

# **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.**

**BATH.** —E. Acock, 36 Penn Lea Road.

**BEDFORD.** —W. H. Cotton, "Westcott," Bromham, Bedford. (B.B. 10.45 a.m.)

**BEWDLEY.** —H. W. Pigott, "Eureka," Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

**BILLERICAY.**—W. R. Scott, Laleham, North Hill Road.

**BIRMINGHAM.** —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (B.B. 11 a.m.)

**BOURNEMOUTH.** —A. E. Crowhurst, 54 Herbert Avenue, Parkstone.

**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.

**GILLINGHAM (Dorset).** —R. Bath, Shaftesbury View, Milton.

**GLASGOW.** —D. Clark, 124 Croft Park Avenue.

**GREAT BRIDGE.** —T. Phipps, "Cartref," Toll End Road, Ocker Hill, Tipton.

**HARROW-ON-THE-HILL** (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 3 p.m.)

**HEMEL HEMPSTEAD.** —C. Seagrave, "Eureka," Risedale Road.

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

**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. (3.15 & 5 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.

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

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

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

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

**SIDCUP**. —O. A. Smith, 68 Lyndon Avenue, (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.  
All communications and manuscripts should be sent to—  
G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8.

*"In the Mosaic tabernacle the high priest was to replenish the oil lamps of the seven-branched candlestick and offer incense before the vail every morning and evening: and on the great altar he was to offer a lamb in sacrifice, every morning and evening. These were perpetual services—things always in the life and always in the mind.*

*"The lessons they conveyed were: The combusted oil of the lamps = the radiation of the truth from the enlightened mind: the grateful odour of the fire diffused incense = acceptable worship, thanksgiving and supplication: the offered lamb the crucified Jesus recognised as the basis of approach. Thus these daily services speak of things which must enter into life every day. They are as incessant as the taking of daily food. They tell us that it is God's pleasure that it should be so: and reflection will certainly tell us that it is in accordance with the most elementary conception of wisdom that it should be so." (Law of Moses, pp. 175/176).*

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## **PRINCIPAL CONTENTS:**

SIGNS OF THE TIMES. RELIGION AND A RABBIT'S FOOT.  
PAPAL INFALLIBILITY. EZEKIEL. THE DAY OF HIS COMING.

Volume XXXII OCTOBER, 1944 NO. 382

## **EDITORIAL**

### **Religion and a Rabbit's Foot.**

The word religion simply divides itself into "re" and "ligio." Ligio, to bind, as in ligament; re, to bind again, implying a previous breakage of a bond.

As a result of the sin in Eden, God and man, previously in unity and harmony, became estranged. The bond or ligament was broken.

God, not man, had to determine the manner in which reunion could take place. God at once declared the terms and means, and has never, from that day to this, altered them. On the contrary, He has over and over again confirmed them. What Adam's descendants, such as Seth, Enoch and Noah, believed and taught, Abraham, Isaac, Jacob, Moses and David equally held.

The same is true of conduct. The laws of God never did change at any time.

"Unchangeable Jehovah's Word." "With Him there is no variableness nor shadow cast by turning" (James i. 17).

**The Gospel  
of the  
Kingdom.**

The gospel, or good news, of the Kingdom of God is merely an extension of the promises made in Eden, and to Noah, Abraham, Moses and David. Jesus preached no new thing, but

always based His teaching and His manner of life on "What is written." He came to "fulfil the law," not to destroy it. In so fulfilling, He laid down His life as the perfect sacrifice foreshadowed from the beginning.

"Behold the Lamb of God that taketh away the sin of the world" (John i. 36, etc).

The command for to-day is repent—believe the Gospel—be converted—be baptised—walk in harmony with God and Christ.

### **The Rabbit's Foot.**

Which brings us to the rabbit's foot. Men have many superstitions. Soldiers in a large number of cases carry charms or fetishes. A rabbit's foot is a great favourite. Carried in the pocket of a tunic, the soldier rubs it before going into action or into hazard. So do many others. Touching wood is another favourite charm against evil, reverting back to the veneration paid to fragments of the Cross displayed in Catholic churches. People paid fees for the privilege of touching the wood of the supposed cross of our Lord.

Mark Twain, commenting upon this, complained in his humorous way at the commercialising of such an object, and commented that in his travels he had seen enough of the wood, described as "relics of the cross," to build a barn, let alone a cross.

Many other charms against ills are well known to all.

### **Is Religion a Fetish?**

We now charge the vast majority of professed religious people to-day with making their religion a rabbit's foot and using it merely as a charm against evil. On special days of prayer, such as intercession days and thanksgiving days, a larger number of people attend places of worship than is usual. But the average attendance at all churches constitutes a very small percentage of the general population: less than five per cent, in Britain and U.S.A. Yet the vast majority of the people who get married, and who have children to register, and who desire to bury relatives, seek for all these ceremonies to be carried out by church pastors. Why? Because, as one bride put it, "I should not feel married if I was not married in a church."

How many people make what they call their religion a real thing in their lives? Very few indeed.

How many people reverently read the Bible regularly and with careful interest? We scarcely ever meet one outside our own people.

Religion is to-day just a rabbit's foot.

But for those who hold to the old way, believing the "faith once for all delivered to the saints," as Jude puts it, religion must be a very real thing. It unites them to Christ and it reunites them through Him to God. It is not a charm or fetish; it is a real and living thing. Hence in our assemblies attendances rank high. Some ecclesias reach 80 or more per cent, of average membership. Attendance at the meetings is a good test of spiritual keenness.

The life of the believer should be in accord with it. James instances as exhibiting the kind of behaviour one would expect from a man who had real religion "that he visits the fatherless and the widows in their affliction and that he keeps himself unspotted from the world." This is a high ideal, but the unselfish child of God must aspire to it.

With a leader who "laid down his life for his sheep," the keynote of service in religion is unselfishness for every one of His followers.

Reading the Word daily, "continuing in prayer," seeking to be like Jesus and to live the Truth as well as hold it, will make religion effective. It will make its many duties, privileges and pleasures, and it will result in Eternal Life and immortality. The rabbit's foot is the refuge of the man who merely seeks his own temporary good. And religion is, as exhibited in the world to-day, just a fetish. Paul rightly describes latter-day charm-seekers as "having a form of godliness, but denying the power thereof."

Of the latter days in general, his prophetic verdict was that selfishness would be the predominant characteristic. And so it is!

EDITORS.

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## Signs of the Times.

**"I will stand upon the watch . . . and watch to see. . . ." —Hab. ii.**

**That great  
work which the  
Lord did.**

The battle for the foothold in Hitler's European fortress is over. Armoured columns thunder down all roads to the Reich, and all Germany shakes with alarm. France rises to her knees, but her political powers are spent.

Her former greatness is just an image, while her doctrines of the rights of man are promulgated by Russia, her mighty disciple, iron and disciplined in the same stern school of revolution and terror. France has fulfilled her mission; Russia begins hers. The centre of interest still lies in Rev. xvi. and Ezek. xxxviii. and xxxix., with dreadful significance for the kingdoms of men—such eternal splendour for the people of Jahveh. The world forgets that the same God who overthrew Pharaoh's hosts in the sea, shattered Sisera's armies and slew Sennacherib's, cohorts, now destroys the most powerful of the modern heathen.

These are the times spoken of by Jesus when He said that His Father would presently give Him more than twelve legions of angels. The presently has come. That is the meaning of to-day's events. The true Israel—a nation literally to rise up suddenly—is soon to appear; and Ex. xv. speaks of Christ as a man of war, thus fitting Him for the role of Russia's conqueror. Gog has "increased that which is not his," and Meshech and Tubal though to triumph over the Lion power, are doomed to swift and irretrievable destruction.

Russia was forced into the United Nations' alliance by Hitler's treachery, and the old Continental policy of the balance of power has prevailed throughout this war. It is ominous that Russia has denounced it. She, with all the small nations at her call, has no need for such an expedient. Russia has won the first round.

Everywhere Germany's defences are pierced. Her jackal allies slink away. At the same time that Russian influence is getting stronger each day, the Kremlin is silent on those matters which so deeply concern the Western democracies. Marshal Stalin has made no pronouncement on the Anglo-American post-war proposals and has already intimated that he will set up his own War Criminals Tribunals after the precedent of Kharkoff. With the removal of the Hitlerite menace the war alliance will resolve itself into the opposing camps, as foreshadowed by Ezekiel. Already shrewd diplomatic observers can see all Eastern Europe under Russian tutelage, if not actually incorporated as integral States within the Soviet Union.

**"I will raise up against Babylon . . . a destroying wind."** —Jer. li.

**All the earth  
drunken.**

Delegates at the Dumbarton Oaks Conference are feasting on pious good will, "No one wishes to impose some great Power dictatorship on the rest of the world." So said one

speaker yet every sign shows that Eastern affairs are being deftly suited to the impending impact with "Tarshish and the young lions thereof." Significant, too, that Russia, through one of her foremost journals, rules out secret agreements or any attempt at balance of power politics in post-war set-up. The framework of the Soviet Union is in itself exactly that which it condemns, for Moscow is the dynamic urge binding the one hundred and seventy odd nationalities within her borders.

The Babylonish-Roman sign also freshens. Papal princes now speak of Britain playing a major role in the near future. They congratulate Hitler on his escape from assassination, and the Pope in a recent interview with Polish Gen. Sosnkowski expresses deep anxiety at the "menace to European civilisation from Bolshevism." The Pope gave vent to his "regretful surprise" at the friendship between the Anglo-Saxon Powers and Russia. Maybe the Vicar of God, too, can read the signs! The MOVING FINGER many centuries ago wrote on the wall the death sentence of the Ecclesiastico-Polity of the kingdoms of men. Mene, Mene, Tekel, Peres . . . God hath numbered thy kingdom and finished it; thou art weighed in the balances and found wanting; thy kingdom is divided to others. Dan. v., Jeremiah li., Ezekiel's oft-quoted Gog chapters, and Rev. xvii. and xviii. are but connected pictures of the same vision. It is the great historical tragedy—empires, kingdoms, tyrannies, city-states and democracies, republics and the regal-priest upon the papal throne, all are doomed.

Papal sympathies with Poland, the attempted rapprochement with Britain, may well galvanise Moscow into strong action. The prophetic course which Gog must pursue is plainly visible in current affairs.

Russia plays another trump card. She now invites all Left Germans to join with the slave labour within the Reich in mass strikes and revolts against Hitler. As the "Scotsman" says, "Russia did not come into this war as the champion of the small nation and as the defender of international freedom. She came into it solely to protect her own territory. . . . She has never professed that she was fighting for the same causes as we were fighting for. . . . Russia is concerned with her own security, and if she thinks that her security requires the sacrifice of border States, she will sacrifice them without the slightest compunction and with the utmost thoroughness. Possibly also Soviet Russia is not very different from Tsarist Russia in cherished imperial ambitions."

Power politics are everywhere moving and the mass of humanity, drunk with the intoxication of a spurious Christendom, staggers into the gutters of oblivion.

**" . . . slippery ways in the darkness. . . ."** —Jer. xxiii.

**Prophets of  
the deceit of  
their own  
hearts.**

With the coming of victory to Tarshish there is the uprising of Russia and the looming political interplay of Rome. The world is a maelstrom of duplicity and contending strife. The Romanist Archbishop of St. Andrew's foresees; Polish liberties being swallowed up, and, wishes

to make it an issue with the British Government. It is significant that the Warsaw rising appears to receive little help from the East, while the Soviet has refused to refuel British and American rescue 'planes. Now follows the Polish Commander-in-Chief's outburst against Britain, and the demand for his removal.

Eastern Europe is in the crucible. Russo-Polish affairs are clouded with centuries of hatreds, treacheries, suspicion, partitions, war, murders and massacres. The Warsaw tragedy is a ghastly

reminder of the futility of power politics. A house, as Christ says, divided against itself must fall. That is Satan's fate, despite wars to bolster up his crumbling institutions, and even the well-meant conferences at Bretton Woods and Dumbarton Oaks. As the King of Babylon was toppled out of his throne by the conquering Cyrus, so the latter-day Anointed, King Jesus, will, as He prophesied, see "Satan as lightning fall from heaven." Current events herald world conquest by Christ (Is. xiv. xlv., Luke x.).

Meanwhile, Italy, freed from Hitler's foul tyranny, finds herself confronted with the possibility of a Left Dictatorship. The "Times" says "Italian Communists are clearly shaping to be a great national party." Labour leaders have presented drastic proposals to the Italian Prime Minister—nothing less than to put factories under workers' management. The movement is definitely anti-monarchical, and seeks to suppress "reactionary, plutocratic and imperialist forces." The younger Italians clearly think that the "best waggon just now is that which is headed for Moscow."

Thus, again, is the house divided; for, while the people look to the Kremlin for inspiration and help, the Papacy feel the shadow falling athwart the West. She fears lest the frog spirit again impedes her ancient path to priestly imperialism, and now that de Gaulle has re-formed his Government to include Communists conspicuous for talent and influence, the Pope seems to see the desirability of rapprochement with Britain. Several Papal feelers are probing possibilities, for the Pope is not the only politician able to see the meaning of Russia's thrust into the Balkans. Already it bears fruit, for Bulgaria complacently adds powerful Left influences to her new government, and, with troops within a few miles of Turkey's frontiers, the glittering prize of the Ægean ports lies within the grasp of Gog.

**" . . . great Babylon came in remembrance before God. . ." —Rev. xvi.**

#### **The spirits of devils.**

Past history is the mirror of the future. Men must obey God—or die! That is the lesson. It is the teaching of the Bible. These times are characterised by days of national prayer. Men

seek for peace, but only on their own terms! God is discounted. Immutable because divine are the laws which connect peace with goodwill, and goodwill is dependent upon glory to God in the Highest (Luke ii.). Truly, as Paul said, men are lovers of their own selves. Israel as a nation went the same way of unbelief and apostasy, and paid the penalty for their sins. When a spurious Christendom decrees days of prayer, it should remember Jahveh's response to Israel in similar circumstances, "When ye make many prayers I will not hear you. . ." (Isaiah i.). God's laws still are in force, and it is because they have never been abrogated that one critic has been compelled to admit " . . . nothing is more pitiable than the indifference of mankind to those laws, and then, when their breach has brought disaster, to see them flocking to the churches, ordering a week of prayer, humiliation . . . beseeching God to avert the consequences of human acts, neglects and follies." Men seem to think that a few moments' pious ejaculations are accepted by God as atonement for whole cyclades of world idiocy, and leaves them free again to continue worship at the altars of tricky Mammon, putting opportunism before divine principle, and dead to every moral obligation.

In all this anguish of five years of war and fratricidal strife which has swept over the old territory of the Beast, we have an example of divine vengeance on the worshippers of the False Prophet. "We are made to feel dramatically," says Berdyaev, the Russian Jewish thinker, "that mankind is engaged in a process that tends toward a definite goal."

That goal is openly indicated by all the prophets of God. "As truly as I live, all the earth shall be filled with the glory of the Lord." "And the Lord shall be king over all the earth," says Zechariah. Thus the inspired utterance of the latter is complementary to that of Moses. It is, as Prof. James Robertson said in "Early Religion of Israel," that "A DIVINELY-GUIDED HISTORY GIVES THE OLD TESTAMENT BOOKS THEIR SPECIAL AUTHORITY."



The utter destruction of the Wermacht is of God. The Third Reich is doomed. The Bible alone shows the destiny of mankind. Germany has paid the dread penalty for touching the Jew. Are we witnessing the first phase of God's final move for the restoration of the kingdom unto Israel? CARMI.

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## **Papal Infallibility.**

There are many contradictions in evidence in the large number of Papal decrees and decisions, as any student of them soon discovers. This prevents any intelligent person from believing in this claim to infallibility. But the Roman Catholic religion is a hotch-potch of all the old pagan religions and was designed to attract as large a following as possible. Superstition, and not knowledge, is the present basis of the Catholic faith.

The case of Phocas, who gave the Pope of Rome temporal power in 607 to 610 A.D., is an illustration of the fallibility of the Pope of that time. All historians, without a single exception, agree that Phocas was one of the most depraved of men, the vilest of murderers and usurpers. Says Gibbon, "The pencil of an impartial historian, Cedrenas, has delineated the portrait of this monster, Phocas. His person was diminutive and deformed. He was ignorant of letters, of laws and even of arms. He indulged in the supreme rank a more ample privilege of lust and drunkenness. His brutal passions and pleasures were injurious to his subjects and disgraceful to himself."

Having that true description before us let us now hear Pope Gregory the Great. This man sought the friendship of Phocas and wrote an extravagant laudation of the inhuman monster. Said he: "All the angels in heaven and all that dwell upon earth we call to rejoice over the accession of an emperor so just and so truly pious. He and his wife, Leontia, have all the Christian graces." After Gregory came Boniface 3rd. He applauded and flattered Phocas at the time of the Emperor's greatest crimes and praised him for his goodness to the Church of God. No wonder he became a great favourite of Phocas and his wife and sat often at their table.

No Catholic can claim the title of Christian and at the same time be guilty of such foul mendacity. Roman Catholic history abounds in examples of this kind of thing.

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How true Rev. xvii. 4 is!

G. H. D.

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## **EXHORTATION**

### **Our Privileges.**

In our response to the gracious approach of God to us, in the Lord Jesus Christ, we acknowledge, first of all, that He is right and just in all His ways.

The revealed will of God determines for us what is right or wrong. Hence, Paul writes in Eph. vi. 1: "Children, obey your parents in the Lord, for this is right." This command is chiefly directed to spiritual children and spiritual parents; but its force is increased rather than diminished thereby.

Perhaps the most sublime expression of the righteousness of God was spoken by Moses, as recorded in Deut. xxxii. 1-4:

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe yet greatness unto our God. He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He."

This furnishes a good and sufficient reason for all that the Deity requires of us. All that we can do, therefore, as "obedient children," it is our bounden duty to do, irrespective of the happy assurance that the righteous will be abundantly rewarded in the end. Jesus said, "When ye have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." How different is this from the world's standard, which magnifies "duty" as if it were a virtue. No wonder, then, that Jesus said, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20). And, finally, we are told in the closing words of Ecclesiastes, Fear God and keep His commandments, for this is the whole duty of man."

Next, we observe that God's requirements are so very reasonable, as we find in Titus ii. 11: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world." And again, in Micah vi. 8: "What doth the Lord thy God require of thee, but to do justly and to love mercy and to walk humbly with thy God?" The practice of these simple virtues brings happiness even now, as Paul reminds us in 1 Tim. iv. 8: "Bodily exercise profiteth little; but godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Paul was familiar with the Greek games, and thus reminds us of the transient benefits of these worldly pursuits, which at the best, are of little account; whilst godliness profits us both now and hereafter.

As to the latter, time would fail us to tell of the "exceeding great and precious promises" concerning "the divine nature," "power over the nations," the "eternal inheritance," equality to the angels, "an eternal weight of glory," and so forth. Surely our confidence hath great recompense of reward, as we read in Heb. x. 35.

However, on this occasion we stress the present advantages of our "high calling." In the first place we are "on the Lord's side: and if God be for us, who can be against us?" We have the ministry and protection of angels; as it is written: "Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?" (Heb. i. 14). And again, in Psalm xxxiv: "The angels of the Lord encampeth round about them that fear Him, and delivereth them. . . . The eyes of the Lord are upon the righteous, and his ears are open unto their cry." The believers "Dwell in the tabernacle of the most High, and abide under the shadow of the Almighty" (Psalm xci.).

It is written: "The wicked flee when no man pursueth, but the righteous are bold as a lion." They should be, for "Underneath are the everlasting arms," to sustain and succour in time of need." "Having access, therefore, into this grace wherein we stand," we should make use of it by committing our way to God in all that we undertake. Paul says in Thess. v. 17: "Pray without ceasing." Let us make no mistake; the shield of faith and the helmet of salvation, and the sword of the spirit are incomplete without prayer. The apostle therefore adds: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." In every problem and difficulty we are enjoined to make known our requests unto God, casting all our care upon Him, for He careth for us (1 Peter v. 7).

We are told that the prayer of the righteous is God's delight; and in the Apocalypse prayer is symbolised as "incense and sweet odours" upon the golden altar. David also says in Psalm 141: "Let my prayer be set forth before thee as incense and the lifting up of my hands as the evening sacrifice."

The Scriptures afford many examples of the power of prayer, both as regards the help that is obtained and the spiritual benefit of the exercise. Jacob on his way at Bethel, Elijah at Carmel, David outlawed by Saul and Daniel at Babylon are instances that should inspire us to a closer walk with God.

But the Saviour is our highest example: He spent whole nights in prayer on the Mount of Olives, to prepare Himself for the work of the next day; and there was a moment in Gethsemane when the salvation of the race depended upon His appeal to the Father for strength.

Another advantage is that we have "the whole counsel of God" for our daily guide, philosopher and friend. In these days of cheap printing the Bible is so common that we may overlook its priceless value. It is written: "The entrance of Thy word giveth light: it giveth understanding to the simple," and, in the words of Robert Roberts, it is by the daily reading that we gradually lose the insipidity of the natural mind and take on the warm and exalted tone of the Spirit's teachings, which qualifies for the inheritance of the saints in light.

Yet another of our present benefits is the friends that the Truth has given to us. Friends that truly love us and pray for us, friends to depend upon when in trouble, and some of whom would die for us if need be. The bond of the Gospel is the highest extent: it transcends and outlasts all other associations and enters into that which is "within the veil." Let us, therefore, as Paul enjoins us, "Walk worthy of the vocation wherewith we are called." In this work we can all do something. We can help someone less favoured than ourselves: we can help in the details of ecclesial life, not forgetting that "Charity begins at home." In short, as we are "born again," we must grow and develop to the full stature of men and women in Christ. In the face of Christ we see the Father, and in us the image of Christ must be created: at last to be incorporate in the Father and the Son, with eternal glory.

B. A. WARRENDER.

Pasadena.

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### **Selah Corner No. 7.**

## **Oppression.**

James prophesied of the last days and spoke of the fate at last awaiting those who oppressed their workpeople. "Behold, the hire of the labourers is of you kept back by fraud and it crieth out. Ye have lived in pleasure on the earth and been wanton" (James v.).

A recent illustration of the hardness of the modern employers of labour is seen in the notice issued by one of London's principal catering firms. Employees have been late through the work of flying bombs recently. So the Managing Director has issued a notice to all the poor waitresses that if they are away for any cause whatever without the previous consent of the management, their pay will be stopped for the time lost. This notice is being rigorously carried out.

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### **From the British Museum.**

## **An Old Manuscript, Dateless and Nameless.**

Here is a remarkable document in the MSS. room at the British Museum. No enquiry has yet established who wrote it, but it is undoubtedly many centuries old. It came from Westminster Abbey, where it was found among a collection of very old papers: —

"A nation would be truly blest if it were governed by no other laws than this blessed Book. It is so complete a system that nothing need be added to it or taken from it. It contains most things needful to be known or done. It affords a copy for a king and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict from the jury, and furnishes the judge with his sentence. It sets the husband as lord of the household and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honour to parents and enjoins obedience in children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honour and the servants to obey, and promises the blessing and protection of its Author to all who walk by its rules. It promises food and raiment and limits the use of both. It points out a faithful and eternal Guardian to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust, and promises to be a Father to the former and a Husband to the latter. It defends the rights of all, and reveals vengeance to every defrauder, over-reacher and oppressor. It is

the first Book and the best Book and the oldest Book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that can be revealed. It contains the best laws and the profoundest mysteries that ever were perused. It brings the best of tidings and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality and shows the way to everlasting glory. It is a brief recital of all that is past and is a certain prediction of what is to come. It settles all matters in debate, resolves all doubt, and eases the mind and conscience of all their scruples. It reveals the only and true God, shows the way to Him, sets aside all other gods, and describes the vanity of them and of all who trust in them.

In short, it is a Book of laws to show right and wrong, a Book of wisdom that condemns all folly and makes the foolish wise. A Book of truth that detects all lies and confronts all errors, and a Book of life that shows the way from everlasting death. It is the most compendious Book in the world, the most authentic and the most entertaining history that ever was published. It contains the most early antiquities and heroic deeds. It describes the celestial, terrestrial and infernal worlds, human tribes and angelic myriads. It will instruct the most accomplished mechanic and the profoundest artist. It teaches the best rhetorician and exercises the power of the most skilful arithmetician. It puzzles the wisest anatomist and finds employment for the nicest critic. It corrects the vain philosopher and guides the wise astronomer. It exposes the subtle sophist and makes diviners mad. It is the best evidence that ever was produced and best deed that ever was sealed, the best will that ever was made and the best testament that ever was signed. To understand it is to be wise indeed, but to be ignorant of it is to be destitute of wisdom. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a Book of lives, of travels and voyages. It is the king's best copy, the housewife's best guide, the servant's best directory, the young man's best companion, the schoolboy's spelling Book and the learned man's masterpiece. It affords knowledge of witty inventions for the ingenious and dark sayings for the grave. It encourages the wise and the warrior; and promises an eternal reward to the conqueror. And that which crowns it all — the Author is One in Whom is no variableness or the shadow of turning."

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## **Loss and Gain.**

### **LOSS.**

Adam lost for himself and his descendants: —

1. His righteousness.
2. His dominion.
3. His life.

Therefore we suffer from three grave disabilities:

1. Sinfulness.
2. Homelessness.
3. Death.

### **GAIN.**

But Jesus, as the promised Seed, gains for us: —

1. Freedom from sin.
  2. Restoration of the dominion.
  3. Immortality and Eternal Life.
- 

## **"He shall live for the Aion."**

There are TWO AIONS—one, the Aion of the Flesh; the other, the Aion of the Spirit. Each of these courses has a life peculiar to itself. We all know experimentally what the life is pertaining to the course of the flesh—it is life manifested through a corruptible body, or mortality. Men may die and

rise again to life; yea, have died and risen again, and also died a second time. Yet, in dying again, they were not subjected to what is apocalyptically styled, "the Second Death"; nor in rising did they attain to the life of the course of the Spirit. The examples we refer to are the dead raised by the apostles after the assumption of Jesus, not to mention the instances in the times, or Aion, of the Mosaic Law.

We argue, then, that a man may die, and not be injured by the Second Death; and he may rise again, and not see the life of the Aion of the Spirit. Life by resurrection is not necessarily eternal life, or the life of the Aion. This was the life Jesus brought to light in the gospel of the kingdom, and referred to in Jno iii. 36. It is there termed, aion-life. This is the life he that believeth not into the son shall not see. It is life manifested through incorruptible body, and no one can see it, or become the subject of it, who does not attain to an incorruptible body, though he may rise, like the apostolically resurrected, from the dead. He rises with the wrath of God abiding upon him, which, when worked out, subjects him to the Second Death.

They who become "as the angels of the Deity in heaven" are consubstantial with the Father, and consequently "eternally existent."

He that hath not the Son of God is he that hath not believed into Him. He, therefore, hath no right to the life of the spirit-man, which is bestowed on the faithful after they have appeared at the judgment seat of Christ, been judged according to their works, and pronounced to be the blessed of the Father. The order is:—

- (1) Resurrection.
- (2) Appearance at the Judgment Seat.
- (3) Examination of Accounts.
- (4) Sentence of Approval.
- (5) Change in the twinkling of an eye.

"Everyone shall give an account of himself to God," says Paul. To do this the dead must be raised. Now, if the resurrected man be one of those Peter compares to a washed hog returned to its wallowing in the mire, his account of himself will be a very bad one. He will have to testify that he has been "sowing to his flesh." This being proved against him, his sentence will be, according to Paul, "he shall of the flesh reap corruption." This sentence being pronounced against him, he will not see that life which is manifested through incorruptible flesh, or spirit-nature; but will be "injured by the second death," which is consummated in corruption of his resurrected body. Thus, "the wicked can be made alive, and not see the life," associated with incorruptibility.

Paul says that the reason why they all must appear before the judgment seat of Christ is, "that every one may receive the things in body according to that he hath done, whether good or bad." To do this the receiver, in coming out of the ground, must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life. The text quoted from Isaiah xxvi. 14 applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, nor to rise into the resurrection state, are those who died under helpless ignorance. God does not treat such as He does those who know the truth, but will not obey it; or who have obeyed it, but subsequently turned back to the corruption that is in the world through lust.

True, no wicked man can claim to be "made alive in Christ" that he may live for ever, but he will certainly be made alive that he may be judged and consigned to the dire severities of the Second Death, which is "the wages of sin," the first death being the common lot of all, both saints and sinners.

J. THOMAS.

"Herald of the Kingdom," 1861.

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## Proper Names.

Never had people more appropriate and delightful names than the Hebrew race.

Parents deliberately devised names with meanings, often expressing their own thankfulness or their desires for their children.

Abel means "breath" and Cain "possession," while Seth means "the man put in place."

David is a delightful name. It means "beloved" or "dear one."

The English tendency is to use a comparatively small list of names over and over again. The inventiveness of the Hebrews had much to commend it.

Job and his wife named their third daughter "Child of Beauty," Keren Happuch (Job xliii. 14).

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"**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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### **BEDFORD**

We have had to remove our quarters from Harper Street, Bedford, as from Sunday, September 3rd, and I should be so much obliged if you will insert a paragraph for us in the "Ecclesial News" section of the Berean Magazine to the effect that our present meeting for Breaking of Bread, etc., is the Co-operative Hall in Midland Road, Bedford, and that the time of meeting is 5 o'clock. It is the same room that we hired when you came some time ago and gave a lecture.

We are jogging along about the same here. The members here feel that they would like a lecture given some time in the future. How are you fixed up for dates about a month hence? —W. H. Cotton, Rec. Bro.

### **BISHOP'S STORTFORD, HERTS.** —31, New Path.

Having considered the position of Bro. Henry Lovewell, who is in the Merchant Navy, we wish to state that under the present existing circumstances the Merchant Navy is not a fit occupation for a brother of Christ to be found engaged in, for the following reasons: —

1. It is impossible for a brother to keep the memorial feast which is a command.
2. The duties prevent the study of God's Word, which is essential to the growth of the man in Christ Jesus.
3. The vessels being armed, we voluntarily place ourselves, if necessary, of being ordered to take part in its defence, the obeying of which would mean the breaking of the commands of Christ.
4. We are commanded to abstain from every appearance of evil.

Bro. Henry is being dealt with and one has every hope of our brother seeing the error of his way. —Garth T. Lovewell.

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

Again we send our greetings to the brotherhood of Jesus Christ. We have lost another of our older members, Sis. Althea Rileigh, aged 90, who had been a member of the body for 61 years since her baptism at St. John, N.B., in 1883. She died May 11th, after quite a long illness which made it impossible for her to attend our meetings. She had the hope of the true Gospel as her joy to the end and kept Christ in remembrance weekly in company with her daughter, Sis. Bruce. We continually pray that the return of the Master will soon halt this pilgrimage to the grave of our loved ones. The earth groans for His, return to bring life and peace to all.

Although we have discontinued our morning lectures during July and August, we have had special evening lectures the first Sunday in each month. "The Future of the Jew and Jerusalem," attracted 15 strangers to the July lecture. Our next subject is entitled "The Return of Jesus is Near! Are You Ready?" May God grant that we may plant seed that will grow to full fruit.

The holiday, July 4th, afforded us the opportunity to enjoy one another's company in our annual Sunday School picnic at the Middlesex Fells Reservation. Bro. Bangs, of Lubec, Maine, visited us this month and expressed the desire to be considered as a member of our Boston meeting. He has been in isolation for many years and all his efforts to attract townspeople to the Truth have fallen on deaf ears.

Our sympathies are sent to our London brethren and sisters who are again affected by the war's latest terrors. —Kenneth MacKellar, Rec. Bro.

**BOURNEMOUTH.** —"Eureka," 54, Herbert Avenue, Parkstone.

Sis. Crowhurst and myself have a desire to join the Berean Christadelphian Fellowship, as we are not of the same mind as the Clapham Presiding Brethren on the question of divorce and remarriage.

Some time ago we signed the form as instructed, by Clapham Presiding Brethren, but very unwillingly, as we thought such a question should not have been forced upon the brethren and sisters until such a time as a case should arise and deal with same according to the precepts of Christ. At any rate we have gone more fully into the question and find the Berean stand is in accordance with Divine precept.

I have informed Bro. Callow at Alma Road and have now ceased to meet with them. Your brother in Israel's hope. —A. E. Crowhurst.

**BRIDGEND, S. WALES.** —88, Grove Road, Bridgend, and 83, Cowbridge Road. Breaking of Bread, 11.0 a.m. every alternate Sunday; Bible Class, Tuesday, 7.30 p.m., as above.

Owing to smallness of numbers we have been compelled to relinquish the public proclamation of the Truth and are now meeting as above. The division over the divorce question has contributed in no small measure to the closing down of our meeting room after over 20 years' service.

We are thankful that the division was not of our making, but is due to the action of a few who would lord it (and that unscripturally) over God's heritage. We are happy to learn that light is beginning to seep into the minds of some in the Clapham Fellowship as to the error of Clauses C and D, and we pray that wisdom will prevail and Truth be vindicated before our Lord returns. —Gomer Jones, Rec. Bro.

**BRISBANE, QD., AUSTRALIA.** —Kinkade Avenue, Ashgrove.

Greetings in the name of the Master. May we be found worthy of a place in His kingdom.

At our recent business meeting we decided to donate a sum towards the relief of those who are suffering as the result of enemy action. Not having any details of your fund I was unable to obtain a bank draft, consequently I will remit, per money order, the sum of £4, of which you will be advised by the Crouch End Post Office.

We are but very few in number, but still aim to maintain the Truth as it is in Jesus. We in Australia have much to thank God for, and with that thankfulness we remember you all in our prayers. Kindly give our greetings to the brotherhood with whom you meet.

With every good wish for your work and welfare in the Master's service. Your brother Zionward. —Stanley Gallier, Finance Bro.

**HAMILTON, CANADA.** —51, Cedar Avenue, Hamilton, Ontario, Canada.

Again we send our Ecclesial news for publication in the magazine. As visitors we have had Sis. Marion Linton, Bro. Wilfred Green, Bro. and Sis. Magee, all of Toronto, and Bro. Robson, of London; it is always a pleasure to see brethren and sisters and to meet with them around the emblems.

On July 1st we held our Sunday School picnic and Ecclesial outing at Oaklands Park. The weather was beautiful and the day was enjoyed by all. On July 15th our Sis. Edna Drywood and Bro John Burns were united in marriage. They have our best wishes for a happy walk together in their new relationship.

We regret to say we have been forced to withdraw fellowship from Sis. Evelyn Price, Sis. Lilian Cope and Bro. George Holt; this action was necessary, they having left us for another fellowship.

It is with sorrow that we have to announce the death of our Bro. J. P. Vibert. He passed away after rather a short illness and our deep sympathy is extended to the members of his family in their hour of trial; may they receive the comfort and the consolation that can and is given by our Heavenly Father.

Bro Vibert had been in the Truth 55 years and, to use the words of the Apostle, he was "steadfast, unmovable, and always abounding in the work of the Lord." He leaves behind him an example which we would all do well to follow. He was laid to rest by our Bro. Marlett, of Brantford. who spoke of Bro. Vibert's love of the Truth, his faithfulness and the full assurance he and all of us felt that our brother would be given a crown of life that fadeth not away. —D. Percival, Rec. Bro.

**HOUSTON, TEXAS, U.S.A.** —Christadelphian House of Worship, 8008, Junius Street. Bible Study, 10.0 a.m.; Breaking of Bread, 11.0 a.m.

It is with sorrow that we report the death of Bro. Roy Harrington, who was a faithful member of this Ecclesia for about 10 years. He died July 4th at the age of 60 years. Bro. Harrington had been ill for some time before his death, but he continued active in the work of the Truth till the last. We sorrow not in his case as those who have no hope, for we believe that God is not unrighteous to forget his work and labour of love. Our brother was laid to rest in the Forest Park Cemetery in Houston to await the Master's call.

Just two weeks later, on July 18th, Bro. J. T. Smith passed away after a brief illness of only two days. Bro. Smith had been in the Truth for about 35 years; he had been actively associated with the Houston Ecclesia since its organisation in 1933. He was 55 years of age at the time of his death



and was buried in the Hill of Rest Cemetery at Goose Creek beside his daughter, Martha, and his son-in-law, Bro. Jim Walsh, both of whom had died within the past three years.

Our heartfelt sympathy goes out to the bereaved ones of these two brothers. May the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, sustain and keep them that they may have faith and strength to carry on and uphold the ideals and principles of life exemplified by these two brothers.

Our meetings are now held at 8008, Junius Street, in Houston, one half block off Broadway. The Ecclesia has recently purchased this building from the trustees of the Church of Christ, who formerly held their meetings here. We are very glad of the ample accommodations that are available to us at the new location. We now look ahead to the future with renewed hope and a sense of greater responsibility, trusting that we shall be able to enlarge the scope of our work in the Truth.

Since our last writing we have been pleased to welcome to the Table of the Lord the following visitors: Sis. Avis Tinsley, of Mason, Texas, and Sis. Emma Haynes, of Pomona, Calif. —E. W. Banta, Rec. Bro.

**JERSEY CITY, U.S.A.** —Bergen Lyceum, 651, Bergen Avenue, Jersey City, N.J. Sunday School, 9.45 a.m.; Emblems, 10.45 a.m.

More than 10 years ago and at the request of several ecclesias in the U.S.A., the Jersey City Ecclesia formed a National Relief Committee to seek contributions from all ecclesias and individual brethren and sisters, who were in a position to help, to aid brethren and sisters in distress in our fellowship. Since that time this committee has been operating successfully and many brethren and sisters have been assisted.

During the past two or three years we have not solicited contributions because we have sufficient funds to take care of emergencies, but the committee is still operating and if you receive further requests from this side of the Atlantic we would appreciate having them referred to us for attention. Perhaps some of the ecclesias have forgotten that such a fund exists and, if possible, we would like you to insert a short notice in the Berean Christadelphian to the effect that brethren and sisters who find themselves in need of assistance may appeal to us for help. — Louis F. Bas, Rec. Bro.

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

Visitors to the Table of the Lord here during August were Bro. H. M. Doust, of Harrow, and Bro. and Sis. J. Thomas and Bro. and Sis. D. Bath, of St. Albans. Will intending visitors please note that the times of the meetings in October and onward till further notice will be: Breaking of Bread, 3.15 p.m.; Lecture, 5.0 p.m.

Our fraternal gathering will, God willing, be held at the Friends' Meeting House, Euston Road, on Saturday, October 14th. The subject is to be "Comfort," with three speakers.

One of London's premier suburban newspapers has invited us to take part in a series of articles in a "Forum" that they have been running. They say, "We would like to lead off our next series with the Christadelphian views." We hope to comply with their request.—C. H. Bath, Rec. Bro.

**NEWPORT, MON.** —Clarence Hall, Rodney Place. 11.0 and 6-30 p.m.

Since our last report we have had the pleasure of the company in the service of the Truth of Bro. G. H. Denney and Bro. A. H. Nichols, who was accompanied by Sis. Nichols. We derive great comfort and encouragement from the ministrations of the good news by our brethren who help us in the work.

These are, indeed, momentous days in the plan of the ages, days of excitement for the watchers in the towers of Zion. The deliverer is approaching, the signs are pregnant with meaning. The stage is almost set, the chief figure in the great drama of God's plan is about to appear. When He comes He is going to call to His side those who are to help Him in the great finale.

"Watch ye, therefore, for ye know not what hour your Lord doth come." These words should mean more to the body to-day than ever; may our Lord find us so doing when He does appear. — Thomas H. Lambert, Rec. Bro.

**PLYMOUTH.** —Oddfellows' Hall, 148, Union Street (next to Gaumont Theatre). Sundays: Breaking of Bread, 2.30 p.m.; Lecture, 4 0 p.m. Bible Class (house to house), Thursdays, 7.30 p.m.

Since our last report we have welcomed, in fellowship at the Lord's Table Bro. and Sis. Roland Smith and Sis. Doris Smith (Birmingham). We thank our brother for his assistance in proclaiming the Truth and for help at the Bible Class, We have also been visited by Bro. Mitchell and Bro. and Sis. A. H. Nichols, all of whom live in isolation but are members of our meeting.

We regret the loss of Bro. and Sis. A. H. Nichols, who have now removed to Stourbridge and will in future meet with the Birmingham Ecclesia, to whose fellowship we commend them. This Ecclesia has suffered a further heavy loss by the removal to Newquay of Bro. and Sis. H. W. Brown and Bro. D. Brown, where they will be in isolation. Bro. Brown, senr., has been a serving brother in several capacities for many years now and Bro. David recently commenced speaking duties. It will be a difficult task to fill the vacancies thus made in our ranks, but it is the duty of those who remain to keep the lightstand burning steadily for the short time which may yet elapse before the coming of the King of Kings. May we be found faithfully doing so at His appearing and His kingdom. —Hubert R. Nicholls, Rec. Bro.

**VERDUN, P.Q., CANADA.** —1426, Clemenceau Avenue, Crawford Park.

We meet in the Steele Building, Room No. 1, 4080, Wellington Street, every Sunday morning at 11 o'clock. We are pleased to announce the return of our Bro. and Sis. Gordon Tinker from Pembroke, Ont. We have also been encouraged on our pilgrimage journey by a visit from our Bro. and Sis. Hull, of Stewiacke, N.S., also Sis. K. Norwood and son, Bro. L. Norwood, Sis. M. Sargent and daughter, Sis. G. Sargent, of the Boston Ecclesia. We are always pleased to see those of the one faith and welcome in our midst. —J. D. Baines, Rec. Bro.

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## Jerusalem.

The Church of the Holy Sepulchre seems quiet when approached by the visitor. But it is not so quiet. Guides rush towards you, eager to earn money by their attentions, and they make much noise with their clamourings.

There are Arabs there who will sell you a certificate that you have made your solemn devotions at the Tomb. Anyone can have one at a price.

Religious fanaticism still prevails and there are many quarrels between the various sects called Christian and with the Moslems.

There is bitter enmity between the various classes in the land over questions of finance and local administration.

The new High Commissioner, Lord Gort, who succeeds Sir Harold MacMichael, will not have an easy task, but he is a very fine administrator. In any case, there is bound to be a big change soon in

the Holy Land, so that the "dwelling safely" of Ezekiel xxxviii. and other Scriptures may be fulfilled. Hungary has now agreed to let every Jew go free who can get a British visa to Palestine.

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### **Treasure.**

The Hebrew word "ozar" has many uses in the Scripture. It meant to the Jewish mind anything of value collected together, either provisions, the tools of war, wine, oil, honey, gold, silver, brass or ornate buildings. Emphasis, therefore, comes to our Lord's words: "Where your treasure is, there will your heart be also" (Matt. vi. 21).

"Lay up treasure in heaven, where neither moth nor rust shall corrupt."

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### **1922-1923—Our Action Now Completely Vindicated**

When in 1922-1923 we determined to withdraw fellowship from the majority meeting in Buffalo because of its support of false doctrine of the gravest kind in regard to the nature and sacrifice of our Lord Jesus Christ we were not supported by Birmingham T.H. Ecclesia or by the Christadelphian magazine. Our determination to support the minority ecclesia in Buffalo, who held to the Truth without reservation or compromise, is now seen to have been right. Vindication of our action is now complete. The Birmingham Central Ecclesia has unanimously decided that we were right and has now taken the same position as ourselves in regard to fellowship with those who still hold the Strickler Bell theory to the exclusion of the Truth. The Christadelphian has also unequivocally set out its position as one refusing to, in any way, allow those who hold the clean flesh theory to continue in fellowship. The result must be the segregation of those who are unsound on this issue and the final coming together of those who are all of one mind.

Care and love together can help to overcome the evil of the past, but there must be no compromise. The Buffalo, Glendhu Street, Ecclesia still holds fast to its errors and cannot be given fellowship.

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G. H. D.

### **To-day.**

"Take no anxious thought for the morrow."—Matt. vi. 34.

This little strip of light,  
'Twixt night and night,  
Let us keep bright  
To-day!

And let no fumes of yesterday  
Nor shadows of to-morrow,  
Bedim with sorrow  
To-day!

Then take this gift of heaven  
As simple as 'tis given,  
And if to-morrow shall be sad,  
Or never come at all, we've had  
At least,  
To-day!

F. C.

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## Gold, Frankincense and Myrrh.

Let us give serious thought to the three gifts presented to the infant Jesus by the three wise men from the south-east who came to Bethlehem for the purpose. These men had read the Scriptures and knew accurately the date when the Messiah should be born. Their understanding was quickened by the star that led them. They also understood the symbols that in the Old Testament were divinely associated with His mission and His destiny.

Taking them in the order given by Matthew, the first gift was gold. This is the most precious and beautiful of all metals. The world puts it first in many ways, and to be on a gold standard is a great financial achievement. Throughout the Bible gold always signifies a tried faith. In the tabernacle in the wilderness gold was used for this very purpose. Wood covered with gold showed how faith could conquer the flesh and put away its weakness and its decay. 1 Peter i. 7 says: "That the trial of your faith being much more precious than gold, that perisheth though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." This fits in beautifully with Exodus xxxvii. 1-2: "The ark of shittim wood was overlaid, or covered, with pure gold within and without and a crown of gold surmounted it."

The street of the symbolic city of God in the age to come is described in Rev. xxi. 18 to 21, as being made of pure gold as if it were transparent glass.

Frankincense. This was the second gift. It is an incense of sweet perfume. Heb. Lebonah. It was used on the altar of incense in the tabernacle and in the temple. It was white and gummy, with a tendency to harden on exposure. Incense is the symbol of prayer, and this special kind accentuates the symbol. It means earnest prayer "with strong crying and tears."

Solomon, in Proverbs xv. 8, says: "The prayer of the upright is God's delight."

In the Song, speaking of Christ, he says: "Who is this that cometh out of the wilderness perfumed with myrrh and frankincense?"

Isaiah gives as part of Christ's work: "To give his people the oil of joy" (Isa. lxi. 3).

David, in the Psalms, associated praise with the frankincense symbol. Very fitting, for in no greater way than in prayer can homage to God be expressed and worship offered. Worship, by the way, means worth ship, or reverential acknowledgment of God's all worthiness. It reminds us of "Worthy the Lamb" in Rev. iv. and v.

Myrrh. Two kinds of myrrh are mentioned in the Scriptures. Both were herbs—one was distilled and used as ointment while the other was used with wine or other beverages to deaden sensibility to pain. It was a potent drug. An illustration of its use in this connection is to be found in the Gospel accounts of our Lord's crucifixion. The word used, however, for the myrrh used as ointment was Morderan, or pure myrrh. The term used for the drug is Mithridata, or medicinal myrrh. Its use for purification is seen in Esther ii. 12; for embalming in Gen. 1. 26.

The significance of these three things in relation to Christ could only have been worked out by men who were deep students of the Scriptures.

Christ's great faith was the promoter of His obedience, and this ensures His kingship over all men. By resurrection and the gift to Him of eternal life by His Father He becomes the Author and Finisher of Faith. His prayers and His praises were acceptable and He was purified by the things He suffered. "For the joy that was set before Him He endured the cross."

As with our Lord we see how His character was developed by faith, prayer and suffering, so it must be with all His servants now. And as these things also refer to His victory and its results, so it is for them. As he is king, high priest and chief singer of God's praises, so they are to be kings and priests and shall reign upon the earth (Rev. v.). As the wood was covered by gold, so for Christ and his loved ones the flesh is changed from its impurity and its perishable character to a pure immortal nature made holy for ever more.

Let us learn the lesson and fill our sphere worthily as part of the one body of the multitudinous Christ.

There are many other beautiful symbols associated with the great final complete assembly of the saints of God such as Song v. 9 and Rev. xxi. 18 and xxii. 12, but in their development to that final perfection they all depend upon the gold of faith, the offering of service, praise and prayer, and the purification entailed by submission to discipline, our probation and chastisement and suffering. They depend on incense and myrrh as well as gold. Our Lord's pre-eminence rests upon his marvellous excellency in these things. He is our example and He is our constant lover, who died for us that we might live. Therefore let us hold fast to Him.

Ipswich.

B. ROWLAND.

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## **Words in the A.V. that have Changed Their Meaning (2).**

Approximately 300 years ago the Authorised Version of the Scriptures was made. It has been a rich and rare possession. But the English of that time, which was that of Shakespeare; as well as the Bible, has been changed by time and circumstance. As a result, there are pitfalls, in changed meanings of many words, for the indiscriminating reader.

The word "let" occurs in Exodus v. 4, Isaiah xliii. 13, Rom. i. 13, 2 Thess. ii. 7, etc. In all these cases it means as was the usage in the 17th century, to prevent, which is the opposite of "let" as we now use the word. Bishop Latimer, in one of his sermons, says: "The flesh resisteth the work of the Holy Spirit and lets it." He wished to convey the idea of prevention.

In Shakespeare's "Henry V.," Act v. 2-65, we hear the Duke of Burgundy saying, "My speech intreats that I may know the let why gentle Peace should not expel these inconveniences."

**Prevent.** Now come to the word "prevent" in the Bible.

Psalm cxix. 147 says: "I prevented the dawning of the morning." How could David do this? The word here means anticipate. Psa. lxxxviii. 13 says: "In the morning my prayer shall prevent thee." The obvious meaning is "my prayer shall come up before thee."

The Latin prae-venire used to mean to precede.

When Jacob obtained Esau's blessing from Isaac he preceded or forestalled his brother.

Amos says (ix. 10): "The evil shall not overtake or prevent us," obviously, shall not come before us is meant. Also see 2 Sam. xxii. 6, 19; Job iii. 12 and xli. 11; Psalms xviii. 5, xxi. 3, lix. 10., etc.; Isa. xxi. 14; Matt. xvii. 25; 1 Thess. iv. 15.

In "Pliny" we read that "Venus preventeth the morning." This means that this star preceded the dawn.

G. H. D.

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## **“Bad Thoughts”**

"BAD THOUGHT" is a thief!  
HE acts his part,  
STEALS through the window to my heart,  
AND if in once, his wakened whim  
WILL let a hundred others in.

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### **The Book of the Revelation.**

#### **No. 13. THE THIRD SEAL.**

Rev. vi. 5, 6 introduces a black horse with a rider, in whose hand was a pair of balances, or scales.

A voice declared, "A measure (choenix) of wheat for a penny (denarius) and three measures of barley for a penny. See thou hurt not the oil and the wine." These indicated a serious interference by the ruling powers of the Roman Empire with the staple foods of the people, causing trouble and privation.

Gibbon here puts the historical parallel. In ch. v. of his great book on the Roman Empire he tells of the manner in which the finances of the Empire were dealt with at this time. He also details the various new taxes which were placed on the people. Caracalla succeeded Septimus Severus A.D. 211. He distributed to the Empire's soldiers nearly all of the great accumulation of treasure (the result of booties) that had been got together by his father, Septimus Severus. The taxes of the Empire had formerly been contributed by its citizens, or free men. He widely extended the citizenship for the purpose of greater taxation, but did not take away from the newly-made free men any of the imposts formerly laid upon them as non-free men. The result was lamentable.

The taxation was not for the purpose of setting up new social benefits. The Emperor used the new money for pleasures of his own and wild spectacles for his subjects, all of which were waste of the resources now at his disposal. His favourites were enabled to indulge their extravagant tastes at the expense of the common people. The spirit of the population was thus greatly depressed.

"The wine and oil" were not hurt. This takes us past the reigns of Caracalla and his successors, Macrinus and Elagabalos, to that of Alexander Severus. The Emperor eased the people's burdens and endeavoured to alleviate their discomforts. It would appear from the symbols used that the third seal period opened with the development of the over-taxation, extravagance and vices of the three first-named emperors, and closed with the

#### **The Spiritual Side.**

endeavours of Alexander to undo the mischief wrought. But if we look at the state of the Christian community at this time, we see how the symbolism may also be taken to indicate the course of events therein.

Bread (or wheat and barley) is the symbol of the Truth of God, the sustaining power of which maintains the strength and integrity of the ecclesias.

During the third seal period the teachings of Paganism made great headway among the Christians. Origen was one who leaned heavily to paganism. Persecution was greatly lessened and undoubtedly the Thyatiran prophecy was fulfilled:—"Thou sufferest Jezebel"—emblematic of the pagan system—"to teach and to seduce my servants."

The Bread of Life became scarce; the luxurious goods of the world's idols took its place.

Oil stands for light and wine for service in the Scriptures, hence it is clearly indicated that there would still be a remnant who remained faithful.

So there was, and, as Bro. J. Thomas says in "Eureka," Vol. II., p. 185: "Though Christianity in the purity of its faith and practice was succumbing to the rising, and now rapidly maturing apostasy, there were many Christadelphians or brethren of Christ who still contended earnestly for the faith as the living ones of the third cherub of the seal. These were the salt which preserved the whole professing community from putrefaction."

So the wine and oil were not yet made scarce, as was the bread generally, but, as Rev. ii. 24 says, those who still held the whole Truth had not at this time any other burden laid upon them than this: —"That which ye have hold fast till I come."

Here is a fitting lesson for us in these closing days of Gentile times. "HOLD FAST."

G. H. D.

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## **Knowledge of God.**

There was at one time universal knowledge of God and His Way.

From the creation to the flood was approximately 1655 years. Adam lived 930 years and until 126 years before the birth of Noah.

During that 126 years Enoch lived, one of the best of all men. Noah lived 350 years after the flood and his son, Shem, lived until Abraham was 150 years of age.

Knowledge was transmitted by father to son and grandson.

God also revealed Himself often by angels, dreams and visions. Yet the world of men turned to its own way and its responsibility remains.

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## **A STUDY**

### **Ezekiel; His Life and Times.**

While Jeremiah was testifying to the people who remained behind in Judah, Ezekiel, his counterpart, delivered his prophetic message to the upper and artisan classes who were deported to Babylon in the reign of Jehoiachin. Both testified against the corruption of God's people and prophesied of the coming judgment for sin.

The Jews to whom Ezekiel prophesied imported with them a degree of nationalistic spirit and retained some of the attitude with which Jeremiah was contending. Instead of realising that the captivity was from God and reforming, they looked for a rapid change of fortune, and were doubtful of the prophet's warning that Jerusalem must fall. With his visions and signs, Ezekiel mixes literal prophecies of Judah and her pro-Egyptian allies; but more than Jeremiah he bursts into glorious descriptions of the coming Messiah, his temple and rule when the then fallen Judah should be restored. Like all the prophets, he gives glimpses of hope, 'midst the gloom of merited judgment.

His witness was made impressive by the unique methods God caused the adamant and strong-willed Ezekiel to adopt. Up to the fall of Jerusalem he was to be dumb except on special occasions (Ezek. iii. 26, xxiv. 27, xxxiii. 22). This invested the few vocal utterances he was permitted to make with a greater importance. We can imagine how the news would spread, "Ezekiel is speaking once

more; his mouth has been shut for months; let us go and hear him; he must have something important to say."

On other occasions his witness would take the form of signs, even unaccompanied by verbal messages. These signs from the "man of sign" (xii. 11, xxiv. 24) would attract considerable attention, and the lesson would be made more emphatic than by mere words. With what curiosity the Jews would crowd round this peculiar prophet as he "played sieges" with a model of Jerusalem (ch. iv.); but would they not be impressed thereby concerning the inevitable fate of the sinful city? How puzzled, too, they must have been as each day they wended their ways to the spot where the prophet was lying on his side. "He is still, there." "What does it mean?" They would not understand much from this beyond that the captivity would be long. Subsequent history suggests that this "lying on side" sign referred to the number of years up the Maccabean revival. Fear would enter their hearts as the prophet shaved his head and beard, and dividing the hair into three signified that Jerusalem should be judged by famine, sword and dispersion (ch. v.).

Chapter xii. pictures the prophet moving his belongings through the wall to signify Zedekiah's forthcoming removal from Jerusalem. On this occasion the prophet's tongue was temporarily loosed to explain his meaning, as also on the occasion when his wife died. The puzzled onlookers were informed that when Jerusalem fell so terrible would conditions be that private tragedies would be absorbed in the general calamity.

Ezekiel's strong character is illustrated by his restraining of tears on this occasion; no doubt helped by God, he was well fitted for a task involving public contention and reproach. His witness is an example to us in our duty of preaching the gospel. He was to preach faithfully without regard to results, "whether they will hear or whether they will forbear" (iii. 11). As a watchman he had a duty to perform in warning the people of the impending judgment storm; having done this, his responsibility was at an end (iii. and xxxiii.). There is an Ezekiel class in the earth to-day. Let their voice be heard on the housetops as they proclaim the approaching end of the dark Gentile night, so that "whosoever will" may "come."

As we learn from the book of Jeremiah, Judah, at home and in captivity, was pervaded by two schools of political thought. The one, rebellious to God, cherished national hopes and favoured an alliance with Egypt against Babylon; the other, realising that God was punishing Judah, bowed before the Divine verdict and counselled peaceful submission to Babylon. Ezekiel, of course, belonged to the latter class, and continually opposed the false prophets of the former class, who complacently looked for immediate deliverance. Chapter xvii. is a picturesque description of the situation; the low-statured vine (Zedekiah) continually bent herself away from the great Babylonian eagle, her God-ordained protector, to seek the forbidden aid of the Egyptian eagle (and here, even, a glimpse of hope in the Divinely-planted high cedar). Ezekiel summarises the history of the times in chapter xix.—the whelps of Josiah; Jehoahaz taken to Egypt and replaced by his pro-Egyptian half-brother, Jehoiakim. Jeconiah succeeds him for three months and is replaced by Zedekiah, who is promised fire for his rebellion.

Jeremiah had told the captives to settle down in Babylon (Jer. xxix.), and Ezekiel supported this attitude. He had to wean them away from a plotting attitude to a calm submission during God's pleasure. To effect this he exposed the deservedness of the punishment and testified to the inevitability of its completion, accompanying his arguments by exhortations against the false prophets, defences of the justice of God and pictures of future glory. The fact that the punishment was well merited was made manifest, as Ezekiel described a tour round licentious Jerusalem, with God as guide, where the people followed all the abominations of the heathen (ch. viii.). Idolatry so terrible that Noah, Daniel and Job could not have saved the city made judgment inevitable (ch. xiv.). So far had Jerusalem degenerated from virgin purity that the prophet pictures her enormities under the figure of most abominable and unclean women (xvi. and xxiii.). Little wonder, then, that the Jewish vine was ready to be devoured with fire (ch. xv.). The sins catalogued in ch. xxii. and the disobedient history outlined in ch. xx. showed clearly that no title was too vile, or punishment too great, for a nation who had so deserted their beneficent Divine Ruler. Therefore the false prophets erred in saying "Peace when there



was no peace" and the captives were not to heed them or conspire with them (ch. xiii.). God's un pitying fury was to be poured out (ch. ix.) and its consummation was imminent (vii. and xi.). Zedekiah should assuredly be brought captive into Babylon (ch. xii.). Thus did Ezekiel effectively nullify rebellious tendencies, and all critics were silenced when (ch. xxxiii.) the rest of the people were brought captive to Babylon.

At the same time the prophet contended that "God's ways were equal," and defended the Deity from charges of injustice, showing that national calamity did not rule out individual repentance (ch. xviii.), which was preferred by God, who found no pleasure in the death of the wicked (xxxiii. 11). That the prophet's contentions and vindication of God were more successful than Jeremiah's equally faithful efforts is manifested by the fact that Jeremiah speaks of those who were deported under Jeconiah as "good figs" (Jer. xxiv.).

He received a useful argument in support of his exhortation to submission in the prophecy of the fate of the nations adjacent to Judah. As we learn in Jeremiah xxvii., one of the methods by which Zedekiah (not Jehoiakim—See Ministry of Prophets, C.C.W.) hoped to thwart God's plans for punishing him and his people was a league of nations to oppose the aggressor, Babylon. Ezekiel from chapters xxv. to xxxii. elaborates upon the position of these confederate nations, and shows that there is no hope forthcoming from them. Desolation and judgment were in store for Ammon, Moab, Philistia, Edom, Tyre and Sidon, and Egypt would be a base kingdom, and all of them had only allied together from selfish motives—ready to rejoice over the fall of Judah if it would profit them.

Thus Ezekiel tried by all these means to wean the captives from the past and induce them to settle in their new homes. They were to fret and plot for a return to Judah no longer, but to look forward to the grand Eternal purposes of God. Hence rays of light (the day of "one heart"—xi. 19, "until he come"—xxi. 27, "will gather you"—xx. 34) are interspersed among the denunciations. But the last portion of the book gives a more definite shape to this hope of the glory to be revealed in many mighty ones (Ezek. i.), in which the Restoration of Israel would be a step.

The vision of the Valley of Dry Bones shows the latter-day revival of national spirit, followed by the last attack on the Jews by their enemies, which is defeated by the outstretched arm of God. Thus the Jews of Ezekiel's day were encouraged to submit to captivity, and we to endure affliction for a moment, that they and we might share and rejoice in this Revival of the Israel then scattered. The restoration will outshine the meagre revival at the end of the 70 years as the brilliance of the sun outshines the firelight. David's seed will be established on the throne to which he is the rightful heir (xxi. 27), and, having subdued all enemies, he will rebuild the fallen tabernacle of David, as Nathan indicated the seed should do. Ezekiel gives us details of this work. These dry measurements have been given shape and reality in Bro. Sulley's monumental work, and we are thrilled as we consider all nations going up to worship in that wonderful mile-square edifice—beautifully latticed and at each corner a tower nearly twice the size of St. Paul's Cathedral. How we can take comfort as we consider this wonderful building as the focal point of world government when the law shall go forth from Zion! Then will Ezekiel take his place among the throng of the faithful, and perhaps it will be our privilege to hear him recount his bitter experiences with faithless Judah of old: to meet some of the captives who heeded his exhortations, including the beloved Daniel. What rapture will be ours as we sing joyful praise to the God who has restored His people Israel and fulfilled His covenant with David to the letter. The world will be filled with God's glory "and the name of the city from that day shall be 'Yahweh Shammah'—the Lord is there." CRESCENS.

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## **Church and Divorce.**

Dr. Temple, Archbishop of Canterbury, writing in the "Canterbury Diocesan Gazette" on the marriage of divorced persons, states that all four Houses of Convocation have agreed that the marriage service should never be used where one of the parties has a partner to a former marriage still living.

He adds that he regards himself as bound by that rule and must give direction accordingly in any such case referred to him. —"Daily Telegraph,"

June 27th.

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## **"Having a Form of Godliness"**

Paul spoke of the fashion of religion in the last days on this wise: "They shall have a form of godliness, but will deny the power thereof" (2 Tim. iii. 1). This has been well illustrated by the life and death of Lord Snell. This Labour leader was an avowed atheist, entirely opposed to any form of religious worship. He died in May last, and on May 26 a memorial service was held for him in Westminster Abbey. Said the eminent divine who eulogised the dead infidel: "We praise and magnify Thy Holy Name for Harry Snell and all Thy servants who have finished their course and kept the faith."

Comment is needless.

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## **Preaching the Truth.**

### **HOW SOME HAVE FOUND THE TRUTH.**

#### **Little Stories No. 32.**

Some ten years before the story we now give came about a brother earnest for the Faith published 10,000 leaflets on various subjects and gave many away to his neighbours. Together these gave an outline of God's Truth.

It was a great task to give away personally so many and he found it rather beyond his power. During the years that followed he continued to give them away, but no visible result was seen. So ten years went by. Some young people desired to make a local distribution. To help them he gave them all he had left. A day was fixed for the work. It turned out to be a very wet and discouraging day. Nothing daunted, the young people took coats and umbrellas and distributed all the printed matter they had accumulated for that purpose.

The following week a letter came from two people asking for "Christendom Astray" and requesting an interview. The requests were at once complied with. A husband and wife had read the leaflet, now ten years old, had "inclined their ear" and begun their study of the Scripture. Both were baptised shortly after. Another illustration of the many days of Eccles. ii. 1.

R. S.

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## **The Lamentation.**

The city rests in solitude,  
The ways of Zion mourn;  
No one breathes words of comfort,  
Sackcloth by all is worn.  
Entreatingly she crieth,  
But none lays this to heart,  
Yahweh hath bent His arrow,  
Aimed sure with stinging dart.  
God hath cut off in Israel,  
Uprooted Jacob's seed,  
His ears are deaf to sighings  
And prayers with which they plead.

The ancients mock their sorrow,  
Give taunts instead of bread,  
The sword devours, and famine  
Adds numbers to the dead.  
God will not cast for ever  
His people from their home;  
The harvest now is with them,  
They reap what they have sown.  
Each day renewing mercy,  
With love and faithfulness,  
He will speak of His covenant,  
When they learn righteousness.  
For those who wait and seek Him,  
The clouds of night He'll fold,  
The sun rays, full of healing,  
Shall they with joy behold.  
And Jacob's Star, long promised,  
Shall rise with searching light,  
To gather all the faithful,  
And clothe them with His might.

WINIFRED M. BOOTH.

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**Selah Corner No. 8.**

**Pride.**

One characteristic of human nature—self-conceit and pride—is most obnoxious to God.

"To this man will I look, even to him that is poor and of a contrite heart and that trembleth at My word" (Psa. lxxvi. 2).

Pride takes many forms. It is seen in some otherwise estimable people. Many cannot endure the least criticism. A word is sometimes spoken to a young speaker suggesting a better way. But he does not always follow Apollos.

Solomon sagely remarks, "By pride cometh contention. To be well advised is wisdom" (Prov. xiii. 10).

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**Gifts.** —Several very welcome ones have been acknowledged immediately on receipt.

**Jewish Relief.** —For this laudable object we have received from Glasgow Ecc. £5, Detroit Ecc. £25.

**Apartments.** —Sis. M. Gough, of Newport. Mon., has three rooms to let. Send replies to T. Lambert, 88, Sycamore Avenue, Newport, Mon.

**Germany's Plight.** —The German nation now faces invasion, terrific air bombardment and the destruction of her towns and her industries. Never was a fate so deserved. The coming days of retribution will be in line with the torments she has dealt out to others. The curse of Gen. xii. will fall heavily upon her. The Hand of God is most unmistakably to be seen. Here was a military-minded nation armed completely and with Europe deceived and at her mercy. Yet an unprepared people, with men who hate war—Britain and U.S.A.—are administering the coup de grace to her. Dan. ii. stands firmly true once more. The next universal empire is that of our Lord Jesus Christ.

**Bible Times.** —The three years' overlap is seen again. 1867-70 took up the 1260 years of Dan. xii. Then 1897 to 1900 followed. Now we see 1942-1945 as the final one of the Papal Jewish sequence.

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