

# 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, Etc.**

**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.)

**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.

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**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).

**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. (3.15 & 5.15 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.) —T. H. Lambert, 80 Sycamore Avenue.

**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. 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.

**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**. —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.

**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.

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# *The Berean Christadelphian*

Edited by G. H. DENNEY and G. A. GIBSON.  
All communications and manuscripts should be sent to—  
G. H. DENNEY at 47 Birchington Road, Crouch End, London, N.8.

*The main worship of the people in the later times of the Greek and Roman occupations of Egypt seems to have been concentrated upon the Egyptian Trinity in the supreme Godhead. Osiris the father, Isis the mother and Horus the son. The influence which this had on the development of Christianity was profound. We may say that but for the influence of Egypt we should never have seen an image of the Madonna. When Egypt found a place in Christianity then her triumph was assured.*

*The figure of the Divine Teacher set in a sad, stern frame of Semitic and Syrian influence became changed into the rampant baby of CORREGGIO. The popular worship of HORUS passed over into the rising influence of Christianity. The well-known Christian monogram—KHI-RHO—was formed in Egypt, where the RHO was usually figured as an upright staff with the lock of HORUS at the top. Essentially, it is the sign of HORUS and only became Christian by adoption about the third and fourth centuries.*

SIR W. M. FLINDERS PETRIE,  
D.C.L., LL.D, PH.D.,  
Lecture at University College, London.

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IS CHRIST GOD?

SIGNS OF THE TIMES.  
BOOK OF REVELATION.

ITALY.  
WAR AND CHRISTIANS.

Volume XXXI

OCTOBER, 1943

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## EDITORIAL

### Essential Things

Man is in need of salvation. He requires to be saved from his own misdeeds and from the retribution they have brought upon him. He needs, also, if he can attain righteousness and happiness, a longer lease of life than the present one affords. Such lengthened life would be of little use to him if it be but "labour and sorrow," as David truly observes (Psalm xc. 10).

It follows that "the creature is subject to Him that made it," and, consequently, all life depends upon the Will of God. As Elihu properly said, "If God set His heart upon man, if He gather unto Himself his spirit and his breath, all flesh shall perish at once and man shall turn again into dust" (Job xxxiv. 14).

Immortality is therefore only to be defined in terms of the Divine Will. It cannot be possessed by men apart from His determination. Paul emphasised this when he told the world's principal university, "In God we live and move and have our being" (Acts xvii. 28).

The imagination of man invented the doctrine of the soul's inherent immortality, and modern as well as ancient spiritualists have extended this right to eternal existence to animals and birds. Lord Dowding, in an article in the London "Sunday Dispatch" on September 5th bestows immortality in a disembodied sphere of life to a ship's canary. The bird could not only sing after its death, but could

talk to the deceased sailor to whom he belonged. But such doctrine is entirely absent from the Scripture and is absurd and altogether unreasonable.

The Bible, however, sets out certain foundation truths as essential to salvation. That is, they must be believed. Faith must be built upon them and the life changed by them and by the obedience to God's will that springs out of them.

**Seven Essentials.** Paul sets these essential truths forward in his letter to the Ephesians (iv. 1 to 7). Here they are in their epitomised form: One body, one spirit, one hope, one Lord, one faith, one baptism and one God and Father. A detailed exposition of all these truths is given in the Bible, but from Adam in Eden until the last days of Gentile times there is no change. As Noah and Abraham believed, as Moses and David hoped, so do we in this day, who hold to the same way of God. Difficulties have had to be faced to-day that in previous ages did not exist.

We never read of statements of faith by that designation in apostolic days, and all vexing questions could then be settled by an appeal to men in whom the Spirit of God abode. For instance, the Holy Spirit gave through Paul the Divine answer to the problems that beset the Corinthian ecclesias. It has therefore been necessary to face the fact that much tradition of men and the product of the human imagination has been heaped upon the simple Truth as set out in Paul's seven propositions which we have quoted. To cut through all this debris it was necessary to set out in simple Scriptural form the main lines of the Way of Truth and Life. This has been done by means of our statement of faith. Our fellowship together is established by our belief of the Truth and our obedience thereto whereby we become at one with God and His Son Jesus Christ and "are one in Him," members of His family.

Our mutual undertaking is therefore to abide by the terms of our statement and not to add or to take away therefrom. This is essential to our unity and our happiness. It dispels disunion and crushes anarchy. It gives us a common ground and a firm understanding. Every brother and sister has a copy of it and every part of it is actually a citation of the Scripture.

None can be baptised into the Holy name of our Lord unless such a one wholeheartedly and entirely believes it.

Let no presumptuous person or ecclesia seek to add thereto on pain of disfellowship, and let none take away.

**How Apostasy Came.** The apostasy so graphically described by the apostles Paul and John as "already working" in their time came as a result of two forces. The first was alteration of doctrine and toleration of error, the second was the committal of power to one dominating church (being "rich and in need of nothing" according to its own estimate of itself) to issue edicts and to determine terms of fellowship. These two evils must be avoided to-day if we are to continue "grounded and settled in the One Faith."

**Exhortation.** The word of exhortation is always necessary and, Scripturally administered, is altogether to the good. There would be no need of such if our actions were perfect before God. But one sin should not be singled out before any or all others as necessary for exact definition. All sins should be humbly dealt with as they arise. EDITORS.

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## Did Paul Write the Epistle to the Hebrews?

There has always been some doubt about whether Paul wrote the Epistle to the Hebrews. Several alternatives have been suggested. The majority of commentators incline to the idea of a Pauline authorship. The only inspired clue is to be found in 2 Peter iii. 15. Here Peter is speaking particularly of "the long-suffering of God." After giving specific instances of this "long-suffering" the Apostle calls Paul to witness as having written on the subject. Examination of the Epistles shows that the one epistle in which this theme is exhaustively treated is the Epistle to the Hebrews. It begins with God's messages to the world at successive periods and after the great pageantry of chapter xi. ends with a picture of the final perfection.

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### Signs of the Times.

**He will take your sons . . . to be his horsemen . . . and to make his instruments of war.**

—1 Sam. viii.

**Stand . . . still  
awhile that I  
may shew thee  
the Word of  
God.** —1 Sam. ix.

The fall of Italy follows the utter destruction of Mussolini's short-lived empire and marks in a definite climax the fulfilment of God's word, in the opening of the fifth year of the Second Great World War. The King of the South has "pushed" (Dan. xi.)—the "him" of verse 40 being, of course, the legal and

political inheritor of the Italian domains of the "king" of verse 36, e.g., Constantine the Great. That Italy is to be comprehended is obvious from the reference to the "god of his fathers" and the "god of forces" (57-38), so clearly interpreted by Dr. Thomas as the Roman pagan deities and the papal dignitaries respectively. The value of this historical fulfilment lies in the anti-typical conclusion when Christ returned to the earth will begin His career of World-Monarch as the greater King of the South in His terrible push against the Gogian hosts (vide Ezek. xxxviii. and xxxix., and Eureka iii. 542 and 590) when the enemies of God will be politically headed and set in array against the Lord's Anointed by the Little Horn of the Goat, enthroned in a bid for universal dominion in Constantinople. This is the time when the Holy shall be justified, vindicated and avenged, and the Deity rides the world-storm of His indignation and goes forth for the salvation of His people. —Is. xxxiii. 2.

The interest of the war has now shifted definitely to the political phase. The pattern of the struggle is clearly visible—a vast stepping-up in the bomb tonnage of the air terror, and a curtain of fire, metal and machines to open the way for the assaulting infantry into the heart of the boasted German Festung Europa. Hitler's fortress is now a beleaguered citadel. His U-boat campaign is utterly lost, the African disaster cost a million men and irreparable losses in material and shipping, and the final phase is now within sight in the vast holocaust of lives offered up in a bloody sacrifice on the Russian steppes to appease carnal ambitions. The Russian giant has awakened. As the broadcaster announcing these events has said, it has all gone down the drain of history. Unconsciously, he pronounced the epitaph of all human dominion. History is one long preparation for the kingdom of God. But of the terrors of human misrule in the earth men were warned by God some 3,000 years ago, through His servant the prophet in Israel.

**To me belongeth vengeance and recompense.** —Deut. xxxii.

**The garments  
of vengeance.**  
—Is. lix.

Thus Germany stands isolated. She is now ringed by fire and faced with annihilation from all quarters. That is the reason for the appointment of that foul monster Himmler to supreme power over the internal Reich. Germany

gloated over the sufferings of God's people; she now crouches in terror beneath the awful avalanche of bombs, the whole land a giant anthill of desperate and demented men, women and children seeking an escape which cannot be found. And while Himmler works feverishly to shackle the German people themselves in stronger Nazi handcuffs, the whole fabric of the war effort is paralysed by quarrels between the Junkers and industrialists on the one hand and Hitler's circus, as they contemptuously describe the Fuehrer's entourage, on the other. The Gestapo is torn with intrigue, and everywhere is injustice, terror and ruthless repression.

German industrial output is down by 35 per cent, and confidence is fast waning. Germans are distrustful of their leaders and are dubious of their currency. Goebbels reveals the deepening crisis when he says. "Worries and privations . . . cannot persuade the people responsible for the conduct of the war to resign their historical mission." Vast town areas are blackened with fire and deserted. Over all broods the fear of Russia's revenge. Thus Dr. Goebbels's propaganda has failed. Himmler gave a warning two years before the war: "We shall not only have the front of the army . . . of the navy . . . and of the air force . . . but we shall have a fourth battlefield—the Inner Front." Disaster now breaks on every side.

The tragedy of Israel, the horrors of the ghettos, the agony of Guernica, Rotterdam, Belgrade, the Abyssinian and a thousand other cities, are turned back on the head of the destroyer. It is the immutable outworking of the divine law of compensation. As Germany thought to do to others, so it is done to her. The governing principle is clearly established in Deut. xix., "Then shall ye do unto him as he had thought to have done unto his brother." God uses the nations to punish and destroy each other. The final destruction of all human government is at hand in a fiery vengeance wielded by Christ (2 Thess. i.). As Isaiah says, He will rise against the house of the evildoers.

Current events clearly show the forthcoming end. The Nazi leaders have faded out into a significant and ominous silence. Everywhere it is felt that the Reich is in its death-struggle. One Swiss critic sums up German youth in a terrible sentence—"they seem possessed of the lust which is connected with the impending disaster of death." Goebbels, writing only a week or so ago in "Das Reich," has declared that "This war is irrevocably the last!" It is—for him. Before the end of the year it seems that Germany's terrible career of crime and bloodshed will be expiated in a final horror when the outraged Slav bursts into Europe and, sword in hand, carves out the long foreshadowed destiny divinely revealed as the prelude to the end—the Russification of the body politic of the Beast. And the next act in the drama shows saviours on Mount Zion, and then, as Obadiah foreshadows, the kingdom shall be the Lord's.

**For out of the north there cometh up a nation. —Jer. 1. 3.**

**Laid waste all  
the nations and  
their countries.**

—Is. xxxvii.

The fate in store for the Hitlerite dominion well illustrates prophecy. As the air-pilots say, they are out to burn down Germany. The Russian contribution to this end is now fully seen. The greatest military operations ever planned in world history are now being staged

by Russia against Germany's eastern front. A vast steel wall of destruction is moving westwards. Millions have perished, the engines of war lie everywhere shattered and broken, the fields are fallow, and the towns burnt-out shells and the villages mere deserted shambles. Desolation and tragedy has swept one of the earth's fairest granaries. The proud achievement of the Ukraine lies broken.

Russian victories have shattered the plans for the establishment of an Eastern European bloc hostile to the Soviet Union. It is being claimed for Russia she must have one of the deciding voices in determining the future shape of world policy. But Stalin has done more. He has developed a political theory which is moving in exact accordance with Bible prophecies, and quite independent of the terms and ties of the Anglo-Soviet Treaty of Alliance and the Soviet-American Agreement.

The Comintern vanished weeks ago. Its work is now being done by war — the forging of the underground left movement throughout Europe. This month follows the recognition of the Greek Church, a move which will bring all Bulgaria, Serbia, Greece, the entire Balkans, into the orbit of the astute Marshal. On August 26th Mr. Maisky, having met the Prime Minister of Egypt, the result is now seen in the exchange of diplomatic envoys between Moscow and Cairo. And all this, be it noted, is timed with the ponderous surge to the Dnieper of the "northern iron and steel." The German invasion has not only cemented all Russians in one fervid patriotic unity; it has given a definite Western and Mediterranean complex to the Soviet's foreign policy. Russia has opened a sluice-gate into Europe. The fall of Kharkoff on August 23rd marks an important date in the reorientation of ambitions which will see the Euphratean power absorbed, but in their turn are finally doomed to perish on the field of Armageddon. For another King, our Jesus, will have arisen to dispute, and this time grasp for ever, the sovereignty of the world. (Ps. lxxvii., Mic. iv.).

**I am God declaring the end from the beginning.** —Is. xlvi.

**Is there not  
an appointed  
time. . . ?**  
—Job. vii.

The latest news from the Great Sea illustrates anew the fulfilment of the Tarshish prophecies. In Bomber Command Britain has forged the most terrible and decisive weapon of the war. It has carried fire throughout the length of Italy and opened the way for fleets and

invading armies to cross the Tyrrhenian Sea (i.e., the Sea of Tyre), and so Rome surrenders to the Tarshish powers, only to find herself ravished and destroyed anew by her erstwhile friends. Rome is bombarded by the Germans and no doubt Hitler would, if the way opened, plunder the Vatican of its priceless treasures. The Pope is now under his protection.

Mr. Churchill has made another characteristic speech at Quebec, and refers to these and other operations as using and moving British and American ships, troops, aircraft and munitions "just as if they were the resources of a single State." The Governor of New York urges an outright military alliance between the two countries, and other U.S. authorities are advocating trade agreements and currency stabilisation. Mr. Churchill declared victory possible only by Britain and America working as one unit. "Nothing," he said, speaking at Harvard, "can work soundly or for long without the united effort of the British and American people. Thus the combined power of the Tarshish Lion and young-lions' partnership is being forged by God after the pattern of age-old prophecy upon the anvil of world-war. "My counsel shall stand," says God, "and I will do all my pleasure . . . I have spoken it, I will also bring it to pass; I have purposed it. I will also do it." Dr. Thomas by Scriptural guidance foresaw that "the Austrian and German Empire is doomed to extinction by fire and sword; so that when this is broken up the Gogueship will be assumed by the Autocrat (i.e., of Russia), or the Prince of Ros, Mosc, and Tobl." He also saw that the united imperial dominion of Britain is the power destined of God to contend with the Autocrat, when, "having laid Europe prostrate, his ambition prompts him to grasp the sceptre of the East" ("Elpis Israel," chp. v.).

**Destruction cometh; and they shall seek peace and there shall be none.** —Ezek. vii.

**When they  
shall say  
peace . . .  
sudden destruction  
cometh.**  
— 1 Thess. v.

So, as Jeremiah says (xxiii.), they speak a vision out of their own heart, and not out of the mouth of the Lord. Current events prove prophecy. The Eastern Question, like all other problems, will be solved by Christ. All the signs marking the end of the kingdoms of men are now operating, and the final sign is one of peace and safety. Statesmen are trying to

arrange all this—pacts and treaties and Beveridge Reports all testify to their endeavours and the time of the end. All the leaders of the United Nations are bending desperate energies to harnessing the forces .. good feeling and benevolence throughout all countries. But as the angels announced at the

birth of the World-King of divine appointment, first must come glory to God, then peace on earth and goodwill toward men (Luke ii.). Now is the reign of mechanised terror and death.

A short while ago a member of the House of Commons said in debate that "only with the inspiration of true religion could men combine for great purposes." True religion will only come as a result of Christ's government, and its effects are clearly foreshadowed in Ps. lxxii. God says He will turn to the people a pure language and, as a result, all nations will flock to the throne of the Lord in Mount Zion and worship before Him, and then shall come the quietness, peace and security for which the world yearns (Zeph. iii., Mic. iv., Is. xxxii.). "There is no peace to the wicked"—hence conditions to-day.

Thus we see savagery unleashed all the forces of evil and the powers of darkness ruling in high places, and God left out of account. The Pope has recently entered into the planning for peace. His edicts and radio broadcasts are now silenced. It is only the Prince of Peace, the Son of God, the glorious Messenger of the Covenant who will speak peace to the heathen (Zech ix.). To-day the Pope is Hitler's prisoner.

But first this world chaos and the Babel of human government must be swept into the bottomless pit. This is the mighty work for which even now the Lion of the Tribe of Judah is about to return and to accomplish, not with the paraphernalia of fleshly warfare, but with the omnipotent weapons of the Spirit of God. In righteousness shall He make war (Jude; Rev. xix.).

CARMI.

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## **EXHORTATION**

### **The Promise of Life in Christ.**

"For God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

We Christadelphians often stress this Scripture, which clearly implies that those who do not believe will certainly perish, and that therefore the popular notion of the immortality of the soul is a myth. A little reflection will also show that Scripture teaching is equally fatal to the human concept of the reason of life and its proper use.

The promise of eternal life, if allied to the way and manner of life that men now live, would be a curse and not a blessing. Few people know what to do with the short time that is now at their disposal, and if eternal life were theirs the problem of what to do with it would be a desperate one.

It may be replied that the question does not concern the believer; but we are not so sure of that: it is possible to profess the Truth, and yet devote almost all our energy and talents to temporal pursuits and interests: in that case, how are we preparing to spend eternity? The principle involved is of vital importance and should be clearly stated: viz., that the gift of eternal life is predicated upon the transformation of the mind and desires, from temporal and fleshly objects to eternal and spiritual realities. If we think this will come automatically with a change of nature we may assume too much, with disastrous results in the day of judgment.

Those who hope for the blessings of eternal life must in this life of probation gradually alter their outlook, together with their mode of thinking and acting. In short, they must see and take into account things that to the ordinary eye are invisible (2 Cor. iv. 18). The only enduring realities are related to Christ and the Gospel, and to these "many are called, but few are chosen." Now this choice depends upon a complete reorientation of the mind and elevation from the carnal to the spiritual plane. The proof of this is too copious to set out here, except very briefly. In Gal. vi. 15 the obedient believer is termed "a new creature," and in Rom. xii. 2 we are commanded to "be transformed by the renewing

of the mind," and in Gal. ii 20 Paul writes: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." To Paul this was a living reality, for he cheerfully suffered the loss of all things for Christ's sake, and in much affliction he brought forth "the fruits of the Spirit" and carried the burden of all the churches, until relieved by martyrdom in a Roman prison. But the Master Himself is the supreme example. At 12 years of age he was "about His Father's business"; already he was seeing things "invisible," and at Jacob's well He had "meat to eat," of which His disciples, were ignorant. The work that the Father gave Him to do was always uppermost in his affections, and all other things were strictly subordinate, as, for instance, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on." And he adds, "for after all these things do the Gentiles (or unbelievers) seek."

These worldly things, then, are unworthy objects upon which to centre our thoughts and efforts, and we can come even closer, for He has said: "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me, and he that taketh not his cross and followeth after Me is not worthy of Me" (Matt. x. 37).

Christ must be first then, and rightly so, for all earthly possessions have to be relinquished at last. We all come into the world empty-handed, and we depart in the same condition, as Paul writes (1 Tim. vi. 8). Eternal life is an attribute of the Divine Nature, and when that state is attained it will be natural to be spiritual: we will then be in perfect "tune" with the Deity, and, like Christ, who is the brightness of His glory and the express image of His person. Weakness, pain and unhappiness will be known no more, as it is written: "And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and if there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away'" (Rev. xxi. 3).

The redeemed will be constituents of the Name and attributes of the Father, and the bride and happy consort of the Son, as the king-emperor of all nations and lands, and fellow-heirs with Him, of all things that may subsequently be revealed.

Happiness in this mortal state is transient, and at its best is marred by much evil; only in divine nature can happiness, true and unalloyed, be found.

These facts were realised by all the worthies of old, who are set forth as our examples; on this account Abraham left his kindred and country and went out, not knowing whither he went, he dwelt in tents—as a stranger in the land of promise, and was content with his lot, for he looked for a city which hath foundations, even the city of God—"the new Jerusalem."

Moses forsook the pleasures of Egypt, choosing to suffer affliction with the people of God, esteeming the reproach of Christ, greater riches than those of the Court of Pharaoh, for he endured, as seeing Him who is invisible, and "had respect unto the recompense of the reward."

The soul-stirring happiness of the Divine connection was the mainspring of the psalms of over-flowing joy, penned by David, and for which he danced before the Lord with all his might. Note his enthusiasm, and let us catch it as far as possible: —

"Rejoice in the Lord, ye righteous: for praise is comely for the upright. Praise the Lord with harp: sing unto Him a new song and play skilfully with a loud noise. For the word of the Lord is right: and all his works are done in truth" (Psalm lxxiii. 1-4).

And again in Psalm lxxxiv. 2-10: "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

The Saviour himself, however, is the highest example, for it was for the joy set before Him that He endured the cross and despised the shame; and the spirit of Christ in the psalms tells us of the joy that now is His, and which will be even better "when He comes to be admired in all them that believe in that day."

The children of God, then, in their respective generations, have been the only realists, in the world of dreamers. This may seem extravagant to some, but it is true, for all they and purposes of this world are destined to pass away like mists of the night, before the rising dawn of the kingdom of God.

The course of true wisdom, then, is to detach ourselves as far as possible from the world and its ways and throw ourselves heartily into the service of Christ, using well the talents which have been given to us. The nearer we keep to God, the more we realise the grandeur of His purpose and the perfect security of His ways. In this way we will be delivered from the tension occasioned by the vanity and futility of fleshly relations.

The children of God do not grope in the darkness for the way of the just is as the shining light, that shineth more and more unto the perfect day, and even if we make a brief stop at the cemetery on the way, it matters not, for the faithful have the hope of the glory of God.

B. A. WARRENDER.

Glendale.

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## MEDITATION

### **"Watching And Waiting—Not for Ever"**

(Continued.)

Israel's dispersion and Palestine's past situation may be taken as a leading example—one so palpable as to defy being overlooked. A man must be in the deepest depths of ignorance and darkness who does not know of the scattered Jews and their down-trodden land. And it does not require a very wide range or acquaintance with human life to know how impossible it is to forecast the fortunes of a land and people; and how peculiarly improbable it was that a land situated so advantageously and constituted so favourably as the Holy Land should experience the "desolations of many generations."

This is a matter known and read of all men. There are many others, not so generally known and read, but all exhibiting the same illustration of perfect fulfilment of what God has made known by the prophets. But they are all of a class requiring a living and docile attention for their full and convincing discernment. They are not of the kind that sceptical criticism would demand. They are not a string of dates and particulars in advance. They are not an almanac of disconnected items. God could have given us a complete calendar of futurity to the minutest detail; but such would not have been consistent with the objects of His dealings with a race of sinners. Those objects require that He should advance as far as is necessary for Him to be found by modesty and reverence and faith—and no farther. This He has done in many condescending and kindly ways, though with majesty and firmness. Among those ways has been the disclosure of futurity in a variety of matters that leave no room for doubt when attention is adequately applied.

The position of the Jews is not a more signal illustration than the fortunes of the Gentiles. These, as you know, were outlined long in advance in the sure word of prophecy, and all these outlines have been filled in except such as belong to the era of Christ's reappearance, now hard upon the world. We have seen (historically speaking) the rise and fall of Babylon, Persia, Greece and Rome. We have seen the desolation of Philistia, Moab, Ammon, Egypt and other neighbours of Israel, whose overthrow was foreshown. We have seen the birth, life, death, resurrection and ascension of Christ in harmony with other features of the prophetic writings. We have seen the establishment of a false church in the imperial European arena, in fulfilment of that apocalyptic "Testimony of Jesus which is

the spirit of prophecy." We have seen the fortunes of the truth during the long interval of Christ's absence run in the very channel marked out for them in the Revelation from God sent by Jesus Christ, "that his servants might know the things that should shortly come to pass;" and all this in addition to scores of foretold personal particulars scattered through Bible history from the beginning.

All these things form a background against which the prophecy-fulfilling events of our own generation stand out with but one significance to the mind of enlightened reason, and that is, that the Word of God is true and that the purpose of God, unseen and undiscerned of man in the midst of his distractions, is on the march with the centuries, and will shortly reach its appointed culmination in the revived interposition of God's powerful hand in Israel's affairs, according to the word spoken: "According to the days of thy coming out of the land of Egypt will I show marvellous things. The nations shall see and be confounded at all their might. . . . And they shall fear because of the Lord our God.

With this prospect, our meeting together is in harmony. We "do this"—we break this bread and drink this wine—"until he come," who is to accomplish all these things. In thus doing we "wait for the Lord," as he has required and He has said: "They shall not be ashamed that wait for me." He did not mean that they would not have shame for the time being. On the contrary, such are put to shame now: the confessing of Christ before men means the incurring of shame now. There is no more infallible method of getting into low esteem with men, for faith in Christ, in the Bible sense, has long since become inconsistent with a true enlightenment in the estimation of the world of our era. The "shall not be ashamed" has a future bearing, and its bearing then will be striking and thorough, for the world, everywhere, will shrink with craven fear in the presence of God's manifested power in the earth. When Christ reappears "all kindreds of the earth shall wail because of Him." But those who love His appearing and are waiting for Him will not be affected thus. They will be sent for and acknowledged by Christ as His faithful servants, and gladdened by that investiture with His nature and placed by His side in safety, and glory and joy for evermore. Such are the promises of the Word of God that cannot fail. May it be ours to experience the full measure of their fulfilment in the great and terrible day of the Lord which is about to dawn.

Whether it will be so or not depends upon our faithfulness now; for if we give our affection to things that perish, we shall perish with them—

"On the tree of life eternal  
Oh let all our hopes be laid."

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**"THE WHOLE FAMILY."**—Eph. iii. 15.

## **Ecclesial News**

Ecclesial news is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of "Partial Inspiration," "Responsibility," "Police Service" and "Clean Flesh," and "Going to law against another" by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News 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 5<sup>th</sup> of each month.

**BOSTON, U.S.A.** —218, Huntington Avenue. Lecture 10.30 a.m. Sunday School: 11.45 a.m.  
Memorial: 12.45 p.m.

With sorrow we report that the hand of death has separated us for a time from another of our little number. Sis. Susan Davey died in Beverly, Massachusetts, on June 16th. She was born on the Channel Island of Jersey in 1869 and while all her life she had been a lover of God's Word, she did not enter the bonds of the Covenant until her latter years. She was the sister of Bro. John Davey.

We are still at the above address, conditions being against our changing halls at present.

We are pleased to receive by transfer from Los Angeles, Bro. Lawrence Norwood, who has accepted a teaching position at the Institute of Technology.

In March, Bro. Ernest Owens, of the Philadelphia Ecclesia, visited us from the detached service farm that he is working on in Connecticut. He exhorted us on the way to the Kingdom.

Our sympathy and prayers are again extended to the British Ecclesias that are suffering from the war. —Kenneth MacKellar, Rec. Bro.

**BUFFALO, N.Y., U.S.A.** —Mizpah Hall, 221, West Ferry Street. Breaking of Bread: 10.30 a.m.  
Sunday School: 12 noon. Except third Sunday of the month (November to May) Breaking of Bread: 6  
p.m. Lecture: 7.45 p.m.

We are sorry to report the death of our beloved elderly Bro. L. P. Robinson, May 9th, 1942. He obeyed the Divine command by being immersed into the saving name of Christ, December 12th, 1889. During his 53 years of service in the Truth our beloved brother had weathered many a storm of ill wind of doctrine, but continued unwavering until the end of his probation, always holding before him the glorious prospect of the return of Christ to bring the promised blessings. He was beloved of all who knew and associated with him and has left a splendid example of faith. Our brother was laid to rest on May 12th, when comforting and encouraging words were spoken at the home and graveside by Bro. H. A. Sommerville and our recording brother. May our brother's sleep in Christ be but for a short time, when the call shall go forth and those found worthy receive the great reward.

We have been strengthened in our faith by the following visitors at the Lord's table: Sis. Phillips, of Elizabeth, N.J., Bro. and Sis. E. Styles, Sis. Lillian Allan, Sis. Margaret Livermore and Sis. Marjorie Shaw, of Detroit, Michigan, Bro. B. J. Dowling, of Utica, N.Y. We had a very enjoyable visit for a week with Bro. B. J. Dowling and his daughter, Sis. Grace Beynon.

We wish to take this means of thanking Bro B. J. Dowling and Bro. E. Styles for their comforting words of exhortation. —George A. Kling, Rec. Bro.

**BRANTFORD, CANADA.** —Christadelphian Hall, 44, George Street. Sundays: 9.45 and 11.0 a.m.  
and 7.0 p.m. Wednesdays, 8.0 p.m.: Eureka study.

On July 10th we held our annual S.S. picnic at Rest Acres, when old and young had a good time together. Visitors at the Table since the last report include Bro. and Sis. McCharles, St. Catharines; Bro. Arnold Robinson, Toronto; Bro. Nicholson, Hamilton; and from Detroit, Bro. and Sis. William Styles and daughter Evelyn, Bro. and Sis. Ernest Styles, Bro. and Sis. Albert Styles and Bro. Arthur Livermore. Brethren Albert and William gave us the good word of exhortation. —H. W. Styles, Rec. Bro.

**BRIDGEND.** —Christadelphian Hall, Nelton Chambers. Sundays: 11.0 a.m. and 6.0 p.m. Tuesdays: 7.30 at 88, Grove Road and 83, Cowbridge Road alternately.

It is with sorrow we report the death on Saturday, August 21st, of our Bro. Walter Winston at the age of 70 years. He fell asleep at the Cardiff City Lodge and was laid to rest at the cemetery at Bridgend on the Wednesday following. A small company of brethren and sisters met at the cemetery, Bro. T. H. Lambert, of Newport, speaking words of comfort at the graveside.

Our brother had a long career in the Truth, being immersed at Swansea over 40 years ago, the greater part of which time he spent amongst us, and we shall especially remember him with gratitude for his instruction and advice in all departments of the Truth's activities. May he, in God's love and mercy, with us, be accounted worthy to attain unto the glorious liberty of the sons of God in being invested with the robes of immortality at the great Day of Judgment.

It is our intention during the coming months to hold a series of special addresses and lantern lectures on Tuesday evenings, commencing September 7th, when the subject will be "The Order of Things to Come." May God grant the increase. —Gomer Jones, Rec. Bro.

**CARLISLE.** —See Glasgow.

**COLCHESTER.** —185, Shrub End Road. Breaking of Bread: Sundays, 11.15. Intending visitors please notify.

Since our last report we have had some stirring times in the service of the Truth. The Breaking of Bread meetings have been held at the above address and the evening lectures at "Beira," Sis. Beeson's opposite. We have been delighted to welcome to the Table of the Lord Bro. and Sis. Wicks (London), whose exhortation and lecture was much appreciated. We hope to hear from our brother and sister again in the near future and that they will pay us another visit. We would also tender our many thanks to Bro. Wille (Rayleigh), Bro. Edgar Wille, Bro. Albert Wade, Bro. King and Bro. Metcalfe for their words of exhortation and lectures and help in the meetings. We have also been pleased to see in our midst Sis. Wille (Rayleigh) and Sis. Rowland (Ipswich).

We are glad to report that several strangers are coming to the meetings, two of whom have expressed their desire to know the Truth, and are being instructed by Sis. Beeson. We hope to welcome them into the fellowship in due course. —T. E. Munson, Rec. Bro.

**CROYDON.** —Ruskin House, Wellesley Road.

If the Lord will, we are continuing the times of our Sunday meetings during September as follows: —Breaking of Bread 11.0 a.m. Lecture: 6.30 p.m., but an alteration will be made on and after the first Sunday in October. It has not been definitely decided as to the new times, and we shall be glad if intending visitors will write for particulars. We hope to publish details in the November number of the magazine.

Recent visitors whom we have had the pleasure of welcoming to the Table of the Lord have been Sis. Bishop (West Ealing), Sis. Kemp, senr. (Putney), Sis. Wright (Winchmore Hill), Sis. Nicholson and R. Nicholson (Worcester). —Arthur A. Jeacock, Rec. Bro.

**DETROIT, MICH., U.S.A.** —Christadelphian Hall. 2610, Ewald Circle. Sundays: 10.0 a.m., 11.30 a.m. and 7.30 p.m. Thursdays: 8.0 p.m.

Again is our news illustrative of the mixture of joy and sorrow which, is our lot in this present state of probation.

We have been encouraged by three more immersions—Mr. George Olah on June 24th, Raymond Livermore and Royston Styles on July 13th. Bro. Olah, in his search for the Truth, was visiting the various religious organisations in the city, and responded to our lecture advertisements. A short but earnest study enabled him to realise and become associated with the One Hope. Raymond (15) and Royston (14) are the sons of Bro. and Sis. Arthur Livermore and Bro. and Sis. Albert Styles. As Sunday School scholars they have shown much aptitude in learning the One Way, manifesting an early inclination to the things of the Kingdom. This is our rejoicing.

In another vein, we record the death of our Bro. James Kinley, who has fallen asleep in Jesus since last reporting. He was immersed in Irvine, Scotland, in 1913 and was a member of our Ecclesia for 20 years—a quiet and unassuming brother. In his case it was release from suffering, acute towards the end. We sorrow at the loss of those who have companied with us over the years, but not without hope.

Our young brethren, Thomas and David Shaw, after being at a work camp in northern Michigan, have received consideration for detached service, the necessary time having elapsed to determine their bona fides and the work for which they are best suited. On July 17th, we held our annual Sunday School and ecclesial outing. Because of present conditions (mainly gas rationing) we went to one of the nearer parks, where we enjoyed the usual exercises and associations amid surroundings and under circumstances which kept us mindful of both the power and the goodness of the Father.

Visitors have been Bro. and Sis. Ted Howard, Sis. Helen Jackson (Toronto) Sis. James Hunter (Jasonville), Bro. and Sis. Taylor (Saginaw), Sis. D. Gwalchmai, senr. (London), Bro. George Marshall (Merlin), Sis. M. Campbell, Sis. R. Bere (Windsor), Bro. and Sis. J. McConnell (Amherstburg), Bro. and Sis. Trautwein and son Howard (Buffalo). —G. Growcott, Rec. Bro.

**GLASGOW.** —Co-operative Hall, 71, Kingston Street, Tradeston. Breaking of Bread: 1.15 p.m. Sunday School: 1.15 p.m. Lecture: 3.0 p.m. (fortnightly).

Since our last report we have been pleased to welcome to the Lord's Table Bro. and Sis. T. Stevens (Peebles), Sis. G. Fraser, Bro. J. Widger and Bro. A. Nicholls (Plymouth), Sis. N. Evans (Carlisle). We very much appreciate the services of our brethren during their visits.

Bro. Nicholls, and Sis. Evans were united in marriage at Carlisle on July 28th and they have our sincere wishes that their union may be mutually helpful in the way of life.

Will correspondents please note the change of recording brother and address communications to Bro. D. Clark, 124, Croftpark Avenue, Croftfoot, Glasgow, S.4. —Norman G. Widger.

## **EDINBURGH.**

Bro. F. P. Restall notifies us that he has accepted Clapham Ecclesia's view that responsibility to God in relation to marriage only commences at baptism and that unless we agree to this edict we shall not be allowed to remain in fellowship with him. We hope our brother will retrace his steps.

**LONDON. N. (WINCHMORE HILL).** —Adult School Hall, Church Hill. Sundays: 3.15 and 5.15 p.m.

During September and October we are having a special effort on Saturday afternoons at 5.30 p.m. Any who can come along will be welcome. All the lectures will be in our hall as above and particulars may be had on application.

Our next fraternal gathering has been fixed, God willing, for Saturday, October 30th, at Slater's Restaurant, Moorgate, City of London. Meeting, at 2 45. Tea, at 5.0. We shall be glad to see visitors from other ecclesias.

Our visitors this month have been Bro. J. L. Mettam and Bro. H. M. Doust, of St. Albans, and Bro. A. A. Jeacock, of Croydon. —C. H. Bath, Rec. Bro.

**LONDON, W. (EALING).** —Co-operative Hall, 153, Uxbridge Road, West Ealing, W.13. Breaking of Bread: 2.30 p.m. Lecture: 4.0 p.m.

We have to report that Bro. Ask was sentenced to two months' imprisonment at Wormwood Scrubs by the magistrates at Uxbridge Police Court on August 23rd for refusing to register for Civil Defence Sis. Ask was fined £10 and £1 1s. 0d. costs for the same "offence." We rejoice in their witness.

We have been very pleased to welcome the following brethren and sisters to the meetings: Bro. and Sis. Wicks (North London), Bro. and Sis. Jeacock and Bro. and Sis. Kemp (Croydon) and Bro. Adams (St. Albans). The brethren exhorted and lectured, and we thank God for this assistance. Visitors will be most welcome. —Donald Gray, for Rec. Bro.

**MOTHERWELL.** —

It is with sorrow we have to record the death of Sis. McKay, senr., the mother of Bro. J. McKay and the writer, aged 78 years. She was laid to rest in Airbles Cemetery on August 28th, 1943, in the presence of many of the brethren, there to await the coming of the Master, who is the Resurrection and the Life." She was a faithful attender at the Lord's Table until recent years, having completed 50 years in the Truth's service, being baptised in Boston, Mass., U.S.A., about 1893. We look forward to the day of re-union with all the faithful brethren and sisters in the "glories of Christ's Kingdom, which we have reason to believe is. not far off. It is these comforts which add strength from day to day and which only true believers in Christ can appreciate.

We have also lost for the time being the services of Bro. Alex. Jaap, who has removed to Peebles on account of his employment, but we hope to have the pleasure of his company at the Table of the Lord about once every month. —Alex McKay, Rec. Bro.

**PLYMOUTH.** —Oddfellows' Hall, 148, Union Street (next to Gaumont Cinema). Sundays: Breaking of Bread, 2.30 p.m. Lecture time being re-arranged.

In August we were pleased to welcome in fellowship at the Lord's Table Bro. and Sis. R. Smith and Sis. Doris Smith (Bristol), also Bro. and Sis. A. V. Bailey (Bristol), both of the brethren assisting us in the Lord's service.

We spent a half-day on August 18th at Bere Ferrers in the beautiful Tavy Valley, where 50 brethren, sisters and scholars met for a combined outing. We had the company of Bro. and the two Sis. Smith on this occasion, and we all derived great benefit from an exchange of thought on the subject of "Unconditional Surrender."

We regret that Brethren A. G. Brown and R. Worden have, in the course of their employment, removed to districts so placed that they will not be able to attend the meetings and fulfil their ecclesial duties. We shall miss their ministrations, but look forward to the time when, we hope, they will again be able to take their accustomed places amongst us and help in the Truth's service. —Hubert R. Nicholls, Rec. Bro.

## **POLSTEAD, SUFFOLK.**

As a brother in isolation, I read with interest the correspondence between Bro. A. A. Jeacock, on behalf of the Berean Fellowship, and Bro. F. C. Wood, on behalf of the Clapham Presiding Brethren.

It stands out very clearly to all scripturally enlightened brethren and sisters how the brethren and sisters of Clapham, by allowing the P.B.s to think and speak for them (instead of thinking and speaking for themselves) which they should do, seeing it is an individual responsibility, have allowed themselves to be led into error, i.e. into the fellowship of the Clapham Presiding Brethren.

It seems almost a repetition of Israel of old (Jeremiah v. 30 and 31). Bro. F. C. Wood, writing on behalf of the Presiding Brethren, Clapham Ecclesia, informs Bro. A. A. Jeacock that the Clapham brethren will do all they can to help any of the Berean brethren and sisters to come to better understanding of what they are convinced is the scriptural course in this matter.

Will the Presiding Brethren of Clapham please help me and many others in the Berean fellowship by producing (what Bro. A. A. Jeacock has already asked for) just one passage of scripture which makes it obligatory upon myself and others to agree to the resolution in order to remain in fellowship with the Father and with His Son, Jesus Christ?

That one passage of scripture could do so much. It would clear the air once and for all. It would cure many heartaches. Brethren, sisters and relatives in the flesh, who have been cut asunder by a stroke of the pen, would be in harmony helping each other Zionwards.

There would be no need for Clapham brethren trying to prove Clause C (which is wrong) right. All this could be wiped out with just one passage of scripture. Please produce it, Clapham! To the Law and to the Testimony! —A. E. Wade.

**RAYLEIGH (ESSEX).** —121, High Road (near weir on Arterial Road, six miles London side of Southend). Still a free area for visitors. Breaking of Bread: 3.0 Sundays. Bible Class: 7.30 Wednesdays. Lectures as occasion requires.

We have been pleased to welcome to the Table our Bro. and Sis. Wicks, of North London, and Bro. Fred King, of Colchester. Bro. Wicks gave us a helpful exhortation, which we appreciated.

It has been our painful duty to withdraw our fellowship from Bro. Henry Lovewell for joining the Merchant Navy and disorderly conduct which was causing reproach to the Truth. Among the alien and other fellowships, we would like to point out to enquirers that the Merchant Navy is an armed and disciplined service under rigid government control and it is incompatible with service to Christ as other armed or disciplined services as Army, Navy, Air Force and Civil Defence. The close dovetailing of its work with that of the other armed services makes it impossible in war-time conditions to serve God acceptably whilst in its service.

We have been co-operating with our Colchester brethren in exhortation and lectures, as they have some keenly interested enquirers who hope soon to put on the saving name.

Our Bro. A. E. Wade and Sis. Beeson paid us a weekday visit which was much enjoyed. —W. Leslie Wille, Rec. Bro.

**ST. ALBANS.** —Oddfellows' Hall, Victoria Street.

Our times of meeting on Sundays have been changed owing to war exigencies to Breaking of Bread: 2.0 p.m. Lecture: 4.0 p.m. —E. R. Cuer, Rec. Bro.

## UXBRIDGE.

Dear Bro. Denney, —Greeting.

The correspondence in last issue sent for publication by Bro. A. A. Jeacock, reveals in one lucid sentence the cause of all the trouble in Clapham. The latter's letter, dated 9th July, states that the request for a meeting of the Berean brethren with the Clapham brethren "has been considered by our Presiding Brethren, *who deal with all matters affecting fellowship . . .*"

The italics show the emphasis which the paragraph naturally conveys. It is well known the responsibility lies entirely with the Clapham Presiding Brethren who have throughout, from the very inception of the matter, behaved in a dictatorial manner and refused to meet for brotherly discussion.

This is rule by edict with a vengeance. It recalls the haughty contemptuous behaviour of the third century bishops and ecclesiastical dignitaries of a matured apostasy. Bro. Wood himself summed up the whole situation at Newport last year. "Clause C," said he, "embodies a divine principle, therefore it has divine sanction."

If this method of argument is ecclesially sanctioned then the interpretation of basic principles is completely at the mercy of arbitrary deduction. Sincerely your brother. —H. E. J. M. Doust.

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## **Preaching the Truth.**

### **HOW SOME HAVE FOUND THE TRUTH.**

#### **Little Stories No. 28.**

A suffragette, as the woman was called who demanded "votes for women" in the agitation that took place in the 'nineties, heard first of the idea of the Kingdom of God on earth from

Miss Pankhurst, who was one of the leaders of the movement. This lady used to speak in parks and chained herself to railings in that peculiar time of trouble. The agitation succeeded and adult women got the right to vote in all elections of councils and parliaments. The result was rather disappointing, we understand.

Now the subject of our little story had received the seed in her heart and it took many years to fructify. At last it began to grow. She sought out the nearest Christadelphian meeting and never let go of the Truth any more. She died with the hope of the Gospel upon her lips.

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## **"If Children, Then Heirs of God."**

### **BEGOTTAL AND ADOPTION.**

An adopted child is one that is born of certain parents and adopted by another. A begotten child is the true offspring of its parents.

The name Christadelphian means brothers of Christ. James in his epistle (i. 18) declares that we are begotten children. "Of His own will God begat us with the word of truth that we should be a kind of first fruits of His creatures."

Peter takes the same line and says (1 Peter i. 3): "Blessed be the God and Father of our Lord Jesus anointed, who, according to His abundant mercy, has begotten us again unto a lively hope by the resurrection of Jesus anointed."

Our hope of life or lively hope by our Lord's resurrection is justified by our having been baptised into His death, by which act of faith we symbolically laid down our lives as inherited from Adam and were reborn again as Jesus said. We thereby become new creatures (2 Cor. v. 17), having risen to newness of life (Rom. vi. 4). This new life is in Christ, and we can maintain ourselves in this new life by faith in and obedience to the law of the spirit of life in Christ Jesus. All this is, of course, by faith, without which we cannot hope to please God and lay hold on eternal life.

Apart from faith, John Smith, after immersion, is still just John Smith, the son of James Smith, is still mortal and still subject to all the disabilities of every other member of the human family descended from Adam. But by faith in the efficacy of the shed blood of the one great and perfect sacrifice, and having voluntarily laid down his life with Christ in type, he has thereby received a new life in Christ Jesus and has become His brother by birth, a co-first born son, a co-heir with Him. This is a much higher and nobler designation than even adopted son. This relationship is established by faith and obedience, the first act of obedience being that of baptism as the outcome of faith in the things believed.

Paul, writing to the Hebrews, says that without faith it is impossible to please God (Heb. xi. 6). Jesus said that "except a man be born again he cannot enter the Kingdom of God." Further, in the close of the Epistle to the Hebrews (xii. 23), Paul refers to the "general assembly and ecclesia of first-borns which are written in heaven."

Begetting of God by the Word of Truth is the greatest of all possibilities for a man who desires to attain to the highest. But it has its responsibilities, too. If in Christ the first-born we must assimilate His character. "Whosoever is born of God overcometh the world" (1 John v. 4).

Paul, writing to the Romans, speaks of Gentile believers as wild olive branches grafted into the good olive tree. This is how grafting is done. First, an incision is made in the parent tree and into this is introduced the sprig to be grafted in. It is then bound into place and, in course of time, by the process of excretion and growth, the sprig becomes one with the tree—indistinguishable from the tree to all but him who did the grafting. It receives life and sustenance from the tree, which is therefore its parent. Chosen or adopted, it reaches a higher stage and is part of the tree that is God's first-born. This is a beautiful and perfect illustration. Thus Gentiles who have been grafted into the stock of Israel after the flesh by and through Christ Jesus have thereby become Israel after the Spirit.

We are therefore now looking forward to the time when the saints, ourselves, we hope, will wield the sword of Divine retribution and justice. We must remember that the saints of to-day will have become the Elohim of that day when resurrection and judgment are passed. Daniel speaks of this when he declares (vii. 27) that the people of the saints of the most high ones shall possess the kingdom and the dominion under the whole heaven.

Moffat's translation of Galatians iv. 5 is of great interest. "To ransom those who were under the law (i.e., Israel) that we (i.e., Gentiles) might get our sonship."

And because we are sons God hath sent forth the spirit of His Son into our hearts, crying Abba, Father, thus bringing us close unto Him, not merely servants, but faithful in our sonship. Thus we are co-heirs with our elder brother.

This is a very high and holy position. Let us emphasise again the necessity of exhibiting those characteristics that belong to God and to His Son, Christ Jesus.

If we are to be like Him and see Him as He now is when He is manifested in glory, it must be by our likeness to Him now.

Christadelphians, then, as Christ's brothers, must sacrifice their lives with Jesus. They will be exalted in due time and shall live and reign with Him.

We shall be like Him, raised above all weakness,  
For ever past all weariness and pain;  
And death itself shall have no power to hurt us  
When with our risen Lord we live and reign.

B. D. H.

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## Lessons from Paul about Faith and Works

### No. 4. THE NEW LIFE IN CHRIST.

The Apostle Paul speaks of the life in Christ as a new life with new values. In fact, he calls the change which transformed him from a slave of sin to a servant of righteousness a "new creation." It was as though God had begun anew His work in Him and just as in time past God had said, "Let there be light," as a preliminary to Adam's creation, so that light had shone forth again. "For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). Thus it is that later in the same letter Paul says that "there is a new creation whenever a man comes to be in Christ: what is old is gone, the new has come. It is all the doing of the God who has reconciled me to himself through Christ to be a minister of His reconciliation. For in Christ, God reconciled the world to Himself instead of counting men's trespasses against them" (verse 17-19, Moffat).

Again we are taken to the same teaching; that law-righteousness could do that by reason of which man's iniquity was not counted against him. So Paul can say elsewhere: "Neither is circumcision (i.e., the symbol of law-righteousness) anything, nor uncircumcision, but a new creation" (Gal. vi. 15). This sentence is parallel to one he had used earlier in this letter: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (v. 6). This new creation is born of a faith which is active in love; it is not a stagnant faith but one which is productive of good works.

We are bound then to repeat the point stressed in earlier articles. Works have their place. They are not the be all and end all of existence; rather are they the inevitable and spontaneous outcome of a pure heart, a real faith and a fervent love. They result not from a compulsion from without, but from an impulse from within. It springs forth from the "new creature" as fruit from a good tree. This last is a metaphor which Jesus used. Thus, in stressing that true goodness comes from a good heart, he says in one place: "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil; for out of the abundance of the heart the mouth speaketh" (Luke vi. 45). While in another place when warning His disciples against false prophets, he says: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" (Matt. vii. 15). For Jesus, a good heart must manifest good works; so for Paul, true goodness cannot but manifest itself where the impulse of the spirit of Christ is at work and he calls this "the fruit of the spirit." He writes exhorting the Galatians to the faith which works by love, urging them to a right use of liberty, by love, serving one another and admonishing them to walk in the spirit, not fulfilling the lust of the flesh (v. 6, 13, 16). Then he says (22): "For the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance." Elsewhere he brings forward the same thought when he calls these virtues "the fruits of righteousness" (Phil. iii., 2 Cor. ix. 10).

We have seen how Paul speaks of the "new creation" as a new life, energised by the spirit of Christ. This contains the idea of union between the individual and the spirit of Christ, a union which results in transformation. The same idea is contained in another figure which the Apostle frequently uses. It is that of "putting on Christ," and is borrowed from Old Testament usage. It has its origin in the idea of clothing. Thus: "I put on righteousness and it clothed me; my justice was as a robe and a diadem" (Job xxix. 14); and: "Let thy priests be clothed with righteousness" (Ps. cxxxii. 9). In other

references the usage sometimes suggests imputed righteousness, but here the idea is rather that of developed character. So also while in a sense the atonement of Christ is rendered effective for us by putting on Christ, so in another sense the phrase can amount to exhortation to develop the mind of Christ, to be clothed with His character. If then, Gal. iii. may have the former forensic sense, this cannot be said of Rom. xiii. 14: "Put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfil the lusts thereof." This negative injunction has a positive counterpart in the exhortation to the Colossian brethren: "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering. . . .and above all things put on love, which is the bond of perfection" (iii. 12-14).

To "put on Christ" then is to be clothed with His character; to maintain and strengthen fellowship with Him; to yield the self to His transforming power; to be "in Christ" and at one with Him in "vision and love and will." His will thus motivates the Christian life. It is not enough for the Christian just to imitate the Lord. That is not unimportant. But Christ must be within him; His fellowship with Christ must beget an impulse in him to manifest the character which Christ manifested, to do the things which Christ did; not just because Christ did them, but because they are right.

This cannot be too strongly stressed. The importance of Jesus' teaching does not lie in its specification of what is the correct thing in certain circumstances, but in its revelation of true righteousness and the character from which it is the outcome. That Jesus chose as His example such questions as murder, revenge, adultery, divorce, in his Sermon on the Mount was more or less fortuitous. His purpose was not to give new rulings on these matters, but to shew the right approach to these matters as examples of the approach of true righteousness. Thus it is that Paul makes so few explicit references to the ethical precepts of Jesus. As one writer has remarked: "Something more is demanded from the Christian than the acceptance and outward observance of the precepts of the Master; the mere observance of His moral rules might have a taint of legalism similar to that by which the observance of the Jewish Law was infected. What more is needed is the spirit of Christ present and at work in the heart. That is the safeguard against a new legalism. So, if Paul does not often quote the words of Jesus, he is insistent enough that he is no worthy Christian who is not continually striving to be more deeply entered into the spirit and mind of Christ, to be more completely 'clothed' with Christ."

TERTIUS.

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## **Jews and Gipsies.**

The only people who resemble the Israelites in being scattered over the world with no country of their own are the Gipsies. This name derives from Zinganies, or Jinganies. They are an East Indian people speaking a Hindoo dialect. They are widely scattered, but not so much so as the Jews. They keep their own language and customs and are a very remarkable people. Unlike the Jews, they dwell in tents and caravans. The town life that attracts the sons of Israel does not in any way appeal to them. They lead the life of tinkers, pedlars and fortune tellers.

They are always ready to profess the religion of the country in which they sojourn. The Jews, on the contrary, rigidly adhere to their own religion everywhere.

It can, therefore, be said that Deut. xxviii. and other prophecies can only apply to the descendants of Jacob. They alone are everywhere separated from all other people by their peculiar faith and their religious observances. They are a miracle of preservation, and there is no explanation except that given in the Scriptures. Their scattering is "until the times of the nations" in regard to Jerusalem "are fulfilled."

Gipsies are decreasing in number mainly through merging with other peoples and the gradual play of circumstances. Until the recent and present massacres inflicted upon them by Hitler and his

myrmidons, the Jewish people were increasing faster than most nations. The present setback will be temporary. Palestine will soon be a real home for the wandering Jew.

G. H. D.

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## LETTERS TO A FRIEND IN DOUBT. No. 11.

### Is Christ God or the Son of God?

Ever since the inspired apostles died this question has been agitated among professed believers in Christ. It is important to find the answer for "This is Life Eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent." If this be the case they must be knowable and the Church must be falsifying Scripture by saying, as in the Athanasian Creed, that God and Christ, together with the Holy Spirit, are an incomprehensible Trinity. Furthermore, if, as the Scriptures teach, it is through the shed blood of Christ and His subsequent resurrection, that a man may be saved, it is vital to know whether our Saviour is the Son of God or God the Son. The latter phrase never appears in the Word of God; the former frequently. If, from the Bible, our only standard of appeal, it can be proved that, according to every rule of language and reason, Christ and God are separate individuals, the one superior to the other, having different wills; the one performing acts towards the other, and the Son being given power by the Father, then assuredly they are not one in the Trinitarian sense—they are not coequal and coeternal. If, by dozens of clear Scripture passages, this separateness of identity be proved, we shall require overwhelming evidence to turn an understandable doctrine into a great and, as all will admit, seemingly absurd mystery. To warrant the acceptance of the impossible, as the Trinity strikes the mind which God has given us, we shall need irrefutable and plain statements of the facts, and not a few obscure passages which even Trinitarian commentators interpret differently. The few passages which the supporters of the "great mystery" bring forward can easily be explained in conformity with the plain statements of the separate identity of God and Christ. On the other hand, the passages I intend to enumerate cannot by any stretch of the imagination be made to conform to the idea of the Trinity. Prominent Orthodox Churchmen have to admit that they accept the doctrine on the authority of the Church and with Bishop Smalridge, that "it is not in so many words taught in the Scriptures," or with Richard Hooker, that it is "nowhere in the Scriptures to be found by express literal mention."

Let us, then, produce our evidence that in the Scriptures the Doctrine of the separate identity and sonship of Christ is clearly found "by express literal mention."

Christ did not claim to be God. In John x. 36. when refuting the Jewish accusation that He was making himself God, He still only maintained that He was the Son of God. When praying to His Father (John xvii. 3) He addressed Him as the only true God. On the cross (Matt. xxvii. 46) Jesus cried, "My God, My God, why hast Thou forsaken Me?" Would God the Son have spoken thus? The Saviour told Mary Magdalene (John xx. 17), "I ascend unto my Father and your Father and to My God and your God." Surely this very reference to God as His Father should settle the question. A father is the progenitor of his son—the cause of the son's existence. A father must exist prior to his son, else he is no father. This is obvious, and if we believe that Jesus Christ was born of the Virgin Mary, as a result of the Divine power, the child born cannot be coeternal with the power which produced him. However Mark x. 18 gives us the most categorical denial that Jesus ever made concerning the ascription to him of Deity. "And Jesus said unto him, 'Why callest thou Me good? There is none good but One, that is God.'" Will any true followers of Christ still dare to call Him God the Son? The Apostle Paul refers to the One True God as the "God and Father of our Lord Jesus Christ" in 2 Cor. xi. 3, Eph. i. 3, and Rom. xv. 6. Peter supports him in 1 Peter i. 3. This further proves the separateness of identity, for a person cannot be his own God and Father, though, as a son, he can manifest the character and attributes of the One who begat him. Divine paternity enabled Jesus to overcome the promptings of Adamic flesh and showed Him to be no mere ordinary man. The divine parenthood enabled Him to be without sin, though tempted in all points like as we are. All this is unintelligible if Christ is God, for God cannot be tempted with evil (Jas. i. 13), as Jesus was.

The Scriptures teach that there is but one God, and in the same sentence affirm that Christ is not that God—e.g., 1 Cor. viii. 6: "For unto us there is but one God, the Father of whom are all things and we in Him, and one Lord Jesus Christ, by whom are all things and we by Him." 1 Tim. ii. 5: "For there is one God, and one mediator between God and men, the man Christ Jesus." Note that Jesus is man. God cannot by any juggle with words be made a man. The apostles speak of Christ as a man, and in the same sentences show that he is not God— e.g., Acts ii. 22. "Jesus of Nazareth a man approved of God among you by miracles which God did by Him." The Trinitarians would have to make this into self approval! Heb. x. 12. But this man after He had offered one sacrifice for sins for ever sat down at the right hand of God—which He certainly could not do if He himself were God.

Then the Scriptures portray Christ as a man approved of God, not as a God emptied of His divinity. The fact of Christ's human nature is the essential fact in the true understanding of the atonement. The purpose of Christ's hanging on the cross was to condemn sin in the flesh and thereby declare God's righteousness (Rom. iii. 25). It was a public declaration that what God did in Eden was just; this fact was and could only be declared in a hearer of that sin nature. Thus (2 Cor. v. 21) Christ was made sin for us who knew no sin. Gal. iv. 4, God sent forth His Son born of a woman. God could not be a bearer of sin nature—His Son could be a bearer of sin nature, and a sinless bearer. On account of His sinlessness God raised Him from the dead and highly exalted Him to be our high priest and the coming king. Christ was of the seed of Adam and justly died. He was the Son of God and was justly raised. Thus Christ broke the spell of the grave and is given power to share this result with others who will recognise that the original sentence was all they merit. All this is clear and comprehensible. It clearly teaches the separate identity of God and His Son, Jesus.

What a contrast with the Orthodox and Trinitarian belief that God was wroth with the world for its sinfulness—and in order to appease His own wrath He detached part of His Eternal self and allowed Himself to be born of a virgin as an apparent man. For 30 years he subdued His Deity and then, in order to appease the wrath of His other part in heaven, died on the cross—the great God who only hath immortality, in whom we live and move and have our being—dead for three days and yet the world still continued—and then the two-thirds of God that were still alive raised the third that was dead. The heavenly two-thirds of God were so pleased with the human third for His righteousness—there was so much of it over—that they agreed to let the surplus stand in place of the wickedness of sinners on earth. These ideas are the logical outcome of the Trinity. What abhorrent blasphemy the wicked doctrine leads to. If you would be accepted at the hands of God, oh! reader, please, insult yourself and God no longer by such puerile and unscriptural notions. Read on and see the further very strong evidence that the Lord Jesus is not God the Son—but the Son of God.

The Scriptures teach that Christ grew and increased in favour with God (Luke ii. 40 and 52). How, then, could he be God? The high names, offices and greatness of Christ are said to be given to him by God. If Christ is God—then this is nonsense, and it is little wonder that scepticism is rife. Try to harmonise the Trinitarian conception with these passages: Phil. ii. 9, "Wherefore God also hath highly exalted him"; Col. i. 19, "For it pleased the Father that in Him should all fulness dwell"; Acts ii. 36, "Let all the House of Israel know that God hath made that same Jesus whom ye hath crucified, both Lord and Christ"; Acts iii. 13, "The God of our fathers hath glorified His Son, Jesus"; Acts v. 31, "Him hath God exalted with his right hand." Do words have to be interpreted contrary to reason when the great God reveals Himself? Does God invent a magic lingo wherein to hide Himself from mankind? Or does God plainly reveal Himself as the Father of our Saviour?

The New Testament teaches that all power and authority possessed by Christ were given Him by God (John v. 19). The Son can do nothing of Himself, but what He seeth the Father do (John v. 30). "I can of mine own self do nothing." Could such dependence upon another separate individual be manifested if Jesus were God or part of Him? Read also Eph. i. 22: "God hath put all things under His feet." 2 Cor. xiii. 4: "He liveth by the power of God." John x. 18: "This commandment have I received of My Father." This commandment must have been auto-suggestion if Jesus be God.

Then greater mysteries avail us in our studies. Jesus says He is inferior and subordinate to God. How does this fit in with the Creed, which makes them co-equal? John xiv. 28: "My Father is greater than I." Then Jesus is not God. Surely such a passage settles the question. Matt. xx. 23: "To sit on My right hand and on My left is not Mine to give, but it shall be given to them for whom it is prepared of My Father." Mark xiii. 32: "But of that day and the hour knoweth no man . . . neither the Son, but the Father." This different degree of knowledge would be impossible if Christ were an equal part of the Deity.

But now the crowning absurdity of the Trinity—that Trinity which the Athanasian Creed commands churchmen to worship—is found in that Christ worshipped and prayed to God! Can this agree with "St." Athanasius, who tells us "that the Father is God, the Son is God and the Holy Ghost is God, and yet there are not three Gods, but one God," and part of this one God, "whose substance cannot be divided," prays to, as it must be, Himself. Luke vi. 12, "He continued all night in prayer to God." Luke xxii. 42, "Jesus prayed, saying, 'Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine be done.'" We presume that the difficulty of the two wills would be overcome—but saying "yet not two wills, but one will." We shall certainly require overwhelming proof for such a seemingly absurd doctrine. (See also Matt. xi. 25, Heb. v. 7.) Christ also taught us to pray to God, not to Him, as in John xvi. 28, John iv. 23, Luke ii. 1-2.

The very name, Christ (anointed) shows he is not God, but anointed of God (Heb. i. 8, Acts iv. 27). Acts x. 38: "God anointed Jesus of Nazareth with the Holy Spirit and with power." In clerical language, "the first person of the Trinity anointed the second person of the Trinity with the third person of the Trinity." Yet the Godhead is all one and we must not confound the persons. Jesus Christ represents himself just as distinct from God as two witnesses in a law court are from one another. John viii. 17-18: "The testimony of two men is true. I am one who bears witness of Myself and the Father that sent Me beareth witness of me." If these two persons are one, then Jesus was not using an honest argument.

God appointed Christ judge of all. John v. 22: "For the Father judgeth no man, but hath committed all judgment unto the Son." If they be one, then God gave Christ a power he already possessed (see also Acts x. 42, Acts xvii. 31). Is not the argument already conclusive? Furthermore, Christ always declared He was only the Son of God. John viii. 29: "He that sent Me is with Me." John vii. 28: "I am not come of Myself, but He that sent Me is true." (See also John vi. 29, xx. 21, iii. 34.) Did anyone hear of a man sending himself on a mission. However, if the Bible teaches it we shall be ready to listen, but the Bible is such a sensible book that the evidence will have to be really strong and clear before we accept some "mysterious" explanation of all the passages we have quoted.

The doctrines He taught men, Christ was taught of God. John viii. 28: "I do nothing of Myself; but as My Father hath taught Me I speak these things." (See also John vii. 16, John xii. 49.) Evangelicals, with their fondness for similes from the natural world would surely not suggest that this was self-tuition in view of the separate minds involved. The very name Son of God should raise a query concerning the Divinity of Christ (Matt. xvi. 16, 2 Peter i. 17, Matt. xiv. 33). The title Son of Man (Mark ii. 28) should increase one's doubts of the validity of Trinitarian logic.

And what shall we more say? Time would fail to tell of the way in which the apostles speak of Christ as less than God (1 Cor. ii. 3, 1 Cor. iii. 23, 1 Cor. xv. 27), of the way in which Christ is called the image of God, when an image cannot be that of which it is the likeness (Col. i. 5, 2 Cor. iv. 4, Heb. i. 3), of the way in which God prophesies that He would raise up in the then future a prophet like unto Moses (Deut. xxviii. 15), of how the Scriptures portray Christ as coming to do His Father's will, not His own (John iv. 34, John vi. 38, Heb. x. 7). ("Yet not three wills, but one!") And, above all, of the fact that God raised Jesus Christ from the dead (Acts ii. 32, Acts iii. 15, Acts v. 30, 1 Cor. vi. 14). We could have quoted over 50 passages which categorically state that "God is One" (Deut. vi. 4, "Hear, oh Israel, the Lord our God is One Lord"), and even then we leave much evidence untouched.

Now we ask, in view of all these clear statements, where are the clear statements of the Trinity, that Christ is God? Give us final, clear, unequivocal proof of the Trinity and we will try to revise our understanding of the language as employed in the Word of God. We ask you not to read a preconceived idea into passages otherwise explainable, but give us the unquestionable statements that the subject demands. And what answer do we obtain? Cardinal Newman tells us that he cannot prove his creed from it. Bishop Burnet says it is not easy to prove it, the Oxford doctors admit the absence of formal statements in the Scriptures. In other words, the doctrine is only "implied in the Scriptures," so we are told. We require something more than implications read into verses of easy explanation in view of the strength of support which, the reasonable view finds.

Evangelicals hazard a few passages, but these are weak beside the clear teaching of the separate identity of God and Christ. They quote, "Though He were rich, yet for our sakes He became poor"—and with such triumph. Yet it would never have meant anything like the Trinity to anyone without preconceived ideas borrowed from Babylon and Egypt. Christ was rich with the Holy Spirit, but for our sakes he did not use it then to obtain temporal power: He had to be poor first. "He thought it not robbery to be equal with God." Where does this teach the Trinity in view, too, of the verdict of the commentaries that the word "robbery" would be better translated "a thing to be grasped at?" "In the beginning was the Word" — "logos," which any lexicon will show to mean the purpose, reason or scheme of which Jesus was the centre—foreordained from the foundation of the world in the same way as Jeremiah was ordained before his birth. Yet no one teaches the pre-existence of Jeremiah from Jer. i. "I and My Father are one," but in what sense John xvii. 21 tells us when Jesus asks that His disciples may be one (in unity) as He and God were, and as all members of the One Body are in purpose and outlook. 1 John v. 7. Everyone should know this is an interpolation of the fifth century slipped in to countenance the doctrine. Thomas said, "My Lord and My God." Because the Lord Jesus is not recorded as having contradicted it are we going to overthrow all the foregoing for what may have been omitted in the record? Christ represented God, but He was not God, and we cannot accept absurd and contradictory mysteries on the basis of a few weak misinterpretations of Scripture. We require a watertight case for the Truth of the Trinity before we go through our Bible and write, "I, the Lord thy God, am one God—yet not one God but three." We prefer God's version of Truth to that of Athanasius. We will not read the Scripture thus: "This is life eternal to know Thee, the Father incomprehensible and the Son incomprehensible, who, while possessing separate identities, do not possess a separate identity." We thank God for His beautiful truth and plead with others to "turn from fables to serve the Living God through Jesus Christ His Son."

E. W.

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## **The Book of Revelation.**

### **No. 5. THE LESSONS OF THE MESSAGES TO THE CHURCHES.**

The reader will by this time have grasped the reasons for the writing of this last book of the Bible and be ready to learn the lessons conveyed by its opening chapters.

Lesson 1. —That there is not even the remotest connection between the teaching of organised Christianity to-day and the statements of our Lord in this book. The mortality of man, the necessity of resurrection and judgment before any reward is entered upon, the appearance of our Lord to rule in righteousness on the earth and all the redeemed with Him, the fact that He will visibly rule over all men and utterly destroy His adversaries—all these truths and many others are set forth in the Revelation and entirely rejected by "orthodox" churches to-day. They hoodwink men and deceive their own adherents by teaching pagan doctrines, such as the immortality of the soul and immediate reward at death with special glory for those who die in battle. They neglect altogether the commandments of our Lord, the keeping of which is a condition of being made immortal by Him at His coming.

Lesson 2. —This departure from the Truth by a majority of those calling themselves Christians is forecast in these epistles to the churches and has been completely fulfilled as our synopsis

showed in outline in our August number. Eureka Vol. I. should be read for its clear exposition of this part of the book.

Lesson 3. —That apostasy, or departure from the Truth, was and is always a gradual thing. Human nature always tends to drift from any mooring. The drift from Adam to Noah is one example. The drift of Israel away from Moses and their God until it rejected its Messiah is another. The drift of the Early Church was little by little. As Rev. ii. and iii. set out, the first sign of the drift was that it "lost its first love." Then came toleration of error until at last error triumphed over truth. "Vanquishers of the people" is the Spirit's description of the vast host of paid mercenaries known as "clergy," with their high-sounding titles of bishops, archbishops and popes. This toleration and apostasy, in its successive stages, is very clearly described in these messages to the churches.

Lesson 4. —The lesson is one of warning not to be carried away in this stream, and nearly a hundred years ago beloved Bro. J. Thomas placed us all under a great obligation when he wrote the trenchant words contained in his magnum opus "Eureka." We hope every reader of this magazine will get it and read it. It is spiritual food of the highest value. If you cannot afford it write to the nearest address given on our cover and it will be loaned to you.

Lesson 5. —The final lesson is that, as this part of the Revelation has been so thoroughly fulfilled, we should be ready to follow with care the remainder of the book and see how politically, as well as ecclesiastically, almost all the book has been fulfilled and that we are therefore on the eve of the day of our Lord's second advent, when—

"Every eye shall see Him  
And they also which pierced Him "  
(Raised from the dead for that very purpose).  
"And all families of the earth shall mourn because of Him."  
"He that loved us and washed us from our sins by His own blood,  
Who will make us kings and priests unto God and His Father,  
To Him be the glory and dominion for ever."

Rev. i. 5-7.

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### **The Search.**

(Jer. xvii. 7-9).

I search the heart, I search the reins,  
And in that search I know,  
The value of the service given  
The labours done for show,  
The worship rendered by the poor  
Oft scorned by learn'd men,  
Rises to Me in sacrifice  
I answer their AMEN.

I search the heart, I search the reins.  
Prayer eloquent in word,  
Quite often will not stand the test,  
Of My divining sword.  
The pompous speech, the vain attire,  
Are all beneath My ken;  
The repetitions are in vain,  
I heed not their AMEN.

Blest be the man who trusts in me,  
Delights not in vain show;  
Whose hope is in the Lord his God,  
God's ways desires to know.  
He shall be as a watered tree.  
Whose fruit returns again;  
And when he bows his head in prayer  
I will heed his AMEN.

WINIFRED M. BOOTH.

Glendale, Cal.

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## Notes

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