

SPECIAL. —A SUPERNATURAL DEVIL?

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

FULL EDITION—SUBSCRIPTION: 8 SHILLINGS PER ANNUM, POST FREE

SPECIAL EDITION 4d. PER COPY

PRINTED IN GREAT BRITAIN

March: 1944

ADDRESSES OF RECORDING BRETHERN, Etc.

- BATH.** —E. Acock, 36 Penn Lea Road.
- BEDFORD.** —W. H. Cotton, “Westcott,” Bromham, Bedford. (B.B. 10.45 a.m.)
- BEWDLEY.** —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.
- BEXLEY.** —B. Smith, 48 Baldwin’s Park.
- BIRMINGHAM.** —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (B.B. 11 a.m.)
- BISHOPS STORTFORD** (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 11 a.m.)
- BRIDGEND.** —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)
- BRIGHTON.** —E. Jones, 4a Rosebery Avenue, Woodingdean. (B.B. 11.15 a.m.)
- BRIMINGTON.** (Chesterfield). —R. Wharton, Station Road.
- BRISTOL.** —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)
- CALLINGTON,** Cornwall. —H. A. Brown, 52 Fore Street.
- COALBROOKDALE** (Salop.). —S. Stanway, 16, Woodside.
- COLCHESTER.** —J. Munson, 185 Shrub End Road (B.B. 11.0 a.m.)
- COVENTRY.** —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)
- CRAYFORD.** —O. A. Smith, 68 Lyndon Avenue, Sidcup.
- CROYDON.** —A. A. Jeacock, 10 Garden Close Wallington, 11 a.m.
- DERBY.** —F. Gillard, 21 Spencer Street, Alvaston.
- EAST DEREHAM (Norfolk).** —Miss Wells, The Neatherd Farm, The Neatherd Moor.
- EDGWARE** (Middx.). —H. F. Wicks, 15 Orchard Grove, Burnt Oak.
- EDINBURGH.** —W. Boyd, Riggonhead Farm, Tranent.
- GILLINGHAM (Dorset).** —R. Bath, Spencer House.
- GLASGOW.** —D. Clark, 124 Croft Park Avenue.
- GREAT BRIDGE.** —T. Phipps, “Cartref,” Toll End Road, Ocker Hill, Tipton.
- HARROW-ON-THE-HILL** (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 3 p.m.)
- HEMEL HEMPSTEAD.** —C. Seagrave, “Eureka,” Risedale Road.

IPSWICH. —A. E. Rowland, 292 Spring Road.

LICHFIELD. —Miss M. Harrison, 102 Birmingham Road.

LINCOLN. —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

LONDON (Ealing). —C. A. Ask, 197 High Street, Yiewsley.

LONDON (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (3.15 & 5.15 p.m.)

LONDON (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 .30 and 4 p.m.)

LANGSTONE, Mon.—W. Hill, Wellow Wern.

MACCLESFIELD. —E. Peach, 30 Belgrave Road, Moss Estate. By Appointment.

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MOTHERWELL. —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

NEWPORT. (Mon.) —T. H. Lambert, 80 Sycamore Avenue. 11 a.m. and 6.30 p.m.

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

NORWICH. —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

PLYMOUTH. —Oddfellows’ Hall, 148 Union St. (B. of B. 2.30 p.m.), H.R. Nicholls 5 Norton Ave, Lipson.

READING. —G. Rowland 123 Hemdean Road, Caversham.

REIGATE (Surrey). —W. H. Whiting, “Copse Way,” Lonesome Lane.

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

ROCHDALE (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

ROTHERHAM. —T. Owen, 23 Pangbourne Road, Thornscoe, Rotherham.

SHERINGHAM (Norfolk.)—Owen Woodhouse, Beachdene, Beeston Road.

SHIFNAL (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

SIDCUP. —O. A. Smith, 68 Lyndon Avenue.

SOUTHEND. —W. L. Wille, 121 High Road, Rayleigh. (B.B. 3 p.m. by appointment).

ST. ALBANS. —E. R. Cuer, 4 Firwood Avenue, (Sundays 2 p.m. and 4 p.m. Thursdays 7.30 p.m.)

SWINDON (Wilts.). —Mrs. K. Gay, 58 Manchester Rd.

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

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

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

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

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

hers is the responsibility for all that were slain upon the earth." "In one hour shall she be made desolate." (Rev. xvii. and xviii.)

When Jerusalem becomes the metropolis of the whole world and Jesus Christ is enthroned therein, the memory of Rome will perish. Peace and truth shall rule and the voice of the anti-Christ be stilled for a thousand years (Rev. xxi.) until the end is reached and God shall destroy all evil things here for ever and Himself dwell with men. To that great day of the beginning of Christ's reign all things are now hastening. The sands are running out for Rome, and whatever she may suffer in the short time now before her she most richly deserves. All students of Divine prophecy will watch the present developments with intense interest. EDITORS.

Certain Rules, nonconformity to which makes Salvation impossible.

RULE 1. —*Except a man's righteousness exceed that of the Scribes and Pharisees, he can, in no case, enter the kingdom of the heavens.* —Matt. v. 20.

RULE 2. —*Except a man be a doer of Jehovah's will he cannot enter the kingdom of the heavens.* —Matt. vii. 21; James i. 21.

RULE 3. —*Except a man become as a little child, he cannot enter the kingdom of heaven.* —Matt. xviii. 3; xix. 14; xxi. 16, 9; 1 John ii. 12.

RULE 4. —*Except a man REPENT (metanoete) he must inevitably perish.* —Luke xiii. 3.

RULE 5. —*Except a man be born again, he cannot enter into the kingdom of the Deity.* —John iii. 3-5.

RULE 6. —*Except a man have the spirit of Christ, he is none of his.* —Rom. viii. 9.

RULE 7. —*Except a man eat the flesh and drink the blood of Jesus, he cannot have eternal life.* —John vi. 53.

RULE 8. —*Except a man strive for eternal life lawfully, he cannot obtain it.* —2 Tim. ii. 5.

THE LAW OF FAITH. —*He that believes the gospel of the kingdom, and is immersed, shall be saved.* —Mark xvi. 16; Rom. i. 16.

J. THOMAS, From his papers.

Signs of the Times.

"It is because the thing is established by God and God will shortly bring it to pass."—Gen. xli.

**God hath
shewed thee
all this.**

The great interest in world affairs has now definitely swung into the political field. Students of God's word have seen the wilting of Germany's war potential under the awful terrifying continent-wide sky raids, the bomb-blast of the air fleets of Tarshish. Hitler's boast of a new Europe to last a thousand years is crashing into ruins. It is the divinely decreed end of all dominion staked on naked force. So the boaster now bleats of his "spiritual fortress" this time not against the conquering hordes from the east, but against the Bolshevich menace.

Hitler in his latest speech asks the question, "Is Europe to be represented by its strongest state (i.e., the Reich) or the Bolshevich Colossus?" The political theatre is thus now by far the more important; the stage is being set for the next act.

Russia has begun the process of becoming a guard unto the nations, elsewhere in the Scriptures described as loading herself with thick clay. It is her intention to reabsorb the Baltic republics, Bessarabia including that part seized by Rumania, and also those provinces taken from Poland in 1939, and from Finland, 1940. The pact with Czecho-Slovakia is now a fact, and it is stressed as an example that Poland may well follow. Russia shows a stern realistic approach to modern problems, and already is shaping that blending together of European states under the shadow of the Kremlin.

The Serbs have now a Partisan Government in the Balkans quite independent of the royal refugee cabinet in Cairo, and Marshal Tito has forged strong links with Moscow. Many outspoken Slav utterances refer to these events and trust that the Poles will join the Serbs in realising where their true interests lay. Russia has also appointed a high official to U.N.R.R.A. Concurrent with these indisputable evidences of the world drift toward the prophesied end of this age is the sobering ultra-democratic complex of the recent Bari Conference, almost ignored in the British Press, and Count Sforza's demand for the abdication of the Italian King, whom he soundly abuses. These are more signs in the "Sun."

Undoubtedly, the Kremlin is being redecorated and sublet into very seemingly attractive self-contained flats. There may be a few to let. However, these designs are but anticipating "the portion of a wicked man and the heritage appointed unto him by God." Russia seeks the fifth world dominion, and to get it she must wrest it from the arm of Christ. Russia violently seeks to take away a house she has not built, and the end of her ambitions is clearly indicated by reference to Job xx. and the two Gogian chapters in Ezekiel. "In the fulness of his sufficiency he shall be in straits . . . when he is about to fill his belly God shall cast the fury of His wrath upon him . . . and shall rain upon him while he is eating. He shall flee from the iron weapons and the bow of steel shall strike him through . . . yea, the glittering sword cometh out of his gall; terrors are upon him."

The Russian republics are now largely autonomous, although Moscow retains the veto of peace and war, and diplomatically the Soviet Commonwealth of Nations confronts any future European assembly with seventeen voices speaking in unison.

Marshal Stalin is sympathetic to the claims of nationhood within the Soviet Union, while other Russian statesmen feel that the dominating influence in the world to-day proves the inadequacy of small self-sufficient national units. The new arrangements will do much to smooth the way for the inclusion of new members from the hard-pressed and small, insecure nations, uneasy beside their big and powerful neighbours.

Mr. Stalin is going to take in lodgers.

"The curse of the Lord is in the house of the wicked." —Prov. iii.

**Envy thou not
the oppressor
and choose none
of his ways.**

The present Russo-Polish dispute shows the minute working of God's finger, and how dark deeds of bygone days arise up in retribution. The issue is clouded by the chequered record of mutual distrust and discord, wars, massacres, deportations and Tsarist cruelties

particularly marking the past two centuries. Lenin sought to bury this unhappy legacy, but Marshal Pilsudski was more than responsible for revived bitterness, for in the days of the Soviet's helplessness after the last World War he invaded the Ukraine and tried to annex Byelo-Russia. This fatal feud is to be Poland's undoing.

It is more than likely that Russia will recognise the recently reconstructed Polish Communistic Party and the revived National Council as the Polish Government de jure. It is also on the tapis that the

Soviet frontier states, Ukraine and Byelo-Russia may make Moscow's territorial claims against Poland. Thus the new phase in the Soviet's internal arrangements may soon be equated in a corresponding development in the Soviet's foreign relations.

To-day's affairs show literally that the way of the transgressor is hard. Every nation, whether at war or not, is desperately feeling the adversities of the times.

Germany's infamies in the Balkans have raised a storm of opposition and underground activities. Bitter fighting, assassinations, ambushes, a hostile and sullen population, a waste countryside and pillaged communities—all have fatally influenced strategy far away in the Dnieper Bend. So furious and desperate is the reaction to German crimes that the entire Greek, Serb and Albanian partisans look to Russia for deliverance, the big Slav brother. Germany has thus felt it imperative that the big thrust in the lower Bug and Dnieper areas be held, to prevent these powerful Balkan forces linking up with the Russian left wing striking toward the Bessarabian frontier. This fatal military policy dictated by the consequences of German cruelties is seen in the delaying actions now being so bitterly contested. Fifteen trapped divisions and vast losses and a crumbling battle line are the penalties Germany has reaped. The Balkans are essential to her. The very measures she took to stamp out all opposition are those things which, in divine manipulations have robbed her of the glittering prize for which she has striven.

The Balkans are destined to fall to Russia. Turkey knows this, hence the deadlock with the Allies, who are seeking airfields and other facilities from Ankara. Turkey's refusal is dictated as much by fear of an all-powerful Moscow as by a desire to keep good friends with her old allies. The present epoch is likely to see a Russia emerge with a population exceeding all Western Europe combined. This conclusion is envisioned by a recent radio broadcast from the Kremlin, which forecasted for all Germany's satellites a common ruin and a common fate.

These notes some months ago showed that both flanks of the Mediterranean battlefront would flare up into activity. Moscow now accuses Spain of being a docile tool in Hitler's hands, and with much good reason. The Middle East is also again in the news; but everywhere uncertainty, perplexity, fear and intimidation are only too evident. It all illustrates Christ's own description of the days in which He will come again. At the same time, the ways of the nations are becoming more difficult and their outlook obscured and menacing. Gross darkness covers the people in more senses than one. The habitations of cruelty are on every hand, and everywhere the poor and needy are the sport of tyrants and the tools of rogues. Only the strong, righteous rule of God's own King can save the world from headlong ruin.

"The world worketh death."—2 Corinthians vii.

**Hemlock in
the furrows.** The modern world, like the ancient world, has learned nothing that matters. Like Israel of old, having plowed wickedness they reap iniquity and have eaten the fruit of lies. They have trusted in their own way and the multitude of mighty men (Hosea x.).

The Arab world, with its Pan-Arab ideology, now contributes its quota to the general maelstrom of doubt and disaster. The Cairo talks, obsessed with the collapse of the French mandate for Syria, are emboldened to change the entire course of Middle East history. They envision a great federation of Egypt, Syria, Lebanon, Iraq, Transjordan, Palestine, the Yemen and Saudi Arabia, with a 30 million population and 850,000 square miles of territory. But, as usual, they find that their plans are valueless without the participation of God's land. That they will never get. Their grandiose schemes are foredoomed to failure. Palestine is the one land they cannot harmonise in their plan.

There is sharp opposition to any outside political influences in their projected plans, and again they run athwart God's purpose for the Jew and Briton alike. The President of the Syrian Republic

made a pompous speech, "We," he said, "aspire to co-operate in building a great Arab world which will give to the Levant greatness, security and power."

This is the function of the Jewish State, the restored Kingdom of Israel, the Kingdom of God, under Christ. It is only when God's judgments are in the earth, as Isaiah says (chapter xxvi.) that men will begin to think aright.

At the same time, we find Dr. Weizmann demanding the tearing up of the notorious White Paper and the setting up of a Jewish State as a British imperial dominion. This idea, meritorious though it may appear, is also contrary to divine intentions. Christ will restore the kingdom unto Israel—Tarshish will help, her ships bringing a people scattered and peeled as a present unto the Lord (Is. xviii. and lx.). So Jewish leaders, Arab aspirants to world power status, Gentile tyrants and Gog's princes of the North, are all striving to establish their own way in the earth, and because God has not been consulted and is not in all their thoughts, they will all fail, that no flesh may glory in His presence.

God, the Jahveh of Israel, is the real Ruler of the world. The Bible shows His intentions and the Jew illustrates the divine plan in its practical working out on the world's stage. If men refuse the light they must pay the penalty of darkness— death.

A recently published book, "The Devil and the Jews," leads the reviewer to make a very curious criticism. He observes that the author never says why the persecution of the Jews was ever started. The simple facts are recorded for all time in Lev. xxvi. and Deut. xxviii. Israel refused to listen to Jahveh, Ps. lxxxii., and so centuries of disasters followed. Josephus bluntly charges his nation with apostasy, "the Israelites indulged themselves in living according to their own pleasure, till they were full of evil doings that were common among the Canaanites. God therefore was angry with them and they lost their happy state" (Antiquities, Book v. cap. iii. sec. 2).

Exactly the same reason explains the world's troubles to-day. The call to repentance is ignored. CARMIL

COMPARATIVE RELIGION

No. 1. —CHRISTENDOM'S CONFLICTING SECTS

When we contemplate the vast diversity of religions with their conflicting creeds, doctrines and dogmas, which constitute present-day Christendom, we are forced to ask ourselves, which of these, if any, is the one true faith, as preached by Christ and the Apostles. Obviously there is only one thing to do, and that is to find out what Christ did preach, and then seek the religious body, who to-day, still holds fast to the simple straightforward teachings of our Master. In these articles, we shall seek to show the history of a body of Christians, who have withstood throughout the ages the endeavours of philosophers and theologians to pollute the teachings of Christ with the thinkings of men.

Christ in His teachings foretold that a state of affairs such as we see around us to-day would arise, and He says in Luke xviii. 8: "When the Son of Man cometh, will He find the faith on earth?" On studying the Scriptures of truth further, we are amazed to read that even during the life time of the apostles great dissension was caused by men styled by Paul "False apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel, for he, the Satan, is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (2 Cor. xi. 13-15). Besides this passage quoted, Paul also made many further stands against this infiltration of Hebrew beliefs, and pagan heresies, in his epistles to the Corinthians, Philippians, to Titus and to Timothy.

Peter was caused to write in denunciation of these perverters of the Gospel, and we read in 2 Peter ii. v. 1-4, that there were "false prophets amongst the people—who through covetousness shall, with feigned words, make merchandise of you."

It was necessary for John, the servant of God, to whom Christ gave the Apocalypse (or Revelation) to write at length on this question of polluting the pure and simple doctrine of Christ. In his First Epistle, chapter four and verse one, we read: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Reference should also be made to 1 John ii. 18, 19, 22.

We read, too, in the Epistle of Jude, verse 3 et seq.: "That we should earnestly contend for the faith which was once for all delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

When we think that the mystery of iniquity (that description given by Paul in 2 Thess. ii. 7) was already at work on the earth so shortly after the departure of the Lord and Master, we are not surprised that the one true faith is so hard and difficult to find. And find it we must if we are to reap the reward of eternal life, and obtain a stewardship in the Master's kingdom when he sets it up on earth in the near future.

God, in His great mercy, has, however, kept this faith pure throughout the ages. It has been held by little groups in outlandish and obscure places, protected by God until, and only until, the adherents had become luke warm in the faith and allowed defilers of the truth to obtain a hold. That sect either died out completely, or if its doctrine held something which tickled popular fancy, gathered momentum, became a worldwide organisation, leading still more astray from the paths of rectitude and right.

The study of these early defenders of the faith, and their brethren throughout the centuries, makes wonderful reading, and stands out for us in our present day and generation as an exhortation: for they, too, had many doubts and difficulties like ourselves, which they overcame in the endeavour to obtain a crown of righteousness.

We shall read of the Donatists, the Novatians, the Montanists, to give but a few names by which these early brethren were called by those who persecuted them, and how they carried on with their beliefs during the reign of the Roman Empire, which during its later reign combined both Church and State. We shall follow them after the conquest of the Roman Empire by the Goths, Vandals and Huns, to scattered groups upholding the truth in Alpine villages and remote districts, culminating finally in the rise of the Waldenses. We shall trace them through the variety of beliefs classed together as Huguenot, or the Protestants of France to the present day.

We hope to gain strength from their struggles and be exhorted by learning how to avoid falling from grace, as some of them did.
Newport, Mon. I. V. GALE.

EDITORIAL NOTE. —This series will be followed by a further one dealing with the religions of the world. Their differing characteristics will be compared with the Truth as given by our Lord and His apostles.

EXHORTATION

Attendance At The Table—A Warning Voice

“Provoke to love and to good works, nor forsaking the assembling of yourselves together, as is the custom of some, but exhorting, and so much the more as you see the day approaching.”—PAUL.

Dereliction of well-doing in this matter is sorely to be lamented. Whether it arises from indifference, worldly-mindedness, or want of knowledge, we know not, but we suspect it may be ascribed to all three. There are brethren who are cold, brethren who are neither hot nor cold, brethren who are thoroughly imbued with the spirit of the world, brethren who are ignorant of their duty, and brethren, who though they know what they ought to do, yet leave undone the things they should. Where there is no orator to scratch their "itching ears," some forsake their Master's school to herd with idlers at some sectarian raree-show. But this turning of the back upon the particular assemblies and congregations of the first borns, whose names are enrolled in heaven, is not peculiar to our times and country. There were contemporaries of the apostle, and fellow-countrymen of the King of Israel, who appreciated so lightly even the extraordinary gifts of the Holy Spirit, such as "the word of wisdom" and the "word of knowledge," that, from some cause or other they concluded to absent themselves from the worshipping assembly of God. "Not forsaking the assembling of ourselves together," says Paul, "as the custom of some is." What cold-hearted, impenetrable dunces these must have been! So little taste had they for that "divine doctrine which dropped as the rain," or for that "speech which distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass," that they preferred to lounge at home or to stroll abroad, indulging in the carnalities of spiritual licentiousness. By not assembling themselves together, they refused, with attentive consideration of their brethren, to "provoke to love and to good works." They had so little love for God, for Jesus, for the saints, or for good works, that they cared not to stimulate others to what would be a reproach to themselves. Behold the reason, then, why such forsake the assembling of themselves together! It is this: they have no relish for the wisdom and knowledge of God; their hearts are with their treasure, and their treasure is in earthly things; they love God, but it is the god of this world; they delight more in the company of the ungodly than in that of the redeemed; they love good works indeed, but it is the works by which they minister the goods of this life to a carnal mind. By not assembling themselves with the faithful, they not only do despite to their brethren, but they, in effect, declare that they will not worship God in spirit and in truth; that they will not offer spiritual sacrifices to Him through Jesus Christ; that they will not declare the perfections of Him who has called them out of darkness into His wonderful Light; that they will neither imitate Paul, Christ, nor their approved brethren; that they will not hold fast the traditions delivered by the apostles; that they will not break the loaf nor drink the cup in remembrance of Jesus, and, therefore, refuse to publish His death until He come; and that they will not observe all the things He commanded His apostles to teach the baptized believers of the gospel.

This may be considered as a catalogue of heinous offences, of which the absentee from the worship of God is not guilty. But let it be remembered that it is the "one body" which is the "spiritual temple" and the "holy priesthood," and that the Christians—the "living stones"—are "built up" or erected into this superstructure, or constituted a holy order of priests, for the especial purpose of offering "spiritual sacrifice to God, through Jesus Christ." Peter further pronounces the constituents of this "one body" to be "an elect" or chosen "race, a royal priesthood, a holy nation, a purchased people." And for what purpose were they chosen and purchased? To do their own will and pleasure, and to live in the listless and indolent neglect of all spiritual duties? Were they chosen to serve Mammon without remorse, and purchased to devote their energies to the accumulation of gain? Certainly not. Peter says they were chosen and purchased "that they might declare the perfections of Him who had called them from darkness." Paul enjoins them to "be imitators of Him as He was of Christ," and to "hold fast the traditions He had delivered to them." Now Paul did not forsake the assembling of himself together with the disciples; and of the traditions, it was one that they should come together on the first day of the week to break bread, and so openly publish the death of the Lord until he come. The brethren, after the Day of Pentecost (Acts ii.), continued steadfast in all things Jesus commanded His apostles to teach; none, save apostates, in those days, forsook the assembling themselves together with the brethren. Then it was the fashion never to be absent, unless, of course, some insuperable obstacles interposed; they came together then with alacrity, that they might be mutually comforted and consoled, amidst the trials and combats they had to sustain in a Pagan world. Now, if one had a right to absent himself at pleasure, all the disciples had; and if all had done this,

there would have been no offering of spiritual sacrifice to God, through Jesus Christ; no declaration of the perfections of God; no imitators of the apostle; no holders-fast to His traditions; no celebration of the resurrection of Jesus; no publication of His death; no public remembrance of Him; and no continuing steadfast in the all things commanded. If all the disciples had done this, they would, in effect, have refused to continue in obedience, and would have effectually abolished the institutions of Christ, and what all would have been guilty of, so would one. But all the disciples have no right to discontinue the worship of God; or without some insurmountable impediment almost, to absent themselves therefrom. If, then, all have no right to do this, individual disciples have no right; for, in the kingdom of Christ there are no divinely-constituted privileged orders, no exempted ones, no autocrats, nor aristocrats, but all its citizens are free and equal—and equally bound in all things to obey.

In the days of our venerable brethren, the apostles, there was no such thing as "going to church to hear preaching." The object for which they assembled was to worship God, of which preaching constituted no part. It was the Pagans who went to hear preaching, and not the Christians; the latter met to stimulate one another to love and good works, and so forth, when, if a competent believer were present, he would discourse to them, as Paul did on a certain occasion till midnight. For a disciple to show himself in the house of meeting only when there is a preacher expected is heathenish. What! does he his duty to God, or rather does he think to express his homage acceptably to God by occasionally going to hear a preacher! There is no worship of God in listening to the speech of an orator, however, "divine " His oration or person may be. Thousands listen to preachers all their lives, and imagine themselves, therefore, to be very religious: yet will die like Abner, who, says the scripture, died like a fool. A disciple ought to know better than to practise such superstition and sectarian folly. His function is not to be the listener to the poverty-stricken speeches of professional religious spermologists, which they retail in scraps to the mentally impoverished multitude; no, his high calling is "to offer spiritual sacrifice to God," and to "declare His perfections." Let the well-intentioned, but; ill-informed, Christian, then, wake up as he ought to do, and play the truant no more. Let him remember that to meet with the disciples of Christ every "first day of the week," to "offer spiritual sacrifice to God through Jesus," the "Great High Priest"—to meet on that day to publish openly in word and action the remarkable death of the Messiah—to celebrate with joyous heart and countenance the revival from the dead of Him who is the resurrection and the life"—let him not forget, I say, that these things are a part of that "well-doing," in which he is required by divine authority to "persevere," if he would attain to a glorious, honourable, and incorruptible life. What would a schoolmaster think if, after he had entered the school, his pupils were scarcely ever to make their appearance at the appointed hour of instruction? Would he not close his doors and justly conclude that his scholars had abandoned him for some other guide in the way of knowledge? And do brethren imagine that the great teacher, whom the Father sent into the world to dispel its ignorance, and to enlighten men with His wisdom, is less sensitive to the neglect of His appointment than any ordinary instructor of youth? Would this man bestow the rewards of his academy on those absentees, who had forsaken the assembling of themselves together with those students who had remained faithful to Him? No; neither will the Son of God confer "the promised reward" on those indolent and neglectful citizens of His kingdom, who devote all their time to themselves and their own lusts, and none to Him.

But I have known some excuse themselves on the plea that they work hard all the week, and they are too fatigued to travel four, eight, ten, or more miles to the meeting. That this being the case, they stay at home and read the Bible. In reply to this, we would observe, that brethren have no business to encumber themselves so much with the perishing and trifling concerns of this world as to require such great exertions to meet their obligations. But if they will thus involve themselves, let them remember that they are "a purchased people;" that they are "bought with a price," and that that price is more costly than anything the bowels of the earth can yield; they are "purchased" with the "precious blood of Christ," and that, having thus made them His own, they have no right to serve themselves so diligently during six days, as to be incapacitated for doing what He requires to be done on the seventh. Furthermore, they have no business to stay at home on the first day of the week to read the Bible. They can "read the Bible at home" every day—morning, noon and night. He that says he stays at home to read the Bible on "the Lord's Day" is very likely to be the very person who very

rarely, if ever, reads it at any other time, if indeed he reads it then. We, who are preparing ourselves for the coming of the Great King in His glory, believe that the will of God may, and in fact, can only be known by the precepts and precedents of the written word; we say, therefore, that a brother has no right to stay at home for any such purpose; because it is neither commanded nor recorded, that the "royal priesthood" of the Immutable, in the apostles' days, ever "declared His perfections" by lounging at home to read the Bible. Let such not condemn the "will-worship," of sectarians, for assuredly, "staying at home to read the Bible," if it be viewed as equivalent to worship, is will-worship indeed.

But what do such stay-at-home Biblicists read in that wonderful and unerring book? It commands the reader not to amass for himself treasure upon earth; it declares to him that he "cannot serve God and Mammon;" "be not deceived, for whatever a man sows, that also shall he reap." Therefore, he who sows to his flesh shall reap the corruption of the flesh." It commands him to "set his affection on things above; not on things on the earth;" to "owe no man anything, but to love one another," to "keep himself unspotted from the world;" to "deny himself of all ungodliness and worldly lusts," and to "live soberly, righteously, and Godly, in this present world"—these are some of the things it tells him to practise every day; but nowhere does it teach him to forsake the assembling of himself together with the disciples of Christ on the first day of the week, when they meet to offer spiritual sacrifice to God.

Instead of forsaking one another's company on the Lord's Day, the apostle enjoins the Hebrew brethren to exhort one another, and so much the more as they saw the day approaching when the things constituted should be removed according to this Scripture, which says, "Yet once I shake not the earth only but also the (Jewish) heavens." This dreadful day of indignation, when the adversaries of Messiah were devoured with the "unquenchable fire" of God's wrath at the destruction of Jerusalem, has passed away; but, there still remains a time of trouble for men, such as there never has been since there was a nation (Dan. xii. 1). This trouble of unsurpassed intensity is even now scorching the worshippers of the Beast. The world is suffering only the beginning of those miseries which, in their progress and consummation, will cause men to revile God because of their plagues. If, then, it was important that the Hebrew disciples should diligently meet together and exhort one another in view of Jerusalem's fiery baptism—is it not equally important that we, their brethren, who are contemporary with "the time of the end," in view of that everlasting destruction of the disobedient, which is at hand, should so much the more exhort one another while it is called to-day, lest we fall after example of Israel, through unbelief. Brethren! "Behold I come as a thief," says your Lord. "BLESSED IS HE THAT WATCHES." "The merchants of Tarshish and its young lions" are rousing Gog of the land of Magog, Rosh, the Prince of Meshech and Tubal in the east, to that sanguinary contest which God has declared shall ultimate in the overthrow of Gog and allies on the field of Armageddon. Will you still continue indifferent to the signs of these times?

Burden not yourselves, we beseech you, with the concerns of this life. Do not console yourself because you may have goods laid up for many years; nor expend your energies in the endeavour to amass riches for yourselves and posterity. It is a vain consolation—a most unprofitable expenditure. Be content with little; for the time is short, and the days are few and evil. For myself, I expect that if God grant me to share in the average duration of human life, I shall witness the winding-up of the "times of the Gentiles"; by my remaining years, however, many or few, the Scriptures teach me that I must be always prepared. A few years do not require much wealth; I, therefore, dismiss from my mind the desire of much. Man's real wants are few and simple; why, then, should he burden himself with anxious cares? If we have much goods, when our King comes in His glory, what shall we do with them? We are to be "caught up"; to whom shall we leave them? O, what a simpleton man is! How grovelling, how prone to the earth! Let us use the world: let it be our servant. Be it our duty to escape from its pollutions, to live in the discharge of all our duties, and to be always expecting the revelation of the Lord of all things, in the effulgence of the Divine Majesty.

J. THOMAS (in 1838).

What Would He Say?

If He should come to-day
And find my hands so full
Of future plans, however fair,
In which my Saviour has no share,
WHAT WOULD HE SAY?

If He should come to-day
And find my love so cold,
My faith so very weak and dim
I had not even looked for Him,
WHAT WOULD HE SAY?

If He should come to-day
And find I had not told
One soul about my heavenly Friend
Whose blessings all my way attend,
WHAT WOULD HE SAY?

If He should come to-day
Would I be glad—quite glad?
Remembering that He died for all
And none thru me had heard His call,
WHAT WOULD HE SAY?

A Deeper Note. —Heb. v. 14.

The Apostle James and Responsibility.

The opening sentence of the epistle of St. James would seem to indicate that the epistle was written specifically to the twelve tribes scattered abroad. The second sentence would seem to confine the message to those among the tribes of Israel who had believed and obeyed the Truth, i.e., his brethren.

But, further on in the epistle, we find messages addressed to all men, and prophecies as to their fate given in particular to rich men and oppressors.

This would appear at first to be somewhat confusing. Examination, however, shows that James is dealing with principles which have to do with all classes and are operative as much within as without the company of those who have come into the Truth.

Among these principles is that of responsibility. He deals with it thus: —

No man is tempted of God to do wrong. God cannot be tempted. Every man who commits sin does so because he has a desire, or lust, to do so, and gives way to it.

Sin is thus established and ends in death.

From this we conclude that James held that consciousness of sin arose from a knowledge that certain acts were wrong—unrighteous—and to do them was self-condemnatory. Such knowledge is to some extent hereditary. All men, even in barbaric climes, seem to have inherited some notions of right and wrong. Several of these ideas are said by eminent ethnologists to be common to all men. James,

however, goes on to ask for the laying aside of naughtiness or badness in order men may receive with meekness the engrafted Word of God, so that they might be saved.

Dealing with the case of those who know the precepts of righteousness, but refuse to carry them out in their lives, he says, "To him that knoweth to do good and doeth it not, to him it is sin."

Of rich men in the world he declares that, while they may enjoy their riches, acquired by oppression of the poor, they will only do so until the day of judgment, and then "in the last days" they shall see their own corruption.

Their deeds shall "be a witness against them."

The conclusions derived from James's examination of the principle of responsibility are therefore quite clear.

- (1) All men are responsible for their own sins.
- (2) All men can find the Truth and God's righteousness if they desire to do so.
- (3) Men are commanded to seek this righteousness.
- (4) Some men find it and then refuse it.
- (5) Some men accept it and, if they have faith as well as works, i.e., obedience to the laws of God, then they will receive salvation.
- (6) While death is the penalty for all sinners, it is provided that for certain ones there is a day of judgment, when they and the righteous shall be tried together.

Responsibility is therefore universal, and differs only in degree. If it be shirked, it brings destruction. If no attempt to shoulder it is made, there is no hope of life. Where God has "called to repentance," a deepening of the responsibility is seen. Where men manfully take hold of it, there is great hope of life for them, for God is merciful to all who call upon Him.

Of the right use of the knowledge of the Truth, which is "wisdom," or wise doing, James says, "It is from above," not from beneath. It is pure in the first degree. It makes for peace and gentleness where it is rightly apprehended. It is full of mercy, like that from above. It brings forth good fruits. It never shows human partialities or hypocrisy.

Those who thus labour before God, guided by him, are truly wise, and in them the fruit of righteousness is sown in peace of those that make peace. Humility is its keynote, and love is its abiding characteristic.

"Blessed are those servants whom the Lord when He cometh shall find doing."

G. H. D.

Egypt

THE BASEST OF ALL PEOPLES.

The prophet Ezekiel, speaking of the fate of Egypt's once great race, says: "It shall be the basest of the kingdoms and it shall not exalt itself any more above the nations" (xxix. 15). Lord Cromer, speaking of the native population of Egypt, said that it had no capacity whatever for self-government. The present King Fuad is not of Egyptian descent; he is a Turk of white (Circassian) race. Mehemet Ali conquered Egypt about a hundred years ago or more. All the leaders of Egypt are Turkish. Their tongue is Turkish, though they also speak Arabic for the purpose of intercourse with the Arab peoples. Many of the aristocracy have palaces in Istanbul or in Turkey in Asia. When in the 7th century the Arabs conquered Egypt the Copts were the inhabitants. The Coptic race derives from the ancient Egyptians according to most authorities.

“**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.

BAYTOWN. —Texas, U.S.A., Box 473.

Please note that I am no longer at Tishomingo, Ohio, having removed to Baytown. —E. W. Banta.

BEXLEY. —Kent.

We have been, reluctantly, compelled to give up the tenancy of our meeting place—The Pavilion, Baldwin's Park. Bexley—and are looking for another suitable hall. God willing, we hope to give further details in this respect at a later date. Meanwhile, we revert to our original plan of alternating our meetings for the Breaking of Bread, between the houses of our Bro. H. Smith, 23, Freta-road, Bexleyheath, and our Sis. R. Sell, 43, Highland Road, Bexleyheath.

We trust those brethren who had kindly undertaken speaking appointments for our meetings at Bexley will, if the Lord wills, similarly help us at a later date when fresh accommodation is secured. —Owen A. Smith, Rec. Bro.

BRANDOS, MANITOBA, CANADA. —Breaking of Bread: 10.0 a.m.; Sunday School, 11.15 a.m.; Sunday Evening, 7.0 p.m.; Wednesday, 8.15 p.m.

On September 12th we had the pleasure of a visit from the following brethren and sisters, Bro. and Sis. Fred Hiley and Sis. O. Halverson, all of Winnipeg. We were greatly encouraged by their visit and pleasant companionship. On September 12th, also, we gave a special lecture in the Town Hall here on the subject, "Christ is coming," and had two strangers in to listen. On October 24th we had the pleasure of giving another special lecture on the subject, "Armageddon," and had the joyful experience of having thirty strangers to listen to the word of God. This would be the largest meeting for the proclamation of the Truth in these parts. We have mapped out a winter programme for the preaching of the gospel here and may God grant us His blessing.

It is with regret that we have to report the death of Bro. Alexander McArthur, who died on November 16th, at Brandon Hospital after an illness of many years. He was a pioneer in Manitoba, arriving here many, many years ago and settled in Kelloe. He was immersed there over fifty years ago

and, during the years of his activities, had been instrumental in getting others to see the light of the gospel. He had reached the age of 75 years, and we laid him to rest in the hope of the resurrection from the dead. We sorrow not as others who have no hope, and the sign of the times tell us that our brother's sleep will not be long.

Bro. Harry Morse did what was necessary at the interment. —Harry Morse, Rec. Bro.

BRISTOL. —73, Groveleaze, Shirehampton.

“Grace unto you and peace be multiplied.”

Many thanks for the usual number, this month's especially we think very good reading. From our experience, it is our conviction there is not enough true love in the Truth, letters are sometimes received finished off with the words, "with love begotten of the truth." This of course is well known, and surely not in need of continued repetition. Should we not all recognise, we were all baptised into the love of the Truth, the love of God, the love of Jesus Christ, His appearing, and His brethren and sisters. Said the apostle John, "Let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth and shall persuade (margin) our hearts before Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. We love Him because He first loved us. If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also (I. John iii. and iv.).

"Let us grow in grace and in the knowledge of our Lord Jesus Christ; to Him be glory for ever and ever. —Amen."

With love and in hope of life, your brother, A. V. Bailey.

BOSTON, MASS., U.S.A. —218, Huntington Avenue. Lecture 10.30 a.m., Sunday School 11.45, Memorial Service 12.45.

We would appreciate a visit from brethren and sisters travelling through New England. —Kenneth MacKellar, Rec. Bro.

CHICAGO, U.S.A. —Worship: 10.30 a.m.

Since last writing, Sis Kathryn Norwood and Sis. Smith, of Los Angeles, California, made us a cheerful visit. But sorry to state that Bro. and Sis. Clements and Sis. Allenby are not in our fellowship.

Since last writing, we have lost by death our very dear Sis. Spool. We are pleased to report the baptism of Thomas Pooley, the son of Bro. Bert Pooley. —A. S. Barcus, Rec. Bro.

COLCHESTER. —See N. London.

DINWIDDIE, VA., U.S.A.

Once again the Season of the Year rolls around when we wish our friends, both old and new, but particularly the old, the Compliments of the Season, wishing for them, blessings and joy in the New Year so soon to follow thereafter.

Who would have thought, four years ago in 1939, that this disastrous war would still be raging, and yet how it is shaping up the nations for the positions God has assigned to them in these last days of Gentile Times? From the radio reports of the devastating air raids over Germany and in

particular Berlin within the past two days, it would certainly seem as though Germany will be suing for peace ere long but, as you said in your letter, the Japanese phase may continue a much longer time. One thing is evident—Russia is fast coming into the position of "King of the North," as foretold by Ezekiel the Prophet, and the United States and England are certainly being drawn closer together.

Certainly the Advent of the King of Kings, even Jesus the Anointed, cannot be far off and we practically live by sight these days.

While in Philadelphia, Mother was able to go in company with many other brethren and sisters up to the Jersey City Business and Tea Meeting, and such a joy it was for her. That is what we miss—the company of those of like precious faith.

Had not the exigencies of war necessitated the limitation of gasoline and rubber to civilians, I am sure we should have had the pleasure of the company of many of the brethren and sisters from Jersey from time to time, but of course in these times all travel, whether by car or rail, has to be restricted to the lowest possible point and that has isolated us almost entirely, you might say.

The more one is in isolation the more we realise how much we need the company of those of like precious faith, for we need that sharpening of one another that comes from such association and the comfort such association can bring, even though many are of divergent dispositions and have only the Truth as a common denominator. That is the most important thing—the Truth—as it brings together many who otherwise would have no interests in common but, with that to draw together, we can become welded into one brotherhood. —C. and M. F. Bird.

EDINBURGH.

Bro. and sis. W. Boyd have removed to Riggonhead Farm, Tranent, East Lothian. Our best wishes go with them to their new sphere.

GLENDALE, CAL., U.S.A. —Hahn Hall, 103-A North Brand. Sundays: Sunday School, 9.30 a.m.; Memorial Meeting, 11.0 a.m.; Lecture, 7.0 p.m.

We have had two special lectures, well advertised in the Press and over the radio, but there was no public response. However, we have been cheered by a number of visiting brethren and sisters from Pomona and Los Angeles.

We also rejoice to announce the baptism of Mrs. Marylyn Paggi (elder daughter of Sis. Edna White) after a good confession of the faith, on November 28th, 1943. —B. A. Warrender, Rec. Bro.

LONDON, EALING, W. —Co-operative Hall, 153, Uxbridge Road, West Ealing. Breaking of Bread, 2.30 p.m. Lecture, 4.0 p.m. Next "Open Sunday" (no meetings), April 9th, God will.

There is little to report; though most interesting lecture subjects have been advertised, the response has been nil. However, we rejoiced in the company of serving brethren from other ecclesias; they may rest assured that their "labours were not in vain in the Lord."

We have been pleased to welcome to the Table the following in Christ: Bro. and Sis. H. F. Wicks and Bro. G. H. Denney, North London; Bro. and Sis. A. A. Jeacock, Croydon; Bro. T. Lambert, Newport, Mon.; Sis. Ruth. Nicholson, Kidderminster. —Charles A. Ask, Rec. Bro.

LONDON, N., WINCHMORE HILL. —Adult School Hall, Church Hill. 3.15 and 5.15 p.m.

It was our privilege and duty on January 29th to examine and baptise Mrs. Charlotte Francis and her daughter, Mrs. Jane Nicker, on behalf of our brethren and sisters at Colchester. There was a goodly company of brethren and sisters present on this happy occasion. Our two sisters showed a high

appreciation of the Truth and it is our earnest prayer that they may attain the prize at the Coming of the Lord.

We have been encouraged by the continued presence of an interested friend at our lectures. We have been glad to have the company of the following visitors at the Table of the Lord: Bro. and Sis. Dennis Bath, Sis. Sibley, Sis. Ruddock, Sis. E. F. Williams and Bro. J. L. Mettam, of St. Albans, Bro. T. H. Lambert, of Newport, Bro. C. Neal and Bro. and Sis. A. A. Jeacock, of Croydon, and Bro. and Sis. Maundrell, of Putney.

May we again remind the ecclesias of our cordial invitation to attend our fraternal gathering at 2.45 p.m. on Saturday, March 11th at the Friends' Meeting House, Euston Road. The subject will be "Faith, Hope and Love," and Bro. I. Rees, Bro. J. L. Mettam and Bro. A. Headen are to speak. Tea at close of meeting. —C. H. Bath, Rec. Bro.

LOS ANGELES, CAL., U.S.A. —Independent Foresters Building, 1329, South Hope Street. Sunday School, 9.45 a.m. Public Lecture, 10.0 a.m. Worship, 11.0 a.m.

Since our last communication (June 10th, 1943) of Ecclesial News, we are very glad to report a continuance of interest in seeking the Truth among our Sunday School scholars as well as friends attending our meetings and lectures. We rejoice in that Loleta Waddell, a Sunday School scholar (July 18th, 1943), Mrs. Lillian Jones, a friend, and Mrs. Margaret Palmer, a friend and former Sunday School scholar (September 12th, 1943), and Mr. J. Jatariu, a friend (November 7th, 1943) rendered obedience to the divine command to repent and be baptised.

It is encouraging and comforting to know that salvation through Christ is still being sought and thus from time to time we are incited to put forth greater effort that others may learn of Christ and accept Him and His teachings. It is our sincere prayer that these new brethren and sisters of Christ may run faithfully to the end the race for life and receive the crown—eternal life.

We are pleased to report that Sis. Gertrude White (September 26th, 1943), following a satisfactory interview, was re-instated into fellowship with our ecclesia and also that Sis. Harriett Culross (October 24th, 1943), following a satisfactory interview, was received into fellowship.

We have to record with regret the death of Sis. Adah Burnett, who fell asleep August 11th, 1943. Sis. Adah Burnett was the mother of our Bro. C. E. Burnett. She was baptised February 22nd, 1907, at Denver, Colorado, and came to Los Angeles August, 1909. Bro. R. R. Livingston conducted the services in Compton, California. The sympathies of the ecclesia are extended to the bereaved.

We regret to advise that we found it necessary in the fulfilment of our scriptural duty to withdraw fellowship (August 29th, 1943) from Sis. Lorraine Phillips (now Sis. Williams) because of marriage with an unbeliever.

Bro. Lawrence Norwood left for Boston, Mass., June 20th, 1943, to accept a teaching appointment. Bro. Norwood has transferred his membership to the Boston Ecclesia. August 26th, 1943, Sis. Kathryn Norwood left for Boston to join her son, retaining her membership with Los Angeles. We hope that both will find spiritual comfort and edification in the company of brethren and sisters in Boston and vicinity.

In the early part of July, 1943, Sis. Mary Smith left for a visit to New Jersey. Since then Bro. William Riach, of the Elizabeth, N.J., Ecclesia, and Sis. Smith have been united in marriage. The best wishes of all are extended that they may joyfully continue in the Master's service, patiently awaiting the early return of our Redeemer.

On December 4th, 1943, Bro. Frederick W. Buckler and Sis. Virginia Brinkerhoff were united in marriage. We all join in wishing them happiness. May God's blessings be upon them. May their first

desire be to please God in all their ways until the end of their sojourn; that they may realise the great union in Christ and enjoy blessings for evermore.

It has been our good fortune to be strengthened by the transfer of membership to the Los Angeles Ecclesia of Sisters Grace Blunt and Vivian Baldwin from the Santa Barbara Ecclesia; meanwhile Sis. Anna Heller has transferred her membership to the Glendale Ecclesia. We hope that all will enjoy their new ecclesial associations.

The annual Sunday School picnic and ecclesial outing was held on Monday, May 31st, 1943, at Arroyo Seco Park (Victory Section), Los Angeles, California. Brethren and sisters from Glendale, Pomona and Santa Barbara helped make the occasion an enjoyable one. The Sunday School scholars fully enjoyed the basket-picnic, the competitive games, races, etc., and had opportunity to become better acquainted. Brethren and sisters had ample time to engage in scriptural topics of the day. All in all, the time was profitably spent.

About July 20th, 1943, our Bro. Merle Mead, and on December 28th, 1943, our Bro. Jack Perry left to go to the C.P.S. Camp at Northfork, California. It is unfortunate our brethren will be located so far from a meeting centre; however, we hope they will be the source of much comfort and edification one to the other. May they take courage and continue strong in their stand for the faith.

We have enjoyed the visits of brethren and sisters from the neighbouring ecclesias of Glendale, Pomona and Santa Barbara. Brethren B. A. Warrender, of Glendale, and D. Stocks and O. Beauchamp, of Pomona, have recently favoured us with wholesome words of exhortation and have also aided us in lecture to the public. We also had as a visitor Sis. Alice Tunnell, of Clyde, Texas.

Bro. David Somerville at C.P.S. Camp at Glendora, California, is able to get to our meeting occasionally. On one occasion he favoured us with a most welcome exhortation. Bro. Somerville is a member of the Baltimore, Md., Ecclesia and was transferred to the Pacific Coast some time ago.

Bro. Frederick Buckler of our meeting, located at the same C.P.S. Camp—Glendora, California—is also able to be with us often and he also rendered to us a most acceptable exhortation.

Bro. John Hensley, of the Pomona Ecclesia, is also located at the Glendora C.P.S. Camp and visits us quite often. We are very glad to always have him with us.

Bro. Robert Herrera of our meeting, located at the C.P.S. Camp near Santa Barbara, is also able occasionally to be with us. We are looking forward to an exhortation from him in the near future.

Bro. John E. Land of our meeting, located at the C.P.S. Camp at Waldport, Oregon, was able to be at the meeting one Sunday recently during his short leave from Camp. This Camp is so far away Bro. Land probably will only be able to visit in the south every six months.

To the brethren in C.P.S. Camps we send greetings and best wishes that 1944 may bring an end to this war and they once again may be able to be with their loved ones and enjoy the assembly around the Table of the Lord every first day of the week in their own ecclesia. May the days to come bring joy to them in the Truth and finally peace in God's glorious kingdom that shall be established on earth in Zion.

Once again we wish to express appreciation for the untiring efforts of the sisters who have engaged in the work of the Southern California Camp Auxiliary Committee. This has been the means of comforting and cheering, so many of the brethren in C.P.S. Camps.

Bro. L. H. Norwood will serve the Los Angeles Christadelphian Ecclesia as Recording Brother for the year 1944. His address is 4151, Cahuenga Blvd., North Hollywood, California. We ask

that the brethren and sisters give Bro. Norwood the same ready aid and unfailing co-operation that it was the good fortune of the present Recording Brother to receive.

We are mindful of chaotic world conditions, battle-torn lands, the dreadful suffering of peoples and the appalling horror of the vast human sacrifice about to take place that a European invasion may be effected. We take hope in that these conditions shall be remedied when the Prince of Peace shall reign and prosper a thousand years . . . to be followed by the everlasting rule of the Father. May we extend best wishes to the brethren and sisters everywhere, that they may gain God's richest blessings. —G. P. Aue, Rec. Bro.

MINSTERLEY, SALOP.

We regret to report that Bro. E. H. Wilcox has been ill for some time. He is now at the Emergency Hospital, Stone House, Bishops Castle, Salop. He will be glad of letters, if possible typewritten so that he may read them easily. Our prayers go up for his recovery.

OSHAWA, CANADA — 29½, Simcoe Street South.

Since last writing we have been pleased to welcome Bro. and Sis. G. Jackson from Toronto and Bro. and Sis. MacCharles from Saint Catharines, Ontario. Any brother or sister coming this way in the Berean fellowship we will be very pleased to welcome them.

We endeavoured to get the Special Magazine into the library here but were told they did not accept religious magazines of any description. —Joseph Beasley, Rec. Bro.

PHILADELPHIA, U.S.A. —Grand Fraternity Building, 1626, Arch Street.

Bro. G. McHaffie and others have written supplying the information required by Bro. D. C. Wilson. He was baptised, it appears, in March, 1891. We thank our readers for their help.

It is with sorrow we report the death of Bro. John Swan who fell asleep in Christ on March 8th and was laid to rest on March 13th by Bro. David C. Wilson in Odd Fellows Cemetery. A foot infection which spread rapidly resulted in amputation of his limb. Our brother was not strong enough to survive this operation. He was in his 85th year. May the humble station he occupied in life fit him for a place in God's Kingdom.

It is also with sorrow we report the death of Bro. James A. Chisholm on June 7th from heart trouble. Our brother suffered a slight stroke on April 2nd from which he never fully recovered. He was laid to rest by Bro. David C. Wilson in Bellevue Cemetery on June 11th. Bro. Chisholm's sincere and earnest work among the brethren to develop love and suppress self we hope will win for him a crown of righteousness. We miss his timely and sound advice. Our deepest sympathy is expressed to his sister wife. May she be made strong to endure the days ahead of her.

It is with regret we report the withdrawal from Sis. Lillian Callahan on May 31st for long continued absence from the Table of the Lord. Sis. Edith Harding is now a member of an ecclesia not in our fellowship. We are sorry to report she is no longer a member of this ecclesia.

We are happy to report the immersion of four more into the only Saving Name. On February 23rd, James Ernest Cramer and Curtis Hugh Rankin were baptised into Christ. These brethren are doing work of national importance in a mental hospital. On July 2nd, Mrs. Rose Harris was immersed into the Name. On October 2nd, Muriel Ivy Long was also baptised into Christ. May these four prove to be faithful and receive from our Lord and Master—"Well done."

On December 27th, 1942, our Sunday School held its entertainment and prize distribution. It is very nice to hear the singing, recitations and talks by our young people. Continuance in this kind of

endeavour will result in developing characters pleasing to the Deity. On June 24th the Sunday School picnic was held at the home of our Bro. Andrew Sutton in Kirkwood, N.J. About 52 enjoyed the games and lunch in the grounds overlooking a pretty lake.

Bro. F. P. Bayles received an invitation to address the Philadelphia Ethical Society on February 19th, setting forth the belief of the Christadelphians. The meeting was well attended and our brother certainly delivered a very good lecture, setting forth the Truth clearly. During the question period he ably answered all questioners. The chairman congratulated our brother in setting forth our belief so clearly. The Truth, of course, was very strange to some, which was to be expected. The following is a copy of a letter sent to Bro. Bayles:

"This is to express the gratitude of our Religion and Ethics Group to you for giving us such a straight-from-the-shoulder exposition of the tenets of the Christadelphians last Friday. Your point of view was such a complete contrast, both to that of Mr. Ezell and to that of our own Society, that the meeting proved to be one of the most interesting in the series. It was also one of the best attended. I hope we may see more of you. Yours very sincerely,

W. E. COLLIER, Leader."

On May 31st a tea was held in connection with our semi-annual business meeting. The evening was well spent in listening to the following addresses—the theme being "Israel"—Abraham to David, by Bro. P. W. Cross; David to Christ, by Bro. F. P. Bayles; Christ to Millennium, by Bro. H. A. Sommerville (Hawley, Pa.).

We welcomed to the Table of the Lord the following visitors: from Newark, N.J., Bro. and Sis. Rankin, senr., Sis. Lillian Rankin, Bro. Leonard Rankin, Bro. and Sis. Chas. C. Buckeit; from Baltimore, Md., Sis. Fannie Gorman, Sis. Beulah Williams; from Hawley, Pa., Bro. and Sis. H. A. Sommerville; from Glendale, Pa., Bro. John Jones; from Elizabeth, N.J., Sis. E. Owens, junr., Bro. E. Twelves, junr.; from Sykesville, Md., Bro. Ross Wolfe, who is doing work of national importance in the State Hospital. Bro. Sommerville and Bro. Twelves gave us much encouragement with their exhortations, for which we thank them.

Love to the Brotherhood and the sincere hope that Christ may soon return to right all wrong. Your brother in the Master's service. —Carl E. George, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (next to Gaumont Theatre). Breaking of Bread, 2.30 p.m. Lecture, 4.0 p.m.

We are happy to be able to announce the baptism into Christ, on January 27th of Mr. Frederick William Murton (73), of "Beth-Shan," Higher Ranscomb Road, Brixham, S. Devon. Our new brother has for a long time been in contact with the Truth through his wife and children, and wisdom has directed him to accept it in his advancing years. We trust that having "put his hand to the plough" he will press forward in the way that leads to eternal life and be found faithful at the coming of our Lord and Master. Our regret is that he will be living in isolation, for we know he would greatly benefit by contact with those of "like precious faith." If any brethren or sisters in fellowship can find time in which to write him, we are sure their words of comfort and help would be appreciated. —Hubert R. Nicholls, Rec. Bro.

ST. ALBANS. —Oddfellows' Hall, Victoria Street. 2.0 & 4.0 p.m. Thursdays, 7.30 p.m.

Our first Bible Class of the year was devoted to "1944 and the Final Signs." Bro. G. H. Denney gave us an interesting hour, dealing especially with the Jewish Sign. The final signs are, indeed, obvious to those who are faithfully watching. Jesus also gives a sign, "And because iniquity shall be multiplied, the love of the many shall wax cold" (R.V.). Thus, on January 14th, it was our sorrowful duty to withdraw fellowship from Bro. W. Whatling for long-continued absence from the Lord's Table. We pray that all such will return to their first love ere it be too late.

The undersigned has been appointed Recording Brother for the current year, God willing. We hope to hold a fraternal gathering on Saturday, March 4th. Tea, 4.30; Meeting, 5.30. Subject: Watchman, What of the Night? Forty Years Ago and Now. The Time of the End and Beyond. —C. Seagrave, Rec. Bro.

VERDUN, P.Q., CANADA. —1520, Clemenceau Avenue, Crawford Park.

We have just been reminded that change is our portion now; that here we have no continuing city. But we look for one to come. Our Bro. and Sis. Gordon Tinker have removed to Pembroke, Ont. They will be missed greatly. Their faithfulness to the meetings and willing co-operation in whatever ecclesial work was to be done was an encouragement to us all. Young Timothy are rather scarce in these days. However, we bow to the words of Paul: "The will of the Lord be done." Our loss will be a gain to our Bro. and Sis. Webb, who are in isolation.

Visitors to the Lord's Table have been Bro. L. Newnham, of Toronto, and Bro. T. H. Hull, of Stewiacko, N.S. Will correspondents kindly note change of address for the time being. Your brother in Israel's hope. — Joseph D. Baines.

WHANGAREI, NEW ZEALAND.

We continue our weekly remembrance of our Lord and Saviours sacrifice after the manner of His appointment, "This do until I come." We give weekly lectures and distribute literature in the endeavour to keep the light burning that all around may see, and several appear to be interested and are reading "Christendom Astray."

We have carefully considered the, question of divorce and have framed, our conclusions, of which we enclose a copy herewith, which can be published when convenient. —K. R. Macdonald.

[A very fair statement is enclosed of the scriptural position. —Editors.]

Unity.

As Bro. B. J. Bowling and I argued in our little brochure, "Unity," some four years ago, the only basis of true unity between believers lies in the acceptance of a Statement of Faith which embodies all the essential doctrines set out in the Scriptures. Essential doctrines are determined by one ruling consideration: they are those which the children of God by faith learned at various times from angels and men in whom the Spirit of God dwelt. The Bible clearly conveys these to us, and the belief of the Early Church and its method of life shows that essential things were most definitely agreed upon. Jude speaks late in the first century of "the faith which was once for all delivered to the saints" (R.V.).

Bro. J. Thomas in "Elpis Israel" fully and fairly set out the foundation doctrines. He and Bro. R. Roberts formulated a Statement of Faith which, with certain additions, by way of elucidation and not of alteration, has come down to us. Fellowship should be based on acceptance of it entirely, and a promise to continue grounded and settled therein. Departure from it must and should always entail the severance of fellowship.

Every endeavour should be made to bring back the backslider from his error, and such efforts can never be looked upon as exhausted. But the Truth should not be compromised by continuing "the heretic" in fellowship. His renunciation of his error should be the gateway of reconciliation and resumption of fellowship.

G. H. D.

Is there a Personal Supernatural Devil?

It is commonly known that years ago the personal "Devil," with horns and hoofs complete, was the terror of all who desired to do good in all things. Only regular attendance at Church and in the case of children, attendance at Sunday School, could provide the "armour" wherewith to resist the attentions of the unwelcome evil monster. But times have altered. No longer is "Old Harry" feared, except by a few. There are, however, still fewer people who believe in the Devil as being nothing more than "sin in the flesh," that which is in every one of us, young or old. However, this is the true "Devil" so often referred to in the Bible and of whom it is written: "Forasmuch then as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil" (Heb. ii. 14). Putting aside all preconceived ideas, let us allow the Bible to be our only teacher. Searching from Genesis to Revelation, we shall fail to find any description of an inhuman, roaming monster; in fact, we shall note that human beings are described as being devils. Just one illustration at this point will perhaps illustrate. "Have not I chosen you twelve, and one of you is a devil?" (John vi. 70).

Whom did the Apostle Paul blame for his failures? Look at Romans vii. 15, 17: "For that which I do, I know not . . . but what I hate that I do. . . . It is no more I that do it, but SIN WHICH DWELLETH IN ME."

What was true of the Apostle is true of us all. Sin dwelleth in us and causeth us to do that we would not. Connect up with this truth that which is written of Jesus and the nature of His first mission, as recorded in Romans viii. 3: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Compare with this passage Hebrews ii. 14, and it must be seen that "sin in the flesh" is the same as that which Jesus was manifested to destroy, "That is, the devil." This is no evil monster, but "sin in the flesh," or the impulse within us all to do that which is contrary to God's will. This is clearly borne out by a reference to one or two other interesting passages of Scripture. Firstly, consider what is recorded in Romans v. 12: "Therefore, as through one man sin entered into the world and death through sin," etc. Sin entered by "one man." No mention here of a monster and certainly no blame attached for the first transgression of human kind to the inhuman monster of popular imagination. It is written of Adam, when created, that he was "very good." No evil creature marred the beauty of God's Garden. "But the serpent was more subtle than any of the beasts of the field which the Lord God had made" (Gen. iii.). Note that the subsequent tempter is not described as a fallen archangel, but a "beast" recently created and more "subtle" than all other beasts.

The created serpent, given at the beginning the power of speech, approached our "very good" first parent, Eve, with a "subtle" and evil suggestion. "Ye shall not surely die . . . your eyes shall be opened and ye shall be as God, knowing good and evil" (Gen. iii. 4-6). These remarks contained a small measure of truth, but also contained a wicked lie, "Ye shall not surely die." The sequence is well known to us all. Note that in the subsequent passing of sentences, all three parties were concerned. No longer now should Adam be "very good," the law of sin and death must come into being. Sin should dwell in his flesh and finally bring him to the dust "from whence he was taken." We are told that "like begets like." After having been driven from God's Garden and forced to till the ground for a living, we are informed that Cain was born, afterwards Abel. A proneness to think evil was passed on from our first parents. When Cain saw that the sacrifice of Abel was accepted but his own rejected "Cain was very wroth" (Gen. iv. 5). Later, anger within led to the first murder. "Cain slew his brother Abel." How simple, yet terrible the narrative! Cain's grave sin was caused not as a result of giving way to the promptings of the popular Devil, but as a result of allowing anger to repose in his bosom. This "fruit" of sin in the flesh is but one of many brought forth by the descendants of Cain, that is, mankind to-day. The Apostle Paul writes: "Now the works of the flesh are manifest, which are these, fornication,

uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths." etc., etc. (Gal. v. 19, 20).

Paul rightly describes all these things as works "of the flesh." Whilst wicked man remains alive on earth, the works of sin in the flesh will be manifest, but God has "appointed a day" when sin and sinners shall be rooted out of the earth. The work of destroying sinful flesh and all its works has been given to Christ, and so it is written: "To this end was the Son of God manifested, that he might destroy the works of the Devil" (1 John iii. 8). The works of the flesh and the works of the Devil are one and the same. Just what Jesus will destroy by and by we shall see as we proceed.

We may be sure that the "works of the flesh" are not the result of temptation by a superhuman monster, as shown by the following passage of Scripture. See how clearly James tells us of the origin of sin or manifest wickedness. "From whence comes wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (James iv. 1). We cannot possibly misunderstand him; compare James i. 13-15: "Every man is tempted when he is drawn away of his own lust (or desire) and enticed. Then when lust hath conceived, it bringeth forth sin and sin when it is finished bringeth forth death." In the light of this teaching the words of our Master must clearly establish the truth: "Out of the heart proceedeth evil thoughts, murders, adulteries," etc., etc. (Matt. xv. 19).

Perhaps the greatest crime in history was committed by Judas in the betrayal of his Master. Already we have quoted the passage wherein Jesus describes Judas as "a devil." In other words, an example of sin in the flesh unrestrained. An interesting passage in this connection is recorded in John xiii. 2: "The devil having now put into the heart of Judas Iscariot . . . to betray Him" (verse 4) "he riseth from supper," etc., etc. What was it that prompted Judas to begin his evil negotiations for the betrayal? Bearing in mind the teaching expressed by Jesus, "when lust hath conceived, it bringeth forth sin," we shall clearly see. Judas, we are told, "kept the bag and was a thief." For some long time his "lust" for money was satisfied in the pilfering of the bag, but now an opportunity lay before him to gather in perhaps quite an appreciable sum, if he could succeed in betraying his Master! An evil thought entered his mind as a direct result of unrestrained lust for money. Sin in the flesh was the father to an evil thought, that in turn led to the committing of the gravest sin, which, in the finish, quickly "brought death," for Judas, full of remorse, committed suicide.

The evil thought "entered" the mind of Judas as a result of unrestrained sinful desire—"from within" and not from the promptings of an evil monster.

It is strange, yet true, that most believers in the existence of a personal devil regard "him" as a fallen archangel. Having been defeated in Heaven, cast down to the earth, "he" roams at will, seducing men and women everywhere from the way of right. The evidence for this belief, we are told, is to be found in Rev. xii. 7, 9: "And there was war in heaven, Michael and his angels fought against the dragon—and prevailed not; neither was their place found any more in heaven: And the great dragon was cast out, that old serpent, called the Devil and Satan . . . he was cast out into the earth." What a vivid scene is here depicted! Notice the physical proportions of the dragon or "devil." Possessed of seven heads and ten horns and a colossal tail, so large that the red dragon was able to draw "the third part of the stars of heaven" with it (Rev. xii. 3). Surely a literal interpretation of the scene is just impossible, violating all sense of reasoning. Searching the Bible through, angels have always appeared as men, and on more than one occasion have been mistaken for such. The key to the understanding of the "war in Heaven" in all its detail is in realising that the Book of Revelation is a book of symbol, as is so clearly expressed in the first chapter of the Book, verse 1: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass, and He sent and signified it by His angel unto His servant John."

A reading of the chapter and subsequent chapters will reveal that seven Asiatic Churches, or Assemblies, are symbolised by seven candlesticks; Jesus, by a seven horned lamb, etc., etc. What, then, is symbolised by the seven headed and ten-horned dragon? Firstly, notice in Rev. xii. verse 10, that the dragon is styled, "The accuser of our brethren." History gives us the understanding. Up until

the time of Constantine the Great (nominal first "Christian" Emperor of Rome) pagan emperors dominated the world. It was these selfsame rulers who "accused our brethren," causing many Christians to suffer agonising deaths because of their faith. With the ascension to power of Constantine, paganism was "cast out" and finally ceased to be. But this change was not brought about peacefully. "There was war in the (political) heaven," Constantine fought against the "Devil," false-accusing and murderous Maxentius and Licinius, pagan emperors, and they "prevailed not," "but were cast out," in that Constantine achieved complete victory, establishing Christianity as the State religion. What perfect harmony throughout the Scriptures! Human rulers, governed by the lusts of the flesh, accusing and murdering Christians, removed violently from power and after "a short time," destroyed. No support in the symbolism of Rev. xii., for the erroneous belief in the existence of a personal Devil, seducing mankind. "That would appear to be a good explanation" some would say, "but is not Lucifer spoken of in the Bible"? Yes, a reading of Isaiah xiv. 12, 14, will prove this, but not that "Lucifer" is the popular, still-roaming Devil. Let our "personal devil" believing friends be honest with themselves and not overlook the Divine indication as to who is "Lucifer." Verse 4 reads: "That thou shalt take up this proverb against the King of Babylon," etc. The figurative language employed in the following verses well suited the proud and haughty King of Babylon, whose pride was humbled in the dust or "cut down to the ground" and finally found his grave with the wicked or "was brought down to hell," Sheol or the Grave. Then, again, some refer to the record that "Jesus was tempted of the devil." What proof is there here that a supernatural monster appeared to Jesus and tempted Him? It is written that "Jesus was tempted in all points as we are, yet without sin" (Heb. iv. 15). How are we tempted? Sometimes, unsatisfied desire from within prompts an evil thought, sometimes an evil suggestion from without works upon our feelings and we do wrong. So was Jesus tempted, yet without sin. The evil outside suggestions are not made to us by a super-human monster, but by fellow mankind. So Jesus was tempted, not by an evil monster, but by a human being, probably a highly-placed Roman official whose identity is not, however, revealed. Jesus overcame the motions of sin within and was obedient unto death, thereby achieving a complete victory over "sin which bringeth forth death" (Heb. ix. 26, Heb. ii. 14).

Previously, we promised to see who Jesus would destroy in His appointed task of annihilating the "Devil and his works." Let us first ponder what is written in Rev. xx. 1, 2: "And I saw an angel come down from heaven, having the key of the bottomless pit (abyss) in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." Many years ago Israel was commanded to make a brazen serpent and fix it upon the top of a pole; whosoever looked upon it lived, being healed of the plague wherewith God had smitten Israel because of their wickedness (Num. xxi. 5, 9). The brazen serpent typified sin's flesh, which one day would be nailed to the Cross. So the Lord Jesus was "lifted up," "drawing all men unto him" that they might live. Once more, in Rev. xx., the serpent is used to represent sinful flesh, which throughout the forthcoming thousand years' reign of Christ, will be restrained or kept under. The following passages well illustrate: "He shall judge among the heathen—fill the places with dead bodies—wound the heads over many countries" (Psa. ex. 6), "Rule them with a rod of iron" Psa. ii., "I create a new heaven and a new earth—I create Jerusalem a rejoicing and her people a joy. . . . 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, but the sinner being a hundred years old shall be accursed" (Isa. lxxv. 17, 20).

The teaching of Scripture is clear, when Jesus (the angel, Rev. xx.) comes back from heaven (as He surely will) to set up God's kingdom upon the ruins of the present kingdom of man, then will crime almost disappear from amongst mankind, the persistent wrongdoer being destroyed at an early age. There is no indication that Jesus will bind with a literal chain the alleged Devil with horns and hoofs!

The work of Christ will not be completed by the holding down of wrong doers; He was manifested to "destroy the Devil and his works" (Rev. xx. 9, 10, and verse 15 complete the story: "And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them: And the Devil that deceived them was cast into the lake of fire and brimstone." Verse 15: "And whosoever was not found

written in the book of life was cast into the lake of fire." Verse 14: "This is the second death." The end of sin and sinners in the earth—sinful human kind completely destroyed—in other words, "The Devil and all his works." Who, then, will occupy the earth after the destruction of mortal, sinful flesh? Those whose names were found written in the "book of life," the faithful of all ages, the "meek," these shall inherit the earth for ever (Psa. xxxvii.). Their "vile bodies" will have been changed and fashioned like unto Christ's incorruptible body (Phil. iii. 21). Let us face the facts. A personal devil exists only in the imaginations of those who believe not the truth. Realise that it is the sin principle which exists in us from birth which causes us to do that which we would not. Resist this sin principle (Devil) and we may then be accounted, in the near future, to be worthy of being recipients of eternal life and the everlasting inheritance of the earth.

Yiewsley, Middlesex.

CHARLES A. ASK.

Berea and the Scriptures.

When Paul reached Berea, after many exciting adventures in other towns, he found his ministry of the Word acceptable as an incentive to study of the Scriptures. "The Bereans were to be commended above those of Thessalonica in that they received the word with all readiness of mind and searched the Scriptures daily to see, if these things were so."

Now it was the Old Testament that was referred to as "the Scriptures." It follows that Paul based his arguments upon and preached the Gospel from the Old Testament, as the New Testament was not then in existence. An examination of his teaching, both oral and written, shows that this is so, and that he held that the Gospel had been preached to men from the beginning of human history. (Rom. i. 16).

Turkey.

Turkey stands between Russia and Palestine to-day. In some way or other, either before the big push south or at the moment of its launching, Turkey must give place to Russia or join her in a common endeavour. It is therefore of great interest to see the present international contacts of the Turkish Government. The Book of Revelation (xvi. 12) likens Turkey to the Euphrates "drying up," and says of the final phase of its evaporation that it should be at the time of the last great conflict between human forces.

Gog.

II. —THE PRINCE OF ROSH.

"He is waited for of the sword."—Job.

Ezekiel's vision is not just a general view of God's fiery overthrow of the kingdoms of men. If it were, it would have but a limited interest. The saints find in it the final expression of Divine love and mercy toward them, for the prophecy, while setting out exact details of the impending world disaster under the shadow of Carmel and exhibiting, too, the political groupings of the nations which lead up to it, concludes with the grandeur and splendour of Jahveh's name known throughout all the earth; for a Divine despotism is to rule, albeit tempered with righteousness and peace—a blessing which men have yet to experience.

The revised version of chapter xxxviii. 2 renders the Hebrew text thus, "Son of Man, set thy face against Gog of the land of Magog, the Prince of Rosh, Meschech and Tubal. . ." It is interesting to note that the R.V. appeared thirty-seven years after Dr. Thomas's death. In "Elpis Israel," first published in 1850, our brother's insight into Divine things anticipated the learning of the translators and clearly demonstrated in well-documented explanation the identity of the geographical power

referred to. Thus modern scholarship unites in accepting the interpretation of the great Jewish Alexandrine school of thought, and the three proper names of Ros, Mosc and Tobl of the original Hebrew text, are, on Bochart's 17th century authority, indicative of the Russian suzerainty based on Moscow and Tobolsk. Events in the past year show Russia moving up into the great place allotted to her in the Divine scheme, and Dr. Thomas's survey of the future, based on the Bible, is vindicated. These views are confirmed by a statement which appeared in the "Referee" dated 30th October, 1927:—"Russia stands with her right foot in Europe and her left . . . extends far into Asia . . . there are already grave indications that she will play an important part in the coming world conflict."

Bolshevik politicians have also voiced this same destiny for their regime. There is a veiled significance in Trotsky's Moscow speech in August of the same year, in which he stated that "Europe is approaching a new world-war more terrible than the last." This war had to come, to regroup the powers of the world for the great war of the Lord God Almighty, to be waged by the Son of Man Himself (of whom Ezekiel was a representative—xxiv. 20), until Jahveh comes "to be known in the eyes of many nations." That is the conclusion of the vision, to beat out of mankind the conceit of self-glory and to instil into them the fear of God. The kingdom of God is the political framework of that design.

Current events show that Russia under the surface is passing through a major political crisis. The Russian revolution is going the way of all such upheavals, and the near future will see Communism enthroned in the Kremlin enter its imperial and final phase. Old Tsarist trappings and decorations are already reappearing and ancient military orders are now revived—a distinct officer class is emerging. The late Col. Repington's forecast of 1925 is ominous: "Asia will soon throw up another great bandit conqueror, who will march under the banner of blood and rapine." Lenin believed that war with the capitalistic world was inevitable, and all Bolsheviks are blind, fervid disciples of the founder of their economic order. So current events shape to meet the requirements of Ezekiel's vision, a vast invasion directed westward and south-west into the Holy Land, and led by the Prince of Rosh (xxxviii. 4-13).

Always more Asiatic than European, present circumstances have forced Moscow to draw more and more upon the Siberian resources of her vast Tobolsk territories. She is redeveloping the power devastated in White Russia, the Ukraine and Donetz areas in the equally endowed lands across the Urals, and beyond the reach of the West.

This Pan-Asiatic ideology lacks nothing possessed by the European civilisation, to which it is opposed. Western commercial enterprise has given awakened Asia the very powers of science, and the bigoted zeal of these almost countless humans links the precision of the machine age with a homogeneity of race and a religious fervour which has always turned to fanaticism when aroused. The inroads of Atilla, and the Turkonian onslaughts, under the 3rd and 6th Trumpet periods, reveal the terrible weapons of Divine indignation locked up and prepared for use, and now made ready again for the appointed time, in the hidden and mysterious recesses of unknown Asia. "A sword, a sword is sharpened," cries Ezekiel, "and also furnished" (xxi. 9). As Kingsley has well said, under the varnish of civilisation is the reality of barbarism. "There is in this God-guided universe," he goes on, "a law of retribution which will find men out, whether men chose to find it out or not . . . a law . . . of vengeance inflicted justly, though not necessarily, by just men. Those who have been the scourge of God have been mere scourges, and nothing better, smiting blindly, rashly, confusedly . . . till they have seemed to punish crime by crime and replaces old sins by new . . . such men were His instruments." Thus the basest of men are used to work out the eternal purpose (Dan. iv. 17). The Prince of Rosh is just one of a long line of illustrations of the wicked walking on every side when the vilest of men are exalted for the time being for Deity's requirements (Ps. xii. 8).

(To be continued.)

NEW ZEALAND

Huntley, Waikato. —A. Surgenor, Hakanoa Street.
Otorohanga. —Herzl Connolly, Main South Road.
Wanganui. —E. W. Banks, 48 Roberts Ave.
Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.
Whangarei. —K. R. MacDonald, Lilian Street, Kamo, P.O. Bar 55.

AUSTRALIA

Adelaide, S.A. —J. A. Kingston, 14 Goldfinch Ave., Cowandilla.
Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Cardiff, N.S.W. —A. G. Hoy, Highfield Terrace.
Dungog, N.S.W. —D. T. James, Chichester Dam, Wangat.
Inglewood, Vic. —E. W. Appleby, Sullivan Street.
Melbourne. —James Hughes, 78 Riddell Parade, Elsternwick, S.4.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
Victoria. —E. W. Appleby, Sullivan St., Inglewood.
Wagga, N.S.Wales. —R. L. Saxon, Murlesville Cotter, Coolamon.
Wongan Hills, West Australia. —G. E. York, Ingarsby.

CANADA

Brandon, Man. —H. Morse, 335 8th Street.
Brantford, Ont. —H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Alta. —G. Luard, Clover Bar, Alta.
Guelph. —E. J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —D. Percival, 51 Cedar Avenue.
Lethbridge, Alberta. —Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B. —Wm. E. Hayward, 11 Waterloo Street.
Montreal. —W.G. Tinker, 3477 Eveleyn Street, Verdun.
Onoway (Alta). —F. C. Crawford
Oshawa, Ont. —J. Beasley, 29½ Simcoe St., So.
Pembroke, Ont. —Cyril J. Webb, 258 Herbert Street.
Richard, Sask. —Fred W. Jones, Box 30.
St. John, N.B. —A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S. —T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —R. C. Klaas.
Toronto, Ont. —Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C. —J. Snobolen, R.R. No. 3.
Winnipeg, Man. —Will J. Turner, 188 Brock St.
Windsor, Ont. —William Harvey, 420 Erie Street, W.

UNITED STATES

Akron, Ohio. —Mrs. Johnson, 939 Lover's Lane.
Baltimore, Md. —Henry A. Carlile, 3616 Landbeck Road, Md.
Baytown, Texas. —E. W. Banta, Box 473.
Boston, Mass. —K. MacKellar, 195 S. Main Street, Reading. Phone: 0965 W.
Buffalo, N.Y. —G. A. Kling, 79 Mang Avenue, Kenmore.
Canton, Ohio. —P. M. Phillips, Route No. 5.

Chicago, Ill. —A. S. Barcus, 3639 N. Springfield Avenue.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit. —G. Growcott, 15586, Normandy.
Dinwiddie, Va.—C. Bird, Stonycreek Lodge, R.F.D.2.
Elizabeth, N.J. —E. G. Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 1390 Wesley Avenue, Pasadena.
Goose Creek, Texas. —J. T. Smith, 124 Hafer St.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. Hatcher 1011, West Main St.
Ithaca, N.Y.—F. Gulbe, Cayuga Heights Road R.D.I.
Jasonville, Indiana. —J. H. Craig, 235 E. Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Lampasas, Texas. —S. S. Wolfe.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing, Ohio.
Los Angeles, Calif. —L. H. Norwood, 4151 Cahuenga Blvd., North Hollywood, Cal.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 563 Maple St.
Newark, N.J. —A. Packie, P.O. Box 186, Green Village, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —L. E. Cochran 733 E. Monterey St. Pomona.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Tishomingo, Oklahoma. —E. W. Banta.
Utica, N.Y.—B. J. Dowling, 133 Harding Place.
Worcester, Mass. —R. A. Waid, 75 Olean St.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

Acknowledgments. — Letters and MSS. have been received from J.H., T.H.P., T.P., H.D., Tooth, C.S., V.B., W.L.W., G.T.L., B. & L., J.H.L., V.L., G.E.M.; E.W.B., Z.L., H.D., W.T., C.A., C.G., C.S., H.C.W., R.A., R.F.H., R.B.M., M.W.B., T.L., G.McH., G.M., J.W., B.J.D., R.P.B., C.W., J.W., G.F.A., C.B., K.R.M., G.A.A., C.J., F.A.E., R.P.B., A.C., F.S., W.G.M., F.T., W.M., T.L.

Jewish Relief. — We have received from H.D.T. 10/-, W. Wells 22/-, Onaway Ecc. 23 dollars, A Sister 5/-, F.S. 2/-.

Fraternal Gatherings. — St. Albans. March 4th: North London. March 11th; See "Ecclesial News."

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

"Christendom Astray." —Any interested friend may have this book on loan by application to any of the names on the cover page.

Missing Numbers. —Every month a few numbers go astray. Any subscriber not receiving current number in U.S.A. should write either to Bro. G. Growcott (of Detroit), Bro. B. J. Dowling (of Utica), or Bro. G. F. Aue (of Los Angeles). In Canada write Bro. G. A. Gibson. All addresses are on third page of cover.

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

Printed by the "H.J." Service, 161, Tottenham Lane, N.8, and Published by the Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.
