

# **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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**BRISTOL.** —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)

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

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

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

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**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 59 Field Road.

**REIGATE** (Surrey). —W. H. Whiting, "Copse Way," Lonesome Lane.

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

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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.)

**SWAFFAM**, Norfolk. —J. W. Eagleton, Market Place.

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**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.

“The wicked are God's sword for vengeance upon blasphemers of his word and (name until the time comes to give the execution of judgment into the hands of his saints (Dan. vii.).

*"We need not, therefore, as at the French Revolution, be surprised to see among his political witnesses and avengers such men as Marat, Danton, Robespierre, St. Just, and the like. If God did not employ 'the basest of men' (Dan. iv.) to execute terrifying vengeance upon guilty nations how would such have been punished during the last 1900 years. If nations will 'blaspheme His name, His tabernacle and them that dwell in heaven,' if they will persist in upholding spiritual impostures and in making His Word of none effect by their absurd and impious traditions, they must be punished as nations: and as real scriptural saints are so scarce, the vengeance of Samuel upon Agag must be in the meantime executed by wicked men as the blind instruments of His will."—Eureka; Vol. 2, p. 705.*

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THE WORD MADE FLESH.  
THE DAY OF HIS COMING

SIGNS OF THE TIMES.  
BRICKS.

Volume XXXII

NOVEMBER, 1944

NO. 383

## **EDITORIAL**

### **The Word Made Flesh**

Because they lack the knowledge and understanding of the Gospel (scripturally defined as "The things concerning the kingdom of God, and the name of Jesus Christ" (Acts viii. 12), many people are puzzled by certain passages in the Bible to which some have attached an air of mystery. Without any attempt to discover what the truth is, they turn to teachers, who themselves do not understand, and give attention to vain babblings, and things of no profit. There is perhaps no better example than that to be found in the first chapter of the Gospel recorded by John. In the first verse, we read, "In the beginning was the Word, and the Word was with God, and the Word was God." And then in the fourteenth verse, "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." In these passages the Greek word "Logos" is translated "Word." If it had been transferred to the English, instead of being translated, the first verse would read "In the beginning was the Logos, and the Logos was with God, and the Logos was God."

Dr. Adam Clark says of Logos, that it signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning. It occurs in the New Testament 316 times, and is usually translated "Word." Here are a few examples: —

Matt. xiii. 19: "When anyone heareth the word (Logos)."

Mark vii. 13: "Making the word (Logos) of God of none effect."

Luke xxii. 61: "Peter remembered the word (Logos) of the Lord."

John xv. 20: "Remember the word (Logos) that I said unto you."

We also find that Logos is rendered in the Bible by 27 other different words. Here are some of them: —"cause," "communication," "doctrine," "intent," "mouth," "preaching," "reason," "say," "speaker," "talk," "utterance," "word" and "work." And here are some examples of their use: —

Mark iv. 14: "The sower soweth the word (Logos)."  
Matt. v. 37: "Let your communication (Logos) be—"  
Heb. vi. 1: "Leaving the principles of the doctrine (Logos)—"  
1 Peter iii. 15: "A reason (Logos) of the hope that is in you—"  
Matt. xxii. 15: "How they might entangle him in his talk (Logos)."

These many examples are given to show that there is no mystery about the Greek Logos in the first chapter of John, in verses 1 and 14. Some, however, would have us believe that as the Logos was with God, and the Logos was made flesh, that Jesus was with God in the beginning as the second person of a triune God, described as God the Father, God the Son, and God the Holy Ghost. But let us not be alarmed or mystified by the term "Logos." The teaching of John is plain. He does not say that in the beginning was the Son, and the Son was with God, and the Son was God. What he does say is that the Logos was in the beginning, and that the Logos was made flesh. The result of this action was the bringing into existence "man Christ Jesus," the "Son of God." By this method God was manifest in the flesh (1 Tim. iii. 16). The flesh, through which God was manifested, was the son of Mary. It was not an immaculate flesh. It was a flesh identical with that of his mother, being "made of the seed of David according to the flesh" (Romans i. 3). And, "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. v. 8).

The Son was, therefore, not in the beginning, but the word (or Logos) was in the beginning. Jesus, the son born of Mary, is the word (or Logos) made flesh, and is therefore the manifestation of the Father. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) (1 John i. 1, 2). Thus the eternal Father manifested Himself by His Spirit, through the living body of Jesus, who, as a child, had been developed from his mother Mary, in the same manner as any child is developed. This manifestation is further elucidated in the following words of Jesus:—"When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things" (John viii. 28). And again, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John xiv. 10).

In the light of these things, surely it is not hard to understand John as he speaks of the word (or Logos) that great power, energy and wisdom by which all things were made. The declaration of the psalmist regarding the eternal power of the Father is to the effect that, although centralised in Him, it is everywhere present by his Spirit, which fills heaven and earth (Psalm cxxxix. 7-12).

If we say that Jesus possessed a nature different from ours—a Divine nature not subject to sin, disease and death, such as is common to all men—then we contradict the testimony of Paul when he said, "For verily he took not on him the nature of angels, but he took on him the seed of Abraham" (Heb. ii. 16). And, further, if we maintain that Jesus partook of his Father's substance, then we teach that he was not a manifestation of the Father, and, therefore, not Christ, because Christ means the Anointed One. The one manifested was ever-existing, but not the one through whom the manifestation was accomplished. Jesus, the medium of manifestation was the seed of Abraham, and the seed of David, as Paul testifies. He is the word, or Logos, made flesh for the purpose of manifesting the Father. On the other hand, if we contend that, although Jesus possessed a nature exactly the same as ours, but that there was no sin principle in it such as Paul describes in the seventh chapter of Romans, then we contradict his own claim that he had overcome the world (John xvi. 33). If the sin principle, which is the cause of all transgression, was not laid in the flesh of Jesus, and was not ingrained in his being, as it is in ours, then he did not possess a nature identical with ours. Dr. Thomas, writing in "Eureka" regarding the temptation of Jesus, said:—"Jesus was 'led up' or 'driven' of the Spirit into

the wilderness 'to be tempted of the diabolos,' or that which causeth to transgress, and 'hath the power of death'—sin's flesh" (Vol. iii. 65). Let us not be among those who would undermine the great glory of Christ's marvellous victory by placing him on a pedestal, as one who could not actually feel our infirmities. Those who represent Christ as possessing the desires common to sinful flesh, and yet nothing in his nature inciting to transgress, destroy the wonder of his deliverance, and the human touch of that physical weakness that is common to all his brethren.

John had good reason to use the term Logos, which, as we have stated, is the equivalent of speech, or word, as related to purpose. The Father, being the centre of all power and wisdom, expresses His will and His purpose by or through the Spirit which irradiates from His Person. The word Logos, or wisdom energy, was with the Father before the work of creation. This is clearly set forth in the following passage, where wisdom is personified:—"The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens, I was there: . . . then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him" (Prov. viii. 22-30). Surely, then, John was not extravagant in his metaphorical use of the term Logos? Now this Logos, says John, became flesh. When the great power and wisdom of the Eternal Creator was made flesh, it became a person, and that person was the man Christ Jesus. After the angel had announced to Mary the forthcoming' birth of Jesus, she asked him, saying: "How shall this be?" The answer explains how the Logos became flesh. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). Thus the wisdom energy of the Father became clothed in human nature—a nature identical with ours, "Wherefore, in all things, it behoved him to be made like unto His brethren" (Heb. ii. 17), and yet a man who "spake as never man spake." Even at the age of twelve Jesus possessed a strong affection for the Father in heaven, and seemed to fully realise the relationship that existed between them. But when "the Spirit descended from heaven like a dove, and abode upon him" (John i. 32), after his baptism, he was then in complete development the word, or Logos, made flesh. Let us be careful, however, not to overlook the fact that, although Jesus was the manifestation of the Father, he was not co-equal with Him. "The Son," said Jesus, "can do nothing of Himself" (John v. 19). And, again, "I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me" (John v. 30).

On another occasion Jesus said, "I and my Father are one" (John x. 30). At first sight this appears to be a contradiction, but a reference to other statements of Jesus soon clarifies the matter as to the oneness. In his beautiful prayer, recorded in the seventeenth chapter of John, Jesus said, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, in us; that the world may believe that Thou hast sent Me, And the glory which Thou gavest me I have given them; that they may be one, even as we are one" (vs. 20-22). The oneness is, therefore, oneness of mind and purpose. The doctrine which He taught, and the miracles which He performed, were never claimed as his own. The credit for everything was always given to the Father. If this be remembered, when we read of the sayings and doings of Jesus, and the sayings of the apostles concerning Him, we will find them easy to be understood.

G. A. GIBSON.

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## Metaphors

The Bible abounds in metaphors. These are figurative expressions, founded on some similitude which one object bears to another. For instance:—

The sword devours flesh (Deut. xxxii. 42).

To be born again (John iii. 3).

To bridle the tongue (James i. 26).

The difference between metaphor and metonymy is that the latter puts one word in place of another, as, for instance: —

"They have Moses, and the prophets, let them hear them" (Luke xvi. 29).

What is meant to be referred to are the writings of Moses and the prophets.

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## Signs of the Times.

**"Prepare the ambushes. . . ."**—Jer. li.

**As corn  
blasted.**

As God revealed the future to Hezekiah, even so in these days is the Divine secret revealed through the inspired word of the prophets (see 2 Kings xix. and Amos iii.). Prophecy

embraces all time, and therefore it is not difficult to detect the line of Truth running through the context of modern events.

The terrible hail of steel and high explosive poured on Germany in the sudden, stepping up of the air offensive marks, as the foreign editor of the Russian official "Pravda" says, "a terrible storm about to break out on all fronts." Simultaneous with the opening of the great Rhine push early last month came the hopes and fears arising from Dumbarton Oaks and Bretton Woods talks. The rising fury of the death struggle in Europe sees millions expecting international security to rebuild peace and prosperity on the blood-sodden wastes of Western civilisation. Whatever the immediate outcome, it is a vain hope. Yet the Divine shaping of events is seen in a "Times" statement, which unconsciously indicates the end. "We can envision" says that journal, "an international order in which frontiers have ceased to be military barriers." Statesmen and diplomats will never achieve that. But Christ will. He comes first as world conqueror, and then as Prince of Peace, and under His beneficent rule nations will learn war no more, swords will be beaten into ploughshares, and quietness and assurance will prevail throughout His everlasting days, for He will be King of Kings and Lord of Lords, and frontiers will have passed away with all the other impedimenta and dross of human misrule, whether called kultur or civilisation (Is. ix. and xxxii., Mic. iv., Ps. lxxxix., Zech. xiv., Luke i. and Rev. xi.).

Both these Conferences have drawn Britain and America closer together, as is to be expected from the Tarshish-Young Lions prophecy. Thus we find London and Washington in agreement on the now famous Chinese memorandum, which says that member States of a United Nations' charter should "respect and maintain the territorial integrity and political independence of each other against aggression." Arising out of this, the problem is whether any one of the Big Four shall be entitled to vote in disputes involving itself. Russia is in opposition to her Allies and says "Yes!" The political reactions of China's proposition are incalculable. It is not in man that walketh to direct his steps," as Jeremiah observes. God is the sole controller of human affairs and they must go His way. The "Times" again gives the clue in saying that "European settlement must depend on some organisation of power transcending European boundaries." Prophecy indicated that POWER many centuries ago (See Ps. ii. and Matt. xxviii., closing verses).

**"The Lord made all things for Himself, yea, even the wicked for the day of trouble."**—Prov. xvi.

**The robbery of  
the wicked shall  
destroy them.**

Thus the nations, in seeking to establish their heritage and perpetuate their legacy of deceit and discord, are in the very steps they are taking to achieve that end occasioning their own downfall. Current events herald only one

thing—the impending dissolution of all human authority throughout the earth. But that is only coming, as the Bible clearly foreshadows, out of the throes of a mighty World Conquest, without parallel in the history of nations, and beyond the wildest imagination. Men have robbed God of His glory, hence their overthrow follows as a matter of course (cf. Mai. iii. and Prov. xxi.).

Is it to be expected that quietness and security can arise from confused thought and even greater confusion of actions? Christ said that men could not serve God and mammon. Current ideologies illustrate the dark, tortuous minds of those standing up as modern leaders. In a recent broadcast one of the Bishops held forth on the virtues of what he styled the Christian democracy. How utterly discordant! For if Christian, it is at once a reflection of the character of Christ, and finds its sole basis in the things of God. And what is a democracy but the very negation of all that is embodied in true Christianity?

"To the law and the testimony," cries Isaiah in chap. viii., "if they speak not according to this word, it is because there is no light in them;" The world to-day is full of confusion and hatred, darkness and abominable delusions, and its character is sketched in graphic detail in Paul's letter to the ecclesia at Rome (chap. iii., verses 10-18). Here is democracy, the dark mass-mind of millions, all groping their way through lust, chicanery, pelf and power, only to find oblivion in the common grave of all those who forget God (Ps. ix.). When Lords Spiritual speak of a Christian democracy, is it to be wondered that the people ate astray from the Truth? The Bishop's words have no relation to the facts, which are best illustrated in the words of John, "the whole world lieth in wickedness" (1st Epis. v. 19).

The trend of world history is, therefore, moving in exact accordance with the requirements of God's revelation. Christ is the only Light this world has ever seen. "I am the Light of the world." Isaiah prophesies that He will come to set up the Kingdom of God at a time when gross darkness covers the earth, gross darkness the people. And not only is He to dethrone kings and to replace them with His own friends as rulers and dignitaries of state in peace and righteousness, but He will remove the false shepherds, who have fed themselves instead of the flock, for not only is He a mighty warrior, a universal monarch; He is also the Good Shepherd (Is. lx., Ezek. xxxiv., cf. 2 Pet. iii.).

CARMI.

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## Bricks

The oldest known buildings in the world are the Pyramids. Later came the Colosseum at Rome and the Pantheon at Athens. All of these are made of stone.

Bricks afforded and still afford a cheaper method of building. The earliest mention of brick-making is that of the Tower of Babel. It is claimed that the ruins of this tower still exist.

Said the builders, "Let us make bricks and burn them thoroughly. So they had bricks for stone and bitumen had they for mortar" (Gen. xi. 3).

The Hebrews made bricks in Egypt—just clay dried hard in the hot sun.

The walls of Babylon were partly made of brick. Some of Nebuchadnezzar's bricks may be seen in the British Museum to-day.

Lime came into the composition of brick a little later. Isaiah speaks of this (xxxiii. 12). Amos refers to it in speaking of Edom.

According to Pliny and Vitruvius the Greeks used compositions of clay and lime to make good bricks with a small quantity of sand.

In Egypt Vitruvius says the brick-makers used sand, volcanic ash and trass, mixed with quicklime and clay. Many materials have been used to make bricks. Some have put blood, eggs, cheese and milk to the brew.

Britain, because of its great clay deposits, excels in brick-making and possesses the greatest brick-kilns in the world.

Possibly the best bricks made to-day are those based on the formula used at the Stonehenge Brick Works at Leighton Buzzard.

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## **The Clean Flesh Heresy**

This heresy was first seen in the second century A.D. It grew until it was able to bring in much more than at first was conceived. Its flower came when it adopted the Pagan doctrine of the Trinity, and the humble Nazarene became the second person in an eternal trinity.

The appeal of the doctrine lies in its development of the idea that Jesus was unable to even be tempted toward sin: to even think of it. He was immaculate, say they, and above such possibility of failure as we suffer. Hence His sacrifice was not necessary for Himself. It was a purely substitutionary one.

Edwin Turney, of Nottingham, that hot-bed of new ideas, was attracted by it and set it forth under the head of "Renunciationism." Bro. R. Roberts opposed him and Turney took a small following out with him.

After the 1885 division over the question of fellowship of those who espoused error after coming into the Truth, there was a rapprochement between the remnant of the Renunciationists, headed by Bro. W. Ellis, and the section who stood for toleration, headed by the late Bro. J. J. Hadley.

Bro. Hadley himself, however, embraced the idea of clean flesh and set it forth in a series of articles in the "Fraternal Visitor," of which organ he was the Editor.

These articles came into the hands of Bro. A. D. Strickler, of Buffalo, who was greatly attracted by them. So much so that he finally adopted the views so well known since by his name. He then published, "Out of Darkness into Light." He wrote one and sent me a copy of it in 1922, saying, "I know you are a broad-minded man and will give careful attention to the book I herewith send you. The brotherhood have always been wrong on this matter," etc.

As soon as I opened, it I saw it to be the old rank heresy revived. A little later, through the courtesy of Bro. W. Southall, of Birmingham, I was enabled to see that Bro. Strickler had incorporated Bro. Hadley's articles in his own book verbatim but without acknowledgment.

To-day the heresy is once more pruned out of our midst. The Buffalo Ecclesia that adopted Bro. Strickler's views and supported him by its votes is now outside of the fellowship of all faithful brethren, whether of Central or Berean fellowship, and it is condemned by the organs of both bodies.

G. H. D.

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## **EXHORTATION**

### **A Warning.**

**"Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the Kingdom of Heaven."**— Math. v. 20.

The subject that is to engage our attention is one that is of an unpalatable nature, it is distasteful and unpleasant. This is, of course, speaking merely from a natural viewpoint. The Truth and our relation thereto changes this aspect from an unpleasant task to a very necessary task, for we are plainly told that if our righteousness does not exceed the righteousness of the Scribes and Pharisees, we shall in no wise enter the Kingdom of heaven. The power of this verse, then, and the exhortation contained therein, lies in the correct knowledge we must have of the righteousness of these Scribes and Pharisees.

Now it is clear that our Master spoke of the principles that governed the lives of these men, or else we are faced with words of warning which ceased with the generation contemporary with our master.

No brother or sister to-day could, in a purely literal sense, fulfil the deeds of the Scribes and Pharisees, for we do not swear by the Temple, we do not pay tithes, neither do we garnish the sepulchres of the righteous. So that we can see immediately that a strict literal interpretation of the verse would become unprofitable, whereas, the principles enumerated, become of paramount importance. The unrighteous principles upon which these Scribes and Pharisees based their lives, give a practical example as the same principles operate to-day, and about which our Master stated that, if our righteousness does not exceed this, we shall find no place in the Kingdom of Heaven.

These men are introduced to us very early in the Gospel narratives.

"But when he (John the Baptist) saw many of the Pharisees and Sadducees come to his baptism, he said unto them, 'O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance. And think not to say within yourselves, We have Abraham for our father, for I say unto you that God is able of these stones to raise up children unto Abraham.'"

John, in these few words, "And think not to say within yourselves, We have Abraham for our father," reveals to us a basic principle upon which these men founded their religion. They said, We have Abraham for our father, thinking that, because Abraham is to be the father of the faithful, and they were the sons of Abraham, that that in and of itself was all that was necessary. But, John plainly brings to their notice that this was not so, but they were to "bring forth, therefore, fruits meet for repentance." In other words, no declaration of theirs, that they were Abraham's children, would suffice, but what was necessary was a change of mind and works meet for repentance.

Thus we are able to see that the Pharisees and the Sadducees based their religious life upon an assumption which was both self-satisfying and self-sufficient. This assumption was shaken by John, for he goes on to state that "now the axe is laid unto the root of the trees, therefore, every tree which bringeth not forth good fruit is hewn down and cast into the fire."

The Pharisees and Sadducees based their lives upon this assumption, in which there was no profit. Such, then, was the sandy foundation upon which was built the house of the Pharisees and the Sadducees, and it constituted part of their "righteousness."

By what means, then, can this apply to us in these days? Well, we also can base our religion upon an assumption, even as the Scribes and Pharisees. The assumption can be the knowledge of the Truth; the self-deceiving and self-satisfying assumption that all will be well, seeing that we know the Truth. This assumption is as baseless as that of the Pharisee. The knowledge of the Truth is a responsibility, not the occasion for an assumption. "If ye were the children of Abraham," said Jesus on one occasion, "ye would do the works of Abraham." The children of Abraham were expected to do the works of Abraham. So, likewise, we must not presume upon the knowledge of the Truth, to be effectual in working salvation for us, but we must produce the works that are meet and proper, by reason of our knowledge of the Truth."

Let us now turn to that chapter in which the fallacy of the teaching and the hypocrisy of their works are exposed in such a scathing denunciation, as we have recorded in Matt. xxiii. from verse 2 to 10 the remarks are addressed to the multitude and the disciples, and at verse 5 Jesus tells us the principle upon which these men based their activities, that is, their religious observances and obligations, and this is what we read: "But. all their works they do to be seen of men."

We can just look at some of the things they performed for our warning and admonition. They made, broad their phylacteries and enlarged the borders of their garments. The phylactery is not mentioned in the Law, but at the time of our Lord it was used extensively by these men. The word phylactery gives to us the idea of its use, for it means a preservative, and it was "worn as a charm in addition to the ostentatious display of commandments from the Law. It was used as a protection from the dangers of evil spirits. Dr. Whitby writes: "These rolls of parchment were prepared with a great multitude of ceremonies and decrees, relating to the creatures of whose skin the parchment was to be made, the knife with which it was to be cut, and a great deal more was made when it was fitted and applied to the forehead or wrists. The especial use that was made of them was in the saying of their prayers, which degraded into vain repetition. The phylactery was not commanded under the law, but the blue fringe upon the edge of their garments was commanded, but these men made them remarkably broad."

The lessons to us are that when we perform anything that is not commanded, we can rest assured that it will, in the process of time, degenerate to a degree we have seen in these men. The other is, that, whereas we are commanded to do and perform certain things, they are given for some specific reason, and that reason must be the sole motive for its performance. The blue fringe was commanded in the Law for this reason:—

"And it shall be to you for a fringe, that ye may look upon it and remember all the commandments of the Lord, and do them, and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring. That ye may remember, and do all my commandments, and be holy unto your God" (Num. xv. 38).

These men were using the fringe not for that purpose, but that it might be seen of men with its resultant greater estimation for the wearer thereof. Yet we have the same sinful nature as the Scribes and Pharisees, and so we ourselves can use a lawful purpose for personal reasons. Take the commandment to break bread and drink wine, in memory of the death and resurrection of our Lord. In the days of Paul many were meeting together for this purpose, and yet made it the occasion for him to use these words (1 Cor. xi. 20):

"When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper, and one is hungry and another is drunken. What, have ye not houses to eat and to drink in, or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not."

Turning from the multitude and the disciples, the Master, at verse 13 of Matt. 23, addresses the Scribes and Pharisees direct, and these men, as a class, have for centuries been exhibited to all those who have read the Word of God, as a class to be abhorred. Their methods and actions are abhorrent in the sight of God, hence the repeated "Woe unto you." This is repeated eight times in this chapter.

Verse 14 gives to us a particularly abominable practice: "Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers, wherefore ye shall receive the greater condemnation."

Here is a religious demeanour used for personal gain. Just what was the practice here? The official position of the Scribes and Pharisees was that of the successors of the Aaronic priests under

the Law. The Master states of them that they "sit in Moses' seat," "all, therefore, whatsoever they bid you observe, that observe and do." Thus, in the national sense, they taught the people the law, although in a perverted state they were the teachers of the day. Many of the Jews of those days were deluded as to the true character of these men, so that a man would leave his widow and children in their care after his death, making them the trustees or guardians. Their official position and the public incantation of long prayers gave the appearance of godly men. So into their hands was committed the charge of these widows, and the obvious inference is that the widows were not without possession. Having once obtained the ascendancy over these unfortunate women, they then commenced to devour, for their own lust and indulgence, that which had been given into their charge.

Of all the vile principles that there are in the earth to-day, this one—that of a religious pretence and demeanour, used for the purpose of obtaining money or chattels from others—this evil principle we say, stinks in the nostrils of any honest man. Let neither religious demeanour, nor affected religious speaking, pervade our dealings one with another, or with the world in general. As the Apostle writes (Heb. xiii. 5): "Let your conversation be without covetousness." The word covetousness in the original means to covet money. We all know the class of person who performs these things.

From verses 16-22 we have the perversion of truth for personal gain.

Their teaching stated that men were not bound by an oath when they swore "by the temple or by the altar," yet they were guilty of perjury if they swore falsely by the gold or gifts necessary by the oblations.

This teaching led to a stupid veneration for the gift that was to be offered, in preference to the object of the gift and its presentation in the temple, and upon the altar. This exposed their folly and blindness in the most evident manner, because the gold and the sacrifices had no other sanctity than that which they derived from the temple and altar. An oath by the altar included the gift upon it, and an oath by the temple included God, whose typical residence it was. What had happened was that the priests were allowed certain portions of the oblations and the gifts of a monetary nature went into the treasury, over which the Scribes and Pharisees had control and used for their own purpose. So, therefore, it became of greater importance to them that the gift and oblation assumed this position in the eyes of the offerer, and consequently they would obtain the full amount required under the law.

Our righteousness has to exceed this righteousness. Truth must be presented at all times, at all costs. Not only must it be presented, but also realised and retained as a determinate principle actuating and governing our thoughts and actions. Resolving that at all costs we will retain, and esteem beyond anything else that which God has revealed for us in His Holy Word, rightly discerning the principles laid down. If we build upon this, and retain them and remain firm unto the end, our righteousness will exceed that of the Scribes and Pharisees.

The next principle we shall take is found in verses 23 and 24: "Woe unto you, Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment mercy, faith, these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel."

Blindness in the adherence to or performance of God's law is failing to perceive which is the greater, and of more importance in the sight of God.

This is a peculiar principle, and might be termed a principle in paradox, that is, apparently, contradictory, so that, while they were doing that which they ought, they were also doing that which they ought not, to the exchange of the greater for the lesser. They were very scrupulous in minute externals, but very lax in important matters. The law required (Lev. xxvii.): "A tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's, it is holy unto the Lord."

It can be seen that what the Lord required was a tithe of the grain, the oil of the olive, and the flock and herds, and fruits of the trees. But in the day of our Master these Scribes and Pharisees had for an outward show of righteousness, included mint, anise and cummin, in those things in which it was necessary to give tithes. Now these were garden herbs, and were trifling matters in relation to the tithe-law in general.

It is a moot point whether the Deity intended that Israel should stand to such strict interpretation of this law as to include the seed of which little was produced, such as these herbs. Whatever the interpretation may have been, the Scribes and Pharisees failed to perceive the motive behind the tithe law. Can any man give anything to God? Did God require mint, anise and cummin from Israel? No; what God did require was that when these tithes were offered they who presented the offering should do so in full appreciation and thankfulness of these things which God had provided, practically expressed in the offering to the priest of a portion of the increase.

Thus it was that the Scribes and Pharisees, professing outward diligence, included these herbs, and yet, all the while they had forgotten and were forgetting the weightier matters of the law, judgment, mercy, faith.

How, then, does this principle affect us to-day? It can be expressed in the words of our Master, when He said (Matt. vii. 1):

"Judge not, that ye be not judged, for with what Judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye."

It is so easy to spend our days and concern ourselves with the mint, anise and cummin of the laws of God, and so easy to forget the weightier matters of the law, judgment, mercy and faith, that if we do not take care we shall become blind. So that all our days that remain to us, we shall be looking for the mote in others, while others will see the beam in ourselves.

We must beware, therefore, of—

The assumption that the knowledge of the truth is sufficient for salvation in itself.

We must prevent that which is lawful from being made use of for personal reasons.

We must not indulge in exercises of a religious character for personal gain.

We must not pervert the truth for personal reasons.

We must avoid the practice of exhibiting outward profession in minute externals and laxity in inward essentials.

Now as to the principles governing the lives of these men, they can be summed up in a few words:

Their righteousness was no righteousness at all, but merely the concoction of their own minds, of their self-estimations amounting to vanity, which is not acceptable to the Almighty.

Let us heed the warning.

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S. G. KEMP.

“**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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**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.

On August 26th our Sunday School outing took place, when a good number of brethren and sisters and the scholars spent a pleasant time in the sunshine amid the natural beauty of Sutton Park. The children also enjoyed themselves in races, games and boating on one of the pools.

We have also been pleased to welcome around the Table of the Lord the following visitors: Sis. Rhoda Halliwell, of Wigan; Bro. Peter Goodwin, St Albans; Sis. Marshall, of Ettington; and Bro. Bennett, of Plymouth, who exhorted us and lectured to the stranger.

So we continue on our way to the Kingdom of God, thanking Him for the company of those of like precious faith, sowing and watering, knowing that God alone can give the increase. —T. Phipps, Asst. Rec. Bro.

**BRANTFORD, CANADA.** —Christadelphian Hall, 44, George Street. Sundays, 9.45 and 11.0 a.m. and 7.0 p.m.

On April 7th (Good Friday) we journeyed to Toronto to enjoy the fraternal gathering, and on Saturday, July 8th, we held our Sunday School picnic at Rest Acres, old and young enjoying the outing together.

Visitors at the Table included Bro. and Sis. Arthur Livermore, accompanied by their son Raymond and daughter Margaret, and also Bro. Royston Styles, all of Detroit; Sis. Martin, London; and Bro. and Sis. Garfield Robinson, Bro. Arnold Robinson and another Sis. Martin, all of Toronto. Bre. Livermore and Garfield Robinson encouraged us with the word of exhortation. —H. W. Styles, Rec Bro.

**BRISTOL.** —73, Groveleaze, Shirehampton.

We have an elderly brother come to stay with us from a very much bombed area in London—Bro. W. Porter, of the London North (Winchmore Hill) Ecclesia. He has quite settled down here, appreciating the peace and quiet which we now enjoy. We trust he will gain much benefit both physically and spiritually. We have also been strengthened by the coming to stay in Bristol of Bro. Richards, late of Plymouth, whom we are hoping will be able to help us in the ministry of the Word and in the instruction of the children in the Sunday School, and Sis. Tremain, also of Plymouth, will meet with us when health and strength permits. We are very glad to have them with us. —A. V. Bailey, Rec. Bro.

**BUFFALO, N.Y.** —Mizpah Hall.

We believe a reconciliation movement to be a good one providing re-fellowship can be effected without compromise of the Truth. The reason for the division in the household in 1922 and

1923 was the erroneous teaching on the subject of the "nature and sacrifice of Christ." This barrier STILL EXISTS IN BUFFALO, as will be evidenced by the following facts.

Our arranging, brethren held two interviews with a committee of two from the Glendhu Street, Buffalo, Ecclesia, of which Herbert Strickler is recording brother. We state the following facts as the result of these meetings.

THEY BELIEVE AND TEACH:

1. Christ was. NOT unclean by reason of His nature.
2. Nothing in the Scriptures says that Christ had to offer for Himself.
3. Human nature did NOT have to be atoned for.
4. We do NOT accept any doctrine that teaches that birth into the human race is recognised as sin for which Christ had to offer.
5. Bro. A. D. Strickler taught the truth on the sacrifice of Christ, but his teaching was misunderstood.
6. We will NOT ACCEPT Article 5 of the Birmingham Amended Statement of Faith.
7. Hebrews 7, 27, does NOT refer to Christ as having to offer for Himself.

They further stated they would NOT make the sacrifice of Christ a test of fellowship.

While these facts exist there can be NO FELLOWSHIP BETWEEN US. The Mizpah Hall Ecclesia has adopted the resolution made by the London, Ont., Ecclesia in letter dated September 18th, 1943, relating to individual examination for all applicants for re-fellowship.

On behalf of the Buffalo Berean Christadelphian Ecclesia. —George A. Kling, Rec. Bro., 79, Mang Avenue, Kenmore 17, New York, U.S.A.

[Editorial Note: We have other information confirming these statements. It simply means that the Glendhu Street Ecclesia is out of fellowship with Central and Berean fellowships alike.]

**CANTON, OHIO.** —Eagle Temple, Market and 6th Streets. S.W. Sunday School, 9.30 a.m.; Breaking of Bread 10.30 am.

We are pleased to report some additions to our number in the month of February when four of our Sunday School scholars rendered obedience to the Truth in putting on the sin-covering name of Christ in baptism after giving good confessions of the things of the Kingdom and the name of Jesus Christ. These were as follows: Ruth Louise Rader (19), Donald Norman Rader (17), Ethel Lenore Meyers (18), James Calvin Phillips (17). We trust our new members will strive to make their calling and election sure, holding fast the confidence and the, rejoicing of the hope firm unto the end, and that an abundant entrance into the Kingdom of our Lord may be ministered unto them.

We held our annual winter school programme on December 23rd when a pleasant evening was spent listening to a good selection of songs and recitations given by members of the school, after which rewards were distributed to the scholars for merits and attendance in the school, and the programme concluded with refreshments served to more than 60 persons who were present, including children.

On July 5th we held our annual! Sunday School outing at Lake O'Springs, a restricted summer resort, where a pleasant day was spent in the interest of the children of our school and in the company of most of our ecclesial members, while a programme of games in charge of our young brethren afforded fun and amusement for young and old; . there were more than 50 persons present on that occasion, the weather proved most favourable and all agreed that they had a good day.

Visitors since our last report were as follows: Bro. Rene Growcott, Sis. G. Growcott, Bro. and Sis. A. Styles, all of Detroit, Mich., Bro. and Sis. John D. Thomas, Bro. T. Tulloch, of Warren, O., Bro. and Sis. John W. Phillips, Zanesville, O.—P. M. Phillips, Rec. Bro.

#### **GLENDALE, AVOCA, PA., U.S.A.**

We are pleased to report that two more have put on the saving name by immersion on July 14th, 1944, at the home of Sis. Laura Jones.—Mrs. Margaret Breymeir and Mrs. Leona Lynch, daughters of Bro. and Sis. Thomas Llewellyn. We trust they will run the race faithfully and obtain an entrance into the Kingdom of God. The time of their probation may be short as we are living near the end of the Gentiles' time.

On May 3rd Sis. Ruth M. Jones and Bro. David L. Sommerville were united in marriage by Bro. Carl E. George, of Philadelphia.

We are pleased to have our Bro. H. A. Sommerville and Bro. James Anderson, of Hawley, to give us a word of exhortation occasionally. Bro. David Sommerville also exhorted to us on his visit to east from C.P.S Camp in California.

Visitors since last report have been Bro. and Sis. Ben Garing, Bro. James Anderson, Bro. and Sis. H. A. Sommerville, all of Hawley Ecclesia, also Bro. David L. Sommerville, California.

Our prayers go up for our brethren and sisters in the warring countries. May the day soon come when wars shall be no more and the earth shall be filled with the knowledge and the glory of the Lord as the waters cover the sea. Your brother in hope of Israel. —T. J. Llewellyn, Rec. Bro.

#### **LONDON, CLAPHAM S.**

To the Editors of the Berean Christadelphian Magazine.  
Dear Brothers,

Through the courtesy of the editor of the Dawn Supplement, I have seen a copy of the letter which the Clapham Ecclesia has sent to the recording brother of each ecclesia in their fellowship on the subject of fellowship and reunion. The letter explains, though rather inadequately, why the Clapham Ecclesia can have nothing to do with the present movements towards reconciliation now reported to be in progress in the Christadelphian body.

The last paragraph of the letter is the one which will particularly interest your readers: —

"A reply from you on behalf of your ecclesia expressing similar sentiments will be much appreciated and will greatly encourage us in our endeavours to hold fast the Truth in its purity in these fast-closing perilous days of our probation."

Here is not the place nor is the present the time to discuss the possibility of reunion and its scriptural basis, but it is appropriate to draw attention to the paragraph quoted above. This illustrates the Clapham Ecclesial conception of fellowship to which the Berean Ecclesias (described by the editor of the Supplement as "the few ecclesias recently estranged from us") so rightly objected. Fellowship, for the Clapham Ecclesia, has its basis not in compliance with "scriptural requirements" but in acceptance of that Ecclesia's judgments on those matters which it deems "vital." In 1940-42 ecclesias in fellowship with Clapham were asked to "wholeheartedly endorse" its divorce and re-marriage resolution. To-day those still remaining in fellowship are asked to "express similar sentiments" of distaste for reunion. To-morrow there may be some other "bogey" regarding which ecclesias will be expected to conform to the Clapham will.

Gone for the Clapham "satellite ecclesias" is the freedom of ecclesial speech, until now so highly treasured among Christadelphian communities. No longer are they asked for their observations on matters of importance. They are more or less told the judgments at which they must arrive and, no doubt, there is an implied threat, in the event of default, of vigorous action by the Clapham Ecclesia. "All their lifetime subject to bondage" would be an appropriate sobriquet for these ecclesias who have thus surrendered their liberty to Clapham authority. Yours fraternally, J. A. B.

**LONDON (PUTNEY).** —Christadelphian Hall, 210, Putney Bridge Road. Sundays: 2.30 p.m., Breaking of Bread; 4.0 p.m., Lecture or Bible Class (on alternate Sundays).

Our preaching of the things concerning the Kingdom and the Name is being maintained without spectacular result, but we have been encouraged by the continued interest shown by two or three "friends" whom, we hope, will pursue their search for the pearl of great price which our gracious and loving Father in Heaven has discovered to us. Ready help in discharging this welcome duty of preaching the Word in season and out of season has, since our last report, been given by Bre. A. A. Jeacock and A. S. Kemp (Croydon), J. L. Mettam (St. Albans), and C. H. Bath, P. R. Cooke, G. H. Denney, A. S. Headen and H. P. Wicks (Winchmore Hill). We are extremely grateful for their labours among us, which included the giving of a word of exhortation. —J. A. Balchin, Rec. Bro.

**LONDON, W.** —Co-operative Hall, Uxbridge Road, West Ealing. 2.30 and 4.0 p.m.

Since last report three special lectures on Saturdays during September were delivered. The response of the stranger was almost nil, but we were much encouraged by the support of brethren and sisters from North London, Putney, Croydon and St. Albans. For some weeks now a lady and her daughter have been attending the Sunday lectures.

The following brethren and sisters have been welcomed to the Table: Bro. and Sis. Wicks, Bro. K. Widger and Sis. Widger, Bro. C. Bath, Bro. F. Cooke and Sis. Shafe, all of North London, Bro. Adams, Bro. and Sis. D. Bath and Bro. P. Goodwin, St. Albans, Bro. and Sis. Kemp, of Croydon. —Charles A. Ask, Rec. Bro.

**MELBOURNE, AUSTRALIA.** —Crofton Hall, 298, Glenhuntly Road, Elsternwick, at present. 3.0 p.m. Memorial Meeting.

These days of war and destruction remind us of the promise that the earth will be filled with the glory of the Lord. For this to be done all the evil, hatred and their attending miseries must be removed. Our Father has given this power to our Lord and Master to be performed at a set time.

The door of opportunity is still open for salvation, but the nations and people are too busy with those things that do not count; hence His coming will be as predicted, as in the days of Noah when sudden destruction comes and the Lord is here. We appreciate the warning to examine ourselves and see where we stand, for the five wise virgins must have been preparing for the Bridegroom coming, while the five foolish virgins had been careless, hence the printed folder is good advice to examine ourselves in its mediation both for the wise and foolish. These days of trouble and loneliness give little opportunity for success in proclaiming the gospel in a public way so, whenever we can, private efforts have to be used to spread the good news.

We are pleased to write that some in certain parts have returned to our fellowship who left us over the Clapham division. This is encouraging. There are others in view. It is also encouraging to hear from other Australian states progress of the several ecclesias with whom we keep in touch, and thank them for their letters of encouragement.

During April we had a very successful stay in Bairnsdale, 170 miles from here. At several memorial meetings during May we welcomed to the Table of the Lord Sis. Mary Boothey, of Wagga, N.S.W., and hope and trust her visits may be often.

Though we are so many miles distant from our brethren and sisters in Britain, we are mindful of their sufferings. They have our prayers and thoughts for our Father's blessings and care in His everlasting arms, for where two or three are gathered together He sends His ministering angels to guard, protect and watch over them. —James Hughes, Rec. Bro.

#### **MONCTON, N.B., CANADA.**

We have been greatly encouraged and pleased by the obedience to the Truth of William Edward Hull and his wife, Hazel Georgina Hull, on September 3rd, 1944, at Oakfield, N.S.

Our new brother is a son of Bro. and Sis. Thomas H. Hull, of Stewiacke, N.S., formerly of the Irvine Ecclesia, Scotland, where Bro. William Hull attended Sunday School. The seed sown by the Sunday School has always remained in his mind and has brought forth fruit to God's glory and his everlasting good.

We sincerely pray that our brother and sister may successfully run the race for eternal life.

We have been advertising in our daily press the first principles of the Truth and have had a few enquiries. —W. E. Hayward, Rec. Bro.

#### **NEWPORT, MON.**

Since our last report we have had the pleasure of the company of the following brethren and sisters around the Table of our absent Lord: Bro. and Sis. C. A. Ask and Sis. Eunice Ask, of West Ealing Ecclesia, and Bro. J. Adams, of St. Albans Ecclesia. Bro. Ask and Adams ministered to our spiritual wants and published the message to the stranger.

We derive great pleasure from the visits of our brethren from other ecclesias and thank God for His mercy in allowing us so much assistance in this corner of His vineyard.

We are encouraged also by the continued attendance at our lectures of several interested strangers. We pray that God may grant us success in our labours that it may redound to His honour and glory. —Thos. H. Lambert, Rec. Bro.

#### **NEW TREDEGAR, MON.** —Pentwyn House, Cwmsyfiog.

It is quite a long time since I have written to you and our Ecclesial News has been absent from the pages of the Berean for even longer. Even now there is nothing spectacular to write about, but we have had a very brief visit from Bro. and Sis. Ask, of the London (Ealing) Ecclesia, a few days ago. Both are of the Daniel type who refuse submission to the "powers that be," who would direct us to perform things which are contrary to our belief and faith. Our brother, as is known from the report in the Berean, even suffered imprisonment on this account and told us of some of the things which led up to this and of some of his experiences whilst being in prison. Matt 5, 10, 11 and 12. Our brother also briefly spoke of "trouble" and a declension from the Truth which he feels from some quarters. However, not being fully informed our hope will continue that these things are not so and that future events will prove our brother's fears to be unfounded. It is not for us to be alarmed in any event for we have been sufficiently informed that our trust is not to be put in men as such. 2 Thess. 2: 3. May it be unto us as the apostle states in the first chapter, verses 11 and 12,

Apart from the brother and sister mentioned, our only visitors for a long time were Bro. and Sis. Lambert, of Newport Ecclesia, and these visits we look upon as homecoming as they were originally of this ecclesia and the brother and sister are related in the flesh to us all here save one. Bro. Lambert is ever ready in the work of the Truth and always takes the speaking part when his visit

coincides with the meeting time. May the big meeting with Him for whom we look soon come and divisions of all kinds be a thing of the past. Your loving brother in Christ. —Ivor Morgan, 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, Thursdays at 7.30 (house-to-house).

We regret that Bro. H. Richards and Sis. Tremaine have removed to Bristol. They will meet with the small ecclesia there, to whose fellowship we lovingly commend them. On the other hand, we have cause for rejoicing in that Fernley James Nicholls (son of our Bro. A. J. Nicholls) has put on the sin-covering name of the Lord Jesus Christ in baptism. Our new brother, who was a Sunday School scholar and is aged 17, has heeded the wise man's instruction and has "remembered his Creator in the days of his youth," and it is our earnest desire that he will walk faithfully in the way of life until the Day of the Coming of the Lord, to then find a place in His Kingdom. —Hubert R. Nicholls, Rec. Bro.

**READING.** —C/o Mrs. Stickley, 59, Field Road, Reading, Berks.

Please note that my address is now as above. Kindly have the Berean sent to me there in future, and if inserting my name on the front cover, please alter accordingly. With best wishes, yours in the Faith. —G. Rowland.

**SWAFFHAM, NORFOLK.** —Market Place.

With many thanks and appreciation for the Berean magazine during the present year, I have pleasure in renewing my subscription for 1945, together with that of Sis. Rudram, of Norwich, whose address you already have.

With great interest I look for the delivery of the magazine each month, and appreciate and enjoy the instructive articles it contains, the "Signs of the Times," and news of members of the household living on the other side of the world, brethren and sisters in the greatest bond of kinship on earth, and to read of their expressions of love and apprehension for the brotherhood of this land. It is remarkable how the household has been preserved in the midst of a mad rage of destruction and devastation. Surely ministering spirits are at work on behalf of the faithful.

It is significant that in the European struggle the northern power has gained the ascendancy and will no doubt keep it till humbled and destroyed on the mountains of Israel. It will be interesting to watch the map of Europe and the doings of the diplomats.

Well, dear brother, you asked me some time ago if I would like my name on the cover of the magazine. Yes, I would like it on, and if any brother coming this way has a little time to spare; I should like to see him, especially in the afternoon as I am free then, having partially retired; I work till noon.

Now, dear brother, thanking you and wishing success in your work with the magazine and also in your noble aspirations, I remain with sincerity, your brother in the hope of Israel. —J. W. Eagleton.

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## 1945 Renewal of Subscriptions

We make up our new list for 1945, if the Lord will, at the close of January next. We take the opportunity of thanking those brethren and sisters who have helped us to carry on during the last four years by their support as subscribers. We are also indebted, to those faithful ones who have kept our copy basket always full. Our special thanks are due to "Carmi" for his very careful and Scriptural reasonings on day-to-day events.

The past years of war have been very trying for us.

The magazine has been edited, printed and published in the worst-bombed borough for its area in the whole of the County of Middlesex, according to an official report issued by the Mayor of Hornsey.

Our thanks are due to our printers, who have helped us to carry on and to maintain a healthy look for our magazine.

Just to give you an idea, no fewer than 15,000 houses have been more or less damaged in the borough, and we live right in the centre. But in spite of blasted walls, broken windows and the like, we have survived, to continue our work.

Material damage has been greatly alleviated by the kindness of ecclesias and brethren and sisters at home and abroad.

In this connection we would especially thank the Detroit; Toronto; London, Ontario; Hamilton and Boston Ecclesias. May the Day soon come when all these troubles shall be over. We will try and "occupy till He come" and we value the loving co-operation of our world-wide band of readers. — EDS.

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## Question and Answer

A member of the Clapham Ecclesia asks us the following questions, to which we append the answers sent: —

Q. 1. —Did the Clapham Ecclesia ever pass any resolution condemning the teachings of A. D. Strickler?

A. 1. —No.

Q. 2. —Did they actively support the Buffalo minority, who were faithful?

A. 2. —No. I placed the matter personally before the Presiding Brethren in 1922. They said they were too busy with the Birmingham trouble, but would raise no objection to the "Berean Magazine" supporting their cause.

Q. 3. —Is it true that there is now a Fusion Committee, whose object is to achieve unity by compromising the Truth?

A. 3. —It is not true in any form whatever. It is part of the Clapham technique to throw as much mud as possible, hoping that some will stick. No reliance whatever should be placed on any statement they or their organ, "The Dawn," ever make. It is not "purity" but "mastery" that Clapham Ecclesia want.

G. H. D.

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## MEDITATION

### What Is Truth?

If Pilate's question, "What Is Truth?" were put to the average Christadelphian, he would no doubt confidently assert that what he believed was truth; and in measure he would be right. Certainly we have the theoretical Truth, quite well expressed in the Statement of Faith in so many propositions; but we do well to consider whether this is sufficient to please God. Do our theories live? Have they

practical power to transform our lives, to renew our hearts, to develop within us the Divine likeness? These are vital needs if we are to hope for a place in the Kingdom of God.

Truth does not consist in the propositions of a creed, but in the enlightened comprehension of the principles of God's economy. These principles should have a moral effect, for, as Bro. Roberts says, "The Truth is meant to hew us into a certain shape, and that shape is the shape of Christ." Brethren and sisters, when we almost glibly speak of "so and so coming into the Truth," do we always realise the height, the depth and the breadth of the calling? "If ye then be risen with Christ, seek those things which are above," "Like as Christ was raised up from the dead, even so we also should walk in newness of life," "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God," "If any man be in Christ he is a new creature." What a total claim the Truth makes upon our lives! All these factors are included in the term "Truth." To espouse it is not merely a matter of joining the Christadelphians as a denomination and thereafter obeying its rules. Though on the surface it might appear that way, yet in reality it is union with Christ, who has bought us with a price.

Do we think sufficiently of the personal value of Christ's redemptive work to us? In our opposition to unscriptural evangelism, let us not go to extremes and view the atonement merely as an intricate theory. Rather let us grasp it in all its beauty and simplicity, realising the grace and mercy of God and the love of Christ, in that "while we were yet sinners, Christ died for us, to declare God's righteousness, that He might be just, and the justifier of him which believeth." Yes, even let us be emotional about it—the Truth should appeal to the emotions and purify them, causing the whole life to be remoulded by its great moral power.

This was the "Truth" Christ and the apostles taught; its doctrine was correct and vital, but the result aimed at was changed characters. We have tended to develop almost into a college of Bible Knowledge. In our lectures we give the world the correct facts about "Hell," "Immortality," "the Trinity," etc., but do we, as Dr. Thomas puts it, "invite men to a change of master"? Is there sufficient challenge and appeal in our official version of "Truth"? Do we fear to tell men that they "must be born again" —morally, mentally, symbolically and physically? For this is Truth and life. Christ is the Way, the Truth and the Life, and for us "to live is Christ"—if we have obeyed the Truth from the heart.

Do we view the Truth as a system of mechanical positives and negatives, e.g., no heaven-going, no personal devil, Christ to reign on earth, etc., or do we see the all-wise, supreme Creator working out a beautiful plan to develop from the earth a race which shall give Him glory? Do we perceive the Truth as a plan of redeeming men from the thralldom of death, that they might become glorious individual facets of the corporate Deity? If we do, then the Truth will live and have power; the propositions of our Statement will be revitalised in our minds. They will be the all-important background upon which the character may be developed. Upon this basis we shall be able to know God in our lives—by deeds more than words—that He may work in us and through us, for "to this man will I look," says God, "who is of a poor and contrite spirit and who trembleth at my Word."

"And so let a man examine himself"—are we "walking in Truth?" Do we give ourselves "wholly to it"? Has it power with us? May God help us to develop the fruits of the spirit— that "the Truth" may be to us a living and hourly reality, not a conventional code.

CRESCENS.

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## Preaching the Truth.

### HOW SOME HAVE FOUND THE TRUTH.

**Little Stories**  
**No. 33.**

"Room to rent; all conveniences, charming outlook," etc., was an advertisement put in the local Press by a husband and wife. They had intended

to say "ladies only need apply," but somehow omitted that qualification. Next day they were surprised to receive a young gentleman applicant. After some consultation together they decided to let him have the room. They thought him "presentable," they afterwards said. But the husband and wife were Christadelphians and the young man started to read the books and literature and the Bible he found in the home. After a while he received with joy the Truth of God.

R. S.

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## Signs of the Times

**"The bondage of corruption. . . ."**—Romans viii.

**The axe is  
laid to the  
root of the  
trees.**

The Divine symbolism which speaks of trees as nations is vividly illustrated in the prophecy of John the Immerser (Matt. iii. 10). Daniel's vision saw the tree dynasty of the kingdoms of men, begun by Nebuchadnezzar, cut down and the eventual disposal of them shown to be exclusively in the hands of God (chap. iv.). He has decreed four great human dominions, and then the coming of Christ as World-King. The attempt, therefore, to establish a fifth universal empire is doomed to failure. It meets its end on the mountains of Israel, Ezekiel's vision being complementary to that of Daniel.

The Russification of Europe now going on apace is a bonding together in an evil association of the broken elements of human power, and as the nations went down like blasted corn before the armies of Sennacherib, even so must Gog's attempt to seize world dominion also perish.

Current signs are startling. Mr. Bullitt, former U.S. ambassador in Paris, asserts that all Italy and half Europe is being Bolshevized with Soviet gold. France is just impregnated with sympathies for Moscow, and her Provisional Government seems intent on abolishing trusts, cartels and combines, with the object of State control for the entire resources of the country. Politically, de Gaulle, who is most popular, is already aligning his foreign policy in conformity with his internal intentions, as it appears France will support Russia's claim to Polish territory, Poland getting East Prussia as compensation. Behind all, the Resistance Movement stands revealed as the real ruling element, seeping with Russian ideals, if not actually taking its cue from the Kremlin. A Socialist-Communist majority in the forthcoming French elections is very probable.

Meanwhile, groups of the old Spanish Republican Brigade are stealing back across the Pyrenees frontier, and conditions inside Spain show a resurgence of Communist activity. In Italy the vitiated atmosphere of political life is seething with intrigue, more on the lines of the Mafia than in the pattern of ordered government. Peasants are seizing lands, and even middle-class circles are leaning somewhat toward a Soviet concept of life.

Russian influences are supreme in the Balkans. Marshal Tito is decorated with the highest Russian military orders, and has handed over General Roatta, late chief of the Italian General Staff, to the dreaded OGPU for trial as a war criminal. And Antonescu, late Bucharest dictator, is sent to Odessa on similar charges. In both Bulgaria and Rumania recent government changes show sharp Leftish sympathies.

**". . . a great company."**—Ezek. xxxviii.

**The terrible  
fate of the  
nations.**

It is noteworthy that the old Assyrian Empire is likened to a cedar tree, and under the metaphor of the fowls of the heaven clustering in its branches is shown a gathering of the nations

to that ancient tyranny. God destroyed that imperialism and the Assyrian's fate is prophetic of the doom of Russia, the modern Assyrian.

The Moscow correspondent of the "Times" recently wrote as follows: —"The Russians to-day on the eve of victory see themselves in the double role of judge and deliverer. . . . The soul of the Russian people never leaned toward nationalism. While loving our own qualities, we value those of other nations. . . . During the years of war we have felt acutely our ties with other nations. . . . Russian writers have taken pains to point out that patriotism is distinct from nationalism. The Soviet Union is presented as a 'family,' of which Russia is the head. To carry the simile farther, independent Slav nations are considered in the role of Russia's brothers and sisters who have set up households of their own. A recent article in 'Red Star' bore the title 'Sister Slovakia.' . . ."

Thus prophecy finds an exact parallel in modern political setting. The Russification of Europe is going on to such an extent that, having gathered together this great company, Gog will fulfil the very letter of the vision, and become a guard unto them, a veritable head to the great Slav confederacy. It should be remembered that the centuries have seen much Slav blood spilled throughout Eastern and Middle Europe, and this sympathy for Russia and her ideals is the direct sequence of bygone years.

Then industrially Russia is planning huge and immediate developments. If her schemes mature, her flow of production will eclipse the planned output of any other nation. Her technicians are everywhere throughout the Allied Nations. The past, too, is coming under review. There are already murmurs regarding the Far East. Some are urging the repudiation of the Treaty of Portsmouth, which concluded the Russo-Japanese war, with the loss of Port Arthur. If that comes, and Russia demands the return of that port, it may well be she will also demand the implementation of the secret clauses of the Allied agreement which assigned the Straits of Constantinople as her share of the spoils of the First Great World War. As the Moscow journal "Trud" recently commented, "The diapason of the workers' interests has broadened during the war." The Russian mind is venturing further and deeper into the spheres of the Western democracies, and clash is inevitable. Yet the outcome is foreknown. "I will set My glory among the heathen, says God, and all shall see My judgment and My hand, which I have laid upon them" (Ezek. xl.).

CARMI.

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## **The Book of Revelation.**

### **No. 14. THE FOURTH SEAL.**

The events recorded under the opening of the fourth seal fall naturally into their place in history.

After the calm of some 13 years at the close of the third seal period Alexander Severus was assassinated. A pale horse here indicates a state of death. The word in the Greek translated "pale" means the aspect of death. Putrefaction now came upon the Roman Empire. Appropriately, therefore, the horse of death is ridden by Death. In the first fifty years of the period of this seal, thirty-nine men claimed the imperial title and everyone came to a violent death, nearly all by assassination. No wonder John says "Hades" was following. Hades means the grave. Not only the death of these rulers, but the death and burial of the great Roman Empire was in course of preparation. Civil strife naturally accompanied all this striving for power. Rapine and oppression also came. Then scarcity and famine. Says Gibbon of this fourth seal period: —

"Famine is almost always followed by epidemics: the effect of scarcity and unwholesome food. Other causes must, however, have contributed to the terrible plague which from 250 to 265 A.D. raged without interruption in every province: every city and almost every-family of the Roman Empire. During one period 5,000 persons died daily in Rome."

It will be seen that the symbols used in the prophecy became real in history. Gibbon further says: —

"During that calamitous period every instant of time was marked, every province of the Roman world was afflicted by barbarous invaders and by military tyrants, and the ruined empire seemed to approach the last and fatal moment of its dissolution."

The lesson we gain is that no matter how strongly men may build, if they put not the righteousness of God into its cement, but prefer the untempered mortar of human ambition, the edifice is bound to crumble and fall. G. H. D.

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### **The Day of His Coming.**

Behold! One cometh like a thief upon  
The sleeping world; a world in darkness wrapped  
So deep, profound, that while it claims to know  
Him, yet in works it Him denies, and for  
His gospel, holds traditions of its own.  
So, stealing on a world like this comes One  
To take from thence a privileged class, of whom  
The great majority lie sleeping in  
The dust of ages; all unconscious of  
The lapse of time, like those as yet unborn.

But now the summons sounds, "Come forth!" and lo!  
The earth casts out her dead—a countless throng  
Of men and women who did know God's word,  
Arid understand His will, and thus arise  
To give account to Him of how they lived.  
Think you that every earth's inhabitant,  
Who e'er had died, comes forth? The pagans, heathen,  
Savages, and thrice-told million babes?  
No! No! God saith of such that man who  
Understandeth not doth perish like the beast.  
But here we have God's servants great and small  
Of every age and tongue from Adam down,  
The faithful Moses, Abraham—"God's Friend"—  
And David—all the prophets, false and true,  
Apostles, martyrs, and disciples, every  
One, both good and bad, who knew His will.

The dead are raised; and now the living ones  
Of self-same Faith are called—a scattered few—  
One here, one there—so insignificant  
They scarce are missed. Not great ones of the earth  
Are they—not kings or queens or men of fame,  
But common people—meek, obscure, and poor  
In this world's goods; for such hath it pleased God  
To call for His Great Name, that men may not  
Have aught in which to boast.

The message—"Christ.  
Is here and calleth thee," is fraught with joy  
To those who love Him and have waited, oh!  
So long for this glad hour. But striketh

Terror to the heart of those to whom this world  
Is dear; and loth are they to leave the scenes  
Which have such charm for them. But all must go—  
The good, the bad, the living, and the  
Awakened dead, unto the judgment seat of Christ.

And now they stand before Him. Oh! solemn,  
Dreadful hour! In which the deeds and inmost  
Thoughts are by the light made manifest.

How paltry now the things which once were all-  
Important! Few the acts of goodness seem.  
How small the deeds of love! How puny seem  
Those feeble efforts of self-sacrifice!  
How into insignificance sink former  
Plans and schemes which then were all-engrossing!  
Some, when called to give account, stand speechless—  
Dumb, with conscience guilty—needing no  
Accuser. And some perhaps do boldly boast  
Of goodness all unmerited; while others  
Still with brief simplicity give true  
Account thoughts and actions, knowing well  
That He to whom all judgments given will render  
Perfect justice impartially to all.  
At last the trying ordeal's o'er, and He  
To each allots his portion in the coming  
Age. The faithless ones, with gnashing teeth  
And weeping eyes go forth to see His face  
No more. The bitterness of gall is theirs—  
The anguish of despair. "Oh, why," cry they,  
"Did we not love our Lord and Master more?  
Why served we not our God instead of self?  
Why kept we not His Word and studied it  
Until our natural heart was changed, and we  
Were fashioned like God's glorious Son, our Pattern?  
He sacrificed His life for us, yet we  
Did count it little worth, and nothing did  
For Him. Oh, why let we the world with all  
Its snares entangle us, neglecting to  
Perform those loving deeds to suffering ones  
Which their afflictions called for, knowing well  
That Christ would count such as done to Him?"

Vain, wretched tears! Too late, alas! ye hopeless  
Ones, too late are these regrets; from thenceforth  
Ye shall find no rest, no peace, until  
At last we find relief in merciful  
Oblivion—the Second Death.

But, hark!

What rapturous sound is this that fills the air?  
A thrilling burst of joy in song of praise—  
The Song of Moses and the Lamb. From out  
The throats of thousand thousands and ten thousand  
Times ten thousand comes the chorus grand

Of sweetest harmony. Now low and soft  
As sighing breeze, now swelling loud and strong  
And powerful as sound of mighty waters.  
No limit of expression here, no  
Imperfection of accord, for all have  
Tuneful voice to sing the praises of their God.

Ah! These are they who to their trust did faithful  
Prove: who kept their garments undefiled,  
And in the Narrow Way did walk, no matter  
What the cost, nor what the scorn of friend  
Or foe, nor what the tribulation, no,  
Nor what the sacrifice allegiance brought  
To them. The world did hate, but cared not they:  
They fought the fight and overcame, and now  
They sit upon the throne with Him who first  
Did lead the way. Oh, glorious time! What words  
Can tell the joys awaiting them: Can finite  
Tongue depict or finite mind conceive  
The glories of the Infinite? Can'st thou  
Imagine immortality—the change  
From flesh to Spirit? Weakness gone, and in  
Its place the strength of Angels, sin no longer  
In our members dwelling, causing us  
To do the things we would not? Our mental  
Powers increased, our senses quickened—  
The wonders of the universe revealed  
To our enchanted eyes—beholding Nature's  
Marvels—hidden stores of knowledge, men  
Desire but Science seeks in vain? But more  
Than all are the delights of Heavenly love  
And favour. Oh, what honour! Yea, what untold  
Wealth of joy to have for friends in close  
Companionship, the saints and angels, Christ  
And God! And this throughout Eternity.

Thus crowned with glory, honour, and immortality,  
This ransomed throng sing praise to God  
And say, "Our sorrows now are fled, all pain  
And sickness, tears all wiped away—O death,  
Where is thy sting? O grave, where is thy victory?"

L. C. M.

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## Faith

With calm, unflinching faith I view the years  
That stretch before me, knowing in no wise  
What sorrow or joy in the future lies,  
Nor if my days be crowned with smiles or tears  
I know full well my heart can hold no fears.  
What's hid from me is open to the eyes  
Of Him I serve, all loving and all wise.

For He who hath the ruling of the spheres  
To rule my life hath surely power,  
And' since I know He loving care doth take  
Of falling sparrow and of fading flower.  
I know full well He never will forsake  
His loving children for a single hour.  
On this my faith no mortal power can shake.

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## **Bible**

The word Bible is taken literally from the Greek Biblos, which means book.

The words Scripture and Scriptures are from the Latin scriptura, which signifies a writing.

The beautiful expression, "The Scriptures of Truth," occurs once only in the Bible. It is in Daniel x. 21.

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## **A.D.**

### **Selah Corner No. 9.**

We write in our letters, when we date them, Anno Domini, "In the year of Our Lord." There is something beautiful and suggestive in this. Our years are all really years of our Lord. We should make them so indeed—years of Christ. This means we should remember they are His—not the world's, not ours, but Christ's. Only He should be permitted to direct us; all the work we do should be for Him, and all our life we should live to obtain His approval.

Thus, we shall make the years, in fact, as they are in name—years of our Lord.

F. B.

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## **The Weave and the Pattern**

You are weaving the woof of your life to-day,  
And to-morrow the cloth is done.  
And the critic will stand by your loom and say,  
I would look at the work begun.  
Is it crossed with the threads of a fair intent?  
Is it patterned by smiles and tears?  
Is it frayed with the wear of a day mis-spent?  
Is it weak with the weight of fears?  
Have you woven a web that is bright and gay?  
Have you worked with a Master's hand?  
These questions the critic will ask.  
By the cloth he will understand.  
You are weaving the woof of your life,  
With the skein of the months and years,  
And the cloth must be strong and the colours blend,  
When the critic of all approves.

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## Preaching the Truth.

### HOW SOME HAVE FOUND THE TRUTH.

**Little Stories**  
**No. 34.**

A Presbyterian man and wife became dissatisfied with the adoption by the ministerial training colleges of their church of the theories of the so-called Higher Critics. They were

Bible lovers and had a plan whereby the Holy Book could be read through once every year by daily instalments. The plan has been passed to us and is quite good. They left the Presbyterians and joined the Campbellites or Church of Christ. Their Bible-reading led them to the Truth, and consequently the broader view of the Campbellites did not satisfy them. One day the wife saw a poster advertising a lecture on "The Kingdom of God, not the Church, nor a reign of grace in the heart, but a literal reign over the earth by Jesus Christ."

She went and heard it, came back, and told her husband that she had found some people who believed as he did. He confessed that he had never heard of them before. However, he went the following Sunday night himself. Six weeks later both were baptised. All their family later followed their example.

---

### NEW ZEALAND

**Huntley, Waikato.** —A. Surgenor, Hakanoa Street.

**Otorohanga.** —Herzl Connolly, Main South Road.

**Wanganui.** —E. W. Banks, 48 Roberts Ave.

**Wellington.** —J. Morton Troup, 74 Glen Road, Kelburn.

**Whangarei.** —K. R. MacDonald, Lilian Street, Kamo.

### AUSTRALIA

**Adelaide, S.A.** —J. A. Kingston, 14 Goldfinch Ave., Cowandilla.

**Boulder City, West Australia.** —K. H. Hodges, 59 North Terrace.

**Brisbane, Queensland.** —Samuel Gallier, Ipswich Road, Moorooka.

**Cardiff, N.S.W.** —A. G. Hoy, Highfield Terrace.

**Dungog, N.S.W.** —D. T. James, Chichester Dam, Wangat.

**Inglewood, Vic.** —E. W. Appleby, Sullivan Street.

**Melbourne.** —James Hughes, 78 Riddell Parade, Elsternwick, S.4.

**Perth, West Australia.** —R. E. Brock, 12 Hay Street, Claremont.

**Victoria.** —E. W. Appleby, Sullivan St., Inglewood.

**Wagga, N.S.Wales.** —R. L. Saxon, Murlesville Cotter, Coolamon.

**Wongan Hills, West Australia.** —G. E. York, Ingarsby.

### CANADA

**Brandon, Man.** —H. Morse, 335 8<sup>th</sup> Street.

**Brantford, Ont.** —H. W. Styles, 112 Erie Avenue.

**Edmonton, Clover Bar, Alta.** —G. Luard, Clover Bar, Alta.

**Guelph.** —E. J. Hawkins, 9 Elizabeth Street.

**Hamilton, Ont.** —D. Percival, 51 Cedar Avenue.

**Lethbridge, Alberta.** —Sydney T. Batsford, 412, 7th Avenue South.

**London.** —W. D. Gwalchmai, 18 May Street.

**Moncton, N.B.** —Wm. E. Hayward, 11 Waterloo Street.

**Montreal.** —W.G. Tinker, 3477 Eveleyn Street, Verdun.

**Onoway (Alta).** —F. C. Crawford  
**Oshawa, Ont.**—J. Beasley, 29½ Simcoe St., So.  
**Pembroke, Ont.**—Cyril J. Webb, 258 Herbert Street.  
**Richard, Sask.**—Fred W. Jones, Box 30.  
**St. John, N.B.**—A. D. Duncan, 46 Adelaide Street.  
**Stewiacke, N.S.**—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.  
**The Pas, Manitoba.** —R. C. Klaas.  
**Toronto, Ont.** — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Victoria, B.C.**—J. Snobolen, R.R. No. 3.  
**Winnipeg, Man.**—Will J. Turner, 188 Brock St.  
**Windsor, Ont.** — William Harvey, 420 Erie Street, W.

## UNITED STATES

**Akron, Ohio.** —Mrs. Johnson, 993 Lover's Lane.  
**Baltimore, Md.**—Henry A. Carlile, 3616 Landbeck Road, Md.  
**La Marque, Texas.** —E. W. Banta, Box 552.  
**Boston, Mass.**—K. MacKellar, 195 S. Main Street, Reading. Phone: 0965 W.  
**Buffalo, N.Y.** —G. A. Kling, 79 Mang Avenue, Kenmore.  
**Canton, Ohio.** —P. M. Phillips, Route No. 5.  
**Chicago, Ill.** —A. S. Barcus, 3639 N. Springfield Avenue.  
**Denver, Colorado.** — A. A. Douglas, 4139 Tejon Street.  
**Detroit.** —G. Growcott, 15586, Normandy.  
**Dinwiddie, Va.**—C. Bird, Stonycreek Lodge, R.F.D.2.  
**Elizabeth, N.J.** —E. G. Twelves, 14 Stiles St.  
**Florida.**—A. Kilpatrick, 526 2<sup>nd</sup> St. N., St. Petersburg, 4.  
**Glendale, Calif.** —B. A. Warrender, 1390 Wesley Avenue, Pasadena.  
**Goose Creek, Texas.** —J. T. Smith, 124 Hafer St.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Houston, Texas.** — J. Hatcher 1011, West Main St.  
**Jasonville, Indiana.** —J. Burns, RRE. Shanklin Street.  
**Jersey City, N.J.** —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**Lampasas, Texas.** —S. S. Wolfe.  
**Lackawaxen, Pa.** —John L. D. Van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Los Angeles, Calif.** —L. H. Norwood, 4151 Cahuenga Blvd., North Hollywood, Cal.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Mansfield, Ohio.** —R. M. Carney, 563 Maple St.  
**Newark, N.J.** —A. Packie, P.O. Box 186, Green Village, New Jersey.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** —L. E. Cochran 733 E. Monterey St. Pomona.  
**Rochester, N.Y.**—C. J. Hare, 795 Dewey Ave.  
**Santa Barbara, Calif.** —W.S. Davis, 2817 Serena Road.  
**Scranton, Pa.**—T.J. Llewellyn, Avoca, R.D., Glendale.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**Tishomingo, Oklahoma.** —E. W. Banta.  
**Utica, N.Y.**—B. J. Dowling, 133 Harding Place.  
**Worcester, Mass.** —R. A. Waid, 75 Olean St.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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**Jewish Relief.** — We have received from Plymouth Ecc. £2 8s. 0d., 2 Sisters 7/-.

**Social Relief Schemes.** —Both in Britain and U.S.A. it has been deemed wise to bring forward schemes of social reform designed to prevent or at least to mitigate the evils that will inevitably result from the present war in the realms of general society and business. After the last war similar proposals were prepared in the British Coalition programme. The forces of reaction and conservatism prevailed, however, soon after, and practically all the proposals were rejected. Paul rightly describes these latter days as permeated with selfishness, and it is always this grave defect of human character that brings about the defeat of the best intentions. Isaiah's pictures of the real social uplift of the Coming Age are well worth studying to-day. The greatest of all social reformers will be Jesus Christ our Lord.

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