

# 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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**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.)

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**ST. ALBANS.** —E. R. Cuer, 4 Firwood Avenue, (Sundays 11 a.m. and 3.30 p.m. Thursdays 7.30 p.m.)

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**TAVISTOCK.** —J. Widger, Rouken Glen, Watts Road

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

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**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—  
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*“The Ten Commandments are only to be rightly estimated by God's own description of them. He calls them ‘My covenant’ (Exodus xix. 5). Moses says, ‘He wrote upon the tables the words of the covenant, the Ten Commandments’ (Exodus xxxiv. 28). Also in his rehearsal to Israel on the plain of Moab at the end of the 40 years he said, ‘The Lord spake unto you out of the midst of the fire and He declared unto you His covenant, even ten commandments.’ The rest of the law is treated as an appendix to these.*

*“This covenant has now been done away. Paul calls it ‘the ministration of death,’ because a curse was pronounced upon everyone that should infringe its enactments in any way (Deut. xxvii. 26). Not done away in the sense of being abandoned as a rule of acceptable behaviour before God, but taken out of the way in the sense of Jesus discharging their whole claims in every sense. So we are not under the law, but under grace or favour, being recipients of the kindness of God and forgiveness of sins for Christ's sake.”—Law of Moses, R.R., pp. 19-21.*

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## **PRINCIPAL CONTENTS:**

THE WORLD'S POPULATION.  
WHAT IS THE GOSPEL?

THE KINGDOM OF GOD.  
FOUR LIVING CREATURES.

Volume XXXI

DECEMBER, 1943

NO. 372

## **EDITORIAL**

### **The Problem of the Population of the Earth and its Food.**

A problem much discussed of late has arisen out of an examination of the food position. Several eminent students of the matter on both sides of the Atlantic have circulated somewhat pessimistic views of what the next hundred years may mean in this respect. One authority, treating upon the population question, says that, allowing for the same relative growth of the population during the next century, we shall undoubtedly reach a time when the earth's harvests will not suffice.

**God's Plan.** None of these thinkers seem to have any regard for God's plan, as outlined in the Scriptures. There it is made plain that the duration of the development of the human race is limited to 7,000 years, of which 6,000 are allowed to man to rule himself and 1,000 to Jesus and the saints to rule the whole world. Ample food provision is made for the increase of population in the last or seventh thousand.

The present curse upon the earth, the start of which is to be seen in Gen. iii. 17, is to be removed when Christ is King over all (Rev. xxii. 3). "There shall be no more curse."

There are vast areas of desert on the globe. These are to be made fertile, as Psalm lxxii. and many other passages declare. So much so that corn will grow on mountain tops and the sand of the desert will give place to fertility and beauty.

**The Earth's Population.**

It is clear that there will be control of the growth in numbers of the human race during the millennial reign. As in Adam's day and that of his immediate successors, the rate of growth will be retarded. "A child will die at a hundred years of age," Isaiah tells us. He also likens the age of man to that of a tree, and speaks of absolute security of tenure on the land for every man. (See Isaiah lxxv.) It is interesting to see how the school of evolutionists, who contend that man is gradually developing, try to surmount the difficulty that there is no visible sign of a change anywhere by "natural selection" from one state to another. No "missing link" can be produced. No monkey ever becomes a man. "All things continue as they were," says the Scripture, but Peter says that this is what men will say, but with a different purpose, i.e., to put aside belief in our Lord's coming intervention in human affairs (2 Peter iii.). The evolutionists ask for such a length of time as would, to use their own words, "make changes imperceptible." Prof. C. E. Joad and W. R. Inge, lately Dean of St. Paul's, London, have both asked during the last month for a period of 500,000 years as necessary for the present development of the human race.

But to accept that conclusion one must abandon mathematics altogether, and also common sense.

While German leaders of thought have boldly declared that the German people—the so-called Aryan race—are the highest form of evolution in progress to-day—the Herrenvolk, or master people, with a culture and ability greater than any other tribe or race—it is doubtful if the advocates of the evolution theory in Britain would agree to that idea. Possibly they would choose some other race for that great distinction. Possibly they might ignore the outstanding fact that the greatest man who ever lived, towering head and shoulders above all, the Lord Jesus, was a Jew and was acknowledged when crucified by the Roman power as "This is Jesus, the King of the Jews."

But the facts as to population are easily grasped.

According to the "Encyclopaedia Britannica," the population of the world at the end of the year 1900 was 1,606,180,400. The same authority gives the population at the death of the Emperor Augustus as estimated by Bodio as 54 millions.

But in 1900 Monsieur Des Moignes, a professor of mathematics in Paris, set out to collate all the available facts and to trace back the figures and ascertain where the present human race really began. Here is a summary of his final conclusions: —

Year	Population in millions
A.D. 1900	1,606
A.D. 1500	804
A.D. 1100	401
A.D. 700	200
<u>A D. 300</u>	<u>100</u>
100 B.C.	51 millions
500 B.C.	26 “
1000 B.C.	<u>15 “</u>
1500 B.C.	47 thousands
1750 B.C.	13 “
2000 B.C.	3 “
2250 B.C.	100 persons
2340 B.C.	10 “

Bible chronology, with which neither of these authorities was troubled for a moment, gives the date of the coming out of the ark of Noah and his family to repeople the earth, as 2349 B.C. The coincidence of the figures surprises no believer in the common-sense view that God did not make the earth and man upon it as a haphazard experiment, but that He had from the beginning a purpose, as described in His Word, which to-day is nearing its highest development and final fulfilment.

EDITORS.

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## Signs of the Times.

**The wicked shall be silent in darkness.** —1 Sam. ii.

**The breaker  
is come up  
before them.**

Many military critics see a catastrophic collapse ahead. Mr. Churchill foresees a 1944 campaign. Sir Walter Layton, head of the British Press delegation to Australia, tells us that "we may be thrust into peace more

quickly than we expect." The reason for this sudden focus of world attention on a sudden cessation of war is the statements issued from the Moscow Conference. It is the political sequence to the Casablanca decisions and the Quebec conversations, and the vast marshalling of the war effort is designed to overwhelm Germany in one vast wave of hopeless disaster. It seems that the iniquity of the modern Amalek is full, and the time for the destruction of the nation at hand. And, although a prelude of peace is to follow, it is but a prelude—to an even greater visitation of Divine anger, when the antitypical Joshua shall ford the Jordan and blast to utter destruction the confederacy of nations on the plain of Esdrelon. As Jesus said, unto the saints only is it given to know the mysteries of the kingdom of God; and even now we are standing on the brink of that calamitous and tortuous series of events which is to gather the nations to the battle of the day of the Lord God Almighty.

"As the whirlwind passeth, so is the wicked no more" (Prov. x. 25). The light of the truth is projected across the darkness of the ages. One of the most awesome prophecies is set out in Joshua xii., where the captain of Israel looks across the river over to the land, and a translation of the city-names before him revealed the Divine mind concerning the end. "A time of confusion when the vision of peace shall delude the high places confident in their own strength—a time when those having understanding shall ascend the hill of God, with righteousness, testimony and praise in the House of Eternal Strength, and shall be a breaker, an afflicter, through their uprightness, of that generation whose habitation shall be a ruin" (cf. Mic. ii. and Rev. xix.).

**The beginning and the ending.** —Rev. i.

**The things  
which shall  
be hereafter.**

The Moscow Conference has decided the date of the death-throes of Hitler. If the bomber offensive does not crash the Reich by a determined date, then Europe is to suffer the fire and sword of invasion as well. But there sat,

too, at that Council the Unseen, the Emissary of the Eternal, shaping the death pact of the kingdoms of men. "All power is given unto Me in heaven and earth," said Jesus and the outworking of that power has been shown by signs and great wonders unto His servants. This principle of Divine control of earth's governance through the unwitting instruments of kings and rulers is exhibited in the betrayal of the secrets of the war councils of the Syrian host, the fight with the Prince of Persia, and the frog-like spirits leading the latter-day nations to ruin (2 Kings vi., Dan. x., Rev. xvi.). Genseric's reply to his pilot's question as to where the fleets of the destroyer were to steer is an illuminating illustration of this basic truth—"Leave it to the winds; God will guide us to the people He wishes to punish."

The work is God's; He provides and directs the human tools in the accomplishment of His purpose, whether they be the saints themselves or the unenlightened.

Thus men cannot lay, as they plan to do, "the corner-stone of the edifice of peace"—to quote one newspaper. Another, the "Observer," states that "the Moscow Protocol has been listed as a new international Magna Carta, or as the framework of perpetual peace." Hence men look for rest and quietness to ensue. It is a visionary's dream. Current events seem to show that Germany is now "extremely worn and used up" (to quote Sir Samuel Hoare at Barcelona), and Mr. Sumner Wells stated before the Christian Mission for World Order that international collaboration would obliterate war from the earth.

God alone is the author of calm and peace. He has already provided the Prince of Peace to accomplish the mighty programme of world reclamation and redemption, and no man or council can anticipate God. Marshal Stalin alone emerges from all this confusion with a clear statement which is far nearer the truth than is generally presumed. His Moscow speech declared for "a lasting economic, political and structural collaboration of the peoples of Europe based on mutual trust."

The Spirit of Yahweh some twenty-five centuries ago predicted through Ezekiel the exact situation—"Chief Prince of Meschech and Tubal. . . . Be thou prepared . . . and all thy company that are assembled unto thee, and be thou a guard unto them . . . ." The next chapter to that quoted gives the sequel, the tragic end in the valley of Hamon-gog.

**The removing of those things that are shaken. —Heb. xii.**

**A covert  
from the  
tempest.**

The peace now being fought for is a mere travesty, a cruel mockery of the hopes of mankind. "In September" (1940) once raved the balcony bandit. Mussolini, "everything will be over and I need some thousands of dead to

enable me to sit at the peace table." Link this frame of mind, prevalent throughout almost the whole of the Continent, with the horrors of widespread disease, semi-starvation everywhere, the terrible fears and perplexities of the common people, the ravings of beer-cellar politicals and the speechless tragedy of thirty millions of human beings uprooted from their homes and families and transported into pitiless exile, and there is the background of present world conditions. In many parts of Europe the basis of an ordered life simply does not exist, and anything approaching stable government cannot possibly be for many years. Starved, tortured, humiliated into dumb despair, confused and bewildered, we are faced, as one well-informed authority says, with the dangers of "an almost complete collapse of civilisation in Europe." A mere crust separates us from Continental chaos. Many feel, with Lord Woolton, that grim famine will follow the embittered aftermath of world war. The world is faced with a shortage of all essential supplies.

The United Nations Relief and Rehabilitation Administration now meeting in America faces a task beyond the strength of mortal man, however valiantly it meets the problem and no matter with what sincerity it seeks its solution. The resolving of human misery into "quietness and assurance for ever" is reserved for Christ and the saints as their great work of giving peace and plenty to all the families of the earth in the great righteous economy of millennial glory (Is. xxxii. and Ps. lxxii.). And that time will bring redemption from human deceit and political violence wherever it may be found; and so fruitful will the earth become that there shall be a handful of corn even upon the tops of the mountains, and we read that they of the City of God shall flourish like the grass of the field.

And as the exhortation comes in the midst of the signs—"wherefore we receiving a kingdom which cannot be moved, let us hold fast, that we may serve God acceptably with reverence and godly fear."



**The people of my curse.** —Is. xxxiv.

**The land  
thereof shall  
become burning  
pitch.**

The last twelve months have seen Germany suffer the greatest series of defeats history records. Stalin's hosts have shattered the invader's war machine, the flood of the Red armies, with their myriads of Cossack cavalry, have surged forward nearly 600 miles and now

the whole Eastern front is alive, aggressive and swarming forward in irresistible columns from Leningrad to the Black Sea. One year ago all was black and dark, Hitler in the ascendant. But God required that Gog should be prepared. Listen to Ezekiel's voice, 600 years before Christ, calling the Russians to the great muster of the nations—"I will bring thee forth and all thine army, horses and horsemen, all of them clothed with all sorts of armours, even a great company with bucklers and shields, all of them handling swords." The terrible routs at Stalingrad and Kursk have sealed the doom of the Hun and put Russia in that military ascendancy required by the Divine plan for the destruction of human governance. As Marshal Stalin says, "The Soviet State will emerge from this war stronger and even more powerful." Speaking of Russia's victories, the Chief Prince tells the world in his great speech, broadcast from Moscow on the 6th November, that "They have assumed great international significance . . . . the dreams of world dominion have been left far behind . . . . the day of reckoning is approaching."

The kaleidoscopic events in Russia are most impressive. The Archbishop of York witnesses the enthronement of Father Sergii as Patriarch of Moscow and All Russia. Gog is swiftly being harnessed for the final scenes. Russia is rising to a new and more terrible strength and purpose—rising from the world's greatest battlefield, Orel-Bielgorod. She regains her rich food lands in the Ukraine and her vast frontiers are littered with the countless host of German corpses and mounds of shattered war engines lost in a hundred fights. It is a vast flood of endless battles, of unmentionable atrocities, and the bitter cry for revenge. Alexei Tolstoy accuses "the German nation of unparalleled crimes," and concludes, "I demand vengeance!" The world faces devastation and death.

To turn to the old Hebrew prophets and read anew of conditions in the latter days is to see the Spirit's forecast of events realised in the terrors of to-day. "For the indignation of the Lord is upon all nations and His fury upon all their armies." Such extracts, taken in conjunction with the known chronology of these times, clearly point to the impending struggle between Christ and the saints on the one hand and the Gogian confederacy on the other.

**I, the Lord, have drawn forth My sword out of his sheath.** —Ezek. xxi.

**Is this the  
man that  
made the  
earth to  
tremble.**

"It is the sword of the great men that are slain which entereth into their privy chambers." God's dealings with the wicked of the earth are fully illustrated by His servants of old. The German sword, or it should be the block and axe, busily weeds out Hitler's enemies. The Fuehrer's beer-cellar speech of

the 8th November was a confession of failure and the end—death. He hurls threats at enemies within the Reich and without. German opposition and weakness he proposes to extirpate with the sword. Many thousands during the last few months have perished on the scaffold. The sword has entered into their privy chambers.

Hitler cannot win by murdering his own side. Christ says that a house divided against itself must fall. And not only Germany, but the entire kingdoms of men, fall under the same observation. They are divided into two great camps, and, despite the strenuous efforts to hold the allied cause together, events in the after-war period must go the way Scripture foreshadows. On every front the Nazi arms are facing disaster. Their leaders are plotting to postpone the debacle, but they cannot evade

the terrible retribution for their evil deeds against the Jews. God will use the outraged Gentile nations as the weapon of his indignation—until Christ comes.

The German nation faces extinction. The Reich, cradled in crime, seduced to sadistic imperialism, can only perish. A common lullaby to German infants, "Sleep, my baby, sleep. There lies your way, due East!" has paved the way for Hitler's rise and fall. The terrible doctrines inculcated into German youth are bearing fruit. The superman Herrenfolk, gorged with blood and lurching across the lands of his neighbours, was the historical fetish of Neitzsche, well described as the German Philistine megalomaniac.

God proposes to sweep all this away with the besom of destruction (Is. xiv.). "For the day of the Lord is near upon all the heathen: As thou hast done, it shall be done unto thee. Thy reward shall return upon thine own head."—Obadiah.

**I will rebuke the devourer for your sakes. —Malachi iii**

<b>I am the Lord, I change not.</b>	Though Israel mourns, and her millions have perished under the brutal hand of the spoiler, yet the time for her redemption draws nigh. God has not forgotten, as men forget. The tragedy of the Chosen People is that they have forgotten their God—the glorious Yahweh of their Fathers. On every side the hand of the nations has been against Israel. Throughout the Middle East a subtle propaganda seeks to spread the deadly miasma of anti-Semitism. But the revival of the pro-Zionist policy of Britain is certain to develop with the collapse of Hitler. The Divine purpose requires it for the coming prosperity of Palestine to incite to plunder the northern invader. But, alas! the Jews already gathered to Zion continue to believe in the conscience of mankind, as one of their leaders puts it. That, like the experience of their fathers with the power of the Egyptian Pharaoh, will prove a broken reed. But Yahweh will not fail. . . . "Behold, he shall come," saith the Lord of Hosts, "the Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in . . . but who may abide the day of His coming?" "I am a great King, and My Name is dreadful among the heathen."
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**Lessons from Paul. No. 5.**

**About God's Revelation in Christ.**

We may have wondered at the frequent relation of, or reference to, Paul's conversion in the Acts of the Apostles and in the Pauline Epistles. That is because we have not undergone the momentous religious experience which was Paul's. The whole balance of his life was changed on that journey to Damascus; previously he had been as blind spiritually and later he was literally blinded. It was a change from darkness to light. Previously he had viewed God through the Law; now he saw Him in Christ. His outlook became "Christocentric." God had spoken unto Paul by His Son.

Recognition of this fact helps us to understand elements in Paul's teaching which might otherwise be difficult to grasp. In his pharisaic days God for Paul had been a god of conscience, a legislator and judge, one whose presence could inspire dread and despair. Now God was the God and Father of the Lord Jesus Christ, concerned to reconcile and to forgive, to love and to help. God was revealed in Christ "reconciling the world unto Himself." We might state the fact as that God was a Christlike God, a statement which finds justification in the words of Jesus: "He that hath seen Me hath seen the Father . . . I am in the Father and the Father in Me; the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me He doeth the works" (John xiv. 9-10). Elsewhere Jesus says: "All things are delivered unto Me of My Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27).

How near, then, was Paul to God! He had shared in that great mystery of Godlikeness (1 Tim. iii. 16); the Lord had appeared unto him as to “one born out of due time” (1 Cor. xv. 8); he had received an earnest of the Spirit (2 Cor. i. 22, 5); so that he could say, “By the grace of God I am what I am” (1 Cor. xv. 10). God was close to him, because he was close to Christ. “God in Christ” is the key which makes Paul’s words plain to us.

Consider, for instance, the paeon of praise and hope with which the apostle concludes the eighth chapter of Romans. There he speaks one moment of the love of Christ, next of the love of God: “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? ... I am persuaded that neither death, nor life, nor angels ... shall be able to separate us from the love of God which is in Christ Jesus our Lord” (viii. 35-9).

Christ’s love is, i.e., reveals, God’s love; Christ’s power reveals God’s power (that is why His miracles are called “signs” in the Fourth Gospel); Christ’s wisdom is God’s wisdom. Only those who believe in Christ can see God in Him. So Paul told the Corinthians that “unto them which are called, both Jews and Greeks, Christ was the power of God and the wisdom of God” (1 Cor. i. 24). In Christ was God thus revealed. As the Apostle says later in the same chapter: “This is of God to whom you owe your being in Christ Jesus, whom God has made our ‘wisdom,’ that is our righteousness and consecration and redemption” (i. 30, Moffatt).

As Paul can speak concurrently of Christ’s love and God’s love, so he can speak of the grace of Christ and the grace of God, of the Spirit of Christ and the Spirit of God. To be activated by the Spirit of Christ is to be activated by God’s Spirit. Take, for example, a further passage in Romans viii. Not only are these two phrases used, but two others also, “the Spirit” and “Christ.” All four are employed by the Apostle with little difference in meaning: “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.” Later still Paul speaks of “the Spirit of Adoption” (viii. 9-10, 15). Paul concentrates on the experience of the power of God at work in the heart of man; he is less concerned with the way he describes it, whether as God, or Christ, or the Spirit, or the Spirit of Christ, or the Spirit of God. There is no real confusion of ideas even if the terminology may not seem exact. In the same way, and for the same reason, Paul speaks sometimes of the indwelling of God in the heart of the believer, sometimes of the indwelling of Christ.

Thus it is that in all that Paul says about God, he cannot get away from the thought of Christ. Christ is the power of God and the wisdom of God. There is for him a unique oneness between God and Christ; it is the same oneness which is stressed in John’s Gospel. For Paul that relation gives meaning even to the Universe.

“For us  
there is one God the Father,  
from whom all comes,  
and for whom we exist;  
one Lord Jesus Christ,  
by whom all exists  
and by whom we exist”

(1 Cor. viii. 6 Moffatt).

“Christ is the visible representation of the invisible God, the firstborn of all creation. For in Him was created the universe of things in heaven and on earth, things seen and things unseen, thrones, dominions, principedoms, powers—all were created, and exist, through and for Him. And He is before all things, and in and through Him the universe is one harmonious whole” (Col. i. 15-17, Weymouth).

The language may seem strange to us. It certainly has mystified the creed-makers who mistakenly concluded that, with other passages, some of which we have already noticed, they pointed to Christ's pre-existence in time and to a Trinitarian conception of the Godhead. Of course, these passages teach nothing of the kind. What Paul is saying is that Christ gave meaning to the universe, that all things were comprehended in the love of God manifested in Christ's sacrifice; that God's purpose was made plain in Christ, who thus was the source of God's wisdom. Not that Christ was first in time, but that He was first in place; "He is prior to all and all coheres in Him" (Moffatt's rendering of Col. i. 17). In Him all things find their explanation. "The whole created universe had its ultimate source in the love of God as revealed in Christ; divine love was behind it all, was at the centre of it all, sustaining it and guiding it, and bringing it on towards a consummation worthy of such love."

In the foregoing some perplexing matters have been discussed. But they need not remain perplexing. Only remember Paul's keywords "God in Christ" and all will become plain.

Plain, also, will become some philosophical difficulties if we apply Paul's teaching to our modern thinking. Most of us have been perplexed at one time or another about life, the existence of evil and pain, our place in the universe, "the red claw" in Nature and numerous other questions, both ethical and scientific as well as religious. The more we think, the greater proportions the difficulties assume. This is where Paul helps us. God's love, His will, His purpose and His power were revealed in Christ; of that we, like Paul, can be certain. Whatever may be the answer to these other problems which perplex us, of one thing we can be sure—that behind everything is the God who was revealed in Christ, a God of love and compassion, and One who will surely fulfil His long-declared purpose of filling the earth with His glory when all the problems which now face us will find their solution.

TERTIUS.

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## **EXHORTATION**

### **Ecclesiastes.**

It is needful to look at the various aspects of wisdom as they come before us one after the other in our daily readings of the Scriptures. We do well to look earnestly into each as it comes, and not trust to the special tastes that would incline us to attend only to particular things. We are almost all of us more or less lop-sided. That is, our mental organisation leans a little too much one way or other, from which we get a bias that would incline us too much to one particular line of truth. Some like hard facts; some beautiful sentiments. Some delight in political prophecy while having no taste for personal godliness. Others are all for zeal and devotion, while they have a shrinking, or at least a lack of taste for everything requiring exact thought or reckoning. Some again have a taste for sombre themes; others, for those that are full of brightness and joy.

These preferences come from partial development. For every part of truth there is a time and a place; and every part blended is needful to a perfect result. In this respect, it is like light. Light is a mixture of seven differently coloured elements. When any of them is absent, we have a defective light. Truth is compared to light, and it is like it in this respect—that it is composed of a variety of ingredients, the leaving out of any of which will interfere with the result.

Ecclesiastes is of a sombre aspect. It is disliked by some people on this account; but these are not wise. Let us have that which is true in its own place, however sad it is. Is it not true that "all things come alike to all;" "that there is one event to the righteous and the wicked, to the good, and to the clean, and to the unclean?" Is it not "an evil among all things that are done under the sun" that "the heart of the sons of men is full of evil? That madness is in their heart while they live, and, after that, they go to the dead?" Is it not so, that "the sons of men are snared in an evil time" that "the race is not to the swift nor the battle to the strong, neither yet bread to the wise nor riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to all?" In a word,

speaking with a wide racial sweep, do we not come into being with vanity and depart in darkness? Is not all vanity and vexation of spirit?

The Bible is the only book that propounds this doctrine to us. All other books would ask us to think that man is an angel of light in the nature inside of him, and that there is always the possibility, with proper circumstances, of his blooming out into goodness and joy and wellbeing. Experience, long enough extended, tells us that the Bible is true and that the romancing books are deceivers. There is no real romance in life. It is all a thing of grimness and futility at the bottom. Our best natural writers see and confess this. Carlyle speaks of human life as being encircled with a dark ring of necessity which draws ever closer till it devours us or something to that effect. It is true, all go unto one place; it is only a question of time. Turn up your old letters, where are the writers? Look into the file of old newspapers a hundred years ago; where is "the public" of those days that were flaunting themselves in print in all the fussiness and apparent reality of the generation now pouring down our streets.

But all this by itself would be distressing. It is truth, but it is only part of truth. It is the only part that we know as natural men. We want the other part that the Bible only can supply. We want to know why all this is, and what will be the upshot of it all. Why is mankind such a failure? Why is all "vanity and vexation of spirit"? Mere philosophic writers can tell us nothing; the Bible tells us everything. It shows us that in the beginning, man was made for God and not for himself only, and that man refused that submission to God in which God finds His pleasure, and that therefore man was driven off for a while into separation and alienation and death. Man in his pride may not like this explanation, but it is the explanation, there is no other. There are many attempts to find another, they are bound to be failures, for Christ is the Truth, and this is endorsed by him. What can the highest intellects do with a problem in the nature of things inscrutable with the highest intellect? How can man find out the ways of God? It is no new thing for the wisdom of this world to grope around here in vain. "The world by wisdom knew not God" in the days of Paul (1 Cor. 1:21), and it has made no advances in that direction ever since. After the deepest search and the most soaring flights, man is bound to return with wearied faculties and confess that he cannot tell why man should be such a failure.

The Bible's explanation is not only simple but it is reasonable, and it is all sufficient. We need not go further. Man is made for God, and he is away from God and cannot be happy. Man is at war with the law of wisdom. The natural condition of his wellbeing is submission to this law. No marvel then that "the misery of man is great upon him." The wages of sin is death, and man is everywhere a sinner; no wonder that death reigns, and that his lot during life is the hapless one we know it to be. This is the explanation of the whole matter. It is best once for all to make full surrender. It will end the mental aches and wearinesses that sweep like cloud-masses over the spirit as we survey the wide welter of human misery and fatuity; not that the mere explanation of the misery will end the misery. By no means, but that this explanation brings with it the hope that is linked with it and which exists in no other direction. The divine explanation not only tells us that human life is in darkness because of separation from God, but that God has purposed and is actually bringing about a reversal of this calamitous state of things, and invites every willing mind into the channel of the process. The beginning and the end of this matter go together and cannot be separated. If God has showed us the beginning of darkness with Adam, he has given us a pledge and a beginning of light with Christ: "Whereof He hath given assurance unto all men in that He hath raised him from the dead." He has not only made known to us the entrance of sin into the world and death by sin, but He shows us in vision the time when "there shall be no more death." The line of revelation reaches from the banishment of man from Eden into alienation to an era of joyful recall when "The Tabernacle of God shall be with men, He will dwell with them, and they shall be His people. God Himself shall be with them and be their God."

Here is light and the joy of hope. No other book but the Bible gives us this. And it is not a speculative hope. It is not a maybe. It is not even promise merely. There was a time when it was only promise. In our day, the promise is largely fulfilled. Christ has come and manifested the Father's name among men. He has set us a historical monument which no man can overturn. He has fulfilled the prophetic forecast, not only in his own birth, life, works, death, and resurrection, but in the

accomplished programme of events among men during the past 1,800 years. It is easy, under the circumstances, to believe in the second part of his work, that coming again in power and great glory, to take unto himself all power and to reign, which shall consummate the stupendous work the Father has given him to do.

The state of things depicted in Ecclesiastes is the state of things actually existing upon the earth for the time being. The recognition of it is part of wisdom: but it requires the companion picture of our second reading to give it the right adjustment in the scheme of things. It gives the necessary background to the exhibition of the glory of God, but, without the glory of God, it would be mere vacuity and darkness. That glory is especially visible in the apostolic writings from which we have read (Acts 8). Here we have Philip “preaching Christ” to the Samaritans, what was this but preaching the glory of God? As Paul expresses it in writing to the Corinthians (2 Cor. 4:6), “The light of the knowledge of the glory of God in the face of Jesus Christ.” We have the same Philip preaching it to the eunuch (Acts 8:35), and we note that the eunuch “went on his way rejoicing.” What it was that made him rejoice we know when we know the Truth in its fulness. That which made the eunuch rejoice will make us rejoice if we surrender our hearts in knowledge and faith. We have just the same reason to rejoice that he had. How great that reason is, and how unjust we are to ourselves if we do not give way to it! It is not a reason that quite lays hold of our present experience. The gospel does not propose to make us the happiest of people now, that is, as regards the outward circumstances that are supposed to lead to happiness. On the contrary, as Paul had to acknowledge, “If in this life only we have hope, we are of all men most miserable.” Jesus also, in his invitations to association with himself, did not propose beds of ease in this present life. He said, “Whosoever doth not bear his cross and come after me cannot be my disciple.” It is, “Blessed are ye that weep now;” “Blessed are ye that hunger now,” “Blessed are ye that mourn;” “Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil.” All Christ’s representations of the state to which the Truth subjects men in the present life portrays that “great tribulation” out of which the resplendent multitude that John saw in vision had come.

It is inevitable that it should be so. The Truth is a call to self-denial on many heads. It is the discipline of self-denial that hews men into that noble shape that fits them for divine use in the Age to come. You know how odious, even to me, is the man who never denies himself, but gives in to every passing freak of desire. How much more odious it must be to God. “The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world.” So says Paul (Titus 2:11). So also Peter: “Be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but, as He who hath called you is holy, so be ye holy in all manner of conversation.” Here is one source of the affliction that belongs to the high calling to which men are called in Christ Jesus. Another is to be found in the aversions that the Truth creates towards those who obey the Truth. Ungodly men do most keenly resent the reflection implied in the separateness for Christ that the Truth imposes. “Come out from among them;” you could not hurt them more. They “reproach you,” as Jesus says, and “cast out your name as evil.” What are we to do? If we are weak-eyed in the things of the Spirit, we shall fear men and try to propitiate them, and be neither one thing nor another. This will be a mistake. You cannot propitiate them except by being out-and-out one of themselves. If you are this you cannot belong to Christ. If you are half-and-half, you please neither him nor them. It is best to be thorough, but with all courtesy. Even the enemies of Christ will respect you more if you are thorough than if you mince and trim and try to appear to belong to them when you don’t.

Why, then, should the eunuch go on his way rejoicing? And why should we, like him, “rejoice in the Lord always”? Because of the great things to which our submission to the Truth introduces us. Oh, how great, even now! “I will receive you, and ye shall be my sons and daughters.” “The Father Himself loveth you.” The first effect of this happy change is the forgiveness of our sins. Is not this something to be glad about—that our sins are blotted out, and that we stand clean and accepted in Christ, the beloved mediator, and recognised “joint heirs with him” of the boundless goodness of the endless ages to come? This is truly an unspeakable consolation when the mind lays hold of the truth

that is. “The peace of God that passeth all understanding” diffuses itself throughout the mental man where such a faith exists. “Even now are we the sons of God,” this means that we are now guided and directed and controlled in our affairs.

Our foolish hearts are liable to stand in our way here. We are apt to feel as if it could not be. When our eyes open to the enormous magnitude of the earth, to the inconceivable bulk and distance of the sun, to the appalling vastness of the universe of suns and worlds beyond, we are staggered and think the idea of God attending to our little selves and our little affairs is out of the question. What is the cause of this thought? Examine and you will find it is this—the attributing to God of our littleness and weakness. We would not do so avowedly, but actually this is our secret assumption. We unconsciously reason that because, if, with our little power, we had to manage the stupendous affairs of the universe, we could not attend to the details of personal cares; therefore, it must be so with God. Let us get rid of all feelings of this kind, they are the aberration of fallacy. The universe is one. The strength underlying it is one. This strength is God in His immensity. There is no limiting or exhausting of His power. Not only is nothing too great, but nothing is too small for Him. A sparrow cannot fall without Him. The hairs of your head are all numbered. Your affairs are not beneath His notice. “Commit thy way unto the Lord and He shall direct thy steps.” Need you trouble how? You cannot understand His way, even in the most familiar things. Know ye what thought is? Know ye what light is? Know ye what life is? Can you conceive to yourself the two most elementary facts of time and space? If you cannot ought is? Know ye what light is? Know ye what life is? Can you conceive to yourself the two most elementary facts of time and space? If you cannot understand, but only take note of these common phenomena of being, why not take note of the higher authenticated phenomena, though they may elude your understanding! “Trust in the Lord with all thine heart and lean not to thine own understanding.”

If all our sins are forgiven, if our ways are directed through this momentarily dark labyrinth of time, and if at the end of our weary journey, there waits a “far more exceeding and eternal weight of glory,” which will appear to burst upon our eyes as soon as they are closed at death: and if beyond that culmination, there stretches away into the infinite distance the endless ages of perfect being in which our joy will never pall—our strength never decay, but our path shine brighter and brighter in the eternal felicity of unity with the everlasting strength and perfection and wisdom of God through Christ—have we not reason unutterable for doing as the eunuch did—“going on our way rejoicing”? It is only the darkness of the night and the weakness of our minds that admits of any faltering, and God, who knows our weakness, forgives the faltering, for it is in weakness that the foundation is laid for the great glory that is to give joy to both God and man. “My grace,” said Jesus to Paul (and it was written for those who should come after), “is sufficient for thee, for my strength is made perfect in weakness. Most gladly, therefore,” he adds “will I glory in my infirmities.” “Our light affliction” will not, by enlightened reason, be laid in the balance for a moment against the result that is being worked out for us by its means. How poor are all human achievements by comparison with what God is working in us by the Truth. How insignificant and intrinsically worthless are all human movements and contrivances outside the channel of God’s work in Christ. They shine and impress in a certain way only the generation that is contemporary with them, but, judge them by the result—they are the mere burnished tinsel on coffin lids, destined to be forgotten utterly like the dust and cobwebs that gather in the darkness of the vault of death. The Word of the Lord endureth for ever, and this is the Word which by the gospel has been preached unto us.

R.R.

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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.

**BISHOP’S STORTFORD.** —31, New Path.

With regret we have to announce that we are not now in fellowship with the Rayleigh Ecclesia owing to it having joined the ranks of those who are prepared to set aside 1 Cor. 6, 1.

Bro. Henry Lovewell having been unscripturally dealt with by the Rayleigh Ecclesia is now once more a member of this ecclesia. —Garth T. Lovewell, Rec. Bro.

**COLCHESTER.** —38 Collingwood Road.

I have to report with much sorrow that we have experienced some trouble at our Colchester Meeting, and have been compelled to painfully withdraw from the Rayleigh Meeting on the grounds that they agree that to go to law against another is consistent with the commands of Christ. In this connection the Rayleigh Ecclesia agree that it is in order to obtain a legal divorce.

We, the majority of the Bros. and Sisters of the Colchester Meeting, desire to place on record that we entirely disagree with, and cannot for a moment condone this unscriptural attitude. We hope that all Bros. and Sisters will pray that others will not be led astray by this worldly doctrine, and that all may be led to hold fast to the Truth as it is in Christ Jesus.

I enclose a copy of a letter forwarded to the Rayleigh Ecclesia through Bro. W. L. Wille on behalf of the Bros. and Sisters of the Colchester Meeting as now constituted. The letter is, I think, self-explanatory.

Please accept the Love in the Truth of all of like precious faith at Colchester. —F. A. King, Rec. Bro.

COLCHESTER. —Breaking of Bread will in future be held at: “Beira” Shrub End Road, Colchester, 11. 15 a.m. At present by appointment, Rec. Bro. to be A. E. Wade. Letters should be addressed to him at “Beira.”—A. E. Wade, Rec. Bro.

**HOVE.** —

We regret to announce that our beloved Sis. M. L. Marshall fell asleep after a trying illness, borne with very great patience, on November 11<sup>th</sup>. Our sister was the soloist at Union Chapel—a very famous Congregational Church at Brighton—before she found the Truth. Her life was exemplary and she leaves a fragrant memory.



**LONDON, ONTARIO, CANADA. —**

It is with regret we report the death of three of our Brethren: Bro. Elijah Bartlett (formerly of Birmingham, England) on December 28<sup>th</sup>, 1942. Buried in Woodland Cemetery. Bro. Harold Barber dies on March 22<sup>nd</sup>, 1943. Buried in Mt. Pleasant Cemetery on March 24<sup>th</sup>. Bro. D. Gwalchmai (sr.) died on May 25<sup>th</sup>. Buried on May 27<sup>th</sup> in Mt. Pleasant Cemetery. Bro. Robson and Bro. Gibson, of Toronto, laid the Brethren to rest in the Lord, and at the same time, testifying to the Truth as believed and obeyed by our sleeping Brethren, who now await the return of our Lord from Heaven.

The losses by death and removal leaves our Ecclesia much smaller, but we continue to keep the light of Truth burning brightly in this city.

We are pleased to report the baptism of Harvey Tackaberry on September 26<sup>th</sup>, 1942. Bro. Tackaberry is a conscientious objector and had been placed in a camp at Chatham, Ontario. We are pleased with his decision, and we ask the help of our Heavenly Father in his hour of trial.

We held our annual Sunday School outing at Port Stanley. We had an enjoyable day.

We are pleased to have the company and fellowship of Bro. and Sis. Percival, Bro. and Sis. Clare, Sis. King of Hamilton, Bro. and Sis. Jones, Bro. Abel (in camp at Chatham), Bro. and Sis. Ted Howard, all of Toronto, Bro. and Sis. McConnell, of Amberstburg, Sis. Lawlor, of Detroit, and Sis. Bere, of Windsor, and we are pleased to report Bro. and Sis. E. Carlton have returned from Toronto.

We always welcome those of like precious faith. —W. D. Gwalchmai, Rec. Bro.

**LONDON, N. (WINCHMORE HILL). —Adult School, Church Hill, 3.15 and 5.15.**

Our Tea and Fraternal was held on October 30<sup>th</sup>, at the “Moorgate Hall,” Moorgate Street, E.C., where a profitable time around the word was spent in the company of Bros. and Sisters from many Ecclesias.

We would thank the Brethren who have laboured among us during the past year.

The following Bros. and Sisters have met with us this month around the Table of the Lord, whose fellowship and company has encouraged us: —Bro. and Sis. J. L. Mettam, Bro. H. J. Doust, of St. Albans, Bro. C. A. Ask, of Ealing, Sis. Doris Smith, of Birmingham.

Our next Fraternal gathering is, God willing, to be at the Hall of the Society of Friends (i.e., Quakers), Euston Road, London, on March 11<sup>th</sup>, 1944.—C. H. Bath, Rec. Bro.

**NEWPORT, MON. —Clarence Hall, Rodney Place, 11 and 6.30. Wednesdays, 7.15 p.m.**

On October 16<sup>th</sup>, 1943, we had the great pleasure of baptising into the Saving Name of Jesus Christ yet another one of Adam’s race, Mr. Gustavus Rowland, age 52 years, of 125 Hemdean Road Caversham, Surrey, former religious opinion neutral. Our new brother was formerly with the South Wales “Argus” at Newport, and attended the lectures at Clarence Hall for over a year. During that time he studied various aspects of the Truth that presented difficulty to him. Later he took employment at Reading and continued his studies. On August 15<sup>th</sup> last, our Bro. visited Newport and attended the lecture. He then intimated that his difficulties were over and he saw the Light clearly. The result was that he was immersed.

Our Bro. will appreciate a word with any of like precious faith who may be visiting Reading. We have had great pleasure in welcoming to the Table of the Lord, Bro. R. Smith, of Birmingham, on October 10<sup>th</sup>, and Bro. Southall, of the same city, on October 31<sup>st</sup>. We are very grateful for the word of exhortation from these brethren and also the fearless proclamation of the Truth to the strangers who

attended. May the blessing of God rest on the labours of the brethren in these last days, that they may bring forth fruit to His honour and glory. —T. H. Lambert, Rec. Bro.

**PLYMOUTH.** —Oddfellows' Hall, 148 Union Street (next to Gaumont Picture House). Sundays, Breaking of Bread, 2.30 p.m. Lecture, 4 p.m.

Our meeting times for the winter months have been fixed as above.

We regret that it has been our painful duty to withdraw fellowship from Sis. Lewington for breaking bread with those not in fellowship with us. We hope that she will yet see the insecurity of her position, and return to the old and tried path in which we are endeavouring to walk faithfully.

We also regret losing the help as a serving brother of our Bro. P. T. Mitchell, who has gone to live at Bideford, in North Devon. He remains a member of our Ecclesia, but will be living in isolation. By transfer of membership from the Glasgow Meeting, we gain Sis. A. H. Nicholls, who is at present resident at Carlisle. She will not be able to meet with us very frequently, but has transferred her membership as she expects to be in Devon more often than in Scotland. We anticipate her company at the Lord's Table during the Christmas vacation.

We learn that Bro. and Sis. Rowley have had to go to Newton Abbott on account of employment. They will be able to meet with us only about once a month, which makes a further gap in our ranks. —Hubert R. Nicholls, Rec. Bro.

**RAYLEIGH.** —

Bro. W. L. Wille informs us that the ecclesia here has decided to leave us and to join with those who in 1927, contended for freedom to go to law against another under certain circumstances. We have no sympathy with that point of view and lament that this small group have been led away by specious arguments.

We express our hope that they will not let the matter rest there but study it further. Our view is expressed in a small pamphlet entitled: "Against," of which we still have a few copies left. —G.H.D.

**ST. ALBANS.** —Oddfellows Hall, 95 Victoria Street. Sundays: 2 p.m. and 4 p.m. Thursdays: 7.30 p.m.

We are pleased to record the immersion into the saving name of Jesus of Ethel V. Ruddock.

The immersion took place at the house of Bro. Goodwin on the evening of October 27<sup>th</sup>, and was followed by the usual "send off" meeting, at which Bro. Goodwin spoke words befitting the occasion. The meeting, in spite of adverse weather conditions, was well supported by the brethren and sisters of this ecclesia. On the other hand, it is with sorrow that we have considered it our duty to withdraw fellowship from Bro. R. Ingle for continued absence from the Lord's Table. Thus, even at this, the eleventh hour, there is still, that coming and going which is incidental to free will. Surely it behoves us to watch and wait one more hour, for on the point of the nearness of the Master's return, ecclesias everywhere are in accord. —G. P. H. Mallard, Asst. Rec. Bro.

**TORONTO, CANADA.** —Kimbourne Hall, 1480 Danforth Avenue, Toronto, Ontario. Sundays, 11 a.m. and 7 p.m.

This message is late because of an oversight. As is often the case, it is a mixture of joy and sorrow. We have lost the company of Sis. Electress Robinson, mother of Bre. Garfield, William and Arnold Robinson, who fell asleep in Christ on March 15<sup>th</sup>, 1943. We extend our sincere sympathy to our brethren in their loss of a beloved mother. In our labour of love we have been assisted by Bro. H. W. Styles (Brantford), and W. J. Turner (Winnipeg). This is one of the things in ecclesial life whereby

we are strengthened and uplifted, and reminds us that we are not alone in the Master's service. Another one is the joy of receiving visitors from other ecclesias. From London, Ontario, we welcomed Bre. Arthur Hall, Andrew Hall, and Bro. and Sis. Harry Gwalchmai; from Brantford, Ontario, Bro. and Sis. William Robinson; from Winnipeg, Manitoba, Bro. and Sis. Arthur E. Leaper; and from Hamilton, Ontario, Bro. and Sis. William Pole, Bro. and Sis. Dan Percival, and Bro. Harold Templeton.

We deeply regret having lost the company of several brethren and sisters who left our ecclesia, not because of doctrinal differences, but because our ecclesia would not submit to the domination of the Clapham Presiding brethren. How sad it is to see servants of the Lord Jesus separated and unable to enjoy mutual friendship and fellowship when no just cause for the separation exists. We still hope and pray for the restoration of our former happy associations.

Two immersions have brought joy into our midst. On June 9<sup>th</sup>, Arnold Robinson, son of Sis. Electress Robinson (who fell asleep in Christ, March 15<sup>th</sup>, 1943), was baptised into the saving name of Jesus, and on September 22<sup>nd</sup>, Mrs. Eleanor Hartley, sister of Mrs. Ada Hird (who was baptised thirteen years ago), was likewise baptised. Our earnest prayer is that they will hold fast to that which they have gained, and thereby meet with the approval on the Lord Jesus when He comes into his kingdom.

It is with deep regret that we announce the death of Sis. Marion Crawford Simpson, wife of Bro. Robert Simpson, sr., who fell asleep in Christ, on June 30<sup>th</sup>. Our sincere sympathy is extended to Bro. Simpson and his children, four of whom are members of our ecclesia. It is hard to part company with our loved ones, but we sorrow not as those who have no hope.

Bre. Arthur E. Leaper (Winnipeg), and William Robson (London), have been with us again to strengthen us with the word of exhortation, and assist us in the proclamation of the truth. Their help is greatly appreciated.

We have enjoyed the company of the following visitors: Bro. and Sis. Joseph Beasley, and Bro. and Sis. Geo. N. Slipp (Oshawa); Sis. Emily Gotthardt, and Sis. Marjorie Shaw (Detroit); Sisters Rose Gwalchmai, Edith Hunt, and Betty Clubb (London); and Sis. Daisy Bates, who, with her husband, Bro. Jack Bates, lives in isolation at 192 Essa Road, Barrie, Ontario.

To the believers scattered abroad we send greetings again in the one hope of the gospel, and beseech you to hold fast to that hope and urge you not to be discouraged because of the trials that have come upon you. Fear not, brethren and sisters, because one of the largest ecclesias has exalted itself to a position of pre-eminence, and, in the name of doctrine has drawn away disciples after them. Let us, therefore, strengthen those who remain by being knit together in love, praying for one another that the word of the Lord may have free course among us. —George A. Gibson, Rec. Bro.

#### **SERVICE COMMITTEE. —**

The Service Committee met on November 6<sup>th</sup> at Delhi Hall, Holloway. A representative gathering attended. The following were elected to office. Chairman: A. A. Jeacock, Croydon; Vice-Chairman: J. Widger, Plymouth; Secretary: G. H. Denney, London; Treasurer: A. A. Jeacock.

Matters discussed included those relating to government control of labour now and after-war proposals. Education and youth movements. A circular letter is being prepared and will shortly be sent to all ecclesias.

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## **Clothed and Unclothed.**

In considering the subject of clothing let us take a retrospective view of our forefather Adam, as he came from the hand of his Creator, reading Gen. ii. 7, the simple account of the creation of Adam; then in verses 21-23 the creation of Eve, his helpmeet. Then, turning to chap. iii., we learn how, after they had broken the command given them by their Creator, they had experienced the transition of mind from childlike innocence to remorse and sinful shame, as they were called to answer to their Creator for their transgression. Here again it is stated, "they were naked," as previously in chap. ii. 25, but now their naked condition had come to symbolise a condition of sin.

They feared to approach the Angelic Representative of God. They fashioned for themselves then fig-leaf aprons, which flimsy garments fitly represented man's devised attempts to approach God in some way, other than that divinely prescribed.

It is instructive in this connection to read Paul's description of Israel's attempts to come to God with their own righteousness, and in his desire he would be found "not having his own righteousness (merely), but the righteousness of God by faith" (Rom. x. 3 and Phil. iii. 9).

The God-provided covering for sin was doubtless typified by the coats of skins afterward given Adam and Eve, as to obtain them required blood-shedding—always necessary for remission of sin (Heb. ix. 22).

That a sinful condition is represented fitly by nakedness is carried throughout the Scriptures, and so even in Revelation it is still used, as in Rev. iii. 17, where sinners are described as "wretched and miserable and poor and blind and naked."

Again in chap. xvi. 15, the admonition is given, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

This "robe of righteousness" seems to find its counterpart in the immortal nature bestowed upon the righteous, who have "kept their garments."

Acts x. 30 tells of the "bright clothing" which characterised the Angelic Visitor; also in Acts 1. 10 the Angels were in "white apparel."

This clothing of immortality is said in 1 Cor. xv. 53, 54, to be "put on" as a garment on the frail, mortal nature, thus swallowing it up of life, so to speak, as further stated from the 2 Cor. epistle, chap. v. verse 4.

Even the spiritual armour enjoined upon the followers of Christ in Eph. vi. 11-18, was apparently symbolically putting on righteousness just as a garment, the various pieces of armour representing virtues, as faith, truth, etc.

The patriarch Job said he "put on righteousness and it clothed him" (Job xxix. 14), and in the description of Jesus immortality clothed and standing amidst the Ecclesias (Rev. i. 13). He is fittingly represented as "clothed down to the foot."

Here we do well to contrast him with the first Adam naked because of transgression, until in God's wisdom and mercy a covering could be provided which would speak of his sin.

The clothing worn by the Priests, and especially the garments of the High Priest, were, as perhaps we all know, also symbolical of the virtues and attributes of the righteous; but this subject could be best treated by itself, and this has been done in a masterly manner by Bro. Roberts in "The Law of Moses."

The subject of clothing as a symbol of righteousness, and also the immortalisation of mortal saints, most of whom are now in the “unclothed” death state, is both interesting and profitable, going on from the few quotations given in this brief article, and it is to be hoped many will look up some of the perchance half-forgotten passages which treat of it in “The Scriptures of Truth.”

H. A. SOMMERVILLE.

Lake Ariel, Pa.

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## **SELAH CORNER**

### **No. 3. Drudgery.**

There is nothing like life’s drudgery to make men and women of us. You chafe under it. You sigh for leisure, to be freed from bondage to hours, to duties, to tasks, to appointments, to rules, to the treadmill round. Yet this is God’s school for you. It may be cross. Yes! But all true blessing comes to us hidden under the ruggedness and heaviness of a cross. We do not grow most in the easiest life. Accept your treadmill round, your plodding, your dull task work, and do all well—do always your best—and you will grow into a strong, noble character. God wants strong, noble characters—men and women who have stood well the tests of the common task and daily round. That He may elevate them to rulership in His everlasting kingdom. There the qualities they gain now, perfected by the Divine nature, will bring blessedness to the subject earth when drudgery has ceased.

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### **Purposeful Prayer.**

Prayers offered publicly should always be related to their own specific object.

If a brother is presiding at a memorial meeting, he should offer prayer on behalf of the assembled brethren and sisters, and for all the main hopes and desires of faithful servants. He should be humble and reverent in his demeanour and worshipful in his words.

The main items in such a prayer should be something like this: —

1. Praise and worship.
2. Thanksgiving.
3. For the realisation of our hope of salvation.
4. For the coming of our Lord.
5. For the guidance and favour of God.
6. For forgiveness of our sins.
7. For the blessing of the meeting, so that it may be to God’s glory.

If a brother is called upon to give thanks for the Bread, he should confine himself very distinctly to that one object, actually thanking God for it and speaking of its significance.

Likewise, the wine should be the object for which thanks are tendered, with its relation to obedience and sacrifice in Jesus Christ.

When called upon for a closing prayer, the brother should not offer a general prayer on behalf of all the objects already mentioned. He should close with thanks for the opportunity afforded of praise, worship and communion, and ask for safe conduct home and for guidance and help in the coming week.

Prayers at business meetings and baptismal services should always be carefully related to their specific reasons.

## Preaching the Truth

### HOW SOME HAVE FOUND THE TRUTH.

#### Little Stories No. 30.

An engine-driver, who was known among his mates as "Holy Joe," because he was never ribald, as many around him were, and who tried To live uprightly and honestly, was one day

Accosted by a porter, who was clearing out newspapers from a train that Joe had just brought in. The porter had found a copy of the "Christadelphian" magazine and suggested it might interest the driver. The magazine was taken and read with interest. Some of the books advertised on the cover were sent for and then one day Joe stepped into a Christadelphian meeting-room for the first time. He was shortly after baptised. Faithful in attendance and in his walk, he "died in faith."

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#### Letters to a Friend in Doubt. No. 12.

### What is the Gospel?

You enquire as to what we understand to be referred to by the term "Gospel."

Is it the message conveyed by the ministers and teachers of the Orthodox and Nonconformist Churches? If so, can it be defined in precise terms?

Our answer is that it is impossible to bring all that goes under the name of gospel and evangelisation to-day into precise terms. As a generalisation, it generally turns out to mean on examination a setting forth of moral precepts associated more or less with the name of Christ and an expression of hope as to a happy future when the soul is disembodied. Of the precise character of that happiness and the occupations it embraces, there is much speculation and many pious expressions of a comforting nature, but nothing very practical.

When, however, we turn to the Scriptures for enlightenment, we discover that the gospel is very clearly defined and that it is in no way to be compared with the evangelic descriptions of it that pass current in the religious world. All that any devout student of the Scriptures needs to do is to get a Concordance and look up all the passages where the word "gospel" occurs. Put the teaching of these passages together and you discover that without an understanding of the gospel there is no such thing as salvation or a future life possible.

Take Romans i. 16: "The gospel is the power of God unto salvation to everyone that believeth it, both Jew and Greek."

Then add Gal. iii. 8: "God preached the gospel to Abraham, saying, In thee shall all nations be blessed."

If the gospel is the power of God, whereby salvation is possible for all men who believe it, then it must have been so from the beginning, i.e., from Adam onwards.

Salvation is a relative term and denotes that man is subject to certain grave disabilities from which he needs to be saved. Gen. iii. makes it clear that man needs salvation from sin and from death. The evils that now loom so grievously before us in the earth are all the product of sin, and deliverance from them can only come by the removal of sin. Death is the penalty or consequence of sin.

"In the sweat of thy face shalt thou eat bread until thou return to the dust, for dust thou art and unto dust shalt thou return."

The doctrine of the immortality of the soul imported from Paganism into Christianity in the third century A.D. makes nonsense of this sentence pronounced upon Adam and his posterity, because it leaves the real personality, the real sinner, untouched.

And unless you abandon the idea of the soul's inherent immortality, you cannot possibly comprehend the gospel as set forth in the Bible.

**The first requirements.**

The first thing required is, therefore, salvation from sin, and afterwards from death. Any gospel, to be "good news," for that is the meaning of the word, must consequently

embody these necessities. We soon discover that the gospel depends, first of all, upon the acceptance of the truth that man is mortal and can only live as a result of the Divine will.

**The Gospel to Abraham.**

We then proceed to the preaching of the gospel to Abraham. It consisted in four things: —

- (1) A promise of personal inheritance in the land of Canaan.
- (2) Resurrection.
- (3) The raising up of a son of his loins—Jesus—as the seed promised to Him by whom the blessing of all the nations would come about.
- (4) The necessity of faith—a tried faith—as well as works of obedience.

Abraham was prepared to fulfil the conditions. He left his own country at God's command and went to Canaan. His faith was tried on many occasions and found its culmination when he was commanded to offer up His only Son as a sacrifice, believing that He would receive Him from the dead.

For this reason God promised Him: —"Because thou hast done this and hast not withheld thy son, thine only son, that in blessing I will bless thee, and thy seed shall possess the gate of his enemies. And in thy seed shall all the families of the earth be blessed" (Gen. xxii. 17, 18).

The inspired commentary upon this is as follows: —"Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ" (Gal. iii. 16).

Jesus, referring to this same fact, said: "Abraham rejoiced to see my day. He saw it and was glad." It was good news or the "gospel" to him.

The earliest promise of a seed to undo evil was, however, made in the Garden of Eden, when Eve was promised "a seed who should bruise the serpent's head." Paul referred to this promise when he spoke of Jesus as the second beginning of the human race: —

"The first Adam was made a living soul, the last Adam was made a quickening—life-giving—spirit" (1 Cor. xv. 45).

"As in Adam all die, so in Christ shall all be made alive" (1 Cor. xv. 22).

So the seed promised was always Jesus Christ.

Moses, David and all the prophets spoke of Him.

Daniel foretold the exact day of His birth (Dan. ix. 25 to 27).

This is how Daniel understood the gospel: —

- (a) The end of human rule and the establishment of Divine rule in the earth.
- (b) Resurrection and eternal life for those who are wise and faithful at the time of the end.
- (c) The destruction and discomfiture of the wicked and the ignorant.
- (d) His own personal salvation at the end of the days of human misrule and his inheritance in God's kingdom (Dan. ii. and xii.).

**The Message  
of Jesus.**

When Jesus began to preach He had one theme, and He never departed from it. He preached "the gospel of the kingdom of God." To him all things of hope and faith were bound

up therein. He was King of the Jews and the destined King of the world. He died on a cross with the inscription thereon in three languages, "This is Jesus, the King of the Jews."

After His resurrection He continued to preach the gospel of the kingdom and the last question and answer that passed between Himself and His disciples was upon that very topic. He made it abundantly and perfectly clear that all that the prophets had spoken concerning Him must be fulfilled.

Of His faithful ones of all ages who had believed in Him, He declared that He should lose none, but should raise them up at the last day. To them He promised inheritance upon the earth and life for evermore.

So clear was the conviction left upon His disciples' minds that they declared the same gospel fearlessly and died for their faith when such became necessary. They had no doubt about what the gospel meant. Here is how Peter set forth his faith: — "God shall send Jesus Christ which before was preached unto you. Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham: And in thy seed shall all the families of the earth be blessed. Unto you first having raised up his son Jesus, God sent Him to bless you in turning away every one of you from His iniquities" (Acts iii. 20 to 26).

When some in the church began to have doubts about our Lord's second coming, they were sharply rebuked by Peter in these words: — "I stir up your minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us, the apostles of the Lord and Saviour, knowing this first that there shall come in the last days scoffers walking after their own lusts or desires and saying, 'Where is the promise (or presage) of His coming? All things continue as they were.' For this they are ignorantly asking, being ignorant by their own will."

Then Peter went on to speak of the three times of world catastrophe.

The flood, the epoch then present, and the final one, at our Lord's return. He refused to countenance departure from the gospel as he had received it.

**The Last  
Message.**

When the anxious thoughts of the Early Church were centred upon our Lord's return to the earth and its members asked "How long"? as Daniel had done in his day, then

our Lord gave the final message, known as the Book of Revelation, to reassure them. This book opens and closes with a declaration of the same gospel as we have seen throughout was taught of God and Christ to all men.

Here are its main features: —



- (1) That Jesus now had power of life and death and would at His coming again give immortality to the faithful.
- (2) That He was coming again, with power to establish God's kingdom on earth and to reign for a thousand years in order to establish righteousness and peace.
- (3) That the faithful of all ages will find salvation at the judgment seat, to be set up immediately on our Lord's return.
- (4) That wickedness and all who practice it will finally be destroyed in the earth.
- (5) That God will dwell with men.

It will readily be seen that the gospel is therefore easy to understand and is clearly defined in the Scriptures.

But one never hears it set forth in the pulpits of the churches. Nor does it enter into the minds and plans of the politicians of the world. No; it is to be found only with those who humbly search the Scriptures.

G. H. D.

## The Kingdom of God.

### THE GENERALLY ACCEPTED VIEW

is:

1. That the Kingdom of God is a spiritual change to come in the hearts of men, or
2. That the righteous are to be taken from the earth to heaven at the coming of Jesus Christ, or
3. That they dwell in heaven for one thousand years, and that during that time the earth is "cast down in chains of darkness," or
4. That the earth is to be destroyed by fire.

\* \* \*

### THE BIBLE SAYS—

**That this Kingdom is to be a literal Kingdom, universal, on earth, with a king—Jesus Christ; with immortal rulers, and a mortal subject people. It will last for one thousand years, then sin and death will finally be abolished.**

1. **Because** Jesus was born to be a King (John xviii: 37, Micah v. 2), to rule the nations in righteousness (Isa. xi. 4, Micah iv. 3). He is to occupy the Throne of David once again (Luke i. 32, Isa. ix. 7, Amos ix. 11), which throne was in Jerusalem (Zech. xiv. 9, Jer. iii. 17).

2. **Because** Abraham, Isaac and Jacob were promised the land of Palestine for an everlasting possession (Gen. xiii. 15), and in Abraham's seed (Jesus) (Gen. xviii. 18), would all nations of the earth be blessed. They have not yet received this blessing (Acts vii. 50, Luke i. 72-3, Heb. xi. 13, Acts xxvi. 6).

3. **Because** this Kingdom is to bring blessings to man (Psa. lxxii.). Agricultural pursuits are to be the order of the day (Isa. ii. 4), and the curse is to be lifted from the earth, which will then bring forth abundantly (Amos ix. 13). Every man to dwell safely "under his own vine and fig tree" (Micah iv. 4). The "ploughman overtakes the reaper" (Amos ix. 13). Swords are to be beaten into ploughshares and peace among all nations (Micah iv. 3, Zech. ix. 10, Isa. lli. 10). Even the beasts are tamed (Isa. xi. 6). This is not in heaven, but on the earth.

4. **Because** the nations which are left are to experience the blessings of his reign on the earth (Isa. ii. 2, Zech. xiv. 15). Scenes of joy cause them to daily praise God (Psa. lxxii. 15), "children playing in the streets of Jerusalem" (Zech. viii 5), "old men leaning on their staff for very age" (Zech. viii. 4—mortal people), all nations blessed (Rev. xxi. 24). These are some of the pictures of the age to come and obviously not in heaven, but on the earth.

5. **Because** the Kingdom given to "the saints" (those accepted by Jesus at His coming) was "under the whole heaven" (Daniel vii. 27), and therefore not in heaven.

6. **Because** the nations in the Kingdom age will "come to seek the Lord in Mt. Zion and to pray before Him" (Zech. viii. 22, Joel ii. 32, Micah iv. 2).

7. **Because** the apostle Paul in 1 Cor. xv. 25, says "He must reign till he hath put all enemies under His feet." How could Jesus put down "enemies" in heaven? The enemies are on the earth, and Jesus triumphs over them in the scene of his previous humiliation—on the earth and from Jerusalem, the centre of His government (Isa. xxiv. 23, Luke xix. 27, Zech. xiv. 17).

8. **Because** the Jews are to welcome Him at Jerusalem "Blessed is He that cometh in the name of the Lord" (Luke xiii. 35), and they are also to "mourn for Him" (Zech. xii. 10).

9. **Because** in the setting up of the Kingdom on the earth the apostles' question will be answered, "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts i. 6).

10. **Because** the "Stone power" (Jesus) of the Image dream of Nebuchadnezzar (Dan. ii. 44), breaks in pieces the kingdoms of the earth, and sets up a universal kingdom in their stead (Hab. ii. 14), rules with a rod of iron (Rev. ii. 26-7), but with righteousness (Isa. xiv. 5), and it is only when the judgments of this new government are in the earth that the nations "learn righteousness" (Isa. xxvi. 9, Isa. xlii. 4, Jer. xxxiii. 15, Acts xvii. 31).

11. **Because** in the gathering of the Jews back to Palestine (a sign of our times), God's favour to them is to be displayed, on the earth. As they had been scattered, so are they to be gathered, and Jesus is to bring them peace and joy (Ez. xviii. 41, xxviii. 25, Jer. xxxiii. 37, Amos ix. 13, Micah v. 2, Zeph. ii. 20, Zech. viii. 8, Mal. iii. 12, Luke xix. 42, Rom. xi. 26).

12. **Because** "the kingdoms of this world" (not in heaven) "become the kingdom of our Lord and of his Christ" (Rev. xi. 15), and he smites the nations of the earth for their wickedness (Rev. xix. 15), and takes their dominions, ruling those which are left "with a rod of iron" (Rev. xix. 15), and the saints (the accepted ones of the present age) made immortal at His coming (Rev. xi. 18), reign with Him on the earth as "kings and priests" (Rev. v. 10) for one thousand years (Rev. xx. 4), the kingdom at the end of that time being given up to God, who becomes "all and in all" (1 Cor. xv. 28).

13. **Because** the earth is the inheritance of the servants of God and not heaven (Psa. cxv. 16); they are "recompensed in the earth" (Prov. xi. 31); the meek are to inherit the earth (Matt. v. 5). They reign as Kings and priests on the earth (Rev. v. 10, Matt. xix. 28).

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## **The Book of the Revelation.**

### **No. 7. THE FOUR LIVING CREATURES.**

The four living creatures of Rev. iv. and v. are one of the symbols that unite the Scripture together. They are first seen at the gate of Eden. "God placed at the east of Eden's garden cherubims . . . to keep the way of the tree of life." Before these sacrifice was offered. Cain deemed it to be his greatest punishment that, being out of fellowship with God and with his family, he was "hid from thy faces" (See margin Gen. iv. 14). These cherubims had four faces. We next discover them as symbols

used in the Holy of Holies in the Tabernacle (and later in the Temple), and then as associated with the camp of Israel in the wilderness. The four ensigns, north, south, east and west of the camp, were those of a man, a lion, an ox and an eagle (Exodus xxv., Numbers i. and ii.).

When the ark and the mercy seat were deposited in the temple (1 Kings viii. 6), they remained there until the temple was destroyed by Nebuchadnezzar, when all trace of them was lost. These corporeal symbols meant much to all faithful Israelites, and God gave a vision to one of the principal priests, Ezekiel, to show to him that, while corporeal symbols might perish, the actual purpose and work went on. So in Ezekiel i. we have the four faces again, along with an exhibition of the irresistible power and the conquering certainty of the Spirit of God.

Then we come to the New Testament, and at once discover that the four gospels exhibit as belonging to our Lord Jesus what we might describe as the characters of the four faces in the spiritual and moral aspects.

The Lion of the Tribe of Judah is represented by the Matthew gospel. The Kingdom of God and Christ's kingship dominate it. He was worthy of kingship. Mark tells of the benevolence and kindness of Jesus and his record relates itself to the ox symbol.

Luke delights in the expression "Son of Man," and it is easy to see the man symbol developed.

The eagle belongs to the Gospel of John. Here are the high flights of spiritual teaching and the magnificent eloquence of Jesus fully displayed. The gospel closes with the pregnant remark, "If they should be written everyone . . . the world could not contain the books."

Then we look at Rev. iv. and v. and see the same living creatures, now depicted as enlightened fully (full of eyes, or sight, within), (Rev. iv. 8).

Now for the meaning of this continual carrying forward of the four faces—from Eden lost to Eden restored. This is found in Exodus iii. 14, where God declares of His purpose that "He will be whom he will be," a somewhat cryptic utterance resolved into plain words by James and Simeon at the first church council held in Jerusalem. "God at the first did visit the Gentiles to take out of them a people for His name" (Acts xv. 14).

The faces and the living creatures are a symbolic representation of the bringing together of a company of people who should be enlightened by God's word, gathered out of the nations, and made spiritually the reflectors of God's gospel purpose. They are all part of the multitudinous Christ, in whom dwelleth all the fulness of the Godhead (Col. ii. 9). Hence they must all be made ready for the work of the Kingdom of God upon earth. Having been so prepared, they meet at the feet of Jesus and they acclaim the Lamb.

It is the living creatures, the elect of God, who say, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. Thou hast made us unto our God kings and priests and we shall reign upon the earth" (Rev. v. 9, 10).

So the "name of God" and "the name of Jesus Christ" in the multitudinous sense is equivalent to the bringing together in one of all the saints of God, their immortalisation at the judgment seat, and their victory over sin and death, through the mercy and goodness of God and the all-saving atonement made by the Lord Jesus.

Throughout the Scriptures the number four always stands for God's creative works and His purpose. The purpose pictured in Rev. v. is the greatest point or pinnacle of His creation.

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## Notes

**Irreligion.** —As a direct result of the present and the last War people throughout the world are on the average showing less and less interest in organised religion. This is one of the signs given us belonging especially to the last phase of human history prior to our Lord's return. —See 2 Tim. iii. 1 to 5.

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