

SPECIAL. —PETER'S CONFESSION

The Berean

CHRISTADELPHIAN

A MAGAZINE DEVOTED TO THE EXPOSITION AND
DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED
TO THE SAINTS; AND OPPOSED TO THE DOGMAS
AND RESERVATIONS OF THE PAPAL AND PROTESTANT
CHURCHES; WITH THE OBJECT OF MAKING READY
A PEOPLE PREPARED FOR THE COMING OF THE LORD.

EDITED BY G. H. DENNEY & G. A. GIBSON

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ADDRESSES OF RECORDING BRETHREN, Etc.

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 Baldwyn’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.

CLARKSTON, Renfrew.—N. G. Widger, 17 Daleview Drive.

COALBROOKDALE (Salop.). —S. Stanway, 16, Woodside.

COLCHESTER. —J. Munson, 185 Shrub End Road (B.B. 11.0 a.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, Shaftesbury View, Milton.

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, Middlesex.

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. —C. Seagrave, Eureka, Risedale Road, Hemel, Hempstead. (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.

WIGAN. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

WORCESTER. —H. Blake, 18 St. Dunstan’s Crescent.

The Berean Christadelphian

Edited by G. H. DENNEY and G. A. GIBSON.
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G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8.

"To Melchizedek and to Abram the only Good One was known as Ail Elyon, Most High—Ail which teaches by implication that there were Ailim of inferior rank, station and power. Melchizedek, King of Jerusalem, was the priest of the Highest Ail, whom he understood and proclaimed to be Konai—Possessor of Heaven and Earth. Abram knew Ail and he knew Shaddai, but he did not know God as Yahweh. Abram, Isaac and Jacob all called upon God by the name of Ail-Shaddai, which name God bestowed upon himself." (See Gen. xvii. 1). PHANEROSIS, pp. 19-20.

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GOG.	THE SEALED BOOK.	THE MONTANISTS.
TRANSFIGURATION OF JESUS.	RIVERS OF PARADISE.	
FUTURE OF OUR ECCLESIA.		

Volume XXXII

MAY, 1944

NO. 377

EDITORIAL

The Continuity of the Scriptures

Very few people recognise how the Old and New Testaments are bound together. It is, therefore, good to see how all New Testament teachings is based upon the Old Testament.

Our Lord Jesus not only recognised the whole of the Old Testament, as we have it included by the Jews in the threefold division of the "Law, the Psalms and the Prophets," as God's Inspired Word, but He went on to show how in all its parts it testified of Him. He cited or referred to every book of the Pentateuch to Samuel 1, Kings 1 and 2, Chronicles 2, Psalms, Solomon, Isaiah, Jeremiah, Daniel, Hosea, Joel, Jonah, Micah, Zechariah and Malachi. The apostles who obtained their understanding of the Scriptures from their Lord first hand, quoted from all the 39 books of the Old Testament except Ezra, Nehemiah, Esther, The Lamentations, Obadiah, Nahum and Zephaniah.

At the same time, the chronology of our Lord's genealogy is in line with Ezra and Nehemiah, so that we can only safely say that 5 books of the O.T. remained unquoted in the New Testament.

Besides this, our Lord and His apostles refer repeatedly to the Scriptures as a whole.

It is also well to observe that the Canon of Holy Scripture as we have it in the Old Testament was the one that Jesus referred to always and that no mention whatever is made in the New Testament of any of the books of the Apocrypha.

The Messiah was expected of Jewry because of the prophecies, and Jesus confirmed these prophecies, and declared even when on trial before Pilate that His kingship was certain to be established at last. "It is written" was His constant refrain. We ought to note how copiously the Psalms were referred to by the Apostles. They were accustomed to hearing them sung in the synagogues and they were the hymns of the early Christian Church. One often wonders which psalm was sung by Jesus

and His disciples together on the night of the betrayal after the institution of the memorial feast. Mark xiv. 26.

No man can claim to be a true Christian who neglects the Old Testament or casts it aside. The New Testament cannot possibly be understood apart from its Old Testament background. Galatians iii. and other passages with their references to "the Promises of God made to the Fathers" would be unintelligible without the unfolding of those "great and precious promises" in the Old Testament.

Jesus sounded the keynote of the matter when He said: "I am not come to destroy the Law or the Prophets. I am come to fulfil them." We therefore commend a study of the manner in which the New Testament quotes the Old Testament. A margin Bible or a good concordance helps. There is a good and concise compilation of all such quotations issued by the publishers, John Murray's, London, if still in print. The author of the book, entitled, "The Continuity of Scripture," was Dr. W. P. Wood, Vice-Chancellor, Oxford University.

EDITORS.

Ethiopia.

Miss Sylvia Pankhurst has written us with the information that a Memorial Hospital devoted to the good work of Princess Tsahai is being built on the outskirts of Addis Ababa, the capital of Ethiopia. During her exile in this country the Princess trained as a nurse in a well-known hospital. On Sunday, March 19, the churches in Britain were making special recognition of an appeal for funds.

Signs of the Times.

"My beloved spake and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past . . . the flowers appear on the earth; the time of singing is come, and the voice of the turtle dove is heard in our land. . . ."—Solomon's Song.

**My Beloved
among the
sons.**

How beautiful, passing all the apprehension of the human mind, is this God-inspired word painting, a canvas of soft lights and restful shade, showing us the surpassing grandeur of the coming age. The darker and more

menacing the immediate prospect, the more eagerly the eye of the true Israel turns to the horizon, where already are appearing the first diffused flushes of the morning without clouds. And this hope of deliverance from this present evil world is all the more vivid, realistic, because of these present distresses which seem to mock mankind with death and taunt the mind with a thousand nameless fears. The people of God enjoy this hope against this background of anxiety and woe, the like of which the world has never before seen.

But the sure word of prophecy reveals the solemn truth that even all this anguish and suffering is foretold, and is shown as the immediate prelude to the appearance of the chiefest among ten thousand, the Glory-Bearer, the Standard-Bearer, who will sweep the earth with the besom of destruction, wash His feet in the blood of the wicked, and break for ever the power of the oppressor. And associated, with Him in that day of dazzling splendour will be His brethren, for this honour as the psalmist records have all the saints.

The prelude of storm has not yet out spent itself. In all parts of a groaning earth the mailed armies scatter suffering and slaughter, mad terrors are flying by night, pestilence and famine follow, the spectacle in the beast kingdoms of the earth is one of myriads homeless, their cities crumbled into bombdust.

Yet despite so apparently impossible circumstances, the Avenger of Israel will come, for this is the very description of the years in which He steals as a thief into the world which slew Him in its hatred of the things of God. Man may ravine like Benjamin of old as the wolf, but the purpose of God has already defined the time boundaries of human powers, and these must eventually break before the onrush of the armies of the King of Israel. For it is on record that He shall scatter his enemies as the dust; they shall be as the driven stubble before His bow (Is. xli. 2).

Here is the divine solution of all the world woes . . . a Ruler, all-powerful, endowed with Eternal Life, gifted with the glorious attributes of the Strength of Israel, and wielding a sceptre of righteousness, filling the earth with the glory of God. Meanwhile, we must wait until the day break and the shadows flee away.

"They that watch for the morning."—Ps. cxxx.

**O, thou . . .
which stillest
the noise of
the seas . . .
the tumult of
the people.**

While for the Allied cause the Russian break-through into the Northern Balkans is an occasion for a chorus of triumph, for the unhappy Jew it bodes a fresh outburst of hate and persecution. Thus, while the guns thunder against Jassy to widen the breach into Rumania, and the enslaved Gentiles exult in coming deliverance,

it is already only too apparent that the wretched Israelites will feel all the venom and outrage of the defeated Nazi armies, as the Germans are driven back into the Reich. Fresh murders, have already taken place, and these will swell the terrible total of some five millions of Jews who have altogether perished. For Hitler, in taking over Hungary and Rumania, has already begun to exterminate the unfortunate Jewish refugees who sought sanctuary there. God is not heedless. He will hear in His own time (Ps. lxxv.).

The recovery of the Ukraine shows that the ancient and prosperous Jewish communities which for centuries had thrived on the Dniester have been utterly destroyed. Not a family is left. Meanwhile, tension is grave in Palestine. Fresh disorders, have caused the imposing of martial law in Jerusalem, and every evidence points to as wide a divergence between Jewish and Arab opinion and aspirations as ever.

There are, however, brightening rifts in the clouds. The Hebrew Youth Aliyah movement has succeeded in getting 5,000 refugee children into Palestine since the war, and American Jewry are very active in canvassing political support in Washington for the removal of present restrictions on Jews entering their ancient homeland. Mr. Taft has moved in the Senate Foreign Affairs Committee that the U.S. use its good offices to secure free Jewish immigration into Palestine; and at the "Palestine Rally" in Ohio he addressed 17,000 people. God is now setting the world stage for Israel's deliverance.

Concurrent with these conditions in Palestine itself and the intensified political activity in the Near East, due largely to the changing features of the war in the Balkans, the entire outlook for the immediate future is passing under review, both in London and Washington. American oil and engineering activities in Arabia and Haifa are giving a definite Mediterranean bias to American thought, and it is becoming for many reasons more obvious than ever that Palestine and its bases are the kingpin of British diplomacy and naval and military defence. From these inferences a resurvey of the mandatory system is overdue. General Smuts has now expressed his mind that there are no insuperable constitutional difficulties in the way of liquidating the mandate, the only obstacles being the uncertain position of the moribund League of Nations. This war may finally kill that international experiment. Hence Jewish affairs are definitely working towards the declared end. Jewry is neither suffering nor watching in vain.

"A token for good."—Ps. lxxxvi.

**The powers that
be are ordered
of God.**

In seeking the correct interpretation of prophecy,
the inspired forecasts must be harmonised
with historical event. It is seldom
that the greater and more spectacular affairs
give the true index to the outworking of Divine

plans. Thus, while the unlocking of the Balkan fastness is taken as a sign of Russia's coming polity over those regions and the impending Baltic offensive shows how Gog is lading himself with thick clay ready for the still greater role of "guard" to many peoples as Ezekiel foresees, it is nevertheless in the more hidden incidents of these calamitous days that is seen the more delicate play of the Divine finger shaping the destinies of the age.

As Paul wrote, the night is far spent, the day is at hand (Rom. xiii.), and in these latter years it is obvious that a speedier shaping of affairs and swifter events must herald the return of Christ. Momentum gathers as the Gadarene swine rush down the steep declivity to self-destruction.

The closer welding together of the Tarshish powers is foreshadowed by several almost casual incidents. The sharp criticism of the mandate system as no longer either valid or useful indicates the centre of South African interests to lie in the Jewish sphere of influence. Further, the centuries-old bitumen industry of Hit, on the Euphrates, is attracting Anglo-American development with existing trans-Syrian oil pipe-lines to Haifa; and now more oil schemes are marked out for early production in Saudi Arabia. A £40-million plan of expenditure seeks to lay a pipeline from the vast wells on the Persian Gulf to Alexandria, and it seems that an American naval base in the Mediterranean is contemplated. It is interesting to note that the great refineries at Bahrein at the Eastern terminus of the proposed line, is one of the earliest known Tarshish ports, and is the reputed home of the original Phoenicians. Thus events are binding closer together Anglo-American powers in identical enterprises and bringing them into involved financial and political association with Judah's ancient homeland. The declaration of General Smuts may be a diplomatic feeler covering some near intention of Washington, and London to attempt to untie the vexing question of Near East affairs. Down to this storm-centre Gog's armies and horsemen and chariots are steadily moving. The Balkan bonfire is already kindled. Only Turkey lies between.

Gog seems to be in that state in which he is getting a springboard for the fulfilment of Ezekiel's prophecy—to come out of his place in the north parts, with many people and a mighty army against the land of Israel. The land itself is obviously not yet ripe for the last great invasion, but all other contemporary events point to the near approach of the great day of the Lord God Almighty. Before that comes, the great Euphratean land-power of Turkey must dry up, that the way of the Kings from the sun's rising might be prepared (Rev. xvi.). "Blessed is he that watcheth."

"Put not your trust in princes."—Ps. cxlvi.

**They bend
their tongues
like their
bows for lies.**

While the powers that be are ordained of God,
it must always be remembered that the Divine
principle involved calls upon the righteous to
keep separation from a world which is doomed
to destruction, and leave the evil work to the
evil-doer. Current events give powerful object

lessons to those who run the race for life eternal that they may read. Hitler's dream of the east has gone in wisps of mist on the Dnieper. Gog moves to his appointed place. But what of the German satellites? In December, 1940, Hungary joined Italy on the Axis and concluded a "Pact of Eternal Friendship" with Yugo-Serbia. Men have short-lived views of eternity, however, for four months later both Powers joined Germany in carving up "the eternal friend." Now Italy has been martyred in the crucible of war and Hungary, too, suffers the bitterness of delusion and dread. Even the Israel of God have failed to

learn the lesson that it is Jahveh alone who changeth not: in His infinite mercy and tenderness preserveth the stranger, but "the way of the wicked He turneth upside down."

All those who turn aside to the way of the heathen will perish. It is the immutable law running like a fiery thread through the Divine purpose. The tense hours of world agony reveal to the instructed of God the terrible lessons which the elect must learn. As the Psalmist says, God has slain famous kings in days gone by; the world forgets that He is still slaying them to-day. Great nations are falling to-day before the same awful Power that crumbled Babylon in the dust, and the ultimate end is still the same, that the "Lord shall reign for ever, even thy God, O Zion, unto all generations."

As Jeremiah says (chap. ix.), they have deceived every one his neighbour and will not speak the truth. For this sin God made Jerusalem a heap of dust and desolation, and He desolated the cities of Judah with the sword. Shall He be less severe with the goyim with whom He has made no covenant save the pact of death? . . . "the wicked shall be turned into hell and all nations that forget God" (Ps. ix. 17).

Thus the cities of the heathen are to-day being bombed into dust and desolation and "their memorial is perished with them." The nations are being put in fear that they may come to know that they are mere flesh and blood and cannot wrestle with the God of all the earth. "The Lord is known by the judgment He executeth: the wicked is snared in the work of his own hands."

CARMI.

No. 2—The Montanists.

In our last article we described the manner in which the Mystery of Iniquity developed. The amazing thing is the rapidity with which this took place. Peter and Paul were continually exhorting and sternly warning against the "leavens" of the apostasy. The most significant fact that emerges, to our mind, is that the rot was from within. It was brethren prominent in the Church itself who developed new views and departed from the one true faith "once for all delivered to the saints."

It is a strange illustration of the proneness of human nature to follow a self-assertive leader, to see how any promoter of false doctrine could command a following even among men and women who had seen miracles performed, and had seen the Apostles endowed with the Holy Spirit.

Strong personalities desirous not so much of serving the brotherhood in the way Christ taught, as they were to pose as leaders of men, developed parties, schisms and factions. Searching the Scriptures was neglected as time went on in favour of listening to oratory. Greek philosophy and Egyptian learning were brought in and mixed with the Truth. Plato became a well-known name in Christian discourses. Brethren who held to their "first love," as Rev. ii. 4 puts it, refused to be party to such innovations and were inevitably forced out. Such appear always as minorities. Broad-mindedness produced great toleration. It was even boasted of as being a good thing. People who insisted on "no change" were branded as "narrow-minded." By this process the Catholic System—Greek and Roman—came into existence. Little documentary evidence has come down to our time from those who "held fast." The bulk of what we have is from writers who supported the growing apostasy. One thing emerges clearly, and that is that very strong endeavours were made and coercion exerted to get those who stood for the whole Truth to give up their opposition. Justin Martyr, Ireneus, Tertullan, Eusebius and Athanasius, to mention a few, enable us to clearly visualise the true position. Montanism appears to have been the first distinctive appellation given to a protesting minority. Montanus lived in Phrygia, circa 156. His contention was that strict separation from the world and its governors must be observed. Here he was on strong Scriptural ground. He held that the growth of ecclesial everywhere, with its large increase of those called Christians, embracing all ranks and occupations, inclusive of some dwelling in the Imperial Palaces, Governmental officials and leading merchants, as well as slaves, and the common people, had led and was leading to the neglect of this separateness. Those who

agreed with Montanus separated themselves, however, and were quickly dubbed Montanists, after their leader's name.

Another title given to them by their opponents was that of Kata-phrigians. One indictment against them was that they were fanatics who believed in a literal Kingdom established by force by Jesus Christ, whereas it was wiser to grow strong enough as a united church to "overcome the world." This was set forth as the ambition of the Church, but the Montanists would have none of it. "Hypocrites" was another name applied to them, and they were said to exalt their own righteousness. Such denunciations are well-known weapons in the devil's armoury and are so to this day. The Montanists seem to have erred in courting martyrdom, neglecting our Lord's advice in Luke x. They then fell into the further error of becoming narrow in their conception of various doubtful matters, and little by little they split in pieces. They survived until the fourth century. A remnant of them accepted at last the doctrine that the Holy Spirit was handed down by the Apostles to the bishops, and by them to their successors indefinitely, and that therefore changes in doctrinal understanding were carried out by the Spirit's guidance. They then as a sect fade from the page of history. The lessons are many and obvious.

IVOR V. GALE.

Newport.

The Bible Historically Accurate.

Wherever the Bible speaks of the customs of any country, it always does so as from the viewpoint of an eye-witness, and is never to be found inaccurate. Travellers have sometimes misunderstood such customs, but the Bible is always correct.

A VERY PRACTICAL EXHORTATION.

The Future of Our Ecclesia.

It was a regular meeting of the arranging brethren. Routine business was finished, and then a general discussion arose regarding the welfare of our ecclesia and the serious problems that we were facing because of the war. We all felt that, although our ecclesia was increasing in numbers, spiritually it was not as high as we would like to see it in our midst. Some very frank questions were asked that caused us to think seriously. Here are some of them: —

- (a) Are we, as arranging brethren, carrying out our duties as we should?
- (b) Have we failed to instruct our young people in the way of life?
- (c) Are we open to censure because all of our young people do not accept the truth?
- (d) Have we failed in our exhortations and lectures to keep our brethren and sisters interested in our ecclesial life?

I do not know what has been the experience of the other brethren, but I do know that, ever since that night, my mind has been constantly exercised over the questions brought out in our discussion. At the same time, however, I felt that, if there is anything wrong, and our ecclesial life is below the required standard, the arranging brethren should not be held responsible. After all, we are only appointed to act on behalf of the ecclesia, and it is, therefore, the duty of individual brethren and sisters to see that we do our work faithfully. And one of the best ways to accomplish that is to attend the meetings of the arranging brethren, and the quarterly business meetings of the ecclesia.

One night, as I thought on these things, a question seemed to burn in my mind. What is to be the future of our ecclesia? Are we making headway, or are we losing ground? But it proved to be only the beginning. Other questions followed rapidly, and I found myself confronted with such personal and searching questions as: —

- (a) What is my attitude towards the Scriptures?
- (b) What is my attitude towards the writings of Brethren Thomas and Roberts?
- (c) What is my attitude towards Christ? Do I strive to please Him, or do I please myself?
- (d) What is my attitude towards the assemblies of the brethren and sisters? Do I strive to attend all of the ecclesial meetings, or do I just go to those that suit my convenience?

But why should these questions arise in my mind, and why, if they are personal problems, do I speak of them to you? Why not go about my own way and solve them as best I can? Why? Because they are questions common to all of us. Therefore, I speak to you as one of many having the same experiences and the same need. Not only so; I have a right to speak to you. Not an authoritative right, but the right of brotherly love. Such a right is a prerogative that belongs to every brother in Christ who can look past himself and see the need of his brethren. I speak, therefore, to remind you of your exalted position in Christ and what He expects of us.

Our first question should be of paramount importance to every brother and sister. What is to be the future of our ecclesia? The question is not a hard one. The answer is simple. The future of our ecclesia does not depend upon your arranging brethren or your presiding brethren. It depends upon you and me. If we are faithful, it will prosper, and, for Christ's sake, we will labour together, and our ecclesia will stand as a monument to the truth in this city. If, on the other hand, we aim to please ourselves, like wayward children, our light will fail and we will become like a certain ecclesia that had a name to live, but its works were dead. Therefore, let us give heed to what the Spirit says to the ecclesias, "I KNOW THY WORKS."

What is our attitude towards the Scriptures? Do you remember when you first came to a knowledge of the Truth, and you discovered that the Bible was the most fascinating Book you ever read? Your first love burned like fire in your bones, and you wanted to cry aloud from the house tops. Have you changed, or is the Word of the Lord still sweet unto your taste? Do you still regard it as wholly God inspired and infallible? If so, are you doing your daily readings faithfully, or are you permitting the things of this life to crowd out the most precious thing in our possession? Remember Israel, and how God declared through the prophet Hosea "That His people were destroyed for lack of knowledge." The knowledge of God does not come to us naturally; it must be acquired by extracting it from His Word, and that can only be done by persistent application of the mind to the written Word. "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding" (Prov. ii. 6). But, in acquiring this knowledge, we must use discretion, because the natural tendency of man is to become puffed up, or swelled with pride. Let us, therefore, as we become filled with all knowledge and wisdom of God, remain clothed with humility: for God resisteth the proud, and giveth grace to the humble (i. Peter v. 5).

What is our attitude towards the writings of Brethren Thomas and Roberts? On a certain occasion a brother remarked, "I am tired of the names Thomas and Roberts. I could have learned the truth if they had never existed." That may be possible; but we are not interested in what might have been. Our interest centres in things which are. We have come to a knowledge of the Truth as a result of the labours of these two men. This was their life work, and we should esteem them very highly for the sake of that work. We may as well refuse to listen to the word of exhortation as to refuse to read their works. Read them by all means; apart from the Bible, they have no equal. If you discard "Elpis Israel," "Eureka," "Christendom Astray" and other books by these brethren, you discard the Truth, for the Truth is faithfully expounded in them. And who among us has the mental capacity to do without them? Be not deceived, brethren; now is the time of preparation. If John Thomas could take twelve years of his time to write "Eureka," surely we can take time to read it. Yes, we can take time if we try, and every brother and sister should read "Eureka." It's an amazing book of knowledge.

What is our attitude towards Christ? Is He our constant companion in every thought and deed? Is He our daily adviser and counsellor? Do we hold Him before us as a pattern—a perfect example in all things? Such questions are endless. Listen to His gracious words in the fourteenth chapter of John. "If ye love Me, keep My commandments." "He that hath My commandments and keepeth them, he it

is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." If then, we do not keep His commandments, it is evident that we do not love Him, and if we do not love Him, how can we expect Him to love us? We may think because we have come to a knowledge of the truth, and have put on Christ in baptism, that there is nothing more to do; but such is not the case. Our life in Christ requires action; and to be truly entitled to the name Christadelphian we must meet with the requirements as indicated by Jesus when He said, "For whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother" (Matt. xii. 50). Our attitude then towards Christ should be one of constant determination to overlook the petty things of this life, and, "as He has loved us, so ought we to love one another" (John xiii. 34).

What is our attitude towards the assemblies of the brethren? Do we attend both meetings on Sunday and the Bible Class during the week? If not, is it because there are good, sound reasons for not doing so, or do we just have some poor excuse to cover up our lack of interest in the affairs of Christ? Let us not forsake the assembling of ourselves together, but let us do it faithfully as well pleasing to our Heavenly Father. Of course, there are some who live at such a distance that it is almost impossible for them to attend all meetings, and some are unable to come because of ill-health. But we, brethren and sisters, who are able to come, are we doing our part? It seems to me that if we appreciate what God has done for us, it will take more than an excuse to keep us away.

There are hundreds of questions we might ask ourselves, but, generally speaking, what are we doing to make our calling and elections sure? Suppose we work in a factory or an office. What attitude do we adopt towards our employer? Do we not try to please him? Certainly we do. We enter into a covenant with him to do certain work, and he promises to pay us for our services. Now we know that if we do not carry out our part, we cannot expect very good treatment, therefore we do all we possibly can to please him. If, then, we are so careful in worldly things, how much more should we be careful in respect to things pertaining to salvation? God has made certain wonderful promises to those who believe and obey Him. We have believed, and have entered into a covenant. Surely we cannot expect God to give us a place in His kingdom if we are not deserving of it. No; "for he that cometh to God must believe that He is, and that He is a rewarder of them that DILIGENTLY seek Him" (Heb. xi. 6). And that diligence should begin immediately after coming to a knowledge of the Truth, and it should not cease. Therefore, I speak to you, young brother or sister, for you must some day take the place of those of us who are older. Do you fully realise this? If so, what are you doing in the way of preparation? If you would be acknowledged by God as His children, you must be sober, wise and humble in thought, word and deed. You may think that you are too young to be serious about the Truth. But you are not. Any person that is old enough to understand and obey the truth is old enough to hold fast and grow in it. Remember, Josiah was not more than sixteen when he began to seek after God, and at twenty he was at work purging the land from idolatry. In modern times we have a remarkable example in Robert Roberts. Do you realise that the various chapters in "Christendom Astray" were originally lectures prepared and given by Bro. Roberts when he was not more than twenty-two years of age? Do not wait for old age to remember the Lord. Remember Him now in the days of thy youth. Now is the time to become rooted and grounded in the truth.

Some have expressed the thought that we are not doing enough for our young people. But this is a matter in which we must apply wisdom, because it is possible to do so much for our young people that they will fail to do anything for themselves. Therefore, the question is not what are we doing for the young people, but what are they doing for themselves? How are they spending their time? Are they wasting it, or are they applying their hearts unto wisdom, and making themselves ready to take our places when we are called upon to enter into rest from our labour? We are now in a period when our young people are facing severe trials, therefore they should be employing their spare time strengthening their faith. Some have done this, and to-day are witnessing for the Truth in a manner that makes us feel proud of them. Arise, young brother and young sister, and remember thy Creator in the days of thy youth.

And now, as we see the day of the Lord's return drawing nigh, let us subject ourselves to a severe self-judging of character. Let us strive to be like-minded, that we may be knit together in love. Let us also rouse ourselves, and awake to the duty laid upon us by our acceptance and obedience of the gospel. Should we be called upon to assist in ecclesial work, let us discharge the duty imposed upon us in a manner well pleasing to our Master, whether it be as door-keeper or presiding brother. The God of Abraham is taking out a people for His Name and laying the foundation of a great work in the earth. Let us, therefore, seek the Lord while He may be found and call upon Him while He is near. To meet with His approval we must develop a character based upon obedience and faithfulness. Such a character can only be attained by a careful and faithful application of our minds to the things of God. It is a slow process, during which we should not become discouraged. Let us ponder well the work the Lord is doing, and check up carefully on our habits to see whether we are really worthy of being chosen as one who will "eat of the tree of life, which is in the midst of the paradise of God."

May we have the courage to recognise our weakness, and the strength to overcome, so that when Jesus returns we may be found among those who will say, "Lo, this is our God: we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation" (Is. xxv. 9).

GEORGE A. GIBSON.

"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.

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

We are pleased to announce that one more has been given the knowledge of the things concerning the kingdom of God, and the name of Jesus Christ. Sister Emma White, aged 80, who is the widow of Brother White of this city, after these years of indifference was baptised March 8. It is wonderful to see her so keen about her newly found treasure, and we can anticipate the joy of them both on the resurrection morn.

Our Sunday School entertainment was held on New Year's Day. An enjoyable social gathering was had by all and prizes were distributed to the children for their work during 1943.

In conjunction with our regular morning lectures, we have held four special lectures, one each month, and hope to continue them, God willing. The Brotherhood should work to let the light of the Truth shine till the end. We have been given the only hope of salvation: that man can attain. Let us share it. The attendance to these special efforts has been encouraging.

Brother John Thompson has moved to California and expects to meet with the Los Angeles Ecclesia.

Our sympathy is again extended to our English Brethren who have been subjected to recent air raids. May God protect them.

Fraternal Greetings to all. —Kenneth MacKellar, Recording Brother.

BRIDGEND, GLAM. —Sundays, 11.0 a.m. and 6 0 p.m.; Tuesdays, 7.30 p.m.

It is with much sorrow we learn of the death of Brother D. L. Jenkins, reported in last month's issue of Berean Magazine.

We had known him for many years and he had assisted us on many occasions in the work of the Truth. In his passing away we feel the loss of a good Friend and Brother; of kindly and genial disposition, he was ever to the fore when the Truth's interest could be served.

Our sympathy goes out to his Sister wife and daughter in their sad bereavement, assuring them that we sorrow not as others who have no hope, but confidence in the assurance that Christ our Saviour will raise the dust of His servants to newness of life in the Kingdom soon to come.

We have very little to report here, simply that the strangers are conspicuous by their disinterest in divine matters.

However, we build each other up in the reading of the word and consideration of Brother Roberta's writings in "The exposition of the Apocalypse."

Any Brother or Sister intending visiting us would be gladly welcomed among our small number. —Gomer Jones, Recording Brother,

BRISTOL. —73, Groveleaze, Shirehampton. Sunday School, 3 p.m.; Breaking of Bread, 6.15; Bible Class, Thursdays, 7.15.

We have not much to report this month. Sister Acoch, of Bath, now the longer evenings are with us, is able to meet with us more regularly. We are always pleased to see her and any Brethren and Sisters passing this way. —A. V. Bailey, Recording Brother.

DETROIT, MICH., U.S.A. —Christadelphian Hall, 2610, Ewald Circle. Sundays, 10 a.m., 11.30 a.m. and 7.30 p.m.; Thursdays, 8.0 p.m.

Rejoicing in the mercy of our Heavenly Father, we have recorded six baptisms since last writing. We first mention William S. Thomas, immersed on January 13. Being dissatisfied with the illogical and unscriptural ideas passing; current as religion in this day, he attended our lectures in his further search for the Truth, was impressed, and continued with us in study until he had put on the Saving Name. The others were all: Sunday school scholars, children of our Brethren and sisters, and are here named, with dates of immersion: Alex. Higham (November 11, 1943), Sylvia Styles (November 11, 1943), Eric Lewis (February 3), Norman Styles (February 17), and Joyce Styles (February 17). This affords much encouragement, for, of course, we greatly rejoice to see our children walk in Truth. We held our annual Ecclesial and Sunday School gathering as usual on New Year's Day, and we feel that all benefited from the "get-together" and the spiritual entertainment provided.

Our Sister Nancy Rendleman has gone to California for a short while for the sake of her health, and will probably meet with one of the Los Angeles Ecclesias. Visitors have been: Bro. and Sis. F. Gulbe (Ithaca), Bro. Geo. Marshall (Merlin) on an extended visit, Bro. and Sis. Clifford Styles, Sis. Margaret Styles (Toronto), Bro. and Sis. Ted Howard (Toronto), Sis. David Martin, Sis. Flora Martin (Hamilton), Sis. Lorne Sparham (Chatham), and our Bro. David Shaw, from "civilian service". Brethren F. Gulbe and C. Styles gave the word of exhortation and their ministrations were much appreciated. —G. Growcott, Rec. Bro.

DURBAN, SOUTH AFRICA. —

Sister E. Andreason writes reporting the death of Sister Penn, of Port Shepstone, on August 10, 1943.

GILLINGHAM, DORSET. —See North London news.

HAWLEY, PA., U.S.A. —Oddfellows' Hall, Main Street. First Sunday in month. Sunday's lecture, 10.30 a.m.; Sunday School, 10.30 a.m.; Memorial Service, 11.30 a.m.

Our Annual Children's Exercises and Tea Meeting, was held on. December 26, at our Ecclesial meeting hall. Essays on Bible subjects, recitations and singing, were featured by the Sunday School scholars, thus making a pleasant and profitable day for all.

Bro. and Sis. George Simons have removed to the vicinity of Phil'a, Pa. We trust they will soon be attending the Phil'a Ecclesia.

Regretfully we report the acceptance by this Ecclesia of the resignation of Sister Mary Sweitzer, also the withdrawal of fellowship from Brother Elson Frisbie, who has enlisted in the Air Corps.

Sister Margaret Knorr, who now resides near Jersey City, has transferred her membership to Jersey City Ecclesia.

Sister Mary Smith, who was nearly ninety years of age and had been a faithful attendant at meetings until her last illness, fell asleep in Jesus on October 7, 1943. Brother H. A. Sommerville gave to the assembled mourners an outline of the joys which will be awarded the righteous dead in the soon-coming day of Christ's glorious Kingdom.

Sister Merring Goble, widow of the late Brother Hiram Merring, of Cortez, Pa, died on January 30, at the advanced age of ninety-two. Not having attended Hawley Ecclesia's meetings for years, she was not a member at the time of her death. Services for our aged sister were also conducted by Brother Sommerville.

Visitors since the last report have been: Bro. and Sis. Ralph Bedell (of Selkirk, N.Y.), Bro. and Sis. W. Beck (Mahtomedi, Minn., near St. Paul), Bro. and Sis. G. Cooper (Berwick, Pa.), Bro. R. Frisbie (Brunswick, Ga.), Bro. J., Jones (Glendale, Pa.), Bro. K. Frisbie (C.P.S. Camp, Kane, Pa.), Bro. J. Sommerville and Sis. Emily Sommerville, and Sis. Margaret Knorr (Jersey City, N.J.).

"The Great Northern Kingdom is about to lead and 'guard' the 'many peoples,' " of Ezekiel 38, 5 to 9.

It is our earnest hope and prayer that Christ, our Lord, the "Prince of Peace" may soon appear to dispel the dark clouds of war, and the lust and hatred which engenders them, James 4, 1 to 5.

Glorious will that bright day be, therefore, let us take courage, "for yet a little while and He that shall come, will come, and will not tarry," Heb. 10, 37. —H. A. Sommerville, Rec. Bro.

LONDON, N. (WINCHMORE HILL). —Adult School Hall, Church Hill. 4.30 p.m. and 6.30 p.m.; Wednesdays, 7.30 p.m.

It is with sorrow that we record the death of one of our members, Sister C. Porter, who fell asleep on March 20, and was laid to rest at Chingford Cemetery on Saturday, March 25. Brother G. H. Denney speaking words of comfort and hope to the brothers and sisters and relatives who met at the graveside, said our sister had suffered much, but is now free from her pain and rests from her toils, and awaits the moment when all who are in their graves will hear the awakening call to come forth.

Our special sympathy is with our Brother W. Porter in his loss of a partner; may God comfort and give him strength in his great trial.

We spent a very encouraging time together with brothers and sisters from many parts of the country on the occasion of our Tea and Fraternal on March 11, at the Friends' Meeting House, Euston Road, and we again thank all who came from far and near to support us.

We have again booked the Hall for an Autumn Fraternal on October 14.

We are encouraged by the regular attendance of an interested friend at our lectures.

Two of our members, Bre. R. and B. Bath, have removed to the following address. —C/o Mrs. Wrann, Shaftesbury View, Milton, near Gillingham, Dorset. They will be glad of visitors.

Our meeting times are now 4.30 and 6.30 on Sundays and 7.30 on Wednesday evenings.

We have welcomed to the Table of the Lord during the past month: Brothers G. M. Williams and I. Rees (of Newport), Sisters Fitzgerald, Grenfell and Turner (of Birmingham), Sisters D. L. Jenkins and Eileen Jenkins (of Putney), Bro. and Sis. Crawley (of St. Albans), and Bro. W. Fisher (of Putney). A number of us witnessed the laying to rest of our beloved Brother D. L. Jenkins, who has always been so loyal a helper and so true a friend to us. We shall miss him very much. —C. H. Bath, Recording Brother.

LONDON, S.W. (PUTNEY). —Christadelphian Hall, 210, Putney Bridge Road, S.W.15. Sundays, Breaking of Bread, 2.30 p.m.; Lecture (Bible Class on alternate Sundays) 4 p.m.

The Truth has sustained the loss of another of its veterans, in the death on March 12, of Bro. D. L. Jenkins. Bro. Jenkins, who was in his 69th year, had been in "The Way" for 49 years. His early years in the Truth were spent at Mumbles, but the greater part of his pilgrimage was in one or other of the London Ecclesias, throughout all of which, he was known for his stirring advocacy of the Truth. His last two and a half years were spent as a member of this Ecclesia, during which time he endeared himself to all members by his constant affection and his robust goodness. In his passing we have lost a cheerful comrade and the Truth a faithful brother.

Bro. Jenkins was laid to rest on Thursday, March 16, at the Streatham Cemetery, Garratt Lane, Tooting, alongside many other stalwarts of the Truth. Many brethren and sisters were present from 13 Ecclesias at the burial service, at which Bro. G. H. Denney officiated.

Our sympathies go to our Brother's wife, Sister Jenkins, and daughter, Sister Eileen Jenkins. But they sorrow not as others who have no hope. —J. A. Balchin, Recording Brother.

[Editorial Note.—Bro. D. L. Jenkins came from the famous Mumbles Ecclesia, at one time the largest in England. A preacher, J. K. Clements, who had a large personal following there accepted the Truth in 1866, and many were converted by him. Bro. J. Thomas and Bro. R. Roberts, both visited Mumbles. Bro. Jenkins was a man of considerable prescience and foresight. His greatest grief and

worry in his last years, was to witness the spiritual and doctrinal declension in the Clapham Ecclesias: a subject of which he often spoke and warned others with tears. His memory and work will always remain with us.]

INDIANAPOLIS. —310E, 24th Street, Indianapolis, 5, Indiana.

AN INTERESTING LETTER

We have been intending to write you for some time. I wonder if you will remember meeting us when you visited Jasonville, Ind. The brethren and sisters there have happy memories of our visit and often speak of it.

We have been living in Indianapolis for some time as announced in "Berean" when we moved, and we would like an announcement that all communications for Jasonville Ecclesia should be sent to Brother John Burriss, R.R.I.E., Shanklin Street.

Many changes have taken place in the small Ecclesias since you were there. Some have fallen asleep and many who were children then, now retired. Two young brethren are in camps; Bro. Plew's boy being one of them. He visited us the last time he was home and we were interested indeed, in the experiences of the brethren. Our only boy, who is just nineteen, has been in New Guinea for some time.

We are in isolation here. At first when we moved we were able to meet frequently in Jasonville, but lately gas restrictions have prevented that.

We have had the company of Bro. and Sis. Plew, of Bloomington, Ind., lately, and Sisters Hunter and James, of Clinton, Ind. It is indeed a pleasure when we can meet those of like precious faith, especially when we can obey the commandment in remembering our absent Lord.

We are three in number, Sis. Craig, our daughter and myself. We have two other daughters still with us at home, too. One is married and her husband is in the Services. He has shown an interest in the Truth.

We have all need of the Guiding Hand of our loving Heavenly Father, and are comforted with the thought that if we acknowledge Him in all our ways He will direct our paths.

May you, dear brother, and those associated with you in the work of the Truth, be strengthened in that work.

Your Brother and Sister in Christ, Jack and Sidney Craig.

The address of the new Recording Brother of Jasonville Ecclesia is: Brother John Burriss, R.R.I.E. Shanklin Street, Jasonville, Indiana.

LA MARQUE, TEXAS.

Please note the change in my address from Box 473, Baytown, Texas, to Box 552, La Marque, Texas. —E. W. Banta.

LONDON, W. —Co-operative Hall, 153, Uxbridge Road, W. Ealing. Breaking of Bread 2.30 p.m.; Lecture 4 p.m.

We continue in our efforts to arouse interest in the glorious gospel message. On Sunday, March 12, we were encouraged by the attendance of three strangers.

The subject of the lecture was "Seventh-Day Adventism."

After the meeting one stranger endeavoured to deliver what might be called "a counter speech," in addition to asking questions. The good lady and a friend left with the "Declaration" in their possession.

We have welcomed to the Table the following brothers and sisters: Bro. and Sis. Dicks, Bro. Headon (North London), Bro. Mettam (St. Albans), Bro. and Sis. Jeacock (Croydon), and Sis. Ruth Nicholson (Kidderminster). —C. A. Ask, Recording Brother.

MINSTERLEY, SALOP.

Bro. E. H. Wilcox's daughter, Mrs. M. Painter, writes to say that her father was very pleased to see a paragraph in the March "Berean" referring to himself. He is 87 years of age, and he is greatly cheered by letters. Do not forget to write to him, brethren and sisters. Address is, Emergency Hospital, Stone House, Bishop's Castle, Salop.

OSHAWA, CANADA.

We are asked to contradict most emphatically the statement made in the "Dawn" for March, that "the evil of divorce and remarriage had found its way into the Ecclesias, where it began to be looked on as no worse than marrying outside the Truth." The high moral standard of our Ecclesias in Canada and U.S.A. is well known to us, both by correspondence and personal contacts over the last 18 years. The Buffalo Ecclesia has made one of the most resolute stands for the Truth since 1922, that was ever made.

The "principle" that Bro. G. Ellis works upon is to throw so much mud in the hope that some will stick. The book by Bro. F. Walker, that he commends, is a most unscriptural document, as any one of ordinary intelligence can prove.

ST. ALBANS. —2.0 p.m. and 4.0 p.m.; Thursdays, 7.30 p.m.

On March 4 we held our Fraternal Gathering. After an excellent tea, the "inner man" was also well filled with spiritual food. The subject which engaged our attention was, "Watchman, what of the night?" Dealing with "Forty years ago and now," Bro. G. H. Denney showed us the great advance of God's purpose during that period. Bro. A. S. Kemp then spoke on "The time of the end, and beyond," and we were shown things that must shortly come to pass. Such meetings serve to remind us once again of the absolute certainty of the things which are most surely believed among us. May the effect be that we become faithful watchmen.

It is with sorrow that we record the death of Sister Hearn, on February 14, after a probation of eleven years. Our Sister had been in ill-health for some time, but shortly after removal to hospital she fell asleep. We pray she will find acceptance in the day of judgment. Brother and Sister Lloyd have sustained a grievous loss in the death of their youngest son, only a few months old. Our sympathy is with them in their hour of trial. —C. Seagrave, Recording Brother.

Editing a Magazine

It is not an easy thing for busy men in an arduous profession (which we both have in common) to edit and publish the Berean magazine. The correspondence involved is enormous and needs more care and time than we can physically give it. Many articles come to us that we cannot use and most require some editing that we do use. But we take this opportunity of thanking our brethren who keep our copy basket always full. We have never been short of matter. We are very glad to see so many new writers coming along. We welcome several new names this year already. Let every brother who is told

he "has given a good address" send it on to us. Every man has his own way of presenting the Truth, and this variety is charming to us.

We receive many letters of appreciation and we thank the writers: Above all, we want the Berean to be a family magazine with a homely touch, and we want to avoid the stereotyped and formal.

To limit the writers to just a few only is not and never was our idea of a magazine. Our special edition for giving away to strangers continues to circulate well at 4d. a copy, which is good value in these days of war stringency. We try to compare well with contemporary magazines.

We neither of us desire personal profit from the magazine. It is our labour of love. We here would say how deeply appreciated are the gifts of love that have come to us for the needy and the afflicted. May we just say that our "Free list" for sending the Berean to those unable to subscribe for it is getting rather low and needs replenishment. We do not refuse the magazine to anyone who desires to read it and cannot afford to buy it and lets us know privately of the fact.

We are very conscious of our defects and we thank those who write and point them out. Our "Carmi" has been a great help to us, and his feature, "The Signs of the Times," has been very greatly appreciated. He also is a very busy man with an onerous post.

We close with a note of hope. Our feeble efforts will soon be swallowed up in the great work of Him who never personally wrote a word for posterity to read, but who could write words of mercy in dust (John viii. 6) and Who will bring forth Truth for all the world to hear.

EDITORS.

The Rivers of Paradise.

The rivers referred to in Genesis 2-10 to 14 are not very easily distinguished to-day. Possibly topographical changes were caused by the Noahic flood.

The names given are Pison, Gihon, Hiddekel and Euphrates. These proceeded from Eden.

The river now called Nerbudda was the ancient Pison. It is 700 miles long. It was connected with the "land of Havilah, where there is gold."

A grandson of Shem was Mash (Gen. x. 23). He is called Meshech in 1 Chron. i. 17.

In Gen. x. 30 it is stated that the children of Shem had their dwelling from Mesha, as thou goest unto Sephar, a mount of the east. It is also clear from chapter x. that Ophir and Havilah and Mash or Meshech gave names to countries or districts.

Ophir and Havilah were gold countries, and there is a city of Myeshur on the Nerbudda. This is surely the Mesha of the Scripture.

Now the Euphrates is well known.

We suggest that the Tigris and the Nile are the other two rivers.

Certainly the river Nile, like the river Gihon, compassed the land of Ethiopia, just as did the Pison—Nerbudda—compass India, the land of gold: "good gold." This river Pison is 700 miles long and rises near the tropic of Cancer.

Eden, in our view, was a very large tract of country, with a central point—a garden in the midst, i.e., in Mesopotamia, which word means "between the rivers." It stretched, therefore, from the Euphrates in the north to the Nile in the south, and from the Tigris in the west to the Nerbudda in the east. This was for many centuries the earth's most prosperous, fertile and beautiful region.

Bdellium signifies jasper, and was found, as indicated, in India. The onyx stone has the same place of origin, and is found in abundance near Indore. Onyx signifies in Greek the human nail; this stone is so named because it appears to resemble the nail.

G. H. D.

A Deeper Note. —Heb. v. 15.

The Transfiguration of Jesus.

The transfiguration of Jesus Christ served a two-fold purpose. It was designed to strengthen our Lord to meet the trials which faced Him at Jerusalem. It served also to enlighten three of His followers who were destined to become pillars in the Apostolic Church—Peter, James and John. We are not concerned here to speak of the effect of this vision on Jesus himself, or to investigate what kind of phenomena was actually experienced on the Mount. Rather are we concerned to look at what the experience meant to the three disciples.

One of the sustaining influences which Paul underwent was his vision of the third heaven. In the same way, the transfiguration was to sustain the faith of Jesus' three companions in the life of hardship and trial, the life of patient waiting, the life of hopes deferred and ambitions seemingly frustrated, which was to be theirs.

They were simple men, following the humble occupation of fisherfolk. Interested first in the testimony of the Baptist, and later in Him of whom the Baptist spake, they were called to forsake their nets and to become the followers of Jesus. Going with Him and their fellow disciples throughout Palestine, they heard Him preach daily in synagogue and open field concerning the Gospel of the Kingdom of God. In private discourse, also, He told them about the kingdom of which He was to be king and went so far as to promise the Twelve the occupancy of twelve thrones ruling Israel's twelve tribes. So much did their expectations obsess them that two of them, the brothers James and John, sought through their mother the chiefest places in the kingdom.

At the same time, however, the religious and political leaders in Israel, becoming alarmed at Jesus' increasing popularity, were concerned to find ways and means whereby to restrict His activity, even to the point of encompassing His death. Our Lord knew that they would accomplish their evil designs and, as time drew near, He began to tell and forewarn His disciples of His impending sufferings and ultimate death. Thus, two of His many sayings were:

"The Son of Man must suffer many things and be rejected of the elders and of the chief priests and scribes and be killed" (Mark viii. 31).

"The Son of Man shall be delivered into the hands of men" (Luke ix. 44).

But these things were incompatible with their ideas concerning the Kingdom, and the disciples failed to understand. They understood not this saying, and it was hid from them, that they perceived it not" (Luke ix. 45). Because of this the arrest and crucifixion of our Lord came as a bitter blow to them. They all forsook Him and fled. His death had shattered their hopes and, in their despondency, they proposed to return to their old occupations; Peter, James and John to their fishing. They were disconsolate. As one of the disciples told an interested stranger (?) when travelling to Emmaus, they "trusted that it had been He that should have redeemed Israel" (Luke xxiv. 21).

Not only had they failed to listen to Jesus' warnings of His death; the three—Peter, James and John—had also lost sight of the vision which they had shared at the transfiguration. They had seen a vision of Moses and Elias talking with Jesus about “His decease which he should accomplish at Jerusalem” (Luke ix. 31). Yet they could not see in their experience the sign of their Lord's approaching trials. The Evangelist's remark about Peter, when he suggested building three booths to house for the night the three actors in this drama, properly describes the mental attitude of the three disciples towards the purpose of the vision—“for he knew not what he said.”

The secret of their failure to comprehend lay in their ignorance of the Scriptures, and this was aptly indicated by the presence in vision of Moses, the Lawgiver, and Elias (Elijah), the chief of the prophets. Both the Law and the Prophets had testified beforehand (as their representatives now repeated in vision) that Christ must first suffer and afterwards be raised to glory. Hence it was this ignorance which Jesus was quick to correct after His resurrection. Thus, in His criticism of His fellow travellers to Emmaus:

"Ought not the Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 26-7).

Later He said to the assembled disciples:

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses and in the prophets and in the psalms concerning me. Then opened He their understanding that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, and ye are witnesses of these things" (xxiv. 44-8).

At last they understood, and from then the transfiguration became a symbol, both of past sufferings and of future glory. It is in this way that, in later years, Peter spoke of it:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory: This is My Beloved Son in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (2 Peter i. 16f).

The transfiguration was thus a guarantee of the Truth; Peter and his two colleagues had been eye-witnesses. And yet it testified no more than they could have already known had they rightly understood Moses and Elias—the Law and the Prophets. Vision and Scripture combined to make doubly sure the verities of the Christian faith. Hence Peter follows his reference to the evidence of the transfiguration by another to the prophecy:

"We have also a more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts. Knowing this first that no prophecy of the Scripture is of any private origin. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (2 Peter i. 1-21).

In another context, Jesus is reported to have said: "Because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed" (John xx. 29). This should mean much to us. We were not witnesses of the transfiguration, and yet, though not having seen it, we can appreciate its lesson to the full—if we turn to the sure word of prophecy—to Moses and the Prophets to which the vision pointed. For what do we read there?

We find that the mystery of the sufferings of Christ is prophesied in the Pentateuch, i.e., in Moses, in three ways: Specifically, allegorically and typically. Specifically, in the pronouncement against the serpent, in accomplishing whose death his heel should be bruised who was to be the woman's seed; and in the declaration about the prophet like unto Moses who should arise; allegorically, in the death of Abel, in the offering of Isaac, and in the life of Joseph; and typically, in the blood which, under the Levitical ordinances, was shed to purge all things. Thus did Moses "speak of the death which Jesus should accomplish at Jerusalem."

What of the testimony of Elias and all the prophets of which he is representative? Samuel saw Christ "suffering for iniquity" and "chastened with the rod of men" (2 Sam. vii. 14; cf. Elpis Israel, p. 302). He also declared, "He shall build an house for my name, and I will stablish the throne of his kingdom for ever" (verse 13). David spake of him that he should cry, "My God, My God, why hast Thou forsaken Me?" (Ps. xxii. 1). He also told of him "established upon God's holy hill of Zion" and offered "the heathen for his inheritance and the uttermost parts of the earth for his possession" (ii. 6-8). Isaiah saw Him as a lamb to slaughter led, "cut off out of the land of living," with none to declare His generation (liii. 7-8); yet he also prophesied that the zeal of the Lord of hosts would establish him in His kingdom "with judgment and with justice from henceforth, even forever" (ix. 7). Finally, Zechariah told of Him deserted by His friends and sold to His enemies (xi. 12). Nevertheless, the same prophet, declares that those who maltreated Him shall fear Him in the day of triumph (xii. 10).

Moses and Elias—the Law and the Prophets—these all told of Christ's sufferings and His glory. What, therefore, the transfiguration was to Peter, James and John, the Scriptures can be to us—nay, must be for us; for, as Jesus makes Abraham in parable to say, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead (Luke xvi. 31).
Putney. F. DORMER.

How the Gospel Cut Across Men's Ways in Our Lord's Time.

The Gospel of the Kingdom of God, accompanied by teaching as to what manner of men would finally inherit it, was intended by our Lord Jesus to cut right across what was generally held by them.

The teaching of Matt. v. goes far beyond what men approved, let alone what they practised. It was not only superior to their usual conduct; it was also absolutely opposed to their principles. To be meek and humble, to love one's enemies, to turn the other cheek, to give good for evil, to be submissive, honest, truthful under all circumstances, was not admired among either Jews or Greeks. Such subservience appeared to most men, and still does, as base and mean-spirited.

Finally, his teaching was not the product of human thought, but the reverse.

Gog.

III.—PRINCES OF THE NORTH.

Thou putttest away all the wicked of the earth like dross. —Psalms.

Many of the world's mightiest rulers have come face to face almost with God and His purpose. The Pharaoh of the Exodus and great Nebuchadnezzar were among those who were compelled to act according to Divine wishes; and others have realised that they were scourges sent for the punishment of mankind. Yet despite this, myriads of men have strutted in their petty way across the world's stage in a vain and empty show, failing to see that the fashion of this world passeth away. Their own desires and achievement even have contributed to the forfeit of their lives. "Thine own wickedness shall correct thee," says Jeremiah. God even deceives the wicked by answering fools according to their folly

(Ezek. xiv. 9 and Prov. xxvi. 5). The apostle John (1 Epis. ii. 17) is emphatic. "This world," he says, i.e., existing chaos and distress, "passeth away and the lusts thereof." This is confirmed by Paul in the first chapter to the Romans, saying that the wrath of God is revealed from heaven against all unrighteousness.

This, however, is not the end. The Divine solution directs our attention to an ending, not in a mere destruction, but in a glorious revival in the earth of the Kingdom of God in all the matchless splendours of eternal magnificence. This new order, or cosmos, will necessarily be shed of all evils and disabilities inseparable from human government, for it will be a kingdom founded on Divine principles of righteousness, peace and glory to God in the highest. This is the coming order of things which cannot be shaken and which will remain for ever (Heb. xii.).

Ezekiel's vision shows that this change, catastrophic to current world conditions, will be effected by the terrible vicissitudes of war upon an unprecedented scale, not excepting even the Second World War, which is preceding it. God declares the end, to break in pieces mighty men without number and to set others in their stead (Job xxxiv.). Christ is to be the new world governor, and He appoints His brethren as kings and priests to reign throughout the entire world (Ps. lxxvii., Rev. ii. 26-27, v. 9-10). Their mission is stated; it is to be terrible to the kings they dethrone, and to cut off the spirit of princes (Ps. lxxvi.1).

To get, however, a realistic view of the vision as the prophet placed it before Israel in their captivity, the background of those times and contemporary world affairs must be appreciated in their original setting.

Although Jerusalem and Samaria were remote in those days. from contact with the paramount world powers, Egypt and Assyria, God's people stood upon the great coast road from the south, traversing the plain of Sharon, up to the great fortress of Karkemish, commanding the "fords of Chemosh" over the Euphrates, and thus constituting an outer bastion in the Assyrian defences on the north-west frontier. The little kingdoms of Judah and Israel were on this military and commercial highway, and often witnessed the passage of armed hosts as the tide of empire rolled about them.

About 1100 B.C. the shores of the Black Sea were possessed by nations all seemingly of Thracio-Phrygian origin. Those on the north shore appeared to have retained their simple pastoral life in a country well suited to such pursuits; but in the south the rich and varied lands of Asia Minor had favoured a great, cultural development, of which the Lydian kingdom was a notable example. Some time in the four hundred years preceding the sack of Sinope already referred to a great migration of Scythian tribes began to move southward towards the Euxine. This dislodged the Thracio-Phrygians from their ancient homelands, and they crossed the sea into the territories of their kin, amongst whom they appeared not as brothers, but as ferocious marauders, sacking and plundering the whole land, from Lydia in the west (and where subsequently the Seven Ecclesias became sited), right across to the foothills of the mighty range of the Caucasus.

The Scythians thus become first noticed in the river lands of the Bug and Dnieper—Southern Russia. They were nomads and freebooters. Their property was usually on the hoof, and what had not legs to carry itself off they destroyed. They do not seem to have lacked certain refinements, however, for archaeological research in the Ukraine reveals the existence of earth dwellings, complete with hearth and oven, and figures of small stone gods have been recovered from the excavated sites. These discoveries are dated prior to the Scythian era, to which, however, they may relate. These are the same people known to the Greeks under the name of Rossi, or the Red People. It is to be carefully noted that rossi comes from a root with offshoots common to nearly all Japhetic languages, and these offshoots all carry the same basic meaning—RED.

These Cimmerians, known as Gimirrai on the Assyrian cylinder records, were wasters, and well illustrate the expression found in Isaiah, "Behold, I have created the smith that bloweth the coals in the fire and that bringeth forth an instrument for his work; and I have created the waster to destroy."

These ravagers of Asia Minor swept the land bare, settled nowhere, moved in restless rapine through lands afterwards famous in apostolic times—Galatia, Cappodacia and Pontus—eastward to the highlands of Armenia. The whole land from the Ionian coasts to the frontiers of Assyria were in a state of ferment and terror. They fell without any discrimination sword in hand upon the earlier settled branches of their race, who had established cities and kingdoms throughout this region. Essarhaddon checked their inroads for a time by a terrible defeat of their armies under a noted chieftain named Tiushpa, circa B.C. 681.

Some fifty years afterwards Jeremiah thundered his inspired and terrible indictment of his own nation, "touching all their wickedness who have forsaken ME and have burned incense unto other gods and worshipped the works of their own hands." These same events thus become a background to a forecast of further inroads just as devastating, just as terrifying, and which other servants of Jahveh were in due time to afterwards amplify with a wealth of detail and exactness, demonstrating beyond all cavil the precise turn events in the last days were to take.

"OUT OF THE NORTH an evil shall break forth upon all the inhabitants of the land." The tenor of the prophecy agrees with Ezekiel's vision detailing the same thing. Zephaniah, a contemporary of Jeremiah, employs the same imagery. . . . "The great day of the Lord is near . . . the mighty man shall cry there bitterly." And Jahveh puts His words into His servant's mouth. "I have cut off the nations; their towns are desolate. I have made their streets waste." Judah had seen all that. The terror out of the north had already swept on to the border of Egypt. But in this other coming desolation, the prophets, particularly Zephaniah, give promise of Israel's restoration under their own King, even the Lord in the midst of His people, who will then bask in the blessing of Divine love.

As the cylinder records show these Cimmerian inroads shook the very fabric of the ancient world. The Egyptian Government adopted the doubtful expedient of buying off the invaders. The imperial polity of Assyria was dealt a blow from which it never recovered. Nineveh was faced with a group of hostile nations, who were energised and urged on by a powerful tribal confederacy settled in the basins of the rivers Kyros and Araxas (now called Kour and Aras), in the Caucasian foothills. These tribes were the Saki, or Sacasene, of the same stock as the Rossi, who had originally caused the terror out of the north by unseating the Cimmerians from their homelands in what is now known as Southern Russia. This particular branch of the great Scythian race gave their name to their South Caucasian settlements, and became one of the most formidable enemies of Assurbanipal, and were largely responsible for the collapse of the Assyrian power.

Herodotus tells how the Saki caught up in those great migrations, found their way to the south, and so into Asia by the defile known to the ancients as the Caucasian Gates. It is obvious these invaders traversed the region around the northern and eastern shores of the Euxine before they could appear in the prophecy of Israel's seer. The identification with modern Russia is therefore indisputable. It is at this point that Ezekiel's curiously intriguing character, "Gog, . . . chief prince of Mesech and Tubal," comes to life in one of Assurbanipal's cylinders. The king of Assyria records that he made successful war against the Saki, took some seventy-five of their cities, and sent two sons of "Gagi, the chief of the Saki," prisoners to Nineveh.

The Saki had, as the cylinder states, "thrown off the yoke of his (Ashurbanipal's) dominion," and therefore must have been settled some time in the district which was also known to the ancients as Magog. Now the Assyrian form of this name is Matgog, and means "of the people of Gog." Gagi is also known to be the Assyrian form of Gog. And to complete the chain of evidence an old name for the fastnesses lying between the Black Sea and the Caspian was Goghausen, i.e., Gog's castle. The cylinder under review is in the keeping of the British Museum, and is shown in the accompanying illustration.

Thus Assyriology gives colourful detail and background to prophecy, and in this particular instance shows that the central human figure of Ezekiel's vision was, as the historian says, "originally a real and historical person, no other, in fact, than the chief of the Scythians in Assurbanipal's time,

probably a warrior sufficiently renowned to have survived as a byword of terror in the memory of later generations.”

Therefore the inference is that at the time of the end, when Christ appears and by the indignation of Divine judgments abolishes the governments of the kingdoms of men, that there is to be another storm of invaders to erupt from the north. It is the great day of the Lord God Almighty, and will be decided on the field of Armageddon, and the prize of victory will be the dominion of the world. Ezekiel's vision shows the end of the latter-day Gog and all his confederated princes. The armies of the nations coming from the north quarters against the mountains of Israel are utterly vanquished and the promise to the people of God is that they shall eat the flesh of the mighty and drink the blood of the princes of the earth. . . . (Ezek. xxxix. 18). The name of the wicked shall rot, says Solomon, and the chapter just quoted in Ezekiel shows where. They shall be buried on the battlefield they have contested with Christ, in graves, the sheol of the Scriptures.

A close study of these prophetic considerations demonstrates beyond all doubt that Jahveh of Israel is moving all things according to His sovereign will. Hence we can follow the apostolic argument to the Roman ecclesia, wherein the brethren are reminded that these things are not hidden from them: that to the spirit-enlightened "the invisible things of Him are clearly seen being understood by the things that are." Paul also exhibits the deadly character of worldly-minded men as "inventors of evil things." Such are in the first place produced to buttress human power and dignities, but God, being the real Governors among the nations (Ps. xxii.), the very wickedness of the world is made to conform to Divine ends and to compass the destruction of its authors. Out of the rank comes forth sweetness. Out of the corrupted carcass of human governance will come forth a new generation of world rulers, all tried and tested in the fiery furnace of affliction, and, raised from the dead, will, with the glorious captain of their salvation, distil to the new heavens and the new earth, the promised blessings of righteousness and peace. That is the answer to Samson's riddle.

Prophecy proves that Jahveh is justified in His sayings. It is the sure word of prophecy (Rom. iii. and 1 Pet. i.).

Conversely, the devilries of man, exhibited in all their nakedness and terror in their political activities, effect his own undoing. Truly as David says, the Supreme Lord of the universe "will whet His sword, He hath bent His bow and made it ready. He hath also prepared for him (i.e., the evildoer) the instruments of death."

And who, surveying this present world and its fiendish inventions, things rumbling in blood-stained destruction across the earth and screeching the death wail through the skies, is bold enough to say that any word of God has failed! Ezekiel declares that human arrogance shall wither in the very furrows in which it grows (chap. xvii.). Gog is its last exponent.

Jahveh is proved true in the past; things to come will prove Him true to the end. The epitaph is already written "I will call for a sword against him. . . . I will plead against him with pestilence I will rain upon his bands and upon the many people that are with him an overflowing rain and great hailstones, fire and brimstone." Russia to-day contains one hundred and sixty-nine races within her Sovietised borders.

H. E. J. M. DOUST.

The Book of Revelation.

No. 9—THE SEALED BOOK.

The book of human history (with the Divine control of its issues) is represented in Rev. v. as a "sealed book" or roll. Roll is the correct description and the seals are attached at various stages in it. The end was written first on such a roll and sealed, and so on until the beginning part was written. This

was then sealed. A Scriptural principle is thus involved. "I am God and there is none else. I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done saying, 'My counsel shall stand and I will do all my pleasure' " (Isaiah xli. 10). The manner of the sealing, therefore, indicates the Divine character of the messages contained in the roll and the certainty of their complete fulfilment.

Another lesson is that in the progressive revelation the end is always kept in sight. As each sequence runs its course the mind is always directed to the great and final purpose of God. No man was ever found worthy of being entrusted with the work of carrying out in its final phases the purpose of God until the Lamb proved worthy of that signal honour. To him, Jesus, was therefore committed the "preparation" of the earth for God's elect people. This preparation He himself set forth on the night of His betrayal.

"Let not your heart be troubled. Ye believe in God, believe also in me." "I go to prepare a place for you and I will come again and receive you unto Myself, that where I am there ye may be also" (John xiv. 1). The "preparing of the place" and the "opening of the seals" are synonymous expressions. Having already dealt with the structure of the book it will now suffice to say that the first six seals deal with consecutive periods just as did the seven messages to the churches. The seventh seal contains the seven trumpets (Rev. viii. 1). The seventh trumpet discloses seven angels, having vials or bowls full of world troubles or woes.

"The wrath of God" is contained in these final vials. At the end of their outpouring, the kingdom of God is established and the whole book of human history reaches its completion.

Now it is sometimes said that if God thus sets forth the terrors of our present day as certain to come that therefore He is responsible for them. A familiar question is "Why does God not stop the present war? He could." God does not disclaim this responsibility, for He declared in Isaiah xlv. 7: "I, God, form the light and (thereby) create darkness. I make peace and create evil" by its disturbance. When we examine the position of absolute control exercised by the Almighty in the great universe we discover the explanation of this problem. God operates by causes, and these produce effects. "I create," "I make," "I order," "I command," are very familiar Scripture statements.

The wonderful order of the planetary system, the solar system, the laws of nature and even, in the most intimate sense, those of our own bodies, all this order is the result of certain causes created and set to work by the Divine power or "first" cause.

All causes produce double effects. If observed and allowed free course they operate for good; but if frustrated or opposed they produce just as great evils. It is in this sense that the Bible explains the responsibility of God for evil as well as good.

When evil triumphs its triumph is a temporary one. As soon as the great first cause conquers the evil ceases to be. This can be very simply put and illustrated thus: Man cannot interfere with the causes of the seasons, hence they always work for good and abundant harvests result. Try and contemplate what evil would inevitably come if man could interfere with the seasons. Genesis viii. 22 points this lesson very forcibly.

What collisions and terrors would be added to us if man could "bind the sweet influences of the Pleiades or loose the bands of Orion" (Job xxxviii. 31).

But think next of the contrast in matters where man has the power to interfere. Take our own bodies. If we eat and drink carefully and do not abuse our functions and powers we develop health. Our "temperance" or "sobriety" or "self-control," as the Bible says, promote our well being. That is the natural order. Man can, however, interfere with this good "cause." He over eats, he becomes intoxicated, he over exerts himself, and at once the "cause" teaches him a severe and very evil lesson.

Some men never learn the lesson and die in their early life or always suffer. Some do learn it and live out their days in health.

In the spiritual realm or the response of man to God the same thing is seen. Do this and thou shalt live. Disobey and die. Eden was the scene of the first experiment. Adam fought the cause of life—obedience, and therefore died. "The wages of sin is death." But any man who turns to righteousness, whose response to God is "Send me," "I come to do Thy will," is giving the first cause of life its full power for good. "He shall live," says Ezekiel (xviii.). So the Book of the Revelation shows as the seals are broken how men and nations have brought dire evils upon themselves by their endeavours to set aside the order, the law and the righteousness of God. The nations and particular sections of human thought therein are exhibited clearly as developing certain characteristics which have brought along their own retribution. The book, therefore, teaches the lesson afresh. "Whatsoever a man soweth, that shall he also reap. If he sows to the flesh he shall of the flesh reap corruption. If he sow to the spirit (of God and of Christ) he shall of that spirit reap life everlasting." By contemplation of this fact added to the major fact, i.e., that God has set a time limit to human ambition and frustration, it is easy to see the significance of the book being described as a seven sealed roll to be opened by the Lord of the book (Heb. x. 7).

G. H. D.

The Desert of Sinai To-day.

It is with great interest that we send you below a copy of an extract from the "News Chronicle" of November 1st, and how thankful we should be to our Heavenly Father for encouraging us on our walk towards the kingdom, by again turning our Faith to sight, also confirming the promise made in the 35th chapter of Isaiah, that "The wilderness will blossom as the rose." What God has promised He will surely perform: —

From a Special Correspondent in Cairo.

"The Sinai desert, through which Moses led the Israelites, in their flight from Egypt, and which through countless centuries has been regarded as one of the most desolate stretches of useless sand in the world, may soon be turned into a fertile land of crops and vineyards.

"The Egyptian Government officials are working out plans, to irrigate the desert. Preliminary measures have already been carried out and credits have been granted for the first stages of the work.

"No details are yet available as to which schemes proposed by experts will be adopted. The whole success of the plan depends on the efficiency of the water-supply system chosen, and the Government is giving the matter careful consideration.

"The Sinai desert is well-known to thousands of British and Australian troops. It was across it that Australians and New Zealanders made their secret dash from Syria to Alameins in July last year to buttress the hard-pressed line.

"In the last war it was considered in London to be impossible to make a permanent road over the shifting sands of Sinai, but the initiative and inventiveness of the Australians led to the construction of a road, laid on wire, which has lasted to this day."

Now read the whole of Isaiah, chapter xxxv. and we feel sure you will repeat the words spoken by Peter in his second epistle, chapter i., verse 16.

W. M. T.

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Jewish Relief. — We have received 5/- from "A Sister."

Ealing. —Will intending visitors please note that there will be no meetings on May 7th, 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. We are also able to supply quantities over 25 with address of meeting-room thereon.

Second Front. —Great events are pending. Hopes run high of a speedy end to the war. Some sound notes of caution. 1942-1945 is the three-year overlap of the great prophetic time of Daniel xii., just as 1867-70 and 1897-1900 were in the earlier times of the same chapter.

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