

# **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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**July-August: 1947**

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**ADDRESSES OF RECORDING BRETHREN, Etc.**

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

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

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

**BIRMINGHAM.**—Roland Smith, 7 Union Road, Shirley.

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

**BRIDGEND.** —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

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

**BRISTOL.** —A. V. Bailey, 73 Groveleaze, Shirehampton. Druids Hall, Perry Road. (B of B 3 p.m.;  
Lecture 5.15 p.m. Wednesdays: 7. 30 p.m.)

**CALLINGTON,** Cornwall. —H. A. Brown, 52 Fore Street.

**CARDIFF.** —B. O. Jenkins.

**CLARKSTON,** Renfrew.—N. G. Widger, 17 Daleview Drive.

**COALBROOKDALE** (Salop.). —S. Stanway, 16, Woodside.

**COLCHESTER.** —F. A. King, 38 Collingwood Road.

**COVENTRY.**—E. G. Laister, 152 Hewitt Ave., Radford.

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

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

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

**EDINBURGH.** —W. Boyd, Stoneyhill, Musselburgh.

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

**GLASGOW.** —J. W. Boyd, 120 Craighton Road, S.W.1.

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

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

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

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

**KIDDERMINSTER.**—See Bewdley.

**KINGSBRIDGE,** Devon—H. J. Beardon, Townsend Cottage, Slapton.

**KNEBWORTH.**—J. L. Mettam, Heath Cottage, Bulls Green.

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

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

**LANGSTONE,** Mon.—W. Hill, Wellow Wern.

**MANCHESTER.** —H. S. Nicholson, 5 Henley Place, Burrage, Levenshulme.

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

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

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

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

**NORWICH.** —E. J. Padbury, "Milestone," Ingham Rd., Stalham.

**PLYMOUTH.** —H.R. Nicholls 323 Old Laira Road, Laira. (B. of B. 11 a.m., Lecture 6.30 p.m.)

**RHONDDA** (Glam.)—C. Latcham, 4 Railway Terrace, Penycraig. (B.B. 3 p.m.)

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

**ST. ALBANS.** —D. Bath, 72 Somerset Road, New Barnet. (Sundays 4 p.m. and 6.30 p.m. Thursdays 7.30 p.m. Oddfellows' Hall).

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

**SOUTHWOLD** Suffolk.—F. W. Smith, 7 Bartholomew Green.

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

**THETFORD.**—L. Brackpool, The Nest, Pound Green, Shipdham.

**UXBRIDGE.** —H. E. J. M. Doust, 139 Harefield Road.

**WIGAN.** —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

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

# *The Berean Christadelphian*

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

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*or to*  
G. A. GIBSON, 294 Glebeholme Blvd., Toronto, Canada.

## **NATURAL VIRTUE.**

*"Natural virtue will avail nothing in respect of final salvation, because in itself it is merely related to the present life, and it establishes no right in respect of a future existence. Those who are trusting to it are building their house upon a foundation of sand. There is only one name given under heaven whereby men can be saved: and if we refuse to put on that name, and thus reject Christ, 'Who is made unto us wisdom and sanctification and redemption' (I. Cor. i. 30), there remains nothing for us but the utter worthlessness of our own mortality, which, without redemption, will perish for ever under the just condemnation of Him Who hath already passed the decree in prospect. 'Whomsoever hath not, from him shall be taken away even that he hath'."—Christendom Astray, p. 115.*

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## **PRINCIPAL CONTENTS:**

RAMATH DAVID:

SIGNS OF THE TIMES.

VOL. XXXV.

JULY-AUGUST, 1947

No. 414

## **EDITORIAL**

### **Ramath David.**

David's Height is the collective name of two prosperous settlements in the Valley of Jezreel. These were named in honour of Mr. D. Lloyd George, who was the Prime Minister when the declaration, so well known as the "Balfour Declaration," was made. The settlements thus named after David Lloyd George were a great act of faith.

Twenty-five years ago, the sites were part of a valley which was totally uninhabited. It was a mosquito-breeding swamp, and pronounced utterly useless by all the experts.

Some young Jews determined to reclaim it. They consulted Mr. Lloyd George in 1922, and he offered to help them, and told them "do not trust the experts; I never do."

These pioneers and their subsequent following did a wonderful job of work. To-day, it is one of the most fruitful spots in Palestine, and sustains six hundred and seventy men, women and children. A desire of these people was to make a presentation to Mr. Lloyd George as soon, as the second World War was finished. The opportunity however never came, and Earl Lloyd George died.

On June 20th, 1947, however, a very happy event took place. One of the original leaders in Ramath David came to London, and at Palestine House, a very pleasant meeting was convened to afford an opportunity to present a beautiful album to the family of the late Earl.

Mr. H. Goldstein came from Palestine and described the rise and progress of the settlement in a very modest and beautiful speech.

In the album, with photographs of the settlement at various stages of its development down to the present day, were the signatures of all its adult inhabitants. The album itself was a very beautiful piece of work.

Mr. Goldstein asked Mrs. Dugdale, who presided, and was Earl Balfour's niece, to make the presentation to the Lloyd George family. This she did in a touching little speech. One interesting point she made was that the 1916-18 Cabinet were quite unanimous in their support of their Foreign Secretary, Earl Balfour, when he brought forward his proposal to establish a national home for the Jews in Palestine.

She added that the Cabinet referred to was composed without exception of men who professed religious beliefs. Several were avowed students of the Bible. She disclosed that the Bible was quoted by the Prime Minister in support of the idea of Jewish restoration.

Mrs. Dugdale, having made the presentation, Lady Megan Lloyd George responded on behalf of her father's family. She told of the great help rendered to the British cause by the Jews, and, in particular, Mr. Cham Weizman during the 1914-1918 war. Arising out of this signal service, overtures were made to Mr. Weizman as to how he should be rewarded. His reply was that he would take nothing for himself, but would like something done for his scattered people. The Balfour declaration was the result.

She suggested that the Jewish pioneers had probably not publicised sufficiently the work that had been done by them on Palestine. They had bought land, and they had reclaimed areas said to be of no value whatever. They had never stolen or wrongly acquired an inch of land at any time, and the benefit of their work to Palestine in general was to be seen in the fact that there were now more than half-a-million Arabs more employed in the land than there were in 1914, besides 670,000 Jews. She said her father had a desire to see the settlements for himself, to which his name had been attached. She accepted the album with very great pleasure on behalf of her father's family. It would be one of their treasures. By the courtesy of the Chairman and Council of Palestine House we reproduce herewith a photograph of the statue of the Shepherd Boy David, which was erected in the centre of the settlement.

\* \* \*

Singers wanted for the Hallelujah Chorus! Must be qualified to sing "The New Song," and be one of 144,000, with "white robes." Only those who have the Father's Name will be chosen. For further particulars see Revelations xiv. 1 to 5; xix. 1 to 9.

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"The Truth shall make you free," was spoken by Jesus over 1900 years ago. Yet how few are anxious to be free from the errors, the evils and wickedness of this world? There is no other way to be free than "to know the truth and the truth shall make you free."

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## **Signs of the Times.**

"The beginning of the words of his mouth is foolishness, and the end of his talk is mischievous madness."—Eccles. x.

### **XXIII.—Demoralised Leadership.**

It is noteworthy that the Palestine Elected Assembly on May 22nd passed a resolution declaring its intention to take a definite stand against terrorism, which was "poisoning the soul of youth!" Since, however, terrorism is directed against the Mandatory Government, it is very difficult to

see how such suppression can be effected, since the resolution defeats its own purpose by imposing a condition, no co-operation with the British authorities. At the same time another resolution called for the use of force to ensure immigration, colonisation and self-defence.

Nothing in effect could be more fantastically contradictory. The Elected Assembly recognises the evil sapping the very vitality of the Jewish community, yet adroitly, after the best approved patterns of political precedent, arranges to muzzle its own apparent intentions. There is no honesty in this procedure. The whole thing is a farcical attempt to play to its own inner desires for a complete break with the Mandatory, and at the same time to delude Whitehall with a sop. The incident illustrates the entire lack of national sense which has ever pursued the Jews throughout their entire career. David alone was constructive in the national sense, and under the divine hand he is typical of the Lord Jesus Christ. Almost without exception, their leaders have been dissipaters of the national strength, and destroyers of their own fortunes. As a nation they have been torn with dissensions and been the sport of rival factions. Nothing ever reconciled them, neither disasters nor dispersion. It is the penalty they have ever paid for their apostasy.

A proud, stiff-necked and stubborn race, whose princes were rebellious and companions of thieves, and whose priests, like the politicians, sold the very altar they served—Ps. lxxviii; Is. i; Mal. i. As Comte du Plessis says: "The Romans came to an end of their dealings with them only by breaking them into pieces and throwing the debris to the four winds" (*Human Caravan*). Yet in all their doings, either knowingly or not, they attest the truth of Jahveh, whom they have for millenniums spurned, yet whose witnesses they remain— Is. xliii.

#### **XXIV.—Liberal Judaism.**

It is in spite of themselves that they have escaped the entire loss of their race. Their past history teems with incidents which, in other circumstances, annihilated whole nations. But this people is divinely chosen, for a divinely designed destiny. Therefore they survive.

To-day, the same old-time madness is still upon them. They spurn their best friends, and seek the favour of those who are their foes. In days long since, they turned to that broken reed, Egypt— Is. xxxvi; now they are casting glances to Russia in their overt struggle to free themselves from the shackles of the mandate. Rabshakeh's taunt against Egypt is just as applicable against Rosh to-day. Egypt was a noise that passed away, and the legions of Rosh will perish in the storm of the Lord's indignation—Jer. xlvi; Ezek. xxxix.

Mr. Ben-Gurion, speaking in the Assembly, said that no nation favoured the continuation of the mandate. That is not correct, but the importance of the remark lies in the statement that it was the Jewish Agency's policy to demand that it be abolished. The speaker added the explicit warning that the Assembly could not put too much hope in Russian assistance. His words are proof of the deep conspiracy afoot in the Near East. Russia it is known will use any tool to further her designs, and the Jewish Agency will accept any ally . . . at the moment, that is, for both have one common aim, to get Britain out of Palestine. The divine decrees, however, are not altered at the whim of gentile diplomacy, nor amended to suit the exigencies of the disastrous faction-ridden policy of a Jewry totally divorced from the Law and the Prophets.

When the latter-day Assyrian comes down on the fold, and the smoke of Jewish settlements is going up in one vast holocaust into the sky, and the affrighted remnants of the Jews are taking shelter under the coverts of Moab—where then will be these blind leaders of the blind? Doubtless clamouring for succour behind the God-given shield of the modern Moab power, when the armies of Tarshish and all the young lions thereof are holding the line of the Jordan, as prophecy says they will. "Take counsel . . . make thy shadow as the night in the midst of the noon-day . . . let mine outcasts dwell with thee, Moab . . ."—Is. xvi; "Elpis Israel," Part Third, cap vi.

Jewish policy to-day is one of violence. Dr. Silver, the U.S.A. Rabbi, is the new leader of a forward aggression. He represents the younger school of so-called liberal thought which has arisen, snared in the cult of gentile science, and ousted the matured counsels of Dr. Weitzmann, counsels nurtured on the divine precepts of Moses and the Prophets, now discarded, alas, as outworn shibboleths.

#### **XXV.—The Voice of Fear.**

Truly, the Israelitish fig-tree is shooting forth, and the Kingdom of God is nigh, even as the Master prophesied—Matt xxiv; Luke xxi. Every sign shows the uprising of the old turbulent Israel. Nevertheless, a troubled Israel, for the old, calm approach to the problems of the Diaspora is a forgotten shadow.

And as with Israel, so with the nations.

Mr. Ben-Gurion's reference to disappointment at Russia's lack of support is significant. It reveals the uncertainty of the political outlook of the men who rule the Kremlin. While Russia is as perplexed as the rest of the world in relation to the Jewish problem, and is staggering with a load of internal worries which she is striving to desperately conceal from her neighbours, she alone of all the great powers has a fixity of political intention. Her plan of world-action is a calculated seizure of world-power, and that without fighting for it if her Fifth Column tactics are successful. And Jewry is a pawn in the game of power politics.

Russia is refusing to co-operate with any other nation for the restoration of the economic life of the world. Europe she clearly regards as her own sphere of influence. She is aware of the daring of her designs, yet deep down in her political heart, there is fear, a latent sense of uncertainty. Current events prove her hesitancy.

The present rulers of Russia are convinced that they have but to keep going the present deplorable state and Europe must sink into rottenness, and fall an easy prey to their intrigues. But the unknown factor is their own ability to maintain this state of international tension and to prevent Britain and America from applying political and economic remedies. There are scared men in the Kremlin to-day, scared despite their bluster at the conference table. They may have cast the lot, but the disposing thereof is of the Lord—Prov. xvi.

The Russians hold that this conflict is inevitable—either on the economic or the military plane. It is the Marxist creed. And so Russia prepares, and the western democracies do the same. Fear and the shadow of feared things is coming over the whole earth. The recent House of Commons debates show nervous traces as to the future.

A review of the history of the past few months shows that (1) Russia is working for the elimination of Britain from Palestine; then (2) she aims at the destruction of the world structure of U.S. economy; paving the way for (3) the seizure of world-power. The final proof is the refusal to work with her late allies for the revival of Europe.

#### **XXVI.—And Those Who Fear Not.**

The human programme in none of its aims will ever be achieved. God's designs alone will be realised. While Russian rulers are afraid of facts coming out as to their own preparations, they are equally in fear of devices from the west which might frustrate their own plans. Thus the vicious circle of fear is completed. The Kremlin is out to dominate all nations. It is a theory, but the theory fits all known facts and trends, and agrees, too, with the Communist creed of world revolution. The implications of Ezekiel's vision fit in exactly with this view. The world is divided. In the east Gog and all his bands; in the west the great Anglo-American-Tarshish-Lion power, with ramifications in every

quarter of the globe. And between is Jewry, the storm centre of the world; Palestine, the scene of God's final controversy with the nations.

The whole life of the Russian people is still geared to a war economy. And abroad, the Kremlin is in process of swallowing state after state in eastern Europe. Hungary is the last one to disappear into the maw of Communism. Internal evidences leaking out, show that Stalin is driving his people to the limit of human endurance almost, to build up a war plant in the secret fastnesses of Siberia. The Ukraine, once the granary of Russia, is the same waste as when the Hitlerian hosts fell back over its scorched lands. That granary is gone, but another and greater has arisen by driven labour east of the Urals. These facts have leaked out now, but several months ago they were set out in these notes.

The world is a dangerous medley of barbarism and civilisation. As one authority recently said, "there is no possibility of holding our world back from the ruin and disintegration towards which it is being hastened." Without the Truth the situation is indeed terrifying; the world find it all that. But the servants of God can view the impending disasters and utter ruin which is coming with the calmness and detachment which comes of a belief "in the things concerning the Kingdom of God, and the Name of Jesus Christ"; and a zealous performance of the will of the mighty Jahveh of Israel.

"The Name of the Lord is a strong tower; the righteous runneth into it and is safe—Proverbs xviii.

Israel's wretched history is a stern warning of the fate of the wicked. But there is more in it than that. The martyr Stephen shows in his survey of his nation's misdeeds, that the divine guidance was and is objective in the Lord Jesus Christ—Acts vii.

If the Truth is palatable to few, that few have the greater glory. "Fear not, little flock, it is your Father's pleasure to give you the Kingdom."

\* \* \*

A supplementary memorandum issued quite recently by the Palestine Government in connection with the visit of the United Nations Committee, states that the Jewish Agency shared with the Haganah in organising and assisting terrorism.

The statement is sharply worded, and has deeply impressed the Committee. It was when the Second World War was seen to be coming to a successful close, says the Memorandum, that the Agency began organised lawlessness to support their political aims. It is too dark to see the immediate outcome in Jewish affairs.

CARMI.

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## "SIN IN THE FLESH."

BY ROBERT ROBERTS.

"The phrase, 'sin in the flesh,' is metonymical. It is not expressive of a literal principle or element pervading the physical organisation. Literally, sin is disobedience, or the *act of rebellion*. The impulses that lead to this reside in the flesh, and are therefore come to be called by the act to which they gave birth. In determining first principles we must be accurate in our conceptions. The impulses that lead to sin existed in Adam before disobedience as much as they did afterward, else disobedience would not have occurred. These impulses are in their own place legitimate enough. We can judge of this matter by experience because the human nature under discussion is the nature we have upon ourselves and see in operation around us. There is no such thing as essential evil, or sin. Evil and sin are relative terms. There is no propensity but subserves a good purpose in its own place. *Sin is*



*forbidden use*; evil, interference with desired conditions as a punishment for sin, sometimes flowing out of sin itself."—From *The Ambassador*, 1869, page 35.

\* \* \*

"The Spirit and the Bride say, Come!" Is this done without means? Is it done by complacent quietude and silence? By each individual of the community exhausting his energies upon the secular affairs of life? Surely if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings—lavish of time, labour and riches in the service of the flesh; but covetous of all in the extension of the Truth. It is the duty of the Bride to sustain the Truth by the press and oral proclamation, individually and collectively. Let her voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True, this consummation will not obtain till the Grand Master be apocalysed; nevertheless, when he comes let him find us so doing.

\* \* \*

Men who are ignorant of God's purpose with respect to the future of the human race are not taught of God, however pious they may be. The piety generated in a man as the result of God's teaching is "the work of the law written in their hearts"; and is always the consequence of an affectionate understanding of the Word of the Kingdom.

DR. JOHN THOMAS.

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### **Depreciating Values.**

There was an exhibition in the House of Lords on June 25th of the great fall in the value, formerly placed in this country of Britain, upon religious endeavour and conviction: and incidentally carrying with it an attack upon ourselves.

The present Government has a larger proportion of ministers without any kind of religious conviction and activity than any that ever previously existed. Lord Walkden, formerly Secretary of the Railway Clerks' Association, poured scorn upon Christadelphians for having clear cut convictions based on an understanding of the Scriptures. Their conscience, he said, was only "an inflated ego." Evidently the only people, in his opinion, not suffering from conceit, i.e., inflated opinion of self, are those like himself who have no religious convictions.

He then went on to attack another body of people in this country who are certainly in respect of sincerity second to none, i.e., the sect known as "Plymouth Brethren." He deliberately insulted them by attaching to them not their own name but that of a well-known breed of farmyard fowl.

With examples like this set before them in the highest places can it be wondered at that the people generally are far more interested in all kinds of pleasure than they are in things pertaining to godliness? Paul's words in ii Tim. iii are certainly becoming more and more a real description of the days we live in.

The Hornsey Public Libraries Committee in their Annual Report just published very properly pointed out that the world to-day is ones of "depreciating values." This brought a vehement attack upon them from the local Labour leader. In his view the term "values" should only apply to such things as "social betterment." There is no time now for religion or philanthropy. We append the *Daily Telegraph* report of the proceedings in the House of Lords referred to above.

## UNION MEMBERSHIP.

### State 'Untouchables.'

These exchanges followed the moving of an amendment by Lord Mancroft to prevent the Commission from making it a condition of employment that employees should or should not belong to a particular trade union.

Lord Mancroft said that it was on behalf of those men not already members of one or another union that the amendment was sponsored.

If it was considered right that a State monopoly should be able to make membership of a particular union a condition of service there would be two intolerable results. It would mean that the State would have the power of making a working man industrially untouchable even if he had spent all his life in transport work and also that if the State favoured a particular union then a private monopoly would arise backed by a public monopoly which would be in a position to dictate to the Government.

Lord Walkden said that the Government could not accept the amendment. Lord Mancroft had referred to non-unionists and wrong unionists—the latter people who were in the wrong union. The non-unionist was "a troublesome fellow, but usually open to persuasion." Sometimes he had a conscience, but that was an inflated ego. He also had a queer mind.

"There are queer, peculiar people," declared Lord Walkden. "One lot, I believe, are called Christadelphians and the others, I think, are called Plymouth Rocks."

The following letter has been sent to Lord Walkden: —

"Your Lordship will recall the debate on the Transport Bill in which you used a phrase referring to 'awkward people like Christadelphians.'

"That we should thus be styled for a matter of conscience does not call from me any protest. What I do appreciate, however, is the opportunity thus afforded of defending the Truth as it is in Christ— Truth of which both the politicals and ecclesiastics of the present existing order are ignorant.

"If it is awkward to believe Jahveh when He says, (i) that He rules in the kingdoms of men and sets up over such the basest of men, (ii) that He intends to destroy all gentile kingdoms and all their powers, orders and dignities, when they have served His purpose, (iii) He has covenanted the possession of the whole earth to King Jesus and the People whom He is even now gathering out of the nations for the glory of His Name, (iv) that He will break the oppressor out of the earth and fill it with righteousness, peace, prosperity and security for ever, in a new order of righteousness in the everlasting Kingdom of our Lord and His Christ—then, we are an AWKWARD PEOPLE.

"Maybe, the enclosed pamphlet would prove of interest. I am entirely at your disposal in relation to any question you like to put on the Truth. The return of Christ and the setting up in the earth of the Kingdom of God is a consummation not far off, and of which the current shaking of all nations and the uprise of Russia are the prophetic prelude."

Enc.: "Millennium."

\* \* \*

There is no better example among men than Jesus Christ, yet how few copy Him these days. The day is coming when the whole world will seek to learn of His ways and follow Him.

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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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### ANDOVER.

Sister A. M. Tilbury fell asleep on June 11th, and after a faithful pilgrimage rests in hope of resurrection to eternal life. She was laid to rest, till that great day, on June 14th.

**BOSTON, U.S.A.** —355, Newbury Street, Boston, Mass.

During the first half of this year events of particular note have been lacking. We have changed our lectures from the evening to 2.30 in the afternoon, in hope of attracting more strangers. So far results have failed to show.

On August 10th (God willing) we plan a joint tea meeting with the Worcester Ecclesia. It will be held here in Boston. Starting at 11.30 a.m., dinner will be served later, and the programme will continue throughout the day. We hope some of our brethren and sisters in other cities will be able to be with us. —Kenneth MacKellar, Rec. Bro.

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

We could write many pages on "the Truth in Australia," good, bitter and sweet, but let us look for the day when, by God's grace, we may have the pleasure of meeting in His Kingdom. We have, so far, although a small ecclesia, sent 200 parcels to brethren and sisters in England.

We spend quite a lot of money advertising our lectures, but the results are not very encouraging. We try to perform our duty. —Stanley Gallier, Rec. Bro.

**BRISTOL.** —Druid's Hall, Perry Road. Sundays: Breaking of Bread, 3 p.m. Bible Class, 5.15 p.m. Wednesdays, Bible Class, 7.15 at 73, Groveleaze. Shirehampton.

During the week-end, May 25th-26th, we were cheered with a visit of some of the youth of the Birmingham Ecclesia, and they blend well, too, with our very youthful Ecclesia and interested friends.

The visitors were Sister C. Grenfell, Bro. Grenfell and Bro. D. Southall. Bro. Southall read a very helpful exhortation at the Memorial Meeting, and also addressed the evening Bible Class. The President, a brother of more mature years, wound up the very enjoyable day with a few words of fatherly wisdom and advice, "hurghing" them to well-doing, and prayerful watching, and to studying to prove all things, holding fast to that which is good. Five of the brethren and sisters ended the week-end with distributing leaflets in a district in Bristol. —A. V. Bailey, Rec. Bro.

We have not much to report this month, July. We are reading and studying "Nazareth Revisited" at our Sunday Bible Class, and Wednesday evenings we generally make a study of the day's readings.

Our only visitor this month was Bro. Grenfell, of Birmingham, who broke his journey at Bristol on his way home from holiday in Plymouth. He was able to be with us at both Sunday meetings. We welcome all of like precious faith, passing this way. —A. V. Bailey, Rec. Bro.

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

Sis. Violet Muir, after many years of confinement in a sanatorium, fell asleep in Jesus on March 28th. She learned the Truth from a sister in similar circumstances, who had herself received it in the same way. Sis. Muir earnestly desired to likewise pass the glorious News on, but could find none who would listen.

Bro. Arthur Hall has moved from London to Windsor, Ont., and is now meeting with us.

Bro. R. Livermore has been released from CO. service, and has now returned home.

Bro. David Livingston (Santa Barbara) visited us on his way home from CO. service.

We recently adopted the following resolution: "This ecclesia desires to express once again its strong disapproval of the use of tobacco, in the light of our high and holy calling in Christ Jesus as sons and daughters of God. We would be very distressed to see this habit gaining ground in our ecclesia, and we believe that the example of the brethren in responsible positions has great influence for good or evil in this respect. Therefore, we recommend to our individual members and to our arranging brethren, in the spirit of our previous expressions on this subject, that they do not choose brethren who are known to use tobacco for Bible Class or Sunday School appointments, or any duty of Clause 10 of the Constitution." —G. V. Growcott, Rec. Bro.

**HITCHIN.** —"Treetops," Charlton.

This is to advise you in accordance with the Circular Letter received that after consideration of the evidence received and tested by scripture, we have advised Bro. Carter that we will extend to brethren or sisters of the Central Fellowship who may visit us our united worship provided they hold the Birmingham Amended Basis and repudiate the clean flesh heresy and seeking redress at law.—Herbert S. Shorter, Rec. Bro.

**LAMPASAS, TEXAS, U.S.A.** —May 9th, 1947. Breaking of Bread, 11 a.m. Sunday School 2 p.m.

The Texas fraternal gathering will be held (God willing) at Hye, Texas, about 70 miles west of Austin, Texas. It will begin at 8.30 p.m., Tuesday, July 29th, and end Sunday afternoon, August 3rd, 1947. A hearty welcome to each of you.

We are happy to have Sister Margaret Martin, of Austin, Texas, with us; she moved here in February, 1947.

Sister Melvin Edwards underwent a serious operation in Temple; she seems to be recovering nicely.

We have welcomed the following visitors to the table of the Lord since we last reported in November of 1946. On November 17th, 1946, Brother Author Wolfe (Pomona, Calif.), Sister Frank Martin (Stonewall), Sister Jess Hatcher (Houston), Sister Eldon Booker (San Saba), Bro. and Sis. L. A. Hill (Turnersville). November 24th, Sis. Frank Martin (Stonewall). December 1st, Bro. and Sis. L. A. Hill, Bro. Joe Banta (Houston). December 15th, Sis. J. Hatcher, Sis. R. Booker. December 29th, Bro. and Sis. Emmitt Banta (Houston). Also Bro. and Sis. Joe Burkett.

On January 26th, 1947, Bro. and Sis. L. A. Hill, Sis. E. Booker. February 2nd, Sis. F. Martin. February 9th, Bro. and Sis. Howard Brinkerhoff (Calif.). February 23rd, Sis. J. Hatcher, Sis. E. Booker. March 2nd, Bro. and Sis. L. A. Hill. March 9th, Sis. F. Martin. April 6th, Bro. and Sis. Joe Burkett (Houston) April 20th, Bro. and Sis. Emmitt Banta, Bro. Joe Banta, Bro. and Sis. Taylor Hunt, and Sis. Tom Smith (Houston), Bro. and Sis. John Eastman, Bro. and Sis. Ellie Eastman, Bro. and Sis.

Melvin Edwards (Mason Ecc.). April 27th, Bro. Melvin Edwards. May 3rd, Bro. and Sis. L. A. Hill, Bro. Melvin Edwards.

Your Brother in Hope of life eternal.—Erby Wolfe, Rec. Bro.

**LONDON, N.**—The Adult School Hall, Church Hill, Winchmore Hill, London, N.21.

An informal visit to Kew Gardens was made on Saturday, May 31st by a number of our members, a very pleasant time was spent amidst the handiwork of God in ideal weather. After tea a quiet spot was selected, where we read our readings for the day.

If the Lord will we propose, with the St. Albans Ecclesia, to hold a Combine Ecclesial and Sunday School outing to Hadley Woods on Saturday, July 12th, meeting opposite "Folly Farm." We extend a hearty welcome to all who can be with us on this occasion.

We have welcomed the following brothers and sisters at the Table of the Lord: Bro. A. A. Jeacock and Vince, of Croydon, Bro and Sis. Higgs, of Detroit, U.S.A., and Bro David and Sis. H. Nicholls, of Plymouth. —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.

We have nothing to record of importance from this part of the Vineyard since our last Monthly Report. —David M. Williams, Rec. Bro.

**PLYMOUTH.**—Oddfellows Hall, 148, Union Street (next to Gaumont Theatre). Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays: Bible Class, 7.30 p.m.

Since our last report, we have had the pleasure of the company and fellowship of the following brethren and sisters who have met with us at the Lord's Table. Bro. and Sis. A. H. Nicholls, Bro. and Sis. Eastbury, Bro Grenfell, Bro. D. Southall, Sis. V. Tarplee (all of Birmingham). Bro. and Sis. F. Murton (Brixham), Bro. and Sis. E. J. Higgs (Detroit, U.S.A.), Sis. A. Hosking and Sis Wilkins (Porthleven), Bro. and Sis. C. H. Bath and Sis. Ruth Headen (Winchmore Hill). We have enjoyed the companionship of all, and would thank Brethren Bath and Higgs for their assistance in the Truth's service.

We are also pleased to be able to state that Bro. and Sis. E. F. Williams (St. Albans) who have been living in this vicinity for some time, have now transferred their membership to this Ecclesia. We hope their presence among us will be a source of strength to us all.

Will recording brethren please note that on account of the re-numbering of the road, the address of the Plymouth recording brother has now become "Dil Kusha," 323, Old Laira Road, Laira, Plymouth (Devon). —Hubert R. Nicholls, Rec. Bro.

**ST. ALBANS.**—Oddfellows Hall, 95, Victoria Street. Sundays, 4 p.m. and 6.30 p.m.; Thursdays, 8 p.m.

"It is with great pleasure that we are able to report the obedience on one more of the daughters of men to the commandments of Christ. Miss M. E. Francis, who has diligently attended the lectures and Bible Class for some time, was immersed into the saving Name of Jesus on 9th May. We hope that all who have laboured with us in St. Albans will share our joy.

On May 17th, we held a Fraternal Gathering, which was well supported from all parts, and thanks are due to the brethren who ministered to us the glorious word of Truth. —Dennis Bath, Rec. Bro.

## **RICHARD, SASK, CANADA.**

Our ecclesia has suffered the loss of three members, which we greatly miss. Sister Bouskill having moved, is meeting with the brethren and sisters in Ashawa, Ontario, which we hope will be a tower of strength and comfort to her. Also Bro. R. W. Jones to Lethbridge, Alberta. We hope he will be a help in their small meeting. We also sorrowfully report the death of Bro. Fred. W. Jones, aged 69, who passed away on May 18th.

My father accepted the Truth over fifty years ago in England, due to the efforts of Bro. Gomer Williams, of Swansea, and soon after came to Canada, where he established the small ecclesia at Richard, Sask.

We feel it a great loss, but are not sorrowing without hope, for i. Thess. iv., which was our portion for that day, assures us that the dead in Christ will most surely rise. Bro. W. Turner, of Winnipeg, testified of this hope and spoke words of comfort to us all at that time. We would also like to extend a hearty welcome to brethren and sisters, as we experience so little of the fellowship and friendship of those of like precious faith.

Peace and love to all in Christ Jesus. —Fred G. Jones, Rec. Bro.

## **VERDUN, MONTREAL, CANADA.**

Endeavouring to keep the light stand burning in this section of the habitable, we meet in Room 1, Steele Building, corner of Wellington and Church Avenues, and are always glad to see those of the true faith. During the past year we have been visited by various Brethren and Sisters, namely Bro. Hull, Stewiache, (N.S.), Bro. Webb (Pembroke, Ont.), Sis. Newnham and Bro. MacDonald (Toronto), Bro. and Sis. A. Percival and Sis. Adams (Hamilton), Sisters Townsend and Hayward (Moncton, N.B.), Bros. Hull, Webb and MacDonald gave us some uplifting thoughts by way of exhortation, for which we are grateful.

I was sorry to hear of your illness, and postponement of your visit to Canada, but trust you will soon be on the way to recovery and proceed on your trip. But, as you say, the Will of the Lord be done. Bro. G. Tinker requests to have his address changed to the writer's for the time being, which is 1426, Clemenceau Avenue, Verdun, P.2. —W. G. Tinker, Rec. Bro.

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## **MEN OF THE BIBLE.**

What man's name is mentioned more often in the Bible than any other? Jesus Christ—as Jesus, 709 times; Jesus Christ, 197 times; Christ, 304 times; Christ Jesus, 47 times.

What man was called a "Preacher of Righteousness"? Noah (II Peter ii. 5).

Who said "Never man spake like this man"? The officers, the Pharisees and chief priests sent to take Jesus. (John vii. 45, 46.)

Who went to Joppa and found a ship going to Tarshish, and paid his fare there and went on the ship? Jonah. (Jonah i. 3.)

What man had his life lengthened fifteen years by God? Hezekiah. (Isaiah xxxviii. 1, 5.)

Who referred to man as "mortal man"? Eliphaz. (Job iv. 17.)

To what man were the promises of God first made and what did God promise him? Abraham. (Gen. xii. 1-7; Gal. iii. 16.) The everlasting possession of Canaan.

What man's name means "To draw out," and what two incidents in his life show the meaning of his name? Moses. (Exodus ii. 10.) The time he was taken out of the water (Ex. ii. 10) and the time he led Israel out of Egypt (Ex. xv. 22).

What is the name of the man who succeeded Judas as an apostle of the Lord? Matthias. (Acts i. 26.)

What man's name is the last mentioned in the Bible? "The Lord Jesus Christ." (Rev. xxii. 21.)

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BRO. B. J. DOWLING.

We have pleasure in printing this latest photograph of our veteran brother and former Editor of this magazine. He is now in his 93rd year. The photo is reproduced by the courtesy of the editor of the *Utica Observer-Dispatch*, Mr. W. J. Woods.

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## Unity.

A movement for unity between the "Central Fellowship" and ourselves has been going on for some years now. The time appears to have come when the present position should be described as widely and carefully as is possible. We should be glad to publish the views of any brethren who care to write us of either "Fellowship."

(A) Approaches have been made to us by the Central Fellowship in U.S.A., Canada and in England. These have been made in a very brotherly fashion. As a result two committees came into being and met in London and the differences were freely discussed.

(B) The "Central Fellowship" Committee made the following offer on November 18th, 1945.

"To resume fellowship on terms as follows: —

1. Both parties subscribe to the Scriptural principles and doctrines which are stated positively and negatively in the Birmingham (Amended) Statement of Faith. This implies acceptance of other Statements which embody the same First Principles though words may differ.

2. Fellowship is extended to all who so subscribe.

3. Conversely, fellowship cannot be extended to those who believe and teach the contrary.

4. Accepting as they do without reserve the Bible teaching concerning the nature and sacrifice of Christ as set forth in Articles III to X of the aforementioned Statement of Faith, both parties repudiate the teaching known as 'the Clean Flesh doctrine,' as also the fellowship of those who tolerate it. Accordingly, they welcome the attempt to clarify the issue in America and, while not suggesting that the Statement of Faith should be elaborated, they recognise and approve the re-statement of the first principles of Scripture teaching on this subject as set forth in the four doctrines contrary to the Truth and six items expressive of the Truth appearing in the Christadelphian Magazine, 1940, p. 564.

5. A Meeting of the representatives of the Berean, Edmund St., and Central (Midland Institute) Ecclesias in Birmingham has shewn that there is no cause of separation on the issue of Military service and Police service; and the following Statement adopted by all the Central Fellowship Ecclesias in

1937 when war seemed inevitable, is submitted as a Statement of the position of both parties on this issue: —

‘That we reaffirm our agreement with the attitude taken by the Christadelphian body since its inception, that the Commandments of Christ prohibit the resistance of evil or the doing of violence and that service in any branch of the Army, Navy or Air Force, or any other service involving the taking of the Military Oath is contrary to the teaching of the Lord Jesus Christ.

That for the same reasons we agree that service in the Police Force is incompatible with our position as Christadelphians.’

6. Withdrawal of Fellowship for (a) Conduct unworthy of the name of Christ or (b) Departure from the revealed Truth can only be properly effected when the principles stated in Matthew xviii and Titus iii v 10/11 have been applied."

(C) This offer follows in principle nearly all that was embodied in the Document submitted by the Berean Committee a little earlier and known as Document C.

(D) But one important omission from the Berean proposals was made by the Central Committee and this has been followed up by a rather unfortunately worded refusal to again meet us to draw up a final statement.

The omission is of Clause 5 in the Berean document C as follows: "That the Commandments of Christ prohibit a brother or sister going to law against another person for the redress of any grievance whatsoever."

Acting on the advice of the brother who more than any living man was responsible for the disastrous division of 1923—Bro. E. W. Newman, the Central Committee will not on any account agree to this clause and have addressed to the Berean Committee a letter dated March, 15th 1947, which completely turns the tables and in practice lays down that they make it a condition of unity and therefore of fellowship together that we agree to their position and reject this clause.

(E) This has created a deadlock. For ourselves we believe that Bro. E. W. Newman has from the first been determined to stop the possibility of unity except on his own terms, and he has strongly defended the "right" of brethren to go to law *against* one another and those outside. It is very lamentable that the Central Committee should have followed his lead as we believe that practically all of both parties throughout the world are of one mind with Bro. Roberts and ourselves on this issue and do not desire to infringe the plain commandment set forth in I Cor. vi. i.

Our own pamphlet entitled "Against" has just been republished for the third time and copies can be had from us for 6d. post free.

(F) The desirability of unity in these last days cannot be too greatly stressed. Our Lord is "at the door" and all our efforts should be directed toward calling the world's attention to the only real hope for its redemption from the present evil state of affairs.

We feel therefore that the time is ripe for a movement toward one another of all who are of one mind, leaving those who desire to have one foot in the Truth and the other in the world to pursue their own way.

The one hopeful fact stands out that we have received assurances from many brethren in the Central Fellowship that they recognise and abide by the principle set forth so clearly in I Cor. vi. i, and that there is no obstacle to unity.

G.H.D.

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Let your first and last thoughts each day be always of God, and you will be guided throughout the day and night by Him.

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## EXHORTATION.

### The Psalms

The Psalms are much more than the emotional outpourings of a human mind. They speak freely and surely of prophecy and eternity, and the deep original causes and purposes which only the Spirit knows. They portray the development of the mind and character of the multitudinous Christ, centring particularly in the training and perfecting of its glorious head. The Psalms fill in the gaps and omissions of the Gospels. They take us behind the scenes, and give us an inner view of the Gospel picture. In them we are with Christ during these years when he was hid from the world, and during those hours when He was alone with the Father.

1, v.2: "His delight is in the law of the Lord; and in his law doth he meditate day and night." This is the godly man. The fact that such a character seems extreme and unattainable is illustrative of the depravity of the flesh, and its deceptive ability to present its own deformity and illnesses as the standard of health. But this is the true standard—anything less is a diseased condition.

This ideal character, the godly man, appears throughout all the Psalms, weaving them into an epic of the perfect fulfilment of man's destiny.

4, v.3: "The Lord hath set apart him that is godly for Himself." The world rushes by and around him, but it all has the unreal atmosphere of a dream. God has called him aside out of the throng into the quiet sanctuary of divine favour, and has shown him the plans for the eternal building that is to be erected on the site of all the present purposeless bustle and strife.

For peace of mind, and for the singleminded and effectual accomplishment of the work to which he is divinely appointed, the godly man does well to remember that he has been set apart. But still, he is not a cold, unfeeling spectator, hardly regarding the world's troubles and, like Jonah, impatient for its destruction. Repeatedly we are told that Christ was moved with compassion for the vast droves of shepherdless sheep and was never far away from tears when he contemplated the benighted misery of the world, but still . . .

4, v.7: "Thou hast put gladness in my heart." Gladness is our true foundation. The deepest layer of the life of the righteous is pure gladness. Underneath and surrounding the transient sorrows of the present, God has put an all-embracing gladness in his heart. It is not a shallow gladness that ignores sorrow, but one that sees through and beyond it. This is real. All else is passing. This is God's gift of peace in the midst of storm—received and enjoyed in direct proportion as it is perceived and drawn upon.

8, v.2: "Out of the mouths of babes and sucklings hast Thou ordained strength. The weak things of the world are used to carry on God's mighty purpose and confound the wise." "I thank Thee, Father; Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto the babes." The last shall be first, the weak shall be strong, the abased shall be exalted, the poor shall be rich. Is it that God just sets out deliberately to reverse every human trend or value, or is it that all man's views and standards are in direct and presumptuous defiance of eternal reality and truth? Can it be possible for proud, self-satisfied man to be so consistently wrong? "That which is highly esteemed among men is an abomination in the sight of God." And to our mind comes that vicious parade of selfish virtues and glorified vices that comprise the philosophy of the natural brute beast called man. Let us distrust every natural thought and inclination.

"What is man, that Thou art mindful of him?" asks the Psalmist (v. 4), contemplating this sad spectacle, and then, illustrating the rich interweavings of the mind of the Spirit, Paul takes up this very

passage and focuses it on THE Man, Christ: "Thou hast made him a little lower than the angels, and has crowned him with glory and honour . . . O Lord, our Lord, how excellent is Thy Name!" Thus is man brought out of the depths. But so few rise to the call of this glorious destiny.

14, v.2: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside." Many wonder about the countless millions that come and go entirely outside the scope of God's plan, but God has looked them all over. The material that God desires is very rare— almost non-existent—true humility that seeks God's will in all things, and has no ideas of its own. Man's major problem is to get his estimation of himself and his own ideas down to its true level of utter insignificance. Then he will not wonder why God can find no use for so many creatures like him, but he will bend every effort to make himself of some small value to God.

Psalm 15 gives eleven points which mark the man that God can use.

Among them (verse 4), "He that sweareth to his own hurt and changeth not." There are few tests of character more decisive, especially in *little* things. There are many things that seem too small to make it necessary to be careful to adhere to principles. Little infractions that we can laugh off, or dismiss lightly. "He that is faithful in that which is least is faithful also in much: he that is unjust in the least is unjust in much." If we are unfaithful in little things, then we can be sure that our faithfulness in big things has no sound basis, but is merely the result of fear, necessity or pride.

In any accepted benefit, there is an implied covenant. The limitations of our circumstances may confine the return to simple thanksgiving, but usually there is much more to be done. The person who fails to realise this—that whenever he accepts, he is obliged to give— has not learned the first law of the spirit of life. The life of Christ was in its entirety a complete and continual giving, and it was the only perfect life. He came not to be ministered unto, but to minister— not to get, but to give— not to accumulate, but to distribute. He fully realised the implications of the everlasting covenant.

15, v-5: "He that doeth these things shall never be moved." What is it that moves us when others find fault? It is the half-conscious fear that somewhere we have lost contact with the mind of the spirit and the fault-finder may have some ground of fact at the bottom of the grievance he has built up. And in God's wise provision for the mortification of the flesh, we usually find that to a larger or smaller degree this is true. Rarely, if ever, are we permitted to enjoy the sweet but dangerous gratification of having been entirely right.

16, v.5: "The Lord is the portion of mine inheritance." The mind that has fully grasped this has solved all problems and achieved perfect peace. All fear is removed and all desire is satisfied. Verse 11, "In Thy presence is fullness of joy." How remote, and ineffectual, are the vain chatterings and clamourings of men!

17, v.14: "Men of the world, which have their portion in this life." David was king of a prosperous and successful nation. He subdued all his enemies round about, and enjoyed all the power and wealth and respect that natural man could wish. But he was never a "man of the world having his portion in this life." God was too real to him. He was too simple and genuine and unaffectedly humble. Weak though he was, these were the basic qualities of his heart, and he was chosen as the most suitable medium for the recording of the Psalms. They are far more than David's thoughts, but David was the one whose mind was most in tune with them.

He says in the next verse, "As for me, I will behold Thy face in righteousness, I shall be satisfied when I awake with Thy likeness . . . The *Lord* is my portion."

Many of the holy garments portrayed in the Psalms are far too large to fit David, but David, more than any other, burned with a realisation of the infinite desirability of the full stature of the perfect man in Christ Jesus. "I shall be satisfied when I awake with Thy likeness."

Psalm 18 is majestic and warlike throughout. Its theme is vengeance and victory. All the destructive elements of nature are marshalled on the side of omnipotence, but right in the midst of it we read (verse 55), "Thy gentleness hath made me great." The destructive power is the outer shell. The Lord is not in the whirlwind, the earthquake, or the fire. These are but the passing manifestations of His fury, which endures for but a moment, but the still small voice of gentleness remains. Whirlwind and earthquake and fire—those mighty evidences of power—can pull down, and purify, and destroy, but gentleness alone can build and make great.

19, v.7: "The testimony of the Lord is sure, making wise the simple." God does not attempt to give wisdom to the wise. That is too hard a task even for God. To recognise our simplicity and distrust our wisdom is the first step toward knowledge.

The 22nd Psalm stands apart. The opening words, which Jesus uttered on the cross, are no puzzle to those who know the Psalms. "Why hast Thou forsaken me?" This thought is not an uncommon one. We find several Psalms *beginning* with this sentiment, but we do not find them *ending* with it. Consider the end of this one (v. 24), "He hath not despised nor abhorred the affliction of the afflicted, neither hath He hid His face from him, but when he cried unto Him, He heard . . . All the ends of the world shall turn unto the Lord." Christ only quoted the opening words, but the whole Psalm would be vividly before his mind, for it is clear that it was written expressly for that very occasion. Verse 16, "They pierced my hands and my feet," verse 18, "They parted my garments among them."

Then the familiar 23rd Psalm, verse 3. "He restoreth my soul." What does this mean, and how is it done? It is that process which clears and renews the perception and shrinks the present back into its proper dimensions. It consists of having certain things passed through the mind in orderly procession until the lurking shadows are removed, and the true relations of present and future are perceived. It would not matter how deep the pit were if, like Jacob, we could perceive a ladder reaching from it to the safe haven of God, peopled by His messengers sent forth to minister to the heirs of salvation.

The preceding Psalm is an example. The first verse prepared Christ for what was coming, and told Him that it was all foreseen. Specific details of the occasion confirm the application. Then assurance is given that God is never heedless or unmindful of those in affliction, and finally the ladder leads the mind right to the final glorious consummation, linking the sorrows of the present into a continuous chain with the pleasures of eternity. So the soul is restored and takes up the journey again with the renewed vigour and courage. It is often the harshness of man that drives the soul to seek and find this comfort from God.

25, v.9: "The meek will He teach His way." Meekness opens the gates to communion with God. God will not transmit wisdom through any other medium. "To *this* man will I look . . . him who is of a humble and contrite spirit." And it shuts the gates in the opposite direction. It is difficult to hurt a meek man. Arrows bounce harmlessly off the armour of his meekness. The proud is covered with exposed and tender susceptibilities, but the meek man knows none of these miseries.

25, v.10: "All the paths of the Lord are mercy and truth *unto such as keep His covenants and His testimonies*" We unconsciously tend to absorb from these around us dangerous conceptions concerning the indiscriminate operation of God's mercy. God said, "I will have mercy *on whom I will have mercy*" Great is His mercy *toward them that FEAR Him*" And those that fear the Lord are specifically defined in Psalm 112, verse 1, as "those that *delight greatly* in His commandments." Not just delighting in His word, but delighting in the actual application of it to their lives.

Every effect has a cause. All things operate by law, and the Scriptures teach us that the mercy of God is no exception. He is not a God of chance or caprice. For those who bend every effort to carefully learn and obey God's commands as the first concern of life, His mercy will have no limits;

but for those who in any way presume upon their position, or ignore His instructions in any respect, mercy does not enter the picture.

If we delight greatly in a commandment, it ceases to be a commandment, and becomes a loving expression of communion and desire. This is the perfect law of liberty—the ultimate perfect merging of duty and desire. Law, we are told, is not for the righteous, but for the disobedient. Love eventually absorbs all law, as it does all fear, by removing all cause and necessity for it. Thus in the very process of abolishing the law, we establish it. The law is the form into which the character is poured. The form is soon removed, but the fixed character remains as an eternal monument to it.

27, v.2: "When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell." "Stand still and see the salvation of the Lord." Sometimes patience and faith must bridge a great gulf between the two parts of this verse, but for the godly man the immutability of the basic principle is assured. The worst of storms will finally blow itself out and leave the man of God unharmed.

Verse 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." One thing. One thing is needful. Complication is unrest, but simplification is peace. One thing in life must stand in majestic isolation like the mountain of the Lord, and all other things must be grouped in complete subjection at its base.

Verse 14: "Wait on the Lord." We have ample instruction that we must be diligent and redeem the time, but in many problems waiting on the Lord is the best solution. God is in complete control: we are merely servants. We have many specific duties and responsibilities, but even in the discharge of these, waiting on the Lord plays no small part. The question, "Who shall roll away the stone?" often occasions needless care. Much of it rises from our failure to recognise our own insignificance in relation to God's great work. God is primarily testing and preparing us, not coming to us for help. Our task is confined to doing our own small part as it comes to us, in a manner pleasing to God.

All the planning and engineering we can safely leave to Him.

28, v.8: "*He* is the saving strength of His anointed." Was Christ different from us? God was his strength and his salvation. He had none other—nothing in himself; nor have we. He was the perfect man because He was the perfect manifestation of man's helplessness and God's perfection.

29, v.2: "Worship the Lord in the beauty of holiness." Beauty is that attribute which gives pleasure simply by its existence, that which embodies in itself its own reason for being. This is the ultimate state of the redeemed. Beauty is perfection of form or quality. Holiness, or divine eternal perfection is the only true beauty.

30, v.5: "Weeping may endure for a night, but joy cometh in the morning." The weeping of the night is essential to the perfection of the morning's joy. Knowledge of good and evil have always been inseparably linked, right from the Garden of Eden. The weeping of the night, once it is over, will be a highly valued memory. Its actual sorrows will have left the mind, but its beneficial effect will be eternal. Nothing is unnecessary in the working of God's purpose.

37, v.i: "Fret not thyself because of evildoers." It is natural to fret, but only because the whole picture is not kept in mind. It is no part of the necessary sorrows of the righteous to fret about evildoers, or about the multitude of abuses and inequalities evildoers impose upon each other. The state of the world, local and international, is a matter of interest, but not of concern. Prices, wages, and social injustices are no personal anxiety of the man of God. He has been set apart from all this, and assured special divine attention. He has been assured sustenance, and he desires no more. God's power is not shortened. Who comes out victor in the bitter political and industrial strivings of the potshards of the earth cannot affect God's tender care for His children.

Continuing this thought . . .

39, v.6: "Surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up and knoweth not who shall gather it." Three thousand years have not changed the picture. Man is still disquieted in vain. How futile and pitiful must man seem to God! And we who claim to know better, we are often careful and troubled about such little things. We sing, "Oh how love I Thy law, it is my study all the day." Surely if this is to be more than a pious exaggeration, it must fill our minds and eliminate our petty disquietude, and lead us to say . . .

43: v.5: "Why art thou cast down, O my soul?" Here is spiritual wisdom reasoning with natural feeling. It is much more easy and natural to follow and be affected by feeling than reason. But wisdom here calls attention to all the blessings and promises of God, present and future, and urges the inescapable conclusion that only hope and joy and praise are in order among the company of God's elect, therefore . . .

47: v.7: "Sing ye praises *with understanding*." This is the whole spirit of the book of Psalms. Praise is its form, understanding its outstanding characteristic. The Psalms speak with certainty and wisdom upon every phase of divine purpose and human welfare, and they turn every aspect into praise and glorification of God. Understanding and praise go hand in hand. In Psalm 33 it is recorded "Praise is comely for the upright." All the activities of the upright should be directed toward the praise of God, in word and deed. Activities which do not measure up to this standard are uncomely and out of place.

To worship in holiness, and to praise with understanding, comprise the highest destiny and joy to which man can aspire. The whole Scripture is necessary to teach both the holiness and the understanding but in the developing and expressing of them in the form and spirit of worship and praise, the Psalms are pre-eminent.

And in the heart of every Psalm, lifting it out of the realm of the ideal and impossible into the practical and attainable, we see that one man in whom all the strength and salvation of God centred: "In the volume of the book it is written of me, I delight to do Thy will, O my God."  
DETROIT. G. V. GROWCOTT.

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## **REMEMBERING GOD AND HIS COMMANDMENTS.**

"God will have no regard for those who forget him or neglect his commandments; those who sink into a state of self-service, who live exclusively for their own comfort and well-being, who let God slip from their practical recognition; His work from their studies, His honour from their concern; His commandments from their lives, will awake to find that where life and death, and men and angels, and heaven and earth, were powerless to interpose an obstacle between them and the friendly regard of the Almighty, their own folly has done it without further remedy. God is love; but our God is also a consuming fire. He will not be mocked; He will not be put off with the fag ends of our service. He demands the whole heart and the whole life, and he is not his own friend who refuses the call. There will come a time when the man who has served himself will find he has served a master who can only pay him at last with tribulation and anguish and death; while the man who obeys the divine call will at the same period discover that in making God his portion, he has secured the joyful eternal inheritance of all things."—*Robert Roberts*.

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### **First Principles of Scripture Truth.**

#### **4. THE NATURE OF MAN.**

The Bible reveals that a man is a living soul or creature, originally made of the dust of the ground, in the image of God—Genesis 2, v. 7, "The Lord God formed man of the dust of the ground

and breathed into his nostrils the breath of life, and man became a living soul." "In the sweat of thy face shall thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

Man, then, is not immortal: he dies and returns to the dust— "that which befalleth the sons of men befalleth beasts. Even one thing befalleth them. As the one dieth so dieth the other ... all are of the dust, and all turn to dust again."—Ecclesiastes 3, v. 19/20. Has he, then, an immortal part that lives in death, as held by nearly every religious system on earth? The Bible does not say so, it reveals man as wholly mortal, and states moreover that only God has immortality. Immortality is something which man has to seek for; it is a matter of promise and hope—"to those who by patient continuance in well-doing, seek for immortality, God will render eternal life."—Romans 2, v. 7. That which was breathed into Adam was the breath of life which keeps all God's creatures alive, from the lowest to the highest—"yea, they have all one breath."—Ecclesiastes 3, v. 19.

If a man die, then, shall he live again? That all depends on man himself. Though we are all doomed to die because of the sin of Adam and Eve, and because of the sinful nature inherited from them, yet God in His mercy has provided a way by which men and women can, of their own free will, attain to that state of blessedness from which Adam fell through disobedience in Eden.

"As in Adam, all die, even so in Christ shall all be made alive."— I Corinthians 15, v. 22. Through the obedience and death of Jesus Christ, God purposes ultimately to take away death from the earth altogether, and to people it with a race of perfect immortal men. God has provided the means whereby every son of Adam can attain to this state of perfection, but has laid down explicit rules of conduct which He expects to be obeyed. The Apostles told the people who asked them on the Day of Pentecost, "What must we do to be saved," "Repent and be baptised every one of you in the Name of Jesus for the remission," and those who were wise obeyed, and so started on the race for eternal life. Baptism, then, is one of the first essentials for salvation, and this much neglected rite will be the subject of our next article.

D.H.

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## **The Wisdom and Greatness of the Creator of the Heavens and Earth.**

"Lord, how manifold are thy works in wisdom hast thou made them all: the earth is full of thy riches."—Psalm 104, v. 24.

"Great is the Lord, and greatly to be praised: and His greatness is unsearchable."—Psalm 145, v. 3.

\* \* \*

The Psalmist often speaks of God's greatness, and of the recognition we should give of the fact by praising and honouring him.

Contrasting the greatness of kings or princes of the earth with that of God, he says, in Psalm 146, verses 3 to 6, "Put not your trust in princes, nor in the son of man, in whom there is no help, his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made heaven and earth, the sea, and all that therein is: Which keepeth truth forever."

How little do men comprehend the unsearchable wisdom and power of Him that hath "stretched out the heavens and laid the foundations of the earth."—Isaiah 51, v. 13. In order that we may partially comprehend what "stretched out the heavens" signifies— listen for a moment to a scientific view; "The moon revolves around our earth, the earth, with its associate planets, revolves around the sun. The sun, with all its circling planets, moons, asteroids, comets, is rushing along upon a

still mightier orbit, thirty-three millions of miles in a year, in a revolution which it will take eighteen hundred thousand years to accomplish."

If this is not enough to make our frail minds reel, we listen further in awed silence to hear—"All the infinite host of heaven is grouped into clusters and systems that revolve, orbit within orbit, and world around world, until a firmament of millions of suns is balanced by another as great, and all go sweeping together around some mightier centre; and so suns, whose light has been millions of years in reaching us, are all rushing as though driven by hurricanes of infinite power round some mysterious centre."

Whether God dwells in that far remote centre, science can not answer.

The question asked in Job's time must be answered the same to-day. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."— Job 11, v. 7, 8, 9.

This introduces the beautiful thought of the Psalmist (Ps. 8, v. 3 and 4): "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou has ordained; What is man that thou are mindful of him? and the son of man, that thou visitest him?"

If we inquire what is meant by the Almighty's question put to Job concerning "loosing the bands of Orion, the Pleiades, and Arcturus and his sons" (see Job. 38, v. 31), we learn that "Orion," in the eastern sky, has blazing bands of light which no man can "loose"; and the "Pleiades," or seven stars still exert their influence. "Arcturus" and his "Sons" still go circling round the North Pole, as in Job's days, millenniums ago.

Ask the unbeliever to explain how those mighty orbs of light can continue in their courses from century to century without collision or jar, if the infinite wisdom of a great Creator does not sustain them?

One of the many proofs of God's wisdom and greatness is the simplicity in which he makes known his wondrous laws, and his past and future creative work. There is such complete absence of ostentatious display of knowledge. The unsearchable wisdom of God is revealed in the heavens by telescope, and in earth equally well by microscope. To understand in part what marvels in creative work escapes our notice in the World around us, think what this scientific statement implies. "A thimbleful of sea water will often contain a living population equal in number to all the human beings that have lived upon the face of all the earth since the creation of man."

And concerning the varieties of species in the great oceans, we read: "If we should take only one of each species of animals living in the sea, the collection would equal the number of an exceeding great army."

We must admit that, from these slimy creatures of the deep to the higher creature, man, "fearfully and wonderfully made," there is evidence that a great Creator has formed them for His own purposes.

The infinite wisdom of God is revealed in the Bible, where all may come and learn of His wisdom, His power, and His love.

Of those who worship any but the true God, He says through His Prophet Isaiah (chapter 44, verse 18): "They have not known nor understood: he hath shut their eyes, that they cannot see; and their hearts that they cannot understand." Nevertheless, ultimately all shall bow to Him.—Isaiah 45, v. 23.

The simple, plain statement in Col. 2, v. 3, concerning God "in Whom are hid all the treasures of wisdom and knowledge," coupled with the warning of verse 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," is a fair illustration of God's method as compared with men's manner of teaching. The Apostle Paul, in I Cor. 2, v. 13, contrasts the words (or manner of making known their will) of the wise of this world and God's method. "Enticing words of man's wisdom," he declares. The divine method, used by those proclaiming the true Gospel in its simplicity, is explained in II Cor., 1, v. 12: "Simplicity, and godly sincerity."

The Apostle again, in Rom. 11, v. 33 (after expounding God's ways of dealing with mankind, both Jew and Gentile) exclaims "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and His ways past finding out? No wonder he enquires, "Who hath known the mind of the Lord? or who hath been his counsellor? The Prophet Isaiah makes the same enquiry (see Isaiah 13, v. 14), and concludes in verse 28 "there is no searching of his understanding."

How impossible, then, would any attempt be to give a comprehensive survey of even the thousandth part of God's wisdom and greatness.

We know the world could not contain the books that could be written to tell of all His goodness, His greatness, His wisdom, His power and His love. We know, however, it pleases our Creator, Who has permitted us to address him as "our Father Who art in Heaven," that we "talk of all His wondrous works," as did the sweet psalmist of Israel over and over again. Typical of the many is Ps. 92, v. 5. "O Lord, how great are Thy works and Thy thoughts are very deep."

LAKE ARIEL.

H. A. SOMMERVILLE.

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## **"Distress—with perplexity."**

### **Will History Repeat Itself?**

Our Lord indicated (Luke xxi. 25-26) that the days immediately preceding his own advent would be fraught with world-wide distress and perplexity—"men's hearts failing them for fear and for looking after those things that are coming on the earth."

He associated the cause of this world trouble with "the sea and the waves roaring." As the sea is used, so often as a symbol of the people generally, and the roaring of the waves as their voice, it would appear reasonable to assume that the Communist and Socialist movements of to-day, proceeding as they do, from the working masses rather than the old governing classes, are the true fulfilment of our Lord's pregnant words.

It should be noted in passing that the promise of greater prosperity and wonderful uplift as a result of nationalisation of industry, etc., would appear not only to be extremely improbable, but actually impossible of fulfilment. The "roaring" leads to fear and "men's hearts failing them."

### **History's Lesson.**

Fortunately we have many pointers in past history as to what Communism and Socialism and nationalisation lead to. They have always led to disaster. Take one outstanding instance. In Rev. vi. 5-6, we have a prophecy which came to its fulfilment in the Roman Empire, circa A.D. 235. A very full interpretation of this prophecy is to be found in "Eureka," vol. 2, pp. 170-185, by J. Thomas, where the facts of that time are set out along with the description in the Revelation.

Gibbon, in his great classic "Decline and Fall of the Roman Empire," deals faithfully with the position created by State control at that time, and depicts the resulting disasters.



But J. H. Breasted, in his great book, "Ancient Times," gives a very clear picture of what followed upon the Socialist experiments begun in Rome in the reign of Diocletian, and carried on to their fatal end. The quotation we make from him prompts the question in the light of the prophecy, "Will history repeat itself?"

"The financial burden of this vast organisation, begun under Diocletian and completed under his successors, was enormous, for this multitude of government officials had all to be paid for and supported.

"The amount of a citizen's taxes continued to increase, until, finally, little that he possessed was free from taxation. The penalty of wealth seemed to be ruin, and there was no motive for success in business when such prosperity meant ruinous over-taxation.

"He enacted laws forbidding any man to forsake his lands or occupation. The societies, guilds and unions into which the men of various occupations had long been organised, were now gradually made obligatory, so that no one could follow any calling or occupation without belonging to such a society. Even the citizen's wages and the price of the goods he bought and sold were, so far as possible, fixed for him by the State.

"Staggering under this crushing burden of taxes, in a state which was practically bankrupt, the citizen of every class had now become a mere cog in the vast machinery of government." —*Ancient Times*, J. H. BREASTED.

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Read-read-read the Bible. You can read it every day, every year, and always learn something new from its pages.

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**"BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."**

—Acts xvi. 31.

This answer of Paul to the Philippian jailor is frequently wrested to justify *unbelief* of the gospel that Jesus and Paul preached; sometimes to exclude the necessity of baptism for believers of the gospel, and at others to justify what is called "infant baptism"; and often to uphold the idea of instantaneous conversion. All this is done "ignorantly, and in unbelief," though frequently in all good conscience, as when Paul thus "blasphemed" before his conversion (see I Tim. i. 13; Acts xxvi. i, 9). Jesus himself had said that some would think they did God service in killing his disciples! (Jno. xvi. 2). So it behoves us to be very careful that we really understand the Word of God, or we also, like Paul, may "do many things contrary to the Name of Jesus of Nazareth."

CHRIST'S CONDITIONS OF SALVATION, BELIEF OF THE GOSPEL AND OBEDIENCE. —We are told in the chapter under consideration (Acts xvi. 10) that Paul, by reason of the vision of the man of Macedonia, saying "Come over into Macedonia and help us," came to Philippi "to preach the gospel unto them." This gospel was "the power of God unto salvation to every one that believeth" (Rom. i. 16). And, says Paul, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 12). It was "the gospel of the Kingdom of God" (Acts xx. 24-25), which the Lord Jesus Himself had preached before him (Mk. i. 14). Being requested to tarry at a certain village on one occasion, Jesus replied, "I must preach the Kingdom of God to other cities also, for therefore am I sent" (Luke iv. 43). And He sent His disciples forth "to preach *the Kingdom of God*, and to heal the sick." And in obedience to his commandment, "they departed and went through the towns preaching *the gospel*" (Luke ix. 2, 6). This was before they understood that Christ was to suffer. When the Lord Jesus expressly revealed to them his approaching crucifixion, "they understood none of these things" (Luke xviii. 31). After His crucifixion and resurrection, "repentance and remission of sins" was preached "in His Name among all nations" (Luke xxiv. 47). He said to them: "Go ye and teach all nations, baptising them in the Name of the Father, and of the Son, and of the Holy Spirit,

teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20). Thus, Christ's conditions of salvation were (and are), belief of the gospel of the Kingdom of God, baptism and obedience in all things commanded.

TO BELIEVE ON THE LORD JESUS CHRIST IS TO BELIEVE THAT JESUS IS THE CHRIST.—"These things are written," says John, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in His Name" (Jno. xx. 31). A somewhat similar comment might have been made on the things that Paul spoke, "The Christ" means "The Anointed," the "Messiah" of Israel (Dan. ix. 26; John i. 41, and margin). The woman of Samaria looked for His coming (Jno. iv. 25), but did not fully understand the doctrine of "The Christ" (verse 29). He is the Anointed "King of Israel" (John i. 49); anointed—not with oil, as were the mortal kings of Israel in old time—but "with the Holy Spirit and with power" (Acts x. 38); and, in His resurrection from the dead and ascent unto the Father, Who "is Spirit," "anointed with the oil of gladness above His fellows" (Heb. i. 9). On a certain notable occasion He asked His disciples, "Whom do men say that I, the Son of Man, am?" And Peter presently answered, "Thou art the Christ, the Son of the Living God" (Matt. xvi. 16). Jesus thereupon pronounced Peter "blessed," because God had revealed this to him, and went on to speak of his approaching sacrifice, and the glory of the Kingdom of God that should follow, when He should "come in the glory of the Father." "Thy kingdom come, Thy will be done upon earth, as it is in heaven." Such was the Lord's prayer. And just before He suffered, He said to them, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in My kingdom, and sit on thrones, judging the twelve tribes of Israel" (Luke xxii. 29, 30). Hence their anxiety, after His resurrection, for Him to "restore again the kingdom of Israel" (Acts i. 6); a thing He will most certainly do, as they afterwards declared (Acts ii. 30; iii. 19-21).

HOW PAUL PREACHED "THE WORD OF THE LORD."—Of course, Paul did not simply and only say to the Philippian jailor, "Believe on the Lord Jesus Christ," but it is written, "They (Paul and Silas) spake unto them the Word of the Lord, and to all that were in his house." There are abundant illustrations of Paul's preaching in the Acts of the Apostles, and Paul was terribly particular as to "the word of the Lord," saying, "If any man preach any other gospel unto you . . . let him be accursed" (Gal. i. 8). Paul "preached Jesus in the synagogues, that He is the Son of God," "proving that this is the very Christ" (Acts ix. 20, 22). In the synagogue at Antioch, in Pisidia, he preached the resurrection of Jesus and remission of sins in His Name (Acts xiii. 30, 38). This, he said, was speaking "the word of the Lord" of chapter xvi. 32; and comprehends all the doctrines of Christ and Paul above indicated. This was Paul's "manner" (Acts xvii. 2, 3) whether at Thessalonica or at Corinth. At the latter place, when he "testified that Jesus is the Christ . . . Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and, was baptised" (Acts xviii. 5, 8). Paul said "none other things than those which the prophets and Moses did say should come (Acts xxvi. 22). These things, he said, concerned "the hope of the promise made of God unto our fathers" (verses 6, 7); and Agrippa knew a good deal about these things and the relation of Jesus thereto, "for this thing was not done in a corner" (verse 26), It was a matter of public notoriety, as Peter said to the household of Cornelius: "*That word you know*, which was published throughout all Judea" (Acts x. 37). These things show, or at least indicate, the nature of the "word of the Lord" that Paul and Silas spoke to the Philippian jailer. Jew and Gentile alike have perverted that "word." The Jews boasted in Moses and the prophets, and in a sense looked for the coming of Messiah and the establishment of the Kingdom of God—the restored kingdom of David; but they stumbled over Christ crucified and so rejected their Messiah. The Gentiles have, in a way, professed Christ crucified, but have resolved Him into "another Jesus" (2 Cor. xi. 4) and substituted the heathen notion of immortal souls going to heaven for the gospel of the kingdom, which promised the return of Christ to raise the dead and cause them to "inherit the land forever" in the Kingdom of God. The only hope is to get back to "what is written."

BAPTISM INTO CHRIST is the obedience of faith. When the jailer had believed, he "was baptised, he and all his straightway . . . and *rejoiced, believing* in God, with all his house" (verses 23, 24). This is not emphasised by those who wrest the passage. There are no infants in the question. The apostles could not and did not "speak the word of the Lord" to such. Infants could not "believe," and certainly do not "rejoice" when the clergy submit them to what they so sadly misname "baptism"! New

Testament baptism is the burial of a believer of the gospel in water for remission of sins, and a union with the name of Christ, and a raising to "newness of life." See the following texts in addition to what has already been advanced. — Acts ii. 38, 41; viii. 12, 36, 38; x. 47; xvi. 15; Rom. vi. 3-5; Col. ii. 12; I Pet. iii. 21; Rom. ii. 7; Jas. ii. 14, 24.

MIRACLE AND QUICK CONVERSION. —God bore witness to the apostolic testimony "with signs and wonders and divers miracles" (Heb. ii. 4), in this case an earthquake and loosing of the prisoners. It was altogether different from modern "revivals," where they do not speak the same "word of the Lord," nor baptise, and there are no miracles. Besides, it must be remembered that Paul was in Philippi "abiding certain days," that Lydia and others had obeyed the truth, and that it was the miraculous casting out of a "spirit of divination" (verses 16-18) that brought Paul and Silas into prison. The matter was not so hasty as some seem to suppose. More than that, "the word" was known to many, especially among the Jews. The age of miracle has not closed for ever. God will "revive His work in the midst of the years" (Hab. ii. 2). "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi. 9).

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