

# 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—  
G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8.

## **THE PASSOVER.**

*“There is great significance in the association of the highest spiritual attainments with the annual celebration of Israel's deliverance from Egypt, The primary object of the feast was to keep this event in national memory. (Exodus, chap. 12—verses 14 to 27). The modern attitude is that of unbelief concerning the divine nature of the plagues inflicted on the Egyptians and the opening of the Red Sea for Israel's escape. But here not only is the historic reality of these things linked with a feast which has been kept by Israel in all their generations, ever since to the present day. But also involved in this celebration is the shadowing of the highest final achievements of God's world purpose in Christ Jesus. Moses foreshadowed Christ and Christ proves Moses true.”—“Law of Moses,” p. 183.*

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## **EDITORIAL**

### **Opinions and World Conditions.**

During a recent conversation with a business friend, our thoughts turned to the subject of world conditions. Our friend spoke in glowing terms of the United Nations Charter, and expressed the hope that at last the war-weary nations would settle down to sensible and prudent action that would eventually result in a lasting peace. By establishing such a peace, the nations would have an entirely different outlook upon life, and in a short time, under the shield of security, there would emerge a state of freedom from fear. Thus the people of the nations would enjoy peace and prosperity, and experience a happiness and contentment such as the world has never seen.

At this point we endeavoured to show from the Scriptures that, although such ideals were lofty and the men to whom the work has been given are to be commended for their courage, it is not within the power of man to accomplish such a great task. We called attention to the prophets and what has been revealed by them regarding the destiny of the nations. We spoke of the great God manifested in the Bible, and how He has made known His plan and purpose with the earth and mankind upon it. The information is there in all its simplicity and beauty, if men and women would only take the time to read it, for "surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets" (Amos iii. 7).

Daniel is one of the great prophets from whom we can learn much, and his message is most interesting. We mentioned especially Nebuchadnezzar's dream, in the second chapter, and briefly outlined what it signified. At that time the Babylonian empire included most of the nations, but the king was advised that another power would succeed him. This proved to be the Medo-Persian Empire.

Then a third empire was indicated in the vision which followed after the Medo-Persian. This was the Grecian. After this was a fourth kingdom which should be strong as iron and, unlike the others, was not to be superseded. In verse forty-one we are informed that it was to be broken up into ten parts, as indicated by the ten toes of the image. The description of this divided state of the Roman Empire is strikingly accurate. Here it is—"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Dan. ii. 41 and 43). What we see now in Europe is a remarkable illustration of this feature of the symbolism. But what of the future? The next verse tells us plainly. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Thus will the Kingdom of God be established in the earth, and the glory of the Lord shall fill it as the waters now cover the seas.

Up to this point our friend was very patient, but when we emphasised the main feature of Daniel's prophecy that it is the work of God to bring peace to the earth, he exclaimed, "Well, I think that my opinion is as good as yours." Yes, we replied, your opinion is as good as ours where it relates to a subject with which neither of us is familiar. As a matter of fact, an opinion is merely what one thinks, or believes about something; the word does not imply the definiteness of a judgment, or the assurance of a conviction. With respect to divine things, however, and that which has been revealed in the scriptures of truth, opinions are valueless. If we would know the truth about the destiny of the nations, we can learn it by reading the Bible. But it cannot be done in a day, nor can much be accomplished by a casual reading. It must be done daily, and systematically. Then we shall experience an amazing increase in knowledge as we proceed with precept upon precept, line upon line, here a little and there a little as the mind assimilates the divine ideas, principles and affections, exhibited in the scriptures.

It would be a wonderful experience if the aspirations of the leaders of the United Nations could be realised; but it is impossible for "I know," said the prophet Jeremiah, "that the way of man is not in himself. It is not in man that walketh to direct his steps" (x. 23). The only remedy for the world's distress, is the one provided by the purpose of God, and set forth in His word. Therein is revealed that Jesus Anointed, the greatest of all men, is to be entrusted with world government, and invested with great power and authority to enforce the will of God upon the nations, and thereby ensure peace on earth and good will among men. At that time "the kingdoms of this world will become the Kingdom of our Lord and His Christ, and He shall reign for the ages of the ages" (Rev. xi. 15).

The kingdom of God is the only cure for the world's evils—the very thing that it needs to soothe the breaking hearts of the afflicted. A remedy which men are feverishly seeking in vain to provide for themselves. Does it not seem strange that with so many churches surrounding us where the gospel is supposed to be proclaimed, we hear nothing about the glorious provision God has made.

EDITORS.

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## SIGNS OF THE TIMES

**"I will kindle a fire in thee . . . the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein."—Ezek. xx.**

**I the Lord  
have kindled  
it.**

Nothing more signalises the end of this another gentile year than the persistence of trouble and the threat of trouble. This time of trouble is correlated with all the prophecies bearing

on the end, the time when the kingdoms of men will perish in the fire of divine indignation, and out of the death throes of a doomed civilisation shall the grandeur and magnificence of Christ's world dominion arise. "I will set my glory among the heathen," cries the servant of Jahveh (Ezek. xxxix.), and current history records the means whereby that mighty consummation is being achieved. All nations will be forced into submission to the Son of God, or be utterly wasted (Is. lx.).

All events are contributory to this end. The small polities coming into independent or semi-independent existence as a result of the World War II and the Atlantic Charter, far from helping the peace are destroying it by reason of the multiplicity of counsels and demands for both economic and territorial rights. The recent conferences in Paris, and that now sitting in New York, illustrate the unrest and suspicion which now destroys all hope of a permanent peaceful settlement.

Among the great powers the gravest distrust still exists. The recent moves of Russia in the Conference have tended to call the good faith of the British Commonwealth into question. The Pacific mandates and islands, the problems of India and Palestine and South-West Africa, the Anglo-Egyptian discussions, have all provided the Moscow delegates with mud-slinging exercises designed to undermine British prestige. The great hostile camps foreshown in Ezekiel xxxviii. are rapidly shaping. Meanwhile, under cover of this onslaught, Russia is working desperately to restore her own depleted economy, to refurbish her shattered industry, and rebuild her war arsenals far to the East, far beyond, as she thinks, the fear of any attack. Technicians and plant, all types of vital machinery and supplies, are being removed from Germany and Austria, to the fastness of the trans-Ural areas. "Be thou prepared," cries the prophet.

Then, too, as Mr. La Guardia says in his recently published report, there is an almost world-wide over-valuation of currency which restricts international trade, whole productive and manufacturing plants have gone out of action, and due to political animosities even barter arrangements have broken down to a very large extent. So a world drunk with the indoctrination of its own evils follows to the death the crazy-headed leaders of the post-war world bent on self-immolation. "I will early destroy all the wicked of the land," says God through the Psalmist (ci.); a dictum emphasised by Paul when he quoted from three of the great prophets and wrote, "I will destroy the wisdom of the wise, and bring to nothing the wisdom of the prudent" (1 Cor. i. 19—marg. ref.). The world to-day is moving in strict accord with Scriptural requirements.

**"Your remembrances are like unto ashes."**—Job xiii.

**A garment  
that is  
moth-eaten.**

While science in so many countries is rapidly producing new and fiendish weapons against the day of reckoning which all authorities claim to be ahead, the political movement among the

nations is still to the Left. Elections in France and Britain prove this issue, although the American turn to the Right which may at first sight appear to be a balance of redress, is, in reality, a factor adding fresh confusion to the pool of trouble. On the Continent underground Werewolves organisations are being built up, and civil strife may well break out. One manifesto pledges its members to defend France against "imperialistic Jewish governments, negroes and mongols."

The world to-day is menaced by war, the bankruptcy of all moral values and economic confusion. And overshadowing all, is the admitted fact that in Europe the two great powers, Britain and Russia, are drawing slowly but surely, menacingly, apart. And feverish activity in both countries illustrates the terrible remark made by General Morgan, Supreme Allied Commander in the Mediterranean, at Caserta, "Science had given mankind such instruments that a future war may easily spell the dissolution of civilisation."

While semi-starvation, with all its attendant horrors, faces many millions in Europe, Russia is holding down one-third of Europe with vast armies maintained on a war-footing. And, says Mr.

Churchill in a recent speech, Russia's frontiers are now on the Elbe; nobody knows what the future holds. The politicians may be ignorant, but not so the servants of God. "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets" (Amos iii. 7; Is. xlii. 9). It is not without every cause that the inspired prophet declares that "all our righteousnesses are as filthy rags" (Is. lxiv.). The modern phrasing would call it utility clothing. The world will speedily find that its own wickedness is a poor covering in the impending day of wrath.

**"God hath spoken by His holy prophets."—Acts iii.**

**Those that  
walk in pride  
He is able to  
abase.**

But there is no sign in the heavens so  
deeply of interest to the children of  
God as the Jewish sign. Here, it seems,  
the whole agony of the world is caught  
up in a frenzy, in which stern resolve,  
despair, one moment the exultation of

desperate achievement, the next, the dark deed of ignominy and shame, all riot in reckless disregard of consequence. One might, as far as the spirit of Jewry is concerned, be back in those anxious moments when the Roman legions in A.D. 69 gathered for the investment of God's City. The words of Jesus again come under review, "For wheresoever the carcass is; there will the eagles be gathered together" (Matt. xxiv.). To-day the eagles are not gathering from the west, they threaten from the north, where the massed armies of Gog await. Then, the Roman eagles; now, the Russian eagles.

This gentile year is closing in terror. Every responsible statesman in the Empire has expressed his concern; the ablest minds in America are perturbed. Events of far-reaching importance are about to unfold themselves in the Near East. The Rosh of Ezekiel comes down on a land of unwallled villages—clearly, a state of security and calm must then prevail in the Land. Yet from Dan to Beersheba to-day the whole country is an armed camp. Tension, terrorism and arson everywhere. How is the transformation to be effected?

This rising flood of terrorism may well bring about a world reaction which may have terrible and generally unforeseen consequence for Jewry. Everywhere there is a feeling of revulsion against this horror of senseless bomb outrage and the blood of innocent victims. The threat of the leaders of this terrorism to invade Britain is the latest offering of violence on the altar of this new Moloch risen up from the eastern European ghettos which have spilled out their denizens into Palestine.

Are leading events now coming into focus? Jewry expected a great support from the Democratic party in New York, but the five million bloc vote they controlled in that city was just a straw in the wind brushed aside by the tornado which carried the Republicans high into power. The American elections have destroyed these Jewish hopes. As in the days of Egypt, the Jews still trust the arm of flesh. The Jewish Agency openly boasted of the democratic vote of the New Yorkers, and God swept the Democrats out of office. Like the Gentiles, Jewry has never really understood that the Most High ruleth in the kingdoms of men (Dan. iv. 17).

**"This City is a rebellious City, and hurtful unto kings and provinces, and they have made  
sedition within the same of old time. . . ."—Ezra iv.**

**And that  
which cometh  
into your mind  
shall not be  
at all . . . .**

It is common knowledge that Zionism  
was born out of a deep appreciation of  
the prophetic writings, but these latter  
years have seen the prostitution of the  
vision of the seers to the vulgar diatribes  
of the politician. The glorious  
purpose of the mighty Jahveh of Israel

in the Messenger of the Covenant, the coming of the personal Redeemer to the Nation, only survives in back-street synagogues. The Liberal movement in Judaism has lost the Spirit of Truth, and has

come to regard the Jews themselves, as a people, as the real inheritors of the promise. Israel is the Suffering Servant, ultimately destined to rule all nations. The Son of David they regard as a mere impersonification of this ideal.

Thus there is the secularisation of the Messianic Vision. Instead of the wondrous Prince of the Covenant in a truly individualistic manifestation, a real person, modern Judaism sees in itself the fulfilment of all things spoken in the prophets. Zionism to-day has lost its old spiritual beliefs, and is just another phase of a new world imperialism. And it is adopting the worst elements in its imitation of gentile wickedness. The bombing of the British Embassy in Rome was followed by the receipt of the following "war communiqué"—"Night of Thursday troops of Irgun Zvai Leumi attacked the offices of the British Embassy, which is one of the executives strangling repatriation of Jews. All our soldiers returned to their bases with their arms. Attack on British Embassy marked opening of Jewish military front in the Diaspora. Armed might of ETERNAL PEOPLE will reply with war everywhere until our fatherland is freed and people redeemed." Modern Judaism has picked the bones out of prophecy, but spurns the exhortations and precepts of the Spirit.

The rebellious Jew will no more find a place in the Kingdom of God than the most pious apostate of Christendom. "I will purge out from among you the rebels, and them that transgress against ME," says the God of Israel (Ezek. xx.). "I will cause you to pass under the ROD, and I will bring you into the bond of the Covenant." And the Son of God, Jesus the Christ, whom an apostate Jewry slew, is the glorious Rod under whose power and jurisdiction, the great work will be performed of at long last reconciling Israel to their God whom they have for so many centuries neglected (Isaiah xi.).

The rod in heraldry symbolises authority and correction; and in scriptural usage is identified with the powers of God's Kingdom.

**"Violence in the Land, ruler against ruler."**—Jer. li.

**In the time  
of their  
visitation  
they shall  
perish.**

Meanwhile, not unconnected with all these things concerning the future of Israel, is the close co-ordination of Anglo-American policy in face of a common threat. In this connection, Mr. Henry Wallace's speech charging Mr. Churchill with "fighting the Russians

long before the war was over" is of deep interest because of its exact bearing on the known facts of the international situation.

Mr. Churchill's political outlook is as American as it is British. The reason is simply that the foreign policies of both wings of the Tarshish power are identical. British interests in the Near East are the subject of daily criticism in every capital of Europe, but it is not so well known that U.S. oil concerns located throughout the same areas are co-terminal. Hence, Washington regards its western defence zone as being on the Dardanelles, and is primarily engaged in checking Russian designs for participation in the control of that waterway, while at the same time Britain is deploying her forces along the arc Greece, Cyprus, Palestine, Aden, East Africa, Mombasa and Durban. Neither Britain nor U.S.A. will agree to Moscow's plans for the co-defence of the Dardanelles, hence Russia's more than interested excursions into this country's imperial affairs.

Against this review of the current Near East position it is easy to place in their correct perspective the matters concerning the development of Jewish nationalism. Referring to Britain's release of the detained Jewish leaders, the Jewish Agency says that it will cause Jews everywhere to strive more earnestly for "Jewish statehood in their own country." Now a study of Acts i. shows that it is not the function of the Jewish Agency to "restore the kingdom unto Israel." That honour is, by divine decree, Christ's.

Middle and Near East security has been discussed between the Colonial Office and the Jewish Agency, but these talks have been abandoned as the latter refuses to recognise the illegality of illegal immigration, and openly states its policy to assume sovereign powers itself for the control and direction of Palestinian affairs.

The crux of the deplorable position in Palestine is not the question of immigration. It is the struggle between the British Government and the Jewish Agency as to which shall rule the Holy Land. The Bible does not say it is the Jewish Agency. "The people that doth not understand shall fall," says the prophet. Jahveh's scathing denunciation is as appropriate to the facts of the case to-day as when first placed on record. . . "My people ask counsel at their stocks" (Hos. iv.). CARMIL

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### **Our Statement of Faith.**

The Statement known as the Birmingham Statement of Faith is the one generally accepted as expressing the doctrinal and moral teaching of the Scripture. It has always been effective to that end and its acceptance has been our test of fellowship, or shall we say "the sign of true fellowship with God and His Son Jesus Christ."

We often hear of proposed additions to it. These are sometimes disguised as things "strengthening its clauses."

Beware of all such. They are not the result of far-sighted wisdom but of delight in "words" rather than in the kindly spirit of the Truth. The most fitting commentary on these who would do mighty things with new clauses is to be found in the instance in Job xxxviii. 2, "Who is this that darkeneth counsel by words without knowledge?"

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### **NEHEMIAH AND SANBALLAT.**

One of the most interesting episodes in the history of Jerusalem is .that in which Zerubbabel, Ezra and Nehemiah took the leading part. Zerubbabel went, as a result of the decree of Cyrus, to begin the rebuilding of Jerusalem and its temple. A minority only of the scattered Israelites answered the call to go back to their land. Like the Jews of to-day who, prior to the German persecution were more inclined to stay in the lands in which they had made a position for themselves than to go to Palestine, so were these people of the year 536 B.C. not very anxious to return to the desolated land of their fathers. Sixteen years after, Haggai warned and exhorted the people in Medo-Persia belonging to the House of Israel regarding the necessity of getting zealously to work.

"Consider your ways, ye people. Go up to the mountain and bring wood and build my house and I will take pleasure in it, and I will be glorified," saith the Lord (Haggai i. 7).

Around Jerusalem at that time were enemies of Israel, the leaders being the Samaritans. These men put fear into the hearts of the Jews, who had returned, and the work suffered (See Ezra iv. 7 to 22). Ezra then went to Jerusalem. He put in years of hard work, but at last got discouraged and went back to Shushan, the capital city of Medo-Persia. In 446 B.C., that is 90 years after the decree of Cyrus, God roused the spirit of Nehemiah to go and give impetus to the work. He was in close touch with King Artaxerxes and secured help from him of a substantial character.

The Samaritans again developed opposition and obtained as allies the Horonites, the Arabs, and the Ammonites headed by Sanballat and Tobiah. "It grieved Sanballat exceedingly that there was a man (Nehemiah) come to seek the welfare of Israel."

Threats were flying about, but Nehemiah pressed on with the work of rebuilding the city and its walls and completing the temple restoration.

"Sanballat heard of the building of the wall and he was wroth with great indignation."

But Nehemiah cared not at all for him or his anger. He just went on working. He armed his builders with swords as well as trowels and put spirit and courage into them.

Then Sanballat changed his tactics. Now he would seek a conference. Said he in a letter to Nehemiah, "Come, let us meet together."

Either he would talk Nehemiah into giving up his mission or maybe an opportunity might occur to do him a mischief.

But Nehemiah was a worker, not a talker, and here was his delightful and tremendous reply:—

"I am doing a great work so that I cannot come down. Why should the work cease whilst I leave it and come down to you?"

Sanballat persisted and many letters were sent to Nehemiah and his fellow labourers.

But the reply he got was always the same. Nehemiah was too busy doing the work of the Lord to stop for talks which, of course, would only have wasted time.

A lesson arises here. There are Sanballats as well as Nehemiahs in all the spheres of human life. They are sometimes to be found in the household of faith. Nehemiah suffered from the apathy of the people just as his predecessors, Zerubbabel and Ezra, had done. But he did his best to overcome it by his own energy and leader's tip. There are some at all times, as Bro. R. Roberts more than once observed, who prefer talk, conferences and letters to good solid work. Editorship of a magazine discloses the existence of Sanballats who write to find fault but who never respond to invitations to help with the work of filling pages with good constructive articles.

There are others who are always prominent (when some really good hard building work is needed) not to be helpful but to criticise and hinder. They are like ferrets to discover faults, but like blind bats where real work and not talk is concerned. They never can "see its necessity." But there have been many like Nehemiah, and there are still some. So we may take example from this valiant builder and "work while it is called to-day, for the night cometh when no man can work." G.H.D.

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## **The Bible to be Filmed.**

The British film company, "Vogue Films," have put forward a plan to film the story of human life as unfolded in the Scriptures. Many Bible incidents have been made into lantern slides and films, but this seems to be the most ambitious attempt up to date. Vogue Films say they will spend £400,000 and employ 10,000 people, and that the film will take a year or more to construct and be about three and a half hours in showing.

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## **ANOINTING.**

Anointing is the pouring or smearing of oil or other sticky substance on to a person, place or thing, and was first used to commemorate divine association with an event; as the pouring of oil by Jacob on the stone pillar which he named "The house of God" (Gen. xxviii. 18); and afterwards to mark the appointment of divinely selected persons to duties required by God in furtherance of His purposes (Ex. xxviii. 41).

The value of oil, as indicated by its inclusion in the articles to be sacrificed, was soon recognised by man. It was used for anointing the head in David's days as shown in Psalm xxiii. 5, and the practice has continued throughout the centuries (see Matt. iv. 17) to this day. Many, indeed, have

attempted to improve the work and ordinances of God in the vanity of their human thoughts, and with the downward tendency which always accompanies such efforts we can now daily see how the custom has descended to the cheeks, nose, lips and chin.

It is now apparent that the national clamour of the "big" powers for the control of the wealth of oil in Persia is leading up to the final healing of mankind; that day when David—who had experienced the anointing which made him king of mortal Israel—will wake from sleep to realise the coming blessings of the reign of his successor, now soon to commence, about whom he prophesied in his 23rd. Psalm, "Thou anointest my head with oil"—making him an immortal king, "My cup runneth over"—perfect insurance without the help of human "acts," "Surely goodness and mercy shall follow me all the days of my life"—(immortal life) for "I will dwell in the house of the Lord for ever."

Do we, like David, draw from the usages of our day such instruction as will prepare us for a place in the world of to-morrow? The details embodied in the parables of Christ were always of value and we are wise in recognising the antitypical meaning of them. When the "good Samaritan" rendered first-aid to the half-dead traveller by the wayside, he administered wine to restore his vitality, mixed with oil, thus making an ointment that would adhere to him and heal him effectively. We have the duty of aiding our fellow-travellers who are "half dead" and suffering from the wounds inflicted by godless thieves. Shall we merely "tickle their ears," or administer a stimulant which, while able to make them wise unto salvation, will quickly evaporate and leave their wounds unhealed because we ignored their "nationality" (1 Cor. ix. 20), and did not study the personal condition of our patient (1 Cor. xiv. 2)? Christ teaches us to make our medicine into an ointment that it may be adhesive. To give full satisfaction to the "Great Physician," we must attend to this feature in our training, that we may follow Paul as he followed Christ. We have witnessed the "gladdened hearts" of aliens after hearing a discourse on the millennium, but the face has failed to shine by his entry into the household of God because the "wine" was not mixed with "oil" (Psa. civ. 15) and so failed to adhere.

Every ointment contains a suitable sticking material. Without this the curative ingredient would be liable to loss. We can understand how useless it would be for the physician to prescribe the most curative medicine if the patient did not absorb it. The glorious gospel of the kingdom of God is the cure provided free for all the ills that the flesh is heir to, and a supply of it is to be found in almost every household, but tightly bottled up and thus rendered useless. If we ourselves have benefited from this infallible cure it is our duty to get the bottles uncorked, and, mixing their contents suitably with oil, endeavour to anoint our neighbours with a "preparation of the gospel of peace." The kind of oil to be used must vary according to the patient. Paul says (1 Cor. ix. 22), "I am made all things to all men, that I might by all means save some."

The indelible nature of an oil mark should lead our minds to serious consideration of its antitype. Enlightenment to the gospel brings responsibility which remains permanent until the judgment seat. We must note, however, that there is a break in the anointing required under the Mosaic law, which was a type of conditions to be established at the return of Christ, but which with other types was nailed to His cross. Moses was commanded to anoint certain divinely chosen persons to show that they were authorised by God to act as priests whose duties would include mediation between God and man, the cure of disease, and judgment of their fellow Israelites. If we successfully pass the judgment seat of Christ, we shall be the antitype of these priests, for we shall be kings and priests to reign on the earth and authorised for the first time in our lives to act as mediators, infallible assistants of the great physician, and judges of other men, as shown by the following testimonies: — 1 Tim. ii. 5, "There IS (at the present time) ONE mediator between God and man, the man Christ Jesus." Rev. xxii. 2, "The leaves of the tree (redeemed Israel—natural or adopted) were for the healing of the nations." Matt. vii. 1, "Judge not." 1 Cor. iv. 5, "Judge nothing before the time, UNTIL THE LORD COME." If we have the honour of being anointed for the performance of such duties, it will not be for the exercise of them over our brethren, but "over the nations" (Rev. ii. 26). We shall then be identified with the antitype of the anointing of the pillar of Bethel, for we shall be "pillars in the temple of God" (Rev. iii. 12), and the indelible mark of the holy anointing oil will remain upon us for eternity. Let us

then be "doers of the word and not hearers only" (James i. 22), that we may share in the glories that God has ready to reveal in us (Rom. viii. 18).

Our "doing" of the word includes our proclamation of the gospel, and we are to do this in such a way that it is "edifying" to the hearers. A man does not see the truth until he is edified by it. His eyes are by nature infected with spiritual astigmatism and he is in the position of the Pharisees who, though blind, say "we see, and therefore their sin remaineth" (John ix. 41). We sometimes hear lectures setting forth the "wine" of the truth excellently, but though the speaker may conclude by saying "now we see," the audience do not see because the essential "oil" was omitted. The advice of the "great physician" (Rev. iii. 18) has been overlooked—"Anoint thine eyes with eye-salve, that thou mayest see." The great value of this remedy will be apparent when we cease to look through a "dark glass" and see our leader face to face. Unless we make use of His prescription it is of little use for us to "look for His appearing" or to carry the proclamation to "the ends of the earth," "Look unto me and be ye saved." We are required to double our talents by giving our best in the Master's service, and must therefore give earnest and practical heed to our training, for we cannot give to others that which we do not first possess ourselves.

The eye must be cleansed before the salve can be used. There are many intelligent seekers for truth still to be gathered in. Some may say when we would remove the motes from their eyes, "First cast the beam out of thine own eye." Let us see that they have no reason for the making of this remark.

A doctor must exercise the greatest care in treating his patients correctly; should he fail in this he might be badly let down by them, or even suffer the humiliation of expulsion from the Medical Association. Let us be careful in our practice of spiritual therapy not to swerve from perfect service, that we may escape being told to take a "lower place" or to "depart." As a faithful doctor may be honoured by appointment to the permanent service of his king, so may we by faithful continuance in well-doing shortly be anointed to serve the King of kings Who has Himself been anointed with the oil of gladness above His fellows (Heb. i. 9).  
H. S. SHORTER.

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## ECCLESIAL NEWS

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

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**BRISTOL.** —Druids' Hall. Perry Road. Sundays: Breaking of Bread, 11 a.m. Lecture, by arrangement. Wednesdays: Bible Class, 7.15 p.m.

On October 27th we were pleased to welcome at the Table of the Lord Sis. Southall, of Birmingham, and Bro. D. Williams, of Newport. Our brother ministered to us in the morning and lectured in the evening, comprising the difference between the God of the Bible and the God of the Churches. Although we advertised the lecture with two large posters, one outside the Hall and one outside the Shirehampton address, and distributed 1,000 bills in Bristol, and advertised in two local papers, apart from our usual three interested friends we only had one complete stranger. Indeed, the majority prefer to know not God and Jesus Christ, whom He has sent, but there is one very great consolation: most of our Ecclesia are young and the lectures are a source of instruction to them, to say nothing of the helpful words of Exhortation by the different visiting brethren. We look forward with great pleasure to their visits. —A. V. Bailey, Rec. Bro.

**DETROIT, U.S.A.** —2610 Ewald Circle. Sunday: Breaking of Bread, 10 a.m.; Bible Class, 11.30 a.m.; Lecture, 7.30 p.m. Thursday, 8 p.m.

Bro. Jack Rees, of this Ecclesia, and Sis. Marion Linton, of the Toronto Ecclesia, were united in marriage on September 21st.

Bro. Higham, Junr. has been released from CO. service and has now returned home.

Visitors have been: Bro. and Sis. James Cartlidge (London); Sis. Margaret and Ruth Styles (Toronto) and Bro. and Sis. L. Van Akin (Lackawaxen, Pa.).

Brethren Cartlidge and Van Akin gave us the word of exhortation. — G. V. Growcott, Rec. Bro.

**HITCHIN, "TREETOPS." CHARLTON.** —Breaking of Bread, 3 p.m.

We have been cheered on our way by a visit from Brother and Sister A. A. Jeacock, of Croydon, and we are grateful to them for making so long a journey to thus encourage us. Our thanks are also due to Bro. Jeacock for his helpful exhortation, and we hope that the royal reception to which it pointed may soon take place. —Herbert S. Shorter, 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, 7.30 p.m.

We have been pleased to welcome the following visitors around the Table of the Lord since our last writing: Bro. and Sis. Erby Wolfe and Bro. Ross Wolfe, Lampasas, Texas; Bro. and Sis. Oscar Beauchamp. Pomona, Calif.

We were very much inspired and encouraged by the lectures and exhortation that Bro. Oscar Beauchamp gave us while he was here.

Much interest is being shown now in the Bible Study classes. The Sunday morning class is studying Nazareth Revisited, taking one chapter at each lesson. The week night class is held in the homes of the brothers and sisters each Wednesday night. Elpis Israel is used as the basis of these studies.

These meetings together in the homes we find to be a good means of fostering the family spirit among us, and bringing us close together in that intimate relationship that should characterise those who are one in Christ Jesus.

We meet fortnightly—Fridays, 7.30 p.m.—for singing practice. Some improvement has already been realised from this source. —E. W. Banta, Rec. Bro.

**LONDON, ONT., CANADA.** Sunday School, 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m. Thursday Evening Class: Beaver Lodge, Sackville Street, at 8 p.m.

We regret to report the death of Bro. Wm. Clarke (husband of Sis. Clarke) on February 8th. He was buried in Mount Pleasant Cemetery. We also regret to report the death of Bro. Edward Howard (husband of Sis. Elizabeth Howard) on July 4th. He was buried in Mount Pleasant Cemetery. At the services on both occasions the opportunity to express the faith and hope of our brethren was used. Our brethren now sleep, awaiting the coming of our Lord from Heaven, Who will give the reward according to our works.

We have lost by removal Bro. and Sis. Albert Stunden, Bro. and Sis. Carleton, all to the Toronto Ecclesia.

We are pleased to have Bro. and Sis. Jos. McConnel, of Amherstburg, return to our Ecclesia.

We regret to report that Sis. Eileen Howard (now Sis. Joliffe) married out of the truth, but we are pleased to report that she has since acknowledged her error and has returned to our Fellowship.

We have had the privilege of welcoming to the Table of the Lord Bro. and Sis. Bridge. Sis. Leheneff and Sis. Lawlor, of Detroit; Bro. and Sis. Gibson, Bro. Archer, Bro. and Sis. Stunden, Sis. Carleton, and Bro. and Sis. Howard, of Toronto (Bro. Gibson gave the Word of Exhortation); Bro. and Sis. Howard of Hespeler; Sis. King, of Hamilton; Bro. and Sis. Jos. Beasley, of Oshawa; Bro. and Sis. Brewer, of Brantford. Bro. Beasley and Bro. Brewer gave us the Word of Exhortation and lectured for us. We thank our brethren for their help. We also had a midweek visit from Bro. Blacker, Recording Brother of the Lethbridge Ecclesia. —W. D. Gwalchmai, Rec. Bro.

**LONDON, N. (HINCHMORE HILL).** —The Adult School Hall, Church Hill. 3.30 p.m. and 5.30 p.m.

We propose, if the Lord will, holding a Special Effort in the near future in a new locality in an endeavour to attract those in darkness to the light of God's Truth.

Welcome visitors to the Table have been: Bro. Bennet and Bro. Nichols (Plymouth); Sis. Grenfell, Sen., and Sis. Clarice Grenfell (Birmingham); Sis. Jean Turner and Bro. T. Bailey (Bristol); Bro. H. M. J. Doust (Harrow). —C. H. Bath, Rec. Bro.

**NEWPORT (MON.)** —Clarence Hall, Rodney Road (opp. Technical College). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.

Since our last report we have been pleased to welcome around the Table of our Absent Lord Sisters Jenkins, Senior and Junior.

During the month of October we were pleased to receive another food parcel, this time from the Lethbridge Ecclesia, Canada. We express our thanks and gratitude to them for their kind thoughts on our behalf. —David M. Williams. Rec. Bro.

### **NEW QUAY, CORNWALL.**

We are informed that the two groups of brethren and sisters in this town have arrived at agreement and unity on all points.

**NORTH BATTLEFORD, SASKATCHEWAN, CANADA.** —822, James Street. Breaking of Bread, Sunday, 11 a.m.

We desire to express our gratitude to all who by an unselfish love for the work of the Truth have made it possible for us in this far-away corner to receive the "Berean" so regularly. A considerable length of time has elapsed since any intelligence has been sent in from this Ecclesia, and so we briefly give the main news.

We were greatly cheered and encouraged by the writer's daughter, Winnifred May Tyson, a Sunday School student desiring to put on the Name of Christ. After a very satisfactory examination she was immersed on July 2nd, 1944. More recently, Rita Doris Tyson, a daughter-in-law, and formerly of the Four Square Church, was examined and, after a good confession of the Faith, and an evident desire to follow our Master faithfully, was immersed on August 3rd, 1946. May God strengthen and sustain them in the way of life.

We continue by whatever means are to hand to spread abroad the knowledge of the Gospel in the hope that God may use our efforts to His own glory. The battles being fought in the Brotherhood, in these days do not pass us by, and we pray for wisdom and understanding to take a right stand. While it is our earnest desire to see the Brotherhood united as one, we know that this cannot be until the

Christ returns. In the meantime we stand by the Birmingham Amended Statement of Faith. Our interpretation of para. xvi is that obedience is demanded of us regarding the commands of Christ and the Apostles. This necessitates standing aside from those who fellowship error, for which reason we are unable at present to see eye to eye with those who would have us unite in this present movement. One point for reunion was mentioned, which we would pass on for your consideration. It was said that these young brethren in the C.O. camps here could not understand why, while confessing to the same Statement of Faith, they could not enjoy the comforts of Breaking Bread together. We think this condition not good, for all brethren should be instructed firmly in the reasons as to why they are Berean or Central adherents, etc. No Christadelphian should be in ignorance of the history of the brotherhood movements.

We have been refreshed and encouraged by many visits from brethren and sisters to date, and we hope we may continue to have the company of others of like faith while the Master remains away. We look with renewed hope, even if tempered with sorrow on general world conditions, as the nations talk and argue themselves into the positions required for the "great day of God Almighty." May He be "a shadow of a mighty rock" to each one of us in that stormy period. Fraternally yours. —Stanley E. Dyson, Rec. Bro.

#### **OLDHAM.**

Did it rain? We have read the letter in the November issue re Gen. ii. 5 and 6. We ourselves believe that there was no rain upon earth until the flood—nor rainbow. The amount of water has always been the same, but the distribution has been different, and rivers can be caused by mist equally as rain, so that we fail to see how we have misinterpreted the Scripture of Truth.

I hoped that there would have been some comment in the "Berean" upon the matter in question. —J. R. Schofield.

#### **OLDHAM.**

Best thanks to the Brisbane ecclesia for their kind gifts. Let us give God the glory for His love to us in these dark days of terror for the world. I do not agree that there was rain on the earth as we now experience it before the flood. The rainbow finds its spiritual significance in the beauty revealed in it. I feel it was a shock to a wicked world to see it and also an explanation of their incredulity at Noah's message. —E. Aston.

#### **VICTORIA, B.C., CANADA.**

Would you please remove from the cover of the Berean Magazine the name of J. Snobolen, and replace it with the name of Frank Mitchell, 4026, Quadra Street, Victoria, B.C., he is now recording Bro. of the Berean meeting. J. Snobolen is not in fellowship with our meeting now, having joined the Central Fellowship, with his family. —Thomas Stuart (Interim), Rec. Bro.

#### **WASHINGTON, D.C., U.S.A.**

Dear Brother Denney,

I am receiving your "Berean Christadelphian," for which I am so grateful. Please accept my heartfelt thanks for your brotherly interest in me and my hope.

I am greatly distressed in heart and mind because of the most terrible of all errors, and which, along with unbelievable, unscriptural doctrine, has sprung up in the Ecclesia with which I was connected. The following are the errors which have caused me to silently step aside and allow them to carry on in their way: —

1.—Adam would have died whether obedient or disobedient because he was created mortal.

2.—Christ died only for one thing; the sins of the world. Born of a woman; born under the law to redeem them that are under the law.

3.—The origin of Man. The curse of the Adamic law is not a fundamental principle by which salvation is predicated.

4.—That the Law of Moses was the cause of Christ's death.

If these are not fundamental, the birth of the seed of the woman (Christ) and His sacrificial death is nullified, and where is redemption from sin and death? The Crucifixion is completely nullified, and where is our hope?

I have books upon books which are in accordance with the records found in the Bible, but there is no reasoning material to apply to. They elected a woman (now among us) as Sunday School teacher, who implicitly believes in Immortal Emergence, but is looked upon as a biblical authority. The Ecclesia is in a deplorable condition, and I am condemned for stepping out.

If possible, will some brother write on these subjects in no uncertain language, denouncing all such doctrines contrary to what we have learned? "Let God be true though every man a liar." Bro. Thomas' work in the Truth has been buried long ago and Bro. Zilmer's idea accepted. I accept what Dr. Thomas stood for in the unamended articles of Faith, because they are sound Truths—the foundation, the groundwork of our hope.

So, if possible, write a strong article in your magazine, proving "By one man sin entered the world, and death as a result of the transgression." Also, the Law of Moses was instituted 1,500 years after the creation of man, yet death reigned from Adam to Moses. By what record did the Mosaic Law put Christ on the Cross, or what record is found that the Mosaic Law had the power to redeem Him from death and the grave? Such error is appalling.

Their errors were made public by announcements in the Sunday School, and I defended the Faith when it was proclaimed. I am free in Christ—and permitted by God, Jesus and the Apostles to "earnestly contend for the Faith."

Thanking you for your interest in my spiritual welfare. —K. Ferguson.

**WORCESTER, MASS., U.S.A.** —Day Building, 306, Main Street. Breaking of Bread, 10.30 a.m.; Sunday School, 12 a.m.; Lecture, 7 p.m.

We have commenced our public testimony of the things concerning the Kingdom of God and the name of Jesus Christ, and hope the "good news" will take root in some good and honest hearts, to the glory of our Heavenly Father.

On October 13th a large number of our members journeyed to Boston, where a Fraternal Meeting was held with the Boston Ecclesia. The day was devoted to the spiritual upbuilding and comfort of the believers and was enjoyed by all present.

Recently we have received circulars, leaflets, etc., concerning the endeavour for reunion of those of Berean and Birmingham Central Fellowship. It is now twenty-five years since we were compelled to withdraw from those who believed, taught and upheld by fellowship the false and erroneous doctrines of the book "Out of Darkness into Light." During all these years we have never heard any of the Birmingham Central Fellowship here who desired a return to our fellowship, wholeheartedly repudiate the evil teachings of the above-named book.

Many things have been advanced as a kind of "soothing syrup" to rest and calm the brazen and derogatory teachings of those who deny the beauty and grandeur of the wisdom of God as set forth in the Bible concerning the teaching of the nature and sacrifice of Christ, and which is simplified in our statement of Faith.

Let those who are anxious for reunion see to it that they wholeheartedly repudiate the doctrines of the book "Out of Darkness into Light." An examination of each one individually on these erroneous teachings will at once disclose their minds whether they will be with or against us. So far as our Ecclesia is concerned, those desiring to return to our fellowship must wholeheartedly repudiate the teachings of the book "Out of Darkness into Light."

In Ecclesial News appearing in the "Berean Christadelphian," October, 1946, page 300, we desire the Brotherhood to know that this Ecclesia did not take part in the meeting with representatives from various cities.

We are of those who uphold and abide in the "whole Counsel of God."—Andrew Marshall, Sen., Rec. Bro.

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### UNITY OF FAITH.

Over and over again in the New Testament as in the Old, stress is laid on the fact of the unity of the doctrines of God and the necessity of keeping them inviolate. Look for one instance to Ephesians iv. 5, Paul gives the "unity of the spirit" thus: —

One body,  
One Spirit,  
One Hope,  
One Lord,  
One Faith,  
One Baptism,  
One God and Father.

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### THE HOLE IN THE ROBE OP THE EPHOD

Like all questions, where I, or anyone else, finds a difficulty, I go to the words God has caused to be written, direct. The word translated Hole, is the Hebrew word "Phe" and means a mouth or opening. My "*Magils School Linear Bible*" (for Jewish Schools) gives this reading; "And my *head-opening*, shall be in the midst and the opening shall have a binding round about. The work of a weaver, *like the opening* of a coat-of-mail, that it be not rent." This at once makes sense and is true to the Hebrew Text. It is an opening for the head to go through, like there is in a coat-of-mail. Just big enough for the head to go through and allow the garment to rest on the shoulders near the neck. All Lexicons agree to this fact. For instance, *Ben Davies Hebrew Lex.* "A mouth, neck of garment." *Baxters Hebrew Lex.* "Mouth, neck of a garment." Then comes the question, what is this robe? This could hardly be a question, as the idea of a robe in our tongue is easy to understand; had not Bro. Roberts in his Law of Moses, said it was like a woman's petticoat. "There was a skirt of blue of woven wool, *answerable to the modern petticoat* of female attire, only it was an outer garment and did not reach the ground. It was fastened over the tunic at the waste, not by string, but by the "*grip of the garment*, at the bound border of the opening." The Hebrew word is *Mael*. *Picks Hebrew Concordance* gives the meaning as *Mantle* and refers to the following selection of passages: —Exo. xxv. 4, 30, 34; Exo. xxix. 5; Exo. xxxix. 25, 26; Lu. viii. 7; Sam. xviii. 4; and 1 Sam. xxiv. 4, 11; 1 Chron. xv. 27; Job. xxix. 14; Isa. cxi. 10; Exo. xxvi. 16. Then the "*Hebrew Lexicon, without points.*" "A Robe," Exo. xxviii. 4; 2 Sam. xviii. 13; Exo. xxvi. 16. *Bagsters Hebrew Lexicon*, "A long upper garment, worn by persons of rank" *Fuerst's Hebrew Lexicon*, A Cloak, an upper garment, a Robe as worn by the High Priest." In Figure: —To be wholly clothed, Isa. cxi. 10; Isa. cix. 17, and in Job. xxiv. 14, "to be

clothed in disgrace." *Lees Hebrew Lex.* "Long and full upper garment, as worn by persons of distinction, Robe, Mantle and the like." It appears to have had a mouth, or *neck hole*. Was worn under the Ephod, therefore called the Robe of the Ephod. Some say it was not fastened by a string, but by the mere grip of the garment. Even if it had been made of loosely woven wool and there can be no doubt that it was woven linen, then the closely-bound opening could not stretch, it must have been beyond expansion, if it could not be rent. God declares, it was like the opening of a coat-of-mail and we know for certain that had no grip. It was just big enough for the head to go through and allow the coat-of-mail to rest on the shoulders, near the neck. On the bottom of the Robe were embroideries and tassels in the shape of a pomegranate with a bell between. These bells would be heard as he walked about the Holy Place; not the Most Holy Place, he only went there cloaked in pure white. Evidently Christ, himself wore such a garment. The Hebrew word in Psa. xxii. 18, is different, it does not speak of any particular kind of garment, just clothing, a garment, but the reference in John xix. 24, evidently points back to Exo. xxviii. In John xix. 24, we are told, "The Tunic was seamless from the top and woven throughout." The soldiers, therefore, said, one to another, "Let us not rend it, but cast lots, that the scripture may be fulfilled, which said, 'They parted my garment among them and for my vesture cast lots.'" (Psa. xxii. 18). The inner meaning at least points to the perfect covering, the *Oneness*, as foreshadowed in the Garden of Eden. That which made our first parents, presentable in the presence of Elohim. It speaks of Him, who is the High Priest, as *a perfect covering for Sin*. R.W.A.

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## PEACE.

In the Bible we are able to get the answer to many mysteries and problems that confront us in this life. In many cases it is the only source of light and information that can be relied upon as dependable and authentic, and often it offers the only reasonable solution to many perplexing things that would otherwise be beyond human capacity to find the answer. How true are the words: "Thy word is a lamp unto my feet, and a light unto my path." The best minds of the world often puzzle over and search for a solution to some of these things that are plainly understood by the humble servant of God who is instructed in His word.

One of these questions is peace. Mankind has been striving through all the ages since the creation to find peace of mind, peace at home and with his neighbour; but the history of this long period of strife, war, and trouble is evidence enough that he has failed to find it. Much effort is being put forth, at this time, by the great men of our time to establish a lasting peace in the earth among the nations. We know that this will fail as it always has in the past for "O Lord I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

The curse that God placed upon man in the Garden of Eden because of sin makes it impossible that there should be peace in this age. "I will put enmity," He told the serpent, "between thee and the woman, and between thy seed and her seed." Now "enmity," the dictionary says, is ill will, rancour, antagonism, hatred. In such a state of mind between people, there can be no peace. Adam and Eve and their descendants were given over to a life of sorrow, toil and trouble, because they had rebelled against the law of God. Man is not able to set aside this curse that God placed upon him no matter how long or hard he might try.

The prophet Isaiah says in the 57th chapter, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." A troubled sea casting up mire and dirt, is a good picture of the turmoil and strife that has ranged in the world in all its history.

God has arranged peace for the earth, in His own way, and at His own appointed time. It cannot come apart from His own arrangement, and at the set time He has provided. God has raised up unto us a Prince of peace. "In His days shall the righteous flourish, and abundance of peace so long as the moon endureth." There is a day appointed of God "in which He will judge the world in

righteousness, by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

At His first coming Christ did not bring peace to the world. The song of the angels to the shepherds, "Glory to God in the highest, and on earth peace, good will toward man," was prophetic of a later period in the work of the Prince of peace when He shall have put all enemies under His feet and sin and death is removed from the earth. At His first coming, He said, "Think not that I am come to send peace on the earth; I come not to send peace but a sword" (Matt. x. 34). The preaching of the gospel which was a part of His first mission in the earth has set the people at variance one with another, father against son, and mother against daughter, so that a man's foes are those of his own household.

As the present dispensation in the world is subject to vanity and evil, to strife and dissention, so the world to come, the new heaven and new earth wherein dwelleth righteousness, will be subject to an arrangement of things that will establish peace. "I form the light and create darkness: I make peace and create evil: I, the Lord, do all these things" (Isa. xlv. 7).

Sin is the disturbing element in the world, the cause of all the trouble that has come upon man from the beginning. It is the cause of the breach between God and man, the state in which man is alienated from God, and subject to divine visitation for his evil ways. "What fellowship," Paul asks, "hath righteousness with unrighteousness? And what communion hath light with darkness, and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?"

Christ here, represents the seed of the woman, for He was made of a woman, made under the law that He might redeem them that are under the law. "Belial" would be the seed of the serpent. Here are the two "seeds" between whom God put the enmity in the beginning. Speaking to the generation of unbelievers of His own day, Christ said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh his own, for he is a liar and the father of it" (Jno. viii. 44).

It is no wonder, then, that these two classes of people cannot have peace with each other. There is no basis of fellowship; there is not one principle upon which they can find common ground for agreement. Christ and His followers (the seed of the woman), seek to do the will of God; they desire to follow after righteousness, peace and truth. While the seed of the serpent, the children of the devil, war against such things, and care only for the things of this life, "the lust of the flesh, the lust of the eyes, and the pride of life."

Now it was the serpent's lie in the first instance, when he told Eve that she would not surely die if she ate of the forbidden fruit, that brought all the confusion and trouble into the world by sin; so it is the truth of God, working in opposition to this lie, that will set things right in the end, and bring everlasting peace to the world.

When one takes poison into his system, he must then take an antidote to kill or counteract this poison or he will die. Sin is a deadly poison that kills its victims and holds them forever in the grave, unless something is done about it before it is too late. The word of God is the antidote for sin. "She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her."

"Every word of God is pure," Solomon says. It is the purifying influence of the word of God that dispels the darkness and evil of the natural mind, the moral cleansing, "The washing of water by the word," that is a necessary preparation for the higher life of joy and peace in the day of Christ. "Let the word of Christ dwell in you richly in all wisdom." This is the remedy for the poison of sin that would destroy us.

The mind cleansed by the word of life from God is able to attain, even in this present mortal life, a state of mind that is described in the scriptures as the "Peace of God which passeth all understanding." This peace, of course, is not complete to the degree that it will be realised when the curse of sin and death are removed. But there is an anchor for the soul, a sense of well-being and confidence, to the individual who has the assurance that he is in favour with God by being obedient to His will. "Happy is he," we read, "who hath the God of Jacob for his help, whose hope is in the Lord his God who made the heaven and the earth."

It was this confidence, this peace of mind, that they alone can have who trust in God, that enabled David to say: "I will both lay me down in peace and sleep, for thou Lord only maketh me dwell in safety." And Isaiah, "Thou will keep him in perfect peace whose mind is staid on thee."

This peace of God in so far as it is possible now, is realised, too, in the Ecclesias, or bodies of believers, if the word of Christ dwells in them all richly. They are then of one mind, of one accord, walking together in love and peace, each esteeming the other better than himself to be. But in this imperfect state there must be divisions, there will be the root of bitterness; the mind of the flesh asserts itself from time to time and disturbs the harmony of the body.

But we must all strive for the things that make for peace. "Blessed are the peace makers; for they shall be called the children of God." Each individual of us must set his mind on the things that are above: "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

The day of reckoning will come, the day of purging, when everything that defileth, or worketh abomination or maketh a lie will be cast out, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Let us be found among those who will be able to stand the test in that day, that we may have a right to the tree of life, and may enter in through the gates into the city.

The mission of Christ to the world, to all that would come to God through Him, is to take away the sin of the world, to remove the curse of death from mankind. Or as Paul expresses it: "For since by man came death, by man came also the resurrection of the dead." "The last enemy that shall be destroyed is death." When sin is out of the way, when God's judgments are in the earth and the inhabitants thereof learn righteousness, there will be no more cause for strife, and wars, and trouble.

"Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from Heaven." This is the end toward which God has been working, according to the counsel of His own will, since the beginning. His own high principles of righteousness and truth will then be the stability of the times.

Mercy, truth, righteousness, and peace, four great words, the four corner stones of the building of God, laid in all the fair colours and enduring qualities of divine arrangements for eternity. These words apply to God, to His character, to the high principles upon which He is building for the day of salvation when the haughty looks of man will be brought low, and the Lord alone exalted.

Speaking of the world to come in which the knowledge and glory of the Lord fills the earth as the waters cover the sea, Isaiah says, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, and the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and 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."

Those who desire peace may have it, in abundance and forever, if they will seek it in the way God has arranged it for us as it is revealed in the scriptures. The gospel of salvation that Christ

preached, that He sent His apostles into all the world to teach all nations, the same gospel which is now offered to us in the Bible, is a gospel of peace. It is the good news of an everlasting life in the earth when God has removed everything that could cause trouble or strife or war; when there is nothing to disturb the joy, tranquillity and peace of that new world.

Houston, Texas.

E. W. BANTA.

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## TRUE SAYINGS.

"The theory of infallibility is purely dogma which will not bear intelligent consideration—and this quality is not claimed in the Bible itself." So wrote once a great one of this world, a man learned in all the lore than human beings delight to stuff into their heads. But is it a fact that the Bible does not claim this quality for itself? Any truthful critic knows full well that the Bible does most definitely claim this quality of infallibility. In the last message Jesus gave His friends it is declared categorically that the Bible sets before men the true sayings of God. And to be true they must be infallible; and to be infallible they must be inspired.

So the dictum of the famous scientist clashes with the claims of Scripture. The man instructed in righteousness at once rejects learned opinion, however eminent it may be, and guides his way of life exclusively by what is divinely written. The scientist quoted may be versed in much knowledge, but maybe the words of an infinitely wiser man may have escaped his attention. "Add thou not unto His words, lest He reprove thee, and thou be found a liar."—Prov. xxx. God is the sole expositor of His own purpose.

But if we are foolish enough to once concede the right of the eminent and great of the earth to question the Word of God, then the way is at once opened for all sorts of superstitious pretences and vain jangling. Whatever may be the accomplishment of the gentile mind, such, apart from the instruction of Deity, is mere "selfish diabolism," as R. Roberts once remarked, "lurking beneath the gloss." The knowledge of God's will is stored in a written form; it is latent in divinely-inscribed documents. That being so, the true servant of God dismisses with contempt all these attempts originated in human learning, to make either addition to, or deletion from, the Scriptures. The reason is obvious. God's Word is the way of life; it is the guidebook to the Kingdom of Heaven, while man's untutored knowledge merely leads him into the pit of corruption. It is believed by all the servants of Jahveh that the Scriptures alone are able to make a man wise unto salvation, thoroughly furnished unto all good works. Hence, the truly wise man rejects outright the sophistries of the world. He can say with Solomon, "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before Him"—Eccl. iii.

The urge to amend the Scriptures, to make alterations to that which God has caused to be set on record, to add by human presumption to the divine authority, has been common in every age since the first of the Word of Life was placed on record. Whatever may be the motives which inspire this rash presumption, such efforts can only end in dire failure, for Jahveh has placed the honour of His Word above the majesty even of His Name. Let us number ourselves, therefore, among that instructed few of whom the Apostle writes in inspired wisdom—" . . . we are not as many which corrupt the Word of God." Corrupters of God's Word are doomed.—2 Cor. ii; Rev. xxii. Whether addition or subtraction, such, being the work of mere flesh and totally uninspired, can only result in the ultimate in a taking away from the words of this book, and will incur the everlasting displeasure of Christ.

These observations are in the form of a reminder of the duty laid upon all true servants of the Deity to preserve intact the glory of the inspired Word. And this is all the more necessary at the moment since many and powerful efforts are being made in influential quarters to amend and make additions to the Word of God. Quite recently in a well-known Scottish journal of world-wide repute a correspondent put forward the suggestion that the Bible was in need of being brought up to date! This contributor says that what strikes him most as being necessary at the present day is a continuation of

the New Testament. "Why was it," he asks, "that the Bible stopped with the Epistles, as if all inspiration had then ceased?"

Let us be quite frank. Yes, all inspiration had then ceased. Human additions to divine perfection would only mar the beauty of revelation. The apostasy has done its utmost to Jezebelise the Scriptures. As far as the world is concerned, it has succeeded. It is the duty of all those who still acknowledge the One True God to protest to the utmost against this attempt to adulterate the Bible.

The correspondent referred to makes the illuminating suggestion that the reason for the "church" being so out of touch with present-day life is that there has not been added to the Scriptures any of the wealth of the post-apostolic age . . . " The so-called wealth of the post-apostolic age has robbed the world of the Truth and has lost the nations in the hideous maze of darkness and gross superstition, which has resulted in the terrible times in which the deluded peoples of the earth now find themselves.

And, if they had their way, there are some who would even adorn the Bride of Christ as the painted harlot of the Seven Hills and finally expunge the glorious light of the Gospel from the Laodicean candlestick. God's handiwork is perfect. Let us preserve it as it has been revealed to us.

Uxbridge.

H. E. J. M. DOUST.

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### "BLESS GOD AND DIE."

The Book of Job is the oldest in God's Word and has suffered more at the hands of the translators than any other Scripture. The present translation of Job 2-9, in the ordinary Bible, is a fair example. The Hebrew word which occurs there is "Barek," and there cannot be any doubt about its meaning. The translators, themselves, use it in the real sense of bless, or worship, over 300 times, and there is no legitimate excuse for translating it curse or blasphemy without **distorting** the real sense of the Hebrew word. It is used, for instance, in Gen., "God blessed the seventh day." The Psalms show abundantly the same fact on numerous occasions. For example, "Bless the Lord, O my soul and all that is within me." We shall see how impossible is the word "curse" when we consider the circumstances under which Job's wife spake. When the saints of God met to worship God, there was one among them that hated Job because of his prosperity and power, and he became an adversary to Job. Our translation uses the Hebrew word, Satan, without translating it into English. The Angel, who represents God and bore his name, drew this man's attention to the man Job. The description given by God was, "There was none like him on the earth—a Perfect and Upright man. One that feared God and departed from evil." This is how the angel of God spake of Job then and repeated it again after Job's first trial. This was not the opinion of an ordinary man, but of God, Himself—of Him Who can read the heart better than the man himself. He knows what a man will do before the thought comes into his head. God allows the first trial, because it is in harmony with the plan God has with this servant Job. Job is a mighty man, a ruler, with many sons and daughters and possessor of great wealth. Suddenly, his sons and daughters and the whole of his great wealth vanish away. The result is fully in harmony with God's estimation of Job's character. He Blessed God. "Naked came I from my mother's womb, naked shall I return. **Blessed be the Name of Yahweh.**"

Then came the second test of Job's character. A loathsome disease, burning ulcers from the soles of his feet to the crown of his head, which not only ate away his flesh but also attacked the bone. Job took a piece of broken pot and scraped himself and "sat down in the ashes." A terrible plight, indeed. If the ordinary translation is correct, then Job's wife's attitude was to persuade Job to curse God, reverse his previous attitude to God, and then God would put him out of his misery. None knew her husband's faith in God better than Job's wife, and she would not expect Job to take advantage of such ungodly advice. It would have been the height of folly for her to expect it. If she had wished to advise her husband to curse God, then she could have used a word which carried that idea, and not one that only means bless. There is the word "ahras" used in Job iii. 8. "Let them curse it that curse the day." Or, why not use the word "kahlel" as in Job iii. 1. "And Job cursed the day in which he was

born." She did not use either of those words, or any other word which means to curse, but one that only carries the idea to bless. Therefore, she meant what she said when she said, "Bless God and then die."

Job's wife had suffered as much as Job by the first calamities. They were her children as much as Job's and, naturally, she had enjoyed all the benefits of her husband's wealth and power. Her mind had become distracted by the calamities that had befallen them both, yet she would not underestimate the actual righteousness of her husband. Job's wife did not perceive the "Hand of God" as clearly as Job, and therefore had not the same patience. She saw actions and their results, so she pointed out, **ironically**, that when the first calamities came on Job he blessed God, and then this terrible disease followed his words. "Now, repeat this action. Bless God on this occasion and then you will die." Job replied, "You speak as one of the foolish women. Shall we accept good from God and not accept evil?" Again we are told that "Job did not sin with his mouth." Most of the most famous Hebrew scholars point out that "Bless God and die" is the only possible translation.

C. P. Carey, M.A., Guernsey, in his translation and notes, 1858, says:

"Art thou still holding fast thine integrity?  
Bless God and die."

In his notes he says, "Bless God and die." "Bless God and you will die in doing so." For in the Hebrew the second use of the imperative usually states the result or consequence of performing the action commanded by the first. So, "Do this and live" means "Do this, and in doing it, thou shalt live." Job's wife evidently alludes to what Job had said, chapter i. 21, and so the full force of her words was thus: "God stripped you of all your property and the children you blessed, saying, 'Blessed be the Name of Yahweh.' And what has all this piece of piety done for you on your part? Result—this terrible disease that has come upon you and is super-added to the other calamities. You have only to bless God once more and the next consequence will be death." A real taunt! Dr. Mason Good in his literal translation and notes, 1812, translates:

"His wife said unto him,  
Even yet dost thou hold fast thine integrity,  
Blessing God and dying."

Samuel Cox, in his translation, uses the ordinary words, but in his notes says, "I like to believe that she said, 'Bless God and die.'" There are three places in Job where the translators use this word curse as bless, also in 1 Kings xxi. 10-13. I quote Dr. Mason Good's literal translation of these various passages: —

Job i. 5—"They may have sinned, nor have they blessed God in their hearts."

Job i. 11—"Will he then, indeed, bless thee to thy face?"

Job ii. 5—"Put forth thy hand and smite his bone and flesh,  
Will he then, indeed, bless thee to thy face?"

1 Kings xxi. 10—"Thou didst bless or worship the Gods and Molack."

Verse 13—"Nabul did bless or worship the Gods and Molack."

Samuel Lee, in his Hebrew Lexicon of 1844, also deals with the matter. Job i. 5, ii. 9 and 1 Kings xxi. 20, this word has the thought given to it of cursing. **But for this there is no good ground.** In Job i. 5, the word, Elohim, may be taken to mean idols, and therefore the word "Barek" retains its proper sense, so also 1 Kings xxi. 10-13.

Dr. Parkhurst, in his Hebrew Lexicon of 1762, plainly reveals that the word "Barek" must always retain its proper meaning. "The Lexicons have absurdly, and contrary to all authority of the ancient versions, given this verb the sense of cursing in the following verses, Job i. 5, Job i. 11 and Job ii. 9, 1 Kings xxi. 10-13. As to the two in Kings, the LXX renders both "enlugew," so the Vulgate Benedidi, to bless. And though Jezebel was herself a wicked woman, an abominable idolatress, yet the Law of Moses continued still in force. She seems to have been wicked enough to have destroyed Naboth upon the false accusation of having blessed and worshipped the heathen Elohim and Molack, which made him the subject of death, as in Deut. xiii. 6 and xvii. 2-9. Job's fear was lest his sons should have blessed the false Elohim in their hearts. Verse 11 should be translated, "He hath blessed thee to thy face." Vulgate, "Unless he hath blessed thee to thy face." And verse 9 of Chapter 2, "Dost thou yet retain thine integrity? Blessing God and dying or even unto death."

As all the finest Hebrew shows, there can only be one real translation. "Bless God and then die."  
R.W.A.

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## **Who are our Masters?**

The men who control the great instruments of production such as the land, the mines, the steel works, factories, railways and other transport are the real masters of the community. We once had the lords of the manor and the feudal system.

Then came what is known as the industrial era and the financiers or capitalists became the real leaders and masters.

Both these classes were subject, however, to check and countercheck because of Parliament and recurrent elections of members thereto.

Since July, 1945, an entirely new set of masters have now emerged.

At the Trade Union Congress just held in Brighton it was made clear that the Trade Union leaders were now the real masters of the nation. Mr. Dukes, the President, spoke boastfully of this, and for the first time in the history of the Trade Union movement urged increased production and much increased effort on the part of the workers.

But the freedom of the worker is now at an end. He must belong to a Trade Union or he will not be employed at all.

If he refuses to pay the political levy which maintains the present Labour Party in power, he is a marked man and victimised. The secrecy of the ballot is lost. This has brought a very severe test upon our brethren who work for other people. We are not and cannot be politicians at any time and cannot support any political party. So having but recently survived the ordeal of appearing before Tribunals because we could not be soldiers, we shall now have to face a greater tyranny than ever before. We cannot support politics in any form and keep our separation inviolate. G.H.D.

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## **CHILDREN'S PAGE**

### **CHRYSANTHEMUMS.**

Chrysanthemums come from Japan and China and they flower in those countries' summer.

But that is autumn time with us, so these delightful blooms cheer us as the days grow shorter. They do not change their time but continue as they were designed. How lovely they are! They are God's beautiful handiwork.

## Prize.

A prize will be given to the child over 8 and under 12 who sends the best essay on "Flowers."  
— Send to the Editor.

\* \* \*

## A LOOFAH.

Hyssop is the nearest thing mentioned in the Bible, to a loofah.

The loofah is found in the bathroom, but it is really a very big pod. As you go up the Nile near, say, Luxor, you discover a tree with a fruit like a great big cucumber, or a vegetable marrow.

Very young loofahs can be eaten, but as it grows the fruit ripens, the veins become like wood and the tissues wither. Then the seeds rattle in the pod. The loofah is taken off the tree and the seeds, always 150 in number, can be taken out. They are little black beans to look at.

Now you take off the dry outer skin and you are left with the fibrous thing you use in the bath. It's quite a comfortable thing to rub yourself clean with. But how strange its origin.

Think of it next time you use it. God fitted it to its environment, and it will only grow in the semi-tropics. Nature has its place for everything and all things have their uses. Not too lovely at first sight it soon becomes useful just as the sponge does.

Sometimes I think that plants are like human beings. Some mothers are like loofahs. Nice and tender at first, then getting older and more inclined to insist on discipline, sometimes rather hard but always useful and willing to serve even to the end of their days. Grand people are good mothers, especially when the Truth has its influence upon them and they bring up their children "in the admonition of the Lord."

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