

# The Berean Christadelphian

*A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.*

**Edited and Published by:**  
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*“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed”—Acts 17: 11.*

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## **EDITORIAL**

### **Stedfast**

If we consider the apostle Paul as he is evinced in the Acts of the Apostles, or as he reveals himself in his letters, we will be stimulated, encouraged and strengthened in our faith and hope. If we have given careful attention to what Paul has said, and inclined our ears unto wisdom, and applied our hearts to understanding; then we will be fully determined to do what he says.

We should have no hesitation in doing so because Paul set the example in his own life before instructing others. "Be ye followers of me, even as I also am of Christ," was no vague or uncertain statement of Paul's. He could say it conscientiously because he was not mixed up in worldly affairs, nor had he any political affiliations. Therefore, if we follow in the footsteps of Paul, we will always be on safe ground.

One reading of the Acts of the Apostles is sufficient to show how Paul was devoted to Jesus and the Father. Read his letters and see how he puts God in the foreground—not in an intellectual manner; but as a great reality. It is possible to know God through the reading of the Scriptures of Truth in the same manner as a child learns a recitation; but it takes much more than that to produce a godly man or woman.

To love God, said a certain scribe, is more than all whole burnt offerings and sacrifices. Therefore, we may purchase the best of furniture for our meeting places, or even build a place of our own; and we may have brethren capable of splitting hairs in doctrine-defining campaigns, without having in our midst brethren who have been transformed in the renewing of their mind, and being able to prove what is that good and acceptable, and perfect will of God.

In his knowledge of the Scriptures of Truth, Paul was an intellectual giant; but that was not all. He was a God-fearing man of the highest type. One of the comprehensive terms that he used is expressed in the words, "Be ye stedfast." Literally, this word means "fixed in place"; but is chiefly used figuratively to indicate undeviating constancy, or resolution, firm in purpose and unwavering in faith. No word could better convey Paul's thought as he concluded his powerful disquisition on resurrection:

**"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord"—1 Cor. 15:58.**

Paul had good reason to urge the believers to be stedfast, because the natural tendency is just the opposite. God does not change, and His children are expected to partake of that characteristic. Even Darius, the Median, recognized it when he said, "For He is the living God, and stedfast forever"—Dan. 6:26.

Once we have come to a knowledge of the Truth, it is the mark of wisdom to be steadfast—to be grounded and settled—to be rooted and built up, and stablished in the faith. The lesson of the past is too great, and important, to be overlooked.

It was because of Israel's failure to be steadfast—to fear the Lord, and observe to do all the words of the law, that caused them to be scattered throughout the world. And it was for the same reason that Christendom became astray from the teaching of Jesus and the apostles.

To generate this quality of steadfastness, we must set our affections upon the things of the Kingdom and the Name of Jesus. Then we must follow up with certain habits designed to keep us on the right path. The Scriptures are able to make us wise unto salvation; but to attain unto it there must be an effort on our part. We must assimilate the divine thoughts, and ideas, that are essential to keep our minds properly occupied. There is only one source from which to obtain them; but there is a two-fold manner in which to do it.

First, there must be the daily application of the mind to the Word, and second, there must be regular attendance at our ecclesial meetings that are designed to develop within us a character well-pleasing to God. Such a character can only be formed by complying with divine standards, as revealed in the Scriptures of Truth.

It is no easy matter to be steadfast in the Faith while developing such a character in this age when the ambitions of the flesh are encouraged in every walk of life. It requires courage and determination—courage to face the world, and do what we know to be right, and determination to carry out whatever we set our hand to do in the service of the Lord, regardless of the cost.

Paul has shown us the way to do this and, if we follow him, as he followed Christ, our salvation will be assured. Let us, therefore, stand fast in the Lord, and think upon His name, and do those things that will cause Him to inscribe our names in His book of remembrance.

**"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. 3:14.**

—Editor.

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## **Brother G. H. Denney**

The Brotherhood will be saddened by the report, in the Winchmore Hill News, of the death, on Jan. 31, of our beloved brother G. H. Denney, in his 77th year. Bro. Denney had been in the service of the Truth for 61 years, and was a hard and earnest worker. He was editor of the Berean for over 25 years until 1949, when failing health required that he be relieved from this long labor of love for the encouragement and upbuilding of the Household of Faith. We take courage and comfort from the glorious hope of the Resurrection.

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## **Fervent, Effectual Prayer**

**By BROTHER JOHN THOMAS**

*"Men ought always to pray, and not to faint."*

These are the words of Jesus, which he illustrated by the parable of the unfortunate widow (Luke 18). And what is it that this exhortation indicates more particularly as the object of prayer? It is that God may avenge his own elect, who cry day and night unto him through many generations.

Those who have obeyed the gospel of the Kingdom can alone offer acceptable prayer to God through Jesus Christ; for all the clouds of perfume John saw ascending from the golden vials to the throne, were "the prayers of the saints." He saw no others; and could see none: for there is no fragrance in the exhalations of the disobedient.

### **SPIRITUAL SACRIFICE**

Prayer is a "spiritual sacrifice acceptable to God through Jesus Christ:" and such sacrifice can only be offered by the true believers, who have been introduced into him by faith and the obedience it prescribes. Men have yet to learn that "To obey is better than sacrifice." Prayers, and alms-giving, and praises, and breaking of bread, and morality of life (speaking in the dialect of men) are acceptable and delightful odors when offered by the saints; who are as "golden vials" in the Temple of the Lord; but when they burn from the hearts of the disobedient, the stench of corruption mingles with their incense, and becomes abomination in the nostrils of Him whose precepts they disregard.

"The sacrifice of the unjustified is an abomination to the Lord, but He heareth the prayer of the righteous . . . The Lord is far from the unjustified" (Prov. 15:8-29).

"The eyes of the Lord are upon the righteous, and His ears are open to THEIR prayers: but the face of the Lord is against them that do evil" (Psa. 34:15-16).

These testimonies are sufficient to enable an ingenuous and candid inquirer to discern the scriptural and appropriate medium for the expression of the desires of the human heart in their tendency towards the throne of grace. And, in discerning this, to rightly appreciate the valueless character of the Popish and Protestant rhapsodies which desecrate the Name. Prayer cannot reach the throne unless it proceed from "a heart purified by faith working by love," and in which "Christ dwells by faith."

### **AN OBEDIENT HEART**

Such a heart is an OBEDIENT heart—a heart which has "purified its soul in the OBEDIENCE of the Truth." The prayer of such an one is incense before the throne, which arrives there as if ascending from Christ himself; because Christ dwells in them that have "the faith of Jesus, and keep the commandments of God."

"We know that God heareth not sinners, but if any man be a worshipper of God, and DOETH HIS WILL, him He heareth" (John 9:31).

Do they do the will of God, who, from whatever cause, do not obey the Gospel of the Kingdom which Jesus and the apostles preached? "If judgment begin at the House of God," said Peter (who first preached it, in the name of Jesus as its king), "what shall the end be of them who OBEY NOT THE GOSPEL OF GOD?"

It will be seen from these premises that sinners are not simply criminals of flagrant delinquency; but all those pious sentimentalists also, who are upon such excellent terms with themselves, and who compose "the churches" of Popish and Protestant Christendom. Pious sinners who know not, obey not, the GOSPEL OF GOD. What they call "prayer" is the sum total of their superstitions—vain repetitions and rhapsodies, which, if answered, would wrap the universe in flames, and turn "the exceeding great and precious promises of God" into falsehood and vain deceit. No, no; He hears not sinners, be they devout or impious: His ears are not open to their prayers. In time of trouble—

"They cry, but there is none to save them; even unto Jehovah, but He answers them not" (Psa. 18:41).

Christ dwells not in their hearts by faith of the "things concerning the Kingdom of God, and the Name of Jesus." They believe not in the Kingdom, and understand not his Name; so that when they try to pray, their random and wordy outpourings call upon God to do things which would for ever exclude the Kingdom from covenanted land; and to grant them remission of sins upon principles which reduce the Name of Jesus to a nullity.

### **BELIEF OF THE TRUTH**

Acceptable prayer is the expression of the desires of a heart purified by belief of THE TRUTH. If this definition be received, it is to be hoped that the inquirer will not be afraid of the conclusions to which it leads.

Seeing then, that it is only OBEDIENT believers of the truth, styled "the saints," whose prayers can find access to the throne with divine acceptance, the question arises, "What ought they more particularly to pray for? As the establishment and glory of the Kingdom of God should be our ardent hope, so our prayers, before all things, should be for this. Thus the first petition in that pattern of prayer which our Lord taught his disciples is,

"Thy Kingdom COME; Thy will be done ON EARTH as it is in heaven" (Matt. 6:10).

Shall we pray for OUR daily bread? Shall we pray for the forgiveness of trespasses, and be fervent in prayer for what concerns OUR own particular interest, and shall we be unconcerned about the glory of GOD? Great and many are the promises which the Divine Father hath given to us, respecting His Kingdom among men; respecting the universal dominion of His Son: let us pray, then, that His Kingdom may come; that the knowledge of the glory of the Lord may cover the earth as the waters cover the sea; with David, in his last prayer, let us pray,

"May the WHOLE EARTH be FILLED with His glory! AMEN and AMEN!" (Psa. 72:19).

It is also the duty of the Christian to pray for the overthrow of all the enemies of Christ, and for the removal of everything which stands in opposition to his Kingdom. As for our OWN particular enemies, we are enjoined to pray FOR them, and to bless them that curse us; but with respect to the incorrigible enemies of God, and of His congregation, though the Christian (in the absence of Jesus) is never to take vengeance into his own hands, yet he is taught to pray,

"Let God arise, let His enemies be scattered: let them also that hate Him flee before Him . . . Let the wicked perish at the presence of God" (Psa. 68:1-2).

"Let all thine enemies perish, O Lord" . . . "Let all them be confounded that hate Zion" (Jdg. 5:31; Psa. 129:5).

### **HOW LONG, O LORD, DOST THOU NOT JUDGE?**

And we are called upon to rejoice over the fall of antichristian persecutors who shed the blood of the saints.

"Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her" (Rev. 18:20).

Respecting this Harlot of Babylon, who is "drunk with the blood of all the witnesses of Jesus," and all her progeny who reject the dominion of his principles, it is the duty of the Lamb's followers to pray,

"How long, O Lord, holy and true, dost Thou not judge and avenge our blood?" (Rev. 6:10).

And whilst Christians exercise faith in the promise of their Master, and look for his coming, it is their duty to pray that the heirs of the Kingdom may be duly stirred up to a true and genuine love, and to do the first works of the apostolic age. Truly it is now a day of small things. With all their boastings, how little REALLY Christian morality! Yea, how little do professors in general know even of the FIRST RUDIMENTS of God's holy religion!

Instead of that spirit of love which the gospel makes so indispensable, there is little but grudging and ill-will among them; and their zeal is at best about "mint and anise, and cummin," rather than about the "weightier matters of the law, such as justice, mercy, and the faith."

### **PRAY THE LORD TO SEND LABORERS INTO THE HARVEST**

Amidst this general declension and corruption; this lamentable departure from the spirit and practice of Christianity, what duty is more incumbent on the true servant of God, or more in unison with his feelings than to pray that God would grant that His truth might arise and stand upon her feet; and, in faithful laborers, go forth, and run to and fro increasing knowledge, that professors might become wise and prepare themselves to meet the Lord, as a bride adorned for her husband? Certainly none.

We add that it is also our bounden duty, in prospect of the great and terrible day of the Lord's judgment on the nations, to pray for those under whose institutions we find protection while laboring in the Truth; that it may be preserved in the midst of those great and general calamities which are to clear the way for the Kingdom of God. It is our duty to pray for the authorities of the state, that they may be overruled and guided in all their councils and proceedings for the good of the well-disposed, and the repression of the lawless and abominable, "That we may lead quiet and peaceable lives, in all godliness and honesty."

But it is not our duty only to pray for the country of our sojourn to this end, but for the happiness of ALL nations; that the time may soon come when all the tribes of the earth shall remember, and turn unto the Lord. When, actuated and united by kindliness and charity, they shall embrace each other as brethren, and we shall no more hear of "natural enemies;" or "religious wars," nor of any other; but "judgment shall dwell in the wilderness," and nothing but "righteousness in the fruitful field."

### **PRAY FOR TRANSFORMATION UNTO HOLINESS**

To conclude, our duty, in the prospect of the coming of the Lord, is to pray that we may be prepared; that our dispositions and practices may be brought to a holy conformity to the principles of the Kingdom of Jesus Christ, which are—

"Righteousness, and peace, and joy in the Holy Spirit."

that we may not be found among the lordly and the persecuting; that we may not be found among those that sleep, nor among the scoffers that say, "Where is the promise of his coming?" but among those that watch and pray always, and who shall be accounted worthy to escape the judgment which shall fall upon the heads of the evil doers, and to stand before the Son of Man.

O ye "Christians," as ye call yourselves, how is it that ye watch and pray no more? that ye are no more concerned to glorify the Lord, and to be found of Him in peace? What is it that engages your attention and occupies your time? Jesus Christ has promised to come again and to take to himself his kingdom. How is it that ye think no more about it; that ye pray no more for it?—that ye watch the signs which He has given His servants with no more attention nor cover yourselves with more godly jealousy? Is this your faith in one of the most interesting truths which the word of God reveals? Surely that day will come upon you at unawares!

## SOON THE TRUMPET WILL SOUND

O ye whose hearts are overcharged with surfeiting and wantonness; and ye men of the earth whose hearts are overcharged with the cares of this life, and who would rather that the Kingdom of God should never come than your ease be disturbed, or your carnal interest affected! Ye, who are too busy about this world to think of that which is approaching; too much in love with the present state of things to sigh after the promised change; too earthly-minded to watch the signs of the times, or to realize the promises of Christ! He shall come at an hour that ye think not, and cut you asunder as cumberers of the ground! It is not long ere the trumpet will sound, and we must all stand before the Son of Man, and receive according to our works.

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### The Prince-Priest of the Age to Come

*By brother Robert Roberts*

#### PART FOUR

*D. That the new constitution changes also the royal headship of the Kingdom, substituting for a succession of the mortal descendants of David an ever-living descendant (fixed and immovable), who is David's Lord as well as David's son, and will occupy David's throne in David's rejoicing presence.*

It might seem superfluous to prove this proposition but the workings of error are so incessant and insidious that the man of faith has to stand with drawn sword, as it were, over the simplest proposition of the faith. That this is one of them, it is not difficult to show. The name of Christ as "THE SON OF DAVID" is indeed of itself conclusive.

Why was he so designated but because the Messiah was to be the son promised to David? God promised a son to David who should sit on his throne for ever (2 Sam. 7:16; Psa. 89:35-36; Acts 2:29). God fulfilled this promise in raising up Jesus as Paul told the Jewish congregation in the synagogue of Antioch (Acts 13:23). Peter, by the Spirit, declared on the day of Pentecost that David himself was aware that the promised son would be the Messiah:

"David being a prophet, knew that God had sworn to him with an oath that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:29-30).

This being beyond question, we have to realise how entirely the Messiahship was an affair of KINGSHIP in the position ORIGINALLY OCCUPIED BY DAVID. The Messiah was to be a sufferer; he was to be a priest; he was to be a saviour; he was to be a conqueror. But these were but adjuncts, as we might call them, to the office and function of the Messiahship. The Messiahship itself in its foundation character is rooted in the "throne of David."

"Of the fruit of thy body will I set on thy throne" (Psa. 132:11).

"The Prince of peace . . . on the throne of David and upon his Kingdom" (Isa. 9:6).

"The Lord God shall give unto him (Jesus) the throne of his father David" (Luke 1:32).

This is the everlasting covenant which David declared to be "all his salvation and all his desire" (2 Sam. 23:5); and the things involved therein are "the sure mercies of David" which God proposes to extend to every perishing, thirsting son of Adam who will accept them on His terms (Isa. 55:3).

Next we have to notice that it is in no ornamental, or sentimental, or honorary, or figurative, or spiritual sense that Christ is to occupy David's throne. He will be a King on that throne in the place where it was formerly established, and for the purpose for which David occupied it.

David reigned (2 Sam. 8:15);

*Christ will reign (Isa. 32:1; Rev. 11:15).*

David executed justice and judgment (1 Chron. 18:14);

*Christ will execute justice in the land (Jer. 33:15).*

David made war (1 Chron. 17:1-13);

*Christ will make war (Rev. 9:11-15).*

David blessed his house (2 Sam. 6:20);

*Christ will bless his house (Matt. 25:34).*

David divided his enemies' spoil with his friends (1 Sam. 30:26).

*Christ will do the same (Isa. 53:12).*

The list might be extended. Let these indications suffice. Any theory of Ezekiel that would relegate Christ into an invisible position in the age to come would exclude him from the throne of David which was a **VISIBLE INSTITUTION**.

Any theory that puts him in the place of the angel of the covenant or the glory of the Shechinah of the divine presence in the sanctuary would have the same effect, for **NONE** of these were the "throne of David." They all pertained to David's God, but were none of them David's **THRONE**. While Christ is David's Lord and God (as he was to Thomas—John 20:28), we must not forget that he is also David's **SON**, and will "sit on David's throne."

### **ALL BLEND IN CHRIST**

It is one of the peculiar glories of Christ that he blends in himself many things that were never before combined. He is both God and man: the king and his son: the priest and the sacrifice: the Ruler and the servant: Alpha and Omega, the beginning and the ending: the first and the last.

As soon as we begin to separate any of his functions and attributes, we make confusion of the truth. We must by no means exclude him from the occupancy of David's throne. In this position, he will be "ruler in Israel," as testified in Micah 5:2; He will reign in righteousness (Isa. 32:1) he will be visible in his beauty (Isa. 33:17). Kings and princes will come from afar to do him homage (Psa. 45:12; 72:11).

In the first instance, even some who know him not will enquire about the wounds in his hands (Zech. 13:6). Others will claim his recognition on the ground of a previous acquaintance, saying—

"We have eaten and drunk in thy presence"; "Thou hast taught in our streets!" (Luke 13:26).

His relation to all the affairs of his kingdom will be as real and practical as was his relation to the affairs of his humiliation and sacrifice. He will not be in the background in the day of his glory:

"Every eye shall see him."

In his hands, the throne of David will be established for ever. Read Psa. 45 for the picture of his kingly glory.

"Life—length of days for ever and ever." "There was given unto him a kingdom, glory and dominion. His kingdom is an everlasting kingdom, all dominions shall serve and obey him" (Ps. 21:4, Dan. 7:14 and 27).

But there is one feature of his position that did not appertain to David. David was not a priest, though in his typical capacity, he even offered sacrifices, "girt with a linen ephod" (2 Sam. 6:14,18; 24:18,25). But of Christ, his son and everlasting successor, it is written—

"The Lord hath sworn and will not repent. Thou art a priest for ever after the order of Melchizedek" (Psa. 110:4; Heb. 7:17).

This priesthood of Melchizedek combined both the kingly and sacerdotal elements, and was conferred on Melchizedek in his OWN right and not by law of heredity. He was made priest not because of "father or mother," but because of himself—his own excellence. Christ is a priest after THIS order and not after the order of Aaron, which was constituted by birth and bounded by a limitation of age. Christ, in being after this order, is therefore a priestly-prince or a princely-priest, which is a perfect fulness of character. How glorious a head for Israel and mankind—a man to whom God has not only given all the authoritative and executive power of a temporal prince in matters of law and property, but whom he has also invested with the tender character of an Intercessory Friend in things pertaining to God—and all this, after a suffering life in which "he loved righteousness and hated iniquity."

"Therefore God thy God hath exalted thee with the oil of gladness above thy fellows."

He is the priest-prince of the age to come. His name as prince is of frequent occurrence:

"PRINCE OF THE KINGS OF THE EARTH" (Rev. 1:5).

"PRINCE OF PEACE" (Isa. 9:6).

"MESSIAH, THE PRINCE" (Dan. 9:26).

"THE PRINCE OF LIFE" (Acts 3:15).

"A PRINCE AND A SAVIOR" (Acts 5:31).

"A PRINCE" (Eze. 34:24).

"Messiah the Prince" in the day of his glory by reason of his Melchizedek character is "a priest upon his throne." This is expressly testified in Zechariah.

"The man whose name is the BRANCH . . . He shall bear the glory; he shall sit upon his throne and shall be a priest upon his throne" (Zech. 6:12-13).

### **CAN IT BE ANY BUT CHRIST?**

Now, when we go with Ezekiel to one of "the high mountains of Israel," and overlook the sanctuary of Messiah the Prince's age, outspread at our feet "as the frame of a city on the South," we are looking on the very locality that witnessed the Lord's agony and crucifixion 1800 years ago. We are looking on the very hill on which he stood and said with tears in his eyes:—

"Ye shall not see me henceforth till the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

We are surveying the very scene which heard his parting word—

"If I go away, I shall come again."

Can it be that "the Prince" in the sanctuary is not Messiah the Prince? Can it be that the head of that city of God is a mortal erring man? Can it be that he whom the people follow and adore—whom visiting kings fall down before; and all nations and languages come to bless and serve, is not the Son of God, but some mere earth-born of recent birth, elevated to his position of honor and glory because he happens to have a drop of David's blood coming to him through the veins of centuries of disobedient Israelites? Is it so, after all, that flesh and blood IS to thus inherit the Kingdom of God? That men not born of water and of the Spirit are to enter in, and ride upon the highest places of the earth?

No language seems too emphatic to disown such a thought! It involves a complete subversion not only of the promises themselves, but of the very principles upon which the bestowment of those promises is conditioned. The appearance of things presented in Ezekiel may seem to countenance it when looked at without reference to what has elsewhere been revealed. It vanishes when read in the light of the entire revelation; and even closely looked at by itself, there is nothing in it inconsistent with the identification of "the Prince" with Christ, and some things that necessitate it. Let us look at those points, one at a time—

*(To be continued next month, if the Lord will)*

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*EXHORTATION*

### **"How Sweet Are Thy Words!"**

Once again we are assembled together for the express purpose of remembering our Lord until he returns. This is the time allotted to speak to each other and, as the apostle says, to exhort one another and so much the more as the day approaches for the consummation of our hopes and the fulfilment of our heart's desire—the coming of our Lord.

As we commence to speak to one another, the words of Paul come to mind, when he said in writing to the Corinthian brethren,

**"Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?"**

**"And even things without life, giving sound—whether pipe or harp— except they give a distinction in the sounds, how shall it be known what is piped or harped?"**

**"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"**

And herein lies the object of the apostle's comparison—

**"So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?"**

And continuing the thought later in the same chapter, he says—

**"In the church (ecclesia) I had rather speak 5 words with my understanding, that by my voice I might teach others also, than 10,000 words in an unknown tongue."**

Words are but the medium we have to express our thoughts, and to convey to others some idea of that which the brain has conceived—from the teachings of others many times, or a concentration of

our daily readings expressed in our own form of words, and also in quotations from others relating to the subject we are discussing.

The English language is not an exclusive possession of any of us, either in its form of words or modes of expression. Rather it is a common heritage whereby we can edify one another, and in many times by modes of expression adopted from others who had a greater gift of putting words together in a way easy to be understood, and longer to be remembered for their terseness and beauty. The words of the inspired writers are the supreme examples of this. The Preacher, in Eccl. 12:10-11, declares—

**"The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one Shepherd."**

Acceptable words—upright—words of truth—goads. Let us value and USE these "words of truth" which the one Shepherd has lovingly prepared for our instruction in righteousness. And let us be very thankful that God in His goodness has seen fit to open our minds and hearts to an understanding of His divine Word, and that we are able in our own simple way to express it to others who will listen. As David said in our readings yesterday,

**"I will speak of Thy testimonies also before kings, and I will not be ashamed" (Psa. 119.46).**

The lowly Galilean at the age of 12, as we read today (Luke 2:46-47), spoke with the learned men of his day and confounded them with his wisdom. And as he later went through the towns and villages of Israel he was filled with compassion for the meek and lowly. To the poor, he said, the Gospel was preached, and in his great love and compassion for the downtrodden he promised them a day to come of deliverance—beauty for ashes, the oil of joy for sadness.

**"WE ARE THE PEOPLE!"**

There was, and is, no exclusiveness in the Gospel message. It is true that the Master came only to the lost sheep of the house of Israel at first, but when he was risen he commissioned his disciples to—

**"Go into ALL THE WORLD, and preach the Gospel to EVERY CREATURE."**

The lesson is very pertinent for us, for it is not seemly that we become smug and complacent in the knowledge that we have the Truth. Nor is it right and proper that—perhaps unknowingly—we reach a state when we adopt an attitude of—

**"We are the people, and wisdom will perish with us!"**

This was Israel's failure, and see how terribly they have suffered! Far, far better is it that through knowledge and a working faith in God's Word we grow in wisdom and compassion toward all men—recognizing our own shortcomings, bearing with others, knowing how far short we ourselves fall of the standard before us, the perfect man in Christ Jesus.

In words easy to be understood are the children of God taught to become closer to the divine standard, and because they are words purposely written to be easily understood by honest hearts, the humblest and least learned among the saints find themselves without excuse for not understanding what is required of them.

The apostle says—Strive to be perfect, even as your Heavenly Father is perfect. True it is that we find ourselves far short of the high aim set before us, but perfection must always be our goal. And

always with us in our endeavors we have the love and compassion of One who sees our hopes and knows our fears, having experienced the same trials to which we are all subject.

### **THE GOLDEN THREAD OF LOVE**

In all God's Word we find the golden thread of Love and Compassion woven throughout. The Law given to Israel is commonly looked upon as one of harsh, stringent requirements—to be enforced without mercy. Yet the Apostle assures us it was "holy, just and good" (Rom. 7:12).

And so it was, for in our reading today (Lev. 19) there is shown a wonderful lesson of God's love and compassion, and—which is perhaps of more specific importance as bearing upon our conduct—we find that He commanded His people to exhibit the same qualities in their daily lives. How much more, then, does He require of spiritual Israel (of which in His mercy, we have become part) to exhibit the same divine qualities in THEIR lives and dealings with others! And how simple and easily understood is God's teaching to Israel in this chapter—not only of brotherly love among themselves, but also to the STRANGER. And compassion is instilled by the regulations for care and provision for the poor—

**"Thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord thy God."**

Notice the importance of caring—not only for the welfare of the poor of Israel—but also the stranger. How wonderful are the words in vs. 12 to 18, for example—

**"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."**

### **THE BEAUTIES OF THE HOLY LAW**

Truly the Law had to preserve order and administer judgment to the wrong-doer, but the principles it teaches to the hearing ear are lofty and beautiful. If these statutes were comprehended and performed, love and compassion would be the golden threads interwoven into the people's lives, and they would find themselves approaching closer and closer to the Kingdom of God. Listen again to vs. 32 to 34—

**"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord."**

**"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt."**

Courtesy, respect, reverence, love and compassion—both toward our brethren and also the stranger. For in carrying out the spirit of the message, were not we, too, "strangers from the covenants of promise, without hope and God in the world"—strangers in the darkness of Egypt, just as Israel was.

But by the love and compassion of God we who were once far off have been brought nigh by the blood of Christ, and are now fellow-citizens with the saints, and of the Household of God. Then, dear brethren and sisters, seeing such love and compassion has been shown to us, is it not right and proper that we do likewise to the brotherhood, and also to the stranger? How could we do otherwise?

**"Thou shalt love the Lord thy God with all thy heart, soul and mind, and thy neighbor as thyself."**

On these 2 commands hang all the Law and the Prophets. These words are very familiar to us. And they are very important, for they mean life or death—dependent upon their being put into practice as the ruling principles of our lives.

### **WHO IS MY NEIGHBOR?**

Then who is my neighbor? Is it only my brother or sister? Is it those living next door to me? Ah, no, it means much more than that! Jesus himself gives the answer, and in the answer we see again "words easy to be understood"—the golden thread being woven again in the pattern of daily lives of love and compassion—WITHOUT WHICH A MAN IS NOTHING—

**"Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal.**

**"Though I have the gift of prophecy, understand all mysteries and all knowledge, have all faith, so that I could remove mountains, and have not charity—I AM NOTHING."**

Jesus' answer is found in Luke 10. There we find the question —"Who is my neighbor?" And in the ensuing parable, which was Jesus' reply, he taught much more than may first appear. The fact that the one doing the good was not an Israelite, had a far deeper lesson than appears on the surface. To rightly gather the wisdom of the parable it is essential to know who the principals in the story were.

The man wounded by thieves was apparently an Israelite, as were the priest and Levite who passed by on the other side. They were those who professed to have the truth, and boasted in a knowledge of God's Word.

The one doing good was a despised Samaritan, an outsider, one classified by the Jews as a "dog," for they were not of Israel, and the Jews had no dealings with the Samaritans. Yet in the Master's parable it was not the enlightened in God's Word who did the good deed, but the hated stranger. What a lesson—here was one not related to God's promises putting to shame those who boasted of being God's elect. My brethren and sisters, do we perceive what the Master is endeavoring to teach us?

Do we not often see an exhibition of this same truth—those who know not God and His promises putting to shame by their good deeds those who of all people should be foremost in an exhibition of the same? The word to the lawyer who had self-justifyingly asked the question of the Master—"Who is my neighbor?" was—

**"GO, AND DO THOU LIKEWISE."**

And so it is to us, too—"Go, and do thou likewise"—for how true it is that "Faith without works is dead." The 2 are inseparable, as are the 2 qualities we have tried to emphasize—Love and Compassion toward all men, and by no means excluding the stranger.

The Scriptures teach us that "God is no respecter of persons." All humanity, in His divine love, have the opportunity of coming to Him. And the greater responsibility is laid upon those of us who are enlightened by His Word, that we "despise not the stranger," and that we copy the works of the latterday Samaritans. This must be coupled with our faith to recommend us to a place in the Kingdom of God.

**"How beautiful upon the mountains are the feet of them that preach the Gospel of peace, and bring tidings of good things!"**

These are the words of Paul (Rom. 10), and he is quoting from Isa. 52. Why are the FEET beautiful? The feet signify the WALK of those that not only preach the Gospel, not only bear the glad

tidings, but MANIFEST the Gospel-message in their lives. There is the living beauty—walking in the way of love and compassion toward all men—showing by their good works that they are DOERS of those things they preach.

### LIVING WORDS FROM THE HEART

Yes, indeed, these are words that are "easy to be understood," and their potency remains as strong and as true today as when the holy writers penned them. Let us endeavor to speak "words with our understanding"—words that have real living meaning and truly come from our heart and lives, and not merely from our lips.

One of the most glorious titles of Jesus is, "The Word of God." John records—

**"The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."**

Here is the ideal to which we must strive to conform, that we may be living manifestations of the pure and the holy Word of God—full of grace and truth!

Of what have we spoken? Faith, reverence, graciousness, courtesy, respect, gentleness, compassion and love—let us remember them, my brethren and sisters, for they hold the secrets of beauty and of life. —J. B.

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## Christadelphians and War

*Quotations from Christadelphian Periodicals, 1852-1952*

### Proving a Consistent, Public, 100-Year Stand

(Continued from last month)

1915, p. 363: By "Military Service" is meant the enrolment in any corps or regiment attached to the Forces, or where the oath or affirmation of allegiance is required. This would include Army Medical and Pay corps. These duties are not permissible for a brother of Christ. The petition asking for exemption from military service was presented to Parliament by a member of The House of Commons in February last.

1916, p. 67: Prepared for the information of the Prime Minister and Cabinet: ". . . Christadelphian tenets require them to abstain from participation in politics and from military service. Our registers are well kept, and the names of those who cease to maintain the correct faith or attitude are expunged therefrom.

1916, p. 261: I also made plain to the Marquis of Salisbury (Chairman Central Appeal) that when a Christadelphian joined the Army, the ecclesia to which he belonged disassociated itself from such action by disfellowshipping the offender.

1916, p. 316: Decision of Central Tribunal, London, May 1, 1916: "The Tribunal have satisfied themselves that the basis of faith common to Christadelphians forbids them to take service under Military authority, J. W. READING, for Central Tribunal."

1916, p. 562: We believe that every eligible brother is now in possession of a Certificate of exemption from all Military Service. Without a single exception every Christadelphian who has been refused exemption by the Tribunals, or arrested, or imprisoned has now been adjudged by the authorities to be

a genuine conscientious objector, and offered exemption from military service on undertaking work of national importance.

1917, p. 34: In the U. S. the Governor of New Jersey has appointed a Commission on Military Training in High Schools. Resolved "that the Commission be requested to recommend that full exemption be granted to Christadelphians and their children from any military training and instruction." Copies to Commission, Senate and General Assembly of N. J.

1917, p. 130: Australia—a deputation representing the Christadelphian Brotherhood waited on the Asst. Minister for Defence and asked that its members should be given total exemption from all military service because of their conscientious religious objection to taking part in war. They also asked for exemption from compulsory training. In reply, he stated that the representations would be put before the Cabinet.

1917, p. 397: The Christadelphian who has been "turned down" by the Tribunals is called upon to "join the Colors" which, of course, no genuine Christadelphian will do. He is then arrested, marched off to the Police Court and handed over to the military escort. He is then taken to the military barracks and given a suit of khaki to put on. Of course, he declines. In due course he is court-martialled and sentenced to imprisonment. The arrested Christadelphian should keep in mind (1) Always, and on every appropriate occasion, to let it be known that he is a Christadelphian (2) At all times to behave as a Christadelphian should.

1917, p. 373: Petition to the President, Senators and Representatives of the U.S.: "Your petitioners are members of a well-recognized religious sect known as Christadelphians. Their existing belief expressly forbids members to participate in war in any form and their religious convictions are against the bearing of arms and any participation in war, in combatant or non-combatant capacity under the jurisdiction of any human government."

Letter received Feb. 5, 1917, from the Senate on Military Affairs Committee: "Your petition will be placed on file for the consideration of the Committee."

The Christadelphian Petition to Congress, signed by the ecclesias and brethren throughout the U.S., was presented in the House of Rep. by S. Hubert Dent Jr., Chairman of Military Affairs Committee, according to the Congressional Record (May 18, 1917, p. 2714).

1917, p. 376: In Canada: Petition seeking total exemption from military service. Sir Geo. E. Foster, of the Canadian Govt., was approached with the view of obtaining his assistance in having our Petition presented to Parliament. He has consented.

1917, p. 447: When a Tribunal has only granted exemption from combatant service, an appeal has been immediately lodged, with these words: "I am a Christadelphian, and I most respectfully declare that—no matter what the consequences may be—my Faith will cause me to absolutely decline all Military Service, combatant or non-combatant."

1918, p. 368: In New Zealand: The Minister of Defence has made the following reply: "The churches whose members come within the statutory definition of religious objectors are Christadelphians, Quakers, and Seventh-Day Adventists."

1918, p. 422: The Canadian Committee has just received word from the Govt. that they desire to pass an Order in Council as follows: "All Christadelphians who were baptized previous to Oct. 13, 1917 to be granted exemption from all forms of military service. Also those baptized since, under age 20, or children of Christadelphian parents." This has not been passed but is a Govt. promise.

1919, p. 65: The book "Christadelphians and Military Service" tells why and how the Christadelphians were exempted from military service. It traces the history of Christadelphianism in relation to militarism. (See below).

**From book, "Christadelphians and Military Service" (published 1918):—**

p. 49. "Christadelphian "Test Case" before Central Appeal Tribunal, London, Apr. 4, 1916, Verdict as follows: "The Appeal Tribunal has decided that the man be exempted from military service. The creed of this man's "ecclesia" or church forbids his taking the military oath or doing any work under military control."

p. 58: The fact of a brother's name being found in the Register (of Christadelphians) is accepted by the War Office without question as evidence that the brother is a bonafide Christadelphian and therefore a genuine conscientious objector.

p. 90: The position of the Christadelphian Body in Canada was referred to Justice Duff (Central Appeal Judge). His judgment was: "The Christadelphian Church of Canada is an organized religious denomination, existing and well-recognized in Canada, and was so on July 6, 1917, and that the tenets and articles of faith forbid the undertaking of combatant, and in fact any, military service."

p. 109: The War Office has issued a special Army Council Certificate, bearing the name Christadelphian, certifying that the bearer is "a Christadelphian and recognized conscientious objector to Military Service." No other religious or political body has been granted such a remarkable concession.

p. 110: In Canada, Australia, N.Z. and the U.S., the Christadelphian claim has been critically examined, and exemption provided by the Govts., so that our brethren can remain outside the Army.

**From monthly magazine, "Berean Christadelphian" (London and Toronto):—**

1924, p. 70: The followers of Christ were prepared to "render to Caesar the things that are Caesar's," but they refused to become part of the Roman Army.

1924, p. 86: Christ's people are prohibited from drawing the sword. It is impossible that a Christadelphian can be a soldier. We are not to touch the conflicts of the world.

1928, p. 153: If there had been a civil war in Judea, would Jesus and his Apostles have enrolled themselves under either party? The teaching of the Epistle of James is proof they would not. Jesus did not instruct his disciples to enrol for the defence of the State against the Romans. His kingdom did not belong to that order of things (kosmos), therefore his servants were not to fight. Be not drafted; go to prison rather.

1929, p. 463: (Describing a booklet, How the War Office granted Christadelphians Exemption from Military Service): It faithfully records the position of true Christadelphians.

1929, p. 216: The world's whole constitution is based on the idea that evil, individual or national, must be resisted. We, however, are strangers and pilgrims in this order of things, and must not become entangled. Such service is not for God's servants in any form—police, military, naval or air.

1934, p. 97: The believer is a "conscientious objector." He refuses to bear arms in the defence of the State. This is the only position a faithful Christadelphian can adopt.

1934, p. 344: In the American Civil War it was necessary that the brethren— non-participants in strife—should be known by a distinguishing name. The name "Christadelphian" was chosen.

1936, p. 214: Being under law to Christ, we are forbidden to fight. "All that take the sword shall perish with the sword." Our position has been made clear to the Authorities.

1938, p. 105: Anyone understanding what Christ's commands require could never consent, nor by force be compelled, to be a soldier in any Gentile army in any capacity.

1938, p. 213: As far back as 1860, Dr. Thomas had expressed his conviction and those of his friends that the bearing of arms was inconsistent with faithfulness to Christ's commands. To this faithful stand, bro. Roberts gave his wholehearted support. This was the kind of witness we were able to produce to prove that conscientious objection to military service has been the denominational characteristic of the Christadelphians.

1939, p. 209: Our attitude toward military service is well known to the Government. It is a consistent record extending to some 80 or more years—duty to stand aside from all forms of Military Training or Service.

1939, p. 367: War is upon us. Are the brethren and sisters ready to take the attitude so clearly marked out for us in the Scriptures and so faithfully maintained by Christadelphians in the last Great War? The answer is, Yes!

1940, p. 20: A number of our brethren have been before the Tribunals. Without exception they have been given exemption from all forms of military service.

1940, p. 259: Several cases have been before the Courts this month and in each case exemption from all forms of military service was granted.

1940, p. 346: On the foregoing doctrinal grounds (given in full, three pages), Christadelphians appeal for exemption from military service.

1941, p. 353: The position always taken up by us since 1860 is that we cannot become part of any State organization in any part of the world for the prosecution of such States' political policy, whether for offence or defence.

1942, p. 376: Served notice to join the Home Guard, bro. Boyd at once stated his objection on grounds of conscience. Exemption from all forms of service was then given.

1943, p. 34: Religious bodies with international membership are today doing their best to destroy one another because of the prior call of nationality. This is the great tragedy that has overtaken religion.

1943, p. 91: The children of God have no right whatever to make war except by God's express order and leadership. They cannot fight until the Lord returns to the earth because that is the order of the Lord himself.

1943, p. 98: It is impossible for Christians to assume the character of soldiers. As there is no nationality in Christ (Gal. 3:28), it is clear that the only way to avoid the great crime of murdering one another is to avoid nationalism altogether.

1943, p. 254: Many other Christadelphian doctrines can be shown by history to have been held by the early Christians. The early Christians refused to join the state forces or to kill on behalf of Caesar.

1944, p. 34: The main difference is: While the early Church was absolutely separate from the world, organized Christianity today splits itself up into national fragments and each section—if called upon to do so—fights the other.

1944, p. 115: Bro. P. W. Goodwin appeared before the Tribunal last month. The decision was: "The applicant has satisfied the Tribunal that he conscientiously objects to military service."

1944, p. 162: The true Christian cannot be a politician, king, soldier or policeman.

1945, p. 104: The early Church held the same position of neutrality that Christadelphians hold today. Tertullian: "You enquire whether a believer may enter the Military Service. How will the Christian man war without a sword which the Lord has taken away? In disarming Peter he unbelted every soldier." (Similar quotations from Justin Martyr, Ireneus and Origen.)

1945, p. 255: With confidence in God and such a background, you will be in a strong position to prove to the Selective Service Officials that you are a real Religious Conscientious Objector to all forms of military service.

1946, p. 117: A Letter to Congress: House Military Affairs Committee: ". . . Since then (time of Civil War) Christadelphians the world over have consistently maintained their religious convictions against participation in any form of military service, and this is recognized in these United States, in Canada and in Great Britain."

1948, p. 142: Since it was made known that Civil Defence would be linked with the Army organization, several letters have been received asking that steps should be taken to make our position clear to the Authorities.

1949, Oct., p. 1: Doctrines to be rejected—that we may serve in any way in the military forces or other state forces as the Police. Complete separation is essential.

1951, p. 302a: "Extracts from U. S. Govt. publications establishing the historic position of the Christadelphians as religious conscientious objectors to participation in war in any form, combatant or non-combatant—a position publicly and consistently held since their organization as a distinct body over 100 years ago: also extracts from encyclopaedias and general reference books to the same effect" (3 pgs. of extracts follow).

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**Recent extracts showing foregoing stand is consistently upheld:**

1940, 116: We regret to announce that we have been obliged to withdraw our fellowship from bro. who, having neglected the readings for years, has drifted into a worldly manner of life and is not at one with us on the matter of Military Service.

1940, p. 426: It is with regret that we have had to withdraw fellowship from bro. & sis. for continued absence from the Table, and for disorderly walk in regard to resisting evil.

1941, p. 287: We regret to report our withdrawal from bro. for making munitions of war.

1941, p. 352: It has been our sad duty to withdraw from bro., he having put his name down for military service.

1942, p. 61: We have been compelled to withdraw fellowship from sis. , as she has joined one of the war organizations for women.

1942, p. 125: We deeply regret to say that bro. is confined in Wormwood Scrubs prison owing to his refusal to take up non-combatant service in the Army.

1942, p. 157: We regret having to report our withdrawal from bro., who has joined the Air Force.

1942, p. 187: In Jan. of this year we withdrew our fellowship from bro. , who insisted on working in the Navy Yard, contending that he saw no wrong in it.

1943, p. 24: We have been obliged to withdraw fellowship from bro. for renouncing the Truth and accepting non-combatant service.

1943, p. 54: On Dec. 14 two of our number appeared before the Police Court on the charge of not registering for Civil Defence duties, and were heavily fined.

1943, p. 56: During Dec. seven brethren and 2 sisters were prosecuted for failing to register for compulsory Civil Defence duties.

1943, p. 150: Last month 2 of our members were brought before the Police Court for a second time for refusing to register for Civil Defence duties (fire-watching), and were again heavily fined. The law of Christ remains unchanged from month to month, so our attitude—based upon his law—must remain unchanged, notwithstanding the consequences.

1943, p. 279: The writer has had the painful experience of appearing before the magistrate for refusal to fire watch. A total fine of 15 pounds, 5 shillings, was imposed. As to remain in the present employment would have meant further liability, the writer has had to relinquish his work where he has been employed for over 15 years.

1943, p. 306: It has been our painful duty to withdraw fellowship from bro. for joining the Merchant Navy, and disorderly conduct which was causing reproach to the Truth. The Merchant Navy is an armed and disciplined service under rigid govt. control and is incompatible with service to Christ. The close dovetailing of its work with that of the other armed services makes it impossible in wartime conditions to serve God acceptably while in its service.

1945, p. 279: We sorrowfully report withdrawal from bro., who joined the Merchant Marine.

1946, p. 81: Bro., because of his refusal to serve in the armed forces, was committed to prison. With regret we must report the withdrawal of fellowship from bro., because of long continued absence from the Lord's Table, and because of his attitude and action in military matters.

1943, p. 174: Bro., who was sentenced to prison for 2 yrs. on account of his refusal to join the armed forces, has been paroled.

1947, p. 41: We regret we have had to withdraw from sis. for countersuing at law.

1951, p. 256: We have had the sad duty of withdrawing from bro. for becoming a cadet midshipman, which involves him as a member of the Naval Reserve.

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### **Temples**

The Temple of Solomon was exactly twice the dimensions of the Tabernacle in the wilderness constructed by the Children of Israel according to the pattern that Moses received in the Mt. Sinai. The Tabernacle was 30 cubits long and 10 broad (which is considered 45 to 55 ft. by 15 to 18 ft., the cubit being 18 to 21 inches). Like the Temple later, it required much gold to overlay it (see Exod. 38:25).

## SOLOMON'S TEMPLE

The length of the Temple that Solomon built was 60 cubits, its breadth 20. It was a fixed building constructed of stone (the Mosaic Tabernacle being a movable structure of wood). The Temple was of 3 parts—the porch, the Holy Place, and the Most Holy—the porch being additional to the above dimensions, for the king divided the house proper into 2 parts: the inner (Most Holy) being 20 cubits long, and the Holy Place being 40.

The whole interior was lined with woodwork, richly carved and overlaid with gold—the gold of Ophir (1 Chron. 29:3-5). The Temple was 7 years in building (1 Kings 6:38)—an obvious type of the living Temple that God is developing in the earth over a 7000-yr. period. It was built around 1000 B.C., just about exactly in the middle of the 6000 years that precede the Millennium. Before the Temple stood the 2 brazen pillars—Jachin and Boaz ("Established" and "Strong")—which were 18 cubits high, beside the chapiters (capitals) 5 cubits more. The Temple differed from the Tabernacle in having little chambers which were for the abode of priests and attendants, and the keeping of treasures and stores.

It was David who proposed to replace the Tabernacle with a permanent building (2 Sam. 7:1-3). The gold and silver prepared and donated by David has been estimated to have been in amount as much as 2 or 3 billion dollars worth. The Temple was built on the site prepared for it by David—once the threshing-floor of Oman, or Araunah, on Mt. Moriah, which David had purchased (1 Chron. 21:24-25). Solomon's Temple was destroyed by Nebuchadnezzar.

## THE SECOND (ZERUBBABEL) TEMPLE

After the return of the Jews from captivity we learn there was another Temple constructed (Ezra 6:3-4). This was built by Zerubbabel about 520 B.C. The 3 "rows" of stones (Ezra 6:4) are thought to be 3 "stories." The dimensions are not less than those of Solomon's Temple (see v. 3).

This latter point may seem strange in view of the fact that the ancient men who had seen the Temple of Solomon wept when they saw the new one being built (Ezra 3:12). However, it lacked the lavish display of gold and silver and the grandeur which characterized Solomon's, so that may account for the weeping, together with all the memories of the past glories of their nation, and the calamities which had come upon it, that would be brought to their minds on this occasion.

## HEROD'S TEMPLE

This was still not the Temple that Jesus and the disciples saw, for about 500 years later (as Josephus states) Herod tore this one down to erect another on the same site. This was the one of which it is recorded in Jesus' day (John 2:20)—

**"Forty and six years was this Temple in building."**

The ruins of this Temple still show in places, resting upon the foundations laid by Zerubbabel, and beneath them the more massive substructures of Solomon's Temple.

While the stones of Solomon's Temple were very massive, yet they were dressed where they were quarried, so that there was no sound of the hammer or axe in the erection on the finished site. This is confirmed by recent discoveries of an ancient subterranean quarry with stones like those used in Solomon's Temple, ready dressed. They would, no doubt, be moved on rollers down the Tyropean valley to the very site of the Temple. Here again we have a beautiful type of the hidden preparation of the stones for the living Temple, each in its natural place, so that when they are brought together on the final day all will fit together perfectly. There will be no hammering or shaping then—it will be too late. Those that do not fit will be rejected.

## EZEKIEL'S TEMPLE

The ignorance which prevails concerning this Temple is reflected in the brevity which characterizes the account of it in Smith's Bible Dictionary. There it receives a bare acknowledgment, with the explanation—

**"It is not a description of any temple that ever was built, or ever could be erected, at Jerusalem, and can consequently be only considered as the "beau ideal" of what a Shemitic temple should be."**

However, by the aid of our pioneer brethren we are able to understand this vision of Ezekiel was in perfect harmony with other prophecies of the restoration of sacrifices in the millennial age, as from Eze. 20:40-41 and Isa. 56:7, where we see the declaration of restoration of sacrifices (when Israel is restored) is made.

The same verse in Isaiah also speaks of this future Temple as the "House of Prayer for All People," thus connecting sacrifice with universal prayer. And see Isa. 60:7—

**"All flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on Mine altar, and I will glorify the House of My glory."**

Aside from such testimonies from other prophets, Ezekiel in his vision not only describes the Temple so minutely that it has been followed by architects, but he also tells of the offerings to be made therein. Eze. 40 begins the vision and description of this Temple— much larger than any we have been considering. Ch. 42:13 speaks of the "meat offering, sin offering, and trespass offering." In 40:46 he tells of the "chambers for the priests, the keepers of the altar."

Ch. 40:38-39 speaks of washing the burnt offering, and of tables whereon to slay the offerings. Ch. 40:44 speaks also of "chambers for the singers," indicating other parts of the service as it was in the time of the former Temple.

Hence we can realize that this Temple is not merely (as some commentators teach), "A dream which can never become real," but a divine, detailed prophecy of the magnificent "House of Prayer for All People" which shall be erected when Christ—the "Prince" of Ezekiel and Daniel (Eze. 44:3 & Dan. 12:1)—shall come.

## A REAL TEMPLE IN A REAL KINGDOM

The important thing to become familiar with is—not just the dimensions of this great Temple—but the fact that it is a REAL prophecy of a Temple which shall be built at Jerusalem when Jesus sets up the Kingdom for which he instructed us to pray—

**"Thy Kingdom COME: Thy will be done on earth as it is done in heaven."**

That our Savior knew of this House of Prayer to be erected for sacrifice as stated in Isa. 56:7 we know, for he quoted that very passage when he overthrew the tables of the money-changers and cleansed the Temple. This we see from Mat. 21:12-13.

There have been other temples erected by the Jews at various times, having no connection with God's purpose. Josephus tells of one built in Egypt (like the one at Jerusalem, but poorer and smaller) by Onias, after requesting permission from King Ptolemy and Queen Cleopatra. He supposed he could thus fulfil the prophecy in Isa. 19:19, and he quoted this prophecy to justify and support his act.

We often quote Rev. 5:10 ("Thou hast made us kings and priests, and we shall reign upon the earth") mainly to prove that the saints will be kings and will reign on the earth. Yet it also proves that the priesthood (though changed—Heb. 7:12) was not abolished, as some suppose.

### MEMORIAL SACRIFICES

The fact that our "great High Priest" has come and made the anti-typical offering for sins is not in conflict with testimonies which assert that offerings will be made again, for such offerings point back to Christ's offering, just as those of Aaron pointed forward to it (Eze. 40:39). Is not our present Breaking of Bread a MEMORIAL that "Christ our Passover was sacrificed for us"?

Significantly, we note that Ezekiel closes his prophecy with—

**"And the name of the city from that day shall be: Jehovah-shammah —"The Lord is There."**

Surely we can perceive that this Temple shall be built by Christ and his righteous saints (with the nation of Israel regathered, as prophesied—Jer. 30:37-44; 33:15-26).

That the righteous are described as a "living Temple" in which God dwells by His Spirit, or Living Word of Truth, does not in any wise dispose of all the many testimonies of restoration of sacrifices, when the great Temple which Ezekiel saw in prophetic vision will be erected. This is also borne out by Zechariah's prophecy (14:16 to end). Note v. 21 speaks of sacrifices in that day—

**"Every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein."**

When we realize that the Temple of Solomon was a world marvel for grandeur and beauty and we consider how it was only for mortal priests to minister in for one small nation; then we may well believe that this great Temple for immortal, as well as mortal, priests to minister in for the whole world, will far surpass any Temple the world has ever seen.

The measuring reed of the angel Ezekiel saw was 6 cubits (of a cubit and a handbreadth—that is, of the larger cubit) which would be about 11 feet (see Eze. 40:5). The outer measurement of this vast structure was 500 reeds each way (Eze. 42:16-20). Surely we are awed by the vastness of this colossal Temple—over a mile long and a mile wide!

**"I looked, and behold, the Glory of the Lord filled the House."**

Ch. 45 tells us the Temple, or sanctuary, will be placed in the Holy Portion of the land, when the land is divided for Israel's tribes to inherit: also that the Prince and the Priests will dwell in this Holy Portion.

### THE LIVING WATERS

Ch. 47 furnishes the description of the environs of the Temple, with a picture of waters issuing "from under the House." V. 5 describes it as a "river that could not be passed over." These waters purify the Dead Sea and are so healing that they abound in fish of many kinds (v. 9). Here again is a wonderful type of the Waters of Life that will go forth in the Kingdom to heal the Dead Sea of the nations of the world—the sea that today is lashing and tossing in its fury, a "troubled sea that cannot rest—casting up mire and dirt." We call to mind the prophecy of Isa. 33:21—

**"But there the glorious Lord (Yahweh) will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby."**

The waters of Shiloah, the "many waters" of the great multitude of the redeemed, the glorious company of the incorporate Yahweh-Name, will be free from the domination and merchandising of the present great ships of traffic and war, ecclesiastical and political, that bear rule over the waters of the earth today—"the kings and merchants of the earth, every shipmaster, and as many as trade by the sea" (Rev. 18:3,17), who traffic in the waters of great Babylon.

May we keep these things in remembrance, and be among those found faithful, that we may be with our Lord when—as "Prince of the Kings of the Earth"—he will rule and minister in this Great Temple which Ezekiel saw in vision. —H. A. S.

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## **Resurrectional Responsibility**

### **PART TEN**

In a recent letter, a non-responsibility writer says—

*"To bring the enlightened rejector to the judgment-seat of Christ without baptism is out of harmony with 'Thus saith the Lord.' There can be no discord in God's Word."*

The writer does not say what specific statement in God's Word it is considered out of harmony with, to call forth the wilfully disobedient to give an account for their disobedience.

It seems to us this is not only in harmony with God's Word, but very clearly stated in God's Word, and actually necessitated by the principles that God declares—that those that sin under law shall be judged by law in the day of judgment, and that those who have done evil shall come forth to the resurrection of condemnation. Surely it must be admitted that wilful disobedience is "evil," and they have no cloak of ignorance to cover their sin.

It is our sincere conviction that the Advocate conception of "out of Adam" and "into Christ" is far too mechanical, and that this fact is the basis of the whole misconception of the position of the enlightened disobedient.

On this mechanical, automatic basis, all the passages about "old things passed away—new man—new creature," etc., are applied without consciousness of difficulty or incongruity to false brethren, wicked and unprofitable servants, those that turn again to their own vomit and mire, those that tread underfoot the Son of Man and crucify him afresh, and all the similar expressions that are used to describe the rejected class of the baptized.

### **WHO ARE THEY WHO "ABIDE IN CHRIST"?**

Is it not obvious that all those expressions about the "new man" created in "true holiness," and being "in Christ"—ABIDING in him, no more apply to the BAPTIZED disobedient than they do to the UNbaptized disobedient? We cannot use these expressions to define those who will be resurrected, that is, to distinguish the resurrected from the non-resurrected, because they certainly do not apply to those who will come forth to the resurrection of condemnation.

A man is not automatically finished forever with Adam and the "law of sin and death" by simply passing through the waters of baptism, nor is he automatically thereafter unchangeably "in Christ" and covered by the "law of the spirit of life."

These 2 "laws" are 2 ways of life. Surely that is clear from Rom. 8 where we are told that if we LIVE according to the law of the spirit of life we shall abide in Christ and have life.

The conception the apostle is presenting here (where these two "laws" are mentioned) is 2 ways of life—living according to the flesh, and according to the Spirit. He is not speaking of 2 automatic, unchangeable conditions or states, separated by baptism.

So with the expressions "in Adam" and "in Christ." "In Adam" is "in the flesh"—in which the believers are commanded not to walk (showing that it is not a technical, legal position that they are, at baptism, unchangeably "out of," but rather a way of living they must voluntarily continue to avoid, and not return to).

"Ye (note it is baptized believers) are not in the flesh, but in the Spirit—IF . . ." (Rom. 8:9).

"If ye (same people) live after the flesh, ye shall die" (v. 13)— compare with: "In Adam, all die."

"For as many as are led by the Spirit of God, THEY are the sons of God" (v. 14) . . . "Children of God" (v. 16) . . . "Joint heirs with Christ" (v. 17)—that is, IN CHRIST—"In Christ shall all be made alive."

### **AN EXHORTATION TO THE BAPTIZED**

Let us stand back and get a true perspective. The above non-responsibility writer quotes "Put off the old man" as coming "out of Adam." Now, this putting off the old man is not a legal definition of a fixed position—it is an EXHORTATION made to those ALREADY baptized (and therefore, according to the writer's view, already "out of Adam").

This technical way of applying all the beautiful things said about "in Christ" to simply a legal state that includes ALL baptized, regardless of their way of life or ultimate rejection and destruction, robs these passages of all their value.

When we combine "Abide IN me" with "IN Christ shall all be made alive," we get the whole beautiful and inspiring picture. But all this is lost when we say "in Christ" is just a technical position including evil men, and that "made alive" is just a re-animation for the purpose of judgment. Bro. Andrew believed (as his views compelled him to believe) that the Pharisees and Jews who persecuted Christ were "in Christ" in this technical sense, because they had to be in Christ (he thought) to be able to be raised for judgment. They were "in Christ," he said, through the Abrahamic covenant.

### **"LAW OF DEATH" AND "LAW OF LIFE"**

So with the "law of sin and death" and the "law of the spirit of life" mentioned in Rom. 8:2. This is regarded by the supporters of this belief as 2 separate fixed legal states (in the sight of God), the borderline between which is baptism.

These "laws" are very clearly defined a few verses earlier (7:21-23) as—(1) "the LAW of sin in my members" and (2) "the LAW of God in my mind"—2 warring laws within all who have been enlightened—2 ways of life.

They are not 2 legal enactments. The word "law" here is clearly used in the sense of "principle." The "law of sin in my members" is not a command. We lose the depth and value of the teaching if we regard the "law of sin" as the sentence or decree of "eternal death" on Adam and all "in him," and the "law of the Spirit of life" as the decree of (mere) resurrection (whether to life or condemnation) to all "in Christ."

Unquestionably there IS a change of relationship at baptism, from the dispensation of sin to the dispensation of righteousness. There is a way of life, and a way of death. Natural man is in the way of death, introduced by Adam. Christ opened up the way of life.

The anomaly of carrying scriptural figures to too mechanical lengths is (it seems to us) well illustrated by a statement by one defending the non-responsibility view—

*"We are covered by him (Christ)—'A covering for sin' (Psa. 32:1). God's mercy is shown in providing a covering for Adam."*

We do not at all say this is not true, but consider the Advocate view in the light of it. When God provided the covering for Adam, was Adam (upon repentance and acceptance of this covering) thereafter "out of Adam"?—out of himself? (We are trying to show that this "out of Adam" view, with all that is inferred from it, is not sound.)

The writer regards the "lamb slain from the foundation of the world" as referring to the animal slain to provide the covering for Adam (Gen. 3:21)—Christ, of course, being the anti-type. So therefore Adam—believing in the promised seed of the woman, and accepting the covering in faith of this promise—would be "in Christ," would he not? For this covering was only an effectual covering inasmuch as it typified the true Lamb. Should we say, then, that Adam was no longer "in Adam"?

### **"OUT OF ADAM" NOT A BIBLE EXPRESSION**

The point of these remarks revolves around the interpretation (incorrect, we believe) that is placed upon the passage—"In Adam all die; in Christ shall all be made alive." This is taken to mean that everyone that dies "in Adam" dies eternally and irrevocably, under the Adamic sentence of "eternal death." Only those "in Christ" and "out of Adam" (it is said) can ever be made alive again.

As has been pointed out at various times, the Scriptures NEVER speak of "out of Adam." It seems to us the error of the non-responsibility view lies largely in taking this NON-scriptural expression, giving it an UN-scriptural meaning, and then inferring an ANTI-scriptural principle from it of no resurrection for the unbaptized.

At baptism it can be said we come out of Adam POTENTIALLY, provided we mean by saying this that we dissociate ourselves from a way of life and its consequences that we naturally and physically inherit from Adam, and which would bring us to death as our final end.

But properly understood, this is no springboard for inferring the impossibility of resurrection for those who do not come "out of Adam" and get "into Christ." The sentence on Adam was simply death—a return to the dust. It was NOT a sentence of "eternal death." This is an assumption to fit a theory. There was nothing in the sentence that ties God's hands from bringing a man forth to judgment.

*(To be continued later, if the Lord will)*

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## **Signs of the Times**

### **"FEDERATION OF EUROPE"**

The "Schuman Plan" for centralized international control of West Europe's iron and coal (recently ratified by the 2 major powers involved—France & Germany), and the "European Army" plan are making headway. Overshadowing them is the larger conception of a "Federation of Europe" on the US model. Looking at a map of the area involved, one is immediately impressed with the fact that it amounts to a revival of the old "Holy Roman Empire"—the 2-horned Earth-Beast of Rev. 13 which dominated Europe, generally speaking, from Charlemagne (800 A.D.), who founded it, to Napoleon (1800), who destroyed it. In Jan. a newsmagazine said of the Europe Army:

**"On both sides of the Atlantic this most ambitious, revolutionary— and perhaps impractical—project of the post-war era has suddenly assumed top priority in international discussions."**

In Rev. 17 we are told of a beast that—

**". . . was, and is not, and shall ascend out of the bottomless pit."**

Bro. Thomas regards this beast as the 4th (Roman) beast "in the last 30 yrs., or 'one hour,' of its existence." It is possible we are today viewing the first formative pre-shadowing of this final phase of the Beast?

The West is relying on the strength of the French army to maintain the balance of power against Germany in this confederation, and to keep it safely in the Western orbit. But France's recent history and present condition surely make this a pitiful hope! France is somewhat in the position of Britain—overburdened and worn out. But France's exhaustion seems more irretrievable than Britain's, for she seems to a much greater extent to have lost her national vigor and unity of purpose and the will to struggle.

France today lacks the manpower and machine-power required for her to dominate Europe militarily; and the 5-yr.-old running sore in Indo-China is costing over \$1-billion a yr. (which she cannot afford) and the best of her officers and trained manpower. But above all, there is the inner-rot of Communism. A German observer says:

**"It's hard to see how a fighting spirit can be re-created in an army where every 3rd or 4th man is a Communist voter."**

Contrasted to this, German power and assertiveness grows with alarming rapidity. The US seems to be just coming to the shocking realization that it has created a Frankenstein in West Germany. Newspapers are suddenly beginning to note with alarm the return of Hitler's industrial leaders to positions of power. Just recently a German Veterans' Organization was formed, headed by Hitler generals.

Germany is the natural leader of Europe. It has the position, vitality, ambition, nationalism, science, industry and manpower. All the West's machinations to build it up and still contrive to control it are obviously hopeless. Not only its recent history, but its present attitude demonstrates that it will use every increase in power to gain more power. NYT says:

**"German industry is the most flourishing on the continent . . . With a rising output of 2 industrial essentials—coal and steel, comparative freedom from labor troubles and extensive resources of raw material and manpower. West Germany today is in a position to bargain rather than accept."**

It records that in the week of Jan. 27, German coal output reached an all-time high—even higher than Hitler's best times. (At the same time British coal production is continually dropping, despite all the govt.'s efforts to increase it).

Germany has just demanded, as the price of co-operation (1) membership in NATO and (2) reconsideration of the state of the Saar, rich former German coal and steel center. It is now controlled by France, which has just appointed an "ambassador" there to show that she considers it an "independent" state and not part of Germany.

Russia, of course, looms in the background of all European politics. Following War I, France and Russia were closely allied in self-defence against a resurgence of Germany. France and Germany are natural and historical rivals. An alliance with Russia would give either one a position of

domination over the other. The "Europe Federation" idea is intended to compose their differences and unite them against Russia, but it could well work out just the opposite. Russia is trying to entice West Germany into the Soviet sphere by promise of reunion with East Germany and trade with East Europe. It is tempting, and the stronger West Germany gets, the more advantage and the less danger there would be for her in such a move.

At the same time, the stronger Germany gets, the more appeal will Russian friendship have for France. Russia has the key cards. And in building up a European Federation that must inevitably in time become German-dominated, the West—in attempting to stop Russia—is playing into her hands.

West Germany has just announced plans for military conscription to man its part of the European Army. The old 1870, 1914, 1939 pattern begins all over again. Perhaps this time it will be the last and will lead us into the "Great Day of God Almighty."

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### NOW TUNISIA AND MOROCCO

Eisenhower said not long ago: "As far as the sheer value of territory is concerned, there is no more strategically important area in the world than the Middle East." Beside its strategic importance is the no less important factor of oil. Half the world's oil reserves lie in this area. Oil is essential to war and commerce. The world today uses 4 billion barrels yearly—20 times as much as 50 yrs. ago. Russia has comparatively little of its own, and the tempting Mideast fields are right on Russia's borders. Add to this the Mideast's political and economic conditions and its inflamed national sentiments that prevent the formation of adequate plans of defence, and we have the key area in the East-West struggle for world dominion.

Now Tunisia (central N. African coast, south of Italy) and Morocco (south of Spain) have broken into the headlines with news of ferment and violence. Tunisia has been under French rule for 70 years. Native Moslems outnumber Europeans 10 to 1 (pop. 3½ million). Agriculture, commerce, industry and govt. are in European hands. The general Moslem awakening has not missed Tunis. National groups have been making demands; now they have begun to riot. Many deaths have occurred. Terrorism has forced European farmers to flee to the cities.

Russia has been quick to exploit the situation. A campaign of propaganda stressing friendship to the Moslem nations and sympathy because of their oppression by the imperial powers, has begun, and Moslems are urged to look to Russia, the great friend and protector of the downtrodden. Malik said recently:

**"The third world war has in fact begun. The 3 imperialistic colonial powers are waging war against the peoples of Africa and Asia, who are striving for independence and freedom."**

The problem of Morocco, where similar unrest is developing against French domination, is made more serious by its being the center of US airpower for the Mediterranean and south Europe. Here the US is building huge airfields as a key point in Europe's defences.

The Arab-Asian group (which often votes in unison) has emerged as a powerful factor in UN decisions—deeply suspicious of the imperial West. Within the past generation this vast and once almost wholly colonial area has moved in huge strides toward independence and self-expression. Iraq, Saudi-Arabia, Jordan, Syria, Lebanon, Egypt, Indonesia, India, Pakistan, and now Libya—all of them, 40 years ago, parts of the Turkish, Dutch, British, French and Italian empires—have now in the main achieved self-rule.

To the Moslem world, independence from imperialism is a far greater obsession and concern than the danger of communism. Libya has been given "independence" under a plan obviously

contrived to tie her to Britain and make her a 2nd Jordan on the opposite side of Egypt. Britain has, and plans to keep, military and air bases there. Inasmuch as Libya is prophetically aligned with Russia at the end, we can expect trouble for Britain along the line that forced her out of Iran, where Britain until recently felt quite securely entrenched.

Matters seem to be calmed in Egypt, although for a few days it seemed on the verge of complete chaos and ruin, with the mobs running wild—not only against foreigners but against the wealthy and ruling Egyptians. It is now under martial law. King Farouk (playboy descendant of the Albanian tobacco-merchant Mehemet Ali) dismissed premier Nahas (leader of the popular and violently nationalist Wafd party) for failure to maintain order and allowing the bloody rioting that almost set the whole of Cairo on fire.

The new premier, Maher, gives indication of desiring to reach an agreement with Britain that will restore order and still save face. The striking contrast of the events and results in Iran and Egypt presents a wonderful confirmation of prophecy. Iran prophetically belongs with Russia. Egypt, whose territory constitutes the "King of the South," belongs with Britain. Britain has made it clear that, in spite of evidences of weakness and crumbling elsewhere, she plans to hold Suez at all costs, and is ruthless, determined and unhesitating in taking any steps needed to assure this.

### AND BURMA

To the troubled southeast Asia picture, where Britain and France are fighting with their backs to the wall against the onslaught of communism in their rich colonial holdings, another trouble-spot has arisen. A refugee group of 8,000 Chinese Nationalist soldiers are lodged in the mountains of northeast Burma on the Chinese border, from whence they make raids into Red China. This is drawing Burma into the whirlpool and creating an ideal excuse for Communist invasion to "establish order," for the weak Burmese govt. is confessedly unable to control them.

Russia recently issued a very thinly-veiled threat that historical events would soon begin to take their "inevitable course" in southeast Asia. Like the Mideast, SE Asia is both rich in essential resources and geographically strategic—thus very tempting to Russian expansion. It is the source of practically all the world's vital natural rubber supply, and also a chief producer of tin, both of which Russia vitally needs, especially to wage war.

And it grows a large surplus of rice—the staple food of the Far East. And also like the Moslem world, a wave of nationalism has swept the area, fanned by communist agitation. The people are wretchedly poor, distrustful of the West because of 150 years of exploitation, and widely infected with communism. In the past 4 years, 1 out of every 25 rubber planters in Malaya has been ambushed and murdered by communist terrorists.

Burma's govt. is weak, internal discontent is widespread, its economic position chaotic. Control of Burma would put the Soviets out onto the sea opposite India on the west and Malaya on the east, and would complete the encirclement of the rest of SE Asia.

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### Ecclesial News

(Please give meeting times and address of meeting place.)

**BIRMINGHAM, Eng.—174 Edmund St. —Memorial 11 a.m.; Lecture 6:30 p.m.; Bib. Cl. Thurs. 7:30 p.m.; Sun. Sch. 11 a.m.**

**BOSTON, Mass.—355 Newbury St. — S. S. 10:30 a.m., Memorial 11:45; Lecture 1st & 3rd Suns. 2:30 p.m.**

**BRANTFORD, Canada—44 George St. — Sundays: School 9:45 a.m.; Memorial 11 a. m.; Lecture 7 p. m.**

Since our last report we have been greatly encouraged by the visit of a group of 23 brethren and sisters from various places: Toronto, Buffalo, Endicott, London, Chatham, Windsor and Detroit. Bro. David Thomas gave us the word of exhortation.

On Jan. 12 we held our annual S. S. Entertainment. About 48 enjoyed the hot dinner, recitations and instructive pictures.

Other visitors at the Memorial were: bro. & sis. D. Lawton (Toronto); sis. Ethel Martin (Bronte); and sis. Grace Marshall (London).—bro. Fred G. Marlett.

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**BUFFALO, N.Y.—O. F. Temple, Kenmore & Myron Aves.—Memoria1 10:15 a.m.; S. S. 11:45; Lecture 3rd Sun. of month (Oct.-May); Bib. Cl. Wed. 8 p.m.**

**CAMPBELLTON, N.B., Canada**

**CANTON, Ohio, U.S.A.—2729 Ninth St. S.W.—Sun. Sch. 9:30 a.m.; Memorial 10:30; Lecture 8 p.m.; Bible Class Wed. 8 p.m.**

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**CLOVER BAR, Alberta, Canada**

Greetings to those whom we love in the Lord for their labor of love. All our efforts in this locality seem to fall on "deaf ears." Multitudes in the valley of death, and running to revelry—thus it must be. Fraternally your brother in the Glorious Hope, —G. Luard.

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**CROYDON, Eng.—Ruskin House, Wellesley Rd. —Memorial 11 a.m.**

**DENVER, Colo. — 432 S. Emerson St. — Memorial 11 a.m.; S. S. 10 a.m.**

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**DETROIT, U. S. A. —2610 Ewald Circle—Sunday: Memorial 10 a.m.; Bible Class 11:30; Lecture 7:30 p.m.; Thursday 8 p.m.**

We rejoice that another has entered the race for Eternal Life. On Jan. 26, Mrs. ISABEL COMITO, daughter of our sis. LeHenaff, arose from the waters of baptism to newness of life.

We are also happy to welcome to our ecclesia bro. & sis. Jack Clubb, from the London (Ont.) eccl., who have now made their home in Detroit.

We have enjoyed the company of: sisters Helen Boyle, Josephine Warwick, Dorothy & Rachel Whitehouse (Canton).

—bro. G. Growcott.

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**FLAXCOMBE, Sask., Canada**

We here at Flaxcombe send greetings to all those looking for the coming of him that will reign on earth. The Berean is an encouragement and assistance to us out here on the prairies of the West, where we are in isolation all the time. We need something like this to help us in our studies of the Scriptures—something to refresh us and make us strong in our daily living. We get no fellowship with those in the Truth. We are few in number scattered over this vast land of ours.

We would like visits from any that could call around this way and encourage us. We send out literature to those we find interested, and we pray that our Father will richly bless this effort.

God in His Word has declared what shall come to pass in the last days. When prophecy is fulfilled before our eyes, we take courage and our faith is strengthened in God. Not one thing He has foretold will fail to come to pass.

If the Truth is to survive and grow, we must not sleep on the job. We must be strong in every place, doing everything we can. I still think we need to organize a Gospel League; everything cannot be done at once, but possibly something can be done at present. Yours fraternally,

—bro. L. K. Punter.

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**GLENDALE, Cal.—5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P. O. —Bx 66, Los Angeles 42)—Bib. Sch. Sun. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.; Thur. Class 7:45 p.m., at Athletic Club, cor. Green & Los Robles, Pasadena.**

**HAMILTON, Ont., Can.—Crescent Hall, 63 King St. W. — S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.; Thurs. Bible Class 8 p.m.**

Greetings. During the past year the ecclesia in Hamilton has been carrying on our usual effort to hold forth the Faith once delivered to the saints. We have had an interesting series of lectures at which an average of 2 strangers were present.

The Bible Class discussed a series of subjects such as: "Miracles Recorded in the Scriptures" and "The Manifestation of God's Purpose Throughout the Old Testament." In the New Testament: "The Better Things of Hebrews," "Six Precious Things in Peter's Epistle," and "The Trumpets of the Apocalypse."

The assistance of visiting brethren from Toronto, Brantford, Buffalo and London ecclesias is much appreciated, both for the exhortations and the lectures. (Also mention, is made of our appreciation for our own brethren who have continued to proclaim the Truth.)

Last summer the S. S. Outing was held on the shores of Lake Ontario at Lochside Park, being greatly enjoyed by the bre., sis. & children.

Also greatly enjoyed and well supported by large attendance was an illustrated lecture giving an outline of the birth of Israel as a nation. This took place in December. It also showed pictures of a modern-day exodus of Jews from Yemen—as illustrated in "Flight to Freedom"; damage done to Jerusalem in the war with the Arabs; and the courageous struggle of one of the kibbutzim in the Negev. First-hand evidence was noted of remarkable progress now being made by Israel in the development of their Homeland.

We have the sad duty to mention the necessity for withdrawing from bro. and sis. Ron Clare and bro. Norman Drywood, due to long continued absence from the table of the Lord; and that sis. Gertrude Button has left our fellowship.

We are pleased and encouraged to report that bro. and sis. Allan Vinall, formerly of another local meeting, are now in fellowship with us. —bro. E. Cottrell.

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**HAWLEY, Penna.—O. F. Hall, Main and River Sts.—Suns.: Lecture 1st Sun. in mo. 10:30 a.m.; Bib. Cl. and S. S. 10:30 a.m.; Memorial 11:30 am.**

**HOLLYWOOD, Calif.—1749 N. LaBrea Ave.—S. S. 10 a.m.: Memorial 11:15.**

**HOUSTON, Tex.—8008 Junius St. — S. S. 10 a.m.; Memorial 11; Public Lecture 1st and 3rd Friday of month 8 p.m.; Film on Palestine 2nd Friday 8 p.m.; Wed. Eureka Cl. 8 p.m.; also Daily Reading Cl. Wed. 8 p.m.**

**LAMPARD, Sask., Canada.**

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**LAMPASAS, Texas—1604 Ave. "I" East Memorial 11 a.m.; Sun. School 10 a.m.**

We are grieved by the loss of bro. Atlee D. Stewart, who has joined with a group not in fellowship with us. There has been some delay in this report in hopes of regaining bro. Stewart. There are still hopes in this ecclesia that he will see his error.

Also we must report the loss of bro. E. L. Jennings to another group some months ago, which was a grief to this ecclesia. Bro. Jennings came into fellowship with us on Jan. 22, 1950, from those to whom he has now returned.

These sad experiences seem to make our brethren stronger, to draw them more closely together, and to give them a greater determination "To do Thy will, O God!" lest we also slip into error. May the great God of Heaven and Earth grant those that remain faithful unto His Word strength and courage to go forth in the discharge of their duty.

We have been much encouraged by the visits and exhortations by brethren from other ecclesias. On Jan. 7 sis. Annie Banks (of the Glendale, Cal. ecl.) came by here en route home from the Philippine Is. She had come through England, and said that the brethren in England seemed to be in high spirits in looking for the SOON return of Christ, to take things over. The zeal of these brethren, though in great distress, gives new courage and zest to the pressing on.

We have had the following visitors at our Breaking of Bread meetings: brethren & sisters C. Banta, E. Banta, J. Burkett, T. Hunt, bre. D. Lucas, J. Banta (Houston); bro. & sis. O. Beauchamp (Pomona); sis. Beasley (Toronto); bre. & sisters E. Eastman, W. Edwards, J. Eastman, M. Edwards, sisters Annie & Lizzie Eastman, Dora Tinsley (Mason).

Bro. & sis. Geo. Hurst are now members of this ecclesia, for which we are thankful. They were formerly in isolation.

—bro. Erby Wolfe.

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**LETHBRIDGE, Alta., Can.—633 7th St. S.—Memorial 11 a.m.; S. S. 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wed. 8 p.m.**

**LONDON, Ont., Can.—Orange Hall, 388 Clarence St.—Suns: S. S. 10:15 a.m.; Breaking Bread 11:30; Lecture 6 p.m.; Thurs. Class 8 p.m. at Beaver Lodge, Sackville St.**

**LOS ANGELES, Cal.—8480 California Ave., South Gate, Cal.—S. S. 9:30 a.m.; Memorial 11 a.m.; Lecture 7:30.**

**MASON, Texas**

**MELBOURNE, Australia**

**MIAMI, Fla.—2940 S. W. 23rd. Terrace Memorial 10 a.m., Bible Cl. Wed. 7:30 p.m.**

**MONCTON, New Brunswick, Can.**

**MONTREAL, P. Q., Canada—YMCA Bldg., 1000 Gordon Ave., Verdun —Memorial 11 a.m.**

Greetings in our blessed Hope. We have been reminded once again how brief a portion our present life is, in the sudden death of our bro. W. Gibson. How needful the admonition to be always ready! Our brother was at the memorial feast Sunday morning, seemingly in good health. On Thursday evening we received a telephone call that he had fallen asleep. Truly the knowledge and keeping of the Truth is the only satisfying portion and comfort when we are confronted with death, the consequences of sin.

Our brother was laid to rest in Mt. Royal cemetery, awaiting the Master's call to come forth. So, as Paul declares in comforting tones, we sorrow not as others who have no hope, but rely and trust on the sure words of our Savior: "Because I live, ye shall live also." And: "I am he that liveth, and was dead: behold, I am alive forevermore, and have the keys (or power) of hell and the grave"—Rev. 1:18.

Our sincere sympathy goes to our sister in this time of her bereavement. We comfort ourselves with the thoughts expressed in our hymn—

Though greedy worms devour my skin,  
And gnaw my wasting flesh,  
God shall restore my frame again,  
And clothe it all afresh.  
Then shall I see His lovely face,  
With strong immortal eyes;  
And feast upon His boundless grace  
With joy that never dies.

Your brother in the Hope of Life Eternal

—J. D. Baines.

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**NEWARK Ecclesia—Woman's Club, 369 Park Ave.—Sun. Sch. 10 a.m.; Memorial 11 a.m.**

**NEW TREDEGAR, Eng. — Workman's Lesser Hall—Memorial 6 p.m.**

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**NEWPORT, Mon., England—Clarence Hall, Rodney Rd. (opp. Tech. Col.) —Sundays:  
Breaking Bread 11 a.m.; Lecture 6:30 p.m.**

We have had the pleasure of another visit from bro. J. Doust (Winchmore Hill) on Dec. 30. Our brother delivered the Word of exhortation to us, and lectured in the evening. We are sorry that there were no strangers present. Still we were encouraged by the exhortation and lecture to hold fast and to strengthen the things that remain.

—bro. D. E. Williams.

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**NORTH BATTLEFORD, Sask., Can.**

**PHILADELPHIA, Pa.—2027 Chestnut St.—Breaking of Bread 10:30 a.m.; S. Sch. 9:30 a.m.  
(Sept. to July); Bib. Cl. Thur. 8 p.m. (place movable).**

**PLYMOUTH, Eng.—O. F. Hall, 148 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.;  
Bib. Class Thurs. 7:30 p.m.**

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**POMONA, Cal.—9th & Gibbs Sts. — S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.**

It is with deep sorrow we report the falling asleep in the Lord Jesus Christ of the following: sis. Clara K. Seagoe, Sept. 23, 1951, aged 89, baptized in 1889; sis. Mattie J. Banta, Dec. 30, 1951, aged 73, baptized in 1893; sis. Marian Stocks, Jan. 7, 1952, aged 90, baptized in 1882; sis. Christina Rae, Jan. 2, 1952, aged 86, baptized in 1909. We believe our dear sisters will not have long to sleep, for our Savior will surely return soon. Our sympathies are extended to each of their loved ones.

We rejoice in the baptism of another of our S. S. scholars, Miss BETTY COPPERSMITH, on Sun., Dec. 9, 1951. Our prayer is that she may run well the race

On Dec. 30, 1951, bro. J. R. Young and sis. Lillias Vaughan (recently from Detroit ecclesia) were united in marriage. The best wishes of the ecclesia are extended to them in their new relationship.

On Sep. 7-9 a Gathering was held at Throne's Camp, about 6 miles from Pomona. The spiritual exercises were very stimulating and were enjoyed by both young and old alike. Bro. G. Robinson (Pomona) gave the word of exhortation, and bro. J. T. Randell (Santa Barbara) gave the lecture, his subject being: "Thou Shalt Have No Other Gods Before Me."

We are sorry to report that bro. & sis. Dennis Slipp have returned to their home in Detroit. We enjoyed their company and fellowship while here and miss them very much. Also we are sorry that bro. & sis. Wm. Biggar have moved to Los Angeles and will be meeting with the bre. & sis. of the Hollywood ecclesia. Bro. Biggar's wise counsel in things pertaining to the Truth as it is in Jesus will be greatly missed.

We regret that in our last report we omitted the name of sis. Emilia Gotthardt, who visited our ecclesia while in California.

The Pomona ecclesia held their Fraternal Gathering and Sun. Sch. Program on Dec. 16; about 250 were present. The S. S. program was well received by the bre. & sis. Bro. Wm. Biggar (Hollywood) gave the word of exhortation.

Visiting bre. from other ecclesias who have ministered to our spiritual need have been: from Los Angeles—bre. G. F. Aue, J. Hensley, R. Magill; from Santa Barbara—bre. F. Elsas, J. T. Randell; from Hollywood—bre. Wm. Biggar, Wm. Kilpatrick; from Glendale—bre. R. Lloyd, M. D. Stewart, G. Stewart. Your brother in the Hope of Israel,

—L. E. Cochran.

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**PORTLAND, Ore—IIOF Hall, 4519 S.E. 65th Ave.—S.S. 10 a.m.; Lecture 7 p.m. (every other Sun.); Bible Class Wed. 8 p.m.**

**RICHARD, Sask.—Breaking of Bread, 10 a.m.; Bible Class, 8 p.m. Wed.**

**ST. ALBANS, Herts., Eng.—O. F Hall Victoria St.—Memorial 11 a.m.; Lecture 6:30 p.m.**

**SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.**

**SARASOTA, Florida.**

**SCRANTON-GLENDALE, Penna.**

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**SELKIRK (near Albany), New York.**

Loving greetings to the brotherhood, as we begin another year in the patient waiting. We welcome all brothers and sisters at any time. Your brother in Christ,

—John P. Leonard.

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**TORONTO (Kimbourne Hall), Can. — 1480 Danforth, Toronto 6—Sun. Sch. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.**

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**WHANGAREI, New Zealand**

We continue to hold forth the Word of Life in our town and district, receiving occasional visits from the stranger, and our efforts have recently been blessed in the application of Mr. W. H. CALVERT for immersion. After a good confession of the things most surely believed among us, he was duly immersed into the sin-covering Name of Jesus Anointed on Fri. evening, Jan. 11, 1952, and now rejoices with us in the Hope of Israel.

Bro. Calvert had the Truth introduced to him some years ago, but recently has been a regular attendant of our Lectures and Bible Classes, and we pray he may continue in the Faith firm unto the end (which does not now appear to be very far off).

We have noted in the Oct. Berean mention being made of the Old Lands coming into prominence, the latest being Libya being made an independent nation. All of this goes to revive belief and Faith in the prophetic utterance of Bible times, now being fulfilled.

Mails from America are very erratic in delivery. We received the Oct. Berean some days before the Sep. numbers, the latter taking 92 days from date posted to come to Whangarei.

—bro. K. R. Macdonald.

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**WICHITA FALLS, Texas — Box 343— Sun. Sch. 10 a.m.; Memorial 11.**

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**WINCHMORE HILL Eccl.—Canning Hall, Canning Cres., Wood Green, London N 22— Memorial 5:15 p.m.; Lecture 7 p.m.**

It is with deep regret that I have to record the falling asleep of our beloved bro. G. H. Denney on Jan. 21. Our brother had been in indifferent health for a long time, and on arriving home from a business call had a heart attack from which he succumbed in a short time. He was laid to rest with his sister-wife (who fell asleep some 5 months ago) at the Great Northern cemetery, Southgate, on Fri., Jan. 25.

Bro. P. Collier testified to the many qualities of our brother and spoke words of comfort and hope to the many brethren and sisters and friends who assembled to take leave of one who devoted almost his whole life to service to God and his brethren and sisters.

We in this ecclesia will greatly miss his companionship, his counsel, his fluent tongue, and his knowledge of the Truth from some 60 years. Our prayer is that the day of parting will soon be over and that we, with all those who now sleep in Jesus, will be the recipients of God's great mercy and be permitted to experience the joy and blessings of the age to come.

The Special Effort for Jan. in this our new hall—in spite of posters, invitation cards, and large newspaper announcements—failed to attract a large number of strangers, the attendance being very disappointing. However, we continue to testify of God's intentions, in season and out.

With kind regards in the Truth, your brother,  
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—C. H. Bath.

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**WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—S. S. 10 a.m.; Breaking Bread 11.**

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