

JULY-AUGUST, 1948.

# The Berean Christadelphian

EDITED BY G. H. DENNEY & G. A. GIBSON  
Assisted by H. E. J. M. DOUST

---

**Subscription**  
**12/- ANNUALLY, POST FREE.**

---

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

**RUSSIAN  
PENETRATION  
OF  
PALESTINE**

**PRINTED IN  
GREAT BRITAIN**

*It is morally impossible for a man believing the Truth to live in rebellion against its  
demands.—Law of Moses*

# *The Berean Christadelphian*

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

Assisted by H. E. J. M. DOUST.

*All communications and manuscripts should be sent to—*

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

*or to*

G. A. GIBSON, 294 Glebeholme Blvd., Toronto, Canada.

## **IRIN**

*The elohal superintendence of the affairs of the "thrones, dominions, principalities and powers" of the world is clearly revealed in the book of Daniel. In the fourth chapter of this prophet it is declared that the matter set forth therein was revealed to teach "the living that the Highest One is the ruler in the kingdom of men, and that He giveth it to him whom He shall please, and sets up over it the lowest of men." Besides this it shows that, though the ruler or Lord, He does not administer the kingdom alone, but associates with himself others, styled irin, "watchers," who are, like himself, kaddishin, "Holy Ones."*

PHANEROSIS.

---

VOL. XXXVI.

JULY-AUGUST, 1948

No. 425

---

## **EDITORIAL**

### **THE PARABLE OF THE WICKED HUSBANDMEN**

Our Lord's adversaries were never able to defeat him in any argument. Dealing with the privileged position of the chosen people and the manner in which the descendants of Abraham had used that position Jesus gave the Pharisees and other leaders the parable recorded in Matt. xxi. 33-45; Mark xii. 1-12; and Luke xx. 9-19.

The importance of this parable lies in the fact that our Lord was meeting the claim to full authority set forth by the leaders of the Jewish people, based on the assertion "We are Abraham's seed."

These leaders felt that they owned the land and had full and unfettered power to rule the people living upon it. Jesus gives the true perspective. The land and its people were the possession of God. "A certain husbandman (God, *vide* James v. 7) planted a vineyard." Isaiah identifies Israel with the vineyard, "The vineyard of the Lord of hosts is the house of Israel"—Is. v.

Those who had charge of it had one paramount duty, that of carrying out the husbandman's wishes and orders. They were not to please themselves. They failed in this duty, as their story from Moses' day to Christ's advent shows clearly.

Their failure is seen, as Jesus told them, in their killing of the prophets and their refusal to listen to Divine rebuke: "He sent his servants . . . they beat one and killed another and stoned another."

Christ's farewell to Jerusalem amplifies this: "I send you prophets and wise men and writers. Some of them ye shall kill and crucify: some ye shall scourge in your synagogues and persecute them from city to city."

"Oh! Jerusalem that killest the prophets and stonest those that are sent unto thee. . . ." An illustration of this sense of power and possession is seen in the coins made by the Maccabean rulers. These have upon them the vine stock as the emblem of the land of Israel, and their own rulership. But while often the leaders of the people are accused of leading the people astray, our Lord, in His words as outlined in the three different accounts of this parable, carefully reminded the people of their own responsibility. Compare Matthew with Luke.

Matthew says the parable was addressed to the Pharisees because of their argument about authority.

Luke says it was addressed to the people. This is not a contradiction, it is a complement.

If the leaders direct you in the wrong way you must dispute their command. Responsibility cannot be avoided by saying, "I followed a leader." The lesson of personal responsibility was thus shown to the people of the Holy Land. And if to them, then to us. The Truth, like the land and the people, is the Lord's. He designed and planted it. Another aspect of the matter is that the vineyard may have been so tended by the keepers thereof that it looked altogether lovely but the fruits were not rendered to God. Love had given place to selfishness, and good stewardship to greed of power.

The last 100 years have seen a revival of the Truth among English-speaking peoples and possibly others. After nearly sixty years' experience of this one sees many changes. This parable of the wicked husbandmen is reflected possibly in the lower standard of love that we now undoubtedly witness and in the growth of claims to authority. These are times which, even more than all others, are "times of fruit." Surely such an one is now, when, amidst the world's turmoil, the "signs of the times" are more pregnant with meaning than ever. What we longed for sixty to 100 years ago in so many respects has now come to fulfilment. Never were the people of God so rich.

As to the growth of the desire for power and authority, we have seen the demand of one ecclesia that all who refused to sign on the dotted line their acquiescence in an entirely new order of the day should be excluded from the vineyard: and we so often receive documents couched in dictatorial terms that we feel a word of warning to both leaders and led does arise from the lesson of the husbandmen.

EDITORS.

---

## **The Completeness of the Truth**

We do not know when we first become acquainted with the Truth how complete a thing it is in its adaptation to all the wants of man. We know it is glad tidings in the sense of reporting to us a coming deliverance otherwise unattainable, but we do not know its completeness as a supply for all our need. It is questionable if we will ever rise in the present state to the full appreciation it calls for. Our faculties are so weak, and our surroundings are so uncongenial, that the vision has scarcely a chance of full development. If we could see it as it is, we should be heartier in our appreciation of it, and more emphatic and cordial in the expression of our praise. I often wish we could see all the fervour of Salvation Army methodism joined with all the light and beauty of divine wisdom and knowledge. This was the combination in David's case: it is undoubtedly the combination that will be seen in the "general assembly and church of the firstborn."

We will spend a few minutes profitably if we try and take a rapid survey of the excellent features of the Truth. First of all, it supplies the personal needs we feel in the state in which we live. All human beings are not conscious of the personal needs I refer to. Zulus and Hottentots, of course, are insensible to the highest needs of the human species; but there are British Hottentots and Zulus, and many of them, as we know. Our presence at the Table this morning justifies the hope that we do not belong to them. A thoughtful mind recognizes the force of David's question, "He that formed the

eye, shall he not see? He that formed the ear, shall he not hear?" Looking abroad on the vast framework of wisdom and might visible in heaven and earth, in things great and small, the mind infers by inevitable induction that eternal power and intelligence lives and reigns. The mind in its full action gravitates as naturally, as irresistibly, to God, as the needle to the pole, or, rather, it yearns and aspires, and pants after contact with the eternal. Now, where is this aspiration to be fulfilled?

Nature can do nothing for us, except in telling us of God in the language of its awful silences. Mountains and oceans, yawning space and sparkling worlds but overawe us with their greatness. The skill manifest in the constitution of little and even invisible things only baffles with its inscrutability. We can only see the work in nature, we cannot see the Worker; and it is the Worker we require to know. By the Truth we know Him, and only thus. He has revealed Himself, and therefore we can become acquainted with Him. "This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." In this we feel we have cause to greatly rejoice, though now for a season, if need be, we may be in heaviness through manifold trials. If we do not rise to the fullness of the joy which the fact is capable of yielding, it is because the flesh is weak, though the spirit is more and more willing. Shortly the flesh will be swallowed up by the Spirit, and then in strength and light and joy we shall praise as befits the Truth.

The next inexpressible suitability of the Truth lies in the enlightenment it affords us with regard to acceptability with God. We might know God, and be ignorant of our relation to Him. Overpowered like the publican of the parable with the burden of our unworthiness, we might scarcely dare to hope for approbation and salvation. Where can we know wherewith to approach God with the confidence of friendship? Nowhere in the wide realm of human life, but here in the Gospel. The apostles invisibly stand before us at this Table, and tell us that to them was committed the ministry of our reconciliation; that this ministry takes palpable shape, that "God was in Christ reconciling the world to Himself," and that all that He asks at our hands is that we heartily believe and humbly submit to His requirements in the case. "Whosoever will, let him take of the water of life freely." "The wages of sin is death," but He offers to cast all our sins behind His back, and to receive us as reconciled and acceptable children. His requirements are not burdensome; His commandments are not grievous.

Love has the highest place among them, and love is the easiest thing. Love is the element in which we may come short. The world is so dark and cold, and we are necessarily so intimately associated with the world in our present life, that love has little chance of growing. Everything nips and blights and oppresses and kills, in divine directions; yet in itself love is the most powerful, the most prevailing, and the most easily managed impulse of which we are capable. Love God and love man, and the rest is easy. Oh let us fight this battle; it is worth the conflict. We are bound to lose this life; we are bound to get through; in any case, we are bound to lay everything down, and faint and fail, and pass away. If we have been overcome by the bitternesses and darknesses and weaknesses and futilities of a mere self-defensive animal life our existence will have been a failure; whereas, if we yield to the power of love, to God and man, even if it costs our life, we shall achieve a great victory, a double victory, for life now is sweetened and ennobled by love. But consider the glory of being lifted out of the grave by the outstretched hand of beneficent omnipotence, and invited to a place among the shining galaxies of the immortal family of God; O, how unspeakable the prize!

Then we need practical principles of life, that will enable us to make the best of the poor mortal state we are in. There is nothing comparable to the truth here; the maxims of the Truth are all noble and bright and divine. They are such as are calculated to make man beautiful, and they do make him beautiful in the measure in which they prevail with him. They doubtless entail inconveniences, but these are temporary, and are alleviated by the reflection that God, who fills heaven and earth, has the oversight of those who fear Him, and will not allow the inconveniences to press more severely than may be needed for purposes of discipline and ultimate well-being. A man may succeed in life, as the world reckons success, by acting on the selfish propensities; he may do well to himself, and make himself insensible to the well-being of his neighbours; but such success is a poor achievement, whichever way it is reckoned. Even now, such a man is despised by those who profess to respect him, for it is truly written "Men will praise thee when thou doest well to thyself." The praise is a sinister

praise; men defer to success only on the chance of getting a share of it. A successful selfish man will find the true estimate in which he is held after his success deserts him. The friends of sunshine all disappear when the sun goes down, whereas a man acting on divine principles is loved, not for what he has, but for what he is; and if all that he has deserts him, the reality of friendship, which submission to God creates, will be manifest in the constancy of friendship under clouds. This, of course, is a limited consideration, but still of force so far as it goes. A man of God is prepared to face the experience of the prophets, who were destitute, tormented, afflicted, to the end of their days, of whom the world was not worthy. Nevertheless, it is true that even for the present life godliness is profitable; that is, it imparts a beauty and a sweetness to mortal existence which are unattainable under mere principles of the flesh. So that the truth is a priceless preceptor and guide and preservative even now, in the darkness where we walk.

But it is chiefly in its bearing on the futurity that lies ahead that the peerless excellence of the Truth appears. "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Away from the Truth the answer to this is doleful indeed. What man indeed? Not the highest, not the richest, not the most gifted, not the most blameless, not the most loved, can escape the inflexible law which works in every human frame and dissolves it in death at last. The grave opens her mouth, and the whole stream of human glory descends into it from age to age. "Shall any deliver his soul from the hand of the grave?" If the answer depended upon our individual ability there would be nothing ahead but the darkness of despair. No man can bring himself back from death. Is it then an impossibility? In the abstract, reason could but refuse to assert this: reason would say that it must be possible for life to be restored, and that it must be possible for it to last for ever, but, of course, this is not enough. Men starving in an open boat at sea are not saved by knowing it is abstractly possible for food to be brought to them. Here the Truth, and the Truth alone, brings hope. "Since by man came death, by man came also the resurrection of the dead." Not by man generally, but by one man in each case, by Adam and Christ. Apart from Christ, there is no hope at all; in Him we have a hope sure and certain. God has given Him the power over all flesh to do as He wills, and He has made known His ready and most gracious willingness to exercise it beneficially towards all who humble themselves to His requirements. "Him that cometh to Me," He says, "I will in no wise cast out." Not only so, but He has issued His invitation to "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Oh! how comforting and consoling are His words in the bleak desert of human life as it now is upon earth; and how distressing it is that in the population there should be such a brutish insensibility to the advance He makes. Well it is for His brethren to be steadfast and immovable, both in the confidence and rejoicing of this hope. It is only for a short time that it requires to be a matter of hope; in the end hope will be swallowed up in glorious and everlasting and ecstatic sight.

Finally, when we look abroad upon the hapless state of man upon the earth, his bad social arrangements, by which the bulk of the race are doomed to joyless poverty and grinding toil, and all the blights and evils that accompany such a state; when we look upon the terrible history of darkness and bloodshed; when we contemplate the ferments of hatred and strife and evil that destroy his life in all countries and states; when we think of the failures of every form of government, all the injustices and oppressions that wring tears and blood from millions; when we consider the insane spectacle of earth's industry being mainly lavished in the maintenance and training of fighting men in countless multitudes; and when we see as the net result of all these confusions how ignoble and abortive a thing is human life in all cities, towns and villages, what heights of elegant folly with some, and what depths of hideous misery with many, we feel exercised in two ways. It is impossible not to share the distress and indignation of that class of political agitators who advocate the equal rights of man, the overthrow of monopoly, and the establishment of socialism. At the same time, discretion tells us how futile are their claims and how disastrous would be the experiment they recommend. Good judgment tells us there is no hope in any human direction, and the knowledge of the Gospel comes in as a healing balm in the midst of all the woe; while it explains to us the reason of man's misery, it also gives us the joyful information that God himself has a plan for the ending of human woe; that He hath appointed a day in which He will judge the world in righteousness by Christ, and that that judgment will be so effectual that mankind will abandon war, and be compelled to accept a law that will bring light and life to all their ways. He will judge for the poor and needy, and break in pieces the oppressor. He will end all

monopolies, and send the rich empty away. He will distribute earth's boundless plenty to the boundless blessing of earth's teeming populations, and establish good-will among men, on the rational basis of glory to God in the highest. Well may we shout with David, "O let the nations be glad and sing for joy, for thou wilt judge the people rightly, and govern the nations upon the earth." Meanwhile, our prayer with thanksgiving must be His: "God be merciful to us, and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations." "Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory, with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, for ever and ever. Amen."

R.R.

"Ye are complete in Him Who is the head of all"—Col. ii.

---

## Eben

The champion proud in mailed display,  
And lofty brow and scornful eye,  
O'er Israel's battle-formed array.  
His brazen challenge thundered high:  
To threaten with the tyrant's rod,  
And hurl defiance at their God.

He came in pomp and heathen power,  
Ashkelon's shield and Ashdod's might,  
From Gaza, Gath and Ekron's tower,  
Armed Philistia gleaming bright!  
But Heaven's own purpose planned his fall  
Where man beheld no plan at all.

By vict'ry steeled o'er lion and bear,  
That Shepherd's zeal no foe e'er shook,  
In faith he Jahveh's pebble bare  
Smoothed from the waters of the brook;  
And drew the God-directed sling  
Against the armoured, lumb'ring Thing.

Goliath's fleeting triumph held  
Swift retribution all divine,  
For death that very moment felled  
The warrior with its fated sign;  
The flashing broadsword's sweeping thrust—  
The boasting head rolled in the dust.

Ne'er from His power can heathen lords  
Take mighty Jahveh's chosen race,  
Nor yet the scoffing goyim hordes  
The vision's glorious truth efface:  
To all of faith the way is shown  
To those whom God would make His own.

No more impious aliens rise  
Or think their threats by God unheard;  
Soon dawns the day when Israel's skies  
Exalted in the purposed word,  
Suffused in shafts of heavenly light,  
From Royal Judah's glories bright.

—DIBON.

"A single stone was enough."—Lectures on the Hist, of the Jewish Church (Stanley).

"On whomsoever it shall fall it will grind him to powder."—Matt. xx.

---

## LECTURE

# CHRIST'S RETURN TO RULE THE EARTH IS NEAR

## COMING EVENTS

It is indeed a great privilege and pleasure to gather around an open Bible and talk about events which are happening in the earth, in this our very day, which tell us in unmistakable language that we are living in the last days of Gentile times. We are living in the time when a great revolution is imminent, a wonderful change is about to take place in the earth.

We Christadelphians are among the few in the earth to-day who firmly believe that the second advent of the Lord Jesus Christ is very near, and that soon shall be ushered in that glorious day of hope and promise, when there shall be peace on earth and goodwill among men. What a contrast between our position and that of many world leaders and millions of their followers who, because of the trend of things internationally, and because of developments by world scientists, are perplexed, distressed, filled with anxiety and fear. In the heart of many people there is a growing conviction that the end of our civilization may be at hand. They have witnessed two global wars with their enormous destruction of life and property, culminating in the discovery and release of atomic energy, and they fear that but little time remains before our age and world may end.

Many world leaders have so expressed themselves; we will quote but two. We quote Mr. Winston Churchill, who, when referring to the atomic bomb, said, "It may very well be in a few years this awful agency of destruction will be widespread, and the catastrophe following from its use by several warring nations, will not only be the end to all we call civilization, but may possibly disintegrate the globe itself."

For example number two, we quote words addressed to 1,500 people in St. Paul's Cathedral by Mr. Allen, Archdeacon of Birmingham, who, while speaking about atomic energy, said, "The end of the war leaves us facing terrible instability. It may be this new-found power will be the means of stabilizing international law and justice, and giving security to all. But it is well we face facts with open eyes. If there should come a mating together for evil of the range of the rocket with the explosive power of the atom, then the end would come for our earth."

It is regretful when an archdeacon can draw the same conclusion as a politician on such a matter as this. In both their opinions, this newly-discovered power will either bring peace and justice between nations, or it will bring this world to an abrupt ending. But the inspired word of God tells us in plain, unmistakable language, that this earth will never be destroyed.

*The everlasting Kingdom of our Lord and Saviour Jesus Christ. —II Pet. i.*

Proof of this statement is found in Psalm xxxvii:

*"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth."*

*"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."*

*"The Lord knoweth the days of the upright: and their inheritance shall be for ever."*

*"The righteous shall inherit the land, and dwell therein for ever."*

What did Jesus say in His famous sermon on the mount? "Blessed are the meek, for they shall inherit the earth." Not only has God promised the earth to man for an everlasting possession, but time and time again has He assured us that Jesus Christ, His Son, is going to return to this earth, and reign over it in righteousness and peace.

In that beautiful Psalm lxxii we are told:

*"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.*

*"He shall have dominion also from sea to sea, and from the river unto the ends of the earth."*

Psalm xcvi says, "Let the heavens rejoice, and let the earth be glad; before the Lord, for He cometh to judge the earth: He shall judge the world in righteousness and truth."

Isaiah, confirming, says, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him."—xl.

Most of you are very familiar with those assuring words of the patient Job, spoken 1,500 years before Christ's first advent. "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth"—xix. Shall stand where? *Upon the earth*. When shall He stand? *In the latter days*. That day is fast drawing nigh, as we shall see from the signs of the times.

We have mentioned only a few verses from the many which are to be found in the Old Testament scriptures, which tell us Christ is coming back to this earth. The evidence in the New Testament is overwhelming. Read the 260 chapters of which it is comprised, and there you will find the return of Christ mentioned some 318 times. Just think—318 times, *one verse in every twenty-five* points to that wonderful event, the return of Jesus Christ to rule the earth. Should we be alarmed by those who say this earth may be destroyed by atomic energy, or some other cause? NO, never.

But let us, with supreme confidence, read and believe God's word repeated so many times, that Jesus is to return to this earth, and reign over it in righteousness and peace for ever. Thinking along this line causes our minds to dwell on the comforting words of the angel to Mary, the mother of Jesus, just previous to His birth, found in the opening chapter of Luke:

*"And the angel said unto her. Fear not, Mary: for thou hast found favour with God.*

*"And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS.*

*"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of his father David:*

*"And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."*

Jesus is coming to occupy the throne of His father David, which was situated *in Jerusalem*, and He is to reign for ever, of His kingdom there is to be *no end*.

Our concern, therefore, is with the fact that *Christ is coming*, and we must stand before Him to give an account of our life's work, whether good or evil. "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works"—Matt. xvi. God has appointed Christ as the judge of all the earth, and not only that, but He has appointed a definite time when this shall be.

The Acts of Apostles affords proof of this—*cap. xvii*.

*"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:*

*"Because He hath appointed a day, in the 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."*

Peter also in this same book emphatically declares that Jesus Christ shall be retained in heaven until the restitution of all things, spoken of by God's holy prophets, then He shall send Him back to this earth—Acts iii. 20-21. We believe the appointed day is fast drawing nigh. The signs of the times are clear and unmistakable, and emphatically declare that Jesus shall soon appear. "Coming events cast their shadows before."

Surely the shadows of Christ's second advent are falling. Let us look at just a few of the many. In II Peter iii:

*"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,*

*"And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."*

We are only too familiar with the scoffers' remarks. One said to me just the other day, "Yes, Christ *may* come, *in a million years*." Peter said scoffers would arise in the last days, and here they are, without a doubt, many of them, as is only too painfully evident.

The Apostle said they would challenge us to bring forth a promise of His coming. We accept the challenge. Let us turn to Paul this time: "This know also," he writes, "that in the last days perilous times shall come." Would you say these are perilous times? "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good"—II Tim. iii. Would you agree that many rulers in Europe, Asia and Russia are blasphemers, fierce, trucebreakers? Do they respect their mutual agreements, and the rights of others? But read on: "Traitors, heady, highminded, lovers of pleasures more than lovers of God." Would you say the teeming millions in the earth to-day are lovers of pleasures more than lovers of God? Paul said, "This know, that in the last days these things shall be."

Now let us consider Jesus' own words wherein the same things are foretold as a sign of the latter days. Matthew xxiv:

*"But as the days of Noe were, so shall also the coming of the Son of Man be.*

*"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,*

*"And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."*

When we look around us and consider general world morality, the thousands of beer gardens, breeding places for immorality and crime, the drinking, the marrying and the giving in marriage, in the scriptural sense of the term, surely the words of Jesus thunder in our ears, for so it was in Noah's day, and *God destroyed all flesh from the face of the earth*, with the exception of Noah and his family. Jesus warns us that *so shall it be at the coming of the Son of Man*.

We do well to pay heed to His solemn warning—

*"Watch therefore: for ye know not what hour your Lord doth come.*

*"Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh."*

Now let us turn to Daniel's prophecy, *cap.* xii; there God foretells certain developments which shall warn us when the end approaches.

In the time of the end, many shall run to and fro, and knowledge increase. We need only to pause for a moment and think of the methods of travel, of transportation, and the means of conveying knowledge that existed for 5,790 long years, and compare them with the remarkable ways and means developed in the past 150 years, and we are forced to exclaim, "What a remarkable phenomenon after all those years of dormancy!"

*"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

*"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

*"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."*

For 5,790 years the horse, mule and camel were the means of travel, and personal messenger the means of spreading knowledge from place to place. *But what now?* The intrusion of science, not only into the realms of the atom, but into a multitude of long-hidden secrets of nature, has resulted in the most amazing increase of knowledge this world has ever seen, so that now men fly faster than sound, and their voices carry clear around the globe. Radio, radar and a thousand other inventions have pushed back the frontiers of the unknown in industry, medicine and every phase of life. A blaze of light has illumined our day, in remarkable fulfilment of the prophecy, that, "In the time of the end many would run to and fro, and knowledge would be increased."

Would you say we are living in the time of the end, the closing days of Gentile times? Are we fast approaching that great day of which Daniel speaks in the opening verse?

Daniel says, "Michael (the Lord Jesus), the great prince, shall stand up, and there shall be a time of trouble such as never was since there was a nation even to that same time."

Jesus' own words corroborating the words of Daniel, for they (the Jews) would "fall by the edge of the sword, and be led away captive into all nations, and Jerusalem trodden down of Gentiles (for ever? *No*, only for a certain time) *until* the times of the Gentiles be fulfilled." When that time is accomplished "There shall be signs in the sun, moon and stars (in the ruling bodies of the earth) and distress with perplexity" among the teeming millions—Luke xxi.

"Men's hearts failing them for fear, and for looking after those things coming to pass in the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Men's hearts shall fail, for fear of the things coming to pass in the earth, nations perplexed and distressed. The most gigantic, horrible and costly war of all times ended, 20 million lives were sacrificed, 150 billion dollars spent, with what result? Is the world at peace?

The war is over, but there is no peace. World War II ended abruptly by the introduction of the deadliest and most destructive bomb the evil imagination of man ever conceived. Scientists have worked feverishly from that day to this, the world over, and now the world knows only too well that there are in readiness atomic developments the results of which will cause the damage wrought at Hiroshima and Nagasaki to fade into insignificant muck heaps.

Many world leaders feel an atomic war will be fought before very long. On the American radio it was recently predicted one will take place by 1953. The solemn warning of General George Marshall, in his recent message to the Secretary of State, when he said, "We must prepare or perish,"

is ringing in the ears of the world. Churchill and many others have spoken; all utter the same solemn, grave warning.

Apart from an understanding and belief in the unfailing word of God, there can be only one result, that state and condition which Jesus foretold as a definite sign that His return is near, hearts failing for fear, distress among the nations. Would you deny the fact that these conditions prevail in this, our very day?

Our next sign directs us to that little country at the eastern end of the Mediterranean Sea, the land of Palestine, and its people, the Jews.

God's words in Deuteronomy vii, "You have I chosen above all people on the face of the earth, to be a special people unto myself" speak of this sign's deep significance. Of Palestine He hath declared, "It is a land the Lord thy God careth for, a land His eyes are continually upon from the beginning of the year unto the ending of the year"—Deut. xi.

A review of the history of the Jews shows that, while they were a united nation, God made them promises that, if they obeyed Him, He would bless them in every respect above all other nations, but if they did not obey His commands He would bring curses upon them and scatter them to the four corners of the earth; their cities would be plundered and made desolate—Lev. xxvi and Deut. xxviii. Israel disobeyed many times, they filled their cup to overflowing, climaxing their crimes by crucifying the Son of God. Soon after this, at the hands of the Romans, they suffered the curses of disobedience, their beautiful temple and city were razed to the ground, and they were scattered to the winds. And thus they remained for almost 1,900 years, without a home, their former cities ruined and desolated. But was that their eternal doom? No, for God had decreed otherwise.

What did the Master say? "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Not for ever, just *until* a certain time. "Behold,"—Zech. viii— "I will save my people from the east country, and from the west country, and I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be My people, and I will be their God, in truth and in righteousness." "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations"—Is. xli.

The Zionist Movement started some years ago. It was in the right direction, but progress was slow. It was well into the first world war before much was accomplished.

The year 1917 witnessed the famous Balfour declaration, and the victorious march of General Allenby at the head of the British forces into Jerusalem, and the driving out of Palestine of the desolating Turk. This in itself was at least a partial fulfilment of that sign of the times foretold in Revelation xvi: "And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared"—the drying up of the Euphratean waters, which symbolized Turkish power. In 1920 the League of Nations officially ratified Britain's mandate over Palestine, giving her the duty to guard and protect the land.

Under this protection the Jews have returned by the thousands. In 1925 there were only 55,000 Jews in Palestine, twenty years later over 600,000. Jesus said Jerusalem would be downtrodden only for a certain time, until the times of Gentiles be fulfilled. The question is—Are we living in those times?

In Palestine to-day over 300 colonies are established, hundreds of small and large factories in operation. Think of Jerusalem with her 160,000 people, the modern city, and port of Haifa with some 150,000 people, and Telaviv, where thirty years ago there stood a single palm tree, now a most

modern city, with 250,000 population. Is it not a testimony to the authenticity of the Bible, and an unmistakable sign of the times, heralding the early return of Christ to the earth?

Palestine is a burdensome stone, her people sorrow. But, no doubt, a way will be opened for more of God's people to return. Palestine is already the envy of jealous eyes.

Russia, that great Bear of north-eastern Europe, whose shadow of communism is fast falling over Europe, will swoop down on Palestine to take a spoil and to take a prey, as so clearly foretold in Ezekiel. As we watch Russia assembling her great confederacy we can thank God we live in such a day. We are gazing at one of the greatest signs of the times, a sign which tells us the great battle of Armageddon will soon become history. It will be won by Jesus—the divinely-appointed Heir of all things and King of the world.

These, in brief, are the signs which tell us we are definitely living in the last days of Gentile times, and that the end of this dispensation draws nigh.

Amos, the prophet, warned Israel "*prepare to meet thy God.*" The warning fell on deaf ears and rebellious hearts, and we know too well the price they have paid, and are paying for their disregard of God's admonition.

Are we prepared to meet Him? "Watch ye, therefore, for ye know not the day or the hour when the Son of Man cometh."

ERNEST STYLES.

Detroit.

---

"The brethren of Christ are lovers of God, and therefore cannot be friends of the world who are not. They may do the world good as they have opportunity, but it will be on their own ground as saints, which they will leave at the peril of their friendship with God. This, then, is the reason why so few accept the glorious rank of the sons of God. It brings with it the world's rejection which is hard to bear. No sane man can find pleasure in the world's scorn, except in the sense in which it is testified of the apostles, that they rejoiced that they were counted worthy to suffer shame for the name of Christ." R.R.

---

## A FULL REWARD.

The Gospel of the Kingdom of God in the Book of Ruth.

*As for me I will behold  
Thy Face in righteousness  
I shall be satisfied when  
I awake with thy likeness.*

—Ps. xvii.

The choice which Ruth the Moabitess was called upon to make, called not merely for the qualities of discernment and faith in the things of the God of Israel, but for a stern resolution and spirited courage. Her decision to abandon the land of her birth and to go and seek a dwelling place in the land of Israel, brought upon her experiences which in varying forms have been common to all those whom God has visited with a vision of the truth, and called out of the Gentiles in order to eventually constitute them a people for the glory of His Name.—Acts xv. No man can come to the vision except the Father draw him, as is set forth in John vi and the parallel incident in Matt. xvi. 16-17, relative to the opening of Peter's eyes to the Messiahship of Jesus, is, on the authority of the Anointed Himself, a sure indication that the disciple's enlightenment was an act of God.

The development of Peter's life as it is unfolded to us in the Acts of the Apostles, and the letters of Peter himself, can have no other explanation than that he was as Jesus declared, instructed and divinely directed. It was exactly the same in the case of Ruth. She came to a realisation of the selection of Israel as the nation through which was to proceed under the infallibility of divine direction, that magnificent cycle of events to culminate in the apex of the scheme of human redemption—*God manifestation*.

She was honoured in that, singled out by God for instruction in righteousness, she responded to the invitation in that spirit of calm assurance which, in the sequel, gave her a distinguished place in the people of Israel. Thus from the unknown in Moab, she was exalted by obedience to the Truth to the renown, we feel, of the aristocracy of the Kingdom of God. Her whole bearing in the simple narrative stamps her as a child of God, and in Matthew's record she is accorded an illustrious place in the glorious lineage of the Messiah. Yet, in common with so many of God's servants, she appears to have received the divine call at a time of crisis, not only in her own fortunes, but in those circumstances which were shaping the destiny of the world around her.

Ruth probably lived in the years coeval with the end of Eli's judgeship, or maybe with the beginning of that of Samuel. In Egypt the storm of events had punished desperately that empire for its temerity in laying a finger on the people of God. The weak XXth Dynasty had miserably expired, and the incoming XXIst Dynasty was equally powerless to stop the decay of Egyptian power. The Philistines, who had established themselves in the coastal plain, an old province of the Pharaonic empire, had proved a bitter thorn in the side of Israel almost all the days of the Judges. It may have been that the migration of Elimelech from Bethlehem took place in the overlordship which Eglon, king of Moab, forced on the children of Israel about this time. Already, far away to the northward, a new power, Assyria, was shaping and destined to make the bid, in its turn, for world control. This it would seem is the background to the Book of Ruth.

In the midst of circumstances some such as these, came the still small voice of God's invitation to turn aside from the paths of Chemosh to enter the way everlasting. It would appear that the crisis came upon her when, as the record shows, "they went on the way to return unto the land of Judah." The destiny of the times as controlled by the Almighty demanded that she should assume her place and station in that general movement of events which had their part in the gradual unfolding of the age-old purpose in its Israelitish setting.

The first chapter in Ruth gives some glimpse of this climax. The Moabitess had married into a refugee family from beyond Jordan—a family fled from the grievousness of famine to seek bread. From Naomi, her mother-in-law, and her husband, and doubtless Elimelech too, she learned the vital truth that in Israel alone was the revelation of the One God, the mighty Creator of all things and the disposer of nations. In Jahveh alone was recompense, and in Him was the true substance of an unending life. Yet the circumstances in which all this was bound up were conflicting in the extreme, for out of the dire calamity of Elimelech's family reduced in poverty to seek an asylum in alien lands, arose an opportunity in the hands of faithful ones, for the gift of "living bread" to a perishing daughter of Moab.—Jno. vi. 51. Hence the call came to Ruth, and through a chain of events in which she became the central figure she leaves her own folk, and finds in the end a home in Bethlehem, the *House of Bread*.

So, out of this tragedy wherein Naomi leaves her husband and her sons in graves in the land of the *goyim*, arises that charming characterisation in the Book of Ruth where, mingled with the soft and beautiful outlines of a godly mind, is depicted the sterner issues of life and death. Ruth as a character stands clear and distinct as one responsive to the call to righteousness, in the midst of idolatry and the grossest superstition among her nation on the one hand, and on the other folly in Israel and a neglect of divine things. The bedrock of her action was an appreciation of the things concerning the nation, therefore the kingdom of God, and obedience thereto.

In her the appeal of Paul at Antioch received an anti-typical illustration—"Men and brethren, children of the stock of Abraham, and *whosoever* among you that feareth God, to you is the word of this salvation sent." In her, too, the apostolic argument of predestination has an apt presentiment of the working of the Deity—"According as He hath chosen us in Him before the foundation of the world." But, joined to this selective action on the part of God is the inscrutable wisdom whereby the free choice of the one called becomes operative to the divine glory. "And when the Gentiles heard this, they were glad and glorified the word of the Lord: and as many as were ordained unto eternal life believed."—Ephes. i and Acts xiii. Ruth was called to join herself to the Israel of God in circumstances which were overwhelmingly shown to be divinely manipulated, and arising out of them, she freely accepted the offer of a new citizenship in which Moab and Chemosh had no part.

The story is, in many respects, the story of the struggle between the things of the carnal mind and the things of the Truth. That from this struggle between Jahveh and Chemosh in its setting in the days of the Judges in Israel, should be evolved this magnificent portrayal of God's purpose, is one of the plainest and at the same time most intriguing developments in the whole movement of the promises made unto the fathers. Here was one naturally sunk in the grossest form of superstition caught up in the stream of events which, having its source in the divine selection of Abraham, "my friend for ever," was to lead to the royalty of the house of David, and finally its eminence in the Sonship of the Anointed—its full expression in the glories of the Kingdom of God.

It shows that the purpose of God does not begin nor does it end with the physical needs of men and women, for that would be to elevate this world to the status of divine things. "Seek ye first the kingdom of God, and His righteousness," is the admonition of the Master, who in dispensing the bread that perishes was careful to point out that bread of which He said that "if any man eat . . . he shall live for ever." God in Ruth sets forth this same principle. He caught hold of the hunger of Elimelech's house and used it to show the way to the *real*, the *spiritual* abiding place of that fullness and joy which is the concealed meaning in the blessing pronounced by Boaz—"The Lord recompense thy work and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust."

The grandeur of the Divine message embedded in this blessing from the lips of Boaz must have made a profound impression on Ruth. Without doubt, the many talks and conversations this convert to Israel had had in the years at Kir-haraseth, readily connected this glorious outlook into the future with the promises set forth in the law given in Sinai. It is not conceivable that Elimelech had been silent those years. And Naomi's presentment in the narrative is that of a true daughter of Israel.

Thus God's finger in the formative years which went to the making of her character, so wrought upon the affairs of Ruth's life, that by the time she was called upon to make the choice between Jahveh or Chemosh, her mind had become so drained of the idolatry of her fathers that she embraced the promises, and turned her back for ever on Moab.

*(To be continued.)*

---

## **Signs of the Times.**

*Do not they provoke themselves to the confusion of their own faces? —Jer. vii.*

### **LXVII.—Balkan Czar.**

In section XLIII of these notes (Jan., 1948) it was observed that "Tito is the prime mover of the Cominform bloc until such times as the master mind behind it sees fit to remove him to another sphere of activity." But the removal of Marshal Tito has proved a tougher proposition than the Kremlin anticipated. Tito holds undisputed control of the Yugoslav army and secret police, and recent events have shown that he has the entire nation behind him in his refusal to submit to the directions from the Soviet Government. Instead, therefore, of doing as Stalin has done in other eastern European

countries, marching in, or effecting a *coup-de-main* as in the case of the Czech Republic, the expedient of excommunication has been resorted to. *This is an index of weakness.*

Tito is a man of vast ambitions. He is credited with reviving the Pan-Balkan idea, and being the only east European ruler who reached his present position of power during the war, is not willing to fill the role as cast for him by Moscow—that of a puppet.

For the past few weeks Russian troop concentrations have been reported from Roumania, some 10,000 army officers have been removed from that country and placed under arrest in Soviet territory, and the repatriation of Hungarian and Roumanian prisoners of war from Russia has been stopped. Yugoslav army circles think that war is imminent, since it is held that either Moscow accepts the rebuff from Marshal Tito, or she must take drastic measures to reassert her supremacy. Russia seeks a blind obedience, not self-made leaders like Tito. The Russian problem is the principle of Communist obedience to Moscow.

Every indication is present in eastern Europe of an impending crisis. The world is pitifully clamouring for new concepts of unity to save itself from the horrors of global suicide. The perplexity and general state of national bewilderment is such that any condition of even fancied improvement is just one degree more or less in the mingled fear which now dominates every issue.

The world has stumbled headlong over its own iniquity. Almost every country can mournfully, re-echo the dirge of Israel of old— "Abroad the sword bereaveth, and at home there is death."—Ezek. xiv. 3; Lam. i. 20. Mr. Eden has just spoken of concern about the international outlook. "It seemed strange that when people everywhere yearned for peace, there should be once again talk of war."

#### **LXVIII.—Trojan Donkey.**

If, however, it is that things are steadily moving from bad to worse in eastern Europe, it must be obvious, too, that in the western zones, matters are just as serious. There are many, both in America and in Europe, who hold the view that the E.R.P., despite its desirability, nay, even its necessity, may in the end undo the very good it is intended to effect. As one speaker at the Republican National Convention in Philadelphia, held June 21st, said, "its Grecian gift was a Trojan donkey filled with swarming bureaucrats."

How far true this may prove to be remains, of course, to be seen, but as the world has now entered its final phase before the reappearance of Christ, seeing the divine observations on those who put their trust in horses, the remark of the American Governor, Dwight Green, is very significant.— Amos ii.

In fact, the whole world set-up is awry; everywhere, governments and U.N.O., statesmen and would-be leaders, are all braying out of tune. It is a donkeys' chorus. We are witnessing to-day the confounding of those who think they are wise and the confounding of those who esteem themselves the mighty—I Cor. i. 26-28. And these things are connected with our hope in Israel.

Especially in this state of confusion and even absurdity seen in relation with the United Nations handling of the affairs of Israel. The Lake Success Palestine Commission has solemnly said that in the event of either Jews or Arabs failing in their truce obligations, they would at once declare that the crisis endangered world, peace, and the breaking of article 39 of the United Nations Charter. The reality is that U.N.O. itself is rapidly breaking up and losing all prestige under the successive hammer blows of this rude age. The breaches of the Charter occasioned by events in Indonesia, Kashmir, and elsewhere, were politically winked at. The end of the road where the League of Nations was discreetly interred is not far off. The many and glaring breaches of this same article 39 by Russia in eastern Europe have been just ignored. Well indeed and truly has God said that the hypocrite's hope shall perish.—Job viii. 13.

In view, however, of all that the Scripture says on this ending of Gentile times, little else is to be expected. How true is the divine estimate of human folly. "For I beheld and there was no man . . . there was no counsellor, that, when I asked them, could answer a word. Behold they are all vanity; their works are nothing: their molten images are wind and confusion."—Is. xli. If the rulers in whom Israel of old trusted were so described by God, how much more do the still further apostate leaders of this age come under His displeasure?

#### **LXIX.—Russian Menace to Palestine.**

In a recent article bearing the above title, Maj.-Gen. J. C. F. Fuller, the well-known tank expert, makes the following dictum: "A section of Jewry is being used as a projectile to win political battles . . . Since the war ended, the Russians have been scourging Eastern Europe for Jews and pumping them through the Black Sea ports into Palestine . . . Haganah has set up recruiting stations in the Russian satellite countries to enlist anyone, Jew or Gentile, at 40 dollars a week, the money being provided by Jews in America . . . All would-be recruits are carefully screened and those found not to be Communists are rejected . . . The Russian plan is simple and to the point. In Palestine most Jews belong to the great trade union called *Histadrut*, which is now being steadily sapped by Russian mercenaries. The greater the ferment the greater their opportunity, and nothing will create more ferment than an ever-increasing flow of immigrants . . . When the moment will be propitious, the Jewish citadel of *Histadrut* will be stormed not by the Russians from without, but by their Jewish stooges from within."

In view of the desperate efforts being made in every part of the world to infiltrate Communistic elements into all classes of society and every organisation, the statement of Maj.-Gen. Fuller represents a fair summary of the Near East position. It will be noted that the dollar collecting campaign by which these immigrants are financed has already been captured by Communistic influences.

This activity is clearly integrated with the Balkan and Berlin developments of the past few days. That the position holds tremendous possibilities is indicated by the sudden and feverish activity of the Kremlin in tying up economic agreements with several countries, including Poland, Bulgaria and the Czech Republic. This synchronises too, with the obvious difficulties being caused for Britain by the terrorist outbreaks in Malaya, which is the strategic fulcrum of the British Commonwealth defences in Asia. So many indications exist that it can safely be assumed that a crisis of major importance is brewing. Russia, it is known, has offered the supply of arms to belligerents in the Near East, thereby defeating the efforts of the Security Council in Lake Success to localise the conflict and smother it out. No more ill-named venue for such an organisation was ever chosen. In the short time that remains it may well be styled Lake Unsuccess. So God pours contempt on human efforts to frustrate His purpose. The divine arrangements for world peace and prosperity alone will ever be realised. God is the creator of peace.—Jer. xiv. 13: Ps. xxix. 11.

Everything has gone wrong in the world's affairs. Israel (after the flesh), Britain and U.S.A., the Arab League—all seek a solution of the problem which is contrary to the plan of God.

Meanwhile, Russia works—and waits. An evil thought is yet to come into the Kremlin.—Ezek. xxxviii. 10.

#### **LXX.—God Plans.**

Undoubtedly Russian policy at the moment is dominated mainly by two issues—the fuller development of atomic research and a deeper penetration into the Asiatic countries. The former aim is entirely one of internal activity, coupled with intense espionage into other nations' progress in the same line. Some dramatic revelations are expected. With regard to the second aim, this penetration is being undertaken by highly trained and secret "shock" detachments which are infiltrated into the

victim country's economic life and its cultural and even political organisation. Thus at all levels, the Communists are seeking to establish for themselves a fifth column wherever their interests call for it.

There is no more shrewd critic of this new interpretation of politico-economics than Gen. Smuts, who has repeatedly warned the Commonwealth of the dangers of this new creed. "We do not realise that we are passing through one of the great secular revolutions of history, and that deeper forces are at work which may completely reshape our world, and are already in fact transforming our human scene. He went on to say that mankind is being led "to the great ideological bifurcation of the world and its division into two vast camps, which is transforming our political geography and the power groupings of mankind."

This is precisely what the Bible reveals is to be the final phase of this present dispensation. Ezekiel saw the *two vast camps*, some two and a half millennia ago, and actually named them. The seething unrest was foreshadowed by Christ, and the war preparations by Joel.

The well-plotted and terrific economic pressure being applied by Russia against the Western Powers in Berlin is all a part of a vast integrated scheme to shatter the fabric of the age so that it falls an easy victim to the last final heave for world dominion from the Kremlin. But whatever may be the plans of the would-be world dictators in Moscow, there are (to use a phrase of Smuts' in a manner he did not intend), deeper forces at work which *will* completely reshape our world. Those forces are the hidden, and, at the present, secret controls of the nations exercised by God through His unseen yet terrible agents, the Elohim, who are His instruments for the execution of His sovereign will.—Dan. iv. 17. As the Apostle says, the powers that be are ordained of God.—Rom. xiii. 1. Whether it be at the Kremlin, Whitehall, or the Capitol, all is controlled, and is being steadily brought down to the appointed time of the great day of the Lord and His Anointed, and that day will see the vindication of the Jahveh of Israel, and the utter abasement of every nation. But to men it will bring peace, prosperity and security.—Is. xxxii. 17-18.

The B.B.C. Radio on July 27th made a marked admission to political terminology—the announcer referred to *political Zionism*. It has never been anything else. This aspect of the Tel-Aviv authority comes out specially in the Russian support given to Jewry, and at the same time support also given by Moscow to America in that country's aid to Mr. Ben-Gurion's efforts to float the Israeli state. Russia is playing a deep political game, thereby seeking it seems to embroil Britain in disputes with both the Jews and U.S.A. What is not so easily seen is that such a situation may well compromise Near East oil supplies and thereby utterly ruin the Marshall Plan. E.R.P. is entirely dependent on uninterrupted oil supplies from the Near and Middle East. "God is not in all their thoughts."

CARMI.

---

## EXHORTATION

### Thoughts on Pentecost

Once again we are assembled to remember the death and resurrection of the Lord Jesus Christ by taking the emblems on the table before us. They are a constant reminder of all that the Lord accomplished on our behalf. How, that in the face of much opposition, He walked throughout the land proclaiming that He was the long looked for and much sought after Messiah. The end of that ministry was a cruel death, yet complete resignation to the Father's will. Just before His crucifixion, we find Him in the garden of Gethsemane in prayer to the Father saying, "If Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine be done." In Matthew we find that He requested three times that He might escape this terrible ordeal. The contemplation of the horror of suffering which He was about to undergo was of such a nature that "being in agony, He prayed more earnestly; and He sweat as it were great drops of blood falling to the ground." Yet, He was, as Peter speaks of Him, as one "Who when He was reviled, reviled not again; when He suffered, He threatened not. Who in His own self bare our sins in His own body on the tree."

In the contemplation of the divine way we find comfort, knowing that after Jesus underwent all these things He became our great High Priest Who pleads for us before the throne of God. Paul says in Romans . . . "What shall we say then to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all. It is Christ that died, yea, rather, that is risen again Who is even at the right hand of God Who also maketh intercession for us." In I John ii we read, "My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ." Now this word "advocate" is a translation of the word *parakletos* and in this particular instance the word advocate is a correct translation . . . but we read again of this word where it is rendered "Comforter"—Jno. xiv. 6. Here the Lord, speaking to the disciples concerning His departure from the world, said, "I will pray the Father and He will give you another comforter that he might abide with you for ever, even the Spirit of Truth." In this instance also the word "comforter" is a translation of the word *parakletos*, and it means in this case "called to one's side for help." The *International Bible Encyclopaedia* states that the word "helper" would be a more adequate translation. The reason for mentioning this is that we intend to speak for a while on the second chapter of the Acts of the Apostles. It is here that we read of the fulfilled promise of Jesus to send the comforter to the apostles. "But the comforter," said the Lord, "which is the Holy Spirit, whom the Father shall send in My name, He shall teach you all things." "But when the comforter is come, whom I shall send unto you from the Father, even the spirit of truth, he shall testify of me"—Jno. xiv. Here we learn that the "Comforter" is the Spirit of Truth and it is sent to take the place of something, or someone, that is taken away and to help and aid those who are left behind. The Master, speaking to His disciples, said, "But now I must go away to Him that sent Me. But because I have said these things unto you sorrow hath filled your heart. It is expedient for you that I go away, for if I go not away the comforter will not come unto you. But if I depart I will send him unto you."

Now we know that the Master was taken away from His disciples by force and that He suffered a cruel death upon the cross. We know assuredly that this left a deep mark on those who were left behind. For the Lord, knowing full well what was to befall Him, said, "Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days shall come when the bridegroom shall be taken away from them and then shall they mourn or fast." There was another occasion when the Lord appeared to some of the disciples after the resurrection. They were discussing His death and apparently were very crestfallen and dejected. He asked them why they looked so sad and they said, "Art Thou a stranger in Jerusalem not knowing the things which have happened there concerning Jesus of Nazareth Whom the chief priests have taken and crucified. But we trusted," said they, "that it had been He which should have redeemed Israel."

It must have been quite a disheartening experience for them to have enjoyed the company of the Lord for such a length of time and then have Him suddenly taken away from them and cruelly hung on the cross. If they were aware or had known what was to take place it would have been different. But they did not know although there were many occasions when Jesus told them of the things which were to happen to Him . . . but it was hid from their eyes. There were such occasions when He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." And again, "Ye know that after two days is the feast of the passover and the Son of Man is betrayed to be crucified."

As the Master stood in their midst after His resurrection He said, "Ought not Christ to have suffered these things and to enter into His glory?" *Then opened He their understanding that they might understand the Scriptures.* He said, "Thus it is written and thus it behoved Christ to suffer and to rise from the dead . . . that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem"—Luke xxiv. 46-47.

In Acts ii is the record of this prophecy fulfilled—"that beginning at Jerusalem the gospel of repentance and remission of sins should be preached." "And when the day of Pentecost was fully come, they were all with one accord in one place." In the previous chapter we are informed that the eleven apostles cast lots so that their number might be made up to twelve. This group was commanded

not to depart from Jerusalem but to wait for the promise of the Father . . . which was baptism by the Holy Spirit. The day of Pentecost then was chosen for the outpouring of the Spirit upon them. It was necessary for them to receive it for it was sent to fortify them for the work that they were to do. It was a comforter—"the Spirit of Truth," which should teach them all things and come to their aid. It was a helper for now their work was to break down the Pharisaical superstition and mythology that so strongly beset the people. Not only were the Gentiles ignorant of God's will but the Jews were almost as far removed from the knowledge of God's true purpose. They thought more of their tradition than the true worship of God. On one occasion Jesus, quoting from the prophets, said, "In vain do they worship Me, teaching for doctrines the commandments of men." Abraham's hope was that he would receive the promises at a set time. This should have been the hope of all Abraham's posterity, but we find a good many Jews who did not believe in the resurrection. The Apostle Paul most certainly believed in the resurrection, for his writings are full of it. In his defence before Agrippa he said, "For the hope of the resurrection of the dead am I called in question."

On this particular day, the day of Pentecost, the Spirit of God was poured out upon each of them. "They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." Now the question may be asked . . . why was the day of Pentecost chosen for this great event. Would not another day be just as acceptable? We believe that Pentecost was chosen for a special purpose. To begin with, it was a Jewish feast day, an annual affair, and God had given commandment to the Jews to observe it as such. It was instituted to celebrate the ingathering of the first fruits. In Leviticus xxiii the children of Israel were commanded to bring a sheaf of the first fruits of the harvest. Only one sheaf was to be brought to the Priest. "And he shall wave the sheaf before the Lord to be acceptable for you on the morrow after the Sabbath." Now this sheaf, which was of the first fruits, is a type of Christ, for, as it was waved on the morrow after the Sabbath, so Christ rose on the morrow after the Sabbath and became the first fruits of them that sleep. As Paul tells us, "But now is Christ risen from the dead and become the first fruits of them that slept"—I Cor. xv. Now, in the same chapter of Leviticus just quoted, there is another first fruit offering recorded which consisted of two loaves which were to be brought fifty days after the seventh sabbath of celebration of the ingathering . . . "Ye shall bring out of your habitations two wave loaves. They shall be baked with leaven. They are the first fruits unto the Lord." The day upon which these two loaves were brought was called the day of Pentecost.

Two of anything in the Scriptures is sometimes representative of natural Israel and spiritual Israel in the post-resurrectional state. As in the case of the two branches that came out of the olive trees which Zechariah describes. These, the redeemed from among men, stand ready to receive the outpouring of the Spirit, for, as the outpouring of the Spirit on the day of Pentecost was extremely small, or, shall we say in miniature but far reaching in its effect, it was but a type of the outpouring of the Spirit upon the true sons and daughters of Israel who will be found worthy at the judgment seat of Christ. These will be the first fruits from among many for John saw on Mount Zion the 144,000 who were redeemed from among men, being the first fruits unto God and to the Lamb—Rev. xiv.

In this particular day of Pentecost the Spirit of God was poured out on each of them and they spoke in the different tongues as the Spirit gave them utterance.

Up to this time the law of Moses had been in effect. This new teaching then was a complete change-over from the law of sacrifice which pointed to Christ. Christ had already come and had been crucified and had risen from the dead. Now everywhere men were commanded to repent and to be baptized into Christ for the remission of sins. The law had thus fulfilled its purpose as a schoolmaster to bring us to Christ—Gal. iii.

The object of the gifts of the Holy Spirit was (among other things) to set to the labours of the apostles the seal of God's authority. We know that many great and wonderful things were done by them. In the Old Testament we read of miracles being performed to prove the message of the prophets. Moses, when he stood before Pharaoh, threw down his rod and it turned into a serpent. And many like

miracles he performed to show the power of God, not only to Pharaoh but to all the world that God's name might be declared among the nations.

In the days of the apostles God indeed worked openly among men and bore witness to the truth of all the transactions which were done. Note how the news of the Christ message was spread abroad. "And there were dwelling at Jerusalem Jews, devout men." This has a particular bearing on the accomplishment of the divine purpose. We believe that these, termed devout men, were gathered at Jerusalem not so much at this time to celebrate the feast of Pentecost, but they were drawn to Jerusalem for a special purpose and that purpose was that they should return to the different countries from whence they came taking with them this new gospel of the Lord Jesus which consisted of belief in the things concerning the Kingdom of God and the name of Christ and repentance for the remission of sins. These men were gathered out of every nation under heaven. They were Parthians, Elamites and dwellers in Mesopotamia, Egypt, Libya, Arabia, Asia and even as far away as Rome—quite a distance in those days when the then facilities for travel are considered—devout men out of every nation under heaven.

What a contrast to the rabble of mankind who had taken Christ just a short time previously and had crucified Him. But these men, gathered from afar, were ready to listen, and were much impressed with what they heard, for they said, "We do hear them (the apostles) speak in our own tongues the wonderful works of God." Indeed, a time of refreshing which was far reaching in its effects. It is possible that the ecclesia at Rome was established by those who returned there after the day of Pentecost. For we not only have Paul's letter to those at Rome but we are told that when Paul went to Rome to appear there before Caesar that the brethren came to meet him at Appii forum and the three taverns, whom, when Paul saw, "he thanked God and took courage"—Acts xxviii.

But we are informed that not all gathered together on this day were devout men for—"Others mocking said these men are full of new wine." The Scriptures tell us that there have always been those who were contemptuous of the word of God. As a matter of fact, those who were thus inclined were by far in the majority . . . even as they are in our day. Those who are ready and constant in their endeavours to spread the Gospel realize only too well how hard it is to do so in the face of ridicule and stubborn unbelief. The apostles, then, were accused of being full of new wine. They were indeed full of new wine, but not in the literal sense. They were filled with the new gospel, which was in contrast to the old. "No man," said Christ, "putteth new wine into old bottles else the bottles break and the wine poureth out." This new gospel had quite an effect on the people, for we read, "They were confounded." And again, "They were amazed and they marvelled." Then Peter, standing up, said that they were not drunk, that is to say in the literal sense, seeing that it was but the third hour of the day. Usually people who drink to excess do so at the end of the day when they can retire and sleep off their drunken stupor. Peter then quoted the prophets to point out to them what they themselves had failed to see. These happenings are exactly the outcome of what the prophet Joel said would happen. "It shall come to pass that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy and on my servants and on my handmaidens I will pour out in those days of my spirit and they shall prophesy." This was indeed the very time of the fulfilment. Peter goes on to connect it with the facts concerning the Lord Jesus Christ: "A man approved among you by miracles and signs and wonders which God did by him in the midst of you." Peter proved by further reference to the prophets that this was the beginning of God's purpose of salvation through His beloved Son. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." This led those who were listening to Peter to see the connection between what the Old Testament prophets had written and the facts that they had witnessed, bringing them to a realization of the awful responsibility they had brought upon themselves in the crucifixion of their Messiah. When they fully understood what they had done they were pricked in their hearts and said unto Peter and the apostles, "Men and brethren, what shall we do?" Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit. For the promise is unto you and your children and to all that afar off, even as many as the Lord our God shall call."

In this day we see a general abuse and misinterpretation of the Scriptures, particularly with regard to these verses we have just read. Faith healers and others claim to have supernatural powers. They claim by laying on of the hands that they have power to impart the Holy Spirit . . . when indeed all true believers know that this power given for a special purpose only lasted until the need for it was over. These Jews that stood listening to Peter and the apostles were pricked to the heart. Their conscience smote them for what they and others had done in the crucifixion of Jesus. Yet later, when Peter and some of the apostles were brought before the Jewish Council or Sanhedrin, the Gospel was not so well received as it was on the day of Pentecost. Peter again took the lead. He said, speaking of Christ, "Him hath God exalted with His right hand to be a Prince and Saviour for to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things and so is also the Holy Spirit whom God hath given to them that obey Him." When they heard that, "They were cut to the heart and took counsel to slay them." Again, when Stephen stood up to witness for Christ, we read that "when they heard these things they were cut to the heart and gnashed on him with their teeth," and they ended his life by stoning him.

It was this stubborn persistent attitude of unbelief which later caused Paul and Barnabas to say to the Jews. . . . "It was necessary that the word of God should first have been spoken to you. But, seeing ye put it far from you and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." For a while the Gentiles received the word gladly as did a good many Jews on the day of Pentecost. In this same chapter that we are contemplating we read "then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and in fellowship and in breaking of bread and prayers." There was nothing in this performance which suggested pomp or show. Just a plain simple manner in which they worshipped God . . . much in the same way as we do to-day. Our service consists of coming here to sing praises unto God. In our prayers to Him we, among many things, give thanks to Him for the many blessings bestowed upon us. We break bread and drink the wine in commemoration of Christ's death and resurrection in obedience. And in our lectures we bear witness to God's eternal purpose. Much too simple a service for some, but to us it is part of our lives. We look for nothing more than the companionship of one another on the road toward the Kingdom. Jeremiah said, "It is good that a man both hope and quietly wait for the salvation of God." Let us not forget that if we should allow any outside interference to creep in and hold up our progress or deter our attention from the things of the Lord, it may keep us from a place in the kingdom.

There are many things which could influence us in the wrong direction, particularly in making friends of people who are not in the Truth. Our experience in these matters has proven that we have nothing in common with them and the time spent with them could be put more profitably in another direction. It is true that we might be placed with them in our daily occupations or they might be our close relatives. In these cases we are commanded to be guided by the Scriptures in whatever we do or say.

Another matter, too, which has a strong tendency to hold up our progress, yea, it is liable to bring even the smallest amount of work in the Master's service to a standstill so that our love for the things of the Lord may grow cold, is the habit of cinema-going. Instead of building up and strengthening our faith, this habit will eventually destroy it altogether so that our attendance at the meetings becomes just a matter of form. We attend because others attend but inwardly we say "Behold what a weariness is it." Our attendance at the meetings should be to each and everyone of us a time of refreshing . . . for there is greater need now than ever for a vigilant and constant watch for the Master's return.

We have noticed that while the seats in the hall on a Sunday morning are almost filled and that the attendance is very good at other meetings, yet there are a good many vacant seats especially at the Bible Classes. Why is this, may we ask? There are some, we know, who are sick and others cannot attend because of their occupation. But what about those of us who have some "other interest." Is there any interest greater than our interest in the things of the Lord? Do we think our faith is strong enough so that we need to attend only the breaking of bread meeting? It is an established fact that the more we

hear of the Word of God and the more we learn by reading and talking of the things of the Kingdom, the greater we feel the need for these things. We would venture to say that if we knew definitely that Christ was to return within a very short period that every brother and sister would make all effort possible to attend. We would show the same zeal as those we read of in connection with these Pentecostal events. "And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

E. HIGGS.

Detroit.

---

### **DR. BARNES' SCHOLIUM**

Commenting on the world's difficulties, the Bishop of Birmingham says, "I believe that a Christian humanism that is ready to suffer can redeem this world."

We would refer the learned cleric to, among other Scriptural quotations, Ps. xlix. 7 and Acts iv. 12.

---

### **Be thou prepared**

*"Let all the men of war draw near . . ."*

For many years now authorities of all shades of opinion have expressed the view that Russia is working desperately and feverishly toward a war of world conquest. The facts which have emerged and are emerging from the international situation all tend to bear out this view. Russia has adopted every possible means of alienating the goodwill of the Western Powers, and it is no distortion of observable incidents to read into the current crisis the greatest danger to world peace since the collapse of the Hitlerite regime.

All along the marches of Eastern Europe the men of the Kremlin are probing furiously and callously. The fringe of satellite states are all moving both diplomatically and militarily to the same plan. It is obvious, from the operations of General Markos on the Greek frontiers, the chicaneries of the Cominform, and now the desperate gamble of the Berlin blockade, that Russia is seeking either an advantage she may exploit, or else a pretext to cover some deep laid design.

The visit of the Turkish Chief of Staff to Athens recently is doubtless connected with the whisper that the Greek Government may satisfy Ankara's claims in Thrace and the Aegean Islands. Thus everywhere along Russia's extended frontier in Europe a state of tense anxiety exists, linked with desperate moves to seek friends to face the lowering political situation which broods in sullen mood in Europe's capitals.

Norway and Denmark are arming, and Sweden is making tentative proposals to her alarmed neighbours. It is not for routine business that Mr. Bevin's holiday cruise is cancelled, or that his personal secretary goes to Moscow. For every advice from the Baltic tells of a tense apprehensiveness. In Estonia, Latvia and Lithuania vast fortified zones have been built, railways and aerodromes constructed; bridges, depots and speed highways connecting the strategic centres, made by slave labour. Now comes the news that all the population have been evacuated from a coast zone from 3 to 5 km. deep. Truly, prophecy has not spoken in vain.

H. E. J. M. DOUST.

---

## 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.

\* \* \*

**BRISTOL.** —Druids Hall, Perry Road, Bristol. Meetings—Sundays: Breaking of Bread, 3 p.m.; Bible Class, 5.15 p.m.

On May 30th we had with us at the Lord's Table Bro. Basil Bath, Bro. Porter from Gurney Slade, Somerset, and Sis. Iris Turner, of Birmingham. Thus we "help each other on the road." We enjoyed their company very much.—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.

We are encouraged by the addition of Bro. Roy Halverson, formerly of the Birmingham Central fellowship. He has expressed his perception of the necessity of maintaining a clearcut separation from toleration of the false teaching that exists concerning the centre and ground of our hope—the sacrifice of Christ.

Bro John Hartley, of the Houston Ecclesia, is visiting us for a few months.

Other visitors have been Bro. H. W. Taylor (Saginaw), Sis. Nell and Kate Livermore (Brantford), and Bro and Sis. Cartlidge (London, Ont.).

Bro. Cartlidge gave us the word of exhortation. —G. V. Growcott, Rec. Bro.

**HARROW-ON-THE-HILL ECCLESIA.** —20, Angel Road, Harrow, Middlesex. Breaking of Bread, Sunday, 3 p.m.

Following our intelligence in the November BEREAN, on the 18th of March last we had a meeting with brethren from surrounding ecclesias at which complete agreement was reached on the subject of re-union. As arranged, one of our brethren attended the Hayes meeting for breaking of bread in token of this. —T. G. Brett, Rec. Bro.

**HOUSTON, TEXAS, U.S.A.** —Christadelphian House of Worship, 8,008, Junius Street. Sunday: Bible Study, 10 a.m.; Memorial Service 11 a.m. Friday: Bible Study, 7.30 p.m.

On July 4th, Maurine Caldwell put on the saving name of Christ in baptism. May she ever hold fast the form of sound words which she has learned, and by a walk worthy of the calling wherewith she is called, obtain a crown of life that fadeth not away.

The following visitors from Canton, Ohio, met us around the table of the Lord on July 4th: Bro. and Sis. Passwater; Bro. and Sis. Stocker, and Sis. Mathews.

Bro. Ken Passwater gave us the word of exhortation on Righteousness, which was appreciated by all.

Sis. Hallie Smith has returned to Houston from an extended visit to Baltimore, Md. —E. W. Banta, Rec. Bro.

**LONDON, N., WINCHMORE HILL.** —The Adult School Hall, Church Hill, Winchmore Hill, London, N.21. 4 and 6 p.m.

On June 19th, a combined Ecclesial and Sunday School outing to Hadley Woods was held, with the St. Albans Ecclesia, a very happy time was spent in the company of the brethren, sisters and children. After tea, Bro. D. Bath gave a short address.

We propose holding (if the Lord will) a Tea and Fraternal in October. Details will be given later.

We have been pleased to welcome the following at the Memorial Feast: Bro. W. Southall, Birmingham; H. Nicholls and Sis. B. Beardon, Plymouth; Bro. and Sis. King, Colchester; W. Porter and Bro. and Sis. R. Bath, Bristol; Bro. and Sis. F. Murton, Harrow; Bro. Wright, Wigan; L. Metham and D. Bath of St. Albans.

We are very grateful to the brethren for their assistance in the proclamation of the Truth. —C. H. Bath, Rec. Bro.

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

Moncton is situated on the main railway line from Halifax, Nova Scotia (200 miles) to all points in Canada, so that any of the brethren or sisters landing at Halifax (and all the boats dock there between November and April), would be passing through Moncton.

We would be happy to meet any of the brothers or sisters who might be passing through, or any who might be settling in any of these Provinces— Nova Scotia, Prince Edward Island, or New Brunswick.

So, if you would advise any that you might know, or put a note to this effect in THE BEREAN, we would be very happy.

On behalf of Moncton Ecclesia, your Brother in Christ, W. E. Hayward Rec. Bro.

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

It is with regret that we announce the withdrawal from Bro. G. J. Young, on account of his long continued absence from the Table of our Lord. —David M. Williams, Rec. Bro

**PLYMOUTH.** —Oddfellows Hall, 148, Union Street (next to Gaumont Theatre). Sundays: Breaking of Bread, 11.0 a.m. Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.

We have enjoyed the fellowship of Bro. and Sis. J. Neal (Croydon). Bro. Neal assisted us by exhortation and lecture and we thank him for the help which we much appreciated. We have also welcomed in fellowship Bro. and Sis. F. Murton (Brixham) and our Sis. Hodge, who has been home from Croydon for a few weeks. We had the company of Sis. Vera Tarplee at the Bible Class, which she attended while on holiday.

We are pleased that after a visit to Scotland for recuperation, our Sis. Fraser is again at the Lord's Table. We are glad, and hope that she will continue to make good progress.

If the Lord will, we shall be holding our annual Ecclesial and School Outing on August 14th, when we shall be visiting a Tea Garden in beautiful Yealmpton, about 7 miles away. We shall be pleased to welcome any of like precious Faith on this occasion. —H. R. Nicholls, Rec. Bro.

## **POMONA, CALIFORNIA, U.S.A.—**

We number at present about 100 members, and are still endeavouring to keep the light of the Gospel burning in this place. This Ecclesia was founded in 1884 and has worked steadily from that time until now. Our membership has remained somewhat static since about 1912.

We have had as a visitor recently Bro. George Stephens, of Detroit, Michigan, Ecclesia. Bro. Stephens has secured employment here, and expects to move his family in the near future.

The Pomona Ecclesia recently engaged in a public debate with the Church of Christ (Campbellite), using a total of eight evenings to discuss two phases of the Truth. Bro. Oscar Beauchamp represented the Pomona Ecclesia in the first discussion on the subject of the kingdom of God. We affirmed "that the kingdom of God, as foretold by the prophets, and preached by Christ and the Apostles, is yet future, and is to be established on the earth at the return of Christ." Mr. Harrison, of the Church of Christ, denied. On the other side, Mr. Harrison affirmed "That the Kingdom of God as foretold by the prophets, and preached by Christ and the apostles, was established on the first Pentecost, after the ascension of Christ." Bro. Beauchamp denied. In the second debate Bro. Arthur Wolfe represented this ecclesia, and affirmed, "That the scriptures teach that man is wholly mortal, and is unconscious from death till the resurrection." Mr. Harrison denied. In the second two nights, Mr. Harrison affirmed that "The spirit of man is mortal, and conscious from death till the resurrection." Bro. Wolfe denied. There is some division of opinion as to the good that comes from such efforts. As we look back on debates held with this group by Dr. Thomas, we find a record of the same kind of procedure. Their greatest arguments seem to be statements that Christadelphians are infidels, atheists and blasphemers, and are very free in their abuse of the brethren who represent the Truth. These debates have caused most of the brethren to renew a study of the first principles of the Truth.

We held a special lecture on June 13th, at which time Bro. J. T. Randall, of the Portland, Oregon, Ecclesia, gave a very timely lecture on the subject: "The Arab-Jewish war: its imminent solution in the light of Bible prophecy." A good representation of brethren and sisters supported the proclamation of the Gospel, and twelve strangers were present. A film on Palestine was also shown.

I was so sorry to see the effort at re-union fail, and still hope that some means can be found to bring us together. I do not think that it was wise to inject the divorce issue into the discussions, as it has been almost impossible to agree completely on the subject. Few now agree with the teachings of Dr. Thomas and Bro. Roberts, and some have gone over to the Catholic stand on the matter. I still think that there are legitimate grounds for divorce, or else Christ would not have inserted the "Except for adultery." But if we keep insisting on tightening up and dividing, we will not have any semblance of ecclesial life in a few years. Christ did not ask us to write many resolutions and laws, but gave us His own commandments to follow. It seems to me that there is enough doubt in the matter to allow some latitude. However, that is my own opinion only. The general plan used here is to ask anyone who has been divorced since baptism to stand aside and this seems to be the only solution.

We are doing what we can to publicise the Truth here. Each Sunday morning we have a fifteen-minute programme on the local radio station, and continue to advertise in the local Press. We also publish the *Christadelphian Messenger*, and *The Junior Christadelphian*. The *Messenger* is for the Stranger, and the *Junior Christadelphian* has a circulation among the brethren and sisters and the young people.

Let us hold fast the profession of our faith without wavering, for He is faithful that has promised. —Carl C. Wolfe, Rec. Bro.

## **SELKIRK, N.Y., U.S.A.**

We wish to inform you that Bro. R. Bedell, of Selkirk, N.Y., fell asleep March 23rd, 1947.

Comforting words were spoken on this sad occasion, as our brother was laid to rest by Bro. S. L. Van Akin, who very shortly afterwards himself fell asleep. We sorrow not as those who have no hope, knowing that shortly we shall be united with our beloved brother, as all our signs point to our Lord's soon return.

We have had the pleasure of having with us at the Lord's Table Bro. and Sis. Brewis and Bro. and Sis. Pryer, of the Buffalo Berean Ecclesia. Bro. Brewis and Bro. Pryer gave us words of exhortation, for which we express our thanks. Also we have had with us at the Lord's Table Sis. Thelma Frisbie, of the Hawley Ecclesia.

We send greetings to all those of like precious faith, and trust we shall soon be part of that glorious company who shall be found in God's Kingdom; for which we pray that it may soon come. — John P. Leonard, Rec. Bro.

---

## NEW ZEALAND

**Nwhaka.H. B.** — Russell Hughes, Hikitunga Station.  
**Papakura.**—A. J. Starr  
**Tirau. R.D.** —B. E. Brandt, Sweetwaters.  
**Whangarei.** —K. R. MacDonald, Lilian Street, Kamo.

## AUSTRALIA

**Adelaide,** (S.A.) —J. A. Kingston, 6 Boucquet St., Glen Osmond.  
**Boulder City,** (W.A.). —K. H. Hodges, 59 North Terrace.  
**Cardiff,** (N.S.W.)—A. G. Hoy, Highfield Terrace.  
**Dungog,** (N.S.W.)—D. T. James, Chichester Dam, Wangat.  
**Harvey,** (W.A.)—R. W. Hodges, Sir James' Ave.  
**Inglewood,** (Victoria).—E. W. Appleby, Sullivan Street.  
**Melbourne.** — James Hughes, 78 Riddell Parade, Elsternwick, S.4.  
**Perth,** (W.A.) —R. E. Brock, 12 Hay Street, Claremont.  
**Victoria.** —E. W. Appleby, Sullivan St., Inglewood.  
**Wagga,** (N.S.W.). —R. L. Saxon, Murlesville Cotter, Coolamon.

## CANADA

**Bedford.** (N.S.)—W. E. Hull, R.K. No. 2.  
**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Edmonton, Clover Bar, Alta.**—G. Luard, Clover Bar, Alta.  
**Guelph.** —R. J. Hawkins, 9 Elizabeth Street.  
**Hamilton, Ont.** —H. N. Fotheringham, 331 Barton Street, E.  
**Hudson** (Ont.)—T. H. Pringle.  
**Lethbridge, Alberta.** — W. Blacker, 1225 6<sup>th</sup> Ave., S.  
**London.** —D. W. Gwalchmai, 173 Devonshire Avenue.  
**Moncton, N.B.**—Wm. E. Hayward, 11 Waterloo Street.  
**Montreal.** — J. D. Baines, 1426 Clemenceau Ave., Verdun 19. P.Q.  
**North Battleford** (Sask.)—J. Hiley, 1332 108<sup>th</sup> Street.  
**Onoway (Alta).** —F. C. Crawford  
**Oshawa, Ont.**—J. Beasley, 449 Ritson Road, South.  
**Pembroke, Ont.**—Cyril J. Webb, 258 Herbert Street.

**Richard, Sask.**—Fred G. Jones, Box 30.  
**St. John, N.B.**—A. D. Duncan, 46 Adelaide Street.  
**Stewiacke, N.S.**—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.  
**The Pas, Manitoba.** —R. C. Klaas.  
**Toronto, Ont.** — H. J. Newnham, 25 Pepler Ave., Toronto, 6.  
**Victoria, B.C.**—Thos. Stuart, 62 Scott Apts., Douglas St.

## UNITED STATES

**Akron, Ohio.** —Mrs. Johnson, 993 Lover's Lane.  
**Boston, Mass.**—K. MacKellar, 195 S. Main Street, Reading. 'Phone: 0965 W.  
**Buffalo, N.Y.** —G. A. Kling, 79 Mang Avenue, Kenmore.  
**Canton, Ohio.** —Chas. Wheeler, 1708 Maple Ave. N.E.  
**Chicago, Ill.** —A. S. Barcus, 3639 N. Springfield Avenue.  
**Denver.** — P. Dixson, 4792 Federal Blvd.  
**Detroit.** (Detroit, 21.)—G. Growcott, 15586, Normandy.  
**Dinwiddie, Va.**—C. Bird, Stonycreek Lodge, R.F.D.2.  
**Elizabeth, N.J.** —E. G. Twelves, 14 Stiles St.  
**Glendale, Calif.** —J. D. Laidlaw, 1130 Graynold Avenue.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Henrietta (N.Y.)**—Chas. W. Rodgers, Park Circle Road.  
**Hollywood (Los Angeles)**—T. Lloyd Jones, 1737 N. 53<sup>rd</sup> Street, L.A. (Cal.)  
**Houston, Texas.**—E. W. Banta, 8008 Junius St. 'Phone: H. 9085.  
**Jasonville, Indiana.** —J. Burns, RRE. Shanklin Street.  
**Janesville, Ohio.** —J. J. Phillips, 1520 Euclid Avenue.  
**Jersey City, N.J.** —Louis F. Bas, 156 Prospect Place, Rutherford, N.J.

---

**Lampasas, Texas.** —E. Wolfe, Rte. 1 Burnett.  
**Lackawaxen, Pa.** —John L. D. van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Los Angeles (Calif.)**—G. W. Burnett, 10214 S. Vermont.  
**Los Angeles,** —T. Lloyd Jones, Odd Fellows Temple, 1828 Oak St.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Mansfield, Ohio.** —R. M. Carney, 563 Maple St.  
**Marion (N.Y.)**—Chas. N. Rodgers.  
**Mason (Texas).**—J. Eastman, Grit, Texas.  
**Newark, N.J.** —H. Deakin, Matawan.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** —Carl. C. Wolfe, 172, E 5<sup>th</sup> Street, Pomona.  
**Santa Barbara, Calif.** —Floyd Elsas, 309a, E. Victoria Street.  
**Scranton, Pa.**—J. Scaramastro, 434 Luzerne Street.  
**Selkirk, N.Y.**—J. P. Leonard, Maple Avenue.  
**Utica, N.Y.**—B. J. Dowling, 133 Harding Place.  
**Worcester, Mass.** —A. Marshall, Sr. 27 Hitchcock Road, Worcester, 3.

---

**Acknowledgements.** —Letters, MSS and Parcels have been received from A.N., Y.L.R. (2), W.D., V.B., D.M.W., K.P., W.M.W., S.B., E.W., W.M. (2), S.S.W., E.W., S.B., G.F., V.L.R., T.P., A.H.C., H.S., T.L., W.L.R., M.W., E.A.D., F.J., F.L.J., T.L. (2), D.R.N., A.E.R. (2), T.H.P., G.V.G. (2), V.B., J.L.M., J.H., C.A.A., J.A.K., J.H. (2), J.S. (2), C.P., P.M.P., H.R.N., R.J.H., E.H.B., H.D., K.R.M., P.A., J.H., C.G.

**Wanted.** —Christadelphians prior to 1930 and Heralds of the Kingdom by E. H. Bailey, The Ards, Dorridge Road, Dorridge, Birmingham.

**Jewish Children Relief.**—We have received from Richard (Canada) Eccl. 50 dollars.

Articles are invited from brethren in all parts of the world, and particularly from younger brethren who have a mind to "*Study* to be approved." We have a list of subjects that can be had on application.

**U.S.A.** — Bro. G. V. Growcott, of 15586 Normandy Avenue, Detroit, Mich., U.S.A., now acts as our agent for the collection of subscriptions from individual brethren and sisters in the U.S.A. All remittances and orders should be sent to him. Parcels will be sent in bulk to him and he will undertake postage to all such subscribers.

Ecclesial parcels are not included in this arrangement and will be sent direct as hitherto. We hope the arrangement will give greater efficiency in our service, and we are grateful to Bro. Growcott for undertaking it. The subscription rate in U.S.A. will now be 2½ dollars per annum.

This arrangement does not apply to Canada.

---

Printed by King & Hutchings Ltd., The Hillingdon Press, Uxbridge, and Published by the Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.

---