

**SPECIAL—THE JEWISH QUESTION:
ITS REACTION IN FRENCH AFFAIRS**

The Berean CHRISTADELPHIAN

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

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

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ADDRESSES OF RECORDING BRETHERN, Etc.

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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.)

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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

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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.

KIDDERMINSTER.—See Bewdley.

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.

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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.)

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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 Political "Heavens" are not always to be shut and barred against the saints—against the Lord Jesus and His brethren. The Satan or Adversary that now fills it and monopolises its heavenly things is to be hurled from it with a mighty overthrow. This Satan which is Sin in official manifestation holds the power and glory of the world's dominions. They are delivered to him and to whomsoever he wills he gives them (Luke iv. 5-6). But this Satan in the heavenlies is doomed.

The oracle before us (Rev. iv.) tells of a power to be revealed upon earth stronger than the Satan. This power will make a breach in the enemy's works. The breaching power will march through it as through "a door" and the "saints of the Most High shall take possession" of the "heaven" or "kingdom under the whole heaven for ever" (Dan. vii. 27).—Eureka Vol. II. p. 5.

PRINCIPAL CONTENTS:

FRANCE AND THE JEWS.
ECCLESIASTES.

SIGNS OF THE TIMES.
SEARCH THE SCRIPTURES.

Volume XXXII

SEPTEMBER, 1944

NO. 381

EDITORIAL

Search the Scriptures.

Our Lord Jesus was preaching one day at the pool of Bethesda, with its ceremonial pillars and its five porches, traditionally associated with healing powers. There He healed a man suffering from infantile paralysis.

When the leaders of current Jewish thought heard of this, they assailed Jesus. He had been wicked enough to heal a man on the Sabbath day (See John v. 16). They sought to slay Him for such desecration. So He quietly and very effectively talked to them and silenced them.

Leaders. Jewish

Now these men who had challenged Jesus and who afterwards succeeded in slaying Him were the teachers of the people: the writers or scribes, who wrote out copies of the Law, and those also with them who claimed to expound the Law to the people.

These men professed a deep allegiance to the Scriptures, but rejected Christ's claim to be the Messiah.

Very forcible, therefore, was our Lord's injunction to them. "Search the Scriptures, for in them ye think ye have eternal life. They are the writings that testify of Me" (John v. 39).

It should here be observed that both in the Jewish world and in the Gentile Christian world one of the great reasons for diverse opinions has been and still is the desire of men to lead their fellow

men and to have their own views and ambitions put in the first place. When the Word of God gets in the way, they adopt the procedure described by our Lord as "making void (or of none effect) the Word of God by their own traditions" (Mark vii. 13). In other words, they adapt the Scriptures to their views by putting a glossary upon them or building a large structure upon a verse twisted away from its context.

**The Effect
of Rejection.**

The effect of the method thus adopted by the scribes, Pharisees and Sadducees was that they laid very great stress upon the passages relating to the Messiahship which dwelt upon the conquest of the world, as, for instance, Isaiah xliii. and lx., etc. But they had no use for Isaiah liii., which depicts a humble and sorrowful sufferer. To this day, therefore, Jewish teachers have tried to make their followers believe that Isaiah was merely speaking in general terms of a righteous man. The chapter they said and still say has no specific application to any one person. It must be admitted that all this appears very plausible. But it is no worse than the case of the man who follows the teaching of Babylon, Greece, Egypt and Rome, and believes in an immortal soul.

He quickly rejects the three hundred odd plain statements in the Scriptures that set forth the mortality of man and the host of others that speak of immortality as a conditional gift of God. He uses just the same method as the Jewish Rabbis. He explains all these away as "referring only to the body," to quote one of them. Then he picks out that rather obscurely translated remark of our Lord on the cross, "Thou shalt be with me in paradise," and builds his doctrine upon that, to the exclusion of all the rest and of the plain general teaching of the Word.

Any man who sits down, putting away his inherited prejudices, with open mind, to read and search the Scriptures, is practically bound to find the Truth. He will "see Jesus" and he will see what God has promised.

It may surprise him that the words "immortal soul" never occur. It may bewilder him at first to read that all the promises of salvation are tied to an inheritance upon the earth itself, and that resurrection and judgment must precede immortalisation. It will shock him, if he has been interested in politics, to find that human rule is bound to fail, because it refuses to be based upon Divine principles, and that the only remedy for the effect of man's misrule is to destroy such altogether (Dan. ii.) and to substitute Divine rule. But as he reads he will see the Divine plan of redemption unfolding itself in clarity and beauty. It will lead him to prayer and to obedience and he will have found the Truth.

The early Christians spoke of their converts as "coming into the Truth." John 2nd and 3rd Epistles aptly illustrate this. They also spoke of baptism as the means of leaving the darkness of the night of human thought and coming "into the light." The very earliest baptismal hymn is quoted by Paul in Ephesians v. 14: —

"Awake thou that sleepest and arise from the dead, and Christ shall give thee light."

A man is only truly awake to the real facts of human history when he has been brought out of somnolence to active thought and action. "Search the Scriptures" remains as sternly and as importantly the start of the journey to salvation as ever it did.

A very telling sentence occurs once only in the Bible. Daniel used it when he quoted the words of the angel who came to comfort him in the third year of the reign of Cyrus: — "I will show thee that which is noted in the Scripture of Truth." —Dan x. 21. The instruction that ensured Daniel's understanding of the Divine purpose and made him one of the greatest of the faithful is the same instruction that is open to us all. He will "stand in his lot at the end of the days" (Dan. xii. 18). But "they that be wise" will be with him in that day that closes the ages.

EDITORS.

The Truth—A Challenge.

There is a very dramatic challenge to all men in Isa. xliii. 9.

Addressing the nations of the earth, God said through the prophet: "Let all the nations be gathered and let all the people be assembled. Who among them all can declare the truth and show us the origin of things and their destiny. Let them bring forth their witnesses, that they may be justified. Or let them hear me and then say, "It is truth."

Very few would appear to accept this challenge. The Word of God still stands fast in its citadel of Truth. But few men to-day either read or believe it.

Signs of the Times.

"Adonai Jahveh shall blow the trumpet and shall go with whirlwinds of the south."—Zech. ix.

**As the sword
of a mighty
man.**

The present world crisis has passed through its purely military phase when Germany battled with Russia for European mastery. The next phase came when Russian armies tore the initiative from Hitler and began the long

but swift backward swing from Stalingrad to Warsaw, and this gave Stalin the definite lead in the underground diplomacy which has honeycombed all the territories seized by Germany. The control of the underground movement throughout Europe meant that when the time was ripe, Moscow held the trump card in this game of political poker. Stalin has now played it. The third and final phase is reached. Ideologies energised in the Kremlin are sweeping aside all other concepts, and the vast, vague pattern, dimly seen in its incipient development, is now observable in the imposing if not ponderous influences wielded over the minds of men. Russia comes west.

The unfolding of the Divine purpose is clearly seen. To effect these mighty changes in Europe God has moved the Nazis to destroy themselves. The chosen instrument is the German leader himself. The German generals have seen the writing on the wall, hence the bomb plot. But it could not succeed. Germany is not to be saved; she is to be destroyed. The Nazi mechanism has run mad, military needs sacrificed to face-saving and political prestige; and in the final unfolding of God's intentions, the tortured and despised Jew is the only one to gain from this tangle of human affairs.

The most loathsome story of the war reveals the utterly debased Nazi mentality, the wretched Jew offered over the bargain counter for munitions! The modern Haman excels in sordid huckerstering. But as Isaiah tells—gross darkness is to cover the earth before the rising of the Sun of righteousness, when Zion shall shine forth and, divinely-equipped as a mighty man shall, under the glorious leadership of Christ, assume the first dominion in all the earth. God has sworn to destroy all national polities and to set the Jew at the head of the peoples, and no longer at the tail. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him. . . . For I am a father to Israel. . . ." (Jer. xxxi.). When Jesus returns and goes forth as a Man of war for the salvation of His people, He will solve the Jewish question once and for all with the sword. Here is a solution undreamt of in the chancelleries of Europe.

The Bible shows that Christ is to strike at His enemies from the southern solitudes of Teman, the great rendezvous of the people of God, and where they will meet the Saviour of the world (Heb. iii.).

"Take counsel together and it shall come to nought." —Isaiah viii.

This third phase—its signs are everywhere in

**Familiar spirits
... wizards that
peer and mutter**

all countries. Eyes in all the continents are turning to Russia. Her prestige is high and her achievements have dazzled the minds of the great masses scourged with the horrors of

war. German ambitions are swallowed down in Russian successes. The Germany army has lost faith in itself; its leaders are shooting each other up. Hitler, throughout the entire crucial weeks of crisis, has been open to neither persuasion nor reason. Like many another who has aspired to universal honours, he is grossly superstitious. Necromancers and astrologers sway his intuitions. As though pagan artifice could possibly defeat the Divine purpose! Hitler is a fitting instrument in God's hands for the destruction of his own imperial dream. So Germany is facing annihilation on the one thousand miles eastern front, and crushing major defeats in France. In sheer savage random Hitler is destroying all suspected opponents. His action proves his desperate plight. The Allied offensive unmasked has swept the very elite of the German corps out of existence, forced a four-front campaign on the Fuehrer, and opened a fifth rebellion within the army, in the Reich itself. But the third phase is also working, for many are the distracted Germans who see no way out except into the political orbit of Moscow. Almost every step the German Reich has taken has furthered the Russian hegemony of the continent.

In France, too, many indications point to a Bolshevik future for the republic. The Provisional Government in Algiers was forced by the strength of the underground movement to admit Communist elements. What is happening in France to-day, says "The Times," has a profound significance for Europe. France to-day is in a state of transition. Thus, while the Provisional Government declares for an elected Constituent Assembly, so that "the French people may in full sovereignty choose its own institutions," plans for the immediate nationalisation of basic industry are already formulated by economic committees. This Sovietisation of French industry is authoritatively said to meet with a solid bloc of approval. It looks as though the Constituent Assembly when it does meet will be presented with a fait accompli. A new ministry is being set up to run these national industries, and the great industrialist families of France and the powerful steelmasters' combine are to be expunged from the new planned economy. The all-supreme De Gaullist faction is bitterly opposed to both these groups, which, it is alleged, plotted the Republic's downfall, and supplied the majority of the collaborationists. Psalm x. is worth all the intuitions of the wicked.

"He beheld and drove asunder the nations." —Hab. iii.

**Evil shall go
from nation
to nation.**

Reviewing the closing days of this world, Dr. Thomas says the situation will be an astounding novelty in the balance of power. Already it is shaping. Everything to-day favours the uprising of the Gogian guardianship. Nothing illustrates

this better than the trend of Polish affairs. With Russia at the gates of Warsaw, current events in both the exiled Polish government in London and the all-powerful Polish Committee operating in Poland underground, show a bias toward Moscow. The formation of the "Union of Polish Patriots" is deeply significant, for Moscow radios the full text of all its pro-planations, and fosters its activities. It shows itself a political instrument of marked sagacity to secure closest collaboration between the underground fighters and the Supreme Command (i.e., Stalin) of the Red Army. There is in Poland a deep national desire to effect harmony with Russia, and a step to implement this is the dropping of the Conservative President-Designate, and his replacement by a well-known Socialist leader in full accord with Kremlin officials. The Russian surge into Poland brings into view a full union of all the Slavs, and into this union the rest of the Eastern Continent must fit.

On the flanks of the Russian westward advance the Baltic and Balkan problems will solve themselves. Rumania is being treated with all courtesy, and already Hungary fears suffocation by her enormous neighbour. The German forces in Latvia are being strangled, and at the same time Hitler, by seeking to crush the power of the Junker class, is in reality destroying the influential East Prussian basis of Germany's military dominion over her neighbours. With Germany's collapse, Eastern Europe has but one hope—to seek salvation in the Soviet camp. Ezekiel's vision requires it.

The Yugo-Serb Government in exile in Cairo is not favoured by the nation at large. Marshal Tito has made his choice, and the immediate future will soon show that his army of liberation is also looking toward the east.

Now Turkey moves! Ankara openly declares for the Allied cause. Fear is urging her, not any love for Western politics. Turkey does not forget that the First World War spoils would have given the Golden Horn to the Czar; and neither does Stalin forget, either! Turkey's belated decision will not save her, for prophecy shows her swept aside as chaff in the path of the northern giant ("Eureka" iii. 542).

Woe, says the Spirit, unto those that decree unrighteous decrees. As God slew tyrants and overthrew kingdoms in days gone by, so in the times now upon the world He is once again to punish the stout hearts of mighty rulers and dim for ever the glory of their high looks. . . .(Isaiah x.).

"In the latter days ye shall consider it perfectly." —Jer. xxiii.

He shall be chased out of the world. It is recorded that the light of the wicked shall be put out and that his own counsel shall destroy him. . . (John xviii.). Nothing more illustrates this than the present unseating of the would-be mighty from their seats. With the collapse of the Fascist regime, the whole Italian peninsula seems to be turning to the entirely opposite views of Mussolini's bitterest enemies. Borders and boundaries, institutions and corporations, are vanishing before the onrush of these ideologies. Ideas, not nationalities, have to-day the greater power on the Continent to move the minds of men. In Italy the most astute observers are of the opinion that the post-war government will be Leftish in character. The sweep of Soviet ideas is as remarkable as it is universal.

The vast Russian achievements and the rapidity of her military movements in the face of the greatest armies that Germany has ever put into the field have fired the imagination of the whole Italian people. Peasants and craftsmen are united in this admiration and loyalty to Soviet methods and aims, and such sentiment is based on the feeling that Britain and America, being rich countries, can have little sympathy for a poor country like Italy.

Russian designs as revealed in Moscow broadcasts, the writings of her foremost politicals, and public speeches of her leading statesmen, are attracting closest attention. Added to this is the careful cultivation of Italian sympathies by the distribution of Russian money to those Italians who have assisted Soviet nationals in the fight against the Fascist regime. These are small things, but the cumulative effect is to swing Italian feeling towards Moscow. Gog is gathering the nations to himself preparatory to the last great act in his destiny.

The world is fast entering the twilight of disillusionment, bitterness and defeat. Utter oblivion awaits the proud and mighty ones of the earth. History is swiftly moving as prophecy requires. The seven times of Daniel have almost passed, and the Babylonian system, the glory of the kingdoms of men, will totter to its fall. CARMi.

The Book of the Revelation.

No. 12. THE SECOND SEAL.

The Spirit power of God again moves in the Roman Empire. The second seal, contemporaneous with the Pergamian period in the history of the Church, is the day of the Red Horse.

"There went out another horse that was red, and power was given to him that sat thereon to take peace from the earth and that men should kill one another and there was given to him a great sword."

The peace of the first seal had served its purpose. Followers of Christ were multiplied in the earth. The red horse had a rider who could and did destroy that peace. His sword was a Machaira, which was a large knife or dirk used to slaughter animals for sacrifice in the Pagan temples. As a weapon would be of little use in a battle, but was very useful as the tool of the assassin. It was with such a knife that Brutus stabbed his friend, Julius Caesar.

Now Commodus is the ruler of Rome when the second seal is opened. He was a man of naturally suspicious and ruthless temperament. He was assassinated by one of his own kept mistresses or at her instigation.

The Pretorian guards, leading corps of the Roman army, then made themselves rulers of the empire's destiny. They made and they deposed emperors. Gibbon has some shrewd comments upon this in his 5th chapter, "Decline and Fall."

Take this succession — Pertinax assassinated by the Pretorian guards, Julian beheaded, then civil war between Severus, Niger and Albinus.

Septimus finally killed his rivals and attained the supreme position. But his chief weapon was the assassin's dirk.

Says Gibbon, "The immediate and unanimous revolt of the guards was fatal to Julian, but it was also fatal to the public peace."

How perfectly the prophecy of the second seal matches the record of history. G. H. D.

Three Classes.

Isaiah visualised young people, those of middle age, and the older folk as all obtaining the blessings of immortality and eternal life in the Kingdom of God.

Very beautifully he speaks of this "renewal of strength."
For the young, "They shall mount up with wings as eagles."
For the middle-aged, "They shall run and not be weary."
For the old, "They shall walk and not faint." (Isa. xl. 31).

EXHORTATION

The Reality of Bible History and Prophecy.

We are commanded by the Lord to attend to this ordinance of the breaking of bread "until He come." Most people think it a strange thing if you speak of Christ coming again. The strange thing really is that people professing to be Christian people should think such a thing strange. It does not seem possible for ordinary intelligence to read and believe the Bible without believing in "the coming again of our Lord Jesus and our gathering together unto Him."

On the very last page of the Bible this is what we read in the very last verse but one, "He that testifieth these things saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus." Let us imagine some stranger who knew nothing of Christ and nothing of the history connected with the Bible, taking up the Bible, and reading these words. His natural inquiry would be, "Who is this Lord Jesus? And what is meant by His coming quickly? Coming to where? From where? And for what purpose?" Let us

try and pursue these questions from the stranger's point of view, and see on what a great rock is founded our hope of the return of the Lord, Whom we call to mind in the breaking of bread.

Supposing it was a New Testament, in which our attention had been caught by the words in question, we should naturally turn backwards to ascertain who this Lord Jesus was. Going right back to the first page, we should find ourselves in the very first verse face to face with "the book of the generation of Jesus Christ, the son of David, the son of Abraham," and presented with a long line of ancestry traced for nearly two thousand years, from Abraham downward to the days of "Joseph, the husband of Mary, of whom was born Jesus who is called Christ." We should find that the child so born was the Son of God and not of Joseph, being conceived by the power of the Holy Spirit. If it struck us with wonder that there should be such a departure from the established ways of nature, we should be informed, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall conceive, etc."

Here we should become aware that there had been a writing before the New Testament. Our curiosity might be aroused with respect to this, especially if on glancing through the body of the New Testament we should happen to notice that the Lord Jesus said in His day, "I am not come to destroy the law and the prophets, but to fulfil," and again, "All things must be fulfilled which are written in the law of Moses and in the prophets and in the Psalms concerning Me." And, again, the statement of Peter, "To Him give all the prophets witness." We should be inclined to ask, "Who were those prophets? What was this law of Moses? To whom did the prophets prophesy? To whom was the law of Moses given?"

An enlightened friend might say to us, "If you want to know, read the Old Testament." We might ask, "Is there an Old Testament?" The answer would be, "Oh, yes; it is a much larger book than the New Testament and much more ancient, and contains full particulars on the subject of your inquiries." So, getting an Old Testament, we may imagine ourselves interestedly consulting it and finding the full and clear answer to all our questions. We should make the discovery that the birth of Jesus Christ was the end of a long line of operations commencing a long way back in the history of mankind. We should find ourselves, indeed, taken right away back to the beginning of things on earth. We should find information nowhere else to be found under the sun, namely, as to why it is, that things are wrong with man—as to why evil rather than good, curse rather than blessing, is his portion. We should also find it revealed at the very beginning that God purposed to bring good out of the evil, and to establish blessedness in the place of curse. We should find that a foundation was laid for working out the blessing at the very start. We do not get twelve chapters, into Genesis before we read, "All families of the earth shall be blessed." We find the statement connected, with a certain man, to whom God said, "In Thee and Thy seed" shall this be done. This man was Abraham, a Chaldean, to whom the word of command came, "Get thee out of thy country, and from thy kindred, and from thy father's house, and go into a land which I shall show thee." Paul tells us, "He obeyed, not knowing whither he went"; and Stephen, that "he (Abraham) came into this, land wherein ye (Jews) now dwell"—1850 years ago—the land of Canaan, Palestine, the Holy Land.

Here was a very interesting—a very important man: "In thee and in thy seed shall all families of the earth be blessed"—a promise renewed to his son, Isaac; and to Isaac's son, Jacob. Let us fix our eyes upon him—this very important man—to whom Paul informs us "the promises were made" (Gal. iii. 16), by, which promises he was constituted "the heir of the world" (Rom. iv. 13). Here is the man through whom and his seed God declared His purpose to work out the purposed blessing. He comes into view at the very beginning of the Bible, namely, in the 11th chapter of Genesis; and we may say, he never leaves the field, for by Christ in the New Testament he is exhibited as the leading figure in the Kingdom of God, with Isaac and Jacob. (Luke xiii. 28), and declared by Paul to be the father of all who belong to Christ, his seed (Gal. iii. 29). Indeed, you may say that the whole Bible is a history of the evolution of Abraham in the channel of God's purpose.

For what do we find? That Abraham's son Isaac had a son Jacob, who had twelve sons, who settled in Egypt, where they multiplied greatly for several generations, and became a community so

numerous and powerful as to excite the jealous fears of the Egyptians, who sought to destroy them by persecution, as the Russians are doing at the present day. From the terrible affliction ensuing, God sent Moses to deliver them, and in prolonged dealings with the Egyptians visited them with terrible plagues, at last opening the sea for Israel's escape, which the Egyptians, trying to cross, were drowned. Safe on the eastern side of the sea, which had closed over the Egyptians, Israel found themselves in the desert of Sinai, where no supplies of food or water were to be had. In ordinary circumstances a huge company of people so circumstanced must have perished; but the circumstances were not ordinary. God was making use of the posterity of Abraham, His friend, in working out His purpose with the whole earth. So He sustained with bread from heaven and water from the rock. The sustenance provided was barely sufficient to maintain life, at which Israel murmured. But Moses informed them that there was a purpose of mental discipline in it; that God might humble them and prove them, and that they might know that man was not on earth to live by bread alone, but by the Word proceeding from God. Assembled at Sinai, they were permitted to see the manifested power and majesty of God; and Moses, called to the top of the mount, received for them a law for the development of their national and individual life in the land to which they were going. This law is recorded in extenso in Exodus, Leviticus, Numbers and Deuteronomy. When it is discerned in its aims, its completeness and in its harmony, it is found to be the most beneficent law ever established among men, as it is also the most ancient. Here it is in the hands of the Jews to the present day in the very form in which it issued from the hands of Moses. It has not been tinkered and altered as human laws have been in all ages and countries.

Armed with this law, and provided with the machinery which it required, Israel, after forty years' disciplinary wanderings in the wilderness, crossed the Jordan under Joshua, to wage a war of extermination upon the occupants of the land. To many people this appears a shocking proceeding. All ideas of this sort disappear when it is recognised that the enterprise was by Divine command, and that the wickedness of the Canaanites (illustrated in Lev. xviii.) assumed such an extreme form as to call for their Divine destruction. There is no understanding of the Bible if the participation of God in the transactions it records is ignored. God, who creates, has the right to destroy; and He is the sole judge of the right time. Where this is recognised, there is no difficulty about the command to Joshua, at the head of the Israelitish host, to "slay utterly (the seven nations of Canaan) old and young, man and woman; save nothing alive that breatheth."

The work was partly done, and Israel occupied the country in their place. From this time onward Israel occupied the land with intermissions for over 1,400 years. This was the time covered by "the law and the prophets." The nation lived under the law that had been given to them through Moses, and they received messages through the prophets. Moses had told them it would be well with them if they obeyed the law, but that if they were disobedient, nothing but curse would attend them. They bitterly experienced the truth of the latter statement. Time after time they were brought very low because of their non-compliance with the law of God, till at last His patience came to an end, and they were overwhelmed in the whirlwind of His anger and dispersed to the ends of the earth, as at this day. Before this calamity came fully upon them God sent prophets to expostulate with them. Indeed, the whole course of their history was marked by the warnings of these messengers of God. It is beautifully expressed in the last chapter of 2 Chron. Having told us that the people "transgressed very much after all the abominations of the heathen," the record adds (verse 15), "And the Lord God of their fathers sent to them by His messengers, rising up betimes and sending, because He had compassion on His people and on His dwelling-place. But they mocked the messengers of God and despised His words and misused His prophets until the wrath of the Lord, arose against His people till there was no remedy." You may remember that Jesus presents us with the same picture in his parable of the householder who planted a vineyard and let it out to the husbandmen and went into a far country (Matt. xxi. 33). At the fruit season he sent his servants to receive of the fruit, but the husbandmen "took his servants, and beat one and killed another, and stoned another." And when he sent other servants, they did the same to them. Last of all, he sent his son, "and they caught him, and cast him out of the vineyard, and slew him." When the question was asked, "What shall the lord of the vineyard do unto those husbandmen?" the answer was "He will miserably destroy those wicked men, and give the vineyard unto others."

Of the messages delivered by these prophets to disobedient Israel, much was by Divine command reduced to writing; and this writing it is that is so frequently referred to in the New Testament as "The Scriptures of the Prophets," which required such and such things to happen to Christ in order that they might be "fulfilled." From these New Testament references we learn that the predictions of the prophets had much to do with Him. Indeed, the angel who communicated the apocalypse of Christ to John in Patmos informed him that "the Lord God of the Holy Prophets had commissioned the revelation," and that "the testimony of Jesus was the spirit of prophecy"—that is, that Christ and the prophets were not only not separate and incompatible, but that Christ was the very kernel—the inspiring principle—of the scheme of things that had been communicated through the prophets. When we come to compare the testimony of the apostles to Christ, and the foreshadowings of Him in the Prophets, we find that this is the case. There was to be a son of David manifested in the course of Israel's future (2 Sam. vii. 10-16; Psa. lxxxix. 35-37; Isa. ix. 6; Jer. xxiii. 5). He was to be born in Bethlehem (Micah v. 2); He was to be despised by the nation and rejected (Isa. liii. 3); but to have a momentary triumph while He should ride into Jerusalem on an ass (Zech. ix. 9), then to be smitten and insulted (Micah v. 1; Isa. liii. 7), his clothes divided, and He Himself crucified in the company of vile men (Psa. xxii. 18, 16; Isa. liii. 9). All these things were realised in Christ, who was a descendant of David (Matt. i. 1; Rom. i. 3), born in Bethlehem (Matt. ii. 1), rejected by His own nation (Jno. i. 11), but was the subject of a transient ovation (Matt. xxi. 6-9), was arrested, insulted, divested of His clothes, on which the soldiers cast lots, and was then crucified (Matt. xxvi. 57; xxvii. 28, 31, 35).

The prophecy did not stop there. It spoke of His being raised from the dead (Psa. lxxi. 20; xvii. 10), and the fact of His resurrection is the chief feature of the apostolic testimony (Acts iv. 33). It spoke also of His ascending to God's right hand, to wait for a season in the presence of the Divine glory, while God's face should be hidden from Israel (Psa. xvii. 16; lxviii. 18; cx. 1; Isa. viii. 16, 17); and nothing is more conspicuous in the apostolic testimony than the declaration that Jesus after His resurrection was "received up to the right hand of God," "ascending to heaven itself, there to appear in the presence of God for us" (Mark xvi. 19; Heb. ix. 24).

Now, in all these things, there is the most tangible reality. Israel was as real a nation as the British or American. The prophets were as real men as any ambassador now living, and their writings as real documents as any despatch transmitted to London. Christ when born, in harmony with their predictions, was as real a baby as ever appeared in a cradle. He grew up with real manhood through all the stages of real childhood and boyhood as really as any of ourselves. He was a real teacher and worker in Israel for three-and-a-half years. At last He was a real prisoner in the hands of a real mob, and stood in a real court before real bearded elderly Jews, and at last, before a real Roman official, by whose order He was taken out and really executed by the dreadful process of crucifixion.

And now, on the morning of the third day, the grave into which His real dead body had been placed was really empty. The clothes in which He had been buried were there all right, but not Himself. Where was He Himself? If nothing further was known, we should have had to say: No one can tell. But within half-an-hour of the emptying of the tomb, He was as really seen and felt as ever He had been during His ministry among the people: First to one, then to three or four, then to one, then to two, then to eleven, then to seven, then to 500, then to eleven again, during a period of six weeks, "He showed Himself alive by many infallible proofs (Acts i. 3), exhibiting the marks of crucifixion, offering Himself to be handled, eating and drinking food provided for Him (Luke xxiv. 38, 43; Acts x. 46).

And then at the end of the six weeks, what happens? He leads the eleven to the summit of the hill standing to the east of Jerusalem, where the Russians have a monastery to mark the spot at the present day; and there He takes leave of them, saying, "Ye shall be my witnesses to the ends of the earth; but wait till ye receive power," which I shall send to enable you to give effective testimony. He had said, "I go away . . . it is needful for you that I go away," and now He goes away. "When He had

spoken these things, while they beheld, He was taken up and a cloud received Him out of their sight." He had said, "If I go away, I will come again."

And now would not our imaginary stranger, passing all these things under his review, have an answer to his question, "Who is this Lord Jesus? And what does it mean by His coming? If any doubt lingered in his mind as to the meaning of the coming (caused, perhaps, by the fact that sometimes the word coming is used in a figurative sense), it would for ever be dispelled by the declaration of the angels at His ascension as to the sense in which His coming should be. This same Jesus, "who is taken from you into heaven, shall so come IN LIKE MANNER AS YE HAVE SEEN HIM GO into heaven" (Acts i. 11). He would only have to realise that His going away was personal, visible, real and literal, to be persuaded that the return of Christ will be personal, visible, real and literal also. It would remain for Him but to enquire the purpose for which He was coming, and the state of revelation as to the time of His coming and the signs thereof, to feel all the interest we feel while we surround this table, break this bread in remembrance of Him "until He come." And He would join with us in wonderment at the strange state of things in a professedly Christian community that should permit of their thinking it strange that believers in Christ should be "looking for His appearing" according to His promise. "Take heed to yourselves, lest . . . that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth." R. R.

The passing sunbeam doth surpass all story,
Each drop of dew is eloquent;
Through common things we see a world of glory,
And law makes marvel excellent.

Germans and Canaanites.

When God ordered the destruction of the Canaanites He did it because the stock was so bad that it was irredeemable. The Canaanites were men and women who had deliberately cultivated all that was base in human nature. They murdered their own offspring and were avowed traffickers with the dead— table-rappers, mutterers, mediums, wizards and the like.

Morality did not exist for them.

Yet "higher critics," sentimentalists and free thinkers have all condemned the orders for their extermination given to Israel by their God as "brutal" and unworthy. Many have praised the New Testament as exhibiting an improvement upon the Old for this reason. But the critics are wrong and God was right. The world was better off without this wicked brood.

To-day the German people have developed the same sadism and beastliness. The deeds done by, and delighted in, by them are almost too terrible to believe possible. But the proof of their horrors is overwhelming. Much possibly still remains to be revealed. They are beyond doubt one of the worst people ever produced. Their doom is certain. God will see that condign punishment is meted out to them. Poisonous serpents deserve destruction and in the coming age "the wicked shall be cut off" altogether.

"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.

BIRMINGHAM. —Edmund Street. Breaking of Bread, 3.30 p.m.; Lecture, 6.0 p.m.; Sunday School, 3.30 p.m.; Bible Class (Thursdays), 7.0 p.m.

Since our last report, we have delivered, four specially advertised week-night lectures on the subject of the "Mission of Jesus Christ." The response of the stranger, however, was disappointing.

We are pleased to report that Bro. and Sis. Nicholls, late of Plymouth, are now meeting with us. We welcome them and shall be glad of Bro. Nicholl's help in the Truth's service, and pray that our mutual faith may be strengthened.

We have also been pleased to welcome around the Table of the Lord Bro. Philip Goodwin, St. Albans, Bro. Bennett, Plymouth, Sis. Marshall, Ettington, and Bro. and Sis. Nicholson, Manchester. — T. Phipps, Asst. Rec. Bro.

BRISTOL.

We were very thankful to our Heavenly Father when we learnt, in response to our inquiry of the welfare of our brethren and sisters in London that, though some had received damage to homes and one sister had lost her home, none had received injury at all.

When we think of these blessings we realise how true are the inspired words, "Thou shalt not be afraid of the terror by night, nor for the arrow that flyeth by day . . . Because thou hast made the Lord . . . even the most High thy habitation . . . For He shall give His angels charge over thee to keep thee in all thy ways." Blessed be the Lord for evermore. Amen. —A. V. Bailey.

CAMBRIDGE.

Bro. A. E. Wade appeared before the tribunal here on July 21. He is 46 years of age, but was summoned to join the Home Guard. He was given a fair and patient hearing. He spent 14 years on active service in the Royal Navy. Then he was placed on the Reserve for 10 years. After four years he found the Truth and then applied for his free discharge from the Navy. He was granted this by the Admiralty and is now employed in food distribution in Ipswich. His application for exemption was granted.

DENVER, COL., U.S.A.

This ecclesia writes us to say that they are supporting Clapham's claim to predominance. So unless we consent to the unscriptural doctrine contained in Clapham's Clauses C and D we are shut out of their company. So be it!

ELIZABETH, N.J., U.S.A. —See Jersey City.

JERSEY CITY, U.S.A. —Bergen Lyceum, 651 Bergen Avenue, Jersey City, N.J. Sunday School, 10.30 a.m.; Emblems, 10.45 a.m.

On Sunday, April 30th, the annual spring gathering of the Newark, Elizabeth and Jersey City Ecclesias was held at Jersey City. The three ecclesias met in the morning at Bergen Lyceum for the Breaking of Bread in the company of brethren and sisters from Philadelphia and other nearby ecclesias.

The morning exhortation was given by Bro. Carl George, Philadelphia, on a very timely topic that is pre-eminent in the minds of brethren and sisters throughout the world. He spoke on the "Signs of the Times," proving by the Scriptures that in all generations there have been signs indicating that the second coming of Christ is an established fact in accordance with the Divine purpose, and that the

present signs in the political firmament indicate that His coming is near at hand. After the Breaking of Bread refreshments were served under the direction of a caterer.

The afternoon meeting convened at 3.25 to hear words of exhortation by three speakers, one each from Newark, Elizabeth, and Jersey City, on topics selected from the second chapter of the Book of Zephaniah. The first speaker was Bro. John Finney, Elizabeth, whose subject was "Seek the Lord." The second speaker was Bro. Alec Packie, Newark, on the subject, "Seek Righteousness." The third and last speaker was Bro. Carl Bloomquist, Jersey City, whose topic was "Seek Meekness."

When the meeting closed we felt the sadness that comes when we separate from those whom we love, but pray God will grant us another opportunity to come together again in the near future, if such is His will. The association was of great spiritual value to all of us for we see each other very infrequently due to the shortage of gasoline and the lack of other transportation facilities.

We regret to announce the loss of Bro. Lawrence Hamlin, senr., by death, but we know that the time of our separation will seem as a moment when the voice of our Lord will be heard by those who have gone to their graves to await His calling. With love in the Truth to all of like precious faith, I remain, your brother in Christ, Louis P. Bas, Rec. Bro.

LONDON, W. (EALING).—Co-operative Hall, Uxbridge Road. 2.30 and 4.0 p.m.

A series of lectures is to be given in the above hall on Saturday evenings in September under the heading of "The World To-day and its Greatest Wants. How These can be Satisfied."

September 2 at 6.30 Want No. 1 One Religion.

September 9 Want No. 2 One Central Government.

September 16 Want No. 3 Universal Peace and Prosperity.

Any who can support the effort will be welcomed. —C. A. Ask, Rec. Bro.

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

We have had the great joy this month of bringing another one of the children of Adam into the circle of our companionship. Miss Betty Shafe, after a good confession of the One Faith, was baptised in the name of Jesus Christ on July 29th. Our sister first heard of the Truth in a City restaurant and has never once missed attendance at the meeting from that time. May the blessing of God attend her upon her journey to His Kingdom.

Welcome has been extended during the month to visiting brethren and sisters as follows: Bro. F. E. Williams, of St. Albans, Bro. W. Fisher, of Putney, Bro. G. Lovewell, of Bishops Stortford, Bro. and Sis. Ask and also Sis. E. Ask, of Ealing, and Bro. B. Bath, of Dorchester.

We are thankful that in the midst of London's great war trial we have been preserved and all our meetings carried on.—C. H. Bath, Rec. Bro.

LONDON, S. (CLAPHAM).

Questions have arisen among the members of this ecclesia and its few supporters elsewhere as to the wisdom and truthfulness of Clauses C and D in their recent resolutions. As a result, meetings of its presiding brethren have been held for weeks past to "explain" these clauses and to justify their position. A new pamphlet is to be got out shortly. The "Dawn" has to be heavily subsidised, we note from its pages, by the Clapham fellowship. May wise counsels prevail and the foolishness of the past be abandoned.

MINSTERLEY (SALOP). —19, Tudorville-road, Bebington, Wirral, Cheshire.

DEATH OF BRO. E. H. WILCOX

I am writing to tell you that our dear father fell asleep very peacefully on July 6th and was laid to rest beside our mother at Morton, Montgomery, on July 11th. Just recently he had been visited by Mr. Rayford Norris, living at Ironbridge, which gave great pleasure. Father was 87 years and a fortnight, which is a good age. Yours sincerely, M. Painter,

NEWARK, N.J., U.S.A. —See Jersey City.

NEWPORT (MON.). —Clarence Hall, Rodney Place. 11.0 a.m. and 6.30 p.m.

It is with sorrow we announce to the fellowship the death of our beloved Sis. Gough at the age of 84. Our sister was faithful in her walk right to the end of her probation. She was faithful in her attendance at the meetings and on the Sunday before her death was at both meetings. On the next day she died suddenly and was laid to rest at Christchurch Cemetery, where she awaits the call of the Master. "Secure in Christ she sweetly sleeps, hid in the ground." She leaves a sorrowing daughter, Sis. May Gough, of our meeting.

On July 30th we had the pleasure of the company of Bro. C. H. Bath, of North London, who ministered the word of exhortation and lectured on the glorious message to the strangers in the evening. —Thomas H. Lambert, Rec. Bro.

NUHUKA, N.Z.

Once more it is our pleasing duty to be able to report that another has come out "from the bondage of corruption into the glorious light and liberty of the children of God."

Our new brother, Russell Hughes, 38, formerly neutral, being baptised on the 28th May "into the only Name under Heaven given among men whereby we may be saved." Bro. Hughes came to a knowledge of the Truth as it is in Jesus through a visit of the writer to a relative in the flesh in this locality some two years ago, and the seed of the Truth then sown has, by the grace of God to whom all thanks is due, now brought forth.

Our brother will be in complete isolation, far removed from any of like precious faith, but we pray God's blessing will rest upon him that he may be of good courage and strengthened in the comfort and knowledge of the Truth which, believed and obeyed, alone affords and alone can give. Letters to one in isolation would be welcomed.—K. R. Macdonald, Rec. Bro.

ONOWAY, CANADA.

The persecution of Israel after the flesh at this time causes us much sorrow of heart, and we pray for their speedy deliverance. The signs of the times indicate that the winding up of the affairs of human government cannot be afar off now, and our redemption draweth nigh; when that comes to pass, Israel, too, will be delivered out of all her troubles. May that time soon be here. Meanwhile we do what little we can to help Jewish relief. —Fred C. Crawford, Rec. Bro.

WHANGAREI, NEW ZEALAND.

As you will see by enclosed intelligence from Nuhuka, we have cause of rejoicing in having been enabled to assist another to put on the all-saving Name, and have quite a number in the Whangarei district who are reading and showing an interest in the Truth, and we are very hopeful of being able to report further additions and trust it may be in God's good purpose that it may be so.

Generally speaking, the average man and woman have learned nothing that really matters from the war. All they think about is how soon will the war be over, and apparently to return to their old mode of living. When the issue was in doubt they would listen, but not in earnest, but now when Allied victory seems assured they have no time for the Truth.

It is remarkable, too, how brethren who have gone astray in some form or other of doctrine have believed that Germany could win. Some in Sydney, for instance, who are very energetic in the publication and distribution of literature, who have kept it prominently in view that Germany must win, and some who recently withdrew from us on the divorce question, said Germany was invincible. Going by present appearances, they did not consider all that had to be done for Germany to win the war.

The day France capitulated a well-known public man in Whangarei phoned me, knowing my interest in prophecy, and put the following questions:

1. Well, Macdonald, what about it? Reply: About what?
2. France has gone out of the war. Reply: What of that?
3. Will the war go on? (This was before the Battle for Britain.) Reply: Yes, it will.
4. Will Britain win? Reply: Yes.
5. And be stronger than ever after? Reply: Yes, I believe so.
6. How do you make that out? Reply: Briefly as follows. The curse of God is on the nation that persecutes the Jews. That is 4,000 years old and still holds good. Britain has a divine mission to fulfil, that is, to restore a portion of the Jews to Palestine in peace and safety. She can't do that while the war is on, and she can't do it after if she loses. Finally, Britain cannot lose a major war until she meets Russia in Armageddon, and that is not yet.

I might have added, but did not, what you drew attention to when some brethren look to Germany to do great things, viz. "The ships of Tarshish first." Now we ask the question, when the war is over who will own or control the shipping of the world? One answer only, "The ships of Tarshish first." With love in the One Faith, Your brother in Christ, K. R. Macdonald.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 32.

A brother was lunching in a London City restaurant. A young lady came to eat at the same table. A talk started on food: the brother had been at Chatham the previous day and found better food than was now presented.

Casual meetings at the restaurant followed; then two other young brethren came in one day. The Truth inevitably came to the top in their conversation. The result was that the lady was interested and began to attend the meetings. She has done this consistently and has now entered the race for Eternal Life.

Letters from Paul. No. 12.

About Saints.

Readers of the article in this series which appeared in the August issue will have noticed a curious printer's error.* The series heading read "Lessons from St. Paul." How "Saint" got there or how it was missed by the proof-readers, I do not know, but the mistake provides an opportunity for examining what Paul has to say about saints.

Christadelphians do not need to be shown the error of supposing that saints are those Christians only "who have attained sanctimonious pre-eminence among their fellows." They will have read the paragraph written by Dr. Thomas on the second page of "Eureka": —

"Saint is . . . applied to all that are separated, or made holy, by the blood of the covenant; as it is written. 'Gather my saints together unto me: those that have made a covenant with me by sacrifice' (Ps. 1. 5; 'having their hearts sprinkled from an evil conscience (by the blood of sprinkling—Heb. xii. 24) and their bodies washed with pure water'—Heb. x. 22. The sprinkling of the heart and the washing of the body are common to all in Christ, whether apostles, prophets, evangelists, pastors, teachers or private persons. In apostolic times these were all 'saints' or 'the faithful in Christ Jesus'—1 Cor. i. 2, Col. i. 2. There was then no canonization of obedient, believing men and women into saints; all who believed and obeyed the truth as it is in Jesus, in that obedience, became saints and children of the Most High" ("Eureka," Vol. I., p. 10).

It will be observed that the basic idea of "saint" is that of someone being holy or separated. The saint is separate because he belongs to God and is distinct from those who are common, i.e., from those who belong to men. He belongs to God because, as explained in last month's article, he has been redeemed. He has become God's property. More than that, he has received "the adoption of sons" and been admitted to the status of son in God's household.

So Paul could address the Roman brethren as "beloved of God, called to be saints" (i. 7), and could remind the Corinthians that they were not their own since they had been bought with a price (1 Cor. vi. 20). God had an irresistible claim upon them. They were separated to His service.

* (Another, less important error, occurs on p. 234 where, in line 5 from the bottom of the page, the first occurrence of "Christ" should be read "Christian.")

But while the term originally described this relation to God, the relation of belonging to Him, it soon acquired a moral or ethical significance. That which was set apart or consecrated to God, whether persons (Ex. xxii. 31) or things (1 Kings vii. 51) had first to be free from blemish in the physical sense; but later the requirement developed an ethical meaning. Thus only he that had clean hands and a pure heart, who had not lifted up his soul unto vanity and had not sworn deceitfully could properly ascend unto the hill of the Lord and stand in His holy place (Ps. xxiv., 3-4). Those who belong to God, who are set apart for God, must be acceptable to Him and partake of His holy character. This "setting apart" enables them to do so.

This is the point which Paul makes in his Roman letter. These brethren had been slaves of sin; they had been freed or redeemed through Christ. Belonging to God, they should become daily more fitted for the service to which they were committed. "Ye were the servants of sin. . . Being made free from sin, ye became the servants of righteousness. As ye have yielded your members servants to uncleanness and to iniquity unto iniquity (literally, lawlessness), even so now yield your members servants to righteousness unto holiness (or sanctification). . . When ye were the servants of sin, ye were free from righteousness. . . . Being now made free from sin, and become servants to God, ye have your fruit unto holiness—or sanctification, i.e., saintship—and (in) the end, everlasting life" (vi. 17, 18, 20, 22). The same point is underlined in the twelfth chapter with those familiar words: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God" (xii. 1-2).

To be a saint, therefore, i.e., to be holy, involves more than separation from the world; it means more than separation to God. It involves proving and conforming to God's will, being moulded

by the constraint of the love of Christ (2 Cor. v. 14) and continuing in faith, love and holiness (1 Tim. ii. 15).

Furthermore, it is significant that nowhere does Paul (or, for that matter, any other New Testament writer) apply the term "saint" to an individual. We say this is significant because of the Old Testament use of the term. For under the Old Covenant the saints are God's people, Israel, or the remnant of Israel who shall be saved. They had been selected or called by God as a nation. It is interesting to observe, therefore, that the phrase Paul uses, e.g., in Romans i. 7, "called to be saints," is in the Greek similar to the Septuagint phrase, "an holy convocation" (in Lev. xxiii., Ex. xii. 16), which emphasises the national or congregational aspect of this calling. The saints are therefore conceived by Paul not so much as individuals—though in their case their calling was individual—as members of a community—the Ecclesia of God. That is why "ecclesia" (A.V., Church) and "saints" are used interchangeably in the opening salutations of Paul's letters. "Saints" occurs in Rom. i. 7, Eph. i. 1, Phil. i. 1, Col. i. 2, and "Church" in Gal. i. 2, 1 Thess. i. 1, 2 Thess. i. 1, Philemon 2. In 1 Cor. i. 2 and 2 Cor. i. 1, both terms are used. It is with these saints, collectively, with the Church or the Body of Christ, that God has made covenant, the New Covenant in Christ's blood. Consequently the duties and responsibilities of the saint to the Christian community find large place in Paul's writings, and the term saint is used as much to describe an individual's relation to his brethren as to depict his relation to God.

There is one exception to the generalisations of the last paragraph—Jesus Christ. Paul, it is true, does not speak of Him as the pre-eminent Saint, but He is so styled both by Peter and by John. Thus John writes to the Philadelphian Ecclesia, at the direction of the Spirit: "These things saith the True Saint—A.V., He that is holy, He that is true" (Rev. iii. 7). Peter long before had confessed Christ to be the Holy One (i.e., the Saint) of God (John vi. 69, R.V.; see also Acts iv. 27). The demons also recognised Him by that title (Mark i. 24, Luke iv. 34). Jesus Himself claims title to all three: Saint, Apostle and Son, in His debate with the Jews, as recorded by John: "Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God" (John x. 36).

We see in Jesus the True or Pre-eminent Saint, the archetype for saints. To be like him is at once the aim and the means of developing a Christian character. On this Paul has much to say, of which the following quotations are examples: — "Wherefore receive ye one another, as Christ also received us to the glory of God" (Rom. xv. 17). "Walk in love, as Christ also hath loved us and hath given Himself for us as an offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2; see also verses 25, 28, 29). And, finally, there is His exhortation to the Colossians to show themselves true saints and true sons (for that is the meaning of "elect of God, holy and beloved"), by emulating the charity of Christ. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so do ye. And, above all things, put on charity, which is the bond of perfection" (iii. 12-14).

Thus our calling as saints brings with it a three-fold responsibility—devotion to God and its corollary, separation from the world; emulation of Christ and its corollary, the shunning of the flesh: and true brotherhood and communion with our fellow-heirs (past and present) with whom we constitute "the people of the saints of the Most High" who hope to possess the Kingdom (Dan. vii. 27).
TERTIUS.

Pray for Jerusalem.

The sun in splendour sinks to rest,
With brilliant varied shades,
The work of Yahweh, Israel's God,
We offer Him our praise.
We also think of Israel's cry,

Writ by the prophet's pen,
"The summer's gone, we are not saved.
But tortured sore by men."

All emptied out they stand distressed,
Naught can be called their own,
With longing eyes they vision peace
And inward cry for "home."
But few bemoan their saddened state,
Or heed the victim's cry;
But with much hate and cruel scorn,
Men pass the weak ones by.

But saints pray earnestly that peace
Will clasp Jerusalem
Within her arms, and comfort give
To saddened, wearied men.
And when the sun's rich varied shade,
Carpets the sky, the hill,
May Jew and Gentile, hand in hand,
Bow to Jehovah's will.

WINIFRED M. BOOTH.

Words in the A.V. that have Changed their Meaning (1).

Target.

In 1 Sam. xvii. 6 we read that Goliath carried a target between his shoulders. This word at the time of the James' translation meant a shield and a protection, not something to be aimed at.

Forward.

This word often means to-day bold or impetuous. But it used to mean ready, willing, laborious. It is used in this way in Galatians ii. 10.

Conversation.

By this we mean the act of talking together, when we use the word. But its meaning where it is used in the Bible is its older one. It meant in the 17th century behaviour or manner of life.

Shakespeare says of the young King Henry and his companions, Falstaff, and the rest—

"Till their conversation appear more wise and modest to the world." He was referring to their habits, morals, manner of living.

Gal. i. 13 speaks of Paul's past conversation.

Timothy is exhorted to be an "example in word, in conversation and in love."

The husbands who do not believe may be won by the manner of life—conversation—of their wives, who are believers, (1 Peter iii. 1).

"Vain conversation" in 1 Peter i. 18 does not mean loose talking, but a worthless life.

"Vain" and "vile" had not the gross meaning they now have, by the way. David said, "I will yet be more vile than this" (2 Sam. vi. 22). He meant to be of less account. It is modesty he seeks for, not evil ways.

The word vile often means cheap, or of little real value.

Take Phil. iii.: "Christ shall change our vile body."

In the Revised Version we have a more modern translation and a far more fitting one: "The Lord shall fashion anew the body of our humiliation."

The vain person of Prov. xii. 11 means a worthless person. Vanity used to mean worth nothing, or worth little, especially in the ultimate sense. It is used in this way in the Book of Ecclesiastes.

Living to the flesh is "vanity."

The Jewish Question.

ITS REACTION IN FRENCH AFFAIRS.

Any survey of the strange history of Israel must begin with Jeremiah's declaration that this "is a nation that obeyed not the voice of the Lord their God, nor received correction: truth is perished and is cut off from their mouth." The sequel is also set forth by the same prophet and is addressed to all the nations—"Hear, O earth: behold, I will bring evil upon this people" (vi. and vii.). Because Israel were selected as Divine witnesses and failed to carry out the mission entrusted to their charge, they became obnoxious to the Divine anger.

In France, Jewish affairs were held in special privilege by the Crown, in benevolent contempt if the exchequer was empty, in persecution if the unfortunate Israelite could be made a scapegoat for royal obliquity, or seignorial oppressions. But though a charge of infant murder is noted in the fifteenth century, on the whole Jews were not more ill-treated than elsewhere in Europe. In modern times, however, France has deliberately used Jewish persecution as a means to a political end.

A review of anti-Jewish feeling shows a steady persistency running through the centuries which has always been accompanied by an unflinching reaction undermining the greatness and stability of those nations committed to this hatred of God's people. In some cases, such nations have literally vanished from the earth in a holocaust of flame and terror. One thing is seen in this racial venom. Charges are vehemently urged—charges so grotesque as to be scarce worthy of even passing comment, and equalled in this respect only by their obvious falsity.

If Europe to-day is paying the bitter price for this animus against the Jew, France, in particular, is draining the dregs for her past temerity in using the miseries of this people for her own ends. The Jew is the pawn in modern politics.

Since the day when Apion raised the cry in Alexandria that the secret traditions of Israel required the use of human blood in Passover observances, this absurdity, with sundry embellishments, has been repeatedly charged, and as avidly believed by the ignorant and superstitious. It has been the one stock-in-trade of almost every mendicant politician and strolling sociologist. And the latest firebrand to revive the Egyptian's ancient abuse is—Adolf Hitler.

This modern Haman, pitiless and relentless, with a tortuous mind which Caligula might have envied, has raised a persecution far exceeding anything in the past; and in its scope and enormity it undoubtedly inaugurates the time of Jacob's trouble. So their house is left unto them desolate, as Jesus

declared it would be until the Jews shall say, "Blessed is He that cometh in the Name of the Lord." The Messianic prophecy is on the eve of fulfilment.

This epoch is the grand focus wherein prophecy and chronology meet, and the great deliverance from every form of persecution and superstition is at hand. It speaks of the coming of that day, of which God spoke to David, when Israel shall "dwell in their place and shall be moved no more; neither shall the children of wickedness waste them any more . . ." (1 Chron. xvii.).

For their own nefarious purpose the rulers of Germany repeat the old slander that Judaism is a menace to the State; they have revived the charge of ritual murder, and so this "Red Spectre," which has haunted centuries of the Dispersion, stalks in the last days. That the Nazis will perish as miserably as bygone oppressors is certain. The measure of French iniquity is that she revived the calumny in the mid-nineteenth century to mask her political ambitions in the Near East, and her present debacle, from which she will scarce recover ere Christ Himself be here, is most assuredly a mark of Divine displeasure. Further, France is thereby confirmed in her role as the Frog Spirit of the Apocalypse. Nations do not attain to greatness, neither are overtaken by disaster in mere chance; God is both the spacer of time and the grand architect of imperial fortunes. As Paul told the Athenian philosophers on Mars Hill, the Jahveh of Israel is not only the creator of nations, He is also the arbiter of their destinies. "He increaseth the nations and destroyeth them." . . . (Job xli.).

The tragedy of France and the impending overthrow of Germany are, therefore, not isolated repercussions of international world politics, but are historical events of profound significance, born of past vicissitudes and indissolubly interlinked with bygone incidents, from which they arise as inevitable consequences. Prophecy alone is the key. The forecast of Egypt's oppression of Abraham's descendants is qualified by the Divine threat to punish the persecuting nation, and that Israel would after "the horror of a great darkness" be delivered. . . . (Gen. xv.). The Diaspora, involving the national death of Israel and the overthrowing of the ancient throne of the Lord in Mount Zion, the looming dread of Jacob's trouble, has been the background for all the menacing events of these anti-Jewish agitations—but, as surely as Pharaoh perished in the Red Sea, so will Israel's modern oppressors suffer irretrievable eclipse. The world has even now entered the period of final calamity spoken of by Isaiah, when the nations shall be as the rushing of many waters. . . . (xvii.). The pride, pomp and power of the Gentiles is to be chased as thistledown before God's anger, for "the Lord shall reward the doer of evil according to his wickedness." . . . (2 Sam. iii.). Man finds it convenient to forget; God never forgets. Time is a mere abstraction to Him. A thousand years as a watch in the night!

The spring of 1840 provided a flashlight picture of international diplomacy in its most sinister mood. If an ambassador, as one statesman has observed, is sent abroad to tell lies for the good of his country, then every diplomat has full licence for mendacity if the issue can thereby be achieved. The Count de Ratti-Menton, already a discredited man for breach of confidence in a position of trust under the French Government at Tiflis, was French consul at Damascus at the time a Capuchin monk disappeared without trace in that city—a not uncommon occurrence in those days in Turkish dominions! The cry of ritual murder was at once raised against the Jews. No doubt the passions of the mob would have speedily subsided if left alone. As Graetz shrewdly observed, a monk killed by the Jews only provided another saint and additional claims on the purses of the faithful!

The tortuous mind of the French consul at once saw the possibilities of making capital out of the incident. Enlisting the services of three notorious rascals, he forged documents and raised a whole series of canards against the unfortunate Jews, with the sole object of abetting his own prospects by posing as a champion for the furtherance of his Government's schemes for aggrandisement in Syria.

At that time King Louis Philippe was supporting Mehemet Ali, Pasha of Egypt, against the Sultan of Turkey. Hence it was easy to coerce the Governor of Damascus into anti-Jewish proceedings, for Syria was under the control of the Pasha. The Count's conspiracy succeeded only too well. Tortures, imprisonments, pogroms and fabulous fines fell upon the distracted Israelitish community. The unscrupulous Count was the instigator in the infliction of the grossest barbarities

upon children and aged alike. Eventually, some bones and rags were found down a poor Jew's drain. The first were authoritatively declared to be sheep's bones, but Ratti-Menton swore they were the monk's bones, and the rags a part of his cap. He ordered the local Catholics to say a mass over the "remains." Local anti-Jewish feeling ran high. The Count went farther. He conducted a mock judicial enquiry, put in his own forged documents as evidence, called his three aforesaid notorious rascals as witnesses, and circulated in Arabic a tract compiled of forged extracts from the Talmud purporting to show that Gentile blood was used in Passover ceremonies. Such were the ultimate disorders that it was feared the whole of eastern Jewry would be engulfed in sadistic fanaticism.

Throughout, the Paris Government, far from disowning the mischiefs of its consular representative, encouraged him to proceed, hoping doubtless that in the strife which they shrewdly foresaw would arise between Mehemet Ali and the Sultan, French interests and territorial designs would be advanced. In any case, the Count could always be recalled, and his actions, if proving finally official inconvenient, as easily repudiated.

The western Jews rose to the aid of their stricken brethren and a mission of entreaty was sent to King Louis Philippe. The French Government was hostile throughout, and the Jewish position was worsened by the prevailing political atmosphere, heavily charged with intrigues. The French consul at Alexandria warmly supported his Damascus colleague and the Pasha was urged to greater persecutions. The eminent M. Thiers was angered at the ensuing debate in the French Chamber and at his instigation a mere show of courtesy met the Jewish delegation from London, which finally returned with the bitter declamation, "La France est contra nous!"

In Syria and Egypt all the consuls except the French supported the Jewish Mission in its approach to the Pasha Mehemet Ali. After much intriguing the Pasha ordered the immediate cessation of all persecutions and the release of the arrested Jews. Barely had the jubilation of the Jewish Mission subsided than Ratti-Menton, incensed at the frustration of his intrigues, redoubled his efforts to secure the withdrawal of the Firman, or, failing that, to prevent its execution.

His efforts failed. In solemn and pompous hypocrisy the Count, as though to have the last word in the disgraceful affair, erected a mural tablet in the Church of the Capuchins bearing the legend that beneath were interred the remains of the unfortunate monk "who had been murdered by the Jews."

Shortly afterwards retribution overtook the principal conspirators. The ensuing war between the Sultan of Turkey and his revolting viceroy in Egypt saw the Pasha driven out of Syria and Alexandria blocked by the British fleet. At once the Jewish Mission in the Near East went to the Porte and were well received by the Sultan, who fully met their requests, and took all Jews in his dominions under State protection. The Sultan's wisdom was endorsed in the sequel, for many Jews served the Sublime Porte, some in the highest offices with distinction and integrity.

France paid the penalty for her intrigue and unprincipled capitalisation of Jewish misfortunes. The Thiers Government fell in disgrace and the succeeding years saw France humbled. To-day she falls again. The foul but false charge against God's people recoils upon the heads of the traducers. History conforms to the line of prophecy. The nations invent the foul charge of blood ritual. In retribution, God gives them blood to drink . . . as these plotters thought to do to Israel, shall it be done to them. That is the Divine law. The mighty Jahveh of Israel offers a supper to the fowls and beasts of the field. . . . Drink blood till ye be drunken. . . Thus ye shall be filled with horses and chariots with mighty men and men of war, saith the Lord God. And I will set my glory among the nations and all shall see my judgment that I have executed. . . So Israel shall know that I am their God from that day forward. . . . (Ezek. xxxix.).

H. E. J. M. DOUST.

"Into all the World."

Our Lord commanded His disciples to "go into all the world and preach the gospel. He that believeth and is baptised shall be saved. He that believeth not shall be condemned."

In Rev. v. the host of the redeemed is pictured as being assembled at His feet from every "kindred, tongue, people and nation."

It is therefore not without significance that three baptisms are singled out for special mention in the Acts of the Apostles and that these three exhibit the immersion in water of members of the three great branches of the human race — the descendants of the three sons of Noah — Shem, Ham and Japheth.

First, Shem. Of his family the record is given of the immersion of that very notable man, the Apostle Paul. See Acts ix. 18.

Second, Ham. The eunuch, a man of great authority from Ethiopia, descended from Noah's second son, was baptised by Phillip. Acts viii. 38.

Third, Japhet. From him most of the European peoples are descended. A Roman centurion was the first of this line to be baptised. Cornelius was "a devout man" and was the first fruits of the Gentiles.

G. H. D.

FROM THE STUDY

Ecclesiastes.

The Book of Ecclesiastes is unique, in that it is almost wholly devoted to the demonstration of the fact that this mortal life cannot of itself give that pleasure and satisfaction which is supposed to be everyone's ambition to attain. It is thought by some to be pessimistic and hopeless; but this is not so, as there are many veiled allusions to the goodness of God and implications of ultimate deliverance from human ills.

The Book was written for warning rather than comfort, and this is not surprising in view of the personal history of the writer. This could be no other than Solomon, for the preacher is said to be the son of David and King over Israel in Jerusalem; and after Solomon no other King reigned over Israel in Jerusalem. The Divine plan of salvation, centred in Christ, is fully set forth in the rest of the Scriptures, either typically, prophetically, or historically, and thus the comfort of the Scriptures is great and undeniable. It is not surprising, therefore, that the one Book above all others that shows the vanity and folly of this mortal life presents little comfort to the casual reader.

"Ecclesiastes" teaches this simple but valuable lesson— that in the fairest possible circumstances, even with unlimited wealth and power at our disposal, "the pursuit of happiness" is vain. Mortality overshadows our brightest prospects and turns everything to "dust and ashes." In every age men have sought happiness and comfort in this transient life by surrounding themselves with the conveniences and luxuries that wealth can provide; happiness is sought in friendships and the domestic joys of the marriage state, and by acquiring "things of beauty," which are said to be "a joy for ever"— as the poet Keats has it. But, finally, all treasures have to be relinquished, and death severs the tenderest ties. "We brought nothing into this world and it is certain we can carry nothing out."

Solomon explored every avenue of human interest in both the material and intellectual spheres—ample lands and cattle without number, with a multitude of servants to do his bidding, supplied his physical needs, whilst his pre-eminence in wisdom, literature, music and art gave free rein

to his every desire in the cultural field. He kept such royal state as had never previously been heard of, and he was the admired of all beholders, many of whom came from "the uttermost parts of the earth" — as the Queen of Sheba.

There is no doubt that "Solomon in all his glory," King of Israel by Divine appointment, foreshadowed the far more glorious and enduring reign of Christ over all nations in the millennium.

But the end of Solomon's reign brought strife and division, and in four centuries the kingdom came to an ignominious end in the Babylonian captivity, showing that all human endeavours to set the world right are doomed to failure. In Eccle. vii. 13 it is written, "Consider the work of God, for who can make that straight which He hath made crooked?" The answer is—none, except "the man at God's right hand," of whom it is written, "Prepare ye the way of the Lord; make straight in the desert a highway for our Elohim. Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain" (Isaiah xl. 3-4).

The oft-repeated phrase, "under the sun," is a sort of keynote indicating that the sad conclusion of "vanity and vexation of spirit" is confined to things mundane. There are glimpses of better things, but these are in the background and are not included in the sombre verdict. The wise man refers to "This sore travail that God hath given to the sons of men to afflict them" (ch. i. 13). A wise Providence thus permits, and even ordains distress and trouble, as a preparation for such happiness as has "not entered into the heart of man to conceive." God's arrangement of present distress and future good is immutable; and God doeth it that men should fear before him (ch. iii. 14). "Be not rash with thy mouth . . . and let thy words be few. For God is in heaven, and thou upon earth" (ch. v. 2). God at last will judge all and settle every question. In the final analysis it shall be well with them that fear God (ch. viii. 12).

Solomon speaks of "wisdom" in two senses: there is the "wisdom in which there is much grief" (i. 18), and the wisdom that giveth life to them that have it (vii. 12). This is the wisdom that God gives to him that is good in His sight (ii. 26). Many are wise enough to perceive the tragedy of this life, ending in disillusion and the grave, but only those who come within the operation of the Gospel are given the wisdom that "shall give to thine head an ornament of grace and a crown of glory shall she deliver to thee" (Prov. iv. 9). Many others, alas! seek refuge in various forms of artificial gaiety to while away the time which they dare not give to serious thought.

There are many gems of true philosophy to be met with in this Book, some of them to guard us against the many pitfalls that beset us in this life, and others to foster faith and trust in God's all-wise Providence. Marvel not at the sight of oppression and the violent perverting of justice; we are not to stumble over it, for God is not unmindful. There is a time and place for all things, and the day of recompense is set (v. 8). We are not to be misled by appearances. The life of a just man may be cut short, whilst others may prolong their days in wickedness.

A little folly may spoil a good reputation (x. 1) and an indiscreet remark may be brought home to the speaker with painful results. "For a bird of the air (so to speak) shall carry the voice, and that which hath wings shall tell the matter."

"Cast thy bread upon the waters, for thou shalt find it after many days." Here is a lesson in faith, and very comforting it has proved to many. Do what is right, even if the hope of good results seems forlorn (xi. 1). When sowing the seed don't pay much attention to wind and clouds; get on with your work. Morning and evening sow thy seed and leave the results to God.

The moving description of the decline and end of life in ch. xii. is a solemn tribute to the reality of death. Some have sought to identify the "grinders" and "darkened windows" and "silver cord" and "golden bowl," etc., with the different parts of the body, which in death cease to function, but we believe it is better to take these expressions as figures of speech, relating to life's activities and occupations, which all come to an end when "the dust returns to the earth as it was, and the spirit

(Heb-Ruach, or breath) returns to God who gave it." After so much musing in the "minor key," it is cheering to hear the closing "major chords" in a rolling diapason telling of "the words of the wise as goads, and as nails fastened by the masters of assemblies, that are given from one (the chief) shepherd. "The conclusion of the whole matter" gives more than a hint of the "great recompense of reward" attending those who fear God and keep His commandments, and who thus fulfil "the whole duty of man."

B. A. WARRENDER.

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Bugges.

In the British Museum there is a copy of an old English Bible translated in the year A.D. 1551. It is known as "the Bugges Bible," because in Psalm xci. and 5 the word rendered "terror" in the Authorised Version is given as "bugges." Thus "Thou shalt not be afraid of any bugges by night."

An old English word for hobgoblins or evil spirits was "bugges," hence the translation.

It should always be remembered in reading Psalm xci. that it was primarily intended to apply prophetically to our Lord Jesus, as Matt. iv. shows.

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