

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 BRETHERN, Etc.

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BEWDLEY. —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

BIRMINGHAM. —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (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. —B. H. Smith, 6 Council Houses, Eves Corner, Danbury (11 a.m.).

CRAYFORD. —O. A. Smith, 68 Lyndon Avenue, Sidcup.

CROYDON. —A. A. Jeacock, 10 Garden Close Wallington, 11 a.m.

DANBURY, Essex.—B. Smith 6 Council Houses, Eves Corner

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.

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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. (4.30 & 6.30 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.

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.

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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, (11 a.m.).

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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“The State clergy and the Dissenting ministry are ignorant of the Gospel and ‘like priest like people.’ The churches are full of darkness for the Gospel does not shine into them, being neither believed nor preached among them.”—J. THOMAS (Elpis Israel).

PRINCIPAL CONTENTS:

THE IMPENDING DOOM OF GERMANY.
CHRIST'S BIRTHDAY.

SIGNS OF THE TIMES.
THE DAY OF JUDGMENT.

Volume XXXII

JULY, 1944

NO. 379

EDITORIAL

The Impending Doom of Germany.

Nearly 100 years ago—1848—our beloved Bro. J. Thomas declared as follows in "Elpis Israel," which means "The Hope of Israel": —

"From a consideration of Ezekiel xxxviii. and other parts of the Scripture 'there cannot be the shadow of a doubt that the Autocrat of Russia when he shall have attained to the plenitude of his power and dominion 'will become the Gogue of Magog, i.e., the ruler of Russia, Muscovy, Tobolski, Germany, Hungary and other countries in Europe. 'The Austrian and German Empire is doomed to extinction by fire and sword, so that when it is broken up the gogueship or headship may be assumed by the Autocrat or Prince of Rosh Meshech and Tubal.'"

Sixty years ago one of us who edit this magazine heard his first Christadelphian lecture. It was on "The Jews in the Divine Plan of the Ages," and was by a man long deceased, Bro. P. Hall.

It was then said that Bro. J. Thomas had been absolutely right in his general interpretation of the prophecies up to that date. Further Jewish persecution was foreshadowed. The rise of Russia to the predominant position in Europe was predicted.

Much has happened since then and Bro. Thomas has been of help to many thousands by his writings: so lucid in their exposition of the Scriptures.

A few years ago we stood by his graveside in Greenwood Cemetery, Brooklyn, U.S.A., where he was laid to rest in March, 1871. Alongside was the grave of the man who followed him so faithfully—Robert Roberts.

We thought of all that he had said should come and we remembered with great thankfulness the fact that the Scriptures by his help had become an open book to us. As one result we have maintained in these pages ever since 1914 the same steadfast outlook.

In 1939, when the present great war broke out, and ever since, we have maintained that Hitler's adventure would fail and that in the end there would come the destruction of German power for ever.

**Jews and
Germany.**

No man and no human power ever assailed the Jew with impunity. Three thousand eight hundred and sixty years ago it was declared by God to Abram: —"I will bless them that bless thee and curse him that curseth thee. I will make of thee a great nation, and in thee shall all families of the earth be blessed" (Gen. xii. 3).

This saying has remained true to this day. No nation that has cursed the people of Israel but has come to final extinction.

Assyria, Babylon, Egypt, Greece and Rome all tell the same truth.

The Persia that helped the people of Abraham has remained to this day.

The British people are to-day along with the American nation the most blessed of all. As the present invasion of Italy and France illustrate, they are able to do the seemingly impossible. The day of their triumph is coming.

All the world sees now the coming smashing up of Hitler's empire. God always punishes according to the crime. Hitler and the Fascists have been the greatest persecutors yet of the people He chose. So upon them will fall the direst fate that ever yet overtook a nation—"God is not mocked" (Gal. v. 7).

EDITORS.

Signs of the Times.

**"... that which I have heard of the Lord of hosts, the God of Israel/have I declared unto you."—
Isaiah xxi.**

**Joy withered
from the sons
of men.**

Joel, in his first chapter, set before Israel a picture of punishment. The harvest of the field is perished and fire hath devoured the pastures. The prophet's declamation to an evil age could well have been the proem of Mr. Churchill's great speech of May 24th. He spoke of the miserable condition of Europe and likened it to a volcano of strife and tumult; and reviewed its bloody fields and frightful manifestations of destruction. He showed how France, great and mighty France, whose politics had swayed the leading Powers for the last 150 years, had now sunk to the fourth place among the nations; reviewed, too, the fate of Italy, the hearth of European civilisation, as indeed terrible, suffering the worst horrors of war.

It is a measure of divine justice that Italy, which began this modern experiment in Caesarism, should have destroyed her own economy in the process. Mussolini burnt down the roof over his own head. Even in this blatant folly is the finger of God shown, for God has said that He will destroy the house of the proud (Prov. xv.). And the torch which fired the Bastille and the world in 1789 is now being carried by Moscow into Eastern Europe and will soon set the Balkans ablaze in new terrors and further destructions; Truly, as Solomon affirms, the very revenues of the wicked are trouble. God declares that all such shall be chased out of the earth and their very remembrance shall perish (Job xviii.). The servant of God, with the Scriptures as an open book before him, can easily trace the fall of the wicked and show forth the fate of all those who would establish a Fifth Universal dominion.

Daniel showed four great imperialisms, and the fifth given to the saints of the Most High (chapters ii. and vii.). The world is even now fast entering this latter stage.

A survey of the Divine intentions insofar as the details set out in regard to the Frog spirit and the development of Gog are concerned, at once shows that the centre diplomatically and politically of the Fourth Beast, polity, must shift from Paris to Moscow. France, having set in motion the disintegrating forces under the frog symbol, must therefore relinquish the lead. This has been accomplished by her fall. She may, under de Gaulle, regain some shadow of her bygone splendour and add another ghost to the gallery of the departed spirits of her former greatness. As a tool in the divine hand, she has done the work appointed for her to do. Until then the fateful field of Armageddon decides the destiny of the east (and ultimately of the whole earth) the mantle of France falls upon her Russian disciple, who has avowedly undertaken to export the principles of Robespierre to all the world (Rev. xvi., Ezek. xxxviii.).

“ . . . the diviners have seen a lie, and have told false dreams; they comfort in vain.”—Zech. x.

The spirits of devils working miracles.

For many months now the German soothsayers have fed the deluded Nazi followers with the usual pitiful tales to bolster up the cracking edifice of the arch-dreamer of Berchtesgarden.

The credulity of men is boundless. These same stories of impregnability and ever surviving strength are the old technique of tyrants from time immemorial. But Rome has fallen despite their boasts and “D” day has seen the armadas of Britain and America once more turned toward the shores of Europe. These notes have from the very beginning of the struggle urged the collapse of Fascism, of which Hitler's imperial dream is but an ill-starred copy. It was seen from the Scriptures (and the evidences have been liberally quoted) that the Divine plan made another King, one Jesus, the succeeding heir to the Roman domain, and this has been the consistent preaching of all the true servants of God. And Jesus, when He returns, will literally turn the present state of affairs upside down, and it is the duty of His brethren to set forth that fact, however unpalatable it may be (Acts xvii.). God has divided the nations their inheritance, and He alone for the wickedness of the earth, sends out the spoilers (Deut. xxxii. and Jer. li.).

Had Germany succeeded in conquering Russia, the whole programme of Divine events would have been frustrated. God's plan required the survival of the Brito-Tarshish nations. Had Hitler won and captured the Near East, the Lion power would have collapsed, no King of the South would have pushed at Rome and no people, scattered and peeled, brought a present to the Lord, as required by the prophecies of Ezek. xxxviii., Dan. xi. and Isaiah xviii. God has lifted up an ensign for His people, in the blowing of the trumpet and the rush of war which set Great Britain in Palestine, the divinely-appointed protector of the Jews.

Scotland shares with one other country in Europe the honour of never having persecuted the Jews. Here, undoubtedly, we have the root reason for Scotland's unique position and history. Seldom aggressive, she has nevertheless sent superb armies, abroad for centuries past in defence of the downtrodden and depressed. So the Committee of Jewish Missions in the recent General Assembly has urged upon the Government the profound necessity of allowing a refuge for all of Jewry who escape from Europe. Now that the hour has struck for the liberation of God's people from their evil despoilers, let it be remembered that God has pronounced a blessing upon all those who are kindly disposed toward Israel. Germany and Italy have both felt the weight of the divine curse. Gen. xii. 3 has not yet fully run its course, and its rewards are seen in the territories and victories and unrivalled prestige and wealth possessed by the Lion Power and all her young Lions, wages paid to Britain for the work God has appointed for her to do.

"I will tread down the people in mine anger. . . and bring down their strength to the earth."
—Isaiah lxiii.

**The day of
vengeance.**

Four years have passed and again the inferno
of European invasion holds the eyes of the world.

To many millions the evils of an unspeakable
tyranny seem now within measurable distance of ending; to others, despair, defeat and utter ruin they
know to await an inexorable nemesis for appalling crimes against God and man. Yet so mad are the
wicked of the earth that even as they face the crushing weight of the Allied offensive from all quarters,
the wretched outcasts of Israel are herded into death trucks for the usual unknown destination. So
some three thousand of God's chosen people are shipped from Athens as so many cattle. Well does
Zechariah describe them as the flock of the slaughter! But vengeance is at hand. Already the footsteps
of the Messenger of the Covenant can be heard at the threshold of this world tragedy, and then, says
God, "I will seek to destroy all the nations that come against Jerusalem." Hitler and his entourage of
crime have a terrible account to liquidate. And the Lion Power of Tarshish in this instance is being
used as the weapon of God's anger; to be followed by the advent of Christ to strike down the modern
Assyrian.

So, against this background of fire, destruction and death, Russia is being prepared for her
part. Almost unnoticed, Marshal Tito has slipped into the reshuffled Yugo-Serbian Government. The
most outstanding figure of the ghastly Spanish war the nominee of the Kremlin, the only really
national figure to arise out of the whirlpool of Balkan politics, the man who will wield the Balkan
federacy together for Russia, emerges into the key position. Stalin has chosen an ardent Communist,
and King Peter has been forced by events beyond his control to accept the selection.

This is bound to have an effect upon Turkey. Wary, resentful, jealous, secretly urged by the
intrigues of the Pan-Islamic forces working within her borders under Berlin's instructions, Ankara to-
day broods on her past. The reversal of the fortunes of war in the East, the German collapse, Russia's
dramatic reconquest of the Crimea, that ancient Turkish stronghold, and now the mighty assembly of
the legions from the North at the gates of the Carpathians—and Hitler's alluring picture of a revived
Ottoman imperialism fades. One must look to the brooding terror out of the North for Ankara's refusal
to allow Britain any air and naval bases in Asia Minor. The impending explosion in the Balkans may
well be the torch which, used by God, will light the frenzy which will complete the drying up of the
great river Euphrates and so prepare the way for the coming of the Kings from the sun's rising. The
world is on the eve of events far more catastrophic than those of the past five years.

**"They grope in the dark without light and He maketh them to stagger like a drunken man."—
Job xii.**

**The deceived
and the
deceiver
are His.**

Very little information is reaching the outside
world relative to internal affairs in Turkey.

All that is known points to deep undercurrents.
of subversive activities by "Grey Wolf "
societies with rabid nationalist outlook.

President Inonu's recent references to these
Pan-Turanian organisations, linked up as they are with Pan-Islamic and Arab union sympathisers,
indicates the gravity of the situation, and its possible development, which logically, can only go one
way. Germany is taking full advantage of this secret undermining of Turkish political stability, and her
latest device is to flood the Ankara air with radio stories of Russia's designs on the Straits of
Constantinople.

Turkey is undoubtedly constrained to extreme caution. On the other hand, every evidence
almost points to strong German influences, and her governing classes are not the first to forget the
Triple Alliance bond of the last world war. Von Papen has told a good story of German invincibility,
and Turkish Officials have been arrested for pro-German activities. Mr. Churchill's speech was
accorded a moderate reception by Turkish journals. The Prime Minister's reference to "certain
unpleasant matters" and Britain's refusal to supply more arms, seems to have found a quick reaction in
the escape of German armed auxiliary craft from the Black Sea into the Ægean. This passage of

belligerent vessels through the Straits is permitted by Turkey, in spite, apparently, of the Montreux Convention. Ankara is still, it seems, obsessed by Mr. Asquith's 1918 outlook, "Bolshevism is tottering into a dishonoured grave." Since the Euphrates began to dry up, less than 150 years ago, every Turkish move has been just one too late. Mr. Gladstone's survey of Turkish life is still apt, "The whole impression is saddening; it is all decay, indolence, stagnation. . . ." When the end comes the facade of Kemalism will drop like a mask. God uses strange tools to effect His designs. This neurasthenic empire is doomed and every responsible statesman has noted the fact; but not explained its cause. God moves swiftly; Turkey illustrates the power of the Almighty. In 1913 the armies of the Balkan Allies swept the Ottoman power out of Europe in fifteen days!

As James observes, "the body without the spirit is dead," and that applies to all things. And concerning God's control of the world, the Patriarch says, "Behold, He withholdeth the waters and they dry up. . . . He increaseth the nations and destroyeth them. . . . He leadeth princes away spoiled."

CARMI.

The Lower and the Higher Criticism

The Higher Criticism, as it is called, was largely developed by the German leaders of theology. It had for its object the very critical examination of the claims of the Scriptures for itself and to ascertain how far these could be justified. As it developed this kind of criticism became a great attack upon the Divine inspiration of the Scriptures. It did very great mischief in undermining confidence in God's word. Many of its conclusions have since been proved false. Our own view is that it was deliberately conceived and developed unscrupulously for the purpose of setting up human authority and human conclusions in place of reliance upon "What is written."

No man could claim to be a Christian who rejected Paul's declaration that "All the Scripture was given by inspiration of God." Yet there were bishops, such as Bishop Barnes, and many others, who greatly favoured this kind of criticism. The truth about such is that they were wolves masquerading as sheep. The vogue of the Higher Criticism seems now to be passing. It certainly made enough blunders to reduce it to a laughing stock.

The Lower Criticism.

The Lower Criticism is an altogether profitable one. To it we owe our improved knowledge of the Scripture derived from close examination

of its oldest extant manuscripts. Many a difficult passage has been cleared up for us by its work. Here is one of the supposed Bible contradictions brought forward in the Freethinkers' "Bible Handbook" as showing the Bible's unreliability, but cleared up entirely by the lower or textual critics, 2 Sam. xxi. 19: "And Elahanan, the son of Jaare-oregim, *a Bethlehemite*, slew Goliath, the Gittite, the staff of whose spear was like a weaver's beam." Says the atheist, There you are, David is said to have killed poor Goliath. Here he is being killed again. Let us follow our helpful critics of the text and hunt down the contradiction. In 1 Chron. xx. 5 we read: "Elahanan, the son of Jair, slew Lahmi, *the brother of Goliath*, the Gittite, whose spear staff was like a weaver's beam." Let us put the two in parallel terms:

Jaar, the Bethlehemite, slew Goliath;
Jaar slew Lahmi, the brother of Goliath.

Now L.H.M.I. is in the objective, or accusative, case and must have the Hebrew particle ETH before it.

Let us now put the lines directly under one another as they occur in the Hebrew:

E.T.H.L.H.M.I.—GOLIATH
B.T.H.L.H.M.I.—GOLIATH.

How easily a copyist could make the mistake of confusing these two. But Jaare was not a native of Bethlehem, nor his son, so the conclusion is plain.

The word brother thus became transformed into Bethlehemite. That this is so is plain because "Bethlehemite" is used by the translators of the Authorised Version, whereas the Hebrew has Bethlehemite, which should be Ethlhami, i.e., "brother of." This is but one of many such helpful works of the lower critics. The name may be "lower," but the work is "higher."

Pray Always and Faint Not

It is the duty, the safety and the glory of every believer to pray for the coming of the Lord's Anointed in judgment upon the adversary of his Ecclesia—to pray always, and not to faint; and those who have so little discernment as not to dare to pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither part nor lot in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears Him, and the arrowy shower of lightning which goes before Him; those who have not their peace made with Him, and are hanging in doubt whether they be His or not; those who love father, mother, brother, sister, or life, more than Him; those who love traffic, wealth, goods, estate, more than Him; those who are not ready to take wing, like doves to their windows; those who are not like old Jacob, waiting for their salvation; those who have a divided heart, like Lot's wife—what shall be said of such? That they shall not enter into His kingdom! Do these words strike home to the quick; to the deepest recesses of the soul? Do they pierce the heart? It is fit they should, that men might be loosed from the fetters that bind them to the craft by which their destroyers are enriched; and that being freed, they may put on the linen vestment and burn incense in the sanctuary, and, without fainting, pray always for the appearing and kingdom of the Lord.

J. THOMAS.

EXHORTATION

Be Watchful.

It is well that we should live under the constant recollection of the fact which we have just been setting forth in song—the omnipresence of God. If we did we should succeed to a greater extent than we do in the great objects of our calling. It is true that those objects are not to be finally realised until the Lord comes, and calls from the dead those of His friends who are sleeping in the dust, and to His wedding feast such amongst the living as are worthy of being associated with Him. But there are objects connected with our calling that must be realised even now, before we can be permitted to participate in the far greater associations to be developed at the Lord's return. We are called at present to sustain a certain attitude, and that attitude has many sides to it. We are called, to the attitude of witnesses for the truth; but that is insufficient of itself to give us a participation in the kingdom of God. No man who merely believes the truth and speaks of it to his neighbour will be saved, for we find mention of some to be rejected in that day who will say, "Have we not preached in Thy name, and in Thy name done many wonderful works?" If our fitness rises no higher than an apprehension and agitation of the theory of the truth we are not fit for the kingdom of God. The truth is intended to hew us, intellectually and morally, into a certain shape: that shape is the shape of Christ. We have Him for an example, and if we do not follow His example we shall not stand with Him in the day of His glory. We are called to holiness. Now that word is a very expressive and comprehensive one—holiness is a state of cleanness, and cleanness, in its moral relations, consists of freedom from all that is constituted morally polluting by the law of God. That is right which God commands—that is wrong which He forbids. That is holy which He calls clean, and that is unholy which He disallows. There is no other rule of righteousness than that. The moral philosophy of the world is a very artificial affair. In most cases, it is an attempt to justify the commandments of God on natural principles. Certain maxims have been brought to the notice of the world in the teaching of Christ, and men of carnal minds, utterly unsubject to the law of God, have taken hold of the mere aesthetic beauties of these things and

constructed out of them a philosophy of their own—a standard of their own; but in point of fact they have no standard; there is no standard of right except the will of God. When men begin to talk of "the eternal fitness of things" they get into an intellectual morass. There is no standard of righteousness but obedience to God's commandments.

God's commandments are unmistakable; they are so very simple that we are liable to forget them, and if we forget them we cannot be saved. We must keep them in remembrance and act upon them, especially the last. It is the doing of them that is acceptable. It is not sufficient to acknowledge them. "Why call ye Me Lord, Lord, and do not the things which I say?" Now Christ says we are to be kind to each other, and if we are not so, however much we may know the truth, we do not belong to Him; the knowledge of the truth will then be to our condemnation.

"If any man have not the Spirit of Christ, he is none of His." Now besides kindness, the Spirit of Christ was a spirit of worship. He often retired to pray; and He told the woman of Samaria that the Father sought a certain class (in spirit and in truth) to worship Him. What is the worship of God? It is the deferential and reverential concentration of the mind upon Him, intelligently, consciously, lovingly, adoringly, trustingly and prayerfully, with a deep sense of the things disclosed concerning Him and us in the truth. It is an attitude of mind requiring the highest abstraction. Merely to sing is not to worship, nor is it to deliver a well-worded address to the Deity. There is such a thing as drawing near with the lips while the heart is far away. This was the worship that God abhorred in Israel, and will be no more acceptable at our hands in the name of Jesus. We require to abstract our minds from surroundings and fix them on the mighty Universal Presence in whose hand our breath is and whose are all our ways.

This mental attitude, whether in an individual or in an assembly, will produce indifference to immediate surroundings. It cannot co-exist with attention to these surroundings. If, therefore, in singing you see some look about to see what neighbours are doing, or speak and whisper with his neighbours, or attending to any second matter whatever, you are yourself interfered with in the luxury of worship, and perceive evidence of a want of worship in the disturber. This is an evil. The worship of God requires all our attention—a complete fixing of our mind upon Him, knowing that His ear is open, and that His eye is upon us. As David expresses it, "Thou hast beset me before and behind. Thou knowest my thoughts afar off." "The darkness and the light are both alike to Thee." Now, our meetings are designed for the collective exercise of this thought, and the possessors of holiness will be full of responsive sympathy to this supreme object of our association. We ought all to be so conditioned mentally that when we stand up to sing we sing to God and do not go through a performance merely. A performance is abhorrent to God and all holy men. It is one of the abominations of our time that mere performances take place as a professed act of collective worship. It would be better to have had music with a general concentration of the mind on God and His truth, than the finest strains with an absence of that concentration.

Now we must pay attention to these things, for the present is all important to us. It will be too late to mend our ways when Christ comes; and Christ's coming is not very far from every one of us. This statement is one that has been true ever since the time of the apostles, and it finds illustration in the chapter that has just been read. "Absent from the body" practically means to be present with the Lord. There is no conscious break to the person who undergoes the absence. It is an instantaneous change of condition. I have been thinking much upon that point this last week. I have thought a chart might be drawn which would very vividly bring that before the mind's eye—that as we are unconscious of death, there is no such thing in relation to us, individually, as death, because we shall be unaware of death happening; it will be all gone by before we know it has happened. Now because that is the case we have to look at the thing in this practical way—that Christ is standing at the end of our little career, as it were; that as we reach the end of that career we shall seem to stand in His presence. In that sense He is not far off. He is waiting at the end of our journey to receive us. Although, actually, the reception does not take place until He comes, and although, actually, none of us will be glorified until all are, yet, in relation to each individual consciousness, it will appear to be instantaneously occurrent when we close our eyes in death, because as unconscious of death as of

sleep, and more so, we shall appear at once to stand face to face with the Lord. Consequently, if we are to die a week hence, practically the coming of the Lord is only a week away from us.

It seems to me there is great comfort in that thought. In fact, it just gives the consolation which orthodox believers take, and which they think we lack; but which we do not lack at all. To contemplate the gap of time that may actually divide any generation from the coming of Jesus, may give us the idea of its being a very long period; but it may be answered, that when we are dead, we shall know nothing about that gap at all, and, therefore, the Lord is near, in that sense, to every one of us. In our century we know that in another sense He is very near. We are just in the position that Christ indicated to His disciples when He said they were to watch lest they might be taken at unawares; and we are watching for His speedy appearing, for, although we know not the day nor the hour, we have been given to know the dispensation by the light which God has vouchsafed by Daniel, and John. Beyond the general knowledge of the time of the end we know not the hour of His appearance. We do not know in what part of the latter-day programme it is intended He shall reveal Himself to His servants. It is well to see that whatever may occur in this respect, to us as individuals He is at the door. This is a thought which has great power in giving the truth a reality it may fail to have if we are all the time poisoning ourselves in relation to great periods. It enables us to surrender ourselves more entirely to our espousals. We are called to be espoused to Christ. Paul said to the Corinthians that he had espoused them as a chaste virgin to Christ; they were betrothed, and that is our position; that is to say, we are entirely His. We do not possess the liberty the world claims and which some mistaken servants claim. Our position is that which Paul defines, "Henceforth know we no man after the flesh."

When a man puts on the Lord Jesus in obedience to the truth, he assumes a new position, and his relation to things around him is altogether different to what they are in nature. He sees things in quite a different light; he is not of the flesh and recognises no scheme as having a claim upon his sympathy that merely has to do with the present evil world. His hope is to be delivered from this present evil world. Christ has given Himself that this deliverance may be accomplished. Our position, meanwhile, is that of denying ourselves ungodliness and worldly lusts and looking for the blessed hope of His coming again. We are not our own. As Paul says in the same chapter, at the 14th verse, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that He died for all, that they who live should not henceforth live unto themselves, but unto Him who died and rose again." The argument of that is very simple. Paul says that if one died for all, representatively, then all died in him; so that we should reckon ourselves dead and buried so far as this life's relationships go. We are not, as Peter says, to live the rest of our time in the flesh, to fulfil the lusts of the flesh, but to do the will of Him who lived and died for us. That seems exceedingly reasonable, and we shall certainly find out on that day, when the Lord stands upon the earth again and masses before Him all His people, that none will be selected for companionship in His glory but those who have answered to this description—who have lived for Him, who have been faithful stewards of their trust. None doubt this theoretically. The great matter is to get believers to recognise the fact practically. I presume that these first-day meetings were instituted by Christ for the very purpose of enabling us to realise these great things. If we did realise them we should be more practical and earnest in our position as the Lord's servants.

Just imagine the Lord Jesus in the earth again and ourselves summoned to meet Him. What would be the great anxiety on the part of every one of us? Only one. All the anxieties of a lifetime would take flight except one: "What does He think of us?" That will be the engrossing concern of the moment. Now, what is it that determines Christ's opinion of us? Is it the state of mind that will be produced by the occurrence of His advent? No; for then everybody will be in a state of readiest loyalty; everybody will then see that Christ is really the only important calculation of life; and, of course, they will be prepared with all manner of protestations and professions, with tears, how much they desire Him. These will not move Christ. That which determines His opinion is what we are doing now. He has made known the principle of His judgment: "I will give to every one of you according as your work shall be." Therefore, now is the time of action. Let every man look to what he is doing—and every woman. Let them remember that their present daily life—dull, uninteresting, unimportant though it may appear, is really pregnant with their destiny. All depends upon how they turn the present

time to account. Future position will be determined entirely by present deportment; the important thing is to be filled with the knowledge of His will, in all wisdom and spiritual understanding. And how can we be in this state if we neglect the means whereby we may attain to it—the reading of the Word and the assembling of ourselves together? We ought not to trust to secondhand information in this important matter. Speeches we may listen to and articles we may read are liable to be greatly diluted and corrupted by human thought. We are apt to be misled by this one's opinion and that one's opinion as to what we should do. When we consider that in that day, with which any individual may be face to face immediately, human opinions and human professions will disappear like mist in the Divine presence, we can see how true it is that the only wisdom, at present, in the midst of all our toils and labour, is to adhere to the Word of God, which is a lamp to our feet and a light to our path. What will Christ care as to a man's "position" in the estimation of fellow men? He has told us that that which is highly esteemed among men is an abomination in the sight of God. He looks not at man's "position." We must remember that Christ is the embodiment of the great power that said by Isaiah, "My ways are not as your ways, nor My thoughts as your thoughts." We shall be judged by the simple standard, "Have you done what I commanded you?" That will be the one simple question; indeed, it is the very simplicity of it that seems to turn people away from it. "Have you done what I commanded?" We all pretty much know what we are doing, but we shall be able to give a right account, either for good or evil. Well, whatever we may say about ourselves, He will make manifest what we are, and our anxiety should be, while the Lord delays, to get on the right side of the account.

All His commandments have to do with practical daily life. Hence, next to a knowledge of the truth, the practical management of daily life is the main question. There is a reason for laying continual stress on this: having had to struggle out of darkness, we have had our minds drawn very much into polemical channels. We have been much occupied in getting to know what truth is, consequently we are liable to stop short at our attainment of this, whereas we have done but a small thing. We are, as it were, in no more forward a position than the crowds that listened to Christ. They heard what He had to say; they knew what the truth was, but that merely opened the door for their salvation. Obedience was the difficulty. The knowledge of the truth only opens the door. We cannot be saved before that. There is no hope for us at all apart from the Gospel; but the Gospel only gives us the start. It all depends how we walk after that. What ought the assembly of Christ to be but a representation, on a small scale, of what is to be made politically dominant when Christ comes, and when God's will shall be done on earth as it is in heaven? We are called unto that kingdom, and, therefore, as an assembly of those who are called unto the kingdom, we ought to exemplify those characteristics that will appertain to it in the day of its manifestation. All the purity of individual thought and action which will prevail then in the world; all rejoicing in the truth, and making our boast in God that will then be the universal law; all that loving of men and serving of God that will prevail ought to be incipiently visible in our assembly. We ought to be the Kingdom of God in miniature; in fact, all the saints are: there is no doubt about that, though there may be a doubt as to who are the saints. Therefore, let us walk in the light of the Word. Do not heed what is said on the right hand or on the left. Avail yourself of good company, if you can get it, but take care you do not get injured where you expected to be benefited. Remember that most of those by whom you are surrounded have but recently emerged from the world with all its ignorance, disobedience, stupidity, carnality, and that you are not to be despondent and lose heart because other people may not exemplify the truth. If others do not, you try, at least; save yourself from this untoward generation. It is just as untoward as the generation of Peter, and it is only by the means offered by Peter, in the name of Christ, that we have any hope at all.

R.R.

Lessons from Paul.

No. 10. ABOUT BEING "IN CHRIST."

In an earlier article (No. 4, which appeared in the October, 1943, issue, p. 310) we dealt at some length upon that significant verse in 2 Corinthians v. 17: "If any man be in Christ, he is a new

creature. Old things are passed away; behold, all things are become new." We were concerned in that article with the second phrase, "a new creature," or "new creation." Here we shall treat of the first phrase "in Christ."

"In" is a small word, and yet when used by both Paul and John in relation to Christ, it has great significance. This may be seen from the following statistics: reckoning along with the formula "in Christ," such related forms as "in the Lord" and "in Him," the phrase occurs 196 times in the New Testament. Of these, 164 are in Paul's epistles and 24 are in the Johannine writings.

"In Christ"—what does it mean? Deissmann, who first drew attention to the phrase, says that it denotes "the most intimate conceivable communion between the Christian and the living Christ." It is "in the Lord" that Paul has his moral freedom and confidence (2 Thess. iii. 4). It is "in Him" that Paul hopes at the last to be found (Phil. iii. 9). This intimate relationship involved more than his own personal salvation. It covered the whole sphere of his activities. It is "in the Lord" that he teaches, in the Lord that he has "the seal of his apostleship" (1 Cor. ix. 2), It is "in the Lord" that he is "weak" (2 Cor. xiii. 4); in Him that he is able to do all things (Phil. iv. 13). In Him he "triumphs" (2 Cor. ii. 14) and has his joy (Philemon 20). He is a "prisoner in the Lord" (Eph. iv. 1 margin) and in Him his bonds are "manifest to men" (Phil. i. 13). He was in Christ and Christ was in him, so that he could exclaim, "I live, and yet no longer I; Christ liveth in me."

"Old things are passed away; behold, all things are become new." So it was that all things were comprehended "in Christ." The old things were the old spheres in which Paul had moved before he became in Christ. He had been "in the flesh" (Rom. vii. 5, viii. 8, 9), "in sins" (1 Cor. xv. 17), "in Adam" (verse 22), "in the law" (Gal. v. 4, Rom. iii. 19), "in the world" (Eph. ii. 12), "in sufferings" (2 Cor. vi. 4). But now, he was "in Christ."

This was not a change experienced by Paul alone. All other Christians share it. It is in Christ, says the Apostle, that all are alike free from "condemnation" (Rom. viii. 1). He exhorts and encourages them: "In Him we are blessed with every spiritual blessing" (Eph. i. 3). In Him are available "all the treasures of wisdom and knowledge" (Col. ii. 3). In Him we must "walk" (Col. ii. 6), in Him "be strong" (Eph. vi. 10), in Him "labour" (Rom. xvi. 12). God will fulfil all our needs in Christ Jesus (Phil. iv. 19, R.V.). In the Lord we "rejoice" (Phil. iii. 3), in the Lord, "we hope" (1 Cor. xv. 19). In Him "the dead sleep" (verse 18); in Him they will be "made alive" (verse 22).

These are but a selection of the use of this phrase. Many of them, it would seem, have to be given a local significance as if, in some sense, Christ is, conceived of as the habitation or dwelling place of the Christian, in some similar way to the Spirit of God "in whom we live and move and have our being" (Acts xvii. 28).

But here caution must be exercised. For Deissmann, by equating Christ with the Spirit (on the strength of 2 Cor. iii. 17 and Rom. viii. 9-11, which were discussed in article No. 5 in the December, 1943, issue, p. 362), urged that the phrase "in Christ" should be given a semi-physical significance, meaning that the Christian lives in the element Christ, somewhat in the same way as animals live in the air, or fishes in the water, or the roots of plants in the earth.

But this, I think, is to read Paul too literally. The usage is more probably metaphorical in the same way as the saying (already quoted) "Christ liveth in me." No; the spiritual presence of Christ is pictured as a local nearness of relation. When Paul wants a phrase to describe such an actual local relation (i.e., our relation to Christ in the Kingdom, when we shall be partakers of the Divine nature, being like Him), he does not use "in Christ," but "with Christ." Until that Kingdom comes, relationship with Christ is spiritual, and the phrase "in Christ" must be so understood. To understand it in this way as something spiritual and not semi-physical does not lessen its reality.

The frequency with which Paul uses the phrase, "in Christ," shows how central for him was his communion with Christ. Twice already have we quoted extracts from the words he wrote to the

Galatians: "I have been crucified with Christ and it is no longer that I live, but Christ liveth in me; and that life which I now live in the flesh, I live in faith, which is in the Son of God, who loveth me and gave Himself up for me" (Gal. ii. 20, R.V. margin). The death of Christ is not something done merely for the believer and apart from him; it is actually repeated in him. And Christ's death only avails for those whom themselves die, are crucified and buried with Him—both symbolically and ethically. Symbolically by baptism into His death (Rom. vi. 1-8), ethically by breaking completely with the habits and beliefs, friends and social customs of the old life. It is no exaggeration to describe such a break as a "dying" and the natural pain of the wrench, combined with the almost violent cutting off of the sins of the past, as a "crucifixion."

In this way Paul had been crucified with Christ. But his conversion had been not only a death to the past; it had brought with it the vivid consciousness of a new life. So completely is this new life dependent on Christ, and directed by Christ, that Paul speaks of it as no longer his life, but simply Christ who had taken possession of him, living in him.

Another passage which emphasises this living union with Christ is to be found in 1 Cor. vi., where the apostle is treating of the evil of fornication: he who joins himself to an harlot is one flesh with her. Then he adds a comment which raises the conversation to the sublime: "But he who joins himself to the Lord is one spirit (with Him) (verse 17)." Just as the fleshly union is real, so also is the spiritual unity which is established through faith between a man and his Redeemer. It is a union which lasts, as the other does not, and has an effect which the other cannot have.

These and similar passages, as well as the "in Christ" sayings, have given rise in the twentieth century to the description of Paul as a mystic. There are several objections to such a description. Firstly, our word "mystic" has evil associations which all agree could not apply to Paul. Secondly, his mysticism was not of the "active" type, i.e., where the mystic regards his communion with God as due to his own action, as if he could secure ascent to, and absorption in, Deity by works or rites. If mysticism there was in Paul, it was of the "reacting" type; the action was taken by Christ; Paul merely reacted. Resulting from God's grace, and not from man's works, it was a fellowship with Christ, not an absorption into Him. This leads to the third reason for objecting to this phrase. This is, that mystics seek for absorption in Deity, a loss of personal identity in the being of God. There is no trace of such an idea in Paul. He sought fellowship or communion, not absorption. The separateness of personality is not lost, but enhanced. Even in the passage quoted from Galatians, in which his language suggests that his own individuality has been replaced by that of Christ, he guards against any interpretation which might be termed mystical in the technical sense proceeding to describe his life as strictly personal, a life of faith in the Son of God. Fourthly, and finally, the mystic way is often solitary, or at least confined to the few. But for Paul, this life in Christ was for all who believed, and not merely for those endowed with high spiritual receptivity. The Church or Ecclesia consists of those who are "in Christ." It is "in Him" that its members are created, chosen, called and sanctified. It is in Him that they have the certainty of God's love, grace, pardon and peace.

For these reasons we should avoid describing Paul as a mystic. Yet in doing so we must not neglect this unfathomable intimacy between Paul and the exalted Christ and all that it meant for his personal life an intimacy which enabled him to say, for example, "I can do all things through Christ which strengtheneth me" (Phil. iv. 13).

To be "in Christ" is to live the life of faith in the Son of God. And by faith is understood more than the simple Old Testament idea of belief that God will fulfil His promises to His people. It includes this as it also does the acceptance of the revelation, death and resurrection of Jesus. But it means much more still. It means complete response to the Gospel of Christ. Not just the acceptance of that Gospel, viewed intellectually, but a new attitude towards God through Christ, a sympathetic understanding of the Divine purpose and a grateful and reverent submission to the Divine will. This faith is woven with love and adoration, trust and obedience. And this faith, conceived with peculiar intimacy and fervour, was the basis of Paul's "mysticism," of the fellowship with Christ which he had attained.

TERTIUS.

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.

“**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.

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ADELAIDE, WEST AUSTRALIA. —Rechabite Hall, Port Road, Port Adelaide. Breaking of Bread, 11 a.m. Sunday School, 10 a.m.

We were pleased to have as a visitor for some weeks Bro. James Hughes, of Melbourne, who spoke to us on several occasions. At the same time, with sorrow, we record the death of Sis. Muriel Dye, of Canberra, on 6th May, 1943. She was laid to rest in the Canberra Cemetery to await the return of the Master. On the other hand, we are pleased to report the addition to our meeting of Sis. Mavis Dye, by removal from Canberra, and Bro. John Ken, formerly of the "Clean Flesh" meeting in Adelaide. —John A. Kingston, Rec. Bro.

BIRMINGHAM (EDMUND STREET). —Breaking of Bread, 3.30 p.m. Lecture, 6 p.m. Sunday School, 3.30 p.m. Bible Class (Thursday), 7 p.m.

We are glad to report that on April 29th we assisted by baptism into Christ Mr. Wm. H. Nicholson, aged 19 years, the son of our Bro. and Sis. Nicholson, of Manchester. We rejoice with them to see him obey the call of the Gospel. Our prayer is that he may run with patience the race that is set before him, and so obtain the prize of everlasting life.

We have been pleased to welcome around the Table of the Lord Bro. and Sis. Nicholson, of Manchester; Sis. Nicholson, of Kidderminster; also Bre. Bennett and Nicholls, of Plymouth, who also ministered acceptably to our spiritual needs and lectured to the stranger. —T. Phipps, Asst. Rec. Bro.

BUFFALO, U.S.A. —Mizpah Temple, 221, West Ferry Street at Herkimer, Buffalo, N.Y. Sundays, Memorial Service, 10.30 a.m. Sunday School, 12 Noon. Lecture, 7.45 p.m.

On February 9th, 1944, the Mizpah Hall Ecclesia, Buffalo, N.Y., U.S.A., received a request from brethren and sisters of Rochester, N.Y., for an interview with a desire to become members of the Berean Christadelphian Fellowship.

They had withdrawn fellowship from those of the Central Service Committee (Advocate).

After two interviews and by personal examination by our arranging brethren, the following brethren and sisters have been accepted into our fellowship: Geo. H. Estey and wife, Olla Edna Estey, Carrie M. Burr, Chas. W. Rodgers and wife, Josephine F. Rodgers, Mary Ashton, Claude J. Hare and his wife, Rena Mary Hare. They wish to be listed in the Berean magazine as the Rochester. N.Y. Berean Christadelphian Ecclesia.

Bro. Claude J. Hare, 795, Dewey Avenue, Rochester, N.Y., has been appointed recording brother, who will send their ecclesial news to the Berean magazine.

Thanking you for your favour in listing this ecclesia and with best wishes for the success of the Berean magazine. —Geo. A. Kling, Rec. Bro.

COLCHESTER. —King's Head Hotel, Colchester. Breaking of Bread, 3.30.

Once again we are able to see the goodness and mercy in God in that He has provided us with a covenant place in which we can Break Bread and Drink Wine in remembrance of our Lord and Master.

As soon as we can find a suitable place we shall, God willing, commence our lectures, meanwhile we sow the good seed as occasion permits.

On Saturday, May 27th, our Sis. J. Nicker and Bro. A. E. Wade were united in marriage. May God bless them and the companionship be an aid to finding a place in His glorious kingdom is the wish and prayer of us all.

Sis. Phyllis King, who has been meeting with the Rayleigh Ecclesia, is now able to see the error into which that ecclesia was led, and has expressed her desire to return to us, is welcomed among us again in the spirit of love and Christ Jesus. We hold very high hopes of other brethren and sisters doing likewise in the near future.

Would intending visitors please communicate with the undersigned in case of any change in the place of meeting.—Bro. B. H. Smith, Rec. Bro., 6, Council Houses (near Eve's Corner), Danbury, Essex.

GLASGOW. —Central Halls, Bath Street. Breaking of Bread, Sunday, 12.15 p.m.

Our numbers since last report have been increased by another two, Sis. Stevens having returned to Glasgow from Peebles has now joined with us, also Sis J. Mullen, who is now residing in Glasgow, and with whom we had some correspondence on the divorce question and Clapham Resolutions at her own request, wrote us a short time ago to say that, after having satisfied her own mind that the Clapham division was precipitate and unnecessary, she would like once again to meet with us in the simplicity of the Truth as it is in Jesus. We accordingly welcomed Sis. Mullen back in our midst on Sunday, May 21st. Our prayer now is that we shall be of mutual benefit to one another, to the obtaining of the crown of life which fadeth not away.

We are hoping (God willing) to have an outing to Bothwell Castle on Saturday, June 17th, which we feel will be of benefit to us all.

The days in which we live are full of sin and evil and we long for that day when righteousness shall cover the earth and the effect thereof, peace, with quietness and assurance for ever..

We have been encouraged by the visits of Bro, Stevens, of Peebles, to the B. of B., who also gave us a word of exhortation. —David M. Clark, Rec. Bro.

GLENDALE, CAL., U.S.A. —Hahn Hall, 103, North, Brand. Sundays: Sunday School, 9.30 a.m. Memorial Meeting, 11 a.m. Lecture, 7 p.m.

We have little to report in the way of news, at present. The war-time rationing of gasoline makes it impossible to hold a Sunday evening lecture, so we make the most of the Adult Class on Sunday mornings. A few interested friends attend from time to time and questions are asked and answered, which adds greatly to the interest.

We regret to report that Sister A. Vossmer, having joined a Meeting not in our fellowship, ceases from fellowship. We also regret to lose the company of Sis. Marilyn Paggi, she having removed to Oregon, where her husband is located.

We have recently visited our aged Bro. Joseph Parker, who is in a rest home near here. Bro. Parker is in his 94th year, and, although somewhat frail, is fairly well. He has been in the Truth about 66 years, having been baptised at Birmingham, I believe, on behalf of the Great Bridge Ecclesia, near Dudley. This was about the year 1878, and there may yet be some in that district who remember him. He was acquainted with the Dawes and Parkes families, who were the pioneers of the Truth at Brierley Hill, and attended the special lectures at the Town Hall there given by Bre. R. Roberts, F. R. Shuttleworth and J. J. Andrew, of London, which we ourselves also remember.

Our brother is strong as ever in the Faith and rejoices in the evident signs that the coming of the Lord draweth nigh. —B. A. Warrender, Rec. Bro.

GUELPH, CANADA.—

FOUR AND A HALF YEARS IN NAVY, NOW OBJECTOR.

The Canadian Navy are granting a discharge after 40 days' confinement for refusing to accept a shore post, to a sailor four and a half years at sea, with an excellent record.

He was recently married to his boyhood sweetheart, who is a member of a pacifist Christadelphian sect. Converted to her beliefs, the sailor became a conscientious objector.

He is A.B. Eddie, of Corstorphine, Scotland, transferred from the Royal Navy, and his wife was formerly Miss Phyllis Lawrence, of Guelph, Ontario, whose brother is in the Army and whose mother is an active Red Cross worker. —London Press.

HAMILTON, ONT., CANADA —

After an absence of a few months we send our ecclesial news,

We wish to report the marriage of Bro. William Drywood, of Hamilton, to Sis. Frances Linten, of Kimborne Hall Ecclesia, Toronto; they were united in marriage by Bro. Gibson, of Toronto. Our hopes are for their future happiness and that they might assist one another in their union on the path that leads to the Kingdom of God.

Our visitors have been Bro. and Sis. Howard, Bro. R. Simpson, Sis. M. Linton and Sis. Currie, of Toronto, Sis. Mary Styles, of Brantford, and Bro. and Sis. Harry Pryer, of Buffalo, U.S.A.

We report the death of our Sis. Howarth, of Grimsby, Ont. She was immersed in our ecclesia a few years ago and has since lived in isolation, but was visited by several of the brethren and sisters from time to time. —D. Percival, Rec. Bro.

LONDON, N. —Winchmore Hill, Adult School Hall, Church Hill. Sundays: 4.30 and 6.30 p.m. Wednesdays, 7.30 p.m.

We have welcomed many visitors during the past month, among whom have been Bro. C. Ask, of Ealing, Bro. P. W. Goodwin and Sis. Ruddock, of St. Albans, Bro. and Sis. A. A. Jeacock, of Croydon, and Bro. J. A. Balchin, of Putney.

Our lectures are well advertised and we give away much literature, but few people seem interested these days. Still, the day is coming when "all men shall hear," and in the meantime 'the work must go on. —C. H. Bath. Rec. Bro.

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

We have pleasure in reporting that on Saturday, May 27th, a goodly number of brethren and sisters from St. Albans, North London, Putney, Croydon, Newport, Kidderminster and Birmingham attended our first fraternal gathering held in the above hall.

A happy spiritual time was spent together, Bre. C. Ask (W, Ealing), A. A. Jeacock (Croydon) and T. Lambert (Newport) respectively speaking upon "The Goodness of God," psalm 126 forming the basis of the addresses. After the meeting light refreshments were provided. We thank God for the hearty support of so many brethren and sisters.

The following have been welcomed to the Table since our last report: Bro. Adams, Bro. and Sis. D. Bath, Bro. P. Goodwin (St. Albans), Bro. and Sis. Wicks, Bro. Denney (North London), Sis. Nicholson (Kidderminster), Bro. T. Lambert (Newport). —With love in Christ Jesus, yours in the patient waiting, Charles A. Ask, Rec. Bro.

JUST A REMINDER.—Open Sundays, W. Ealing. No meetings July 30, September 24.

MANCHESTER. —See Birmingham.

NEWPORT, MON. —Clarence Hall, Rodney Road. 11 a.m. and 6.30 p.m.

Since our last report we have had the pleasure of the company of Bro. Wicks, of North London, in the service of the Truth.

We regret to report that we have had to withdraw from Bro. and Sis. Beardmore for continued absence from the Lord's Table. It is our earnest prayer that they may soon return to us, ere the Master returns. — Thos. H. Lambert, Rec. Bro.

ROCHESTER, N.Y., U.S.A. —See Buffalo

SANTA BARBARA, CALIF., U.S.A. —222, W. Carrillo Street. Sundays: 9.45 a.m. and 11 a.m. Public Lecture, first Sundays monthly at 2 p.m. On Lecture Sunday Breaking of Bread at 10.45 a.m.

We are very pleased to report the baptism of Henry Gray Stevens, 24, on March 19, 1944, who has faithfully attended the Sunday School and other meetings for the past two years.

He has showed a marked degree of sincerity, for shortly before his baptism he resigned from the position he held in order to escape a situation in which it would be impossible for him to keep the Commandments of Christ. We pray that he will continue faithful unto the end and receive "the crown of glory that fadeth not away." We are also very pleased to have Sis. Grace Blunt return to her home ecclesia here after completing a course of training in child nursing in Los Angeles.

The days we live in are surely full of evil. We have wars, tornadoes, earthquakes, huge hailstones, floods, droughts, famine, pestilences and "600 volcanoes currently active on the surface of

the earth" ("Life" magazine). All these evils should make more realise that the ways of man are not pleasing to God, and that it is high time to repent and "seek the Lord while He may be found," for almost any day now the door that opens the way to salvation may be shut, and it be said, Too late, ye cannot enter now. —W. S. Davis, Rec. Bro.

SCRANTON-GLENDALE, PA., U.S.A. —Memorial Services, 3 p.m., Jones Christadelphian Hall, Glendale. 7 p.m., 209, S. Main Avenue, Scranton. Bible Class, 7 p.m., Tuesdays, 209, S. Main Avenue, Scranton. Bible Class directed by Bro. H. A. Sommerville.

Since our last report we are happy to let you know the Word of the Lord has again taken root in the heart of another stranger.

Bro. Harry Morgan, who passed a satisfactory examination, was immersed on March 24, 1944.

We have also to report with sorrow that our Rec. Bro. T. Llewellyn, Senr., has, on account of poor health, been removed to White Haven Sanatorium, White Haven, Pa. Also our Sis. L. Jones is seriously ill. It is our prayer that God may comfort them and place them on the road to speedy recovery.

However, we rejoice that Bro. H. Morgan and Sis. B. Burke, both of the Scranton-Glendale Ecclesia, were united in the holy bond of matrimony by Bro. G. A. Kling, of Buffalo, N.Y., on Sunday, April 9, 1944. The ceremony took place in the Jones Christadelphian Hall.

The wedding was well attended by brethren and sisters and friends. The visiting brethren and sisters were Bro. George and Bro. Johnson, of Philadelphia, Pa., Bro. and Sis. Kling, of Buffalo, Bro. and Sis. H. A. Sommerville and Sis. E. Jones, of Hawley Ecclesia, Bro. Harold Bruce, in C.O. Service, Hartford, Connecticut, Sis. Emily Sommerville, of Jersey City. A delightful wedding supper was served in the hall basement. Our prayer is that they be of mutual assistance in the race for eternal life.

Brethren and sisters of like faith are always welcome. —Julio Scaramastro, Asst. Rec. Bro., 209, S. Main Avenue, Scranton, Pennsylvania, U.S.A.

WHANGAREI, N.Z. —

It is our pleasing duty to be able to report that we have had an addition of one more to our little ecclesia in the person of Murdoch John Griffin, 40, formerly neutral, and who, after a good confession of the things most surely believed among us, was duly immersed into the Sin Covering Name of Jesus Anointed on 28th March, 1944.

Bro. Griffin was satisfied he had found the Truth after having tried various denominations, including Seventh Day Adventists, with whom, the writer had a two-nights' discussion, which did not prove helpful to the Seventh Day Adventists' cause, they, among other things, being unable to find a place for the "Kingdom of God on Earth" as envisaged in Zechariah 14.

From the "Signs of the Times" it would appear that man's rule on earth and the end of Gentile times are rapidly drawing to a close. Events which we were looking forward to over forty years ago are now finding their fulfilment, and the time cannot be far distant.

When every conflict ended,
And every sorrow past,
A cry goes up triumphant,
The Lord has come at last.

—K. R. Macdonald, Rec. Bro.

WONGAN HILLS, W. AUSTRALIA —

This is what we believe. —When a man is enlightened by the Word of God he is then responsible. His first duty is to be baptised. He is then to continue walking in the commands of Christ. What he did in Gentile darkness is forgiven at baptism. If the Truth finds him a divorced person remarried he is born into the Truth with those responsibilities, and he must provide for his own house, or he would be worse than an infidel. The Gentiles are a law unto themselves and are outside the Commonwealth of Israel (Rom. ii. 14, Eph. ii. 12).—G. E. York, Rec. Bro.

Fault-finding.

It is so-easy to find fault. Some people just love it, and they are generally the last to be handy and willing to "push the old chariot" along themselves. As a rule the person who boasts that he or she "always speaks his or her mind" is a person to be distrusted. They always mean that they find fault without restraint or feeling. Rarely does the candid one praise a good work or set out to help in one. But try candour on that kind of persons and find a few faults with them. You will soon hear an angry reply and the observation, "I will not be treated like this. I will leave the meeting."

No! The person to be trusted is the lovable soul, who is slow to speak and who seeks in all things not to offend one of Christ's little ones. Discretion is a very pleasant jewel to possess.

Brains Trusts.

The British Broadcasting Corporation have popularised what is known as a Brains Trust. It is a company of five to seven persons with some claim to distinction. A questionmaster, or chairman, receives questions sent in by listeners, and puts them to the assembled "trust." The result has been that the trust has become popular as an entertainment. To hear scholars answering queries without previous preparation has become a popular "turn." The example of the B.B.C. has been followed all over Britain and in halls people assemble to put questions and hear the answers.

Most of the questions reflect the mental and physical laziness of those who propound them. They could get the answers by turning up a good encyclopaedia or reading some well-known text books.

The fashion to put your thinking out is not a new one. The history of political, social and religious movements affords many illustrations of this tendency. The supremacy of the Pope and his priests over their flock is based on persuasion of the sheep to blindly follow their lead and give up thinking for themselves. How many who attend places of worship anywhere attempt to think out things for themselves and read the Bible for direct instruction? Careful students are very few. The majority are willing to listen to a preacher and leave it at that. This must be carefully avoided by those who follow our Lord Jesus in sincerity and truths. They must think and study for themselves. If they once allow a selected group of men to do their thinking and make their decisions for them they are doomed to spiritual destitution.

A large ecclesia recently was asked by its presiding brethren to give them a 100 per cent. vote and thus show their confidence in them. The vote was for a resolution that they were not able to justify, nor ever can, because it is not a Scriptural one.

"Ye are all one," is true, but it is based on Scriptural education and understanding. The moral of the brains trust and its operations seems, therefore, to be: If you have a question study the best books upon it firsthand. Do not trust to extempore answers by anybody.

G. H. D.

Letters to a Friend in Doubt.

No. 15. "THE DAY OF JUDGMENT."

Popular tradition has darkened the counsel of God in many things; and certainly not least concerning "the judgment-seat of Christ."

The primary cause of this is, without doubt, the common notion of the immortality of the soul. This, of course, is derived from heathen sources, and was part of the wisdom (?) of the ancients, which Scripture condemns root and branch (1 Cor. i. 20).

If the soul is assumed to be immortal, it survives the dissolution of the body, and must continue to exist in one condition or another. In that case there might, after all, be some truth in Spiritism, and the Roman Catholic idea of purgatory would have some show of reason. However, the Protestant will have none of it, neither has he any use for the Judgment Day, but prefers to translate the soul of the righteous straightaway to heaven at death, while the unworthy are consigned to pitiless torment for all eternity. However, he is not so sure about the fate of the latter class as he used to be. In fact, he is in a dilemma, for he dare not admit them to "paradise." And here the Roman Catholic has the better of the argument.

However, the sensible course is to discard the conceit of the soul's inherent immortality, and to thankfully accept the teaching of the Bible—that eternal life is "the gift of God," for the faithful only. Then, and not until then, does the doctrine of the day of judgment and reward fall into its proper and logical place in the Divine scheme of salvation.

In the first place the number of those appearing for judgment is limited to the class who have known the revealed will of God, whether or no they have rendered the required obedience. As Jesus said of those who rejected Him, "If I had not come and spoken unto them, they had not had sin; but now they have no cloke (excuse) for their sin" (John xv. 22).

For all who respect the authority of Scripture, the doctrine of the judgment day is beyond dispute. "We shall all stand before the judgment seat of Christ" (Rom. xiv. 10). "We must all appear before the judgment seat of Christ, that everyone may receive the things in body, according to that he hath done, whether good or bad" (2 Cor. v. 10). "Who will render to every man according to his deeds in the day when God shall judge the secrets of men by Jesus Christ" (Rom. ii. 6-16). "For the time (will come) that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter iv. 17). "The Son of Man shall come in the glory of His Father, with His angels, and then shall he reward every man according to his works" (Matt. xvi. 27).

If we are wise, the solemn words we have quoted will ever be at the back of our minds—and not too much at the back, either. We would often speak and act differently if we stopped to think of the day of account. Now is the time to take warning; it will be too late then, as is evident in the case of the foolish virgins (Matt. xxv. 10).

It is not enough simply to bear the title of "Christadelphian" or "Brother of Christ." Jesus Himself has defined what it takes to make the title valid. "Whosoever shall do the will of my Father in heaven, the same is my brother and sister and mother" (Matt. xii. 50). Our dedication to the will of God, then, is the criterion by which we shall stand or fall in the day of judgment.

As to the *modus operandi* of the judgment, some have thought that we will be closely questioned as to all we have said and done since being baptised, as it is written: "Every idle word that men shall speak, they shall give account thereof in the, day of judgment" (Matt. xii. 36). We believe, however, that this is to be understood in the sense that the sum total of our words and actions will be

taken into account; nothing will be overlooked. Nevertheless, we do not believe that all the delinquencies of the faithful which have been repented of and forgiven will be brought out into the light of day and presented to the public gaze.

On the strength of Matt. xxv. 31-46 we believe the matter will be handled in a manner at once more dignified and more in keeping with the Divine attributes of mercy and forgiveness. Some even among the brethren have thought that this passage refers to the judgment of nations—as such; but the particulars given quite exclude the idea, in our estimation. In the first place, there are no sheep nations; even America and Britain, in the light of current events, cannot be so described. Neither have any nations been kind, helpful and merciful to Christ, as "brethren." On the contrary, they have been "hated of all men for His name's sake," as he said. Neither will any nations be invited to enter and inherit the Kingdom and all the glories of life eternal.

The expression, "all nations," must be understood in the sense that the gospel was preached to every creature under heaven (Col. i. 23), and therefore a very cosmopolitan gathering will appear at the tribunal of Christ. These will be separated into two companies, and directed by angels, to the right and left hand of the Judge respectively. Apparently some in both companies will be much surprised to find themselves in that position. Some of the righteous will marvel that such an honour is conferred upon them, whilst some of the rejected will urge their claim to the favour of the Judge, on the ground that they have done "many wonderful works" in His name. Alas! for them there will be no mistakes, and the just decision cannot be reviewed. We were once told of a brother who proclaimed from the platform his expectations of the maximum reward, namely, that he would reign over "ten cities." We feel sure that most of us will be overjoyed to find ourselves in the illustrious throng at the King's right hand, and more than willing to take the smallest place that may be allotted to us in the "new creation of God."

Glendale, U.S.A.

B. A. WARRENDER.

Selah Corner No. 4.

"Do Not Worry."

We have little to do with to-morrow until we get to it. When the day comes, with its cares, then we may meet them and then God will provide for them. Duty only is ours—the faithful diligent doing of God's will day by day. The rest is God's and anxious care is unbelief. Our Father will surely take care of us if we are only faithful to Him and walk in the assurance of His promises. Away, then, with anxiety. Do your work, your duty, the bit of God's will for the day, and let God care for you. Remember that the little cares of to-day will seem foolish when the unreal temporalities are swallowed up in the eternal realities of the Kingdom. Gain this outlook and the peace of God shall keep your heart and mind.

"So they Wrap it up."

Micah, commenting upon the ways of men in his time, laments that while evil things are done they are "wrapped up," i.e., they are cloaked over.

Not openly do men "hunt other men as with a net." They speak of "business being business," and under that most sacred overcoat they do things that only deserve one name—robbery. Distinctions are made continually between what are termed "legal rights" on the one hand and "moral acts" upon the other. Often it is said, "I never let sentiment come into business relationships," or "There is no room for sentiment in a business deal." Men get rich who are "cute," and the unsophisticated and innocent suffer loss.

For a true servant of God the rules are, "Do as you would like to be done by," "Love your neighbour as yourself."

* * *

The Book of the Revelation.

No. 10. THE GOSPEL OF THE KINGDOM.

Rev. v., after dealing with the seven sealed scroll then to be opened in its sequence by our Lord Jesus Christ, first prophetically and secondly in actual fact as time has gone on, then goes forward to describe the good news (i.e., the Gospel) of the transference of rulership over the earth from human hands to the hands of the immortalised band of saints—the chosen and the faithful. All through the Book the same objective is always kept in view.

Having "redeemed the elect by His blood out of every kindred and tongue and people and nation, He will make them kings and priests and they shall reign upon the earth."

This in itself is a twofold prophecy. It tells of world dissemination of the Gospel prior to our Lord's return, and it tells of the result of the preaching of the Word and of the domination of the world by those who, in all ages, have believed and obeyed the Truth.

The Bible's Circulation.

The only way in which the worldwide dissemination of the Scriptures has been carried out has been by the efforts of the British and Foreign Bible Society. Reports of its work have often appeared in the pages of the "Berean." It has translated the Bible into every tongue known in the earth, and it may be assumed that it has done its work in the hearts of some in each realm, so that the Army of God may truly represent "all peoples and nations."

Believers in different countries may not know of each other's existence.

It has been suggested that this assumption is too wide and that the description of the all peoples in Rev. v. is merely another way of saying "the world." In that case it would not be necessary to have representatives of all nations in the host of the saved. Well, time will show the facts, but it is reasonable to infer that the universal circulation of the Book of God is not accidental, but of design, and it is recorded, "My word shall not return unto Me void. It shall accomplish that whereto I sent it."

The numbers of the saved are of interest.

Daniel says, "Ten thousand times ten thousand" (Dan. vii. 10); Jude says, "Ten myriads"; Rev. v. 11 says, "Ten thousand times ten thousand."

These may be figurative numbers like the one hundred and forty-four thousand of Rev. vii. But it is well to observe that they all agree together. Compared with the population of the earth from Adam until now it is, nevertheless, true that "there be few that be saved."

The humility of Jesus as preparatory to His glorification is seen in the fact that the praise and honour for the accomplishment of the purpose of God is given not to the Lion symbol, but to the Lamb.

The world at Christ's return it is therefore clear will have this fact first brought home to it.

"Worthy the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing." Then the false doctrines of all time, the Trinities, the Allahs and the rest of the world's false gods, will be swept into oblivion and "the Lord alone shall be exalted in that day." This is the great D Day to which events are now so rapidly moving. "Let us rejoice and be glad."
G. H. D. * * *

Control.

There is in Britain to-day, and to a lesser extent in the U.S.A. and the British Empire, control of employment. Men and women are drafted away from their present work to other occupations, determined not by themselves but by the Ministry of Labour. There is a good deal of rumour prevalent that this control may be continued when the present war has run its course.

Servants of God have to decide according to the Scriptures whether this or that occupation is one in which they can engage. If it is not, they have respectfully to decline. There are some occupations—for instance, the making of lethal weapons—in which no follower of our Lord's precepts can participate. The man who is forbidden to take part in the world's wars surely cannot hand out the weapons for such and be consistent.

Selah Corner No. 5.

Smoking.

Smoking is a dirty, unnatural and often dangerous habit. Men and women who indulge in it are in the position of children who have never grown up. Parents give their babies a rubber teat to keep them quiet. They themselves get a pipe or a cigarette, and for the same purpose—to lull them into an artificial quietness.

No man who ever refrained from, or gave up, the habit was any the worse for it. No man who indulges is ever any the better for it. It is rightly penalised by heavy taxation. The wise man and woman "touches not, tastes not, handles not" this thing that "perishes with the using" (Col. ii. 21). He keeps his coins for a better use.

Christ's Birthday.

This is on Christmas Day, we are told in the Gentile calendar, by which men mean that December 25th is the anniversary of Christ's birthday. The first traces of the limited observance of this day carry us back to the second century. But it did not come in for a higher celebration or general celebration until the sixth century. As a Gentile institution (like Good Friday), it serves the purpose of confirming the New Testament record, for if there had been no birth of Christ, such as is therein recorded, and no subsequent apostolic mission of the character described—there never would have been any Christmas Day in the world's calendar. But as Christ was in the Jewish calendar, in the typical feasts of the passover, pentecost, and the feast of tabernacles, before He appeared amongst men, so since He went away the fact of His advent upon earth has come to be engraven upon the pages of every almanac throughout the civilised earth.

By our B.C. and A.D. Christ has been made to bestride the two halves of the world's history. So much for the fame that has gathered round the head of the world's Deliverer during the dark days of His absence at the right hand of Eternal Power in the heavens. Although we do not join the world in its unenlightened festivity which it divides equally with the name of Christ, and the "mass" of Romish superstition, it is possible to profit in a quieter and more sensible way by the recurrence of the day thus observed. Allowing our thoughts to wander back to the great reality that lies at the root of this Gentile institution, and having divested Christmas of the Romish mass, the mind's eye rests in great peace and profound satisfaction upon the object that brought from their far distant homes the "wise men of the east," bringing gifts and bending in adoration in the presence of the new-born Saviour, whose birth had just been heralded in angel song to the shepherds who kept watch over their flocks by night on the plains of Bethlehem.

No one can contemplate the hallowed scene pictured to us in Luke, assisted by the occasion that brings it before all men in this annual way, without feeling for a moment a sort of tranquilising

hush come over the troubled waters of this mortal state: as when the waves of Galilee ceased their tempestuous motion in the presence of the peace-speaking Word of the Bethlehem-born incarnation of David's God. It is altogether a peace-speaking and joy-inspiring scene. Its application bears upon universal man—"Behold," said the angel, "I bring you good tidings of great joy, which shall be to all people." No one is edged off here, "joy to all people," leaves nothing to be desired by the most ardent lover of His kind. The proclaiming angel's message was suddenly invested with increased glory, when joined by a multitude of the heavenly host; the outburst of praise swept over hill and dale in the pealing music of heaven's immortal voices, chanting forth the eternal good that will at last come by the hand of this heaven-sent Babe to all mankind upon earth; bring "Glory to God in the highest, and on earth peace and goodwill towards men." For a moment, hushed be the strife of tongues, lighter be the burden of human toil, assuaged be the pains of mortal infirmity, restrained be the pursuits of this busy life, quenched be the anguish that sits on the brow, banished be the care that wrinkles the face, dried be the tears of this life's grief, and forgiven be the faults and inhumanities of man to man, in the presence of heaven's Deliverer of the human race from every curse, attended by myriad hosts from the realms of glory and encircled by the outshining splendour of the Divine presence. It was the stillness of the night that was broken in upon by the glorious news, radioed as it were from the throne of unapproachable light, saying to the country shepherds, "Unto you is born this day in the city of David a Saviour which is Christ the Lord."

Nothing could surpass the interest of this communication. Every word of it is resplendent, as it were, with "eternal glory." Fitting picture of the Kingdom that will at last bring light, wisdom and rest to bear on all human affairs; fitting that it should form part of the message that heralded the birth of David's most illustrious Son and Lord; fitting that the news of it should go forth, as it were, to all the earth from the cradle of its destined deliverer from every destroying evil. The heavenly host praising God is but an exhibition of the state of mind, the theme creates in every sane and enlightened son of Adam; in the presence of a prospect that, in its completeness, gives us Christ returned to the earth again, invested with heaven's might and heaven's authority to remove every obstacle to the completion of God's purpose of kindness, and to fill all nations with the blazing splendour of an immortal rulership, and the unfading glory of an eternal day and a never-setting sun; with the adjuncts of everlasting righteousness, universal love and eternal peace, with God in Christ over all blessed for ever more.

"Joy to the lands that in darkness have lain,
Hush'd be the accents of sorrow and mourning,
Zion in triumph begins her mild reign."

SIDNEY T. BATSFORD.

Lethbridge, Alberta.

Possession.

"Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart. . . . He shall receive the blessing from the Lord." —Ps. xxiv. 3-5.

I sometimes wonder why men strive and fret,
And spend a lifetime in a vain pursuit
Of that which, gathered, brings but vain regret;
The pulp which, tasted, is insipid fruit.

They buy them libraries, who cannot read*:
Or paintings rare, who love not nature's art;
For praise, not knowledge, is their piteous greed,
Which in unenvied ways sets them apart.

Alas! that pomp and pride should dim their eyes,
To radiant truths, to humbler mortals known,
Whose love for all mankind has made them wise,
On whose, rough paths a brighter Light has shone.

Illuminated souls, who have no pomp or wealth,
Well know that true possession finds its rest
In humble mind, pure heart, and with sweet stealth,
Brings Joy and Peace, a doubly-welcome guest.

The lambent moon, and all her starry host,
Are theirs by virtue of a heart aflame;
He hath their lasting ownership who most
In his own heart holds their Creator's Name.

The myriad songs of birds, the scents of flowers,
The seasons' sweet, unchanging changefulness,
The dews of morn, the vitalising showers,
Are theirs alone, whom only they can bless.

For Love alone can sing possession's song—
The love that, having, has no need to hold;
Whose subtle bonds, invisible, but strong,
Lover and loved in higher Love enfold.

G. R.

* i.e., they cannot correctly appraise what they read by the light of the Truth, because they know not the Truth.

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Notes

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Jewish Relief. — We have received £24 from Detroit Ecc., A Sister 5/-.

Books Wanted. —Can any brother let Bro. J. A. Kingston, of 14, Goldfinch Avenue, Cowandilla, South Australia, have any old "Christadelphian," "Good Company," "Herald of the Kingdom," or "Christadelphian Answers"? Write him direct with price asked.

Late Publication. —Our lateness in getting out the June number was unavoidable. It was due to a dislocation resulting from certain causes now well known.

Index, 1943. —We have not had this printed, but can supply a typed copy to anyone desiring same—postage 1d. We shall print it when the war is over, as also 1942.

Peace Overtures. — Several readers suggest that the attempt at "frightfulness" indicated by the robot air plane is a preparation for a peace move by Hitler. He wants to make the British people tired, and therefore open to his overtures. We look upon this latest development as wasteful and fruitless: a counsel of despair.

Ealing. —Will intending visitors please note that there will be no meetings on 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. Prices on application.

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