

The Berean CHRISTADELPHIAN

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

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

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ADDRESSES OF RECORDING BRETHREN, Etc.

BATH. —E. Acock, 36 Penn Lea Road.

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

BILLERICAY.—W. R. Scott, Laleham, Noak 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.)

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. (S.S. 2.45, B.B. 6 p.m., Weds. 7 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. —F. A. King, 38 Collingwood Road.

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

EAST DEREHAM (Norfolk). —Miss Wells, The Neatherd Farm, The Neatherd Moor.

EDGWARE (Middx.). —H. F. Wicks, 15 Orchard Grove, Burnt Oak.

EDINBURGH. —W. Boyd, Stoneyhill, Musselburgh.

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.

HITCHIN.—H. S. Shorter, Treetops, Charlton.

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

KIDDERMINSTER.—See Bewdley.

LICHFIELD. —Miss M. Harrison, 102 Birmingham Road.

LONDON (Ealing). —C. A. Ask, 197 High Street, Yiewsley, Middlesex.

LONDON (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (3.30 & 5.30 p.m.)

LONDON (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 .30 and 4 p.m.)

LANGSTONE, Mon.—W. Hill, Wellow Wern.

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MOTHERWELL. —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

NEWPORT. (Mon.) —D. M. Williams, 3 Constance St.

NEWQUAY, Cornwall.—H. W. Brown, 96 Mount Wise.

NEWTON ABBOT. —J.D. Rowley, 23 Stoney Hill, Abbots Kerswell.

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

NORWICH. —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

OGWELL, Newton Abbot.—H. Beardon, 17 St. Margaret’s Road.

PLYMOUTH. —Oddfellows’ Hall, 148 Union St. (B. of B. 2.30 p.m.), H.R. Nicholls 5 Norton Ave, Lipson.

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

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).

ST. ALBANS. —J. L. Mettam, Heath Cottage, Bulls Green, Knebworth. (Sundays 2.15 p.m. and 4 p.m. Thursdays 7.30 p.m.)

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

TAVISTOCK. —J. Widger, Rouken Glen, Watts Road

UXBRIDGE. —H. M. Doust, 139 Harefield Road.

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 pulpit orators of this age are either greatly deceived or if their eyes be open most seriously impose upon the credulity of the people in pretending to be Christ's ambassadors to the world. Why, they are the world's allies, the staunch friends and supporters of all the institutions of Satan's kingdom, whose subjects pay them their wages on condition of preaching such doctrine as suits them.”—“Elpis Israel,” p. 159.

PRINCIPAL CONTENTS:

GOG	EXHORTATION	MEDITATION	ECCLESIAL NEWS
	<u>CENTENARY YEAR</u>		<u>SIGNS OF THE TIMES</u>

VOL. XXXIV.

JANUARY, 1946

No. 397

EDITORIAL

1946—THE CENTENNIAL YEAR.

On June 1, 1846, Bro. J. Thomas laid before certain faithful ones in Baltimore, U.S.A. his considered conclusions as later embodied in Elpis Israel; conclusions from which he never wavered. These were accepted and an ecclesia formed to uphold them.

As Bro. Carlile, the present Recording Brother of the Baltimore Ecclesia stated in our November, 1945 number, page 332: "We might therefore say that June 1, 1946, will be the centennial year of the truth in the U.S.A." We understand that an endeavour will be made suitably to remember this anniversary in the U.S.A. Our own suggestion is that a fraternal gathering should be held in Baltimore on June 1, 1946, with a special effort to reach the world outside. If the Lord wills we will try to be there.

Britain's Part.

We have talked over how properly to remember the date in Britain and as a result a project has been launched to set up a hostel in London's central district, near to the main line railway stations for the use and benefit of all our brethren and sisters who either reside in London or visit the capital city.

The main idea is to secure one of London's old residences now too large for modern families, and adapt it as a home for the Truth. All Committee meetings could be held there. At the moment it would be no exaggeration to say that we spend £100 a year on rents for suitable rooms for such meetings in London,

The hostel could provide, say, 6 bedrooms for use by visitors at a reasonable figure. Many a poor lecturing brother in London arrives at a terminal station too late to get a bus or tube to his home. A hostel within walking distance would ease his own burden and his family's anxiety.

Further uses would be to have special-effort lectures; the exhibition of films of the Holy Land, etc.; Sunday School prize distributions; a good library, reading and discussion rooms. It could also be a centre for literature, both to purchase and to sell. Children's education could be catered for.

One of its most constant uses could be for a rendezvous for brethren at any time. "Meet me at the hostel," would become a commonplace.

A suitable subscription could be paid yearly, say £1 1s. by London brethren, or 10s. 6d. by Provincial ones, and tea provided any day for any who cared to call at 4 to 6 p.m.; with no charge beyond such subscriptions.

The idea at first seems to be an ambitious one. It has, however, been already well discussed and as a result a small number of brethren have got together and have determined with the help and blessing of God to get on with the work. They feel that no monetary profit should be made out of the venture and that there should be protection against loss. £5,000 is suggested as the necessary amount to be raised and a prospectus on the matter will shortly be placed before the ecclesias. As to the name of the house, this should be, we think,

"EUREKA HOUSE"

THREE PARTS IN THE GREAT CITY.

In Revelation xvi. 19 we read: "And the great city was divided into three parts and the cities of the nations fell."

There have been several theories put forward during the last 100 years amongst us as to how this would at last be fulfilled.

The one that has found most support has been the one that visualised Europe as the great city and Rome, Vienna and Constantinople as heading up each of these three parts.

Another theory has been that the three ideologies current to-day are referred to, i.e. Autocracy, Communism and Democracy.

The Catholic view is expressed as to Europe's present position in several of its newspapers to-day, and it is very interesting to quote the "Pax Bulletin" issued in Rome as follows: —

"Three great currents are pulling at three great universalisms. There is that of Moscow, materialist, Communist, leaning on Asia, served by propagandists in every nation. There is also that of London, materialist, also capitalist, leaning on America, served by the internationalists of the banks. And there is that of Rome, idealist, spiritual, leaning on the Catholic Church.

"The consciousness that a definite and final choice has soon to be made is dawning ever more clearly on serious-minded men. You hear this in their-speeches. You read it, not, of course, in the venal yellow press, but in responsible and thoughtfully edited papers.

"The choice is between Communism, Mammonism and, in the last result, Catholicism; between Moscow, Wall Street and Rome; between slavery, the atomic bomb, and a just and permanent peace."

But those who know the Truth turn to Revelation xvii. and read the grisly fate of Rome set out. The remedy for world ills lies in world unity and this can alone be brought about by our Lord Jesus on the appointed Day.

EDITORS.

SIGNS OF THE TIMES.

"Take heed that ye be not deceived: for many shall come in my name, saying I am Christ; and the time draweth near. . . ."—Luke xxi.

Great distress in the land and wrath upon this people.

In an epoch such as the present, which is witnessing so many signs all in operation at once, it is not at all remarkable that with every other portent visible, that the world should now be startled with the absurd assertion that the infamous

Hitler is Christ. This claim is put forward by certain deluded people in this country, and follows a definite campaign carried on for some time past now on the Continent, deifying this monstrous persecutor of the Jews. It is, indeed, of deep significance, and closely follows the pattern of prophecy. Several months ago, it was indicated in these signs such developments were most probable in order that the Hitler cult, like so many cults of past ages, might be kept alive and revived at any propitious moment. That this has now actually happened, is a most remarkable confirmation of the Master's words. Will the revival of the Hitler cult coincide with the advent of Gog?

Meanwhile, Jewry is tormented; even its would-be friends appear little capable of helping in these moments of direst need. The powerful Arab League has declared a boycott throughout the Near East lands of Jewish manufactures, in an attempt to smash the growing prosperity of Palestinian industry, wholly and solely the work of Jewish brains, Jewish labour financed by Jewish money. It must fail.

A resolution passed by the Jewish Elected Assembly, the Jewish "Parliament," has denounced British policy as making the return of the Jews to their homeland dependent upon the good-will of others, and thus blocking the way to immigration and redemption for the remnants of the "charnel house of Europe!"

The recent disorders in Palestine, with regretted loss of life, are deplored by all reasonable elements, and appear to be the work of irresponsible hotheads in the Zionist movement. Yet, troublesome though these events have proved to be, it is to be noted that they have been directly responsible for the drawing closer together of the Tarshish group. The Anglo-U.S.A. Commission for the investigation of Jewish affairs is a further and startling link reforging gradually and in part the old ties which once existed between the great American Republic and the old Tarshish Land which gave it birth.

Gradually all the political elements of the last days are coming into station. Britain and America are shaping, slowly maybe, the disposition to effect unified action when Tarshish and her full cry of Young Lions goes into battle for the mastery of the Near East. The details of Ezekiel's vision are clearer each month. It is profoundly expressive of impending developments that events in Palestine should be the bonding element between the U.S. and the imperial heritage of the British Commonwealth.

"And I will show wonders in the heavens."—Joel ii.

Sound an alarm.

There is a strange analogy between the First World War and the Second. "The

primary object of the peacemaking of
1919 and 1920 as far as Eastern Europe

was concerned was to establish national homes for the peoples whose liberation had been proclaimed as one of the peace aims!" So wrote Josef Hanc ("Eastern Europe.") It should be noted that the Balfour Declaration did for Israel precisely what statesmen said they were doing after Germany's first defeat. If the Old World then was full of promises, it is equally obvious that promises to-day are based upon exactly similar apprehensions. The idea of dividing the Land into Jewish and Arab zones is repeating the old error of compartmentalised Eastern Europe, and can only have the same results. War has always followed the efforts of human peacemakers. The purpose of God does not permit of the nations ever establishing themselves in harmony. Tranquillity can only come as the result of righteousness.

Christ's reference in His prophecy to signs in the sun, a symbolic allusion to ruling dynasties of this world, is finely illustrated by the abrupt dethronement of King Peter of Jugo-Serbia. That event was foreshadowed in these notes some time back, and was to be fully expected as a sure result of intrigues not only in the Balkans, but also among the émigré royalties. That the event corroborates prophecy is obvious. Luke xxi. is a chapter which is the focal point of prophecy and is a sure index of things to come. It is extremely unlikely that the King of the Hellenes will ever return. If so, another confirmation of the words of Christ.

Industrial kings are also falling. The great magnates of the Rhineland have been arrested, and will doubtless be tried as aiders and abettors of Nazi crimes. Also, the Duke of Saxe-Coburg-Gotha, grandson of Queen Victoria, has been seized and put in prison, and his vast estates and riches confiscated. Truly, they have heaped treasure together for the last days. "Go to now, ye rich men, howl and weep for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." These are the great Lords of the world who heaped cruelties on the head of hapless Israel. Hitler was their tool for world domination. And the cry of their victims has reached unto the ears of the Lord God of Sabaoth (James v.).

"They shall be troubled in their countenance."—Ezek. xxvii.

**Thou shalt be
broken.**

While a Government spokesman in the
House of Commons says that "the
international situation is still serious."
Moscow radio and the journal "Izvestia"

are charging the British Government with delaying German demobilisation and with keeping a million armed men of the Wehrmacht intact in military formations. This statement seems quite untrue, yet it illustrates the tension and resultant suspicion between the Allied Powers.

In Germany itself, the situation is grave. Every attempt to organise the central government and institute economic plans for the relief of the spreading misery in Central Europe is being thwarted by France. De Gaulle's plans aim at the dismemberment of Germany and the destruction of her entire economy. America has addressed stern words to Paris on this open attempt to defeat the aims and intents of Allied policy. America threatens that if this French opposition is not withdrawn, then the other Big Three Powers will proceed to organise Central Europe without the assistance of France. Here, again, we see the Frog Spirit in active operation, always causing trouble, and exploiting international difficulties for its own selfish ends.

M. Maurice de Murville, Political Director of the French Foreign Office, is understood to have stated that it is France's continued intention to oppose the setting up of any Central Government authority in Germany. General Eisenhower has some strong words to say on this matter. He says that the docility hitherto shown by the Germans is now giving way to pessimism, restlessness and irritation. This seems correct, for in the British military zone many nasty incidents have lately occurred. Britain and America may, it is thought, seek to revise the Potsdam decisions so as to remove the French veto which is blocking the Allied Control Council.

Thus, while Germany faces a hard winter with many misgivings, the French internal situation is developing along very definite Frog lines. There is an all-party hardening toward Germany (seeking both military and economic subjugation), and at the same time the French parties themselves are slowly resolving themselves into two well-defined blocs. The future may see the present administration move toward the right, with a corresponding hardening of the Communist-Left-Resistance groups. This is France's scripturally designated role, "the spirits of devils," which leads to the final gathering together of the nations "to the battle of that great day of God Almighty!" One of the earliest known French coat of arms bears the emblem of three frogs, hence the heraldry of Rev. xvi. is easily understood.

"Persia . . . all of them with shield and helmet. . . ." —Ezek. xxxviii.

**A great
company.**

With some forty millions homeless in
the vast lands of the western steppes
and the adjoining areas in eastern and
central Europe, the turn of events in

the Middle East presents problems as grave and disquieting, for while the first spells economic ruin and death, the latter is full of intrigue and diplomatic finesse.

There is anxiety throughout the entire Caspian provinces. Kurdish tribesmen in their thousands are restless, showing every sign of impending warlike action. Turkey is acutely aware of increasing difficulties in her districts abutting on the Russian frontiers. And Persia, surveying her frail resources in this old-world centre of intrigue and strife, is as dubious of the future as her neighbour Irak.

The chief cause of this political ferment is Russia's obvious intention of giving a unilateral character to the solution of the Azerbaijan dispute. Moscow is demanding direct negotiations with Teheran. That means only one thing—the cutting out of all British and American influences in Persian politics. The Kremlin suggests that all issues can be satisfactorily settled in this way, and all aspirations amicably met.

Russia is thus pursuing on her Asiatic borders precisely the same policy and tactics so successfully employed in her dealings with her neighbour states in Eastern and Central Europe and the Balkans. From the very nature of these facts one is impelled to put the question—how far has Russia pre-created the present crisis, which seems so very favourable to the furtherance of her own imperial interests, and as severely detrimental to everybody else's? Asiatic, almost Assyrian cunning, is seen in these moves.

Prophecy requires that Persia and her neighbours pass under Russian control. It is with keen interest that the situation can now be seen to emerge from its initial stages to an enveloping development which will synchronise with the clash first with Tarshish and then with Christ. Thus, the initial and great shattering blow will be struck against the SIN-POLITICAL POWER by the Rainbow Angel, and in the very arena which staged the rebellion against the divine will in Eden nearly 6,000 years ago now.

The grand sweep of world events is soon to complete its cycle, and human materialism meet its first great check, and finally enter the epoch of its ultimate destruction. So God's will is done in earth at long last, as Jesus foretold.

CARMI.

Lessons from Paul (No. 21).

About Jesus Christ and Him Crucified.

(Continued.)

The six preceding essays which have appeared under this title have dealt with the significance for Paul of Christ's death on the cross. The treatment has been fairly full and it may aid both the comprehension and the memory if, in this article, we summarise what has been said.

1. God's righteousness requires Him to punish sin. If then sinful man is to be freely acquitted from sin's guilt, the mode of acquittal must be consistent with that righteousness. God, at the same time as he forgave man's sin, had to condemn sin. This was secured by Christ's death: for Christ being a member of the human race and of sinful flesh, by dying voluntarily, publicly exhibited that God was righteous in appointing to death the sin-nature which he bore. But God's righteousness also required Him to raise to life this man who had conquered the impulses of sin and in every way had exhibited obedience and righteousness before God. The grave could not be holden of him.

The triumph of Christ was the means of man's acquittal. For although man by his own efforts is unable to defeat as did Christ the law of sin, he was nevertheless able by putting on Christ to claim the virtue of Christ's righteousness. By "putting on Christ", or becoming "in Him", man has Christ as his representative or federal head. As "in Adam" he experienced the consequences and inherited the guilt of Adam's sin: so, in Christ, the Second Adam, he could benefit by Christ's righteousness. God could then without detriment to His righteousness, relieve from the guilt of sin those who could plead the name of Christ. This redeeming relationship between Christ and men, by which they could take his name, was effected by faith which replaced blood as the basis of kinship in the New Israel. (Article No.15.)

2. Faith "in Christ" then was the connecting link between man and God. Faith enabled man to claim the righteousness of Christ which would satisfy the justice of God. Faith became therefore the means of free forgiveness. How then was the response of faith to be provoked in man: only by demonstrating the Divine love and mercy towards man. Man had to learn that instead of cringing in fear at the name of God, he should approach Him in confidence and loving trust. To secure love, love must be shown. How then was God's love to be shown? By His making the greatest of sacrifice to which men, comprehending could respond. "God commendeth his love towards us, in that . . . Christ died for us."

Responding to the manifestation of love, we evince the faith which secures our justification, i.e., we are acquitted from sin's guilt or, the same thing stated differently, Christ's righteousness is conferred on us, so that the claims of justice are met. We become the "children of God", not having our own righteousness, the kind that rests on law—the kind which we could not attain—but the kind which rests on faith in Christ Jesus, the righteousness which comes from God on the ground of faith. (Article No. 16.)

3. To be freed from sin's guilt is one aspect only of our redemption. Deliverance from the dominion of sin, i.e., the power of sin in our flesh, is another. But while the former is an accomplished fact "in Christ", freedom from sin's power remains something to be aimed at, yet something which will certainly be achieved. Christ by his sinless life conquered sin; by his death he passed out of all relation to sin's dominion, becoming related to God alone. Likewise, "in Christ" by faith, we have conquered sin by his righteous life: "in him" we have died to sin, i.e., have done with, or passed out of relation to, sin. Although in our flesh remains as a potent influence, it has been vanquished actually in Christ and ideally and potentially in us. It remains for us to work out in our lives this defeat of sin: the struggle continues, but the victory is assured and will be realised in the Consummation by the eradication of sin from our nature. (Article No. 17.)

4. Moral victory over the power of sin is set before us as an aim: for Christ it is an accomplished fact. Likewise physical triumph over "sin in the flesh" is for us a hope, though for Christ a reality. From the time the defiling sentence was passed on Adam, sinfulness and mortality have been a hereditary, physical characteristic of the human race: as such it affected Jesus as it did all other men. He was in this respect, as in all others, "like unto his brethren".

Apart from previous considerations, sin was condemned in the body of Jesus, morally by his life, physically by his death—in the sense that that physical principle of 'sin in the flesh' was destroyed. Not only was sin thus destroyed, i.e., sin in the flesh, or the devil, but death itself, i.e., the work of the devil, the last enemy, was destroyed when Christ was raised to an incorruptible nature, becoming "a quickening spirit" and styled "the Lord from heaven". Thus did our Lord obtain for himself eternal redemption and provide redemption for us through him "at the redemption of the body". Article No. 18.)

5. In describing the redemptive work of Christ, Paul frequently employs the metaphors of sacrifice. He makes no attempt to identify the death of our Lord with any particular form of sacrifice enjoined by the Mosaic Law. Rather it is true to say that the general principles which lay beneath the sacrifices ordained in Old Testament times are recognised by the Apostle as operating in the death of Christ and therefore, without working out a detailed analogue after the manner of the Hebrews, the Apostle is emphatic that the crucifixion of our Lord bore a sacrificial character. — (Article No. 19.)

6. Finally there is nothing in Paul's treatment of the death of Christ which offers a vestige of real support to the theory that the death had a substitutionary character, i.e., that Christ died instead of us. The theory is subversive of the Scriptural teaching on this subject. The evidence offered for it is of the slightest nature, and even the principal argument for it which arises out of the Apostolic use of "ransom" is due to a forced and artificial exegesis of the critical passages. Neither Paul, nor any other apostle, work out any theory of "ransom" as to how Christ's death was effective as a payment, to whom it was paid and so on. They would not have understood any suggestion that the figure could be put to such a legal-commercial use, or even to a prolonged allegorical use. It was a metaphor, simple yet profound and presented an idea of singular beauty. It pointed effectively to the great love, and at what cost, which God displayed towards man in Christ's death; it pointed also to the great redemption which was effected thereby. {Article No. 20.)

This concludes our review of Paul's teaching about the death of Christ. Subsequent articles deal with the risen Lord. The writer is conscious of the many shortcomings of his treatment of this sublime subject. He trusts however that what has been written may assist in the appreciation of the varied aspects from which a single apostle viewed that all important event in the divine programme of the world's redemption—the crucifixion of our Lord.

TERTIUS.

Ecclesial News.

Ecclesial news is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

BIRMINGHAM (EDMUND ST. ECCLESIA).—Breaking of Bread, 11 o'clock. Sunday School, 11 o'clock. Lecture, 6.30 p.m. Bible Class (Thursday), 7 p.m.

On November 10th we held a Fraternal Gathering when the subject was the "Whole Armour of God" Ephesians vi.; with the four sections: —

1. Your Loins girt about with Truth and having on the breastplate of Righteousness.

2. Your feet shod with the preparation of the Gospel of Peace.
3. The Shield of Faith wherewith ye shall be able to quench the fiery darts of the wicked.
4. The Helmet of Salvation and the sword of the Spirit which is the Word of God.

These subjects were dealt with by Brethren E. F. Williams, Bigbury-on-Sea; A. H. Nicholls, Stourbridge; T. Phipps, Great Bridge, and G. H. Denney, London. We welcomed visitors from London, St. Albans, Plymouth, Wigan, Bristol, Manchester and Bigbury-on-Sea, and it was felt by all that a very profitable time was spent together.

On Sunday, November 11th, we had a specially advertised lecture on the subject of "As it was in the days of Noah," when sixteen various articles belonging to the pre-noahic times were exhibited. The lecture was given by Bro. G. H. Denney. We had a large attendance of Brethren and Sisters and strangers—in all over 100—and there was much interest shown after the lecture and questions were asked and answered.

The attendance of the stranger continues to be encouraging.

We have been pleased to welcome around the Table of the Lord the following visitors: — Bro. and Sis. Doust, Jun.; Bro. G. H. Denney (North London); Sister Halliwell (Wigan); Sis. D. Bailey, and Bro. Ted Bailey (Shirehampton).—T. Phipps, Ass. Rec. Bro.

BOSTON, U.S.A. —218, Huntington Ave. Bible Class, 10.30 a.m. Memorial, 11.45 a.m. Lectures 1st and 3rd Sundays at 7.30 p.m.

At the start of another year we send our fraternal greetings to the Brotherhood.

We have assisted one more to put on the saving name of Jesus. Sister Adelaide Richardson, the mother of our sister Helen Russell, was baptised on September 19th after a confession of a knowledge of the Truth and a desire to walk in the way appointed.

Sister Kathryn Norwood who has been with us for over two years has returned to the Los Angeles Ecclesia in California.

Sis. Grace Sargent has been united in marriage with Bro. John Deakin, of New Jersey. We lose our young sister's attendance as Bro. and Sis. Deakin will attend the Newark meeting. Our best wishes are extended to them, and may God grant them His blessings during their married life. — Kenneth MacKellar, Rec. Bro.

BOURNEMOUTH. —54, Herbert Avenue, Parkstone.

We have been encouraged by the company of Sis. Sandy, of Plymouth, at the table of the Lord. It was refreshing to have a visitor on the journey to the Kingdom of God. —E. J. Crowhurst.

BRIDGEND. —Breaking of Bread at 88, Grove Road and 83, Cowbridge Road, alternately. Bible Class, Tuesdays. 7.30 p.m.

As we continue to be few in numbers and our activities consequently limited, the visits of brethren and sisters is therefore the more welcome.

The following have visited us since our last report: — Bro. Ask, West Ealing, and Sister Ask, Jun. Bro. Ivor Rees and Bro. Young, of the Newport Ecclesia; Bros. D. M. and Kenneth Williams, of Newport.

Brother Williams exhorted us to good works at the Table of the Lord.

We continue to receive from time to time food parcels from the Gospel Publicity League, per Bro. French, and while we have been reminded in a letter from a bro. from overseas that they are not in our fellowship, it does not detract, nay, it would be unChrist-like on our part, if we did not express our appreciation for the loving thought and the labours of love which these brethren so unselfishly put into the work of helping many in this country in our fellowship.

Our own ecclesias are in no wit behind others in this good work, and we are especially grateful to The Christadelphian Berean Ecclesia, Brisbane, per Bro. Stanley Gallier. Bro. James Hughes, 78, Riddell Parade, Elsternwick, Melbourne, and a Berean Ecclesia in Canada for parcels received.

We have distributed them equally among our brethren and sisters. We were especially interested in Bro. James's letter, especially his connection with the principality many years ago, married in 1894 at Caernarvon, N. Wales, 63 years in the Truth, and looking forward to the greater Marriage with The Lamb to which we say, "Even So, come Lord Jesus."—Gomer Jones, Rec. Bro.

LONDON, NORTH. —Winchmore Hill Adult School Hall, Church Hill, 3.30 and 5.30 p.m.

We are very sorry to lose the Company and the help of our Bro. and Sis. H. Beardon, who have removed to 17, St. Margaret's Road, Ogwell Newton Abbot, Devon, where they are in isolation. We shall look forward to seeing them on their visits to London.

Our next Tea and Fraternal will be held at The Friends' Meeting House, Euston Road, on Saturday, February 23rd, 1946. —C. H. Bath, Rec. Bro.

LONDON, ONTARIO. —Orange Hall, 388, Clarence Street. Sunday School. 10.15 a.m. Breaking of Bread, 11.30 a.m. Lecture, 7 p.m. Thursday Evening Class—Beaver Lodge, Sackville St., at 8 p.m.

We regret to report the death of Bro. A. Marshall, on January 13th, 1945. He was buried in Scottsville Cemetery. Bro. Robson spoke of the faith of the believer in Christ and the hope of the resurrection and a place in the Kingdom of our God.

We have lost by removal Bro. and Sis. Charles Howard, to Hespeler. They will be in isolation there.

We are pleased to welcome Sis. Albert Stunden (formerly Sis. Nora Gibson, of Toronto).

We have been pleased to welcome to the table of the Lord, Bro. and Sis. McConnell, of Amherstburg; Bro. and Sis. Higgs, Sis. Lawlor, Bro. and Sis. William Styles, and their son and daughter, Bro. Norman Styles, and Sis. Evelyn Styles, all of Detroit; Bro. and Sis. Ted Howard, Bro. and Sis. Jones, Bro. and Sis. Grant, Sis. Irene Gibson, Bro. and Sis. Gibson, all of Toronto. We thank Bro. Gibson for his words of exhortation and lecturing for us. We are pleased to welcome those of like precious faith. —W. D. Gwalchmai, Rec. Bro.

LONDON (WEST EALING). —Uxbridge Road. Breaking of Bread, 2.45 p.m. Lecture, 4.15 p.m.

The following named brother and sisters have withdrawn from us, considering that participation in Civil Defence by brethren and sisters is contrary to Christ's Commands, and offenders ought not to have been tolerated in fellowship:— Bro. D. Gray, Sisters M. and O. Gray, Sis. E. Bishop.

Whilst we believe that participation in Civil Defence during the late war was wrong, we cannot make our conscience in the matter a ground for withdrawal of fellowship.

We are pleased to report that Sisters J. and R. Nicholson have become members of our Ecclesia. The times of meetings are being changed as from January 1st, intending visitors are advised to communicate with the undersigned for particulars. —Charles A. Ask, Rec. Bro.

NEWPORT (MON.). —Clarence Hall, Rodney Road (opposite Technical College). Sundays: Breaking of Bread, 11 a.m. Sunday School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: Week-night Meeting, 7.15 p.m.

We have much pleasure in recording that on Saturday and Sunday, November 10th and 11th, we had with us our Bro. J. A. Balchin, of Putney. On the Saturday our Bro. delivered the second lecture of our special effort when six of the alien attended. On the Sunday our Bro. faithfully delivered unto us the word of Exhortation, and in the evening lectured again to the strangers.

Further, on November 24th and 25th we had with us our Bro. A. A. Jeacock, of Croydon. On the Saturday our Bro. delivered the third and last of our Lectures in our special effort, but only one of the alien attended and one Bro. of another Fellowship. Our Bro. on the Sunday also Exhorted us to Faith and Goodworks, and spoke the Glorious news of the Gospel to the stranger in the evening. Although our special effort was advertised well, the total attendance of the stranger for the three nights were only ten, proving the Truth of the Scriptures that we are indeed living in the time of the end, and that God is not in their thoughts.

We take this opportunity at the close of another year to thank all those who have helped in the labour with us, in this part of the Vineyard, and hope and trust during the coming year, if the Master still tarries and God willing, we shall again receive their help in the Master's Service in these parts.

It has given us much pleasure to welcome around the Table of our absent Lord our Bro. J. A. Balchin, of Putney, and Bro. and Sis. A. A. Jeacock, of Croydon. I am your Sincere Brother in the Bonds of the Everlasting Covenant. —David M. Williams, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (next to Gaumont Cinema). Sundays: Breaking of Bread, 2.30 p.m. Lecture, 4.0 p.m. Thursdays: Bible Class, 7.30 p.m.

It is our sorrowful duty to report that in faithfulness to our Lord we have had to withdraw fellowship from Sisters K. Vodden and O. Prynne on account of their attitude towards the Ecclesia and their indifference to their responsibilities by absenting themselves from the Table of Remembrance; also from Bro. P. Mitchell for joining with those not in fellowship with us. However, we have been cheered by visits from Bro. and Sis. Williams (St. Albans), and Bro. and Sis. Beardon and Bro. and Sis. D. Bath (N. London). Our Sisters A. Hosking and D. Wilkins from Porthleven have also been, able to meet with us.

We appreciate the help of Bro. Williams who has lectured for us and spoken at the Bible Class. As we get few visitors to these parts we have been greatly refreshed by these visits, and hope to have the company of some of these brethren and sisters for some time to come. —Hubert R. Nicholls, Rec. Bro.

ROCHESTER, N.Y., U.S.A. —795, Divey Avenue, Rochester, 13, New York.

We have several news of interest to be made known to the "Household." As is the case some news is good, and some is bad, and we are sorry to have to write the same.

Throughout the past few months our brethren and sisters have had the unusual pleasure of meeting with "like faith" in Buffalo, Toronto and Hamilton. Each visit we have found it well worth our effort. Truly we need all the spiritual food we can get from association one with another. It strengthens us all.

As of July 11th, 1945, we have found it necessary to withdraw from several here who have been influenced by a book entitled "The Enmity," by a Mr. Elston, of England. They have greatly sympathised with him and his teaching even to the point of him making an effort to come here to meet them. They wrote me by the hand of our former member George Estey, "we don't want to be in the Berean fellowship, but would rather be alone until such time as we can be received into a PURE fellowship." Therefore I am sorry to have to send to you all the following names which appeared at the bottom of a letter from them to me requesting their withdrawal. We have talked with them but to no avail. They are; Bro. George Estey, Sis. Ella Estey, Sis. Caroline Burr and Sis. Mary Ashton. We have not fellowshiped one of the above names since withdrawal notice of July 11th, 1945.

Please notice. —Berean meetings are now being held at 795, Dewey Avenue—Exhortation, 11 a.m. Breaking of Bread, 12 p.m. Thursday Bible Class at 7.30 p.m.

Let not your hearts be troubled, my brethren, these things must need come. Let us strive to ever hold to our post. Remember God will ever watch His chosen that they depart not from Him.

Even though others may wander we must remain true—"to Him that overcometh will the crown be given." Let this be our aim and our consolation.

Love to all, from us in Rochester, N.Y., U.S.A.—Claude J. Hare, Rec. Bro.

SYDNEY, AUSTRALIA. —Regent Hall, 49-51, Regent Street, Sydney.

Dear Brother,—Greetings in the name of our Lord Jesus Christ.

We have forwarded under separate cover a parcel packed in accordance with Government regulations, containing about 5 lbs. food-stuffs, which we hope will assist you in these stressing times of food rationing.

We trust that you will accept this parcel as a token of our esteem for you and as a gesture of goodwill from the Brethren and Sisters of this Ecclesia, as it is felt that it will in some measure strengthen the bond of fraternal love that is so vital for the well being of the Brotherhood.

With best wishes in Christ to you and yours.—B. A. Court, Rec. Bro.

WHANGAREI, N.Z.

Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out . . . no man can come to me except the Father which hath sent me draw him and I will raise him up at the last day" (John vi. 37, 44).

We have been greatly cheered during the past twelve months by the number of Immersions of Brethren and Sisters already reported, which we "believe to be a fulfilment of the above words of our Saviour Jesus Christ.

Once again it is our pleasing duty to be able to add that Miss Grace Marion Sinclair, 44, formerly Presbyterian, has obeyed the command to "come out from among them."

Our new sister before coming out had but few opportunities for association with the Brethren and Sisters, but after reading "Elpis Israel" and "Christendom Astray," was, after a good confession of the things of the Kingdom of God and the Name of Jesus Christ, duly baptised into the Sin covering name of Jesus Christ on November 17th, 1945, and the following day at our Sunday morning Remembrance of Christ was given the right hand of Fellowship, and now rejoices with us in the "Hope of Israel" for which Paul as a prisoner was bound with chains. From the Signs of the Times it would appear that the Times of the Gentiles are rapidly drawing to a close and the Hope of Israel will be

realised in the Glad announcement that our Lord has come. May we all be found, "as he that keepeth his garments, lest he walk naked, and they see his shame.—K. R. Macdonald, Rec. Bro.

CHILDREN AND YOUTH ALIYAH COMMITTEE FOR GREAT BRITAIN.—Woburn House,
Upper Woburn Place, London, W.G.I.

Dear Mr. Denney,—Miss Mackinnon, of Palestine House, has passed on to us cheque for £100, representing a donation to our cause from the Berean Christadelphian Magazine.

We should like to express our sincere thanks to all those who contributed to this amount for the generous support thus extended to our work. Your gift will help towards the rehabilitation and settlement of those Jewish boys and girls whom we are able to remove to Palestine from the war-ravaged countries of Europe.

We should like to say how deeply we appreciate this spontaneous gesture and the spirit of mutual help and sympathy which prompted this contribution. Yours very truly, Ella Low (Lady Low).

GOG

IV.—Iron mixed with miry clay.

"Call all the families of the kingdoms of the North." —Jeremiah.

The victory of Russia has been great, but the exploitation of the victory of the Allied Nations by Russia has been incalculable.

The Second World War saw Russia forced into long and hazardous retreats, with incredible losses in lands, industries and resources which would have shattered entirely the fabric of any other state. That Russia recovered and at Stalingrad halted a victory-flushed foe, cunning in every military device, and then staged that tremendous rebound that carried her to the gates of Berlin, is an epic in human endurance, only possible because the events were governed by the exigencies of the divine purpose.

No nation could have survived those terrible body-blows, except that God required ultimately from it the colossal work of antagonising the might of Tarshish. This survival, too, was required in the sphere allotted to her in effecting the speedy ruin of the destroyers of Israel, for if Germany had not vanished from the political arena when she did, not a Jew would have outlived the horrors of Dachau and Buchenwald; and if Hitler had won the contest for world dominance, it would have meant the utter extirpation of the Jewish race. But if this has been Russia's contribution to the Jewish Question, it has brought her flushed with success and swollen with pride in angry, exultant mood, tinged with bitterness and resentful of past injuries, to the edge of the final fury which will swallow the kingdoms of men in the maelstrom of Jahveh's anger.

So Russia stops awhile to gain time to piece together her badly-mauled economy, and to secure the safety of her next steps. But it is precisely "when he is about to fill his belly, God shall cast forth the fury of His wrath, and shall rain it upon him while he is eating." So speaks Zophar, of the latter days; and that the destruction of the wicked is involved, is obvious. "Though his excellency mount up to the (political) heavens and his head reach to the clouds; yet he shall perish for ever" (Job xx.). "This is the portion of a wicked man from God, and the heritage appointed unto him from God." These texts cannot solely apply to the masses of world-population, for such are not held to be excellent, that being a vanity claimed exclusively by the ruling hierarchy, whose head alone is in the clouds.

The letter days, synchronous with the END of the kingdoms, is most certainly meant. That Russia is in political supremacy then, is not only affirmed by Ezekiel. Many other inspired writings declare the same thing. In the vivid eastern symbolism of the Bible, a nomenclature so graphic that the very geographical expressions used glow with revealed meaning, is further proof of this assertion. Rosh is, in places, used as a topographical term. The Scriptures abound in the personification of the great physical features of the country. Thus in Kings xviii. 42, the original Hebrew text speaks of the **rosh** of Carmel (A.V. 'top'). Now a mountain is also used as a figure of political unity, a state, or government (very frequently combining all these functions), as for instance, the 'mountain of the Amorites,' etcetera. God declares Himself to be against the destroying power (A.V. 'mountain') of Babylon (Jer. li.). Israel, the kingdom of the Lord, is divinely declared to be "My Holy Mountain."

Ezekiel's employment of the personal name Rosh has therefore a further significance than that already mentioned in previous articles, and directs attention to the 'head' or rulership of a powerful State in the earth at the time of the end. By consideration of the Babylonian analogy the mountain is the kingdom of the destroying power afflicting God's people, and Rosh is its head or chief ruler. This is the Power seen in the prophet's vision of Chebar, coming against the land of Israel with a swollen confederacy of nations of which he is the directing and evil genius. Habakkuk takes up this identity of Rosh, and apostrophises the would-be conqueror of Palestine thus: "Woe to him that increaseth that which is not his! How long? and to him that ladeth himself with thick clay." Now clay is a synonym for sin's flesh—godless humanity. Thus the net of evidences is closed. "We are clay," cries the prophet, a truth affirmed from the beginning (Is. lxiv. 8; cf. Gen. ii. 7). And to this description modern Russia, the Rosh of Ezekiel, exactly conforms.

Every important international conference, as the London "Times" newspaper shows, appears to range the Russian and eastern European delegations against those of the English-speaking nations. This is precisely the background of chap. xxxviii. of the vision of Ezekiel. Many world authorities are quite open in their views that Russia is the inevitable aggressor of the near future. The fact is that Moscow is filled with suspicion concerning the intentions of the western democracies. The death of Roosevelt, the collapse of Churchill's Government, the secretiveness concerning the atomic bomb, have produced a sharp reaction in the Russian mind. A sudden feeling of insecurity sweeps Moscow officialdom, of distrust of the capitalistic democracies, mingled with a sense of injured pride and a falling prestige.

There is no reciprocity in Russia toward Great Britain and the United States. On the contrary, the Kremlin is suspicious of all democratic intentions. Russian foreign outlook and policy toward current events has not been shaped by things of to-day or even yesterday, but by the long years and tragic and bitter memories of the terrible invasions which have swept in from the west. Russia fears the west. She is shutting herself up behind her own frontiers, and to consolidate that security she so jealously guards, she discourages, under threat of arrest and punishment, any social intercourse whatever with foreigners within her borders, reducing to a bare minimum the amenities demanded by the necessary contacts with the thoughts and ideas of other nations.

Attempts to disseminate news of Britain and America are blocked. Official news to Soviet citizens tells them that Russia won the war, with a corresponding distortion of the real facts relative to the United Nations' military affairs. In its issue dated November 4, "Pravda" says that in the second world war, it was Russia that saved the world. And while calling for the union of the victors in peace as in war, covertly reviews the ideals enunciated at San Francisco in the awakening of hopes for a change in the pre-war conditions of colonial peoples. So the smouldering fires in the Far East are fanned into flames. As Christ said, the seas and waves were to roar in the time of the end, and to-day prophecy is passing into history from the insurgent rising in Indonesia to the starving roofless trek of millions of refugees wandering the plains of central Europe.

The Ministry of Information established a fine branch in Moscow, but all its efforts to spread world news in Russia became abortive. The Russian Foreign Office, after much awkwardness, finally demanded that the English lending library be closed. This made complete the anti-foreign news black-

out. One eye-witness, reviewing these painful phases in Moscow's life to-day, says that all the evidence goes to show that Yalta, Quebec and Teheran were just window-dressing shows, and that at these conferences the seeds of the present world tragedy were sown.

Russia has developed within the great belt of territory bordering her western frontiers, a vast cordon sanitaire. Behind these powerful military bastions, stretching from the Baltic to the Black Sea, she entrenches herself, keeps her populace ignorant of all outside, by rigidly excluding all contacts save those at high ranking levels. Such briefly is Russia's clay policy, and its implementation closely follows the pattern set out in the Scriptures. In its theory and its factual realisation, it is the thinking of the fleshly mind—in which "dwelleth no good thing" (Rom. vii).

Thus principles actuating Russian policy have been no less remarkable than the instruments chosen to carry it into effect. Ancient Gog forged a vast marauding confederacy; modern Gog has a similar system in the making. From Gomer of old time, and Togarmah, history shows that streams of migrating peoples passed westward and settled the great plain lands of the Danube, Vistula, Oder and Elbe. Both the former districts were located in the Caspian and Euxine areas of southern Russia; now modern Gog is following up the trails of her ancient children.

So Poland to-day is just a puppet state, with a late Komintern agent one of its most influential Government chiefs. There is a vast secret police body, four times its pre-war strength, although Poland is now smaller and there is no minority population. The Czech state is deeply under Kremlin influences, and disgorges streams of unhappy refugees to swell the plight general in central Europe. Rumania is ruled by a minority Communist Government, with a Soviet nominee as Prime Minister. Bulgaria is torn by Left Wing extremists, and Marshal Tito, having thrown out all his former colleagues, now rules Serbia in solitary tyranny. All this fringe to the Soviet borders is dictated not so much by a positive expansionist policy, as by fear. "The heart of the war problem is fear," said Lord Allen of Huntwood, long ago, before the League of Nations Union. But even the present evil situation has its purpose—"Put them in fear, O Lord, that the nations may know themselves to be but men" (Ps. ix).

All these governments are subservient to Moscow, and in their several relations reflect the fear-impelled power-politics which enslave them all into the greatest war-machine the world will ever see. "In modern times," says the philosopher Lecky, "the danger of war lies less in the intrigues of statesmen than in deeply seated international jealousies and antipathies . . . after eighteen hundred years' profession of the creed of peace, Christendom is an armed camp . . . inventing and perfecting instruments of destruction." And God has revealed the end from the beginning (Is. xlvi. and Joel iii.). If the atomic bomb was not actually predated by the latter prophet, the apostle warns us of sudden destruction (1 Thess. v., 2 Thess. i). Mr. Molotoff claims in broadcasts to the world that Russia now has the secrets of atomic energy.

It is obvious, however, looking at prophecy and events in eastern Europe to-day, that Russia's lading of herself with thick clay in these areas is just a defensive measure; her positive and objective policy is southward through Asia, with another menace reaching far into the territory of the Fourth Beast kingdom, through the ancient lands of Austria.

To understand the present position in central Europe, it is necessary to go back many years. Russia has openly set out for the "overthrow of the things that be" ever since she combated France's claim to supremacy over the Holy Places. Hence Russia found herself compelled to challenge the secular suzerainty of the Austrian Apostolic Majesty of Vienna in things appertaining to Latinism in the East. This political development was necessary in order to clear her right flank strategically, before she could advance to her objective—Constantinople. From the very inception of these intrigues she adroitly circulated whispers of the impending restoration of the Byzantine empire. If Russia failed in 1914, it was because she was acting prematurely in the divine purpose. But did she fail? The fact that the old Czarist policy has lived over into the newer and more virile Bolshevich regime, shows a

continuity of intention remarkable in itself and consistent only with the oft stated fact of the divine control of world history.

To-day, Austria is expunged from the polity of Europe. This change was clearly seen by the late Emperor Franz Josef when he, said that "the overthrow of the things that be is not only aimed at by factions, but by **thrones**." Dr. Thomas gives this cryptic utterance its face value. He interprets the Two-Horned Beast-Emperor as referring to Russia. Dr. Thomas has rightly divided the word of Truth. The imperial dynasty has been swept away in the flood of war (one of the signs in the "sun" referred to by Jesus, Luke xxi.), but the Vienna-Mouth of the Beast remains. And current signs are in strict conformity. Life in Austria to-day is completely stagnated; the people are just hungry and workless. Disease ravages the wretched country, business is perished. And over this unhappy ghost of the Holy Roman Empire floats the emblazoned Eagle still, but now with only one head and that facing toward the Russian frontier, the imperial crown gone and in its place a castellated coronet, its legs bound with shattered manacles, and the claws grasping in one foot the SICKLE, and in the other the HAMMER. What are Russian symbols doing in the emblem of a Free Austria? This may be, and doubtless is, a puzzle in political ornithology to the European pundits, but its meaning is clear to the God-enlightened waiting for the Kingdom of Jahveh. "None of the wicked shall understand" (Dan. xii.).

The Austrian debacle is complete. "Russia has removed all cattle, all machinery, all transport from their zone . . . Russian administered Austria is completely emptied. Every type of machinery, including agricultural or textile plant, petrol refineries, transformers, even telephone apparatus is removed to Russia." So says "The Economist."

Thus the way is clear for the next step in the development of the END. (See "Eureka" vol. iii. 429-436: 569-576). As the clay policy of the Russo-Gogian identity is unfolded, so each step paves the way for the next. Russia has secured her flank.

Ever since the collapse of Germany, Russia has pursued a hostile course to the Western Allies. Therefore, it is not surprising that concurrent with these Austrian developments, the Istanbul correspondent of the "Times" reports persistent Russian press and wireless attacks, violent and sarcastic attacks, on Turkish politicians and institutions. Also, from controlled Bucharest, Sofia and Belgrade, come supporting onsets, all aimed at discrediting the Turkish regime. And from within the Angora state, too, an ominous movement arises pressing for "democratic" reforms. Left Wing activities are increasing, while there are influential reactionaries who have never been reconciled to the present rule, whose attitude is causing anxiety. All this comes at a time when Russia's demand for some control of the Straits, and rectification of Asia Minor frontiers, is countered by the President Inonu's declaration that "no part of Turkish territory can be claimed by anybody!"

Simultaneously, Moscow announces the formation of the "Azerbaijan Party" in northern Persia. The name of this new political organisation shows beyond doubt, that it intends to carry the country if possible to a union with the Azerbaijan people already within the Soviet State. As a matter of fact, Asia is in a ferment. Communist ideas are finding fertile lodgement in the awakening intelligence of the seething masses of the old Assyrian lands. And Persia, is named by Ezekiel as federated with Gog.

To complete these interesting developments, the armed Kurdish revolt is rapidly extending. The Turkish frontier districts are ablaze. And as Turkey concentrates troops to suppress the rising, so Moscow protests at the mobilisation in these areas which are the subject of diplomatic action in the projected Russo-Turkish agreement. To what extent the Kurdish and Azerbaijan movements are en rapport remains to be seen, but the circumstances all point to collusion. The Azerbaijani are of pure Turkish descent and speak a dialect of the Osmanli tongue spoken in the old Turkish territory of Baku in the Caucasus, long since torn from the Turk and included in the old Czarist empire.

So the flood tide of the Russo-Assyrian-Gogian invasion moves slowly to its objective. Already Russia would stake claims to Eritrea and Libya if she could, but Mr. Attlee's reference to her

getting across the throat of the British Commonwealth is a blunt rebuff, too obvious to be ignored. Yet it is not Tarshish who stems the raging storm of invasion which comes to cover the Land. It is Messiah, the Messenger of the Covenant, who breaks Gog on the stricken field of Armageddon, and the spurned and dispersed Judah and Israel subsequently become the sword, bow and arrow, and battle-axe of the all-glorious Lord of Lords and King of Kings, in the destruction of the politics and dominions of the Gentile mountains and hills.

"Behold," cries the Spirit in Isaiah, "I will make thee a new sharp threshing instrument having teeth; thou worm Jacob shall thresh the mountains, and beat them small, and shall make the hills as chaff. And thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Jahveh, and glory in the Holy One of Israel."

H. M. J. D.

Previous articles in this series appeared in the issues for February, March, April and May, 1944.

THANKFULNESS

(Continued.)

As for the things we teach they would have exposed us to certain imprisonment and death at the hands of a cruel clergy. Even Calvin, in another land, burnt Servetus at the stake for doctrines that were more like the truth than his own. How thankful we ought to be for our liberty!

Let our thankfulness take the right shape. We may fall into the mistake of many of our shallow-minded twentieth-century friends, who imagine that the possession of "religious liberty" is due to the superiority of the current generation. We are indebted to the Providence of God direct, and not to the excellence of contemporary man at all in the matter. If the clergy had the power, they would do now as they did then. As a class, they manifest the same arrogance and malignity towards objectors that led their forefathers to imprison and burn heretics. God has put limitations on their power in the operations of His Providence, and to this only are we indebted for our freedom To God be the praise, and not to "our glorious ancestors" or our "splendid constitution" at all. "God ruleth in the kingdoms of men," and will in due time set them all aside when they have served His purpose.

How thankful we ought to be for an unchained Bible, and for liberty to "keep the commandments of God and hold the testimony of Jesus Christ" which we read therein. Does the ground of thankfulness stop here? Far from it. This is a land of Bibles without being a land of light. Multitudes have no knowledge of it, though it is in their houses, or, at least, within their reach. Other multitudes know it a little without having any care for it. Others know and appreciate, but do not understand. Some understand a little without much thoroughness of knowledge or appreciation. If in any degree, we know, understand and love this emancipated and freely circulated book of God, have we not in this one of the greatest causes for gratitude? Here, also, let us take care how we think about it. Let us not make the mistake of supposing it is owing to any discernment or deservings we possess above our neighbours.

If we have attained to the enviable position of understanding the most wonderful and most precious book under the sun, it is the result of circumstances with the ordering of which we had nothing to do. If God had not raised up in this century such a man as Dr. Thomas, our generation would have been stumbling on in the inherited fogs which have entirely hidden the teaching of the Bible from view, while glorifying the Bible itself in a certain sentimental way. It does not appear that the understanding of the Bible has been attained in any other channel . . . we know not its like in any current system or movement, or in any library treasures, ancient or modern, or in the hands of any teacher or institution of modern life anywhere. If others know of it, we should be delighted to be introduced—with the liberty however, of thorough independent inspection. We know enough of shams and echoes and abortions to make us very chary.

We have to be thankful, then, that God has not only given us an unchained Bible, with liberty to read and follow it, but that in the Providentially-regulated work of Dr. Thomas, He has removed the mountains of tradition and fable which had gathered over it, and made it possible for us to attain an understanding of it. We have to be thankful also that we have been brought into contact with that work. We might have remained outside the circle of it. We might never have heard of it. We might have wandered on in the endless bogs of pulpit theology, to drown in the turbid waters of worldliness, or perish in the brain-softening malaria of benighted pietism, or sink in the quagmires of agnosticism, or dash our brains out at the foot of the precipices of atheism. If we have been brought into saving relation with the hope of Israel, it has been the result of some apparently trivial circumstance of personal experience. We have met a friend, or seen a book, or heard a conversation, or attended a lecture. The trivial circumstance has ended in our complete enlightenment. Ought not this to excite our gratitude?

And what shall we say about the truth itself? What about the hope that enlightens our dark future? What about the ennobling power that lifts us day by day out of our inferior selves, and draws us upwards to the eternal archetype of all excellence? What about the solution it supplies to all the distracting problems of this evil state, which bootlessly excite unenlightened men or draw them on to vain enterprises, or overwhelm them in dark billows of disappointment and despair; and, at the last, deprive them of all noble incentive, and shut them up to the mercenary refuge of individual pleasure? How inexpressible is the light shed by the truth on the darkness of individual life. There may be tribulation with it, but there is hope and joy, and resignation and peace. "What thanks can we render to God for all His benefits?" This is Paul's question, and best expresses the enlightened sentiment generated in the bosom of reason by the contemplation of the wonderful position we occupy when thus displayed in all its elements.

A working gratitude is the most logical and the best appreciated form of thankfulness everywhere. An idle thankfulness is comparable only to the "fruitless branch." It is odious both to God and man. Let us show our gratitude in "the fruit of our lips giving thanks to His name," "for this is the will of God concerning us"; and let us not forget to "do good and communicate" (that is, convey to others), "for with such sacrifices God is well pleased." And let us do this acceptably, not in fits and starts, blowing hot and cold, but with the steadiness recommended by Paul when he says, "Be ye steadfast, unmovable, always abounding in the work of the Lord," especially knowing that our labour in the case is not in vain.

R.R.

WAR DAMAGE IN HORNSEY.

Hornsey is the Borough in which the "Berean" is printed. The following is an official report on what the war did to it, issued this month by the Corporation: —

During the War the Borough was the most heavily damaged in the County of Middlesex, the number of "missiles from the air" being: —

Rockets (V.2.)	4
Fly Bombs (V.I.)	18
Parachute Mines	7
Oil Bombs	26
High Explosive Bombs	287

together with several thousand Incendiary Bombs. Damage was also caused by over the border incidents.

Damage to houses and self-contained flats was as follows: —

Demolished	131 (Classification A).
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So badly damaged as to require demolition	611 (Classification B).
Doubtful cases — demolition. Under consideration by War Damage Commission	26 (Classification B (c)).
Severely damaged and uninhabitable without extensive repair	1,469 (Classification C (b)).
Severely damaged but capable of occupation	4,572 (Classification C (a)).
Slightly damaged by blast ...	11,116 (Classification D).
	<u>17,925</u>

It will be seen, therefore, that only 1,964 dwellings in the Borough escaped war damage, but even this does not give a true picture of the damage suffered or the repair work carried out as the majority of dwellings were damaged more than once and many more than twice. (Ours four times.)

THE ANGEL OF THE LORD ENCAMPS.

After he had been released from the prison by angelic intervention, the Apostle Peter went straightway to the house of Mary. Rhoda, in her joy, forgot to open the door at his bidding, but went to tell the other brethren and sisters that Peter was at the door. They could not believe her; and said: "It is his angel" (Acts xii. v. 15). From this statement we deduce that the early Christians believed that everyone in God's purpose had an angel who constantly attended and guided them.

This view is further confirmed by Christ's statement speaking of His little ones, "In heaven their angels do always behold the face of my Father" (Matt. xviii. 10). This means that the saints each have an angel invisibly present to watch over them, for "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14). It has always been true that "the angel of the Lord encampeth round about them that fear Him and delivereth them" (Psa. xxxiv. 7).

The angels, as we know, are perfect beings who reflect God so fully in character and physically that they might almost be termed part of the "Godhead." The Elohim are, in effect, glorious extensions of the one supreme Yahweh. They manifest His power and are the agents whereby many of the acts of Yahweh are performed; the servants who carry out His will throughout the universe.

Throughout the scriptures we see them at work; and are continually impressed by the frequently personal nature of their mission. We note that an angel accompanied Abraham's servant in his journey to find a wife for Isaac (Gen. xxiv. 7). When Jacob blessed the sons of Joseph he seemed to refer to a particular angel whom the Lord had deputed to guide Jacob's paths, "The Angel which redeemed me from all evil, bless the lads" (Gen. xlviii. 16). There is little doubt that the Captain of the host of the Lord referred to in Joshua v. 13-15 would have a special and personal mission to guide the human captain of the host of Israel: just as another (or the same) angel had guided Moses, by leading the way against the Canaanites and other inhabitants (Exod. xxxiii. 1-2).

In the New Testament we have a hint given of the Apostle Paul's angel, who appeared to him and gave him a message of cheer just before the shipwreck (Acts xxvii. 23-24): and we know that the Father gave the Lord Jesus a retinue of angels, for it is written, "He shall give His angels charge over thee, to keep thee; and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone" (Luke iv. 10-11). These angels ministered unto Him visibly after the temptation, at the time of John the Baptist's death, and in the bitter mental trial of Gethsemane.

The angels usually perform their guiding work unseen by human eyes, but the reality of their presence is not thereby diminished. This is illustrated by the occasion when Elisha was surrounded by the army of Syria and seemed doomed (2 Kings vi. 13-18). The servant was alarmed, but Elisha answered, "Fear not; for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of

the young man: and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

And to-day: although we cannot see him, "the angel of the Lord" still encamps round the saint who fears God. Though invisible to mortal eye, if our eyes could be opened, as were those of Elisha's servant, we should behold "our angel"—"your angel"—"my angel." What a thrilling and a comforting thought! As we have before suggested we must permit our scripturally instructed imagination to dwell upon this fact, and we can never be alone. It is through the angelic instrumentality that "all things work together for good (ultimate good) to them that love God" (Rom. viii. 28). When we meditate upon God's goodness to us, and reflect upon the fact of His abiding presence in our lives, we sometimes experience difficulty in realising His closeness. God is so great and lofty, that finite minds find it difficult to understand His personal nearness to individuals. When, however, we can understand that the angels, in whom is God's name, are "the eyes of the Lord," which run to and fro through the whole earth" (2 Chron. xvi. 9): that they are His organisation for His rulership or providence: that He sees and acts through them, implanting in them His measureless power; then we can a little more easily imagine the part God plays in our lives.

Think of it, brethren and sisters; we are always in the presence of "our angel." When we need courage, let us remember that the angel is there: when we need warning, think of the angel who watches for God.

The angel possesses mesmeric power and can pull us back to save our life: can give us an impulse with far-reaching consequences; can guide our literal steps to change the course of our life; can give us strong faith—if we cooperate. The same angel is one of God's agents for the answering of our prayers.

What a sanctifying influence the knowledge of angelic presence should be in our day to day life. Of course, we know that God sees when we err; and that Jesus sees our infirmities—but when we are about to stray, the realisation that our angel—one of the eyes of the Lord, is in the room should powerfully affect us for good. A little poem comes to mind in this connection (taken from Sis. Blunt's "California Sun"): —

When you **think**, when you **speak**,
When you **read**, when you **write**,
When you **sing**, when you **walk**,
When you seek for delight
To be kept from all evil, at home and abroad,
Live always as under the eye of the Lord.
Whatever you **think**, both in joy or in woe
Think nothing you would not like Jesus to know.
Whatever you **say**, in whisper or clear,
Say nothing you would not like Jesus to hear.
Whatever you **read**, though the page may allure,
Read nothing of which you are perfectly sure,
Consternation at once would be seen in your look,
If God should say solemnly, 'Show me that book.'
Whatever you **write**, in haste or with speed,
Write nothing you would not like Jesus to read.
Whatever you **sing**, in the midst of your glee,
Sing nothing that God's listening ear would displease.
Wherever you **go**, never go where you fear,
God's question being asked thee, 'What doest thou here?'
Whatever the pastime in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from pursuing
Were God to look down and say, 'What are you doing?'"

If we live according to these principles, with practical realisation of the angelic presence, then, in the grace of God "We shall be made like unto the angels, to die no more": partakers of the Divine Nature: further extensions of Yahweh's personality; part of the Yahweh Elohim (the He who shall be manifested in many mighty ones). Such is our glorious destiny, if faithful. Let us then bend all our energies to developing characters in the Divine likeness, that our bodies, too, may be fashioned like unto His. Then we shall join the ranks of the angels and, maybe, have the unspeakable joy of being God's "ministering spirits" in some future creation, "encamping around" some future saints. CRESCENS.

CAPERNAUM.

The old synagogue of this town has been partially restored, using the stones that formed it when our Lord Jesus visited it in the first year of His ministry (Mark ii. etc.).

Lessons from Paul (No. 20).

About Jesus Christ and Him Crucified.

No. 20 (Continued).

On the other hand, 'price' is to the fore in I Cor. vi. 20, vii. 23, but when we examine these texts they are found not to give any precise idea of a ransom price. Instead they merely illustrate the terminology of the manumission ritual with which recent research has made us familiar. Paul shows that by nature we are slaves of sin (Rom. vi. 17, 20, Titus iii. 3), of men (I Cor. vii. 23), of death (Rom. viii. 20f); the Jew furthermore is a slave of the law (Gal. iv. 1-7, v. 1), the heathen the slave of his gods (Gal. iv. 8, 9). From all these we have been delivered. We have become free men because Christ has bought us. Paul says, "Ye were bought with a price", words which reflect the ritual formula used, as also do the words in Galatians "For freedom did Christ set us free" (v. 1) . . . "ye were called for freedom" (verse 13). "Ye were bought with a price, become not slaves of men" (I Cor. vii. 23). The argument is that they could not become slaves of me because they have been ransomed and become slaves of Christ, have entered into the "slavery of God" or "of righteousness" (Rom. vi. 22, 18).

The most that can be said of these passages is that the deliverance obtained by man is at great cost. Paul does not say here in so many words what the cost was, though it is evident from his teaching elsewhere that the cost was Christ's death, or, more correctly, Christ's life. Paul speaks to Timothy of Christ the mediator between God and man "who gave himself a ransom for all" (I Tim. ii. 26). He repeats the idea to Titus in speaking of Christ as giving "himself for us that he might redeem us from all iniquity and purify himself a peculiar people zealous of good works" (Titus ii. 14, cf. Gal. i. 4). Paul is rather more specific in his letter to the Colossians where he writes of God's dear Son "in whom we have redemption through his blood even the forgiveness of sins" (Col. i. 14, cf. Eph. i. 7). Peter likewise states the same thought: "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. i. 18, 19). But neither Peter nor Paul works out any theory of "ransom", as to how it was effective **as a payment**, to whom it was paid, and so on. They would not have understood any suggestion that the figure could be put to use as a commercial allegory. It was a metaphor, simple yet profound; as such it was an idea of singular beauty which pointed effectively to the great love which was revealed by God in Christ and to the great redemption which was achieved thereby. To convert it into a term of legal-theological force is the last thing which the Apostle would have essayed to do. Yet this is what subsequent generations of theologians have done, when they concluded that the ransom must have been paid to the Devil! In a similar monstrous use of Scripture, the quasi-legal fiction of substitution has undermined the whole significance of the death of Christ, and has robbed of their meaning and beauty the splendid metaphors by which the Apostles sought—with Paul foremost among them—to make their gospel readily comprehensible to man.

TERTIUS.

(See final article in this number).

GERMAN C.O.'S.

Indications that there may have been substantial numbers of conscientious objectors in Germany were given by twelve U.S. Senators and Representatives returning from a tour of German atrocity camps.

In the conclusion of their, report to Congress, the investigators stated:

"At each of these camps we found four general classifications of prisoners: 1. Political prisoners, 2. Habitual criminals, 3. Conscientious objectors, 4. Persons who were imprisoned for failure to work."

Because the concentration camps under discussion housed civilians numbering hundreds of thousands, the statement that C.O.s were one of the major groups involved hinted that there may have been many more objectors in Germany than was originally believed.

To date, however, the N.S.B.R.O., of U.S.A., has been completely unable to get more information on the subject, or even to find the basis for the statement in the report. Members of the Congressional delegation professed to have no knowledge of the matter, and even the War Crimes Division of the War Department, whose officers accompanied the legislators, had no supporting evidence.

They were unable to hazard "even a reasonable guess" as to the number of German C.O.s, or state what definition of the term "conscientious objector" was used in the report. The Commission is engaged in compiling data on the general subject, however, and agreed to notify the N.S.B.R.O. should more evidence appear.

THE ATOMIC BOMB.

This terrible weapon has aroused some of the more thoughtful men among the churches of the world (which, by the way are not the Church of Christ) to look once again at the Bible.

The Editor of the, "Church of England Newspaper" recently said: —

"The atomic bomb is a footnote to the Biblical revelation of human nature. Our supreme need at this sinister hour is a recovery of Biblical realism about human nature. We can conceive no more crass or colossal folly at the present moment than to perpetrate the shallow secular optimism about the future which has been dominating modern man for so long. After the first shock of the atomic bomb, voices are being raised that **now** things will be all right. Now that it has become clear that another war will destroy civilisation, another war will be impossible. Can any attitude be more criminally irresponsible? These are the voices of men whose only god is the pride of human power and its achievement. But it is precisely this power that has brought man to the brink of the abyss. Throughout the millennia of history, fear of possible consequence has never prevented war. Fear of the final consequence of another war **may** prevent it. But is it not the utterest imbecility to take it for granted? Is it not, on the contrary, the most elementary wisdom to abandon optimism and to embrace, not pessimism, but realism, the realism about human nature which the Bible inculcates in every line and word? Submission by modern man to the truth of the Bible about man will be the first step to recovery by our generation of the sense of a living God, in Whom alone is the power to overcome the deadly curse of self-centred human achievement."

Our footnote is that our Lord declared (Matt. xxiv.) that the world at His second coming would be filled with violence "as it was in the days of Noah."

The atomic bomb is a supreme instance of what war at last means.

ARCHEOLOGY AND PALESTINE.

Owing to the war, research work in Palestine has practically ceased. When the war started work was going on in the sites of Samaria, Lachish, Megiddo, Gaza and Gerar. Plans are ready to recommence at a favourable time.

JEREMIAH AT ANATHOTH.

Anathoth, three miles from the city of Jerusalem, was given to the Levites. (See Joshua xxi. 18).

Jeremiah bought a plot of land there as he was entitled to do inasmuch as his own place was at Anathoth (Jer. xxxii. 19). His priestly office is mentioned in his opening words "of the priests that were in Anathoth" (Jer. i. 1).

When Jerusalem was destroyed by Nebuchadnezzar he retired to Anathoth after certain vicissitudes and according to both Eusebius and Jerome he there sat down within sight, as Anathoth was, of the ruined city and wrote the Lamentations.

But the key note of the Lamentations is not a lament but a confident faith in God. (Read chapter iii. 22-27).

PALESTINE AND THE BRITISH LABOUR GOVERNMENT.

At its last Conference, held at Blackpool, the Labour Party promised in a Resolution then passed "free unfettered immigration for refugee Jews to Palestine." Mr. C. Attlee, now Prime Minister, went even further in his election address at Limehouse, East London. By these means he secured the Jewish vote for the Labour Party.

The return of the Labour Government was received with joy by the Jews. Now their disappointment is severe.

Promises are easy, but fulfilment is not the same thing.

THE AMALEKITES.

I came across an article in "A Topographical Dictionary of Palestine," published in 1836, which states:

"D'Herbelot tells us that the Musselmen give the name of Amalekites to those Giants who inhabited Palestine, when the Israelites attacked it: they suppose that some of these even fled to Barbary; and this agrees with the opinion of those who mention inscriptions found in Barbary, importing that the people who wrote them fled from Canaan, from the face of Joshua, the son of Nun, the robber."

Doubtless the inhabitants of Libya will hope to recover their old home, it may be as a result of Russia's "mischievous purpose."

E.W.C.

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Jewish Relief. —We have received 10/- from Sutton, 30 dollars from W.X.Y.Z. Canada, £1 from Bournemouth, 10/- from B.S., 30/- from Onoway Ecc, 10/- from F.D. See letter from Youth Aliyah.

A number of ecclesias write expressing thanks for parcels sent from ecclesias in Australia, Canada and New Zealand. "Let brotherly love continue."

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