. Halverson. Sis. Florence Halverson is the wife of Bro. Norman Halverson and they reside in Regina, Sask., where they will be in isolation. May these new brethren and sisters so order their walk and conversation that they may receive the "crown of life."

We regret having lost by removal to Brandon, Manitoba, our Bro. and Sis. Henry F. Morse, where they will be associated with the members of the ecclesia there. Our loss is Brandon's gain. On behalf of the Brandon Ecclesia we immersed Rene D. F. Boux, April 9th, 1942. He is a son of Bro. and Sis. Jules Boux, of the Brandon Ecclesia. May he, too, reap the reward of life everlasting.

With sorrow we report having had to withdraw from Sis. F. A. Hadfield for continued absence from the Lord's table. Efforts made to induce her to resume her place in the ecclesia proved fruitless.

Brethren John Hiley and Orval Halverson, who were called up for military training under the Selective Service Regulations, have been granted the privilege of doing alternative service and have been sent to one of the Government camps located at Radium Hot Springs, B.C. We miss the companionship and ministrations of these two young brethren, but, on the other hand, are thankful to our God for the deliverance.

Our thanks are made known again to Brethren Wilfred Bailey (of Calgary), E. D. Cope (of Hamilton) and S. T. Batsford (of Lethbridge) for their words of comfort and upbuilding in their exhortations and for their help in the Master's service in lecturing for us when here on their holidays. It is a great treat to contact with men who are really "labourers together with God."

Other visitors to the Lord's table here whom we were very glad to see, and hope they will come again, were Sisters S. T. Batsford and R. Nevelle (Lethbridge), Hazel Craig (Sioux Look-out), F. Halverson (Regina), J. Boux (Brandon), Phyllis M. Turner (Toronto), Adeline M. Turner (Hamilton), H. Pringle (Hudson), Sarah and Beatrice Sadler (Dafoe), Brethren H. P. Morse, J. Boux, R. Boux (Brandon), J. W. Sadler (Dafoe), R. Klaus (Sherridon) and N. Halverson (Regina). —Will J. Turner, Rec. Bro., 188, Brock Street.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 26.

An undertaker (or funeral director, as the Americans say) was called to arrange the obsequies of a farmer in a Central State in U.S.A. He found the widow in a very distressed

state, bordering upon hysteria. Her main trouble, she finally explained, was that, as her husband "did not believe in going to heaven nor in going to hell," he would be certain to be very unhappy now he was dead.

The funeral director asked her, "Why did your husband thus disbelieve?" Her reply was that he some time before went to the nearest town on business. There he picked up a book, which he most carefully read. Some twelve months after he went away for a week-end to get baptised. She had always refused to listen to him because she was brought up an Episcopalian and believed in an immortal soul. Her husband did his best to turn her, but she liked the local minister, and he advised her not to read the book her husband prized.

The undertaker pursued the matter thus: —Was your husband a better or a worse man for his change of mind? Her reply was that he was always good, but even better in his later years.

Then he asked, "Where is this book?" She produced it and asked him to take it away. It was a first edition of "Elpis Israel."

He took it, and two days afterwards the deceased brother was buried. The Episcopalian minister conducted the obsequies. The undertaker confessed that up till then he had never listened to the funeral services. He looked on them as matters of form, and for him only part of the necessary business.

But "Elpis Israel" saved the undertaker. He read it, embraced the Truth, and "died in faith." The widow never did, and lost her chance of life.

A Cry from Israel.

We cry thru the length'ning shadows
We cry for our hope is dimmed;
We cry beseeching Thy pardon
For we, and our seed have sinned.
The chains are heavy about us,
We have no comforting care;
And Thou, tho full of compassion
Doth not heed the voice of our prayer.

We cry now the sun breaks the shadows
Foretelling a new day is born,
But this helps not a sad nation
As captives left sadly to mourn.
Men mock us and ask for our singing
The singing of hymns full of praise,
With harps and the timbrels all ringing
As in the happy free days.

The sun is now high in heaven
The noon time for meat and for rest;
But naught is prepared for Thy people
Babes swoon and die at the breast.
How long, Lord, how long shall the heathen
Rob us of all that is ours?
How long, Lord, must we see the evil
Indulged in by these Godless powers?

The evening again casts its shadows
The sunset casts gold on the earth;
We cry and we pray toward Zion,
For surely we see the new birth.
O haste Thee and gather us quickly
For humbly we would clasp Thine Hand,
Acknowledge Thou art our redeemer
To Thee belongeth the land.

—Winifred M. Booth

Santa Barbara

Letters to a Friend in Doubt—No. 7.

Resurrection.

You say that you cannot understand how the identity of the individual can be preserved—without an immortal soul—to come up for judgment at the appointed day when "God shall judge the world by that man whom He hath appointed, of whom He hath given assurance to all in that He raised Him from the dead" (Acts xvii). You say that identity must be lost in death if it depends upon a body in which to exhibit itself.

In reply, let us first draw attention to the fact that the teaching of the Scriptures is throughout that unless there is a resurrection of the body there is no hope at all of a life beyond the grave.

Take the oldest book first, that of Job. The book throughout treats the doctrine of the mortality of man as taken to be unquestionable. But of man's ultimate fate Job says, "Though God slay me, yet will I trust in Him." "I go to the land of darkness and the shadow of death." "Man that is born of a woman is of few days." "He dieth and wasteth away." "He giveth up the spirit and where is he?" "If God withdrew His spirit power and His breath all flesh would perish together and man turn again unto dust." Yet "I know that my Redeemer liveth and that He shall stand at the latter day upon the earth, and though after my decease this body be destroyed, yet in my flesh shall I see God, whom I shall see for myself and not another, though my reins be consumed within me" (Job xiv.-xix. and xxxiv.).

Abraham may next be taken as an example of faith in resurrection. Of him it is declared: "Abraham offered up Isaac, and he that had received the promises offered up his only son, accounting that God was able to raise him up even from the dead." "He sojourned in the land of promise and he looked for a city that hath foundations whose builder and maker is God" (Heb. xi.).

Commenting upon Abraham and contrasting his fate with that of the Pharisees, Jesus said, "Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out. They shall come from the east, west, north and south (of the Holy Land) and shall sit down in the Kingdom of God" (Luke xiii.). All the prophets believed in resurrection, and none in reward at death for a disembodied soul. Isaiah declared: "Thy (the Lord's) dead men shall live, together with my dead body shall they arise. Arise, ye that dwell in the dust. Thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. xxvi.).

Our Lord often quoted Isaiah, as He did the other prophets. Let us hear Him: "This is the Father's will, that of all whom He hath given to Me I should lose nothing, but should raise it up in the last day" (John vi.).

No wonder Martha, being taught of Jesus "to believe Moses and the prophets," exclaimed concerning her dead brother, Lazarus: "I know that my brother shall rise again in the resurrection at the last day" (John xi.).

This series of quotations out of many hundreds may fittingly be found summed up in Hebrews xi. 35. Here Paul says that all the faith and trials of the saints in all ages was for one purpose, "That they might obtain a better resurrection." The "better" resurrection is as Jesus and Daniel said, resurrection to eternal life.

Paul continues: "These all having obtained a good report through faith received not the promise, God having provided some better thing for us also, that they without us should not be made perfect." He thus pointed to one day, when resurrection and judgment should bring salvation to the host of the redeemed at once.

Hence the emphatic declaration given to the ecclesia at Corinth: "If there be no resurrection of the dead your faith is vain" (1 Cor. xv.).

Paul faced the question as we do. With what body do they come? How can identity be preserved. Well, modern science has produced many marvels. Take the voices of men. To-day one can hear the voices of Gladstone and of his opponent, Salisbury. They are recorded on wax cylinders, one of the first results of Edison's discoveries. We have heard both speakers while they are alive and we have heard their voices since they died. The two are identical. So it is with all. We hear the same Winston Churchill on the air that we do in the House of Commons. A record made, says the announcer of the B.B.C. We do not question the likeness: we admit the identity. God allowed man to discover this wonderful possibility. But the secret of it was always with Him. We submit, therefore, that God can and will preserve the absolute identity of those who are to appear before the judgment seat. Wicked and righteous are to be there. The men who condemned Jesus to death, Annas, Caiaphas and the rest are to see Him enthroned.

"All things are possible with God," said His own Son, and for Him to raise up men again will be a very simple thing.

All atoms are exactly alike at the onset. As the leaf determines the character of the plant and makes one tree an oak and another an ash, so God, as Paul declares, preserves the identity of those whose "leaf shall not perish" (Psalm i.). He uses the simile of the seed and the resulting plant. The seed is the character and determines the form of the plant. While in death the faculties are dormant, they do but wait the touch of the Divine Spring to leap into life again.

At the resurrection morn "a nation shall be born at once" (Isaiah lxvi.). There is, therefore, no difficulty as to the reestablishment of identity at resurrection. Belief in the Bible doctrine of the rising again of actual men and women "at the last trump" removes all the host of difficulties that belief in immortal soulism brings to us.

So we can join with Daniel, who was told that he "should stand in his lot at the end of the days," when he declares, speaking of our Lord's second advent. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Dan. xi.).

And we can also rejoice with John, "Blessed are the dead which die in the Lord." They sleep to wake (Rev. xiv.).

G. H. D.

Silvery Bells.

Eight silvery bells (of equal "weight"),
For "Wisdom's Children" come to hand.
Whose "mission" is to mitigate
The ills of life; to form a band

Of sweet, uplifting, helpful cheer;
To foster hope and banish fear.

The first to sound is "Sympathy"—
(A wondrous, sweet-toned bell is this).
Then "Kindness," "Gentleness"—these three
Drear burdens lift; hearts troubled soothe;
The rough highways of life make smooth.

But list to these—"Faith," "Hope" and "Joy,"
'Tis this fair trio's chief concern.
To "pessimistic thought" destroy;
The desert to a garden turn.
To make an end of hate and strife,
To turn men's thoughts to peace and life.

Yet still two other bells remain
To make the "harmony" complete;
These "Meekness" be, and "Love"—'tis plain,
The "mission" of these two is sweet!
Let "Wisdom's Children," one and all,
In using each, each one extol!

Andover.

ADA M. J. HILBURY.

The Book of the Revelation.

1. —THE REASON OF ITS WRITING.

At the end of the first century of the Christian era there was a great question in the ecclesias throughout the world. Believing implicitly in the promise of our Lord that He would come again to establish His kingdom, and anxious for it soon to be accomplished the burning question was: When will He return?

It was not really a new question. The disciples asked it before our Lord was crucified. Take Matt. xxiv. 3: "What shall be the sign of Thy coming and of the end of the age?" Also Acts i. 6: As our Lord was about to depart to His Father, "Lord, wilt Thou at this time restore the kingdom?"

Their hope was based not only on what our Lord said, but on what the prophets of old had said. Look at Acts iii. 19 to 26 and compare it with Luke xxiv. 25 to 27. Outside the New Testament all the early Christian writers and, later, such historians as Gibbon, all bear testimony to the fact that the entire hope of the early Christian Church was based upon our Lord's promise of His second coming.

But while many questioned some scoffed. Says Peter of some (and such are very common today in circles where they talk religion), they shall say, "Where is the promise of His coming, for since the fathers fell asleep all things continue as they were?"

Many, too, misunderstanding Luke xxi., thought that Christ would return soon after the destruction of Jerusalem.

So God determined, through the last surviving apostle, John, to supply the answer in a sufficiently detailed form to satisfy all Christian believers until the day of the sun's rising should dawn. Hence the Book of the Revelation. John had been moved by the guidance of God away from Jerusalem and later from Antioch and had been for some years recording brother at Ephesus. Persecution from

the pagan authorities which had been going on for some years involving Paul, who, says he, "fought with beasts at Ephesus," finally involved John. There are some strange legends of his experiences in which knives and boiling oil play a part, but finally, as John describes it, "I was banished to the Isle of Patmos (adjacent to the coast of Asia Minor) for the Word of God and for the testimony of Jesus Christ." He was succeeded in his office at Ephesus, we are told, by Timothy. Here, on this quiet isle, bringing great good out of apparent evil, God gave "the Revelation of Jesus Christ to show clearly unto His servants the things which must shortly come to pass and made known by sign or symbol to his servant, John, who was able in the vision given to him to "see the kingdom" as Jesus had promised he should. This vision is found six times in the course of the book.

All the history of the world in its main features is dealt with in this Revelation.

The hope of world rulership for Christ and the saints is the opening note: "To Him that loved us and washed us from our sins in His own blood, who will make us kings and priests unto God and His Father, to Him be glory and the dominion for ever and ever. Amen."

G. H. D.

The Circulation of the Bible.

The annual meeting of the British and Foreign Bible Society was held at Kingsway Hall, London, on May 5th. The annual report disclosed that the Bible was now available in 758 languages or dialects.

Correct figures on distribution were impossible, but there had been an increase of 225,000 copies in India, and in Brazil, conjoined with the American Bible Society, 808,000 books have circulated. Fifty thousand New Testaments have been given to New Zealand Forces, 9,000 to ships' rafts and life-boats. The circulation in China was 1,214,600, against 7,000,000 in normal years. The year's income was £359,000, an increase of £35,000. For post-war advance £80,000 had been put aside.

Viscount Sankey presided and there was a large gathering.

War in the Air.

In the conquest of Tunis Aladdin conjured no greater success than Air Chief Marshal Sir Arthur Tedder, A.O.C. the R.A.F. in the Mediterranean.

He virtually laid a four-mile carpet half-a-mile wide for the First Army to walk over in its push to Tunis. The Air Ministry officially described these remarkable events in the following terms:—"Tedder's carpet was clearly lethal."

Tedder's "carpet" is a bomb distribution in which no enemy opposition is possible. Every activity of man and machine beneath is smothered.

The nearest comparison is an artillery barrage. The most important difference is that a barrage takes time to build up whereas a carpet is instantaneous.

Bombers fly in such formation that they produce their lethal pattern where they will.

An Interview with a Vicar.

Monday found me, by invitation at his house, with his wife and the curate. Tea had scarcely commenced before it was apparent that a mere "friendly cup of tea" was not the uppermost thing in the

minds of those present, but rather certain other things about which the vicar and I had been talking in the open air on Sunday, which led to the invitation being given to take tea with him on the present occasion.

A very spirited conversation ensued: the matter being taken up in the first instance by the curate and myself. One instance out of many must suffice to show how far he was astray. Replying to the idea that we have an immortal soul that goes to heaven, he said, "Why, I have just lost a little baby and I know that it has gone to heaven?" I asked him how he knew. He said, "Because I took it and presented it to God." I then asked him if God received it, to which he said, "No." I further asked him what he did with it. "Oh, I buried it," he said. I replied that it appeared strange to me that he should say he presented it to God, but He did not receive, that he knew it had gone to heaven, and yet he had buried it. Would he please explain what he meant? Being considerably confused in this, as in other matters which had come under our notice during two hours' conversation, he began to manifest considerable feeling and make many personal remarks that were not at all indicative of the spirit of Christ. I pointed out that this was mere natural feeling, and no argument, and that if he were a Christian he was called upon by Christ to crucify the flesh, not only with the lusts, but with the affections also. At this he was so enraged that he jumped up and shook hands with the vicar and his wife, wished them good-night, and was nearly out of the room when I asked if he were going without wishing me good-night, which had the effect of bringing him back. I then said I hoped he would not go away in that unfriendly manner. He said he thought I was not born again, that the eyes of my soul were not open and that he would pray for me, to which I replied, I would be very pleased to have an interest in his prayers, but I thought God would not hear him in his present state of mind. After he had left, at the request of the vicar, we retired into the study, but that before we did so they would like me to have another cup of tea, as I must want it after such a long conversation. I thought this indicated that they did not feel at all in the same mind as the curate, who had gone.

The vicar, by a series of questions, took us in the replies, over most of the features of the truth. His wife asked me if I really meant what I had been saying. The things to her were so strange—no immortal soul, no going to heaven, no infant baptism, no infant salvation, no Trinity. Oh, how dreadful! I assured her I meant all I said and believed it with all my heart. The remainder of the talk was most agreeable. I found the vicar to be a perfect gentleman compared to the man who had just left. To many of the things which were pressed upon his attention, the only reply he had to make was that I was "too sharp" for him—a poor admission for a vicar to make to a shoemaker.

His wife wished to know if Christadelphians studied these things for the purpose of debate? I replied no, but as our Heavenly Father requires His children to let the Word dwell in them richly, with a view to their comfort, encouragement and sanctification, we therefore study the Word, and then when anyone comes across our path, as is the case to-night, it is the sword of the Spirit to refute those who oppose it. We talked to him of glad tidings and the promises that God made to the fathers, but how these things could be in view of what he had been schooled in was a difficulty, and, like Nicodemus of old, he asked, How can these things be? He said it was clear that one of us was mistaken—that we could not both be right. I asked him, as we both appeared to be anxious about obtaining eternal life, what we were to do. "Oh," he said, "I will try to put you right." I said, if I am wrong I should like to be put right, and that, as I had no vested interests, I did not see what could hinder me from seeing any truth he had that I had not. But, alas! for the vicar, after some four hours and fifteen minutes' conversation, I asked him if he really thought he had imparted any information I had not got when I came and he frankly said, "No, he did not think that he had." I then pointed out the fact that he had therefore done nothing to help me out of the error he supposed I was in. I then told him I wanted to make a request of him, and that was that the next time he read the Saint Athanasian Creed he would just pause and say, "But, Lord, I do not include Joseph Thomas in this." He did not say he would, but I rather think by his manner that he would at least think I should be as likely to be saved as himself. He carefully asked how long I had been a Christadelphian. In reply to a question put by his wife, I asked if she knew of any promise of going to heaven, and when she replied by quoting from John "in My Father's house," etc. The vicar said, "No, my dear, that won't do." He had heard before all that his curate could say about that passage. I read a little more for her from the same

passage and asked where Jesus would be when He comes again, and the vicar said on the Mount of Olives. He said he believed that God would restore the Jews and that Christ would reign on the earth, but that he did not think it necessary to preach it in the open air. We talked freely of the evidences of departure from the faith in the apostles' days, the growth of the man of sin, the necessity of a reformation, which was commenced by Luther and others. Passing through the various reforms, we came to Alexander Campbell, and finally to Dr. Thomas, who, in the good providence of God, was enabled to complete the return to the apostolic faith and order again in this 19th century. Against this he had nothing to say, beyond that he still felt that our views of the matter may be a little too mysterious for most people to understand. I replied to this by giving him two cases of old people, over 70 years old, who had been in the Church of England all their lives, and the man many years a singer in the choir, till just lately he had heard the Truth and read our literature, with the result that the man had been immersed and was now a brother, and the woman was waiting to take the same step. After I had got him to read several passages in the Acts, showing that the kingdom, as well as the name of Christ, was preached as the Gospel, I offered a little caution as to what we preached, in view of what Paul said, that "if any man preach any other gospel unto you than ye have received, let him be accursed." He tried to smile at my simplicity in these things, but, at the same time, all he could do was to give me a little book on baptism. This led to an exchange of literature, and as it was now after ten o'clock, we had to part, which we did (notwithstanding that he clearly saw that the views I held left him out in the cold) in the most friendly manner. I must say that the vicar and his wife are kindly and courteous, and just such people, if the truth does but dawn upon them, and the surroundings will allow them to receive it, as we might expect to enter the Kingdom. He left me with a good-night and God bless you, and this terminated the pleasantest talk about religion I can remember having for some twenty years.

May our Heavenly Father grant, if it be in harmony with His will, that the vicar, his wife and even the bad-tempered curate, may yet come to see the truth in all its simplicity and glory, and, obeying it from the heart, be permitted, with myself and all who love our Lord Jesus Christ, to find favour at last in His presence and inheritance in the kingdom for which we suffer.

J. THOMAS.

The Defence of the New Testament.

Defending the Divine inspiration of the New Testament scriptures *as we have them*, Eusebius quotes Justin, Miltiades, Tatian, Clement, Ireneus, Melito, with a general reference to "many more" not named, as assenting to these writings as "Divine Scriptures." This proves that the present collection existed at that date, A.D. 264 to 349, and that it was placed much higher in authority than the writings of any other of the early Christian authors. Dr. Paley gives special emphasis to this fact in Section 2 par. 2 of his "Evidences of Christianity."

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Notes

Acknowledgments. — Letters and MSS. have been received from S.G.K., A Sister, A.B.C., J.B.H., B.H.W., M.S., H.R.N., F.P.R., H.W.S., R.K., H.W.C., H.C.G., M.S., R.C.K., M.J., W.M., C.T., J.S.H., C.A.B., J.R.S., C.B., E.P., B.A.W., R.S.V., A.P.F., K.G., E.P., H.M.D.

Jewish Relief. —We have received 5/- from A Sister; 50 dollars from Richard Ecclesia.

Collapse. —The Great War is long past its tidal turn. The beginning of its collapse came seven months ago. It is now acquiring momentum. Growing interference with German industries along with the great North African victory combined with the great preparations for further military aggressiveness, exhibit the fact very plainly that Hitler's enterprise is doomed.

Fraternal Gathering. — A very pleasant and spiritually up-building fraternal gathering was held at the meeting room of the Birmingham Ecclesia on Saturday, May 15th. Bro. W. Southall presided and Brethren W. C. Newell (of Sheffield) and G. H. Denney (of London) were the visiting speakers.

"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.

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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