

# **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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# *The Berean Christadelphian*

Edited by G. H. DENNEY and G. A. GIBSON.

All communications and manuscripts should be sent to—  
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*"The precious stones in the High Priest's breastplate were used to represent the excellence and immortality that finally awaits the faithful of Israel. That they should be called the Urim and Thummim, which means Light and Fulness, is an indication of the fact that, without light, precious stones have no beauty, and that, when the light shines upon them, their beauty is a radiant fulness. ...The light that developed the beauty of the stones in the ephod when Aaron went in before the Lord in the dark interior of the tabernacle, was the glory that dwelt between the Cherubim"—"Law of Moses," L.151.*

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## PRINCIPAL CONTENTS.

GOD AS KING.

SIGNS OF THE TIMES.

VOL. XXXIV.

JUNE, 1946

No. 402

## EDITORIAL

### GOD AS KING

David, in Psalm 29, has high words of praise for the goodness of God. He tells of His almightiness and of His glory. The word "glory" has the same root as "glow." It means brightness or fulness of light. Light and truth are synonymous in the Scripture.

David speaks also of the grandeur of the Lord's voice. It "divides the flames of fire;" it "shakes the wilderness;" it "makes the hinds to calve."

"In God's temple, everyone speaks of his glory." The temple referred to is the spiritual temple, in which all the elect at last find a place.

But David reaches the crescendo of his beautiful poem when he contemplates God as King. Says he:—"The Lord sat as King at the flood: the Lord sitteth King for evermore: the Lord will give strength unto His people."

This reference to the Noahic flood is rather disguised by the A.V. translation. The form we give is the correct one. The Lesson is plain. At the time of the flood all the human race had turned against God and His truth, except one family of eight. The truth was thus in grave danger of extinction. It must have been a supreme test of faith upon Noah and his family thus to stand against the world and build a great ship on dry land.

Noah must have employed a small army of workmen to construct it. Here are its dimensions, done into English measurements and weight:—

Length	515.6 feet
Breadth	85.9 feet
Depth	51.5 feet
Tonnage	18231 tons

Noah's faith was equal to the task. One can understand a generation who had never seen rain (Gen. 2-6) scoffing at the idea of the world being drowned out of existence. While the people had put God away from their minds, the Psalmist joyfully reminds us that God *always* sits as King. He is never deposed. He reigned as King at the flood.

The same is true to-day. Mankind was never in a greater mass of trouble than at the present time. At the same time, man in general, is almost as far from God and His declared purpose as the people of Noah's day were. The world is doomed, however, not to a destructive flood of water, but to an early awakening to the fact that it has been deceived by its leaders and teachers.

As our Lord declared, "As it was in the Days of Noah, so shall it be at the time of the Coming of the Son of man."

Those are wise who exult with David in the certainty of final Divine rulership. Those are unwise who forget the fact that God sitteth as King always, and that His Word never fails.

EDITORS.

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## "WHOSE I AM AND WHOM I SERVE."

Paul had tremendous courage. In imminent danger of shipwreck on his way to Rome to stand trial before Nero, he was the bravest man among 276 sailors, soldiers and officials.

His courage and resolution were great enough to influence the whole of this company to the saving of their lives.

But like all humble servants of God he gave the source of his fortitude. These fine words convey it, "Whose I am and whom I serve."

Whom God possesses, and they are those who have entered into a covenant with Him, He cares for always and the extent of His care is only measured by their faith.

G.H.D.

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## SIGNS OF THE TIMES.

"... it shall be a vexation only to understand the report." —Is. xxviii.

**Be ye not mockers.**

Last month's notes dealt with the development of Arab League affairs, especially with regard to the culminating point in the establishment of Transjordan as an

independent state, albeit bound by treaty ties to Tarshish, and thereby providing those military bases for latter-day Moab, when Great Britain is faced with the invasion from the north. Dr. Thomas' fine exposition of the relative prophecy is now amply vindicated by the trend of events in Egypt. The Cairo Government, which could not muster even a single contingent for the campaign of El-Alamein, with a ruling class the most venal in the world and whose disease, still answers to the divine declamation, even though population is 70 per cent. stricken with malnutrition and by intrigue, both from within and without, it seeks to thrust its British protectors and deliverers out of its borders. Well named indeed "the basest of the kingdoms" Ezek. xxix.

Yet, this very move of Egypt to escape from under the tutelage of Britain, makes the more important the arrangements in Palestine, and especially in Transjordan, which territory in its combined areas, becomes now the fulcrum of British Near East policy, and the king-pin of imperial defence. It is deeply interesting to note the trend of American opinion. President Truman recently said that the U.S. will have to be dealt with in the orient, because of its own interest in peace and security there. Thus,

what he called "our universal foreign policy" is slowly, but surely, lining itself up in a common Tarshish front against the all-too-well-known aggressor. Certainly, with millions of barrels of oil at stake, no U.S.A. Government can ignore the issue. The situation is a delicate one. King Ibn-Saud, focal point of Arab policy, is not young; and already jackal-princes are gathering round, eager with anticipations of Arabian spoils. Family and inter-tribal feuds have assumed a sinister aspect, and extremists in Egypt are already advocating an Egyptian protectorate over the whole Arabian Peninsula, as a foil to possible American action there to protect the U.S. oil interests.

All these events, some import of which is, even now, beginning to shape itself in the minds of certain great ones of the Tarshish lands, are readily understood by the people of God. Some among the Gentiles vaguely see the shadow beginning to fall across the Near East — but, they only understand. They are just mockers. The coming of Christ is to them an idle dream, the mirage of the Messianic vision. They see its possibilities, but their realisation is but to misinterpret the divine purpose. They love not the appearing of our Lord.

**"Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—**  
Prov. i.

**The net  
is spread.** More than ever, therefore, Britain is  
pinned down to Palestine. The attempt  
of the Four Great Powers to formulate an  
official peace to end the Second World

War, while merely adding to world confusion and perplexity, definitely introduces another factor of uncertainty into Near East affairs. Russia demands shipping facilities in the eastern Mediterranean, and seeks for Trieste to be handed over to Kremlin's henchman, Marshal Tito. Significantly, she drops her claim to territorial expansion in North Africa, and at the same time resolutely refuses American proposals for the Danube to be converted into an international highway. Russia wants all eastern Europe for herself; for Britain, Mr. Bevin, with an eye to the future, desires the trusteeship for Cyrenaica. Despite all first appearances, therefore, despite the intrigues behind the Arab League propaganda, Anglo-Tarshish political and military prestige is a rising factor in world polity; and in particular, the attempts to unseat British power in the Near East regions are having the direct effect of more closely annealing the Anglo-Saxon polities into retaining their military and naval hold over, what all experts agree, is the jugular vein of the imperial Commonwealth.

One of the latest moves is Persia's revival of her claim to Behrein Island. Now this island, according to some eminent ethnologists, is the original home of the ancient Phoenicians. Today, antitypical Tarshish is in full possession—for Britain runs the naval and military base and America exploits the oilfield. Therefore, whoever is urging Persia to revive her outdated claim, is just defeating their own designs and forcing Anglo-American relations into an ever-strengthening bond. And this is the divine intention, for Gog, in that headlong rush southward to take the spoil of Egypt, is confronted with the Lion-power of Tarshish and ALL the young lions thereof. The inference is unmistakable. — Ezek. xxxviii. This news comes from exclusive American sources. British news having discreetly maintained silence. American interests are of rising importance in the Near East, as President Truman has observed.

Viewed broadly, the Allied Nations have found it easier to foment trouble and harder to agree. Allied unity just does not exist, and recurring negotiations have shown that no major issue has, as yet, been settled. A close scrutiny of events since the collapse of the Hitlerian regime, shows that the Potsdam agreements are already a dead letter, and many of the clauses and much-lauded intentions of other agreements will soon disappear from political memory.

**"The devouring fire."—Is. xxxiii.**

**As thorns cut  
up shall they  
be burned in  
the fire.**

Thus, while current events demonstrate only too well that there is no common tie between the nations, it is equally obvious that atomic fear, is everywhere. And this fear is disrupting the very life of the world. Hostility seems the key-note of

almost every conference so far, and this is making for suspicion, and a deepening selfish outlook. Thus, the Russian incursion into Persia has spread the spirit of discontent and rebellion in that none too-stable country. Doubtless, Moscow is creating conditions on her borders which may make useful pretexts at no distant date. Has not Lenin said that "victory is impossible without having learned both how to attack and how to retreat . . ." And his successor, Stalin's comment completes that caption and points the gravity of the outlook of current affairs. "The object of this strategy is to gain time, to disintegrate the enemy and to accumulate forces in order to resume the offensive later." Stalin thus wrote in 1917. In 1946 he still thinks thus, but acts.

So the same technique of world-war is applied, this time nearer the danger zone. For world radios have just announced the Kremlin's open support of the Arab League (the words are on the air as these notes are written), and undoubtedly, the next few weeks are going to be critical in Palestinian affairs. If it is borne in mind that Russia is unchanged, her subtlety is Asiatic, her vital forces, banked in centuries of smouldering fire, beginning to sweep slowly but surely towards that age-old goal, which has beckoned her on for many decades, then the real meaning emerges from so much that Stalin wrote years ago. He urged the "alliance of the proletarian revolution with the liberation movement of the colonies and dependent countries." It shows the path Russia is taking to Armageddon; the path demanded by the divine purpose, and so vividly illustrated by Ezekiel. Russia supports the Arabs, not for love of Islam, but to loosen Britain's hold on the Near East, ready for the day of her own descent upon the Land. The realisation of her policy and implementing methods gives meaning to much that is happening all over the world to-day. "The destroyer of the Gentiles is on his way," cries the prophet, and who, in these days, so bold as to declare that the signs are negative?—Jer. iv. Did not Dr. Thomas foresee by the Scriptures that Austria and Germany were doomed to extinction by fire and sword, and that then the Gogship would be assumed by the Autocrat or Prince of Rosh, Meschech and Tubal? — "Elpis Israel" page 421-437.

**"The cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."—Gen. xix.**

**Sodom.**

Not only is human civilisation breaking up under the impact of vast political reactions, but the economic factor is adding

its quota of world distress. Without the American loan to Britain the U.S.A. is faced with appalling losses in trade in the sterling area. Unless American supplies are made available to the starving regions of Europe and Asia, then millions must perish and vast territories lapse into a wilderness. Hunger breeds unrest, strifes, revolts. Dead men have no wants, and starving peoples can neither produce nor buy. If industry and trade are swept away, then the very life blood of the age must stagnate; civilisation is doomed. The Bible declares that the kingdoms of men will be broken as a potsherd, they will be wasted and destroyed, that the nations may tremble at the presence of Christ when He returns.—Isaiah lxiv.

This is the meaning of what is seen in the earth to-day. Hunger and disease threaten; peace is a mocking fantasy; fear and perplexity are on every hand. The Gentiles, like the impious Jews of old and the still impenitent Jewry of to-day, faint with hunger in the top of every street. —Lam. ii. The conditions of famine are creeping over vast portions of the earth. Months ago, when warnings were issued, men laughed; to-day, the subject is spoken of in bated breath. Men are beginning to fear that which is coming on the earth, as Christ foretold.—Luke xxi.

Drought and crop failures are reported from many parts, and distress is everywhere growing. It is the divine judgment on an apostate world. The same Great One, who wrote the doom of empire across Belshazzar's wall, is to-day scorching the fields, sending clouds without rain, and consuming the fruits of the earth with vast armies of grasshoppers, as reports from southern Europe show. Yet still men are blind to the signs of the times and heedless of the written Word. But to those who bear the Divine Name and delight in the coming of the Lord, Jahveh speaks gracious words, and comforting: "I will instruct thee in the way in which thou shalt go . . . Many sorrows shall be to the wicked, but he that trusteth in the Lord mercy shall compass him about . . . Eye hath not seen nor ear heard; neither hath entered into the heart of man, the things which God hath prepared for them that love Him.—Ps. xxxii & 1 Cor ii.

CARMI.

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## Lessons from Paul—No. 24.

### ABOUT THE MESSIAH

The word Messiah has today acquired a personal and concrete meaning, which it once did not possess. In its Greek form *Christos*, it applies to the Lord Jesus and to none other. A study of Paul's epistles shows how this change came about.

The word means "anointed," and was applied to Saul, to David, to Solomon, to Jehu, to the Jewish people (Ps. xxviii. 3), to Zedekiah, that "profane wicked prince, of Israel." (Lam. iv. 20), and to Cyrus, the Persian King (Is. xi 1). The reference to Zedekiah is interesting as it is rendered in the LXX, "an anointed Lord," and this significantly was reproduced in the angel's proclamation of the birth of him "whose is the right." (Ezek. xxi. 27), Jesus Christ: "There is born to you in the city of David a Saviour, who is an anointed Lord." (Luke ii. 11).

When persons or things were set apart for God's use or service, they were anointed with oil. Any instrument used by God, especially Israel's king, might be called the Anointed One, or the Christ. Naturally, the title should be given to him, of whom the prophets spake, the David, the greater Son of Israel's greatest king, who would more than restore the glory that was Israel's under the reign of the son of Jesse. In early prophetic times, the title given to God's "Coming King," was "The Branch," or "The Dayspring." (Is. xi 1, Jer. xxiii 5, Zech. iii 8, vi 12), but latterly, these titles gave place to "The Son of Man," and "Messiah the Prince" (or simply "Messiah"), following the use which was found in Daniel (vii 13; ix 25).

The Israel of Jesus' day, stirred by Daniel's prophecy and the many apocalyptic writings, which, although receiving their impetus from Daniel's prophecy, were rightly excluded from the Canon of Scripture, looked ardently for the end of the days when Messiah should come and inaugurate the Messianic Age, the Kingdom of God, which would eclipse in splendour the greatest days of the old kingdom which it was to restore. Then Jesus came and proclaimed the advent of the kingdom. To discuss the manner in which our Lord first raised, and then dashed the people's hopes, would be to go far outside the scope of this article. We look at the subject through the eyes of Saul the Pharisee. What did he think of this Jesus, who laid claim to the Messianic title?

Messiah was to break the foreign yoke; Jesus, by paying taxes, and in other ways recognised and accepted that yoke. Messiah was to establish God's kingdom: Jesus said, "My kingdom is not of this age." Messiah was to be a great warrior: Jesus said to His follower, "Put up thy sword." The Messianic Age was to come by, and when Israel conformed to the authoritative standards of the Law, regarding the Sabbath and ceremonial purifications: Jesus and His disciples were deemed to be lax in their observance of these requirements and controverted those who were the official exponents of the Law. Messiah was to reduce the heathen to submission: the heathen had hung Jesus upon a cross, by which reason Jesus became accursed of the Law and brought the national hope into contempt.

On this basis therefore, those of Jesus' disciples, who, after His death, reasserted His Messiahship, were guilty of horrid blasphemy, and a zealous servant of the Law—as Saul of Tarsus was—could not rest until the voice of blasphemy had been silenced.

" ... But God disposes," and Christianity's fiercest critic became its most ardent advocate. Jesus had risen from the dead and had been seen by Saul. He had talked with him. Jesus' claim had been vindicated by His resurrection. Who could he be but the Messiah? and "straightway, he (Saul) preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed and said: is not this He that destroyed them which called on this name in Jerusalem and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt in Damascus, proving that this is very Christ." (Acts ix 20-22). The "Son of God" here means "Messiah," in the same way as in Psalm ii 7. I think it means more than this in Rom. i 3, but the quotation is apt: "Concerning His Son, Jesus Christ our Lord, which was made of the seed of David, according to the flesh and designated the Son of God with power by the resurrection from the dead." "The resurrection had reversed the verdict of the cross. The Messiah, who had died there in weakness and in shame, was now publicly acknowledged and proclaimed as the Messiah 'with power'."

He was the Messiah. "All the promises of God in him are Yea, and in him, Amen," i.e.—they find their complete fulfilment in Him. Then this suggests that Saul and his fellows had not previously comprehended the teaching of Scripture about God's Anointed. The Tarsian Pharisee had made no provision in, his theory of God's redemption for Messiah Joeing "cut off" (Dan ix 26), and he deserved the rebuke of "fool and slow of heart to believe all that the prophets had spoken," which Jesus applied to His wondering disciples (Luke xxiv 25). The 'official' doctrine of Messiah needed modification if it was to correspond with the facts both of prophecy and history.

And this modification is plainly seen in the New Testament. We shall illustrate this insofar as it is apparent from Paul's writings.

Firstly, those characteristics, which were to be the official virtues of Messiah, were now recognised as the personal qualities of Jesus. The Messiah was to the Jewish mind a public functionary. His office was conceived in terms of kingship. In this view, support could be found in most of the prophets. Two very familiar quotations from Isaiah will suffice to illustrate: "Unto us a Child is born, unto to us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Councillor, The mighty God, The everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever" (ix 6-7). Of the same One, under the additional titles of "the Stem of Jesse" and "The Branch," the prophet says, "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth" (xi 1-4). Similar phrases (e.g.—Psalm l xxii Is. xxxii), come quickly to our joyful recollection, painting as they do in glowing terms the high standard to which the reign of God's Messiah will attain.

Thus far the Old Testament: but the Messiah might achieve all this and be — perhaps because of it —an august, remote being, the repository of this high ideal of kingship, whose greatness and excellence kept Him altogether apart from the people over whom He was to rule. The Messiah for many Jews was in this way, and to this extent characterless; indeed, some of them, if the apocalyptic books of Enoch are a guide, conceived of the Messiah as a pre-existent heavenly being without any real contact with the human race or sympathy with its members. However, these conceptions were transformed for those who believed in Jesus as their Messiah. Messiah was a real, living person: he was Jesus, their Lord, one who had been known to them as the embodiment of grace, humility and

love. And so their conception of Messiah did not transform their feeling for Jesus; the reverse was the case: that feeling transformed their conception of Messiah. They thought of him, not as Jesus the Messiah, but as Jesus Messiah, Messiah assuming the character of a proper name, rather than a descriptive title, its content being filled with the personality of their Lord.

This was not the sole change, though it was the most significant. Messiah was to be Israel's Redeemer; he was to restore the fortunes of the nation and to secure for it a glory which surpassed that which was known under Israel's most illustrious kings. But Messiah Jesus was to redeem each individual Israelite after the spirit; to bring to them the perfection of nature and character with which to enjoy to the full the greatness of the Kingdom, which he had promised. Again, Messiah was to achieve Israel's deliverance from an alien yoke; Jesus was to do much more, for bootless would such deliverance be if men were still held by the thralls of sin. He was to redeem them from both guilt and the power of sin, which prevented reconciliation with God. Jesus had become the source of new life, the life of the spirit.

Thirdly, this redemption, this salvation, was by grace not merit. Israel had fallen into national bondage because they had failed to keep covenant with God. The penalties of the Law (cf. Lev. xxvi, Deut. xxviii) had been the result. The rabbis taught that Messiah would only come to deliver Israel when they fulfilled the Law and merited salvation. Paul, before his conversion, had been forced to see that, if God was to reckon with His people on the ground of merit, the promised redemption might still remain a dream. But God had not waited for man to gain salvation. Israel's glory was no longer dependent on national obedience; it was of grace, and was guaranteed by the personal redemption which had already been offered to Israel's sons. The Israel of the New Age was to comprise those "Israelites indeed," who already had a foretaste of the powers of the Age to come, not because of their own virtue and works, but by the goodness and love of God, to the revelation of which, in Christ, they had responded by faith.

Lastly, there was a sense in which Messiah had already begun His reign, the Kingdom had already come, for redemption had already been experienced in the foretaste or earnest of the Spirit. Says Paul: "Give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness and hath translated us into the Kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins." Nevertheless, the present experience did not dull the eager expectation of the future glory. That great Day lay still in the future, when Messiah Jesus should return in power and great glory to bring in that righteousness, which, "we, by the spirit as the result of faith, eagerly expect" (Gal. v 5). Then would the world see that great process in world redemption: the revelation of God's King, the resurrection and judgment, the millennial reign, and, at its end, the final surrender of the Kingdom to the Father, that God might be all in all.

TERTIUS.

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## THE BOOK OF REVELATION

### No. 19. —The First Woe.

The fifth and sixth trumpets are described as "woes." The description evidently fits the increased scope and intensity of the troubles they brought to suffering humanity as a result of its own mistakes.

"A Star fell from heaven to earth and to him was given the key of the bottomless pit" (Rev. ix. 1).

"Abyss" is a better expression than bottomless pit.

Arabia was the place indicated by the abyss. The Star was Mahomet who termed himself the Prophet of God.

When he determined to supplement his oral teaching by wielding a sword to increase his power and influence he used a key to open up the world to the ravages of the Arab hordes whereby woe came to Eastern Europe.

The Arab hosts are likened to locusts or scorpions with an appearance of horses. No reminder is needed of the fondness of the Arabs for their steeds.

The headgear, "as it were crowns of gold," fitly describes the golden turbans of Mahomet's followers. They had "tails" like unto scorpions, and there were stings in their tails" (Rev. ix. 10).

The early conquests of the Arabs agreed entirely with the wording of the prophecy. The Roman world was in declining health and the bite of these scorpions caused a further weakening in the body politic. It was woe, indeed, to the people of the dominant power.

Mahomet gave orders to his myrmidons that also align themselves with John's words. They were told not to do injustice, to spare women and children and to preserve all amenities.

He singled out his religious opponents for slaughter, however, and his followers were not too scrupulous in regard to any of these orders. The march of the Saracen Arabs was from Arabia via Asia Minor, and also via Persia, then southwards to Egypt and North Africa. From 622 to 692 approximately, the Moslems had advanced through Palestine onward to the two points of great importance in Europe, i.e., Tartessus (the first Tarshish), now Gibraltar, and Constantinople.

When in 637 Jerusalem fell, Sophronius, the Patriarch of the apostate Christian Church in that city, bowed low before the Caliph and is said to have declared that "The abomination of desolation is in the Holy Place." He forgot that he himself represented a greater desolation.

G.H.D.

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**THE LEOPARD DOES NOT CHANGE HIS SPOTS  
A LETTER FROM ARCHBISHOP SINNOTT OF  
WINNIPEG, TO "DEAR CATHOLIC PARENTS"**

Archbishop's House,  
353, St. Mary's Avenue.

Winnipeg.

My dear Catholic Parents,

I have received from the Pastors of the different Parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear Mother and to those who love him." This has been explained to you over and over again from the pulpit and you have been urged to enroll your boys. A few, who have been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you were indifferent to the safety of your boy, I would be doing a grave injustice. **You are not indifferent.** What then can be the reason for the inaction? Some say—in fact, many say—that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay and what better use can you make of it? "Oh," you answer, "I am trying to have a nest egg for my boy when he returns." **When he returns.** Wouldn't it be better to take the best means you know to ensure the boy's return? If he does not return, what good, under heaven, will the "nest egg" be to him? I am not advising you to take the boy's money, I would much prefer that you used your own money. But if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few

less shows, you will be able to set aside one dollar a month until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish, by instalments. You can pay, say, \$5.00 a month, \$10.00 every three months. You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of One Dollar per month. The important thing is to ensure the boy's safety, as far as we can do so, —his safety in time and eternity.

One Catholic Mother in this Archdiocese enrolled her boy on Feb. 20th, paying \$20.00. He was killed on Feb. 22nd. Do you not think that the mother's heart found some consolation in what she had done?

I have placed this matter in the hands of the Franciscan Fathers, at 233, Carlton Street (Tel. 29 136). If you want further explanation, see them or get in touch with them. If time permits, they will probably get in touch with you.

Dear Catholic Parents, we have a chance to do something that will live long in the Annals of the Church in Western Canada, and let us merit God's blessing by doing it.

Yours very devotedly in Xto.'

ALFRED A. SINNOTT,

Archbishop of Winnipeg.

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Our comment is Dan. xi. 39. "He shall divide for gain." Rev. xvii. 4, "I saw the woman decked with gold." There is no change in the beast.

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## **Ecclesial News.**

Ecclesial news is welcome 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.** —174, Edmund Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6 p.m. Sunday School, 11 a.m. Thursdays: Bible Class, 7 p.m. Sundays (monthly): Mutual Improvement Class, 4.45 p.m.

We continue our consistent testimony in this city, augmenting our Sunday evening lectures with an advertised lecture each alternate Thursday evening, with varying interest shown by the stranger.

We are pleased to report the marriage on March 23 of Sis. E. M. Taylor and Bro. E. W. Phipps, eldest son of Bro. and Sis. T. Phipps. The good wishes of the ecclesia are extended to them, being heirs together of the grace of God. We pray that their new relationship and mutual faith will find full fruition in the Kingdom of God.

We are also pleased to report the return to fellowship of Bro. Needham, who has been out of the fellowship for some 15 years, he being withdrawn from by the Midland Institute Ecclesia for marriage with the alien. After a satisfactory interview, and much regretting his position, we now welcome him at the Lord's Table.

We have been pleased to welcome the following visitors around the Table of the Lord: —

Bro. Balchin (Putney), who ministered to us the word of exhortation and lectured to the stranger in the evening; Bro. Bailey (jun.) and Sis. Jean Turner (Bristol); Sis. Halliwell (Pemberton), and Sis. Marshall (Ettington).—T. Phipps, Asst. Rec. Bro.

**BRISTOL.** —Druids' Hall, Perry Road. Sundays: 3 p.m. and 5.15 p.m. Wednesdays: 7.15 p.m.

We have given very careful attention to the possibilities of a more careful walk in the Truth in these days of laxity. Let Berean Christadelphians stand for the utmost zeal and carefulness. We have been glad to welcome Sis. Joyce Whitmore, of Birmingham.

There will be no meetings at Druids' Hall on Sunday, June 23, or Wednesdays, June 13 and 20. Will visitors please note. —A. V. Bailey, Rec. Bro.

**HOUSTON, TEXAS, U.S.A.** —Christadelphian House of Worship, 8008, Junius Street. Sunday: Bible Study, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Saturday: 7 p.m.

We are very happy to report the baptism on March 10, 1946, of Sis. Ruth Booker daughter of Sis. Jessie Hatcher, of this Ecclesia. We are proud of our new sister and the earnestness with which she enters upon the race for eternal life and inheritance with the redeemed at the coming of Christ.

Bro. Billie Joe Burkett, who was sentenced to prison for two years from Lampasas, Texas, on account of his refusal to join the armed forces, has been parolled and has employment in Houston. He and his Sister wife, Jaxine, are a welcome and helpful addition to our small membership here.

Bro. John Hensley, of California, has been released from C.P.S. camp and has come to Houston on what, we trust, will be a long visit. He has been very helpful and encouraging to us in Bible classes, lectures and exhortations. We very much appreciate his efforts.

Bro. John Hartley has returned to Houston from California. He expects to remain here permanently.

Bro. and Sis. Russell Frisbie and Bro. Elson Frisbie, from Baltimore, are visiting in Houston at the present. We want all of like precious faith who come among us to know that we are glad to have them.

"Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." —E. W. Banta, Rec. Bro.

**LONDON, NORTH.** —Winchmore Hill, Adult School Hall, Church Hill. Sundays: 3.30 and 5.30 p.m. Wednesdays: 7.30 p.m.

We cordially invite brethren and sisters everywhere to come along and join us in celebrating the centenary of the presentation of the Truth by Bro. John Thomas. We are having a Fraternal Gathering and Tea, if the Lord will, on Saturday, June 22, at Friends' House, Euston Road, opposite Euston L.M.S. Station. Meeting at 3.0 and tea at 5.0 p.m. and the general subject is, "The Revival of the Truth in the Latter Days."

We have had as visitors Bro. J. A. Balchin, Bro. Maundrell and Bro. W. Fisher, of Putney; Bro. W. Southall and Bro. R. Smith, of Birmingham, and Bro. H. M. Doust, of Harrow. —S. H. Bath, Rec. Bro.

**LONDON (PUTNEY).** —Christadelphian Hall, 210, Putney Bridge Road, S.W.15. Sundays: Breaking of Bread, 2.30 p.m.; Lecture, 4.15 p.m.

Further gifts of clothing and food have reached us from Brethren and Sisters across the seas. The Richard (Sask.) Ecclesia sent clothing; more clothing, from Ecclesias unknown to us, have come via Bro. Denney. A food parcel has come from the Lakemba Ecclesia and another in the joint names of two brethren—Bro. Hughes (Melbourne) and Bro. Appleby (Victoria). To all of them we send our thanks for their kindness.

Our thanks are also due to the brethren who have assisted us in the preaching of the Word in this district. Recent helpers have been Brethren Bath, Caliopianian, Denney, J. A. Doust, Headen and Wicks (Winchmore Hill) and Mettam (St. Albans). —J. A. Balchin, Rec. Bro.

### **LOS ANGELES, U.S.A.**

I am again undertaking the duties of Recording Brother here. My address now is: 525, Nolden Street, Los Angeles, 42, California, U.S.A. — George F. Aue.

**NEWPORT (MON.)** —Clarence Hall, Rodney Road (opp. Technical College). Sundays: Breaking of Bread, 11 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Meeting at 7.15 p.m.

We were pleased to have another visit on April 14 of Bro. A. A. Jeacock, of Croydon. Our Brother faithfully exhorted us unto all good works and in the evening delivered the glorious Word of Truth to the stranger, a few being present to listen thereto.

It is with regret we report we have been reluctantly compelled to withdraw fellowship from Sis. A. Donaldson on account of her long and continued absence from the Table of the Lord.

We report, also, that Bro. A. Gething, after a satisfactory interview with the Arranging Brethren, has been received back again into Fellowship.

We are pleased to state that in the Mercy and Goodness of Our Heavenly Father, our Bro. I. Rees has now been restored to a fair measure of health and strength and has now left the nursing home after his operation, and is now able to meet with us once again around the emblems.

We have had the pleasure of extending a welcome around the Table of Sis. A. A. Jeacock, who accompanied our Bro. Jeacock on his visit to this Ecclesia.—David M. Williams, Rec. Bro.

**PLYMOUTH.** —Oddfellows' Hall, 148, Union Street (near railway bridge). Sundays: 2.30 p.m., Breaking of Bread; 4 p.m., Lecture. Thursdays: Bible Class, 7.30 p.m.

The Easter week-end was a most enjoyable one for us. It began on Thursday, April 18th, with Bro. Denney's delivery of the Special Lecture on, "As it was in the Days of Noah." A special effort in advertising brought about 20 strangers, and several visiting brethren and sisters supported the effort in addition to a good assembly of our own members. Great interest was shown after the Lecture in the exhibition of antediluvian relics.

On Good Friday we welcomed the following visitors to our Fraternal Gathering and Tea: Bro. and Sis. R. Smith and Bro. D. Smith (Birmingham), Bren. Denney and Beardon (North London), Bren. Bagley, D. Bath and E. F. Williams (St. Albans). Also, of our own semi-isolated members, Bro. and Sis. F. Murton (Brixham), Bro. and Sis. H. Brown (Newquay), Bro. and Sis. J. Rowley (Newton Abbot), Sisters A. Hosking and D. Wilkins (Porthleven). An enjoyable time was spent when Bren. Beardon, Denney and Williams spoke at the gathering, and later Bro. Denney distributed the prizes to our scholars, speaking words appropriate to the occasion.

On Sunday Bro. Denney again addressed us in Exhortation, and gave the Lecture, when two or three strangers were present. We thank our brethren for their ministrations, and feel that it has been good to meet again with so many of like precious faith. We have planned our next gathering to be a

rural one, when, on August 7th, we shall (God Willing) visit the Tavy Tea Gardens, as we did last year, and we shall be pleased to welcome any brethren and sisters who are in fellowship. —Hubert R. Nicholls, Rec. Bro.

**WORCESTER.** —18, St. Dunstan's Crescent.

I have recently received a parcel of foodstuffs from Brisbane, Australia. This was preceded by a letter advising of its despatch, but now that I come to acknowledge its receipt I find that I have mislaid the letter and do not know the address. I should therefore deem it a favour if you would insert this in the Berean and trust that the brethren and sisters concerned will accept it as my acknowledgment and expression of sincere thanks for their kindly thought and act. It is indeed a joy in these spiritually-dreary times to receive such concrete, evidence that the bonds of love permeate the brotherhood. I take this occasion also to offer praise and thanks to the Giver of "every good and perfect gift." With love in the Truth.—H. Blake.

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### OUR SPECIAL EDITION.

We publish every month, in addition to our full ordinary Edition, a Special number containing new matter as well as the Signs of the Times to date. The object is to have an up-to-date magazine for presentation to interested friends. There are also two pages therein devoted to the children and conducted by Bro. A. H. Nicholls, of Stourbridge. We publish it at less than cost, i.e., 4d. per copy. Some brethren leave copies in trains and new subscriptions have reached us as a result.

Send for a sample copy, post free.

We have some back numbers, but not many, for disposal to ecclesias having Special efforts.

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### "DISTRESS UPON EARTH."

In time of peace, the law of supply and demand operates to create and maintain an economic equilibrium, that brings food and clothing within the reach of all; and also makes possible the satisfaction of the higher intellectual and aesthetic needs of man, who is made after the Divine image.

But the wholesale diversion of resources from creative to destructive ends, and the withdrawal of millions of workers from their ordinary routine of life, upsets the balance of nature, and the effects are felt throughout the earth. In addition, the devastation of so many countries, together with the uprooting of multitudes from their homes and lands, has produced such poverty and misery as has not been seen for centuries.

These troubles are aggravated by a universal spirit of strife and contention in international affairs, and by disputes and strikes in the industrial world. Truly, "A time of trouble "such as never was" is now upon us; "Distress of nations, with perplexity; men's hearts failing them for fear, and for looking after these things that are coming on the earth."

Truly, "The foundations of the earth do shake" and by every indication of prophecy; "The times of the gentiles" are very nearly fulfilled, and this human **Order** will shortly fall, never to rise again (Isaiah xxiv. 20).

People in general, take refuge in the hope that the world will ultimately settle down to industrial **peace** and international **safety**; in which all men of good-will will realise the comfort and prosperity that is so desirable. However, this illusion is contrary to all Scripture. Mankind is astray from God, and the nations pay no attention to His commandments: "The Gospel of the Kingdom of God" is received coldly or with incredulity. Happily, human unbelief will make no difference! The present conglomeration of States—great and small—will shortly be superseded by a Divine

Government centred in Jerusalem and holding sway in all the earth. "The law shall go forth from Zion, and the word of the Lord from Jerusalem." This will displace the endless conferences and treaties, which at the best are but temporary makeshifts.

The world's paramount need is, Divine law, administered by divine rulers; of whom all nations will stand in awe (Psalm xxxiii. 8), and to whose superior wisdom and power all will cheerfully submit. In face of this desperate need, the Churches are spiritually bankrupt: they can but feebly exhort the belligerents to peaceably settle their disputes by arbitration, rather than by war; without any real expectation of permanent results.

Even the awful possibilities of atomic warfare fail to infuse a better spirit into the debates of the U.N.O.; especially where Soviet interests are concerned. The signs of the times are unmistakable. **Two** political and ideological Camps are obviously taking shape, and nothing can prevent the ultimate clash of arms, as outlined in Ezek. 38. The geographical position of the U.S.S.R. is unmistakable, and the tactical or strategic advantage thereof is overwhelming. Their influence reaches out to every part of Europe, and to the greater part of Asia also. With the breaking up of the old European political system, there is no effective curb to Russian ambitions; and the very position of Britain and her dependencies, with their lines of communication, identifies her as "The King of the South" who will face the Northern invader at Armageddon. One cannot but sympathise with the viewpoint of some in America, who see no sufficient reason for the U.S.A. to underwrite—as it were—the security of the British Empire. But, of course, the subject is not so simple as it seems. The U.S.S.R. represents an Ideology that threatens to overspread the greater part of the earth. On the other hand, the English-speaking peoples represent an entirely different concept.

The idea of Individual freedom amounts almost to a passion, and the loftiest ethics are at least **professed** by multitudes. Doubtless, a free and open Bible has influenced for good our Anglo-American way of life; even to a larger extent than is generally realised. In spite of their political differences, the English-speaking countries have a common heritage of Language, Literature, Laws, manners and customs that has united them in the face of a common danger, in two world wars; and this association in arms, of "**All** the young lions," will be seen for the third and last time in the not far distant future.

The former Powers of Germany, Austria-Hungary, France and Italy are now under eclipse, and in due course will range themselves under the banner of Russia, together with many other nations; as representing the great Image of the latter days (Dan. ii. 44), which will be destroyed by Christ, to make way for the Kingdom of God. Then we will have "One world," with Truth and Righteousness supreme: one King—one Religion—One Law: fearlessly and impartially applied to all and sundry. Criminal careers will be cut short; and the clumsy, long-winded processes of human law will be outmoded by the swift and infallible decisions of immortal rulers.

It is written, "Evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm xxxvii. 9-11). In days of old, Joseph (in God's Providence) came to the rescue of Egypt, and reorganised its whole Economy: the land became Pharaoh's, and the people were but life-tenants: an arrangement which was gratefully accepted. Was this typical of things to come when Christ—the Lord of Hosts— shall reign in Mount Zion and before his ancients gloriously?

We believe so.  
Glendale.

B.A.W.

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## "CHRIST."

The Bible gives us Christ as the sum total of human hope upon earth; He is therefore styled "Christ pur hope." In Him, human prospects assume definite shape, and life opens up into a "thing of beauty and joy for ever." The natural prospect ends in the grave. Present differences of rank and station are all resolved at last into a general disestablishment of everything that goes to make up existence. Life, health, strength, and all beauty all fade away in the presence of death; and busy man becomes in the end, a mere memory. And such as is human life, such are all other forms of life upon the ground; for man impresses everything he puts his hand to with the instability of all mere mortal effort, and the insufficiency of an erring and short-sighted wisdom to control all things in the interests of creature well-being. A transient, fretful day, therefore, finally closes in the darkness and forgetfulness of the coffin.

Now Christ is the remedy for all this, in its very widest aspects. In His hand has been placed the keys of death and the grave, and the eternal control of human destiny. He is God's right hand for the effectuation of a world-wide deliverance of the present mortal situation from every "crying evil," and every rotting curse, under which it groans. Society is loaded with crushing burdens, hampered everywhere with unconquerable evil, bleeding and downtrodden with the application of centuries of destroying rule, and hoary with the infirmities of exhausting wars, aristocratic monopoly of the land, and civil anarchy. And over all this, and interwoven with every thread of the social and political fabric, we have sin rampant, and rank diabolism stalks through the lands, exerting itself in spasmodic effort to unseat all that is called authority amongst men.

There will be plenty for Christ to do when He arrives. But He who comes is all powerful to cope with the widest evil. Destruction of all the incorrigible and incurable elements of society will pave the way for a more enduring and immovable basis.

The world, in the hands of an all-wise and infallible administration, is God's cure for all the multitude of human ills that now crowd the World's platform. Human life will be ennobled, grinding toil will give place to healthful occupation, and barbarous civilisation altogether, to comforting, peaceful and enlightened experiences. In a word, the world is destined in the accomplishment of the Bible purpose to change masters. Its master at present is satanic flesh and blood, opposing itself in every way to the Creator's revealed will, and exalting itself where it can, at the expense of both God and man. Christ, however, will stain the pride of all human glorying, and empty all the high places of the earth, that He may refill them with an order of men like Himself, glorious in holiness, perfect in wisdom, divine in character, and immortal in nature. His coming will be like the rising of the sun upon the dark, still valley of the shadow of death, quickening old forms into new and everlasting life. His zeal for God will never wane, and His love for justice, truth and righteousness will never subside; His incorruptible and eternal friendship will remain the same while the moon endures; and his love-laden heart will never cease to beat in the interests of universal man, redeemed at last from every slaying trouble, and crowned with glory, honour, and immortality.

F.R.S.

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## ZEDEKIAH.

The name Zedekiah does not suit the character of the "profane, wicked Prince of Israel," to whom it is here applied, but it very well describes a fact that Zedekiah had practically ignored, but which finally entered in his bitterest experiences, that God is righteous—righteous in His purposes of judgment upon the incurable disobedience of the nation, over which Zedekiah was the last king; and righteous in its performance, when the iniquity of the nation was past all reasonable hope of reform. The name is a compound of the abbreviated form of the memorial name—Yah, with the latter half of Melchi-Zedek—hence, Zedekiah, signifies the righteousness of Yahweh; or as Jeremiah paraphrases it (Ch. xii 1), "Righteous art thou, O Lord" (Heb. O.Y.). So when a Bibleman's name ill-accords with his personal character, we must look for the historic counterpart to its meaning, in some divinely-initiated

circumstances of which he is the subject at some part of his life. In such a case, the name (as in the present instance) becomes declarative of the divine principles of procedure, to which the wearer of the name stands related, rather than to anything to be found in the character or conduct of its owner. Between the seventh and ninth years of Zedekiah's reign, Ezekiel (xxi. 25-27) had declared the decree, which, in so short a time after, resulted in the removal of the diadem and the crown, the abasement of Zion's King in the dust, and the entire overthrow of the throne and Kingdom of Judah and Israel, until they shall be "one nation again," in the land of promise (Ezek. xxxvii. 15-22). The chapter shows us three deportations of captives to Babylon during Nebuchadnezzar's reign, at a number of years' distant the one from the other. This was a noticeable feature, also in the captivity of the ten tribes; the first instalment of which was carried away by Tiglath Pileser, the second by Shalmanezar (completed apparently by Sargon), and the third seemingly by Esarhaddon. The object of this piece-meal removal was to afford scope for repentance on the part of the remnant left behind. But all the divine clemency and forbearance was of no permanent avail; for deceived from time to time by their false prophets, who were prophesiers of smooth things, they were led to distrust the predictions of impending retribution, uttered by the true prophets; and so to compose themselves in the continuance of their iniquities unabated, until at last, the misinterpreted forbearance of God was exhausted, and the storm, of which He had warned them so many times, in the end burst over their head, in all the destructive and desolating fury which had been foretold. The greatness and completeness of this crowning event in the reign of Israel's kings is immortalised in the memorial lamentations of Jeremiah, which for exquisite sadness and divine penetrating pathos, have no parallel outside the domain of inspiration. It is almost like the case of God in tears; for the "weeping prophet" reflects supremely the divine assets of the case. With this much of a look at the cloud which so early settled upon the fair daughter of Zion, let us turn next to the interesting picture of ecclesial life in the first century, afforded us by Paul in (1 Cor. xii. 13). We should make a mistake if we supposed the chapter on Spirit-gifts had no instruction for us, because our circumstances happen to be different in this particular.

In the first place, it is a matter of immensely valuable information to be in possession of such an otherwise impossible insight into the most elaborate and diversified operations of the Spirit on record. And especially so in the light of the fact, that, what we have seen here was but an "earnest" and foretaste of the powers of the age to come. The knowledge of these things enables us to realise more vividly and richly the still larger place the Spirit will occupy in the arrangements of the Kingdom of God, when Spirit perfected Apostles and prophets shall take charge of the affairs of universal man. Pending this future resumption of the Spirit's Visible operations amongst men, we for the present learn the useful lessons of mutual co-operation in a common service to Christ; and the necessity of the completest sympathy between all parts of the "one body," accompanied by such wise and orderly arrangements as may be best calculated, in our day, to promote the edification of the brethren, and the general prosperity of the truth. We are much instructed in "these necessary things" by the chapter before us, so, whilst not (like some) laying claim to the gifts which we don't possess; nor bestowing upon ourselves the names by which the existence and possession of these gifts in the first century was signified — which, in our case, would be a mere use of empty words; we seek rather to turn to the best account the principles illustrated in the apostolic arrangements, and the results secured to us in the preservation of the Spirit's counsels—doing which we cannot fail both in grace, and the knowledge of our Lord and Saviour, Jesus Christ. This is made plain by the character of the next chapter, which shows us love, as so essential a principle in the truth's service, that, without it, even the best gifts of the Spirit are as nothing. Here we are told that, while prophecies shall fail, tongues shall cease, and the gift of knowledge shall vanish away; faith, hope and love shall abide. And we find it exactly as the Spirit speaking by Paul said it would be — the various gifts of the Spirit have all disappeared from the scene, but the "three" ruling principles of the Spirit are still the same abiding realities of nineteenth century work for Christ as they were in the first. Of these, the Apostle tells us that love is "the greatest." Here we have quite a study in a single sentence. And yet it is but the same conclusion, a little more strikingly stated, as that which finds expression in the words, "love is the fulfilling of the law." Love is the perfection of all Law, whether human or divine. Here we have a whole chapter devoted to the exposition of love. It is the essence of all goodness possible to human experience. What work is to faith, love is to the whole circle of divine virtues. It is the "bond of perfection," securing the unity of the whole, and the effectual working of every separate part. Nothing could be more simple,

practical or concise than these definitions of love. They leave nothing to be desired, they cover the entire ground of faith's service. If faith without works is dead, much more faith without love, from which all works of faith derive the glowing stimulus that makes them also "labours of love." Love is a thing that knows no artificial restrictions and no defeat. "Many waters cannot quench it, neither can the floods drown it." It is immortal; it will never cease to be true that "God is love;" and all His true and finally immortalised children will always be distinguished by this perfection of virtues; and which, even now, imparts life and radiance to the whole realm of fraternal service. Without it, a brother or sister is only like so much cold clay, or, (to use another comparison), like a polished steel grate on a cold winter's day, with no fire in it. Love's principal delight is with the truth — in this it rejoices with joy unspeakable. All the rest of its works are like planets circling round the central sun. It is not inflated; it is no boaster; it is not easily subject to provocation; it is not self seeking; it is not rudely behaved; it is not unbelieving and evil disposed; it does not give up the ghost every few years; it has no joy in iniquity; its fellowship is with the abounding sons of God; in whom it dwells like a "pillar of fire," leading and directing every enterprise of this dark gentile night, until the smiling morn of Christ's blest presence shall "tip the hill with gold," and fill every truth loving brother and daughter of the Almighty with the eternal satisfaction that will come of final incorporation into the perfected and immortal family of God.

C.A.B.

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## SELF DECEPTION.

Nathan told the story of the wicked rich man who was so mean-spirited that he seized the prized lamb of the poor man, rather than give the traveller sustenance out of his own abundant flock. David waxed bitter with indignation as the story proceeded and pronounced the death sentence upon the rich man, whose crime he could clearly see. How he must have reeled and what a hush must have descended upon the court as the prophet quietly said to David, "*Thou art the man.*"

Yet we all tend to be very much like David, for *self* is the easiest person to deceive. We are so partial in our judgment of our actions; we find it easy to condemn in others what we fail to see in ourselves. It is very easy— and very dangerous—to be complete strangers to our own characters.

There is but ONE task before us which forms the whole basis of our existence. It is to develop a character in the Divine likeness—on the model of Christ. In order to do this, it is vital that we shall "*know ourselves,*" so that day by day we may make the necessary corrections and proceed in the direction of "the perfect man in Christ Jesus."

This tendency to fail in true discernment of character is especially noticeable in our daily reading of the Scriptures. We study the incidents in the lives of nations and individuals, good and evil, "which happened unto them for ensamples, and are written for our admonition"—and it is easy to see them as incidents of the dim historic past, quite divorced from practical present-day life. We tend to say, "Oh, I can't understand why they did thus and so; just look at the opportunities they had." In reply the warning comes from the apostle, "Let him that thinketh he standeth take heed lest he fall" for there "hath no temptation taken you, but such as is common to man"—(1 Cor. x. 11-13). In other words we deceive ourselves when we think we are in better case than those who erred in ancient times. We read of Israel constantly relapsing into idolatry, but do we never fail to give God the first place in our lives? Do none of us ever permit material things to become enthroned in our affections? We deceive ourselves if we think this is different in principle from the actions of Israel—often dominated by considerations of political and material expediency. So also we may glibly condemn the faithless murmuring of Israel—but do we never grumble? We may point to the dangers of prosperity, illustrated in the life of Solomon—yet has it not been said with truth that prosperity is probably the greatest danger at present facing the Christadelphians? Is it perhaps an explanation of the lack of robustness and the lulling influence of complacency found, in varying degrees, in most sections of the brotherhood? We may deplore the worldly alliances which Israel made with surrounding nations and

yet be blissfully ignorant of the tendency in various parts of the brotherhood to draw closer to the world in its schemes and activities.

The reason for this partiality no doubt lies in the fact that our self interest is at stake in contemporary developments—whereas we can view past history with a somewhat academic detachment. Similarly, it is remarkable how easily we seem to be able to pick out the faults of others, while we ourselves are perhaps more in error than those we criticise. The Lord Jesus warns us against this form of self deception when he requires us "to judge not, that we be not judged," and tells us not to presume to take the little "splinter" out of our brother's eye, while there remains a great big "plank" in our own.—(Matt. vii. 1-5, Moffatt). Perhaps we are poor in this world's goods and can see quite clearly that our rich brother tends to lack liberality, yet we ourselves find a score of very legitimate (?) excuses for not going to visit that sick brother on a cheerless evening. Both the rich and the poor may thus be selfish and able to see the others' selfishness, but not their own.

One of the most common forms of self-deception is that which, while exercising the deepest care over the minutest details, fails lamentably in the broader and fundamental issues of character formation. Such think they are pleasing God with their rigorous codification of "do's" and "dont's," while not approaching the "*spirit*" of Christ, without which a man is "none of his." The Pharisees were outstanding offenders in this respect and Christ richly reproved them for meticulously "straining *out*" the gnat, while cheerfully "swallowing a camel"— (Matt. xxiii. 24). They deceived themselves into an enlarged conception of their own righteousness in the minute carrying out of a thousand little traditions and all the details of the law—while omitting to learn the deep principles of godliness, which it incorporated. They became burdensome to themselves and their neighbours while failing to allow the grace of God to permeate their lives. Thinking to please the Lord with thousands of rams and rivers of oil, they failed to walk *humbly* with their God. — (Mich. vi. 7-8).

How easily we can do this. We can be so zealous for the letter of Truth as to nullify its spirit. We can rightly avoid the pleasures in which the world is immersed; we might be very strict in our separation from the activities of an evil world (and this is not of itself to be condemned)—yet we might at the same time fail to get down to the basic separation of *spirit* involved in the gospel call. We might never smoke, swear, go theatre-trotting, listening to radio flippancy, indulge in hilarity, etc.; we might spend hours in systematic study of the deep things in the scriptures—and really feel good, righteous people. Yet the first time our employer makes some slightly unjust request or criticism of us, we rear up in "righteous" (it is bound to be!) indignation, and are so voluble in our fierce explanations that we approach very nearly to the striking spirit of some sections of the Labour Movement. In such a case we have gravely overlooked much of N.T. teaching, probably by subtle argument in favour of our own interests. During the war we were much concerned to maintain a very strict separation from all forms of war activity. While strenuously avoiding this form of resisting evil, which involved very little *self* control and inward struggle, at the same time we perhaps failed to see how in being so prone to annoyance at little things we were "resisting evil" in a much more direct sense. Yet our abundance of righteousness in one direction bred complacency and helped us to overlook our personal failings.

The same tendencies are seen in the controversies which arise periodically in the brotherhood. We may feel convinced that we are the veriest pillars of the faith as we fearlessly denounce the heretics of this or that party; as we promulgate resolutions to cut off brethren and sisters. So strong burns our zeal for the purity of the faith—that we forget to show compassion, love and pity to our brethren for whom Christ died. The sacrifice of our Lord has often been debated in a fierce, polemic spirit which showed ignorance of the love and mercy involved in God's gracious provision. It is necessary to contend earnestly for the faith; we must not compromise on vital principles—but hard-hearted controversy is no substitute for loving endeavour to convince the gainsayer. "If any man say, 'I love God,' and hateth his brother, he is a liar" (*i.e.*, self deceived)—(I. John iv. 20).

We can see what a thorough searching of our motives is needed to avoid self deception. The hypocrite, warmly condemned by Christ, does not mean to be bad—but if he were honest with himself he would find that his motives for even his good acts were not of the highest order. It is so easy to do

things for God, when really we are just pleasing ourselves; or very often it is difficult to discover how much true devotion and how much self pleasure is involved in any particular act. In Matt. chapter 6, Christ discussed these principles in relation to almsgiving. The class condemned for trumpeting their almsgiving in the street were not blamed because their gift was anything but genuine; but because the motive was less the service of God, than the receipt of praise from man. Hence the trumpet! It may not have deceived men—but unfortunately the hypocrite was deceiving himself.

The principle is especially worthy of thought in relation to ecclesial work. Why do we take office? give addresses? write articles? write pamphlets? entertain brethren and sisters? etc.—all worthy activities in the right circumstances and from a pure motive. But we must be certain that we do them that "God may be glorified in all things"—and not merely as a channel of self assertion. Let us seek to avoid the attitude, "We are unprofitable servants; we have done that which we felt inclined to do." It would be more pleasing to God if our activities included doing things which we should not normally feel inclined to do. Let the brother who enjoys himself on the platform stop at home occasionally to look after the children, while his wife goes to the Bible Class.

There is perhaps little we can say on how people, including ourselves, manage this self-deception. It is best that we should each searchingly question ourselves. None of us are guiltless of what psychologists call "rationalization." This is finding excuses and excellent reasons for doing what we have made up our mind to do. We want to go to the meeting one Sunday to hear Brother "X" speak, when it is our turn to break bread with an invalid, or stop at home while our sister wife goes, owing to the presence of a young child. It is wonderful what a variety of reasons we can find for going that particular Sunday. There is an important matter of business which absolutely requires our attention; there are several other brethren away this Sunday and we must be there; we are not sure that the hallkeeper will know where we put the key on Tuesday and it is rather difficult to describe with certainty the exact spot in which we placed it—and so on until we have quite convinced ourselves that we should be neglecting duty if we did not go. We have all reasoned in this way at some time. Patent honesty with ourselves is the only way to avoid it in the future.

Alternatively, we err in some manner and then successively, minimise it until our sin has become almost a virtue. We told a half lie at business; but then, after all, if we look at it one way it was true, and then it did save the man to whom we told it quite a lot of trouble, and now we come to remember it—why, of course—we had read it in our trade journal (or probably something like it), so it was true—and happily we dismiss it—our conscience quite salved and evil sanctified. Saul managed to excuse his sin in this way. After all, it was the people who had prevailed on him; and look at his motive—to offer sacrifice with the animals he should have slain. God would surely be pleased—and Saul probably quite convinced himself that his excuses were true.

The conclusion of the whole matter: the only way to avoid and overcome self deception is "Let a man examine himself." We must take off the rose coloured spectacles when we look into ourselves; To gain ease of mind by getting a false vision of our own goodness is to live in a fool's paradise. To dismiss that guilty feeling and explain it away is to lose a chance of improving the character that God desires of us.

We must cultivate "the wisdom that is from above, full of mercy and good fruits *without partiality* and without hypocrisy." It is no good being wise *in our own* conceit (Rom. xii. 16, Prov. xxvi. 5, 12) and fools in God's estimate. Yet the flesh being weak, we shall never be fully sure of even our own motives—if we search our heart very thoroughly. As David said, "Who can understand his errors? Cleanse thou me from secret faults." —(Ps. xix. 12).

Our efforts "to know ourselves" are urgent, for when the Lord cometh "He will bring to light the *hidden* things of darkness, and will make *manifest* the counsels of the *hearts*; and then shall every man have praise *of God*."—(I. Cor. iv. 5.). May it be our happy lot, by foregoing praise of men and insecure self praise, to enjoy this praise of God; and indeed be to the praise of His glory throughout the ages to come.

CRESCENS.

## IN SUCH AN HOUR AS YE THINK NOT.

May I take exception to the note by "S.T.," page 127, April Berean, on, "In such an hour as ye think not" (Matt. xxiv. 44), in which he says, "This saying of our Lord does not seem to apply to the attitude of the brethren and sisters in these days when we are nearing the 'hour' of His coming," and adds, "We are all ardently expecting His advent and are 'on the watch,' and "Everything turns on the word 'ye.'"?"

There can be no question as to the "ye," as a close reading of the whole chapter will clearly show. The "ye" is meant for those of the Household of Faith. Reading from the beginning, verses 1 and 2, and particularly verse 3, "the disciples came unto Him privately," Jesus replied to them, verse 4, "take heed that no man deceive you," and verse 24, to beware of "false prophets," as he said in verse 25, "Behold, I have told you before; verse 42, "Watch therefore for ye know not what hour your Lord doth come." And after reference in verse 43 to "the good man of the house" who **had he known**—"what watch the thief would come, he would have watched," Jesus returns the warning again to his disciples, verse 44, "Therefore be 'ye' also ready, for in such an hour as ye think not the Son of man cometh." The stress on the "ye also" is after the reference to "the good man of the house." There are many such warnings of which we would do well to take heed, i.e., Paul i., Thess. v. The complacency of some of those who claim to be "more noble" than others—to use the term "other fellowship"—with their many worldly occupations and interests, suggest that some are **not** "ardently expecting His advent," although they may tell the alien so; and certainly not on the watch. How can they be? Our Lord, continuing his exhortation with the further warning, verse 50, "The Lord . . . shall come in a day when he looked not for him," and verse 51, "And shall cut him off, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

May we "Abstain from all appearance of evil and the very God of peace sanctify" us "wholly," and we be preserved blameless unto the coming of the Lord.

A. V. BAILEY.

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## "THE KINGDOM OF GOD IS WITHIN YOU"

(Luke xvii. 21).

This passage is generally wrested in the endeavour to prove that the kingdom of God is not a visible dominion of God to be established upon earth in the hands of the Lord Jesus Christ returned from heaven, but a spiritual reign of Christ in the hearts of believers.

**Christ answers the Pharisees.** — A careful reading of the episode (verses 20-37) will show how sadly mistaken is such an endeavour. In the first place the words of Christ in question were addressed, not to believers, but to unbelievers—to the Pharisees, Christ's enemies, of whom He said, "Within ye are full of hypocrisy and iniquity" (Matt. xxiii. 28); "Ye make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness" (Luke xi. 39). How then could the kingdom of God, in the sense of the spiritual reign of Christ, be "within" such as these? It was certainly not "within" them, and Christ meant no such thing. What He did mean was this: that in spite of their "observation" (parateereesis, narrow watching, compare Luke vi. 7: xiv. 1), they could not discern "the finger of God" plainly revealed in their midst. Even the margin of the A.V. gives the alternative for "within" thus: "or, among"; and the R.V. margin says: "or, in the midst of you." This certainly ought to have been put into the text, for the very obvious reason indicated above.

When his enemies attributed His works of healing to Beelzebub, Jesus referred them to their own doctors, and added, "But if I with the finger of God cast out devils (demons), no doubt the kingdom of God is come upon you" (Luke xi. 20). That is, the power of God was thus openly revealed in Christ in the land of Israel. Hence, when He sent out His disciples into the cities which He himself proposed to visit, He said: "Heal the sick that are therein, and say unto them, The kingdom of God is

come nigh unto you" (Luke x. 9, 11). In a sense the "kingdom of God" is universal, all creation being in the grasp of His divine dominion: "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all" (Psa. cii. 19). But we must not misinterpret such general declarations in a way that will make void "the gospel of the kingdom" which Jesus preached.

**Christ warns His disciples.** —The gospel concerns the purpose of God in Christ with regard to the earth, and promises a kingdom of God upon earth, in which God's will shall be done "as it is in heaven" (Matt. vi. 10). When this kingdom comes, then will come the day of the Son of Man, of which Christ went on to speak to his disciples on this same occasion (Luke xvii. 20-37). Turning from the unfriendly "observation," or narrow scrutiny of the Pharisees, "He said unto the disciples, The days will come when YE shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, See here, or see there? go not after them nor follow them. For as the lightning that lighteneth out of one part under heaven, shineth unto the other part under heaven, so also shall the Son of Man be in His day. But first must He suffer many things, and be rejected of this generation." And went on to tell them that His subsequent coming to judge the world should be "as it was in the days of Noah" (verse 26), "as it was in the days of Lot" (verse 28)—a dreadful time of fallen carcasses and gathering eagles (verse 37, compare Ezek. xxxix. 17-22; Rev. xix. 11-21). Thus Jesus answered the Pharisees, and forewarned the disciples as to when and how "the kingdom of God should come." Study the days of Noah and of Lot, and we have a type of how "the world of the ungodly" (2 Pet. ii. 5) will be destroyed, and "the kingdoms of this world become the kingdoms of our Lord and of His Christ" (Rev. xi. 15).

**The Kingdom of God in the Past.** —The gospel which Jesus preached was "the gospel of the kingdom of God" (Mark i. 14, 15; Luke iv. 43). It was not new as to its fundamental ideas; but only as to his person and office. The gospel was preached to Abraham (Gal. iii. 8, 16) when God promised him the blessing of all nations in his Seed, the Christ. The form of blessedness proposed was "the kingdom of God." There was once a "kingdom of God" upon earth, but not of the kind that is coming. That was a mortal, though divine, administration. This will be an immortal "everlasting kingdom" in the hands of Christ and the saints. The kingdom of Israel of old was the kingdom of God, see Ex. xix. 4-6; 1 Chron. xxix. 23, and God covenanted with David that His throne and kingdom should endure for ever in the hands of the Son of David and Son of God, that is the Lord Jesus Christ. Read carefully the terms of the "everlasting covenant" (2 Sam. vii. 4-16) and "the last words of David" (2 Sam. xxiii. 1-7). It is true that, because of Solomon's sin, the kingdom was divided, and because of continued iniquity, both the kingdoms of Israel and Judah were overthrown. But concerning the latter, when God gave the last king, Zedekiah, into the hands of the Babylonians, He said, "I will overturn, overturn, overturn it; and it shall be no more until He come whose right it is; and I will give it Him" (Ezek. xxi. 27).

**The Kingdom of God in the Future.** —"He whose right it is," is the Lord Jesus Christ, "the Heir." He is "the son of David, the son of Abraham" (Matt. i. 1); "and the Lord God shall give unto Him the throne of his father David (Luke i. 32): For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool" (Acts ii. 34). This will be in Jerusalem, "for it is the city of the great King" (Matt. v. 35). "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power" (Psa. cx. 2). There will then be no more hostile Pharisees in Jerusalem demanding "when the kingdom of God shall come." In the place where they said, "We will not have this man to reign over us" (Luke xix. 14), there they will submit to Him. And of those who rejected Him, or shall reject Him, He said, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me" (verse 27). They rejected "the kingdom of God" when God in Christ approached them in the message of peace and works of healing and mercy; they must therefore learn by the "rod of iron" (Psa. ii. 9; Rev. ii. 26-27). "The kingdom of God" was in their midst then, and they knew it not; they will know "like lightning" in the day of the Son of Man" (Luke xvii. 24).

In view of the scriptural facts and principles above indicated, the reader will be able to understand how it is that John the Baptist says, "Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 2); and yet Jesus says the kingdom of heaven shall be entered by obedient believers "in that day" of His coming again to judgment (Matt. vii. 21: xiii. 43: xxv. 34). Further, it will become plain what was meant when Jesus said, "He that is least in the kingdom of God is greater than he" (John the Baptist—Luke vii. 28). For John, though "much more than a prophet," was then only "among those that are born of women," that is, mortal flesh and blood; and "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. xv. 50). "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit" (John iii. 3-6). A man must be born again mentally, morally, and physically. He must believe "the gospel of the kingdom of God," repent, and be baptised into Christ, and thus be "born of water" in "the washing of water by the word" (Eph. v. 26). Then he must, "by patient continuance in well doing, seek for glory, honour, and immortality," that the Lord Jesus Christ may reward him with eternal life "in that day" (Rom. ii. 7-16).

Then, when Christ returns, if the obedient believer be dead, he will raise him to eternal life; and all such "are the children of God, being the children of the resurrection" (Luke xx. 36). This is being "born of the spirit." "They are equal to the angels" who are "ministering spirits," and being thus "partakers of the divine nature . . . an entrance is ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. ii. 4, 11). See further, such passages as: Dan. vii.; Zech. ix. 9, 10; Mark xi. 1-10; Luke xxii. 29; Acts i. 3, 6, etc.

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