

**SPECIAL: RADIO ADDRESS—COMING CHANGE IN HUMAN
AFFAIRS**

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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NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

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international in its scope and indivisible in every way, organised Christianity to-day has completely abandoned that separateness. It pays formal homage to the idea of international unity, but always, at the bidding of the States in which it is found, splits itself up into national fragments, and each section, if called upon to do so, fights the other. This is no way to build the new Jerusalem, and is largely responsible for the falling away from adherence to it of so many people. Let a man stand boldly for the separateness of the Early Church, and, while provision may be made for conscientious objection to be heard and allowed for, he will nevertheless find himself a scorn and a butt for nearly all men. His worst enemies are invariably "sound Churchmen," i.e., members of organised Christian bodies that support the political state.

If all professed Christians refused merely to fight one another the Great War would finish to-morrow for lack of manpower and woman-power to carry it on. Considerably more than half of the combatants in Europe to-day belong to the two Catholic Churches, Roman and Greek. The proportion of people in the armies who do not profess any religion is computed by the Army authorities themselves as negligible. These people must, therefore, face the objection properly raised against their sincerity and their profession. The wise man detaches himself from the evils of a divided allegiance. No man can serve Christ and the world's Caesars. He must make his choice. But he is a hypocrite who professes to serve One Master and dons the cloak of the other.

Christ's Return. The objection to the early Christian Church which is so often raised to-day by the "orthodox" Churchman is that its idea of the return of Jesus to the earth as a warrior, judge and king to subdue all peoples and to assume supreme rule visible in the sight of all men, was all wrong. Jesus will not so return, they say. His Coming is to be a spiritual one—in the hearts of men—and His reign will be that of human beings influenced by His precepts becoming supreme in human thought and order. We meet this objection in three ways: —

(1) This very rejection of the belief of the Early Church was foreseen by Paul and Peter, who spoke of it as indicating the certainty of our Lord's return.

(2) All the Bible prophecies dealing with the history of mankind since Christ's message to John in Patmos in A.D. 96 approx., have either been fulfilled or are now visibly shaping toward their fulfilment. The Coming of our Lord is therefore neither delayed nor superseded. The Jewish, Turkish, British and Russian signs in their present co-incidence are complete proofs of this. Nationally-organised Christianity has little or no use for them, but they are nevertheless demonstrably true.

(3) It is very impressive to remember that our Lord foresaw a time when the faith He gave to men would almost have perished in the earth, and He could find no figure better adapted to describe the pre-adventual condition than to liken it to "As it was in the days of Noah, so shall it be in the day of the Coming of the Son of Man." This is the exact opposite to the Church people's view. "When the Son of Man cometh shall He find the faith on the earth?" (Matt. xxiv. and Luke xviii.) is a further clear contradiction.

Conduct. The Sermon on the Mount set out certain precepts that it has been said are impossible under present conditions. You cannot apply, they say, Matt. v. 39, 44, to the German people and their professedly Christian leaders. (Goering attends mass every Sunday.) These people are "mad dogs," "worse than beasts." These precepts were given to Christ's disciples, and can be and have been carried out where His people have carefully accepted His teaching. But only a church that has leaped the bounds of all national frontiers could possibly carry this out. One of the most penetrative minds of the last century, Count Tolstoi, saw this and separated himself from the Greek Catholic Church on that account. Pleading for a young man on one occasion before a Moscow tribunal, he set out the case for which we stand to-day, and he claimed the Kingdom of God to be established by Christ Himself as the only possible remedy for the world's illness.

The first necessity laid upon all who profess to be true followers of Christ is to "come out from the world and be separate." Then they can conform to the rules of conduct He laid down for them. And only then.

EDITORS.

Signs of the Times.

"The work of cunning men."—Jer. x.

**He that
committeth
sin is of the
devil.**

If there is one thing which reveals the crass, naked folly of future arrangements, it is those various plans now before the world, and which may be grouped under the general heading of peace preparations. Historical research shows that nothing politically is stable, and that

human institutions are only constant in their tendency to disintegrate. As the Scripture says, it is not in man that walketh to direct his steps. Dr. Inge strikes a critical note when he recently wrote, "Every institution carries within itself the seeds of its own dissolution." The world to-day is based on the mortality of man and God has doomed it to extinction from the very beginning, for the Edenic sentence has never been rescinded—"Dust thou art and to dust shalt thou return." Man and man-made institutions must therefore perish. But then Dr. Inge denies his own argument. Speaking of this world chaos, he goes on: "We mean to find a way out somehow; we believe that the future is in our hands to make or mar." It isn't! God says so. Furthermore, the Bible tells us plainly there is only one way out for those who know not God—sheol.

A Minister of State, Richard Law, pathetically voices this present perplexity. "If the United Nations stay united, we'll get lasting peace." All testimony is emphatic that unity is quite impossible until He comes who by Divine right will seize the sceptre of world power, who will bring all nations to own Him as Universal King, the Anointed of Deity, who in that day of earth's deliverance from war and suffering will rule as "One Lord and His Name One" (Zech. xiv.). Then "there shall be no more utter destruction."

Dr. Inge speaks, too, of the fall of Rome and the end of classical antiquity. It is a bad illustration for him. God slew that Fourth Beast dominion with the sword of the Goth, the Hun, the Saracen and the Vandal! Dr. Inge sees Rome full of slaves and empty of machines. To-day we see a world still full of slaves and due by all the signs of the times for slaughter by its own awful inventions. It is a Christendom which is the glory of Satan. And Christ it is who destroys the devil and all his works, as John proclaims (i. Epis. iii.).

Dr. Thomas sums up these ecclesiastics in merciless terms: "They are but specimens of an immense multitude who have figured in the arena of the Laodicean apostasy in its strifes and agitations."

And strifes and agitations are seen everywhere. Now in death-throes the wolves which have torn the bleeding body of Israel are tearing each other to pieces. Ciano and de Bono are murdered "legally" by their erstwhile companions in crime; strikes are the main feature of American social life; and if any think that security and peace plans are booming, let them consider this warning from Mr. Winston Churchill's book, "World Crisis." Speaking of Armistice Day, 1918, and the housing question then, he wrote: "The money cost, which had never been considered by us to be a factor capable of limiting the supply of the armies, asserted a claim to priority from the moment fighting stopped." As Paul says, the love of money is the root of all evil (i. Tim. vi.). The ploughman will never overtake the reaper while man rules, for strong are the interests which thrive on the want of others. In this evil world hunger has a dividend value; the solution lies in a Divinely-imposed theocratic government of

Christ and the saints, offering peace and security for all, with the added and unspeakable gift of immortality.

"The day of thy watchman and thy visitation cometh; now shall be their perplexity."—Micah vii.

**Rejoice not
against me,
O mine
enemy.**

While the outlook for Israel and the people of God is grand and inspiring as events unfold to the foretold conclusion, the immediate position in Palestine, the seat of Christ's coming world government, is obscure. American Congress circles are urging the open door for the Jew.

Undoubtedly the Lloyd George Cabinet did envision the setting up of a Jewish State, but political considerations stopped its success, because under the Divine plans for the future that work will be done by Christ. When it is announced to all nations and peoples, from Jerusalem, the throne of the Lord, "Behold, the Royal Dignity of the heavens has come," then Israel's salvation is assured, for Jesus will implement the most authoritative and oldest land registry deed in existence (Gen. xiii., Gal. iii.). "All the land thou seest," said God, "to thee will I give it, and to thy seed for ever."

The closing phase of the Second World War sees the revival of the old Islamic dream of Ishmael's empire. The Pan-Arab demands, however, can never be realised. They seek national unity, elimination of all European interference and political influence, and complete independence. If such is ever realised, Jewish restoration could not be attained, and Britain could not be where Scripture requires her for the end.

The post-war urge will be for the Jew to migrate away from these scenes of mass murder and racial slaughters. Is Arab greed to stand for ever in the way? It is the old story of Hagar's son mocking at Isaac. Whether the Jew be a traditionalist, a nationalist, or a Zionist, there is only one Promised Land. Social conditions must have free vent for all these activities. Palestine is the only solution, and God guarantees its due performance.

Although the Palestine position is explosive, yet all Jewish, leaders are eloquent that the time has come to tackle seriously plans for large-scale immigration. Now comes a full-dress Pan-Arab Conference at the Egyptian Foreign Office in Cairo, and Jewish affairs are on the agenda. The discussion, whichever way it goes, will be guided by the unseen Emissary of God's appointment; and the prophet declares its result, "the nations shall . . . be confounded."

"Truly in vain is salvation hoped for." —Jer. iii.

**Our confusion
covereth us.**

Doubts, fears and perplexities are increasing. As the Archbishop of York has just said, there is only "a thin crust between civilisation and utter chaos." World-wide hunger and misery drive men to acts of desperation. History affords many examples of kings and empires which have expired amid cries for bread. This war is a culminating calamity of Divine retribution for cycles of godless living. For civilisation it spells death. Even after Christ's return it will take decades of salutary punishment (40 years, says Micah) to erase these evils from men's hearts—evils imbued by the nauseous teachings of human sophistries. Current events have clearly shown that the past years have produced a horde of savages. The spiritual forebears of Nazi and Fascist over-ran the old Roman Habitable and were then, in their turn, absorbed into the body of their victim, and thus the human flood ebbed away, having performed its decreed visitation of death and destruction, and perished.

The repeated warnings from the Food Minister are worthy of closest attention. Such measures are, however, merely for these evil days. The time is soon coming when the poor and the needy and the fatherless will be tenderly cared for, when none need hunger and thirst after righteousness, for God will provide the peoples with His own pastors, and men then will no longer wear a distinctive dress to

deceive (Ps. lxxii., Matt. v., Jer. iii., Zech. xiii.). Even a handful of corn shall then grow in the tops of the mountains.

The prelate already quoted says, "Civilisation might easily crumble to the ground." Let him read such portions as Ps. ii. and Is. xl., and he will have a more decided view of the fate of the order of things of which he is a pillar. But as Jesus explains to the saints, it is given to them to know the mystery of the kingdom, but to them that are without all these things are done in parables (Mark iv.). The hopes of the world are vain and their very plans are perplexity. Their appreciation of current events is without any understanding, for to them the Bible is a sealed book. "Gross darkness covers the earth and gross darkness the people."

God's accounts run for centuries, but at due dates He sends them in. The nations think them overdue and forgotten. Jahveh remembers!

"A bag with holes."—Haggai i.

**Let not him
that is deceived
trust
in vanity.**

Like Israel of old, the nations have put their wages into a bag with holes. Much labour, many terrible sacrifices, many things in the bag, but "when ye brought it home," says God through His servant, "I did blow it away" (marg.).

The background to world politics is, of course, the mighty sweep of Russian influence to the forefront of international affairs. The political jumble in Poland shows Moscow dictating to the émigré Government in London. Meanwhile, the near future will see Hungary and Rumania flung into the war cauldron of the Balkans, where Marshal Tito's revived International Brigade will put the German forces in the nutcrackers. Tito, who learned his trade in the Spanish Civil War as chief of staff, brings to Russia's aid on the extreme left flank of the long Eastern Front all the wariness and cunning of a trained guerrilla. But division exists everywhere—in Greece, Serbia and Bulgaria, where the fires of discord are being fiercely fanned. Every man's sword is against his brother, as the Scripture says.

The Czech alliance with Moscow and the dazzling successes of Stalin's armies all favours the westward trend of Russia's influence. The links in the chain are obvious and to be expected from a study of God's plan for the latter days. Meanwhile the V. and VIII. Armies are bogged down in mud and snow, and the failures in Cos and Leros give time for General Vatutin's columns to develop the final blow and to consolidate Russia's newly-acquired Continental prestige.

It is obvious, too, from the Russian Press and from speeches by Moscow spokesmen that Russia is demanding an important role in European affairs, and the Conferences at Moscow and Teheran are a great diplomatic step in that direction. The popular Slav outlook is that Russia has a great part to play in shaping the world's destiny. She will, as age-old prophecy declares, lade herself with thick clay—gather the nations together unto her (Hab. ii. and Ezek. xxxviii.).

Meanwhile, Mr. Wendell Willkie has expressed some alarm, at Russia's attitude and the implied threat, as, he says, to small nations. The journal "Pravda" takes up the challenge. Its official political commentator, Mr. Zaslavsky, declares, "The question of the Baltic republics is the Soviet Union's own business, in which Mr. W. W. has no right to interfere, for Russia knows how to defend her constitutional rights. As for Finland, Poland and the Balkans, Russia can handle these lands without Mr. Willkie's aid." It is noteworthy that the Turk is closely watching the unpicking of this Gordian knot of the Eastern question. The semi-official journal, "Ulus," remarks: "Now that the Russians are marching into Poland, that country has no guarantee of future independence, apart from the general terms of the Atlantic Charter." This reaction gives the cue, referred to some months ago in these notes, to the cautious trend of Turkey's foreign policy. That caution will avail her nothing when the hour strikes for the Euphrates to dry up.

Thus, all unknown to kings and captains and the great ones of the earth, the Divine strategic plan goes steadily forward, as detailed in the mighty scheme of God's control. The Divine purpose loses nothing either in operation or momentum. The interpretation thereof is sure. The Stone of Israel shall crush all opposition as the chaff of the summer threshing: and that Stone is Christ (Dan. ii., Matt. xxi.). Nothing that men may say or do can avert this conclusion. As Eliphaz the Temanite shrewdly observes in Job. xv. concerning the congregation of the hypocrites, "their belly prepareth deceit."

CARMI.

God's Laws Unchangeable.

God's laws were from the beginning made known to men, and they have never been changed or varied.

Long before the law was given at Sinai Moses made this plain. In Exodus xviii. 16 we read: —

"When the children of Israel do have a matter to decide, they come to me, and I judge between one and another, and I do make them know the statutes of God and His laws."

Our Lord Jesus made it clear that this was His mind, too, as will be seen from Matt. xix. 4 to 6. The Law given from the Mount was for a certain temporary purpose, and did not supersede that "which was from the beginning." See Gal. iii. 24, Romans i. 16, Matt. xix. 8.

LESSONS FROM PAUL (7).

About Participation in the Kingdom of God.

In a previous article we remarked that those who looked for a Divine intervention in the affairs of men and who distrusted human attempts at world betterment are called pessimists, and, in days of war, worse things—cowards, traitors and the like. But such persons are not pessimists really; they are realists, who recognise the apt judgment of the prophet that man is unfitted to rule himself; they are also possessors of a great confidence that what God has promised He will surely perform.

So confident have some of God's saints been that the Divine will would soon be realised, that they spoke of its realisation as a deed already done, as an accomplished fact and not just as an expectation. Paul was one of these. Christ's resurrection had brought the world new hope; it had been the culminating act which had marked Jesus out as the Son of God (Rom. i. 4). It was the guarantee that God had selected him to rule the earth in righteousness (Acts xvii. 31). It was true that, following His resurrection, Christ had ascended into heaven, but He was to return "in like manner" (Acts i. 11), to bring to the earth "the times of refreshing" long promised by the prophets (iii. 19-21).

Thus God had sent forth the spirit of His own Son into the hearts of the first-century Christians; that constituted them "Sons." "And if sons, then heirs: heirs of God and joint-heirs with Christ" (cf. Gal. iv. 6-7, Rom. viii. 17). How great then was the Christian position. He was a "lord of the world"; all things were His. So Paul wrote to the Corinthians: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ's is God's." (1 Cor. iii. 21-23). God's plan was for them; the world was for them; events of both present, and future were being shaped for their benefit—but (in His final words there is a warning) only insofar as they belonged to Christ, that they acknowledged Him as "Lord," that they let themselves be mastered by His ideals of the truly good life.

The same thought is at the back of Paul's remarks about predestination (Rom. viii.), where he says that "all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow he also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them

He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (28-30). Consider the wonderful lot of God's elect—foreknown, helped, called, justified, glorified. No wonder therefore that the apostle adds, "If God be for us—if God has done all this—who can be against us?" and that he should conclude with the song of praise that nothing whatsoever could separate them from God's love as it had thus been manifested in Christ Jesus" (31, 35-9).

Thus the Christians' sense of Sonship, of the honour done Him in calling Him to salvation, of His election as an heir and fellow-worker with God, was of an exalted kind. Moreover, His selection had been sealed, guaranteed to Him, by the gift of the Spirit. Paul wrote to the Corinthians: "God hath sealed us, and given the earnest (i.e., the pledge or first instalment; 'earnest' is used here as in the expression 'earnest money') of the Spirit in our hearts" (2 Cor. i. xxii. 5). In a similar strain He told the Ephesians: "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory (Eph. i. 13-4, iv. 30).

The possession of the Spirit was a pledge of the fuller possession of all the blessings of the future age. In a sense, therefore, that future age was already present, the Kingdom had already come. It was the Christians' partially, potentially. This Paul made clear in 1 Cor. xiii., where he wrote: "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." The present condition was to the future condition as childhood is to manhood, or as a blurred vision in a mirror (a silvered plate) to a vision face to face.

More often than not, however, Paul did not explicitly state the partial or potential character of the present gift; he used similar language for the present condition of Christians as for their future, perfected, condition. This is because both are parts of a process, the former the beginning, the latter its final end.

This fact is important, as it explains why in some passages Paul should refer to present and future conditions in identical terms. The following are a few examples: —

Passages referring to the future perfected condition.	Passages referring to that condition as existing already.
The Kingdom.	
<p>"The unrighteous shall not inherit the Kingdom of God. Neither fornicators . . . shall inherit the Kingdom" (1 Cor. vi. 9-10, Gal. v. 21).</p>	<p>"No whoremonger . . . hath, any inheritance in the Kingdom."</p>
<p>"Flesh and blood cannot inherit the Kingdom" (1 Cor. xv. 50).</p>	<p>"The Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit" (Rom. xiv. 17).</p>
<p>"The Lord . . . will preserve me unto His heavenly Kingdom" (2 Tim. iv. 18).</p>	<p>"The Kingdom of God is not in word but in power" (1 Cor. iv. 20).</p>
Salvation.	
<p>"We shall be saved from wrath through Christ" (Rom. v. 9).</p>	<p>"By grace have ye been saved" (Eph. ii. 5—R.V.).</p>

"Now is our salvation nearer than when we believed" (Rom. xiii. 11).

"By hope were we saved. " (Rom. vii. 24—R.V.).

Eternal Life.

"God will render eternal life" (Rom. ii. 7).

"Lay hold on eternal life whereunto thou art also called" (1 Tim. vi. 12).

"Ye have your fruit unto holiness and the end everlasting life" (Rom. vi. 22).

For life as God's present gift to those who are in Christ, see Rom. vi. 4, viii. 3, 10, 2 Cor. iv. 10, 11, etc.

Perfection.

"When that which is perfect is come" (1 Cor. xiii. 10).

"In understanding be perfect" (1 Cor. xiv. 20 — A.V. margin).

"Not as though I had already attained, either were already perfect " (Phil. iii. 12).

"Let us therefore as many as be perfect" (Phil. iii. 15).

Other examples can be found by examining the apostle's references to glory, redemption, sonship, inheritance, saints. All find harmony in the view that the Christian already possessed the first fruits of the Kingdom, the pledge of inheritance, that, in fact, he had been transferred into the Kingdom. The latter thought is actually expressed by the apostle in his letter to the Colossians: "God had delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son. in whom we have redemption through His blood, even the forgiveness of sins" (i. 13-14). Thus, in a sense, the Christian had already transferred from the old to the new, the Kingdom had already come. He was already in partial or potential possession of the blessings of the Future Messianic Age.

What influence had this conception on the lives of those early Christians? Much every way. So confident were they in their cause, so buoyed with their hope, so jubilant in their freedom, so happy in their love, that they cared little for the severe difficulties and trials which faced them and threatened the Gospel they sought to spread. "We rejoice in our tribulations," said Paul (Rom. v. 3). Elsewhere he said, "If I be offered on the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. ii. 17). "I now rejoice in my sufferings for you, and fill up that which is behind (lacking—R.V.) of the afflictions of Christ in my flesh for His body's sake, which is the Church" (Col. i. 24).

Even death itself held no fears. Consider the beautiful words which Paul addressed to the Corinthians (2 Cor. iv. 16—v. 6, Weymouth): "Therefore we do not lose heart, but, even though our outward man does waste away, yet our inward man is renewed day by day. For our light and transitory affliction, is achieving for us beyond all proportion an eternal weight of glory—if we look not at the seen, but at the unseen; for the seen is temporary, but the unseen is eternal."

"For we know that if the mere tent, which is our earthly house, is taken down, we have in heaven a building from God, a house not made by human hands, but eternal. In this one, indeed, we sigh, because we long to put on over it our dwelling which comes from heaven—sure that, when we have put it on, we shall not be found unclothed. Yes, we who are in this tent do sigh under our burdens, not that we wish to lay aside our tent, but rather to put the other over it, so that our mortality

may be absorbed in Life. And He who formed us for this very purpose is God, Who hath given us His Spirit as guarantee."

"We have therefore an unfailing confidence."

TERTIUS.

Faith and Credulity.

Some people have said that one need not be acquainted with Christian doctrine to any great extent—if at all—in order to be a good follower of our Lord Jesus. This is altogether wrong. The Bible speaks of faith everywhere in its pages as necessary to salvation.

"Without faith it is impossible to please God." But it is always faith in the promises of God that is demanded. These promises are plain and easy to be understood. Contained within them, however, are the doctrines or teachings of God, and His appointed and inspired servants, with our Lord Jesus as the greatest of all. Blind acceptance is credulity only. A reading of such Scriptures as Psalm cxix. shows that meditation, understanding and love of God's law is essential.

"A Deeper Note" (Heb. v. 14).

Foreknowledge.

Foreknowledge and foreordination are very frequently confounded, and it is supposed that because our Heavenly Father foreknew all things that were to come to pass, that, therefore, He foreordained all things as they come to pass. This is erroneous and fallacious; it is occasioned by not attending to facts and to the meaning of words. Foreknowledge is a word which describes an essential attribute of the Deity. An ordination is His will made known, in the form of intelligible law or statute.

He never existed without foreknowledge; but he existed before His ordinations were made known. These are published only after the beings are made, who are to obey them, as in Adam's case: He first foreknew that He would make him and the worlds; secondly, He did so; and, third and lastly, He published for him His ordination or law, viz., "Of every tree in the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat; for, in the day thou eatest thereof, thou shalt surely die."

Some think that if a matter is ordained or decreed of God, that, therefore, it will come to pass; the very contrary of this is the fact in many instances. If our Heavenly Father decrees that He Himself shall do a thing, then, certainly, it will come to pass; but if His ordination respects men, then, a thousand to one but their sinful character will lead them to despise the grace of God and neglect His statute. See Adam, the Antediluvians, Israel, etc.

God predestined to deliver Jesus into the hands of the Jews, but He did not foreordain them to slay Him. As Peter says, this they did with "wicked hands," lawlessly and without any statute of God. At the beginning of the world God determined to set the fruit within the reach of man, and did so; but He ordained him not to eat of it. When, therefore, he did eat, he took of it with "wicked hands," and not according to the foreordination of God. His foreordinations were, "Thou shalt not eat." "Thou shalt not kill."

Our Heavenly Father foreknew that the Gentiles would obey the Gospel, and He therefore foreordained by the ancient prophets that they should hear it. He foreknew that the Jews would disobey it, and He, therefore, ordained them to be broken off from being His people.

W. S.

— (From "Herald of the Kingdom," 1861.)

EXHORTATION

The Worst Sin.

The apostle Peter in his second epistle, addressed to believers, shows in three ways how the Divine message has been backed up by unmistakable proofs of its authority. Then he goes on to deal with sins of disruption and sins of disregard of God's commandments.

The three means by which the authority of God's Word has been exhibited have been, he declares: —

- (1) Angelic visitation with direct verbal messages.
- (2) By miracles beyond any merely human power.
- (3) By the evidence of the prophecies "the word made sure thereby."

The Bible shows how each of these has played its part. To-day the third is the greatest and best in its exhibition of the fact that the Bible is a Divine Book and its authority beyond successful challenge.

Peter then puts in contrast to these the different ways in which men can sin against the Holy Spirit.

The "But" with which the first chapter is immediately succeeded (2 Peter ii. 1) opens up this contrast, and Peter goes, on to teach that the greatest sin of all is committed by men who, knowing the Truth, turn aside to their own imagination and "bring in damnable heresies." They disrupt ecclesias, they lead men into evil and intolerant ways. Their aim is their own glorification: "covetousness."

No words are needed to emphasise; the truth of this. The great apostasy of organised Christendom is the most terrible illustration of it. Think of the millions of men who have by its means been deprived of the Hope that saves: who have been so utterly deceived by the philosophers and ecclesiastics who have used the name of Christ as a mantle. Every word of Peter's stern denunciation of such is deserved. For such the sternest judgment waits. "Their damnation slumbereth not." The experience of our own times shows how terrible this sin is, both in itself and in its effects. "By reason of such men the way of Truth shall be, and is evil spoken of."

The names of men who have thus brought evil and division among the ecclesias in the last 100 years spring readily to mind and the fruits of their work are seen in the present disrupted conditions. Who would have challenged the doctrine of responsibility if there had been no J. J. Andrew to do it? Who would have adopted the idea of a human erring element in the Scriptures if R. Ashcroft had not been supported by J. J. Hadley, T. Turner and others?

Who would have put aside Matt. xviii. in its bearing upon all matters of offence if the Clapham Presiding Brethren had not determined to do so? These are only a few cases, but in each instance they brought about disastrous disruption, and the Truth was brought into disrepute. So this sin is the greatest and worst of all.

Peter then uses the illustration of Korah, Dathan and Abiram—the "angels who left their first estate" (Jude 6 and 2 Peter ii. 4). Here men seeking to usurp authority and to take the place of Moses and Aaron show plainly that selfishness, covetousness and ambition are the main causes in promoting this great sin.

The second sin that Peter speaks of is that of utter rejection of the counsel of God. Noah is the example he quotes of a faithful "preacher of righteousness." His testimony of coming destruction

because of wickedness was scorned by the antediluvian world. Noah and his family were saved and the people who reviled him still await the great Day of Judgment. "God is not mocked."

What an object-lesson this will be for the age to come, when mortal populations are ruled over by Jesus and His immortalised brethren and sisters. Men will be made to realise again what open rejection of God's command means.

The third sin is, the apostle shows, living in open wickedness and delighting in sordid sin. He brings to mind Sodom and Gomorrah as an instance of this. No doubt in placing this kind of sinfulness in the third place he was remembering the words of his Lord. When speaking of Capernaum he said, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." We have, therefore, before us in this classification of sins a very stern and necessary exhortation. The more light we have the greater our responsibility to God. If, having received the Truth, we use its freedom as a help to our own covetousness and self-esteem, we commit the gravest sin of all. Not only do we harm ourselves, but we harm others, and, while destroying our own souls, we put in jeopardy of losing their own salvation many who are led away by our arguments and eloquence. He is the best man, the best helper, the best servant of God who changes not in his convictions, who resists all changes, and who humbly keeps his place in the assembly, who is never offended, no matter how difficult things may be, and who is always ready to help and to sustain others on the way.

Jesus very tellingly brought this home to the disciples when He described the scene at the judgment seat upon His return. It is the attitude of the claimant for salvation toward his brethren and sisters that counts most in determining his character. He may have done "mighty works in the name of the Lord," but if he did not help his brethren under any and every circumstance, he is deemed unworthy of the higher duties in the Kingdom of God. He is not fit to guide the people of the world into righteousness and peace if he failed to do it in the ecclesias during his probation for the great office of Rev. v. 10.

"Inasmuch as ye did it not to one of the least of these, ye did it not to me."

He goes away into the everlasting punishment of death and everlasting contempt. His aspirations to rule were not tempered with the humility of service. "Before honour is humility." "He that exalted himself shall be abased."

There are people all around us who reject the Divine Word. The German ecclesiastics aimed at building up the authority of the Church, and said so when they developed the "higher criticism," as they termed their theories, thus distinguishing them from textual or "lower" criticism, whose only object was correct translation. If it be granted that they achieved their object—promotion of human authority in the churches—they brought about another effect—the rejection of the Bible's authority altogether by the seminaries and colleges. This in turn reached the flocks over whom they were shepherds, resulting in the present situation, i.e., lack of faith and continuing diminution in attendance at places of worship. Seeing how the teachers disagree among themselves, and feeling the consequences of their leaning towards the mind of man, rather than of God, men and women have turned away and sought solace in pleasure, thus fulfilling Paul's prophecy in 2 Tim. iii. 1 to 4. The responsibility that rests on these teachers is a heavy one.

The third class of sinners is always in evidence. They are those who "know not God." His Word may be in their own tongue and within their reach; as a matter of fact, this is true of every tribe of men in the world to-day, but they heed it not. The way of salvation is plainly routed and its landmarks described, but they will not even glance at it. They are "not interested."

If there had been but ten righteous men in the cities of the plain, there would have been no destruction of Sodom and Gomorrah and we should never have seen the Dead Sea. How far this is "willing ignorance" and how far "delusion" (2 Pet. iii. 5 and 2 Thess. ii. 11) will be determined at the judgment by Him Who calleth men thereto.

Our Great Responsibility.

Let us therefore remember that, having been delivered from the ignorance which made us to be "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope and without God in the world" (Eph. ii. 12), and brought to know the way of righteousness and truth, thus becoming members of the "household of faith," we have assumed the greatest of all responsibilities and we shall be "accounted worthy" if we manfully carry them to the end. We cannot say, like Cain, "Am I my brother's keeper?" We must "love our neighbour as we love ourselves."

"Love thinketh no evil, and is not easily provoked." It seeks another's good, even in preference to one's own.

The truth must ever be set forth both in our behaviour and in our words. No effort must be counted too much if we may thereby preach "Christ and Him crucified." Blessed is he "that turneth many to righteousness."

The Comfort. There is, however, a great comfort to the humble mind. We set before us a great ideal of service based upon our adoration of our Master and His character. We yearn to attain to that ideal, but very often we have an almost overpowering feeling of frustration. "The good we would do we do not."

Even Paul had to lament "The evil I would not that I do" (Rom. vii. 20). The comfort that came to that apostle comes also to us. Falling back upon faith, he said that deliverance from evil was possible. More, it was certain. But it was not in one's own strength that one could trust. "No," said he. It is "through Christ our Lord." "His strength is always sufficient for me."

The same comfort can be laid hold of by every faithful believer whose humble mind recognises his own weakness.

If we would glory, let us, like Paul, "glory in our infirmities" (2 Cor. 11). Men who commend themselves are not wise (2 Cor. x. 12). Men who commend the mercy of God to their own failures and keep on striving are the men who will be kindest to others and who will endure to the end. The ecclesia that openly boasts of its "purity" and its "unity" is generally like the one at Laodicea, while "increased in good things and in need of nothing" from anybody, but a home for men and women who are spiritually destitute, wretched, blind, poor and naked before God.

Let us therefore be wise and buy the gold of a tried faith, the eye salve of humility, that we may recognise our mutual dependence and our dependence upon God, and let us be clothed not with the showy garments of present position and power, but with the white raiment of sincere emulation of the character displayed by our Lord, who is altogether lovely, who is ever gracious and ready to plead for us, who when He was reviled, reviled not again, who gave His life for us that we might live, and who is in Himself the exhibition of that love of God "whose depth unfathomed no man knows."

G. H.D.

**Home for Jews.
BALFOUR DECLARATION.
Implementation Urged.**

Wellington, New Zealand.

In order to give expression to the interest and sympathy of New Zealand people for the Jewish national home in Palestine, and to obtain moral support for the implementation of the Balfour Declaration, a non-Jewish Palestine Committee for Wellington, consisting of prominent representatives of clergy, university, political and civil life, has been formed.

The first meeting of the Committee was held on Oct. 26th, and was addressed by Dr. Michael Traub, representative of the Jewish agency for Palestine. Dr. Traub said 1,700,000 Jews had been put to death in Nazi-occupied countries, 747,000 had died of starvation or epidemics, 346,000 had died during deportation, and 235,000 had been killed in warfare. Altogether over 3,000,000 Jews had been slaughtered by the Nazis in one of the greatest massacres in human history, and only 3,500,000 had survived. Because of this, the Jewish people asked for the full, implementation of the Balfour Declaration to open the doors of the Jewish national home to those who could be saved from their Nazi persecutors.

The following executive was elected for the Wellington Committee: —President, the Bishop of Wellington, the Right Rev. H. St. Barbe Holland; vice-presidents, Mr. C. H. Chapman, M.P., the Mayor of Wellington, Mr. T. C. A. Hislop, the Rev. P. Gladstone Hughes, the principal of Victoria University College, Sir Thomas Hunter, the Minister of Rehabilitation, the Hon. C. F. Skinner, the Roman Catholic Archbishop of Wellington, Archbishop O'Shea; honorary secretary. Mr. Oliver Duff.

The meeting adopted unanimously the following resolution: —“That this first meeting of the New Zealand Palestine Committee expresses its horror at the unprecedented atrocities which have been, and are being, committed against Jews in Europe, in pursuance of the barbarous Nazi policy to exterminate Jews, and offers its deepest sympathy to the sufferers. It further affirms that the present terrible plight of Jewry has strengthened the need for the full implementation of the Balfour Declaration, and asks that in this critical hour the gates of Palestine shall be opened wide to Jewish immigration.”

The Book of the Revelation.

No. 8. THE TWENTY-FOUR ELDERS.

Rev. iv. and v. both mention as accompanying the four living creatures, “four and twenty elders.” These sat “round about the throne” and wore crowns of gold. Gold, of course, stands for a tried and tested faith made perfect. From these statements the Scottish Presbyterian Church adopted the idea of making the maximum number of the elders in any church twenty-four. It was always an interesting sight in an old-fashioned Scottish Church to see these elders come in dressed in black morning coats and take their seats underneath the pulpit, facing the audience. An old association with this may have led to the interesting custom in the old Temperance Hall at Birmingham set up by Bro. R. Roberts, whereby the Managing Brethren sat on the platform there behind the Presiding Brother on Sunday mornings. Spiritually the number stands in the Scripture for Governmental Perfection. Order most excellent. It is twice the number of the tribes of Israel and of the apostles. Stated in another form, we have in Rev. xxi. “12 gates, and at the gates 12 angels.” So we get the idea of systematic and orderly government in the age to come.

The City of God is, in fact, all composed of multiples of 12.

Dr. J. Thomas says of the 24 elders, “As symbolical personages, the 24 elders are truly representative of all the redeemed in their official capacity of kings and priests.” This is made clear by

the fact that they join in singing, "Thou wilt make us kings and priests and we shall reign upon the earth."

"These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple. They shall hunger no more, neither thirst any more. For the Lamb which is in the midst of the throne shall feed them and lead them."

G. H. D.

1944.

1942 was, it will be recalled, the greatest year in recent human history. The turn of events taken then is now determining the final grouping of the nations before our Lord's return. 1944 shows at its opening Russian advances and the assumption of guardianship over the lesser nations of Europe by the great Gogian leader.

G. H. D.

"**THE WHOLE FAMILY.**"—Eph. iii. 15.

Ecclesial News

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

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

All Ecclesial News and news from correspondents should be sent to Bro. G. H. Denney, 47 Birchington Road, Crouch End, N.8

All should be sent in by the 5th of each month.

BIRMINGHAM. —174, Edmund Street. Breaking of Bread, 3.30 p.m. Lecture, 6 p.m. Sunday School, 3.30 p.m.

We continue our consistent testimony to the people of this city, recognising our duty as labourers together with God, whether they will hear or forbear.

It has been our pleasing duty to baptise into the "Saving Name" Joyce Whitmore, aged 19 years, formerly neutral. We pray that she may run with patience the race set before her and so obtain the prize of everlasting life.

We purpose, if the Lord will, to hold a fraternal tea-meeting at the above room on 18th March—Tea at 4 p.m., Meeting at 6 p.m. We extend a hearty welcome to all in fellowship able to attend. We hope to have the company in the Truth's service on that occasion of Bro. T. H. Lambert, of Newport, Mon.

We have been pleased to welcome around the Table of the Lord Bro. G. H. Denney, of London, and Brethren Nicholls and Bennett, of Plymouth, and thank them for their ministrations. We were also glad to welcome Sis. Nicholls, of Plymouth, and Sisters Nicholson, of Worcester.

Looking retrospectively at 1943, whilst there has been, and still is, much to make one sad at the state of the Brotherhood, where Love and Brotherly kindness and Bowels of mercies should be shown one to another, instead we see declension, dissension, division, and not a little smiting from quarters where we have been accustomed to look for more noble virtues. Looking, however, beyond this sadness we are made glad by the signs of the times; surely the shape of things to come is clearly seen by the watchmen.

The King of the North is fast assuming his appointed role of Guard or Sentinel over Europe.

The King of the South is well established. The Anglo-Saxon camp is now no vain dream. Is not the "Munroe Doctrine" dead? The ships of Tarshish sail the sea of Tarshish now almost unmolested.

Mussolini, like Pharaoh of old, was but a noise—with the cry of the Mediterranean as an "Italian Lake." Yes—man proposes, but God disposes.

The Lion power is stronger than ever, with the "young lions" more closely knit to the Mother country than ever.

These things are shafts of light penetrating the darkness of this Gentile night and heralding the dawn of that morning without clouds, even Zion's glad morning. —T. Phipps, Asst. Rec. Bro.

DUNEDIN, NEW ZEALAND. —"Whitelee," Littlebourne Road. Time of meeting, 7 p.m.

This small lightstand burns the brighter by the baptism recently of Miss Naomi Garner and Miss Constance Braithwaite, both formerly Anglicans and both friends over many years. Sis. Garner is a frequent visitor to Dunedin from Christchurch, where she will, in future, meet with Sis. H. W. Robinson, who has been in isolation since her baptism, some four years ago. The meeting there will be held in Sis. Garner's home, 104, Bristol Street, St. Albans. We were happy to have Sis. Robinson here at the time, and the four of us spent a profitable and pleasant fortnight together in study and discussion, regretting only that indisposition prevented Sis. Swann from joining us.

With the deaths of Sis. Aspinall and Sis. McKechnie, and the removal to Oamaru of Sis. Swann, who is in isolation there, this ecclesia was reduced again to one member, who now rejoices in the birth of two new sisters, one of whom, Sis. Braithwaite, remains in Dunedin.

That Jesus Christ may see His image reflected in both our new sisters on the day of His return is our hope and prayer. —A. D. Kennedy, Rec. Bro.

GLASGOW. —124, Croftpark Avenue, Croftfoot, Glasgow, S.4.

As our hall is being converted into offices we are compelled to seek fresh accommodation. Will intending visitors please communicate with the undersigned at the above address for particulars of meetings, until we can announce new arrangements in the magazine.

Since our last intelligence we have been pleased to welcome to the Lord's Table Bro. J. Neal, of Croydon; Bro. and Sis. Stevens, of Peebles; Bro. and Sis. A. H. Nicholls, of Plymouth, and Sis. M. Patterson, of Motherwell, and appreciate the help of our brother in exhortation. The response to our lectures is poor, but we continue to preach the Word of Life. —David M. Clark, Rec. Bro.

GLENDALE, AVOCA, PA., U.S.A. —

I wish to make a correction of the address of the Glendale Ecclesia listed on the cover of the "Berean." It should be Scranton and not Scrampton. This error, I feel, may mislead some brethren and sisters who may pass through Scranton and may wish to make us a visit.

On September 5th we were greatly encouraged with fine words of exhortation by Bro. Joseph Mullan, of Philadelphia, who spoke on the parable of Christ, Luke xv.

October 16th. A surprise birthday party was held for Sis. Laura Jones at her home. Brethren and sisters from Newark, Jersey City, N.J., and Philadelphia, P., attended (numbering 27). After supper, all went to the hall, where Bro. Olaf Johnson showed moving pictures of the brethren and activities at Patapacs, Maryland (C.P.S. camp), Palestine, and a number of other pictures lasting about two hours.

These brethren and sisters remained in Glendale overnight to attend the Fraternal Gathering next day. Brethren and sisters from Elizabeth, Jersey City, N.J., and Hawley, arrived before the meeting began. We were pleased to have Brethren Curtis Rankin and James Cramer, who hitch-hiked a distance of about 140 miles to attend this gathering. Over 60 were present.

Breaking of Bread, 10.30 a.m. Presiding brethren: Harry A. Sommerville, of Hawley, and exhorting brethren; Leonard Rankin, from Byberry Hospital, who gave a splendid exhortation on: "Why we are gathered together."

Lunch was served in the basement of the hall by the sisters, and afterwards a group of brethren and sisters took a hike to view the Woodland scenes about Glendale, returning to attend lectures at 3 p.m. Presiding brother for lectures was Bro. Andrew McKelvie, of Philadelphia. Bro. Carl E. George and Bro. Olaf Johnson, also of Philadelphia, gave words of warning to be humble even as the Master was humble, John xiii. And the reward to be obtained.

October 27th. We held a small party for Bro. Harold Bruce, who had a few days' furlough while being sent to detached service farm work in Connecticut from C.P.S. Camp in S. Dakota.

Brethren H. A. Sommerville and J. Anderson, of Hawley, on various occasions exhorted to us throughout the year.

We wish to take this means of thanking the Philadelphia Ecclesia for the beautiful service set which we greatly appreciate. Also our heartfelt thanks to the brethren and sisters in making this annual gathering a success. Your brother in Israel's hope. —Thos. J. Llewellyn, Rec. Bro.

IROQUOIS FALLS, CANADA. —

Bro. Styles has removed to Toronto and has become a member of our ecclesia, along with Sis. Styles and their daughter Margaret. As this family constituted the ecclesia in Iroquois Falls, please remove from the list.

We are very happy to have the Styles family with us. —Geo. A. Gibson, Rec. Bro.

LONDON, N. —Adult School Hall, Church Hill, Winchmore Hill. Sundays: 3.15 and 5.15 p.m.

We are glad to say that Bro. Basil Bath appealed to the London Tribunal for exemption from military service during the past month. He was granted same, and has now joined his brother, R. Bath, on work on the land at Gillingham, Dorset.

We have had as visitors Bro. Kemp and Bro. Neal, of Croydon, both on the service of the Truth. Also Bro. and Sis. Boyd, now of Edinburgh, and Sis. O. Gray, of Ealing.

Just a reminder of our Fraternal Gathering on March 11th. God willing. We hope to hear Bro. I. Rees, of Newport, and Bro. J. L. Mettam, of St. Albans, on that occasion. —C. H. Bath, Rec. Bro.

NEWPORT, MON.

It is with pleasure we record the labours of Bro. P. H. Wicks (London, N.) amongst us on December 19th, 1943. In the morning we were faithfully exhorted and in the evening a fair attendance of strangers heard the word of Truth from the lips of our brother. We pray that our labours in this part of the vineyard in this late hour of Gentile domination may be blessed by our Heavenly Father, together with all like efforts. —T. H. Lambert, Rec. Bro.

PHILADELPHIA, PA., U.S.A.

AN INTERESTING LETTER.

3330 N. 15 Street,
Philadelphia, U.S.A.
November 16th, 1943.

Dear Bro. G. H. Denney,

Just a few lines to let you know how many "Bereans" to list me for in 1944, especially in these days when so many ships are going to the bottom of the ocean. I am glad to say so far we received all our copies safe. And I hope we will continue to do so. And so far I am not thinking of taking a trip across these days and may never make it again in this dispensation. I have crossed the Atlantic five times and, God willing, if I am spared until January 25th next, I will be 80. My wife crossed to this country in 1895 and was immersed in Brooklyn, N.Y., on February 10th of that year, but I was immersed by Bro. Robertson in Arbroath, Scotland, about four or five years before that. But I am not just sure of the year and have no way of knowing, but I do know that I went home from San Francisco, California, some years before that, and a Bro. Robertson was there as head in the Town Clerk's office in Arbroath and I attended the meetings and was immersed by him in his home. I was working there then.

I went to Edinburgh and my oldest daughter is buried there; then I moved from there to Glasgow and stayed there until I came out here again, but the date of my immersion I don't know, but I would very much like to have it. I don't know if you could aid me in my search or not. I have no old Christadelphians that I could refer back to and I don't know anyone out here who has, but you may be in a position to know someone who can aid me.

We went down to Jersey City last Sunday as they held their yearly gathering, and we spent a very nice day amongst them; and a short time before that we were up in the mountains to Glendale, Pa., and spent a very pleasant time amongst the brethren and sisters there. They now have a very nice hall which the brethren built themselves. It holds about 100. There is a Welsh brother whom we visit frequently and a Bro. Jones, and they built the hall themselves. Llewellyn is the brother's name; the other is Bro. Jones. I have known them many years and visited them often, and there is another old brother who lives some few miles from them—Bro. Sommerville. He visits us once in a while. He used to be a postman for the rural districts, but is now retired.

There are a number of the brethren scattered around up there. One, an old farmer, died a short time ago; he was near the hundred mark. I knew him well.

Well, now I will be drawing to a close again so, with best wishes, I remain, your brother in Israel's glorious hope. —David C. Wilson.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (next to Gaumont Theatre). Sundays: Breaking of Bread, 2.30 p.m. Lecture, 4.0 p.m. Bible Class (house to house), Thursdays, 7.30 p.m.

With sorrow we have to report the death, after a brief sickness, of Sis. M. H. Pike, who fell asleep in Christ on December 17th and was laid to rest on the 20th in the presence of a few brethren and sisters. Her probation was very brief, for she was immersed into the saving name in March last, and finished her course at the age of 72, after a walk of nine months "in the Truth." We sorrow not as those without hope, but look forward to meeting her again at "the Lord's appearing and His Kingdom."

We have been cheered by the receipt of an application for baptism from an interested friend some 35 miles away, and are making arrangements for the necessary examination to take place.

Again we have welcomed our Bro. and Sis. A. H. Nicholls, from Cumberland, and have appreciated our brother's ready assistance in the Lord's service. —Hubert R. Nicholls, Rec. Bro.

WESTON-SUPER-MARE.

Bro. David M. Williams, of Newport, Mon., writes us as follows: —

Bro. V. Hall, of Weston-super-Mare, has circulated an attack upon Bro. F. G. Jannaway and the L.S. Committee of 1914—18.

In it he uses my name without authority and publishes a photographic reproduction of a certificate that he borrowed from me 23 years ago and never returned. Also when he states there was a brother who had been kept in servitude by Bro. Jannaway for seven months after he was free to leave, he is all wrong, Bro. Hall not knowing the true facts. I have no sympathy with the deductions he makes from it, nor with his present position. Nor do I like the methods he adopts. I sincerely hope and trust none of our brethren will be misled by him.

Yours in the bonds of the Covenant. —David M. Williams, 3, Constance Street, Newport, Mon.

WINNIPEG, CANADA. —Royal Templar Building, 360, Young Street. Sundays: 9.45 a.m., School. 11 a.m., Memorial Service. 7 p.m., Lecture. Wednesdays: 8.15 p.m., Bible Class.

We are pleased to report the immersion of Mrs. Helene Basarowich, formerly Roman Catholic. This young woman was introduced to the Truth through the advertising efforts of our brethren and sisters at Onaway, Alberta. Our new sister will be in isolation at Janow, Manitoba, 54 miles east of Winnipeg. She was baptised August 8th, 1943, after a good confession of the Faith, received the right hand of fellowship, attended the Memorial Service for the first time, and returned to her home the following morning. May the great prize of everlasting life be hers at the return of the Righteous Judge.

Our Bro. John Hiley was able to pay us a short visit the early part of August, and gave us the word of exhortation. He and Bro. Orval Halverson are still at Sawmill Camp, Radium, B.C., doing alternative service.

Other visitors to the Lord's Table here have been as follows: Sisters H. Morse, of Brandon; Phyllis M. Turner, of Toronto; Klaas, of Sherridon; Boux, of Brandon; L. Newnham, of Toronto; N. Percival, of Hamilton, and Bro. R. Klaas, of Sherridon. —Will J. Turner, Rec. Bro., 188, Brock St.

OUR SPECIAL NUMBER. —This becomes increasingly useful to ecclesias throughout the world and is more in demand each month. The January number was compiled to meet the wish of many who desired a comprehensive treatment of the subject—"Britain's Last Mission." There are still a few copies available. Any ecclesia that desires to have its own place of meeting advertised on the

cover can have this done on orders of 24 upwards. Special terms for quantities can be given on application. Any ecclesia desiring any special subject to be treated upon can be accommodated. In these days of difficult travel and blackout, distribution of the "Berean" magazine is one of the best forms, of conveying the light to those who are in darkness.

Russia and Religious Liberty.

"The British Weekly" and other Nonconformist journals are complaining that when he went to Moscow the Archbishop of York did not press for religious liberty for all and not merely for the Greek Catholic Church. Commenting upon Dr. Garbett's Press Conference, "The British Weekly" said: — "The privileges sought by and granted to the Orthodox Church did not apparently apply to Baptists, and Dr. Garbett made it clear that while religious ritual might be performed, the preaching of the Gospel would still be banned.

"Our representative left the interview with the regrettable impression that the technical 'orders' of a religiously illiterate and distorted form of Christianity counted for more in the estimate of Anglican authorities than the generous fraternity and active co-operation of non-episcopal Churches."

"The Church Times" commented on this as follows: — "Our contemporary appears to be incensed that so distinguished a person as the Archbishop has been allowed to represent his own Church instead of the World Baptist Alliance."

RADIO ADDRESS, U.S.A.

A Divine Change Coming in Human Affairs

CHRIST TO ESTABLISH GOD'S KINGDOM ON EARTH.

The news items of the day reveal the whole world to be in an evil and distressing condition. As time advances human affairs grow more complicated and the inability of the nation's rulers to cope with them increases.

The time is rapidly approaching when Divine intervention on earth will occur and all human governments will be affected by a coming vigorous change. The many peoples of all lands will be startled to learn a Divine government is to change their entire mode of living. This is revealed in Scripture for our instruction.

First, let us outline several principal changes necessary to bring the whole world into harmony with God; that His ways may be known on earth and His saving favour unto all nations, as described and foretold in the 67th Psalm:

"God be merciful unto us, and bless us; and cause His face to shine upon us;

"That Thy way may be known upon earth, Thy saving health among all nations.

"Let the people praise Thee, O God; let all the people praise Thee.

"O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth.

"Let the people praise Thee, O God; let all the people praise Thee.

"Then shall the earth yield her increase; and God, even our own God, shall bless us.

"God shall bless us; and all the ends of the earth shall fear Him."

In what state is the world? A state of ignorance, i.e., ignorance of God's Word. A state of superstition, poverty; selfishness, deceit, violence, manifold woe and untold suffering. These conditions are deplorable.

In the world of politics we see the need for sweeping changes. If the nations to-day received their laws from God, what a different state of things would exist. First, all the rulers would be Divinely appointed. In the days of Israel, God appointed Moses, Joshua, Samuel and David to become rulers. They were not elected by ballot; nor were they descendants of some royal family. Human government is far from being satisfactory, in any way we may look at it. The real good people may not be controlled by wisdom because the wisest may be out-numbered at the polls by inferior men. Again, excellent measures may be turned down by human rulers for personal reasons.

When Jesus returns to earth, He and His immortalised saints reigning with Him, will make short work of all who oppose Him.

Consider a ruler to whom the whole earth belongs. Imagine a ruler who owns every square foot on this earth and all the numberless buildings. Such an omnipotent personage will not have to consult a second party what to do, or another king what not to do. Consider His omnipotent Divine wisdom and infinite beneficence being equal to His universal proprietorship and irresistible power. Such a personage will be an incalculable boon to all humanity. Ample provision for this honor and power has been made in the person of the Lord Jesus.

When Jesus comes He will make short work of all the proud and obstinate class. The riches of the nations will all come to Him to use for the benefit of the world. There will not be a place on earth where His sceptre of Righteousness and most beneficent rule will be absent.

God will provide a government after His own creation, even the promised multitudinous seed of Abraham; consisting of the faithful of all ages (both of Israel and the adopted Gentiles) to rule the world with innate wisdom from above and Divinely authorised power to bring glory to God in the Highest, and establish peace on earth and good will among men.

Suppose now we had rulers capable of accomplishing some of the good already mentioned. The world soon would lose them in the course of time by death.

But the vigorous change to come in the world will bring with it an order of deathless rulers. They will not hold office for a few years only and then die off. On the contrary, the coming rulers will have an energy that will never know abatement, whose judgment cannot err through mortal weakness, and whose thrones will never become vacant by the hand of death.

This coming great honor will only be bestowed on those who have done "the will of God" in their own day; by a belief in His Word, and an obedient will to His commands.

This great change will revolutionise the world's religion. Zephaniah iii. 9 informs us: "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent." This will never be so long as men are permitted to make their own religion. Divinely-appointed religion will be established when the time comes of which Jeremiah speaks (ch. xvi. v. 19). "The Gentiles shall come unto thee from the ends of the earth and shall say, 'Surely our fathers have inherited lies, vanity and things wherein there is no profit.'" Thus the present moral darkness and delusion will disappear by the establishment of a religion of God's own appointment.

The great commerce of the world will also undergo a complete transformation. The time will come when mortal people will have perfect confidence in one another's word. Oaths will be banished, the era of shams and deceit will be gone. Men will speak "the truth with their neighbours" and walk in "the fear of the Lord all the day long." The present mad competition which leads men to act as if they would close down every other man's business but their own will have no place in the coming order of things on earth.

In that day men everywhere will be controlled by wisdom from immortal instructors. This wisdom will be full of mercy and good fruit, without partiality and without hypocrisy.

We think then of a day when business centres will be scenes of intelligent business discourse and sincere salutation. The literal earth, too, will bring forth everything in abundance and perfection, as was the case in Eden—for the curse upon earth will have been removed for ever.

Another great change due to take place is the duration of human life, predicted in Isaiah lxxv. 20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old . . ." The doctor of medicine will almost fade out in the coming ages. The power seen in Jesus when on earth in healing all manner of diseases among the people will again be used by God's immortal rulers toward mankind, resulting in lengthening the age of man.

Human powers to-day have no proper opportunity for full development. In the ages to come, men's conditions of labour and their surroundings will then be no longer the product and outcome of selfishness and greed. The wretchedness in which millions now pass their days will be done away. Poor and gloomy homes will be banished. All the subjects of Messiah's reign will have abundance of everything. Their many dwellings will be places of contentment, purity and affection. The fear of God (affection for Divine things—See Jeremiah xxxii. 40) will be continually before their eyes. Interesting and elevating occupations will engage their leisure time. The social arrangements of the coming era will be to the health and well-being and intellectual enjoyment, and to the longevity of mankind.

Mourners will seldom be seen in the streets. The whole human race will reach a degree of physical and mental development which will be a very suitable introduction to the eternal ages beyond the thousand years' reign of Christ on earth, when the earth will be populated by none other than an immortal race, when there will be no more curse at all, and no more death, and God will be "all in all."

The coming day of the Lord Jesus on earth is not only to overthrow the mighty, but also to dispense with the wicked. We find from Isaiah, Daniel, Jeremiah and the Apostle John that God's wrath will be against sinners in every station of life. His wrath will be very destructive to all that are proud and lifted up, and against high towers, fenced cities; against naval fleets, war machines, and all royal pomp. The "honourable of the earth" are to be brought low and God alone exalted in that day. When every human government has been overthrown, the isles shall wait for God's law through Jesus; and Jesus will become the One Great Monarch of all mankind.

Jesus will parley with no enemy. Existing kingdoms will dispense with many ungodly institutions. He will deliver industry from taxation and elevate trade and commerce into a benevolent work supply. He will redistribute the land under new laws that will ensure everlasting peace and plenty.

All this is the guaranteed purpose of God through Jesus and His Apostles in the setting up of a kingdom on earth that shall last for ever; when the prophetic song of the angels on the plains of Bethlehem will be literally fulfilled: "Glory to God in the highest, peace on earth and good will among men."

G. F. AUE.

Los Angeles.

Gog.

I. —THE VISION OF CHEBAR.

Among the tribes of Israel have I made known that which shall surely be. —Hosea.

The world was crushed, and the power of its ancient kingdoms and peoples was broken. It had endured years of war and torment, a century and a half in which great captains in arms had striven for mastery. If it could be said in their favour that they had founded mighty empires, built great cities and

adorned the temples of their gods with the spoils of many nations, it is equally truthful to assert that they quelled warring factions at the cost of almost unparalleled desolations of blood and rapine. But it was only for a time. The enslaved labours of conquered multitudes enriched their coffers and the plunder of a thousand countrysides fed the fire of their vanity and greed. Then in turn each imperialism collapsed and the wretched cycle of conquest and dreary ruin began anew. There was no peace to the wicked then, as now.

Such may briefly describe this calamitous period dating from the really first great Scythian and Cimmerian inroad into the ancient world. It was marked in those annals by the fall of the Black Sea (Euxine) port of Sinope to the sword of these terrible ravagers from the shadowy lands of the Don and Volga. Sinope went up in fire and smoke circa 750 B.C. The whole of Asia Minor trembled before the armies of these marauding horsemen from beyond the Caucasus. City after city was pillaged; no country escaped; Sardis, possibly the wealthiest centre in Western Asia of those times, was sacked. The terror of these horsemen spread far and wide. Their restless troops forayed everywhere, staying just long enough to gather their plunder, then passing on, leaving slaughter and desolation in their wake.

In this period, in the region of the headwaters of the Tigris and Euphrates, the great Assyrian dynasty reached its zenith of imperial fame and then crashed into the maelstrom of ruin which is the fate of all carnal dominion. Sargon took Samaria and seized the great fortress and trading post of Karkemish, while Sennacherib's army was terribly punished before Jerusalem when it withered before the blast of Jahveh. This period, too, saw the culmination of Israel's apostasy and the Ten-Tribed kingdom went into captivity. Judah met a like fate in shame and subjection to the Babylonian conqueror, Nebuchadnezzar, who then attained the lordship of the world. It was but a few brief years which saw the revived glories of Josiah's reign fade out and the carcasses of Judah's ill-fated and misguided rulers thrown as carrion to birds of prey, according to Jeremiah's prediction.

This was the historical background upon which was silhouetted the Divine vision of the future.

To captive Ezekiel the priest God gave hope and encouragement in the unfolding of the Divine plan for human redemption from all the disasters consequent upon sin and rebellion. The vision portrayed the plan, set out the framework of its execution, and showed in its finality an earth cleansed of the foul enormities committed by man in ruling man, and in place thereof the quiet, beneficent reign of the Prince—the Messenger of the Covenant, the glorious Son of David, justice and judgment the habitation of His throne, and His Kingdom, as the writer to the Hebrews declares, that which cannot be removed.

So the servant of Jahveh was energised to speak words of comfort to his fellow captives, whose harps hung upon the willows for sorrow, and whose hearts were heavy in remembrance of that fateful day when the City of God was palled in smoke, and fire destroyed the Temple, whose holy things went to adorn the festal board of an imperial boaster (Dan. v.).

"When our foe in the hue of his slaughters!
Made Salam's high places his prey;
And ye, O her desolate daughters!
Were scatter'd all weeping away."

By the waters of Babylon they had sat down and wept, but God was not unmindful of this heavy affliction. He who had so sharply rebuked them for their iniquity, assured them that He alone ruled amid the kingdoms of men, that He would yet raise Israel to the first dominion in the earth and fill her land with peace and crown her sons with everlasting strength.

Ezekiel saw emerge from the terrible whirlwind out of the north the four cherubic Faces of the Elohim of Israel, the feet of the Living Ones as burnished brass to tread down the wicked as ashes in

their fiery anger, and the noise of that host as the noise of great waters, as the voice of the Almighty. It was the voice of an army in battle, terrible in its conflict with the adversaries of God, and Isaiah's explanation of the symbolism is paralleled in John's apocalyptic vision of the multitudinous Christ in warlike advent (Is. xvii. and Rev. xix.). The future thus unfolded to Ezekiel showed the restitution of all things, concerning which the anxious disciples questioned their risen Master; Israel resettled in the land, a royal nation under a Divine Prince and constitution, the House of Prayer for all peoples set in the midst, and finally the City of the Great King named THE LORD IS THERE—the manifestation of God in Christ and the Saints—triumphant over the wicked of the earth.

"And behold at eventide trouble, and before the morning he is not."

In the face of these infallible Scriptures how futile the assertions of mere human reasoning to the contrary. Quietness and security must eventually come because promised by God. This is the very pith of Ezekiel's vision, in which the burning questions of world dominion and world peace are put into a divine perspective.

The Catholic historian handling this very point concerning the ever-recurring strifes of human politics says, in open defiance of God's plain dictum, "let it be understood at once there is *no guarantee* that the world will in fact get rid of war." The italics are the writer's quoted. But there is a guarantee—"The Lord will bless His people with peace" (Ps. xxix.). That suffices for the people of God.

In the twilight of Gentile dominion over Israel, when another and still mightier storm shall descend from the north, the ruthless invader shall come to his end by that power, represented by the prophet as having the appearance of the likeness of the glory of the Lord. And the strength of the vision lies in itself, for it carries its own guarantee of truth. God has done exactly to His people even as He threatened because of their rebellion. "The house of Judah commit abominations . . . therefore will I also deal in fury and mine eye shall not spare, neither will I have pity, and though they cry in mine ears with a loud voice, yet will I not hear them" (Ezek. viii.).

Time has tested the vision. Who shall be so bold as to say that events have not exactly followed this centuries old prophecy? God has redeemed His word concerning Israel, and punished them. Will He not also redeem His word concerning the latter-day destroyer of the chosen race, and give him, as He says, a "place there of graves in Israel"? (Ezek. xxxix.).

One half of the Divine equation is already history—the other must assuredly come to pass.

Herein lies the comfort and confidence of the Sanctified Ones; herein is their joy strengthened, for at the going down of the sun of man's polity and the chaos of gross darkness is upon the earth, then it is that the great Deliverer shall arise and for the anguish of all these long years of sin and suffering God shall give Israel a feast of fat things, of wines upon the lees well refined. In that day all Israel's adversaries and tormentors shall be brought to understand that they are a sanctified people and that the ancient sanctuary of the Lord in Mount Zion is restored for ever, and that all other thrones, realms, dignities and titles must perish. For, as is recorded concerning this age to come, "the Lord is King for ever and ever . . . the wicked are perished out of His land" (Ezek. xxxviii. and Ps. x.).

Ezekiel's contemporaries were thus comforted in their affliction. Hope burned anew. Daniel's almost contemporary message linked itself in harmony, and already a beginning was seen in the putting into effect of the Divine decrees. For even as the then destroyer of Jerusalem and the Temple raised his eyes in blasphemous pride, so even was he struck down by the hand of God. Nebuchadnezzar viewed the wondrous palaces of Babylon, its walls and mighty ramparts. "Is not this great Babylon which I have built . . . by the might of My power and the honour of My majesty?"

The Divine answer disabused the monarch of the world. "The kingdom is departed from thee" (Dan. iv.).

It is interesting to note in this connection that the high-mindedness of the ruler of the world's metropolis is to be found in the religious as well as the historical setting of those days. In the Creation Tablets, recording the old Sumerian legends, the gods are shown as they that "called Babylon by its illustrious name and made it great among the four quarters of the earth and founded within it an EVERLASTING DYNASTY, which, like unto heaven and earth, its throne is founded." Nebuchadnezzar was the legal and royal inheritor of these premises, which, however, despite their age, had no substance in fact. They were the merely pious conceits of a craft priesthood, whereby the credulity of the vulgar was indulged and human power and dignity given a seeming (though false) Divine sanction. As Moses, the Man of God, had said long before, Nimrod was a mighty hunter before the Lord and the beginning of his kingdom was Babel (= Babylon). These were the ancient traditions Nebuchadnezzar inherited, and they have since provided in all ages that classic basis which it is the delight of the kingdoms of men to claim. In the light of Divine revelation, it will be found to be equally the basis of their condemnation, and the reason for their impending destruction at the hands of Christ and the Saints.

It follows, therefore, that Ezekiel's picture in the xxxviii. and xxxix. chapters must comprise a dual aspect—for the terrible destructions there foreshadowed in the time of the end have a systematic as well as an individual reference. God's decrees require the overthrow, not merely of the personal federal head for the time then being of the kingdoms of men, but also of the very order itself upon which they are based. This is what is comprehended when Ezekiel is shown the glory of the God of Israel coming up from the way of the east and the whole earth being lighted with the Divine refulgence. Thus present thrones and institutions, nobilities and economics must utterly perish to give place to that new heavens and new earth, wherein, says the apostle Peter, "dwelleth righteousness" (2 Epis. iii.). All the works of man in the earth are to be burned up—removed by the fiery wrath of Deity. Fire is the greatest cleansing agent in the universe and its employment here indicates the complete removal of the old order of Sin's polity. Reverting to the opening of the vision, the four cherubims are seen coming out of the fire, and since flesh would perish in the conflagration we have here a spiritual presentment of Christ's brethren and their captain, clothed with immortality and girt with eternal strength, going forth to the day of the battle of the Lord God Almighty.

"And I will set my glory among the nations," says God, "and all the nations shall see My judgment that I have executed and My hand that I have laid upon them."

H. E. J. M. DOUST.

Uxbridge.

NEW ZEALAND

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Whangarei. —K. R. MacDonald, Lilian Street, Kamo, P.O. Bar 55.

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Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

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Index. —We shall print the Index for 1942 and also 1943 as soon as the war is over.

Ealing. —Will Intending visitors please note that there will be no meetings on February 13th, April 9th, June 4th or July 30th.

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