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January 1941

The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defence
of the Faith once for all delivered to the Saints;
and opposed to the dogmas and reservations of the
Papal and Protestant Churches; with the object of
making ready a people prepared for the coming
of the Lord.

EDITED BY G. H. DENNEY & B. J. DOWLING
ASSISTED BY G. A. GIBSON

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IN FELLOWSHIP. —The brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity: —

ACCRINGTON (Lancs.)—*See Rochdale (Lancs.)*

BEDFORD. —W. H. Cotton, “Westcott,” Bromham, Bedford. (B.B. 10.45 a.m.)

BEWDLEY. —H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

BEXLEY HEATH. —*See Crayford.*

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

BISHOPS STORTFORD (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 11 a.m.; Lecture. 2.45 p.m.)

BLACKPOOL. —J. Robinson, 41 Newcastle Avenue, Whitegate Drive. (3 p.m.)

BLACKHEATH (Staffs). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

BOURNEMOUTH. —K. Jackson, 138 Portland Road. (B.B. 10.45 a.m.)

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

BRIDPORT (Dorset). —Mrs. E. Miller, “Home Cot,” Bothenhampton. (B.B. 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean.

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

BRISTOL. —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 3.15 p.m.)

BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)

BROCKHOLLANDS (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

BURY ST. EDMUNDS (Suffolk). —H. P. Christmas, 29 Well Street.

CAMBRIDGE—Mrs. A. Lewingdon, 53, Bishop’s Road, Trumpington Cambridge.

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

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 1.30 p.m. Lecture 3 p.m.)

COVENTRY. —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

CRAYFORD. —E. R. Cuer, 61 Sevenoaks Way, St. Paul’s Cray. (B.B. 11 a.m.)

CROYDON. —A. A. Jeacock, No. 10 Garden Close, Wallington, Surrey. (B.B. 1.30 and 3.15 p.m.)

DERBY. —F. Gillard, 21 Spencer Street, Alvaston.

DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 10.45 a.m.).

DUDLEY. —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

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

EASTLEIGH (Hants.) —J. Eve, 53 Desborough Road. (B.B. 10.45 a.m.)

EDINBURGH. —F. P. Restall, 22 Dalrymple Crescent, Grange.

GLASGOW. —N. Widger, 98 Newlands Road, Glasgow, S3.

GREAT BRIDGE. —T. Phipps, 91 New Road.

HANWELL. (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W.7.

HARROW-ON-THE-HILL (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 4 p.m.)

HEREFORD. —D. T. Warwick, 8 The Crescent, Holmer

HITCHIN (Herts.) —J. Hembling, 20 Meadow Way, Stotfold, nr. Arlesey, Beds. (B.B. 2.0 and 3.30).

HOVE (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.0 a.m.)

ILFORD. —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 4.0 p.m.)

IPSWICH. —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

KIDDERMINSTER (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

LICHFIELD. —S.M. Harrison, 102 Birmingham Road.

LINCOLN. —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

LONDON (Holloway, N.). —G. H. Denney, 47 Birchington Road, N.8. (B.B. 11.30 a.m.).

LONDON (Putney). —J. A. Balchin, 28 Mount Road, S.W.19.

LONDON (South). —F. Button, 1 Hillsboro’ Road, S.E. 22. (B.B. 11 a.m.)

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

LUTON. —S. Burton, 17 High Street South, Dunstable. (B.B. 11 a.m.)

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MOTHERWELL. —J. Brown, 42 Range Road, Flemington. (B.B. 11.30 a.m.)

NEWCASTLE. (Mon.)—Mrs. W. M. Pugh, “Mount Pleasant.”

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

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

NORWICH. —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

NOTTINGHAM. —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

OLDHAM. —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (B.B. 2.30 p.m.)

PEMBERTON. —B. Littler, 33 Litchfield Street, Pemberton, Wigan. (B.B. 3 p.m.)

PLYMOUTH. —Oddfellows' Hall, 148 Union St. (B.B. 11 a.m.), E. J. Light, 13 Endsleigh Park Road, Peverell.

PRESCOT (nr. Liverpool)—G. W. Park, 5 Brookside Road, Shaw Lane.

REIGATE (Surrey). —W. H. Whiting, "Copse Way," Lonesome Lane.

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

ROCHDALE (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

ROPLEY (Hants). —S. Marchant, Monkwood.

ROTHERHAM. —T. Owen, 23 Pangbourne Road, Thornscoe, Rotherham.

ROXBURGH (Scotland)—G. E. Mynott, 15 Union St., Kelso.

SEVEN KINGS. —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

SHANKLIN (I. of W.)—Mrs. A. Mulliner, "Berwyn," St. Martin's Ave.

SHEFFIELD. —W. C. Newell, 61 Crawshaw Grove, Beauchief, Sheffield 8.

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

SHIFNAL (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

SOUTHEND. —W. L. Wille, 121 High Road, Rayleigh. (B.B. 3 p.m. by appointment except 1st Sundays).

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

ST. ALBANS. —G. Mallard, 8 Mile House Lane. (B.B. 11 a.m.)

SUTTON (Surrey). —G. F. King, "Hillmead," Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

SWANSEA. —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam.

SWANSEA. —L. H. Bowen, 321 Trewyddfa Road, Plasmarl.

SWINDON (Wilts.). —Sis. K. Gay, 58 Manchester Rd.

TIER'S CROSS. —H. Thomas, Dear Parks, Tier's Cross Haverfordwest, Pembroke. (B.B. 2. 30)

WALSALL. —A. M. Jordan, 12 Edward Street.

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

WHITSTABLE. —J. V. Lloyd, Windyridge, Globe Way.

WIGAN. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

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

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Edited by G. H. DENNEY and B. J. DOWLING,
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All Communications and manuscripts should be sent to G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8, or B. J. DOWLING, 19 Pearl Street, Clinton, Mass., U.S.A.

Volume XXIX

JANUARY, 1941

NO. 337

EDITORIAL

The Signs of the Times.

It is clear that we are seeing at the opening of another year a further development of the situation outlined by Ezekiel, Daniel, and Zechariah, and confirmed in Rev. xvi.

The tide of war flows for Britain and not for Germany and Italy at this time; but the end is not yet. Air-raids have brought much suffering and hardship to the British Isles, but the spirit of the people is not broken in its resolve to go on till the German menace is destroyed. The suffering entailed for our brethren and sisters is cheerfully borne and the sympathy expressed with those who dwell in Britain by those members of the family of God who dwell overseas is greatly appreciated. These are times for standing together in love. Bro. B. A. Warrender has sent us a very good summary of the present situation, which space will not allow to be printed this month. We hope to publish it in our next issue.

Advisory Committee.

From this number onwards we shall, God willing, have the help of Bro. G. A. Gibson as Assistant Editor. He is an old and tried warrior for the Truth, and we believe will strengthen us by his work. Our Advisory Committee,

whom the Editors will be able to consult on any matter at any time, are now appointed, and are thoroughly representative of the brotherhood throughout the world. They are: —

Australia. —Bro. James Hughes, Rec. Bro., Melbourne.

Canada. —Bro. G. A. Gibson, Rec. Bro., Toronto.

England. —North and Midland: Bro. W. Southall, Rec. Bro., Birmingham.

England. —London and South: Bro. C. H. Bath, Finance Bro., Holloway, and Bro. G. H. Denney, Rec. Bro., Holloway.

Scotland. —Bro. Jas. Brown, Rec. Bro., Motherwell.

United States. —Eastern: Bro. H. S. Ricketson, Rec. Bro., Boston.

United States. —Western: Bro. G. F. Aue, Los Angeles.

**Bro. J. Carter
and
Fellowship.**

Apropos our remarks in October, 1940, on Fellowship, Bro. J. Carter, in the November "Christadelphian," says: "We cannot accept the account of recent troubles." Does he accept this from Bro. A. Davis? "If a brother joined the constabulary I would not accept the responsibility of disfellowshipping him." Bro. Carter further says: "We do not knowingly publish intelligence from any ecclesia that does not accept the Statement of Faith."

Many ecclesias "accept," but do not uphold the Statement. They treat it as the ordinands of the Church of England treat the 39 articles; they, as Bishop Gore once said, accept them as church traditions without necessarily endorsing them in detail.

We notice intelligence in the same number from two ecclesias, one in England and one in Canada, that have consistently and till this day condoned—and even taught—the views of the late Bro. Strickler.

Bro. Carter seems not to like the heading to our Ecclesial News pages. While we agree with him that it is possible to "adhere to the true position without each month giving a statement of the doctrines to be rejected," yet we feel that the reasons for our separation should be kept always in mind—"our colours nailed to the mast" in this respect. New readers come along each month, and every one such should know the only safe position in these closing days of Gentile times, so that we may meet our Lord with a clear and not a doubting conscience when He comes to judge, having striven to the end of our journey for the old position, without change, compromise, or wavering.

Vindication.

We are very glad indeed to see in the current issue (December, 1940) of "The Christadelphian" a frank letter from the Birmingham Central Ecclesia over the signature of its Rec. Bro. G. T. Fryer, regarding the doctrines known as "Clean Flesh" and "Stricklerism." Printed with it is a most emphatic declaration concerning and repudiation of those individuals who hold these views and those ecclesias that tolerate them. This is from the pen of the Editor, Bro. J. Carter. Pages 564 to 566 of the magazine constitute a complete vindication of our action throughout the world on this matter during the last 18 years. This magazine always stood for the Truth here.

**A Time
to Heal.**

It should clear the ground for further action in the direction of purity. It is reasonable to conclude that, as the whole matter that separates us is one of fellowship, we have been and are right also in our contention regarding the other matters that divide us. Let steps be taken to clear these up also. The clearance of one issue affords great encouragement, but does not warrant the putting aside of the other equally weighty ones. May God help us to do all to His glory.

EDITORS.

"The Saints and the People of the Saints."

To prevent ambiguity the word saints in Scripture was to be understood persons or nations, separated to special purposes without exclusive reference to their religious principles. The Scriptures style the Pagan Medes and Persians "God's sanctified ones," or saints, and Cyrus the King "His Anointed," or Christ; so also the Twelve Tribes of Israel. But the term is also used in a higher sense. Thus in Daniel the distinction is made between "the saints and the people of the saints." In relation to Israel, the whole nation is the saints; but it is only those of Israel "who walk in the steps of their father Abraham" who are the people of the saints. To these people are added those Gentiles who are adopted into the commonwealth of Israel by belief of the Gospel of the Kingdom and baptism into Jesus Christ.

The people of the saints are forbidden to take the sword and avenge themselves; hence, as the wicked are "the sword of Jehovah," He separates men and nations to execute His retributive indignation upon the destroyers and oppressors of his righteous people.

J. THOMAS.

The Origin of "Elpis Israel"

Bro. J. THOMAS thus writes in narrative of his Visit to Britain in 1848.

On Friday night, Oct. 12th, 1848, the Grand Soiree, as it was advertised, was held in commemoration of our visit to Glasgow. Mr. Turner, one of the City Magistrates, was in the chair. This gentleman is an octogenarian of the Radical and Cameronian schools. He was incarcerated in the "good old Tory times," as some call them, for permitting a meeting for "Radical Reform" to be held on the lawn before his house. He was just the right sort of a man to preside at a soiree "in honour of" Ishmael among the parsons.

The "Rev." Mr. Anderson, relief minister, was invited to attend and make a speech on the occasion, which he did, and a very excellent one it was. He is a man of learning and high standing in Glasgow, although by pietists of mystical opinions accounted "daft." But that matters not; it is their way of olden time to impute idiocy or insanity to those who have more discernment, honesty of purpose, and Scriptural information than themselves.

Mr. Anderson told the meeting that he was once as blind and ignorant as they, knowing nothing of the prophets, though professedly a teacher of the truth.

He was indebted to the late Mr. Cunningham, a notable writer on prophecy, for a knowledge of his ignorance, which was the first step to his comprehension of the truth. Mr. C. made him ashamed of himself, so little did he know of the great things God had revealed in His Word. This he determined to study, and to blot out his reproach in the understanding of the matter.

His investigation of the prophetic writings had led him to see that the purpose of God was to establish a kingdom in the land of Israel under Jesus Christ which should have rule over the whole earth.

He then traced the idea of Theocracy from Eden through subsequent developments of the Divine Will, and concluded by a glance at what God had promised should come to pass hereafter. Mr. Anderson seems to be the only preacher in Glasgow that believed that Jesus Christ would reign upon David's throne a thousand years over the nations of the earth, and that feared not to avow his faith. It was no small encouragement therefore to him for us to visit the city and boldly to publish the doctrine with such cheering effect.

J. B. Rollo, Esq., also addressed the meeting on the subject before it. We had likewise, as a matter of course, to make a speech, which on such an occasion we find much more difficult than to expound the sounding of the Seventh Apocalyptic Trumpet. The meeting, which consisted of some 250 persons, was edified and strengthened in its good purposes by the late Mr. Richardson, the Scotch Baptist Church's preacher at Paisley. Altogether, what with the addresses, the music, the singing, and good cheer, the evening, till 11 p.m., was spent in a very agreeable manner.

At this hour the soiree was pronounced at an end, but before they arose to depart a gentleman remarked that "he did not think that Dr. Thomas had treated, or, rather, was about to treat, them well." He had announced that he was about to leave Glasgow in the morning and that it was uncertain if he should ever visit them again. Now what he thought the Doctor's friends had a right to complain of was that he had come among them and roused their minds to an interest in subjects of more magnitude and

importance than all others, and was now about to leave them with no other memorials than treacherous and fading memory could afford. Was it not possible for him to defer his return to America, and to publish the matter of his lectures in a book, that his friends and the public might possess it in a tangible and permanent form? He hoped he would find it possible, and give them a favourable reply. This seemed to be responded to by many present. Though not famed for what pious sinners call "charity," our phrenology, say cranioscopists, is illustrated by "Benevolence, 6 on a scale of 7." We thought it a pity to leave the demand for knowledge of the truth unsatisfied, seeing that a craving after it by men and women is so rare a thing.

We replied therefore to the meeting that when we left the United States our intention was to return in the autumn. We had made no provision for a longer stay, and the probability was that our affairs would suffer in consequence. That, however, was a matter of secondary importance when it became apparent that the truth could be subserved by the sacrifice. We were glad to witness so great and abiding an interest in our labours and could not find it in our heart to refuse their request. For their gratification, then, we would prolong our stay in Britain. When we had got through our appointments at Edinburgh and Lincoln, we would return to London; and, if they would busy themselves in obtaining subscribers for the work, we would employ our time during the winter in preparing it. This seemed to meet the approbation of the meeting, and with this understanding we parted. Thus was originated *Elpis Israel*, an exposition of the Kingdom and Age to come.

EXHORTATION

Psalm xix.

This beautiful Psalm (the 19th) is rich in fact and suggestion. The first six verses are quite a psalm of glory in themselves. They would well attach as a chorus or a doxology to the first chapter of Genesis, or the 38th chapter of Job. They answer well to the character of words suiting the occasion, "When the morning stars sang together, and all the sons of God shouted for joy."

"The heavens declare the glory of God;
And the firmament sheweth His handiwork.
Day unto day uttereth speech;
And night unto night sheweth knowledge.
There is no speech nor language
Where their voice is not heard.
Their line is gone throughout all the earth,
And their words to the end of the world.
In them hath He set a tabernacle for the sun;
Which is as a bridegroom coming out of his chamber.
And rejoiceth as a strong man to run a race;
His going forth is from the end of heaven,
And his circuit to the end of it;
And there is nothing hid from the heat thereof."

What a beautiful refrain to the six days' work of creation, and what a sublime elaboration of the six times recurring phrase, "And God saw that it was good."

The heavens declare the glory of God, in that they answer so well to the purpose designed in their creation; or, in the words of Psalm cxlviii. 8, they are found "fulfilling His Word," and it is thus they sound forth His glory and bespeak to man perpetually the honour of His name, the greatness of His might, and the unsearchable riches of His Wisdom and Goodness. God has written His existence and all mightiness upon all the works of His hands. They had need praise Him, though their voice be not heard; and this they do in that perpetual motion by which they all work to His law. The great mountains stand, the sea ebbs and flows, the thunder roars, and the lightnings flash; snow, hail, and stormy winds course their way; and seed time and harvest, summer and winter, come and go to-day as

in the most ancient times. The power that now sustains and controls them is the same that made them in the beginning.

Were God to withdraw His living and unsleeping energy for a moment, all creation would collapse into chaos and thick darkness; and all nations would die simultaneously, as by the stroke of a sword. Those who cannot see God in nature will have still greater difficulty in seeing Him in revelation; and those who rejoice in the knowledge imparted by His Word, will be much helped in their true realisation of His boundless resources and creative omnipotence, by giving themselves up to those self-abasing consequences which result from a due and reverend appreciation of His handiwork. Well might David, impressed with the silent eloquence of the orbs of night, say, "When I consider Thy heavens, the work of Thy fingers; the moon and stars, which Thou hast made, what is man that Thou art mindful of him, and the Son of Man that Thou visitest him?" (Psalm viii. 4). It is our immensely great privilege to be able to say, all these are the works of our Father, and this is the beautiful domain He has fitted up for His Son, and in Him for us, who are now waiting with all the patience we can command His promised return from heaven.

It is our comfort to be joint heirs with Christ of such an extensive inheritance; we are looking for the answer to our well-grounded hopes and expectations in His reappearing. We are waiting another genesis, the great times of regeneration, when the benighted heavens of this social order of things will flee away before the face of Him who sits upon the throne.

Jehovah has faithfully promised us that He will create new heavens and a new earth wherein dwelleth righteousness—this righteousness is just the change required; when it prevails, glory will be the consequence, even glory to God in the highest; it is part of the revealed programme, as it is also staked upon the very existence of Jehovah, that the earth shall be filled with His glory, or, in other words, that "the knowledge of His Will shall cover the earth as the waters do the sea."

Everything, then, in the social system will as truly declare the glory of God as the material heavens. The apostles once more upon the scene, their sounds will again go forth into all the earth, and their words to the ends of the world (Rom. x. 8). The dark obscurations of ignorance and superstition will then be chased away by the appearance of an unclouded dawn, and the arising of the Sun of Righteousness, with healing in His beams; whose going forth shall be as a bridegroom, and as a strong man to run a race; His shining circuit will compass the entire circle of the newly-elected heaven, so that nothing will be hid from the genial heat and healing influences of His spreading and golden wings. It will then be that "the righteous will shine forth as the sun in the Kingdom of their Father, and those who turn many to righteousness as the stars for ever and ever."

This psalm can then be sung with a new zest as fitly eulogising things then in existence, which it now evangelises to spiritual penetration as joyful matters of faith and hope.

He who ruleth man in that world will be just, ruling in the fear of God; for which reason his reign is beautifully compared by the spirit in David to the light of the morning and to a sun rising on a morning without clouds, and to clear shining after rain upon tender grass springing out of the earth (2 Saml. xxiii. 3-4). What beauties of holiness will spring into being as the radiant sun strikes his life-giving warmth into the seeds sown in weakness! O, the transporting joy of laying down to sleep under one heaven and rising again into being under another (Job xiv. 12), for none of the lights of these heavens have power in their beams to heal the dead; but, our Dayspring has the keys of death and the grave; when He descends, the whole world will be enlightened with His glory; for He is the brightness of Him who dwells in light unapproachable.

Like Gabriel to Daniel, he flies swiftly in the interests of His beloved; nothing can keep Him away; He comes as golden sunbeams to comfort and to cheer; He brings with Him beauty for ashes; the oil of joy for mourning, and the garment of praise for the spirit of heaviness (Isaiah lxi. 3).

Shall we live under those heavens? We have had our calling; we have now our work; and, by and bye, we shall have our reward. The nature of the latter, however, is predicated upon our wise use of this, our waiting time. There can only be one sentiment, as to the character of the inheritance, viz., that it is "an eternal and exceeding weight of glory," to which the sufferings of this present time are not worthy to be compared.

If this be our mind, there can only be one individual and united resolve becoming to the situation, namely, that "neither death nor life, angels, principalities, nor powers, things present, nor things to come, height, nor depth, nor any other creature, shall be able to separate us from the love of God which we have in Christ Jesus."

Let us, therefore, so engage our hearts upon the joy set before us in the Gospel, that if God should see fit to yet try us with tribulation, distress, persecution, famine, nakedness, peril, or sword, we may be able to account ourselves more than conquerors, through our faith in Him who loved us. Brethren, be not dismayed as the heathen, but be ye of good courage, and forget not that, though the flesh is failing, God is the strength of our hearts; therefore, let us sanctify our hearts before God, gird up the loins of our mind, and comfort ourselves continually with the blessed assurance that "the triumphing of the wicked is short," and that while "weeping may endure for a night, joy cometh in the morning."

Still, we must not deceive ourselves; God is not mocked: "whatsoever a man soweth, that shall he also reap." We have no right to the comforts of the Truth, except we be diligently walking in the obedience it enjoins; if this is not our case, we are practising the grossest of deceptions upon ourselves. Our mutual exhortations are only of value in so far as we turn them to practical account. There is such a thing as hearing and not understanding, seeing and not perceiving; it is our personal attitude to the Truth that at last determines our course to have been one of wisdom, or one of folly; he that heareth the words and doeth them is the wise man, and he that heareth them and doeth them not is the foolish man. We have all heard the joyful sound; we are now upon our trial; fruits mete for repentance will be asked at our hands; let us see to it that they be fruits of the Spirit; they will not be except we sow to the Spirit, and we can only sow to the Spirit by crucifying the flesh; the one is so contrary to the other that the exaltation of the one involves the destruction of the other. Let us be careful which we exalt and which we destroy. Both results are in our own hands. God, to a large extent, has been pleased to make us masters of our own destiny. If we do not fully realise this lesson, we are liable to make a miserable failure in the end.

Patience, wisdom, perseverance, and stability are necessary to a successful issue. If we would overcome we must be prepared to endure hardness whilst we are campaigning against the enemy without and within. A preliminary rule is, as it were, committed to our hands; our throne is the enlightened understanding, our subjects the lusts of the flesh, and our territory this earthly body; if we fail in conquering here at home in the body, we shall not be entrusted with the higher and more important work of subjugating the world in the age to come. We shall only rise from the dead to realise more forcibly the truth of the wise man's words: "He that hath no rule over his own spirit is like a city that is broken down and without walls."

"Seeing now we know these things, brethren, beforehand, happy are we if we do them." To this end let us ever remember the words of the Psalm we have read together, that—

"The law of the Lord is perfect;
The testimony of the Lord is sure;
The statutes of the Lord are right;
The commandment of the Lord is pure;
The fear of the Lord is clean;
The judgments of the Lord are true."

And then let us take along with these divine principles the sure law which governs their operation amongst men, viz.: —

That they convert the soul;
They make wise the simple;

They enlighten the eyes, and are, for this reason, and in respect of our present need, more to be desired than fine gold; and, indeed, it will be found, upon a fair and genuine trial, that the Spirit's description is no exaggeration of their quality—that they are truly sweeter than honey. And, moreover, there is one thing more of infinite importance. By them the servants of God are warned and admonished. And, finally, let it be written indelibly upon your hearts and hoisted up as a frontlet before your eyes that the keeping of them secures a great recompense of reward.

Questions.

(1).

F.C., 1 Tim. iv. 14: "The Churches claim that their bishops have the Holy Spirit and that it has been passed on all through the ages by the laying on of hands. Is this claim a good one?"

The answer is in the negative. The Apostles could give the Holy Spirit to their converts. God gave it to Cornelius. See Acts x. 44. But these recipients could not pass it on to a third party. It stayed with them and ceased when they fell asleep. There is not a single recorded instance either in the New Testament or in the writings of the Early Church that have come down to our time, of the power being passed on by one who received it from the first presbytery, that of the Apostles, to a succeeding generation. The powers of the Holy Spirit are unmistakable and are not being exhibited to-day. To argue otherwise, i.e., that the Holy Spirit in some way passed on from pastor to new ordinant, would be to make the Holy Spirit responsible for the apostasy so clearly shown in Rev. ii. and iii. chapters. —ED.

2,000 Jews Adrift.

Four small steamers—one at least a Danube paddle-boat—were in the Eastern Mediterranean trying to reach Palestine with a total of about 2,000 Jews, says Reuter's Athens correspondent.

Most of these passengers were women and children from Austria. Nearly all were suffering from poor food and sleeping conditions. They were without visas, and their chances of entering Palestine seemed slight. One ship got to Haifa, the "Patria," where it heeled over and sank, many lives being lost.

Before the Tribunals.

A Christadelphian who joined the Navy "when he was young and headstrong" told the tribunal for conscientious objectors which sat in Manchester recently that, after becoming a Christadelphian, he wrote to the Admiralty and said that he was a conscientious objector and could not continue to accept a disability pension.

This applicant was Harry F. Wallis, a Nantwich shop manager. He said he was given the pension for injuries to his knees which he received at Toulon. When he joined the Christadelphian body the elders advised him that he would be doing right to retain the pension. The Ministry of Agriculture, at his request, had handed to him a derelict nursery and he was working it.

Judge Burgis, the chairman, told a witness for the applicant that he could not add anything to the eloquence of action. Recording the tribunal's decision to register Wallis unconditionally, he said that he had taken a most honourable attitude and was a member the Christadelphians could be proud of. They unhesitatingly accepted his statement that he could take no part in the military effort.

Special aspects of the objections of Christadelphians had occupied the tribunal earlier in the day. Its frequent comments on the tendency of these objections to be standardised took a more decisive shape yesterday in consequence of the discovery of a document from a body called the Christadelphian Military Service Committee.

"A Stereotyped Form."

Central Fellowship's Letter.

The chairman of the tribunal (Judge Burgis) intimated to an elder that "it would be of great assistance to us if this stereotyped form were not used by Christadelphians."

The document was quoted by Mr. C. E.

Clift to Arthur Hall, an Oldham man employed as storekeeper's assistant by the C.W.S. Mr. Clift said the document was marked "Confidential," but as it was printed and circulated, that was no reason it should not be mentioned. The circular said that members should attend for registration and "must" ask to be enrolled on the register of conscientious objectors. The committee goes on to recommend that they should support the application by a statement "in the following terms"—terms with which the tribunal has become familiar. It adds that in no circumstances should a member ask for absolute exemption.

Hall said the committee was only advisory.

Mr. Clift: They use "should" and "must" several times. It is rather more than guidance. It almost looks like direction.

In further questioning Hall said he was a member of a trade union. He had to be to "work for the Co-op."

Mr. Clift: But if the tenets of your society are that you should not join an organisation and you work at the Co-op., where membership of a trade union is a condition, it can't be a matter of conscience.

Hall: I was a trade unionist before I was a Christadelphian.

Mr. Clift: I hope you will not think me rude, but you can always resign your job.

An elder said that as a general principle Christadelphians did not join any organisation outside, but if it was necessary for a member to join a trade union for the purpose of his employment, he might join, but he did not take any active part or attend any meetings.

In discussion with the chairman about the individuality of conscience, the witness said they assumed the individual conscience had been "grounded" before he became a member. He spoke of the Christadelphian body's offer during the last war to help in any way consistent with conscience.

Judge Burgis: We are not concerned with what your body does. You are overstepping the mark when you tell your members they must not apply for absolute exemption.

Registering Hall conditionally, "with a certain amount of hesitation," the chairman said they viewed Christadelphians with some suspicion because of the formal statement. There could be no such thing as a statement which could fit all consciences, he said.

At the same time a uniform statement is justifiable if it be the true and definite setting forth of our position. Lack of such uniformity we can imagine would be used against us, as it has been against the Quakers.

U.S.A.—Eight theological students who refused to register for military service have been sentenced to 366 days' imprisonment.

Italian Ban on Salvation Army.

Decrees empowering the prefects of Italian provinces to put down the Salvation Army have just been promulgated. Authority is given to confiscate all properties belonging thereto on behalf of the State. The excuse given for this action is that the Army works against Italian interests because it refused to become "national" and to abandon international connections.

The Parables of the Old Testament.

(No. 1).

It is a popular misconception that Jesus was the first to use the parable as a vehicle of teaching and it is the design of this and the following articles to illustrate the use of parables in the Old Testament and by showing how Jesus must have been very familiar with these earlier parables. The writer in the New Testament Parables in Hastings's Dictionary of the Bible remarks that "the use of the parables was familiar to the Jews and ancient Rabbinic writings are full of them: but as illustrations of truths already set forth, rather than as a means of conveying truths. In the hands of Christ the use of parables as vehicles of truth reached perfection. Just as His miracles are parables, so His parables are miracles, both of literary beauty and of instructive power." However, we cannot now deal largely with the teaching of Christ, though what we may discover about the parable in the Old Testament, especially about the manner in which it formed a basis on which Jesus could build His teaching, may serve as a suitable introduction to a more extended study at a future date of the parables of the Lord.

The Concise Oxford Dictionary defines "parable" as "a fictitious narrative used to typify moral or spiritual relations" and states that archaically the term was also used to represent an enigmatical saying or proverb. This fairly interprets the Greek word "parabole," which is used in the New Testament to describe both the recognised parabolic utterances and the shorter, pithy sayings of Jesus. An illustration of this latter class is found in Luke iv. 23: "Ye will surely say unto me this proverb (Gr. parabole), Physician, heal thyself." The corresponding Hebrew word, "mashal," with which we are mainly concerned, is even wider in connotation. It may mean parable (Ezek. xvii. 2), proverb (1 Sam. x. 12), taunting speech (Is. xiv. 4), an argument (Job xxvii. 1 and xxix. 1), or an obscure utterance such as a poetic oracle (Num. xxiii. 7, 18, Hab. ii. 6), this range of meanings developing from the primary idea of setting one thing beside another for the purposes of comparison.

We cannot deal with all these developments, but must limit ourselves to the main, i.e., the parabolic, element by which, to borrow a phrase from another writer, "we lay one kind of action in one sphere alongside another kind of action in another sphere and illustrate the one by the other." This description allows us to include in our survey the fable in which trees, beasts and birds are given faculties of reflection and speech. Most writers on the parables reject the fable because they define the parable as an earthly story with a heavenly meaning, a definition which, I consider, is too narrow to correspond with the fundamental concept of the Hebrew "mashal," from which our idea of the Old Testament parable is taken. By including the fable we add another category of parable to the three already occurring in the Old Testament. The four now are: —

I. —**The Parables of Fable.** —Two instances occur: Jotham's story of the Kings of the Trees (Judg. ix. 8-15) and Jehoash's reply to the advances of Amaziah, the Fable of the Thistle and the Cedar (2 Kings xix. 8-9). A third fable has been found by some in the story of the Two Great Eagles (Ezek. xvii. 1-10), but this is more appropriately included in the second category.

II. —**The Parables of Fancy.** —These include imaginary descriptions designed to portend higher and more deeply significant messages. They include the Scattered Sheep and the Lying Spirit

(Micaiah's warning to Ahab—1 Kings xxii. 17-22), the Ploughman (Is. xxviii. 23-29), the Potter (Jer. xviii. 1-10), and the Two Great Eagles (Ezek. xvii. 1-10).

III. —The Parables of Figurative Action. —Parables built on the symbolic actions of a person or persons deserve a separate category in our classification. The typical case is found in Ezek. xxiv. 3, where the prophet is commanded to "utter a parable (mashal) unto the rebellious house (of Judah)," saying, "Set on a pot, set it on, and also pour water into it," etc. The Lord then declares a "woe to the bloody city, to the pot whose scum is therein. . . ." Other examples which we will examine are the Dumb Prophet (Ezek. iii. 24-7), the Besieged Tile (Ezek. iv. 1-12), the Burned and Scattered Hair (Ezek. v. 1-5), the Naked Prophet (Is. xx. 2-6), the Drunken Nations (Jer. xxv. 15) and the Soiled Waist-cloth (Jer. xiii. 1-11). Very similar to the instances given of the two preceding categories are the visions of the prophets, e.g., the "Five Words which Amos Saw" (Amos vii.-ix.), Zechariah's Sevenfold Vision (Zech. i. 7-vi.), Ezekiel's Vision of the Dry Bones (Ezek. xxxvii.), etc., but they cannot strictly be classed as parables and are not considered here.

IV. —The Parables of Past Action. —This last class contains those which conform most closely in character to the parables of Jesus. There are six in all: The Poor Man's Ewe Lamb (2 Sam. xii. 1-4), the Woman of Tekoah (2 Sam. xiv. 4-14), the Vineyard of the Lord of Sabaoth (Is. v. 1-7), the Escaped Prisoner (1 Kings xx. 38-42), the Poor Wise Man (Ecc. ix. 14-15) and the Sluggard (Prov. xxiv. 30-34).

Enough has been said of introduction and classification. Next time we will commence with the first category, the parables of fable. TERTIUS.

FROM THE STUDY

Words.

Much attention should be given to our words, because "evil communications corrupt good manners," but "by every word that proceedeth out of the mouth of God doth man live."

There are two types of words: (1) the Word of God, and (2) the word of man. The Word of God came by inspiration, but the words of men are related to expiration, except they are conformed to the Word of God. "By thy words thou shalt be justified and by thy words thou shalt be condemned."

Words may be spoken or written. They exist as a means of communication and it is worth while to note that a written discourse will usually be a better presentation of language than is the case in spoken conversation, though lacking warmth and spontaneity. This distinction is not apparent, however, with the Word of God, nor with the words inspired by God. It is true that all words of this nature are written for our reading, but this was not always so. Jesus is the same yesterday, and to-day and for ever; He is the Word made flesh that dwelt among us. Whether, therefore, the Word of God be spoken or written, the inspired Word is perfect in all its manifestations.

The spoken Word was powerful in the Creation of the world and of its inhabitants. It was powerful in its message to Noah, to Abraham, Isaac and Jacob, to David and all the prophets. Most powerful of all came the message through Jesus and the Apostles, when the Word was nigh, "the words of faith which we preach that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth and with the mouth confession is made unto salvation."

The Word is equally powerful in its written form in these days. Every word of God is pure, whether spoken or, as written by the inspired authors of the Scriptures. Faith cometh by hearing and hearing by the Word of God.

It is established that the Word of God has been magnified above all His name and all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbour as thyself."

The word of man also has a certain power and unless it conforms to the Word of God it is a power for evil. Paul warned the Romans to "mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ (God's Word), but their own desires; and by good words and fair speeches, deceive the hearts of the simple." For this reason Paul counsels the Corinthians, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?" And he thanked God that, although he spoke with tongues more than all, "Yet I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue."

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man," and, again, "Speak thou the things that become sound doctrine . . . sound speech that cannot be condemned."

Since the use of words may be a dangerous and hazardous affair, we are right to expect words of warning against the use of many words. Proverbs x. 19: "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." James iii. 2: "If any man offend not in word, the same is a perfect man and able also to bridle the whole body." Solomon also advises man upon earth to let his words be few, and it is Solomon that gives perhaps the greatest warning when he lists the seven things that the Lord hates and amongst which are "the lying tongue and a false witness that speaketh lies."

A word fitly spoken, however, is like apples of gold in pictures of silver, and he that is taught in the Word is exhorted to communicate unto him that teacheth in all good things. Be an example of the believers in word—in conversation

Finally, a word for these days from Malachi, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name, and they shall be mine saith the Lord of hosts. . . ."

Clapham.

A. W. LINNECAR.

Earthquake in Roumania.

**"Earthquakes
in
Divers
Places."**

The worst earthquake experienced in Roumania for 138 years took place on November 10th and 11th. Every house and building in Bucharest, the capital, was more or less damaged. One great block of flats, in which many German officers were housed, completely collapsed, and here was the heaviest death-roll. Extensive damage was done in the oil-fields—so much coveted by Germany. At Ploesti, one of the principal oil towns, the Standard Oil Company's office was wrecked. The train service was entirely suspended. The total number of casualties ran into some thousands. We remember Luke xxi. 11.

EXHORTATION

“Faith.”

The present time is for brethren and sisters in Britain one of great trial and perplexity. Faith in God and His promises is the one way to meet the situation.

"Faith (the A.V. renders it) is the substance of things hoped for, the evidence of things not seen."

So we believe the promises of God and, acting in obedience to His commands, we live by faith. When we see the prophetic signs taking place in our days that herald the return of our Lord Jesus to the earth, we take courage.

In Hebrews xi. Paul speaks of many of the fathers of old who had faith and proved in their lives how their faith worked in them.

In the present day what is praised in them must be found in us. Air raids are a daily experience and the threat of invasion is real. Many brethren "have faith" that they will not be harmed and, reading the beautiful 91st Psalm, they seek to prove that we need fear no damage. Now it is certainly one of the real comforts of the man or woman who has faith in God and who carries out His commands that Divine protection will be given them on certain conditions. V. 10/12 of this Psalm reads, "There shall no evil befall thee, neither shall any plague come near thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." The very words were quoted by the tempter to Christ and all know his perfect answer. Does not this answer teach us that we, too, should not "tempt the Lord our God?" If brethren and sisters should stand about in obvious danger watching air raids, they are not "showing faith," but "tempting God."

Our position in these circumstances is best made clear by reference to the fathers who had faith. Recall Abraham's conduct to Abimelech (Gen. xx.). Under danger, he took all possible precautions and was delivered. Jacob's life is full of such circumstances, one of the most obvious being when he went to meet Esau after their long separation. By dividing his family and sending gifts he did what he could to minimise the danger and then left the outcome in the hand of God. David, although specifically promised the kingdom by God, took many and varied means to protect himself from the hand of Saul. Time and time again we find these illuminating incidents in the Bible and if we are wise should learn a lesson from them. It is to take all reasonable precautions. If we find ourselves out in a raid, with shells bursting near, we ought to take protection, and in the same way in our homes, far from looking out at the windows at fighting, we should be seeing that our families and ourselves are in as safe a position as possible. Should a brother or sister find his home is in a particularly vulnerable area, it would be wise to move, if at all possible. The hand of God and the reward of faith will frequently be found in the way out of such predicaments.

James has much practical advice about faith and works, and, although we rightly interpret his words as meaning that we should do deeds of charity worthy of our call, it also has the meaning of doing things such as taking proper precautions and not leaving it all to God.

It may be in the Divine purpose that some of us may perish in the difficult days ahead. We know that we are not altogether immune from illnesses and accidents. Do not let us lose our faith if such things come. But if death should overtake us from the air, let it not be because (as one brother did in the war of 1914-18, "who went out to have a look") we have neglected wise precautions.

Faith is not an "insurance" against war risks, but "the evidence," or assurance, of things not seen.

A. E. HEADON.

St. Albans.

"Darkness shall cover the people."

**The
Dark
Dean.**

The late Dean of St. Paul's, London, was known as the "gloomy Dean." May we be allowed to term W. E. Matthews, the present Dean, "the dark Dean." All his writings and speeches exhibit either his complete ignorance

of the Scriptures or his disbelief of them.

"Thy Kingdom come" has to do only with the coming of Jesus Christ, according to his own clear and emphatic teaching, to establish that Kingdom upon earth, with Jerusalem as its capital city.

But the Dean says in the current "World Review" that the Kingdom of God is "an ideal condition in which force would no longer be needed" and it must "include all men," "bound together in living co-operation." The criterion of human progress is, he says, "the approximation to this ideal." He defines as the obstacle to its establishment the "selfishness and folly of men" and can only urge continued endeavours to overcome it. In no sense whatever does he recognise the Divine message, "God shall send Jesus."—Acts iii. 20.

"He that heareth you heareth Me."

Luke x. 16.

These words were spoken by the Lord Jesus on the occasion when He was sending 70 of His disciples out to preach the Gospel, and, further, Matthew, in recording the same event, gives the following in chap. x. 20: "For it is not ye that speak, but the Spirit of the Father which dwelleth in you." Thus giving to their utterances infallibility.

This has been taken up by the Apostasy, and we see all the "Divines" claiming the gift of the Holy Spirit, ending up in the claim of the Infallibility of the Pope of Rome, which none of his followers can question. He claims that he has the right, along with the priests, to explain any Scripture, which explanation their followers must accept, or be classed as heretics.

This cannot, however, be claimed by the Saints of to-day, as not one of them have the Holy Spirit, which was taken away after the death of the Apostles and their contemporaries. Paul stated that the "Gift" should fail in 1 Corinth, xiii. 8. It is also very clearly taught that no one could give the Holy Spirit except the Apostles. This is evident from Acts viii. Philip could not give the Spirit to his converts, and it was left to the Apostle Peter to do this when he journeyed to Samaria. Simon Magnus offered money to obtain the power and was soundly reprimanded by Peter for so doing.

Brethren can to-day disagree with another brother on certain views, but they cannot disagree with the writings of Moses, the Prophets, Jesus and His Disciples. The Gospels and the Epistles were all written under guidance of the Holy Spirit, hence there is no conflict between them, over a period of about 4,000 years, whilst present-day "Divines" disagree one with the other, which is clearly seen by the multitude of sects. Rome, the leader, and all its progeny which have separated disagree with each other.

This cannot be, where the Truth of God is maintained. We might not agree on a particular view of a certain matter, but there can be no disagreement over the plain teaching of the Scriptures. However, even to-day we have heard of some professing to be brethren claiming that the words of Jesus apply to the brethren to-day, and we look around us with many warring parties all claiming to be true followers of Christ. This is seen by the divisions in our midst, such as Inspiration of the Scriptures, Responsibility, Attitude to Military Police, Politics, Going to Law, etc.

It behoves us therefore to once more listen to the Prophet Isaiah, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them" (Isa. viii. 20).

D. L. JENKINS.

Swansea.

A GOOD ANSWER.

A young Clapham brother before the London Tribunal made a very apt reply to a question addressed to him regarding the position of brethren towards a war that God had spoken of and the result of which was prophetically revealed. The point of the question was that if a Power was to be beaten, why could not God's servants help to accomplish it?

Our brother's method is to be commended. He drew attention to Matt. xxiv. 16. The destruction of Jerusalem was decreed by God and Christ, but the saints were directed to take no part. "Let them flee into the mountains," was the command to them.

"A whirlwind from the coasts."—Jer. xxv. 32.

Roumania. After losing provinces to Russia, Bulgaria and Hungary, the attenuated state of Roumania dismissed its King, recalled his divorced wife and appointed his son Michael as King in his place. At the same time a radical change took place in its government and the small pro-German party came to the top. The doors have now been opened to German penetration, both military, political and commercial. British subjects prominent in the oil industry in Roumania have been arrested and maltreated. Russia seems to look on at what is happening, but for the moment remains silent.

The gradual overwhelming of the Balkan peoples is now being seen. Hungary exists by the favour of the Axis powers and it is probable that this is true also of Jugo-Slavia. The coasts of the earth are swept with whirlwinds indeed. "Evil goes forth from nation to nation."

"If I discover an error of my own, must I for ever hold to it for the sake of consistency? May such a calamity never befall me! Rather let me change every day till I get right at last."—J. THOMAS.

EXHORTATION

"Love envieth not"

In the 13th chapter of the first epistle to the Corinthians the apostle Paul exhorts us to follow the "more excellent way." The Spirit, through the apostle, speaks of the supremacy of Love; greater than Faith, which will turn to sight; greater than hope, which will find realisation; Love will endure throughout Eternity, therefore of "these three," the greatest is Love.

The distinguishing features of this virtue are spoken in verses 4 to 8, where, among others, we read "Love envieth not."

The heart of man cannot contain both of these feelings. If we have the Love spoken of in the chapter, we cannot have the envy; they are opposed the one to the other; for envy is, indeed, one of the worst of the "works of the flesh." Solomon informs us in Proverbs xxvii. 4, that "Wrath is cruel and anger is outrageous; but who is able to stand before envy?" True brethren and sisters will guard against anger and wrath, but how much more against envy? Anger, though a danger, is oft-times of short duration, but envy is nursed in the heart, brooded over, is ready to imagine evil, to magnify small grievances, to belittle faithfulness in the one who is the object of envy, and leads to many grievous sins as a few moments' thought will enable us to readily perceive.

The pages of Scripture make manifest the ends to which envy leads. Stephen, in the address recorded in Acts vii., tells his hearers that "the patriarchs, moved with envy, sold Joseph into Egypt," thus bringing trouble for their brother, sorrow for their father, and afterwards great uneasiness in their

own minds, as shown by Genesis 1. 15-17. The leaders of the people to whom Stephen spake had themselves been responsible for a greater crime, the death of Jesus himself, and "Pilate knew for envy they had delivered him." The apostle Paul was opposed by the Jews both at Thessalonica and Antioch; they were "moved with envy" because almost the whole city came to hear the word of the Lord.

But the Scripture also gives us splendid examples of the Love that envieth not. One such example is in the history of Jonathan and David. Saul's envy of David was obvious from the day when it was sung, "Saul hath slain his thousands and David his ten thousands," and therefore Saul "eyed David from that day and forward." But Jonathan loved David. This brought upon his head his father's anger; yea, Saul incited him to envy, saying "for as long as the son of Jesse liveth, thou shalt not be established nor thy kingdom." That Jonathan realised the truth of these words is evident, for he said to David, "Thou shalt be King over Israel, and I shall be next unto thee," and was apparently content that it should so be. It is a good example of the love that envieth not; no resentment was shown between these two, and so, at Jonathan's death, David mourns. "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love for me was wonderful."

The apostle Paul teaches that the same spirit should dwell in the brethren and sisters of Christ. The affections and lusts of the world should be eschewed by God's children. Envy is common among men and women who know not God. In business or private life there are those who are envious of another's position, or wealth, or attainments. But it is a characteristic which should be entirely foreign to the saints, and yet the many exhortations in the word remind us that we can succumb to this evil; for James writes, "If ye have bitter envying and strife in your hearts, glory not and lie not against the truth," and goes on to say that "where envying and strife is, there is confusion and every evil work."

Let us then be on our guard. It is possible to envy another's knowledge and ability to expound the word, but we should rather rejoice that the truth can be proclaimed in such manner. We can envy the attainments of others or the talents they possess, and yet not be using the talents we have. Let us endeavour to cultivate the fruits of the spirit and in so doing we shall "not be desirous of vain glory, provoking one another, envying one another."

Let us endeavour to follow the "more excellent way." When we recall God's love to us, manifested in so many ways, but especially in the opportunity to obtain salvation; when we remember the love of Jesus Christ, who laid down his life for his friends; when we think of the loving service of Paul and his fellow helpers; and when we meditate upon the word of God and realise that, whatever other qualifications we possess, if we have not Love, we are as nothing; are we not thereby exhorted to follow the apostle, and his Master and ours, and in so doing we shall be working out our own salvation and shall find eventually that Love never faileth; indeed, it will be our salvation, for, as we sometimes sing: —

"Love thy kingdom will establish."

Therefore, follow after Love, which envieth not.

J. D. WEBSTER.

Hove.

Courtesy.

Courtesy is the mark of a gentle man. Not a weak man, but a man who has control of himself and respect for others. Jesus was gentle and courteous. His invitation illustrates it: —

"Come unto me all ye that labour and are heavy laden."

or, "Behold, I stand at the door and knock. If any man open to me I will come in."

When his disciples would have turned away Mary Magdalene he said,

"Let her alone; she hath done what she could."

Children came to him and his disciples would have shooed them away. He said,

"Suffer the little children to come to me," and he went on to point the lesson that humility and politeness were allied qualities.

It is the arrogant man who is impolite, and often he cloaks his dominating spirit with the excuse, "I am out for purity."

The supreme example in Christ's life on earth came when He met Peter after this impetuous but true-hearted disciple had thrice denied him. Addressing him, while he feared, no doubt, the censure he felt he deserved, Jesus said, "Peter, lovest thou me?" (John xxi. 16). So he won him heart and soul and for ever. "A soft answer turneth away wrath."

"The proud shall be brought low."—Isa. ii. 12.

**America
First.**

Leading American speakers are not slow to boast of their country's accomplishments. Here is a characteristic effusion extracted from a speech made by Captain A. A. Nicholson, of New York, before a recent conference.

"Let America tell the world that man in his relentless search during the last six thousand years has not been able to discover a greater security millennium than what we have in our fingers in the United States to-day, and this despite the fanfare that ran the gamut from Sparta to Russia."

So the millennium that is coming when our Lord shall return will be somewhat of a surprise to the U.S.A. He and his saints will find plenty to do to remove the evils that exist in that great country.

"THE WHOLE FAMILY."—Eph. iii. 15.

Ecclesial News

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

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of "Partial Inspiration," "Responsibility," "Police Service" and "Clean Flesh," and going to law against another by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration, has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News in U.S.A., Canada, and the Western Hemisphere should be sent to bro. B. J. Dowling, 8 Pearl Street, Clinton, Mass., U.S.A.

All in Great Britain and the rest of the world should be sent to bro. G. H. Denney, 47 Birchington Road, Crouch End, London, N.8

All should be sent in by the 5th of each month.

* * *

BLACKBURN. —See Heyworth.

BLACKPOOL. —41, Newcastle Avenue. 3.0 p.m.

Sister North has now returned to London and is again meeting with the Clapham brethren. Sister Piffin is with us each week. We are very glad to welcome visitors. —J. Parkinson.

BRIDGEND. —Christadelphian Hall, Nolton Chambers. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Tuesdays: Bible Class, 7.30 p.m.

In the mercy of God we continue to sow as best we may in these closing days of Gentile times, with but little apparent results.

Bro. F. Lewis (of Newport) has recently assisted us in both exhortation and lecture. We would again thank the Newport brethren as also brethren from Swansea and Brighton for their willing help during the year that has gone. Their labours have been a source of uplifting and strengthening in our faith.

We also wish to thank once again "A. and L.," of Oxford, for their gifts of 10/- from time to time, and Bro. Anon. (Herts.) for £1. We assure them that it has been passed on according to their wishes. —Gomer Jones, Rec. Bro.

BRIGHTON. —The Mission Hall, 41, Trafalgar Street (near Station). Sundays: Breaking of Bread, 11.15 a.m. Lecture, 3.30 p.m. Wednesdays: Bible Class, 7.30 p.m.

Owing to the present conditions we have had to change our place of meeting to the above address. Despite these difficult times, we have been encouraged by the good attendance of the alien at the lectures. During the past year we have had an average attendance of eight strangers to our Sunday lectures, some of whom appear to be very interested, and we hope soon to report some results. Bro. E. Austin having taken employment at Sutton will in future meet with the Sutton Ecclesia. At the same time Sister Webb, of Hove, has been transferred to our Ecclesia. Three of our brethren have appeared before the Tribunal and have, in the mercy of God, been granted exemption. We have been pleased to welcome to the Table of the Lord Bro. and Sis. T. N. Davies, Brethren I. P. Evans, E. J. B. Evans, M. Joslin (of Clapham), Sisters Davidson and V. Perring (of Hove). —E. Jones, Rec. Bro.

COVENTRY. —Kingfield School, Kingfield Road. Sundays: Breaking of Bread, 1 p.m. Lecture, 3 p.m.

Under the good hand of our God we continue in the work of the Truth amidst the difficulties common to these days. The terrible raid of November 14th brought trials and distress to our brethren and sisters, several of whose houses were damaged, one sister's house particularly. Nevertheless, none were injured bodily. Our Father's hand was upon us for good to deliver, and the experience should strengthen our faith for the future, whatever it may hold for us, and enable us to say, "Thy will be done." We have had the joy of seeing the manifestation of the Spirit of Unity and Love of the Brotherhood in the many offers of help, both financial and otherwise, which have reached us, and in the endeavours of brethren to get into Coventry to render us service. To one and all the gratitude of the Coventry Ecclesia goes forth, and above also to the Lord our God, the Father of Mercies, Who hath so wonderfully preserved us. "He hath rained snares, fire and brimstone on the wicked; this is the portion of their cup." "For the Lord loveth righteousness; His countenance doth behold the upright." This is a comfort to us. Let us humbly "cast our care upon Him, for He careth for you." Since last writing we have had the help of the following brethren in the work of the Truth: —Bre. R. Smith and E. Bray (Birmingham), Bre. J. Allen, T. Hughes, F. H. Jakeman, Wes. Southall, A. E. Redman (Dudley), Bro.

Wingad (Leicester), Bro. W. Cockcroft (Oldham). Visitors: — Bre. Round and Nicklin (Dudley), Bro. Ralph (Clapham), Sisters H. Allen, F. Jakeman (Dudley), Sisters R. Smith, D. Smith and B. Fitzgerald (Birmingham), Sister L. Cockcroft (Oldham), Sister Beryl White (Clapham). We welcome Bro. Hilton as a member of our Ecclesia. Edmund Street Ecclesia's loss is our gain. —T. Franklin, Rec. Bro.

GLASGOW. —Co-operative Memorial Building, 71, Kingston Street. —Breaking of Bread, 11.30 a.m. Sunday School, 1 p.m. (approx.). Lecture, 2 p.m.

There is not much to report from this corner of the Master's Vineyard, save that we have been cheered by the company of Bre. A. Jaap (Motherwell) and J. Neal (London) at the Table of the Lord. At the time of writing we have an application for examination in the things most surely believed among us from a young lady who has been attending our lectures for some little time. We rejoice in the fruition of the seed thus sown, and, if the Lord will, immersion will take place on Saturday, providing the examination proves satisfactory.

Would the brethren and sisters please note that Bro. N. Widger, 98, Newlands Road, Glasgow, S.3, has been appointed Rec. Bro., and that all Ecclesial correspondence should in future be forwarded to him. With love to all in Christ Jesus, your Bro. in Hope of Life, James L. Wilson.

HEYWORTH. —

On November 25th we laid to rest our beloved Sister M. Cook, of 85, Talbot Street, Rishton, at Blackburn Cemetery. She had been in bed some twelve weeks and fell asleep peacefully on the 21st in her 90th year. She was a quiet, amiable sister, zealous for the Truth, and had been in complete isolation for the last 15 years. We thank all who have written her letters of comfort in her isolation. She rests now from her labours in the sure and certain hope of resurrection, we trust, to receive the crown of Life that fadeth not away. The writer did what was necessary at the home and at the graveside, making known to those around her glorious Hope and Faith in God's Word. Coming away from the grave we contended with some our late sister met with and vindicated her stand for the Truth.

Sister Ideson (of Chatburn), 25 miles away, is now the only one in our Fellowship left in East Lancs. She also receives letters of comfort, for which I thank the writers on her behalf. A little interest has been caused by my writing against a so-called reverend of the State Church in a district paper. We hope it may grow and bring fruit to God's Honour and Glory. We are thankful to state we have suffered no harm or damage from the terror by night. Our sympathies go out to those who cannot say the same and we commit them to the Father's care and keeping. Christ is coming. May we hold fast and endure to the end. —T. Heyworth, Rec. Bro.

HITCHIN. —Hermitage Hall, 2.0 and 3.30 p.m.

Please note change of meeting times. The Breaking of Bread is for the time being 2.0 p.m. and the Lecture at 3.30. Bro. H. Shorter now takes office as my successor. His address is 20, Walsworth Road, Hitchin. —J. Hembling, Rec. Bro.

HOVE. — Montefiore Hall (same entrance as the Jewish Synagogue), 6, Lansdowne Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.15 p.m. Bible Class: Wednesday, 6.30 p.m.

We are very thankful that we have been able to continue holding our usual meetings, with only slight alterations, during these difficult times. We appreciate the labours of the brethren who have served us, Brethren E. A. Clements, G. H. Denney, W. E. White and E. J. B. Evans. Also we have been pleased with the company of Sister E. J. B. Evans and Brethren L. and T. Evans, Sister Robinson, Sister C. Reeves and Sister Crumplin. Sister Killard is with us temporarily and also Sister Hatton, late of the Margate Ecclesia, has removed to this district, but now she is very seriously ill in hospital. Brother and Sister Browning, recently transferred to the Clapham Ecclesia, have returned to Hove. Our membership has also been increased by the coming of Brother Griffith, who, until recently, was a

member of a meeting out of fellowship at Croydon, but now, having the causes of the divisions explained to him, he is wholeheartedly with us and will in future meet with our ecclesia. —E. F. Ramus, Rec. Bro.

IPSWICH. —Breaking of Bread, 11.15 a.m.

We have the great pleasure in reporting that, with the help of Brother H. P. Christmas (Bury) and Bro. H. Atkinson (Clapham), we have assisted Mrs. Winifred Elizabeth Howard, formerly Church of England, who, after witnessing a good confession of the One Faith, was immersed in the waters of baptism into the Saving Name of Jesus on November 30th, and was received into fellowship the following day. Our new sister first heard of the Truth through Sister Fletcher (Aldeburgh) last May, and by diligent study of the Scriptures discovered that the doctrines of the Church were but "lies and vanity and things wherein is no profit," and now rejoices with us that she has found the Truth, as it is in Jesus. And now awaits with us the coming of Him who has told us that when the signs that are now taking place amongst the nations begin to come to pass our redemption draweth nigh.

Praying that all of like precious faith who are earnestly waiting and watching for His appearing may receive the glorious welcome, "Come ye blessed of my Father; enter thou into the joys of thy Lord." —W. P. Hayward.

LONDON (Holloway), N. —Delhi Hall, 489, Holloway Road. Breaking of Bread, 11.30 a.m. Lecture, 2.0 p.m.

Welcome visitors this month have been Bro. and Sis. A. A. Jeacock (of Croydon), Bro. and Sis. A. E. Headen (of St. Albans), and Sister June Jannaway (of Clapham). Please note changed times of meetings. —H. F. Wicks, Asst. Rec. Bro.

LONDON (Putney). —Christadelphian Hall, 210, Putney Bridge Road, S.W.15. Sundays: 2 p.m., Breaking of Bread. 3.30 p.m., Lecture. No Bible Class for the time being.

We are continuing to make good progress at the above meeting-place, the attendance of strangers to the lectures being particularly encouraging, having regard to the times. Further changes have taken place in the personnel of the meeting, Sis. Learman transferring to us from West Ealing and Sis. Shirley returning to Clapham. Since our last report we have benefited by the assistance of the following speaking brethren: — E. A. Clements, C. W. Kitchen, J. G. Mitchell, W. K. Mitchell, C. Parks, E. A. Parks, E. W. Parks and T. Wilson (Clapham), A. A. Jeacock (Croydon), A. T. Abbotts and H. L. Evans (Sutton). Moreover, we have welcomed to the Table of the Lord Sis. Allwood, Sis. Bayles, Bro. D. Bayles, Sis. D. Bayles, Sis. C. and M. Bullen, Bro. and Sis. E. A. Clements, Sis. Cordial, Bro. and Sis. J. Cordial, Sis. A. Hutley, Sis. D. Hopper, Bro. and Sis. C. W. Kitchen, Bro. E. Learman, Sis. Eileen Maundrell, Bro. and Sis. E. Maundrell, Bro. J. G. Mitchell, Bro. D. Neate, Bro. C. Parks, Bro. E. A. Parks, Sis. D. Rangecroft, and Bro. and Sis. Tremaine (Clapham), Bro. and Sis. A. A. Jeacock (Croydon), Sis. Piffin (Holloway), Sis. Webster (Seven Kings), and Bro. H. L. Evans (Sutton). The writer's address is 28, Mount Road, S.W.19. —J. A. Balchin, Rec. Bro.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m.

We have had the pleasure of welcoming the following visitors: —Sisters M. Butt, E. Butt, Crosskey, Yeates, Coverley, Enid Coverley, Evelyn Coverley and Bro. Packham, of the Clapham Ecclesia, and Bro. E. F. Williams, of the St. Albans Ecclesia, who was also with us in the public service of the Deity.

If the Lord will, we intend holding a Fraternal Meeting on Saturday, May 3rd.

We gratefully acknowledge, with thanks to our Heavenly Father, an anonymous gift of £3 towards our Ecclesial funds. Such kindly acts do not go unrecorded.

Will intending visitors note the slightly altered time of the lectures. —Jas. M. Taylor, Rec. Bro.

MOTHERWELL. — Orange Hall, Milton Street. Sundays: Breaking of Bread, 11.30 a.m. Sunday School, 1.15 p.m. Lecture (fortnightly), 6.30 p.m.

Since our last report we have been pleased to welcome to the Lord's Table Sis. M. Paterson (Hamilton) and Bro. F. P. Restall (Edinburgh). We thank Bro. Restall for his assistance in the work of exhortation. We appreciate his service and visits very much.

A brother has kindly sent to us a large poster to help further in the advertising of the Truth in this part of the vineyard. We thank our brother. May his effort have our Heavenly Father's blessing and be helpful to attract the attention of others to the "lively hope" (1 Pet. i. 3).

We have commenced another course of fortnightly lectures. So far the stranger is not keen on taking heed to our advertised invitation to come to the lectures.

We are sorry to say that the military authorities are about to commandeer the hall we meet in. In view of this uncertainty we have decided not to have a Fraternal Gathering at the New Year holidays. We may lose our meeting-place, and therefore it may be necessary for us to look for another hall here in the near future. We now wait patiently for the decision of the military authorities. —J. Brown, Rec. Bro.

NEWPORT (MON.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: Meeting, 7.30 p.m. Saturdays: Mutual Improvement and Eureka Class (alternately), 7.30 p.m.

It is with pleasure we report another visit of our Bro. M. Joslin (of London) on December 1st. Our brother faithfully delivered unto us the Word of Exhortation, and in the evening proclaimed the glorious Word of the Gospel to those that are without.

We have also been pleased to welcome at the Table of our Absent Lord the following: —Sis. Lewingdon (of Cambridge), Sis. F. Beighton (Seven Kings), and Sis. W. Pugh (of Newcastle, Mon.). —David M. Williams, Rec. Bro.

PEMBERTON. —Chatsworth Street. Pemberton, Wigan. Sundays: Sunday School, 2.20 p.m. Breaking of Bread, 3 p.m. Lecture, 6 p.m.

Since our last writing we have been assisted in the Service of the Truth by the following brethren: —Bro. H. Cockcroft (Oldham), Bro. W. Southall (Birmingham), and Bro. G. W. Park (Prescot). We greatly appreciate the labours of our brethren, especially so during these days when travelling is so inconvenient. We have also been pleased to welcome as visitors Sis. G. W. Park (of Prescot), Sis. T. Macree, Sis. North and Sis. M. Arminson (of Clapham). Sis. D. Jannaway (of Southport), Sis. Piffin (of Holloway), and Bro. and Sis. Parkinson (of Blackpool). —B. Littler, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall. Union Street. Breaking of Bread, 11 a.m.

Notification reaches us that Bro. S. F. Jeacock has been elected Rec. Bro. for 1941. His address is 54, Briar Street, Hartley, Plymouth.

PRESCOT (nr. Liverpool). —5, Brookside Road, off Shaw Lane. Sundays: Breaking of Bread, 3 p.m. Thursdays: Bible Class at 7 p.m.

Once again we appreciate the company of Sis. Doris Jannaway (Southport) at the Memorial Meeting, also we had the pleasurable company of Bro. M. Joslin (Clapham), who paid us a mid-week visit whilst visiting Liverpool and stayed over-night at the home of the writer. We all appreciated the fact of no disturbing air-raids or warnings whilst he was with us. On the other hand, we are sorry to report that at the time of writing Sis. Agnes MacCree (Clapham) has undergone a minor operation on her left foot which has necessitated her detention in a near-by hospital. But we understand she will be detained only a few days, therefore by the time this is in print she will have been discharged, and any correspondence will be, as usual, to the above address, which we are pleased to state is still her home. — G. W. Park.

RAYLEIGH, ESSEX (approx. six miles from Southend by rail), 121, High Road, Rayleigh (nr. Weir).

On account of change in business area I have had to leave Southend and have moved to the above address. Any brother or sister passing this way will be welcome, but for Sunday Breaking of Bread visitors are asked to write if intending to come, as they may find no one at home. We break bread when at home on Sundays at 3.0 p.m.

It gives me the greatest of joy to be able to announce the baptism into the Saving Name of my eldest daughter, Ivy Stella Wille. She was examined by Bro. J. L. Young (of Sutton), in conjunction with myself, and she gave a very satisfactory demonstration of her preparedness of mind. She was accordingly baptised on her 14th birthday, November 10th, 1940. May she run the race successfully and with us enter into the possession of that prize—immortal life.

We see very little of our Bro. W. E. Scott now, who lives some distance away at Billericay, and on account of indifferent health finds travel difficult. Our other member, Sis. Mackenzie, comes as often as she is at home. We might describe our position now as one of isolation. Our total number is six, four of whom are my own family, the other two infrequent visitors. Our isolation is not felt so much as might be on account of our happy unity as a family in the Truth—only one member more to enter the Saving Name. We have much in these difficult times for which to be thankful. We thank Bro. and Sis. Young for their encouraging visit and Bro. Young's help. —Wm. Leslie Wille.

ST. ALBANS. —Oddfellows' Hall, 95, Victoria Street, Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Bible Class, Thursdays, 8 p.m.

We are happy to record the immersion into the Saving Name of Jesus of Gordon Michael Dory, of Hadley, Barnet. The all-important ceremony took place on Sunday evening, November 24th, at the house of Bro. Hart. The after meeting, which was supported by some 30 or more members of this ecclesia, constituted a good "send off " for our new brother, and we trust that the wholesome words of advice and encouragement expressed by Bro. G. Cattle will result in a steady continuance in well doing. The third of our Special Addresses was given at our hall by Bro. G. H. Denney on Saturday, November 30th. The attendance numbered some 65, of which 11 were strangers.

Our next Special Address will be given (D.V.) by Bro. C. Hatchman (of London) on January 25th. —G. P. H. Mallard, Rec. Bro.

SEVEN KINGS. —Mayfield Hall, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.15 p.m.

We are pleased to report that another daughter of Adam's race has seen the light of the glorious Gospel and joyfully embraced it. Our new sister, Mrs. Lilla May Ollett, was baptised into the Saving Name on November 30th last. The seed was sown by a brother many years ago and he, having

watered it as opportunity offered, the Lord has now given the increase, and we trust the Divine blessing will be with our sister, so that she, with us, may be found worthy in the great day which we trust is near. "The Dawn" helped our sister very much in her study of things Divine.

As the year draws to its close we should like to thank the brethren who have helped us in the work here during the year. Also are we profoundly thankful to the Father, insomuch that we have been permitted to continue our labours, especially during the difficult conditions of the last few months.

Since our last report we have been pleased to see the following visitors: —Sis. Corfe (Putney), Bro. H. L. Evans (Sutton), Sisters Arnold and Taylor, Bre. Douglass, J. E. Evans, Leslie and Trevor Evans, and A. Hone, Bro. and Sis. E. J. B. Evans (Clapham), and we thank the brethren for their labours amongst us. —Wm. J. Webster, Rec. Bro.

SWINDON. —Breaking of Bread by arrangement.

Since our last report Sis. Tilbury has returned to Handover Downs. I believe she will be near to Eastleigh, but do not know if she will be able to get to the meeting. This only leaves myself at Swindon, and Sis. Acock, who comes from Bath, will be unable to visit me in the winter months, owing to the black-out. —K. Gay.

United States.

BARTLEY, NEBRASKA.

We think of the brethren and sisters in Great Britain and pray that our Heavenly Father will keep and protect them from all harm. May our Master soon return. —James Ross.

Correspondence.

Divorce and Re-marriage. —We have received a very carefully-worded review of this matter from the Whangarei Ecclesia, New Zealand. It is too long to publish, but it is eminently Scriptural and reasonable. We do not purpose to open our columns to a discussion on the subject at the present time, but we welcome all attempts to develop a proper understanding of this subject.

We have also received a booklet issued by the Clapham Ecclesia, entitled "Marriage, Divorce and Re-marriage." Also letters referring to it from several brethren.

Leaven. — A very short but pithy letter is to hand from Sister A. S. Barcus (of Chicago) on this subject. We may use later.

Present Troubles. —Sister A. V. Jeacock sends a very helpful letter on the question as to why Our Father allows German bombs to hurt his children.

"The Dawn." —We have a letter from Bro. Cambray which we hope to publish next month regarding this useful magazine.

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.

Huntley, Waikato. —A. Surgenor, Hakanoa Street.

Wanganui. —E. W. Banks, 48 Roberts Ave.

Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.

Whangarei. —K. R. Mac Donald, 27 Stanley Street.

AUSTRALIA

Bairnsdale, Vic.—E. Pate
Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.
Inglewood, Vic.—J. Hughes.
Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.
Launceston, Tasmania. — Carmel Gee, 167 George Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Victoria. —E. W. Appleby, Sullivan St., Inglewood.
Wagga, N.S.Wales. —C. W. Saxon, 25 Gorniby Avenue.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —Edwin R. Button, 80 Cambridge Avenue.
Iroquois Falls, Ont.—C. H. Styles, Box 335.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Mount Albert, Ont.—Howard Toole.
Onaway (Alta). —F. C. Crawford
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pefferlaw Ont. —T. Briggs, Balsam Lodge Farm, R.R. No. 2.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg, Man.—Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.
Windsor, Ont. — William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

UNITED STATES

Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck and Liberty Roads, Woodland P.O. Md.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —Donald C. Kling, 295 Victoria Blvd., Kenmore. N.Y.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —W. J. Clements, 5807 Magnolia Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 544 Salem Street.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Midland, Texas. —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.
Newark, N.J. —M. M. Packie, Loantaka Way, Madison, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —B. J. Dowling, 19 Pearl St., Clinton, Mass.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

NOTES

We acknowledge with thanks communications from E.J.L., S.V., D.J.W., R. & E.W., H.S., CC., J.A.H., D.M.W., D.L.J., A.E.R., J.L., H.T.A., J.B., and others. Many thanks for the splendid response to my appeal for good articles. Poetry, however, is always difficult to insert. Rhyme and rhythm so often do not blend with spiritual expression. H.B.A., E.F.W., Anon., Wigan, J.R., J.V.R., A.S.B., Anon., Oxford. Anon., Bedford, F.W., Midland Bank, for National Bank of Detroit. A.O., H.N., W.T.S., C.M.F., G.C.T., A.E.J.C., J. Snokelen, R. & E.W., S.V., B.S., D.C.W (Your letter recalls my visit to your home in Philadelphia.), F.J.H., W.S., H.W.W., W.J.O., J.M.T., D.W.G. (Many thanks for your encouragement.), H.G.G., J.J.B., B.A.W., G.P., J.F.

Greece. —This country of the classics and of such familiarity to Bible readers because of Paul's labours therein has occupied the front page of the world's Press lately. The Sign of the Times that its victories relate themselves to is the building up of Britain's maritime supremacy and the focussing of world attention on the Near East.

Non-Delivery. —Will any who do not receive their copies at any time please notify us. War interferes a little.

Index, 1940. —This will be given with this number or the next.

**Europe and
the Jews.**

Persecution of the Jews is going on nearly
all over Europe. Every Jew in "occupied"
France has now to mark his shop or dwelling.

Repression, imprisonment, and confiscation
of property is their lot. All this is preparing for a tremendous impetus to the movement, "Back to
Zion," as Herzl put it in 1897. Out of evil cometh good. For instance, news comes that the Jewish
refugees whose ship heeled over at Haifa, and who survived the ordeal, have all been taken into
Jewish homes in Palestine. So God granted their desire, we may properly say.

Debates. —Bro. S. Vince wants to borrow any of the debates on various subjects that have
been published. Send to 88, Tunstall Road, Croydon.

War Casualties and Distress. — Several substantial grants have been made to cases of real
distress caused by the war. We were glad to be able to help.

Our Free List. —Donations are badly needed for this list, as the demand is greater than the
supply of funds.

"Against."—Brethren disturbed by recent discussions about divorce should write for this
pamphlet. Post free 2d.

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