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July 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.)

**BIDEFORD.** —P. T. Mitchell, 2 Chudleigh Avenue.

**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.)

**BRAMPTON** (Hunts.)—C. A. Ask, Thrapston Road. (3 p.m.)

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

**BRIDPORT** (Dorset). —D. V. Williams, Spring Farm, 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.** —C. Drummond 28 Elm Road, Stone. (B.B. 2 p.m.).

**CROYDON.** —A. A. Jeacock, No. 10 Garden Close, Wallington, Surrey. (B.B. 11 and 6.30 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. 3 p.m.)

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

**HITCHIN** (Herts.) —Harold Shorter, 20 Walsworth Road. (L.3 p.m. and B.B. 4.15).

**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. 10. 0 a.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. 4. p.m.).

**LONDON** (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 p.m.)

**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.** —C. R. Crawley 29 Whitehill Ave. (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. 0 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.), S. F. Jeacock 54 Briar Road.

**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.

**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 1<sup>st</sup> 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). —D. J. Hunt-Smith, 65 Sussex Road, Carshalton Beeches, Surrey. (B.B. 11 a.m.)

**SWANSEA**. —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam. (11 a.m.)

**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.

**WOKING**. —W. R. Mitchell, 41 Kingsway. (3 p.m.)

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

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# The Berean Christadelphian

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Edited by G. H. DENNEY and B. J. DOWLING,  
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**Volume XXIX**

**JULY, 1941**

**NO. 343**

## **EDITORIAL**

### **“Until the Day Dawn.”**

The Great War turns our eyes first in one direction and then in another. Eastwards, names of countries and cities long famed in Bible history come once more into great prominence. As we constantly emphasise, the passages relating to the position of the Jews in Palestine to be found in Ezekiel xxxviii. 11-12 and in Isaiah vi. 13 cannot be reconciled with a German victory at this stage. It is not therefore to be wondered at that Britain is consolidating her position in relation to Iraq, Syria and Palestine, with Egypt and the Soudan as the great bases from whence operations are conducted.

#### **American Help.**

The neutral countries of Europe, as they used to be called, have one by one been trodden down or bought over by Hitler. The Press and the leaders of these countries have very often expressed the view that it was impossible for Britain to overcome the great mechanical and air forces built up by Germany. Comparing the resources of the two peoples and their ability to maintain and develop their potentialities, it seemed clear that Britain would need a long period of time to get on level terms with her enemy. But the pace has been immensely quickened by the great help now forthcoming from U.S.A. By his leadership Mr. F. D. Roosevelt has gradually brought the full strength of America to the aid of the British Empire. As he believes, so do we, that Hitlerism will perish.

#### **Russia.**

As we write there is much speculation as to Russia's position. Some brethren think she will finally link up with Germany. Some advocate the idea that she will shortly join in the struggle, but against Germany. Our counsel is: wait and see. We know Russia is to dominate European politics at last from Ezek. xxxviii. 2, but how it will come about is still wrapped in mystery. But for us who wait for Salvation in Zion, "the night is far spent, the Day is at hand." Therefore we need to be always on the watch tower, "for in such an hour as ye think not, the Son of Man cometh."

**Fire  
Watching.**

This brings us to one of our immediate problems in Britain. In what way and how far can brethren take part in watching business and private premises so as to effectively deal with fires caused by bombs dropped by the German air force?

If an employer orders an employee who is a brother to take part in such work on his premises, then such passages as 1 Peter ii. 18 come into effect. The employee is obliged to obey such an order, for it is undoubtedly part of the maintenance and continuance of his employment. To say that it means keeping company with an alien or aliens is no more than to say that this is a common condition of any employment in office, factory or shop. 1 Cor. v. 10 comes to our aid here. We are not to "keep company" with sinful men, but Paul clearly shows that this cannot "altogether" be the case, or else we would have to "go out of the world." Any wise brother or sister uses his or her discretion in such cases and their conscience, being governed of God, is their guide.

Brethren who are employers have an obligation laid upon them by law to protect their own premises from "enemy action" in so far as that is possible. They can raise no objection to that, because they have always protected, by fire policies, locks and bolts, etc., the premises they occupy. God's judgments in the sense of Isaiah xxxii. 1 and xxvi. 9 will be seen in the earth when Christ and the Saints rule in righteousness. When bombs drop on us to-day they are the acts of men who, because they have given up God and truth, inflict these evils on one another. We speak of the "laws of Nature." This is but another way of speaking of the orders set up by God which men observe and so do name. "Whatsoever a man soweth, that shall he also reap" is true in all the orders or laws of life. In that sense only are bombs judgments of God.

When Christ advised His disciples to flee from trouble, Luke x. 10, He set a precedent for us to follow. We are not to court misfortune or martyrdom (Matt. xxiv. 16).

It is therefore but common sense to take care of what is entrusted to us for the time being. But we are faced to-day with a new thing—an Act of Parliament which orders men to register and then to act as servants of the State under compulsion. Involved in this is the possibility of being drafted into other kinds of service, besides fire watching. We cannot and will not transfer into "local units" and become enrolled in administrative organisations.

There is no provision made to-day for objection on conscientious grounds to be heard in respect of enrolment in local fire-watching organisations. But, governed as we are by the commands of our Lord, and strengthened by the example of the ecclesias He and His apostles established, as described for instance by Gibbon (ch. xv.), "They refused to take any active part in the civil administration or military defence of the Empire," we cannot sign on or enrol in this kind of State service.

The M.S. Committee have sent a very sane letter on this point to all British ecclesias. The consequences of refusal have now to be faced. Fines have already been inflicted and there may be worse to follow. But these things do not matter. What matters is our faithfulness to our strict separation. So, while doing all the good we can, we will not be part of the State's machinery in this respect.

**1 Cor. vi. 1**

We direct attention to our answer to questions on this matter of 1 Cor. vi. 1 to be found on Page 216. We do not believe in resolutions

being necessary to supplement our Statement of Faith, but respect those who feel that they need that kind of supporting in their adherence to the requirements of the Statement.

Above all, we refuse to be any party to the reception of accusations against ecclesias in our fellowship from some who write to us whose only object is to trouble us and to set disruption in motion.

Our troubles and difficulties, as well as our present joys of service and of perception of the Divine purpose working out, will soon be at an end as far as this, our present, probation is concerned. "The Lord cometh. Blessed is He that cometh in the name of the Lord." Let us then preserve "the unity of the Spirit in the bond of peace." There never was a time when unity and love were more necessary.

EDITORS.

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## EXHORTATION

### **"Exhort one another daily"—*Paul*.**

It is profitable to remember that the basis of our meeting this morning, and of all the meetings we hold, and the basis of our hope concerning the future, is the work of the apostles in the first century. Keeping this distinctly in view, we are able to judge our position Scripturally and to conform to the right model in points where it may lack. As an ecclesia, or assembly of the called, we are acceptable to God through Christ, only in so far as we are what Paul laboured to make the ecclesias in his day.

He gives clear expression to his aim in this matter in the words found in 2 Cor. xi. 2: "I am jealous over you with a godly jealousy, for I have espoused you to one husband that I may present you a chaste virgin to Christ."

Let us try to imagine ourselves members of the community to which Paul addressed these words, and it will help us to realise our true position as brethren and sisters of the Lord Jesus. There was no drying Euphrates in those days; there was no Eastern Question engaging the universal thoughts of men, and stirring actively the hopes of those looking for Christ. The hope of Christ's appearing was before the minds of the brethren, but not as a matter of imminent expectation. Paul told them plainly, in writing to the Thessalonians (2 Thes. ii. 2), that that day would not come until the development and manifestation of the man of sin power, symbolised by the little horn of Daniel's fourth beast. They had therefore none of the excitements that belong to the hope of Christ's speedy appearing. Their position was one of fidelity to Christ, based upon deeper and more lasting considerations.

The question we must address to ourselves is—Do we participate in their standing in this respect? Is our position one of "repentance towards God, and faith towards our Lord Jesus Christ," without reference to the sensationalism of public events? It is to be feared that in some cases, at all events, the true answer would not be a satisfactory one. The nature of the times we live in exposes men more or less to the liability of being absorbed in the signs of the times from a merely political point of view, to the sacrifice of the real and lasting claims of the truth on their affections. There are, doubtless, cases in which the withdrawal of the political aspect of latter-day expectations, connected with Christ's appearing, would leave the mind destitute of all interest in the purpose of God. It is for us to seriously examine ourselves on this point. Mere prophetic politicianism would be no qualification for association with Christ in the day of His appearing. The preparation of the bride for union with her Lord consists of something much higher than acquaintance with the political symptoms of his approach. This acquaintance is, of course, a characteristic of true disciples living in our period of the world's history; but it is outside the essence of true discipleship. True discipleship existed vigorously in the days of the apostles, when as yet the signs of the times in some of their details had not been revealed. It is to this class of discipleship that we must conform if the advent of Christ is to be of any advantage to us. This discipleship, while greatly interested in the signs of the times, is independent of them for its existence. Its life is drawn from sources deep and lasting as the universe itself. It depends not for its warmth and activity upon the transient phases of God's political work among the sinners of the earth. The basis of its vitality and its love is broad as the whole work of God, from the day that

Adam left the garden in sorrow. It is substantial and deep as the history of Israel spread over the centuries to our own day. It is lively and real as the power and wisdom of the God of Israel. And true and permanent as the Lord Jesus Christ, who is the only abiding fact in human history, though men see Him not yet.

There is a present life in true discipleship which contrasts strikingly with the state of mind which lives only on the sensations of expectation. We see the features of this life reflected in all the writings of Paul and David by the spirit. God is an every-day fact in such a life. To thank Him and praise Him and trust Him are its everyday exercises and luxuries. Christ is a reality in such a life, as the priest who ever liveth to make intercession for us, and who is able to save to the uttermost all those who come unto God by him. His mastership is recognised every moment and wisdom sought in doing His commandments. Joy is experienced in the contemplation of His excellence, and sobriety and purification acquired in the realisation of His holiness. Prayer and meditation in solitude are the natural reliefs of a life based on these foundations, and the benefit of others in temporal ministration, and the work of the truth its congenial expression. All pleasure following and politician-mongering are alike foreign to its vital bent. It finds adequate sphere in the jog-trot monotony of everyday life, enduring as seeing Him who is invisible, and "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

The signs of the times, to a mind modelled thus after the image of the new man in Christ, afford gratification, but do not supply motive. The motive exists independently of them. It is drawn from the fact of God's proprietorship of all things, and His purpose disclosed in the gospel, to glorify His name on the earth and abolish all curse by Christ. Indications of the near approach of the fulfilment of this purpose are reviving and stimulating to those who are the subjects of this motive; but they are not essential to its life or continuance. Abraham and all the prophets walked acceptably before God under its power, while seeing the day afar off; consequently, their true children are everywhere characterised by a patient and warm-hearted continuance in well-doing, without respect to the tokens in the political sky.

In our conception of well-doing we must beware of being guided by popular standards, whether in religious or secular circles. Polite society embodies the mind of the flesh in its precepts and practices, and religious society, where it is to be found, is, as a rule, but the organic manifestation of superstition, originating in the long-established apostasy from apostolic principles, which occurred in the first century. We must draw our inspiration from one source only. There is no safety outside the oracles of God. The well-doing that is acceptable to God consists of the doing of those things He has required, and we cannot in our age learn what these things are otherwise than by the study of the Book where they are recorded. We cannot learn them from the common talk and the current thoughts of society. Men have long since gone away from the Bible in this matter. In fact, the world at large never have at any time received and practised Scripture principles. The beginning of things was barbarism, and the present situation of things is but the adaptation of barbarism to the new circumstances created by the state adoption of a form of Christianity. Some Bible principles are to be found in contemporary recognition; but these are only such as are common, more or less, to all forms of civilisation. Not to steal and not to lie are maxims which even the Pagans delighted to honour. True Bible principles go much higher and deeper than the so-called morality of popular discourse. They are scattered thickly all over the surface of Bible composition and many of them are such as the most cultivated morality of the natural mind cannot receive. The keeping of the commandments of God, because they are His commandments, is a rule of action out of the reach of the natural man; yet it is the simplest rule in the household of God—one of the first of first principles. There is no safety for any of us apart from the adoption and practice of this simple principle.

There is, however, one peculiar danger which has to be guarded against in the matter. It is illustrated in what has been read this morning from the words of Christ to Israel after the flesh. He told them they had made void the commandments of God through their tradition. He makes his meaning plain by giving an illustration. Moses had enjoined the reverence and support of father and mother. To this the Jewish Rabbis had not a word of objection. They boasted in the law, and therefore in all parts

of the law. They did not dare to say parents were not to be honoured and maintained by their children. Nevertheless, they took the pith out of the precept by adding to it a notion of their own on the subject. They taught that a man by a large gift to the Temple might redeem himself from the obligation to maintain his parents, and thus they made void the commandment through their tradition.

This is the danger to which we in another form are exposed. Jesus has said, "Ye are my friends if ye keep my commandments," and He gives us to understand by these commandments He means those delivered by His apostles as well as those spoken by Himself. Now there is not much danger of our objecting to any of the commandments of Christ in a direct and formal way. We may, as the Scribes and Pharisees did with Moses, make a boast of Christ and our submission to Him; at the same time, like them, we may make void the commandments we confess by the traditions we invent. This is not an imaginary supposition. Christ has forbidden us to resist evil, or recover again the goods that may be taken away from us (Luke vi. 30). To this the traditionists do not object directly; but they say duty to society requires the prosecution of the thief. The application of this doctrine makes it impossible that there can ever come a time for Christ's commandment to be obeyed. Consequently, it is a tradition making void his commandment. Christ has commanded the relief of all need that may come under our notice and the Samaritan-like interesting of ourselves in the distress of those who have no claim on us. The traditionists say, "Very good, a noble precept"; but in practice they hold that it is encouraging pauperism to entertain the cry of the needy, and that "every place should maintain its own poor." Consequently, when the opportunities arise for obeying the commandments of Christ, their tradition comes in to make it void, and they shut up the bowels of their compassion, and, shutting their ear to the cry of the poor, depart to their inglorious comfort; forgetting to fear the time that will come, when it may be said to them, "Thou in thy lifetime hadst thy good things, and thy brother his evil things; but now he is comforted, and thou art tormented." Again, Christ has forbidden the encouragement of friendship with the world, and declared the impossibility of retaining the friendship of God and the friendship of the world at the same time. The traditionist who loves the present world comes in with a tradition to the effect that too much isolation of society narrows a man's opportunities of serving the truth, and that if the world can see that we are good fellows, they will be more likely to listen to what we have to say for Christ. The obedience of this tradition draws a man into association with the lovers of pleasure and a participation in their pursuits, with the result of a friendship which takes away all meaning from the words of Christ, making void His commandments.

Illustrations might be multiplied, but these must suffice on the present occasion. No form of disobedience is so dangerous as that which is proposed under the plea of doing good. It is an old doctrine, "Let us do evil that good may come." Paul himself had to oppose it in his day, and his verdict on its advocates is vigorous and unmistakable: "whose damnation is just." Such apologists for disobedience are far more dangerous than those who oppose Christ out and out; for they may beguile the unwary to their destruction. A knowledge of Christ, and a profession of subjection to Him will be of no ultimate value to us if it turn out that through the power of our traditions we are living in daily disobedience of His commandments.

The course of obedience may be trying to the flesh and blood. It is intended to be so. No test of our faith could be more complete or beneficial than the command to do things contrary to our natural inclinations, and which there is no reason for doing but the simple one that they are commanded: but if the trial is heavy, the prize of victory is beyond our power to estimate. And our trial is only short at the longest. It will soon be over, even if we live the full age of man. A human life is not even a tick on the clock of eternity, and, when past, it is past never to return. Well, therefore, may we accept whatever portion of the suffering of Christ comes to us through the obedience of His commandments. Well may we say with Him, "The cup which my Father has given me to drink, shall I not drink it?" If we suffer with Him, we shall reign. Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.

---

R.R.

## A Prayer for To-day.

Almighty, ever-living God, who from Thy throne above,  
Groaning and travailing in pain, dost all creation see;  
Cut short these days of suffering, in mercy and in love;  
Man's arrogance and might destroy, and bring him back to Thee.

—BASIL D. HAMILTON.

---

### FROM THE STUDY

#### **"Is not easily provoked"—1 Cor. xiii. 5.**

Scriptural love is a very beautiful thing. One writer has defined it as the calm, reasonable and prudent action of the affections under the guidance of the Truth. Yes—this love is, in fact, kindled by the Truth and is so important that we cannot get into the Kingdom of God without it. How necessary then for us to familiarise ourselves with the teaching of the Scriptures concerning it! Hence the benefit of attending to what the Apostle Paul wrote about love in his letter to the Corinthians.

The attribute now under review is dependent on those which are mentioned just before it, namely, "Doth not behave itself unseemly, seeketh not her own."

Our whole life should be seemly; in speech showing gravity and sincerity, in dress showing sobriety and in our manners showing courtesy—seeking not our own. Neglect of such injunctions will cause us to overlook the next.

"Is not easily provoked, thinketh no evil."

We get closer and closer to the thoughts of our hearts as we proceed. Our behaviour under provocation may be very unseemly. That is wrong. On the other hand, we may appear very exemplary. Onlookers may even think that we are quite unmoved by provoking circumstances, but does our reaction to such a temptation also include "thinketh no evil"?

We receive many exhortations about not causing or giving offence, but unfortunately so many forget that it is equally incumbent upon us not to get offended. Paul makes the matter quite clear in his letter to the Ephesians, where he says, "provoke not your children to wrath" as well as "let not the sun go down on your wrath." The wise man, too, had declared the same Truth a thousand years before, in the following words:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs 16: 32.)

It is so easy to do otherwise as we all know by actual experience. Exception is taken to a statement made or to an action performed, evil thoughts give place to hasty words and anger, strife and contention follow almost at once. The damage is done and how difficult it is to repair!

Then we recall the words of wisdom found in Proverbs 15: 1:

"A soft answer turneth away wrath, but grievous words stir up anger."

Of course, it is comparatively easy to bring Scriptural exhortation to bear after such an unfortunate happening. The better policy is to bring such verses to bear at the time so that we do not fail in the particular temptation which crosses our path. There is only one way to cultivate the habit of recalling the appropriate verses at the right time, and that is by a constant reading of God's word so

that our minds become filled with his precepts. Then if we translate these thoughts into actions we shall become doers of the word and not hearers only.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." (James 1: 19, 20.)

L. J. WALKER.

Clapham.

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## **Enoch and Elijah.**

If Enoch was immortalised at his translation, we may fairly conclude that Elijah was the subject of a similar change, since both were removed because God was well pleased with them, and God is one in all His ways, respecting not persons.

But we have no testimony that either was immortalised, in the sense of undergoing the transformation into spirit nature of which all the saints will be the subjects at the judgment seat of Christ. The statement in Enoch's case, that he "should not see death," is not decisive on this point. A man might not see death, and yet be held in life in another way than by change of nature. Moses was held in life forty days on the Mount without food, by the direct action of the Spirit of God, with which he was so charged that when he came down from the Mount the skin of his face shone with a glory that overpowered the Israelites; yet he was a mortal man, unchanged, and as such would have died for want of food and water long before the end of the forty days.

The Spirit of God sustained him, as we sustain a dead animal organism when we steep it in a spirit of another sort.

It may be so in the case of Enoch and Elijah; if so, they will appear at the judgment seat of Christ on the same level as their compeers of all ages. In that case there would be no clash with the fact that Christ is the first fruits, and that it is He who will dispense eternal life to all the chosen of Adam's race.

J. T.

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## **The Parables of the Old Testament (No. 5).**

### **The Ploughman.**

INTRODUCTION. —The next Old Testament parable we have to consider is noticeable for its parallels among the parables of Jesus. It concerns the methods of the husbandman, at seed-time and harvest. Jesus frequently drew upon the agricultural practices of His day to illustrate God's wisdom and purpose. Mark iv. collects some of these parables: there is the parable of the sower and its interpretation (verses 3-20), that of the silent growth of the seed which Jesus prefaces with "So is the Kingdom of God" (26-30) and the parable of the mustard seed, which he introduces with the phrase, "Whereunto shall we liken the Kingdom of God or with what comparison shall we compare it?" (30-32). Isaiah's parable of the Ploughman speaks of the same things:

THE PARABLE. —

"Listen to me, hearken;  
hear my message, mark it.  
Is a ploughman always ploughing,  
always harrowing up the soil?  
Once the field is smooth and level  
does he not scatter fennel seed and cummin,  
Planting wheat and barley,

and vetches on the border;  
Guided aright by the Lord  
and prompted by his God."

"Then, fennel is not threshed with sledges;  
cummin never needs a cartwheel;  
Men thresh fennel with a stick,  
and cummin with a flail;  
Breadcorn is not ground to pieces,  
no one threshes it for ever,  
But, once the cartwheel passes o'er it,  
we spread it out instead of crushing.  
'Tis the Lord who this lore supplies,  
So great a Guide, so wonderfully Wise."

— (Is. xxviii. 23-9, Moffatt).

THE MEANING. — An examination of the earlier part of Isaiah's 28th chapter shows how punishment is threatened to Israel. "Your covenant with death shall be disannulled, and your agreement with hell shall not stand: when the overflowing scourge shall pass through, then ye shall be trodden down by it" (verse 18). But while this is the fate held out to the nation as a whole, comfort is given to the "holy seed," the "remnant" which the prophet speaks of in his earlier visions (See ch. vii.). The trial of their faith would be long: it might seem difficult for them to reconcile the dreadful calamity which would fall upon Israel with their conception of God's goodness and their understanding of his purpose. So this parable is told and an analogy is drawn between the operations of husbandry with those of the Lord in the judgment which He is to bring. The husbandman does not plough merely for the sake of ploughing, but in order to sow. God's wisdom is shown in the relatively simple operations of the farmer. The same wisdom will be shown in the Lord's dealings with His people. The Israelitish earth (xxiv. 1) will not be ploughed and harrowed for ever. God has a purpose and the soil must be prepared for the future sowing (xxviii. 24-6) of which Hosea speaks: "And I will sow her unto me in the earth: and I will have mercy upon her that had not obtained mercy: and I will say unto them which are not my people, Thou art my people: and they shall say, Thou art my God " (ii. 23). The faithful in Israel must wait in patience and not despair at the continuing judgments falling upon the earth.

The description of the sowing is also instructive. The elementary principle is that for different seeds, different methods are required. Fennel was scattered, cummin sprinkled, barley, wheat and rye were laid in furrows by hand. The first lesson, a general one, is that God's methods are not stereotyped, different methods being adopted to achieve the same result through differing circumstances. Although to us the world seems a chaos, and misery, bloodshed and destruction are so universal that unenlightened man can see no purpose in creation, God, who guides the husbandman and manifests His wisdom through the simple operations of nature, is guiding the world (though it recognises it not) and developing His plan for the coming Kingdom and the emancipation of the "holy seed"—sometimes now in peace, more often in times of war.

The second lesson is illustrated in the latter part of the parable. Different seed: different methods of threshing. The farmer does not use the threshing machine with fennel, or the threshing cart with cummin: if he did, the tender pulse would be destroyed; no, he beats it with a staff. But while the heavier threshing instruments are not suitable for the lighter seeds, they are essential for the coarser and heavier grain. So with breadcorn, the method must be changed. Yet under a process which might be expected to destroy it, the breadcorn is safe from injury. The lesson the parable teaches develops the previous promise that God's purpose is unshaken; it is that just as the rougher instruments are unsuitable for the more delicate grain, so the delicate product—"the holy seed"—must not be battered to destruction. The severity of the judgment must be mitigated for their sake. The saints would be exempt as far as possible from the troubles of the times, but where, notwithstanding a way of escape could not be provided, the sufferer must be comforted by the thought that it is not for ever—"whom

the Lord loveth he chasteneth." Delitzsch's phrase is worth repeating: "Jehovah punishes that He may be able to bless: He punishes, but He does not destroy: He does not thresh His own, He beats them: and even if He threshes them—they may comfort themselves with this in face of the coming time of judgment—they are not crushed to pieces."

EXHORTATION. —This is a paradoxical statement, but it is no less so than that of Jesus which has equal bearing on the times in which we live: "Ye shall be betrayed both by parents and brethren and kinsmen and friends: and some of you shall they cause to be put to death: and ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish." It seems inevitable that we should share to the full the troubles at present befalling the country in which we sojourn; some of us may have to suffer more than most, perhaps losing our lives. Remember that though threshed we shall not be destroyed. We are children of the resurrection and therefore need not fear them "who kill the body but cannot destroy the (future) life" (Matt. x. 28, Emph. Diag.). God, the all-powerful, is all-wise, and the fulfilment of His purpose is assured. Wherefore Jesus says again: "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." TERTIUS.

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## When Will Our Lord Return?

### "But EASTWARD, Look, the Land is Bright."

Writing last year in the "Berean," I frequently stressed the need for students of prophecy to carefully watch the East, where undoubtedly as time went on events of great moment would take place in especial connection with Bible prophecy. Well, since then, world events have certainly trended in an easterly direction, and, although the part Russia has to play may not be immediately visible, she stirs herself, taking great interest in the rolling of the war towards the Middle East. Great Britain, too, is leaving nothing to chance, and, by a landing at Basra, in Irak, she commences to "open up communications" through that country towards Turkish territory and towards those important oil pipe-lines leading from Mosul. This move is to anticipate German action, but at the same time it puts the British Lion in a strategically stronger position for the part it has to play in the "time of the end." In order to meet the Russian menace, which will ultimately come from the north, the British power has to be strongly entrenched in Egypt, Palestine, and it seems also in Irak, thus protecting the lifeline of the Suez Canal and the essential oil of Irak, which runs through the pipe-line to Haifa, on the Mediterranean. Dr. Thomas long ago pointed out the importance of the Mediterranean to British power in the East; and we believe British power is to be preserved there, in spite of forthcoming German thrusts in that area. We have faith that Germany will be swept back ultimately, leaving space and time for the northern aggressor to develop his final invasion of the Holy Land (Ezek. xxxviii.). No doubt the partial exhaustion of all the hosts engaged in the present war will provide the King of the North with his opportunity. But before that final Eastern development takes place, we can envisage the intensive development of Palestine by the Jews under British protection. This must take place before the Russian invasion; and the present state of Palestine is not yet in the condition required in the celebrated prophecy of Ezek. xxxviii. The war has caused a temporary impoverishment in Palestine and the tide of rapid progress has been stayed. Out of it all, however, I believe, will come good, and a more startling and rapid colonisation than has been witnessed hitherto in that land. The British power has got to be forced by "circumstances" to take a greater interest in the Zionist plans for Palestine and the present system of administration, or at least the methods thereof, have got to undergo a change in the direction of greater sympathy for the Jew. Never have there been such vast hosts of Jewish refugees waiting for somewhere definite to settle, waiting for a home safe from the unwelcome attentions of their persecutors. Yet they are able to enter their ancient homeland only in very limited numbers on account of the attitude of the present British administration. God who rules the world and in whose hands are the ways of men, will cause a change here. Amidst all the depressing events of the last few months, nothing seems to offer brighter prospects than what is beginning to happen in America now. I do not refer to the promise of greater help for the democracies, but to the recent formation of the American Palestine Committee. We learn from "The New Judaea" (April) that "more than 300 outstanding Government officials, legislators, governors, educators, Churchmen and civic

leaders" have joined in establishing the American Palestine Committee, under the chairmanship of U.S. Senator Robert F. Wagner, to support the movement for developing Palestine as "an outpost of freedom and social justice" and preparing the Holy Land for large-scale colonisation of hundreds of thousands of Jewish refugees from war-torn European lands during the post-war period, it was announced recently at Senator Wagner's office. The Committee will endeavour to win public support for the programme for the establishment of a Jewish National Home in Palestine." "Among the members of the newly-organised American Palestine Committee are Attorney-General Robert H. Jackson, Secretary of the Interior Harold L. Ickes, Secretary of Agriculture Claude A. Wieward, Wendell L. Wilkie, Alfred E. Smith, etc." I notice, too, amongst the names of the members Senator H. C. Lodge, Junr., Senator Robert Taft, of Ohio, Col. Theodore Roosevelt and Dr. Mary E. Wooley. "The Governors of 19 States" have also joined the Committee. Senator Wagner has made a very important initial statement. I will quote some of it: —"The millennial hope for the reunion of the Jewish people with the land of its ancient inheritance has always commanded the sympathy of the liberal Christian world. The fulfilment of that hope is to-day an urgent and tragic necessity. As the totalitarian tide of intolerance and brute force has swept over one European nation after another, increasing thousands of oppressed Jews have found safety and peace in the ancient homeland. Not even the war has stemmed this tide of refugees. At a time when these unfortunates are being denied all political and religious freedom in their own countries, and other lands are closed to them, Palestine is their natural and rightful haven, in all justice and humanity and in pursuance of the obligation prescribed by the mandate. Moreover, it becomes increasingly apparent that the conclusion of the present war will necessitate Jewish resettlement and colonisation on a large scale. Efforts to find territories for that purpose in lands other than Palestine have been made for many years, but they have been fruitless. The ancient homeland alone has been able to evoke the requisite spirit of sacrifice and pioneering qualities." Then the Senator goes on to show what the Jew has done for Palestine since 1920, when only 83,000 Jews lived in the land. Since 1933 and the Nazi persecutions Palestine has given permanent refuge to 280,000 victims of persecution, and "That Palestine could accommodate millions of additional inhabitants is attested by the evidence. In ancient days Palestine, almost wholly agricultural, is believed to have sustained a population of 4,000,000 to 5,000,000. With intensive cultivation and scientific industrialisation the country to-day would absorb an even larger number." (Present figures show over 500,000 Jews in Palestine.) Senator Wagner referred to the fact that "the foundations have been laid, and a people for whom no sacrifice has been too great in the furtherance of the task is pleading for the opportunity to build further upon them. This plea has always met with a sympathetic response from the American people. . . . By treaty and Congressional enactment, our Government has formally recognised and approved the establishment of the Jewish National Home in Palestine under British mandate. Since 1917 this policy has received the public endorsement of every President of the United States: —Woodrow Wilson, Warren G. Harding, Calvin Coolidge, Herbert Hoover and Franklin D. Roosevelt." "The American Palestine Committee will aim to give expression to the interest, sympathy and moral support of the American people for this humane and statesmanlike cause."

There can be little doubt, in view of the closer ties now existing and to exist between Great Britain and the United States, that this movement will have an influence upon what Great Britain does, and, in conjunction with the pressure of events, Britain will perforce show greater sympathy for the Jew in its administration of Palestine.

The present administration of Palestine is based upon the White Paper issued by Macdonald, which seriously curtails immigration into Palestine and restricts land sales by Arabs to Jews. Winston Churchill has strongly expressed himself in the past on some of these points, and has shown great understanding and sympathy for the Jewish standpoint. It is expected that soon his views will begin to influence the Palestine administration. When this happens, God will give greater victory to British arms.

Another interesting piece of news is that at an Emergency Conference for Palestine, held in Britain, to launch the Regional Campaign of the United Palestine Appeal, "the Conference urged Great Britain and Mr. Winston Churchill to abrogate the White Paper policy, with its restrictions on Jewish

immigration and land purchase ... " A programme was also mentioned "to bring at least 3,000,000 Jewish refugees to Palestine in the next 20 years"; this was proposed by Mr. I. M. Sieff, of London, and endorsed by 800 persons present at the Conference.

Surely these things hold out hopes of great things to come, and, furthermore, they indicate the purpose of this war to bring about a greater influx of Jews into Palestine, a more intensive growth of the homeland and a stronger hold of Great Britain upon Palestine. Viewed in conjunction with British moves in Egypt, Irak and Turkey, I regard these signs of the times as most encouraging and heartening.

In conclusion, let us not expect to be witnesses of all the final moves. Suffice it to see the trend of events is in the right direction. We might be called at any moment to "stand before the judgment seat of Christ" and we must be prepared always for this event. Whether soon or later, however, God's plan is slowly but inexorably working towards the final picture when the "Son of Man shall come with all His holy angels with Him."

Rayleigh.

WM. LESLIE WILLE.

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## Time.

Time is a measure designed for human use. Man's thoughts are governed thereby to a very large extent. He plans and works by time periods. Human history is a record of dates and events. The general idea it conveys is one of limited duration. God has no such limitation. It could not be said of Him, who inhabiteth eternity, that He ever existed in time. To Him the end is as the beginning. Eternity is absolute and uniform and has no limitation or succession.

Being ourselves servants of time, the duty is laid upon us of using our period of time—our present life—to the best advantage. This can only be done if it be counted as precious and rare.

To "kill time" or to "pass the time away" are not expressions for Christian lips. They speak of vapidity and carelessness.

"Redeem the time," says Paul in writing to both the Ephesians and the Colossians (Eph. v. 16; Col. iv. 5). Hence the best use of time is to learn the will of God and make that will the governing factor of all our actions. As Solomon says, "A wise man's heart discerneth both time and judgment," thus keeping in mind the fact that at the end of one's use of the time given to us in this life lies the declaration as to whether such use has been good and profitable to the Lord of Life and eternity.

Those who have rightly used the time will be linked on to eternity. Those who seek for immortality shall receive eternal life (Rom. ii. 7). The "seeking" is denned as being a patient continuance, or use of time, in well-doing.

### **Time to Awake.**

To-day is a time to be particularly alert. Says Paul, "We know the time. It is high time to awake out of sleep. Now is our salvation nearer than when we first believed."

In this alertness every opportunity to meet together to build one another up should be "bought up" or "redeemed." We need comfort, help and spiritual food in abundance. "So much the more as we see the day approaching."

### **Responsibility of Speakers.**

A heavy responsibility rests on brethren appointed to speak in our ecclesial meetings. "Words fitly spoken are like apples of gold in frames of silver" (Prov. xxv. 11).

Their time of speaking should be preceded by a time of study. Then a carefully-worded and concise result can be attained. It can be attained in no other way. Some may develop a fault of talking too long and too much, because they have not studied their subject enough. It is not the speaker who uses the most words who is necessarily the best student. A great virtue lies in being clear and concise.

Our Lord condemned "vain repetition" and it is easy to fall into that error.

Speakers who are given a definite time in which to deal with a subject should use that time and no more. If they take more than is allotted to them, as, for instance, at fraternal meetings that are governed by a time-table or programme, then they commit a theft of time and cause great discomfort. A man who oversteps his time is either selfish or thoughtless or conceited. A man who uses his time exactly is generally the man who puts most time into study beforehand.

At a recent fraternal gathering there were four speakers, given 20 minutes each. The first took 30 minutes, the second 20, the third 50 and the last 35. But the general opinion was that the speeches could be classified in regard to merit in inverse ratio to their length.

Another misuse of time lies in using the same expression over and over again. In a lecture we recently listened to the speaker assured his hearers that they were his "Dear friends" some 89 times.

Many a good exhortation could be shortened with profit by omitting the repetition of "Dear brethren and sisters."

**At Home.** There is a time to rest and to relax. Such is not a waste of time, but a proper use of it. Rest is dictated, or should be, by fatigue and the need of recreation. Laziness is sheer waste of time, but rest helps to achieve better efforts. We sleep to wake and rest to work better.

"The Time is at hand" is a call to action "while it is Day."

"O Time, the fatal wreck of mortal things,  
That draws oblivious curtains over kings,  
Their sumptuous monuments men know them not,  
Their names without a record are forgot,  
Their parts, their posts, their poms, all laid in dust,  
Nor wit, nor gold, nor temples 'scape Time's rust,  
But he whose name is graved in the white stone  
Shall last and shine when all of these are gone."

G. H. D.

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"There are helpers—and yelpers."—R.R.

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## FROM THE STUDY

### Faith Hebrews XI.

In the tenth chapter the apostle concluded his powerful reasoning concerning the law and its relation to Christ. Then he returns to the hortatory style and closes the chapter with an appeal for patience:

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith" (ver. 36-38).

This forms the basis of the exposition of faith which we find in the chapter under review. If the just shall live by faith, it is evident that the unjust shall die for lack of it. However, as all men have faith in something, the apostle must have had some particular faith in view when he said:

"Now faith is the substance of things hoped for, the evidence of things not seen" (ver. 1).

Or, as Dr. Thomas rendered this verse in *Elpis Israel*: "Faith is a confident anticipation of things hoped for, a full persuasion of things not seen."

Paul then tells us that this is the faith without which it is impossible to please God. The possessor of such a faith looks back into the past and ponders the things which have been testified by the prophets and apostles. He finds the evidence so convincing that he becomes fully persuaded of its truth. Turning next to the future, he considers those great and precious promises that God made to the fathers of Israel. Knowing that He is able to perform those things which He has promised, he anticipates with all confidence their literal fulfilment. An individual, with such a faith, finds that his life is transformed because of his new way of thinking. The things of this life gradually lose their attraction and, if he continues in this newness of life, his disposition changes, and a character is formed that eventually leads to perfection.

It would be impossible to attain to this full assurance of faith were it not for the fact that the believer understood thoroughly that—

"He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him" (ver. 6).

The word "diligently" does not appear in the original Greek text, but its insertion here does no violence to the thought expressed by the apostle. It signifies a persevering effort, or a constant application of the mind to the word of God, and no word could better express what is expected of the believer.

After rehearsing the precepts of the Lord in the presence of the children of Israel, Moses concluded with these words,

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth" (Deut. xxviii. 1).

The idea is graphically portrayed by the voice of wisdom in the following manner:

"If thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. ii. 2-5).

Therefore, if we would attain unto a faith that is well-pleasing to God, we must give heed to His word. Paul has declared that—

"Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

We understand from this, then, that faith comes by studying the Scriptures. By this means a sound understanding of God's purpose is attained; a knowledge of his testimony is assimilated; thereby producing within the believer a contrite spirit, and causing him to tremble at the word of God. This cannot be accomplished if we study the Scriptures sparingly. It must be done daily, systematically, and with untiring diligence, because—

"The natural man receiveth not the things of the Spirit of God" (1 Cor. ii. 13).

As the study of the Scriptures progresses, and the knowledge of the divine testimony broadens, the inward man grows in stature, delighting in the law of the Lord. He becomes grounded and settled in the faith, so that when tribulation comes upon him he is not moved away from the hope of the gospel, but is able to stand fast in the Lord, denying himself all ungodliness and worldly lusts; and walking soberly, righteously and godly in the world. His confidence is based upon the assurance of the psalmist that—

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. xxxiv. 7).

Although the angelic protectors are invisible, faith, based upon a full assurance of hope, rejoices in the certainty that they are ministering spirits, sent forth to minister for them who shall be heirs of salvation (Heb. i. 14).

Having defined faith in such an excellent way, Paul proceeds to illustrate its operation by selecting from among that great cloud of witnesses some of those noble men and women whose faith exemplifies the definition given. If we examine each example set forth in this chapter, we will find that theirs was a faith which operated by love, and was perfected by trial. Although they were greatly distressed at times, as all who strive to walk faithfully in Christ Jesus soon realise, it was necessary—

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter i. 7).

Ye have heard of the patience of Job, said James. Yes, we have, and what a wonderful example. Even in the midst of intense mental and physical suffering, as his friends scorned him and his eyes poured out tears unto God, he could look beyond it all and say—

"When he hath tried me, I shall come forth as gold" (Job xxiii. 10).

Gold, then, is a symbol of faith, the most precious attribute of the believer. Such a faith embraces those great and precious promises that God made unto the fathers, and which formed the ground or confidence of the hope of the worthies listed by the apostle. It could not be better illustrated than by Abraham, whose name occupies so prominent a place in this chapter. In his old age he was promised a son; but—

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform" (Rom. iv. 20-21).

This, however, was not unusual conduct on the part of Abraham. In fact, it was characteristic of him. Even in his native land, as he dwelt among idolaters, he responded to the call of the Lord, and went out, not knowing whither he went (ver. 8). On this eventful journey, with his immediate relatives, he arrived at Haran, where they remained until the Lord appeared to him again. On this occasion the first of those great and precious promises was made to Abraham as the Lord said unto him—

"I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. xii. 2, 3).

This promise became the basis of the gospel and the foundation of true religion. Commenting on this promise, Paul says that the gospel was preached unto Abraham, and because he believed it God was so pleased that he counted it to him for righteousness.

We would like to dwell at some length on the various events in the life of this illustrious friend of God, but we must pass on to some of the other faithful servants of God whose living and moving faith brought them into good report. Let us not overlook Isaac and Jacob, to whom the promises were renewed. In both cases the apostle refers to that period in old age when they, by faith, blessed their sons. To fully comprehend the great faith exhibited by these men, we must keep in mind the period in which they lived, and the fact that they were not members of a great body of believers with whom they could assemble and worship together, but were strangers and pilgrims on the earth.

Passing on to another great period in the history of the descendants of Abraham, we come to Moses, who, declared Paul, was faithful in all his house. If ever a man required faith, it was Moses. Reared in the palace of Pharaoh, he could have enjoyed all that the riches of Egypt provided for an adopted son of Pharaoh's daughter. But, coming to manhood, and realising the destiny of Israel, he refused it all and chose rather to suffer affliction with the people of God. To all natural appearances Moses must have been looked upon by his Egyptian friends as being mad. Just imagine giving up the treasures of Egypt to become associated with a nation of slaves! But the promise concerning the seed of Abraham who should possess the gate of his enemies, and through whom all families of the earth should be blessed, contained far greater riches in the estimation of Moses than all the temporal riches that Egypt possessed. Therefore, in this great faith, he kept the Passover, and fled from Egypt to lead his people through the Red Sea and on to Mount Sinai, where, during a most awe-inspiring display of the power of the Deity, the law was given to Israel and they were established as a nation.

"And what shall I more say?" Surely we join with Paul in this question as he names many others—

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the alien" (ver. 33, 34).

As we look back over Israel's history, and read in detail concerning these wonderful examples, we realise that they were men of action because of their great faith which they manifested by their works. But this is not all. Faith also leads to endurance. Some were tortured, not accepting deliverance; some had trials of scourging, bonds and imprisonment. Others were stoned; some were slain with the sword, while others wandered about in coats of skins; being destitute, afflicted and ill-treated. But these were not all. They are only a few who received special mention. The book of life will reveal many more when it is opened in that day, and the Deity makes up his jewels from among the living and those who died in faith, not having received the promise.

"God having provided some better thing for us, that they without us should not be made perfect" (ver. 40).

No; they have not been made perfect, for that which is perfect is still a matter of faith and hope. To-day the whole world lieth in wickedness, and even now, as these words are being written, Europe is suffering the horrible ravages of war, and in all America men's hearts are failing them for fear. But we know what these signs portend. Therefore wake, brethren, wake! for the coming of the Lord draweth nigh. May we be prepared to meet him when he comes to be glorified in his saints.

G. A. GIBSON.

Toronto.

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## Questions.

5. —W.J.—Does 1 Cor. vi. 1 mean that a sister cannot go to an English or other law court to obtain a divorce against a husband guilty of adultery?

It most assuredly does. We can go to law against another for no cause whatsoever. A brother or sister who does so and then marries another becomes in turn an adulterer. The matter is clearly covered in our "Doctrines to be Rejected" and in "The Commandments of Christ." which are integral parts of our Statement. 1 Cor. vii. 39 emphatically upholds the other Scriptures in this connection.

Those who contend that a brother may go to law against his wife for a divorce so as to be able to remarry sin against God, "with whom is no variableness." The Mosaic law did not provide for divorce, because of adultery. It provided for death for both parties. Advocates of disobedience are not brethren of Christ in the sense of true disciples.

The same principle is set forth in 1 Cor. vii. 10-11. Death alone ends marriage between believers (Rom. vii. 2). It follows that if brethren and sisters contravene this law, they must be dealt with in the manner provided by our Lord in Matt. xviii. Fortunately no case exists to-day anywhere in our community that has not been dealt with Scripturally, and such cases have been very few indeed. It is well to remind ourselves of this fact. Our brethren abroad, who see so much of the evil of divorce around them, have been made wise long ago, and this kind of wrong-doing has been less among them than in Britain, where legal divorce did not exist before 1856. There can be no compromise in this matter and we are resolved to maintain the truth therein in humility of mind and the fear of the Lord.

EDITORS.

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## Job's Satan.

6. —C. S. —Please explain Job. i. 1 to 12. The Satan or adversary that came among the Sons of God was not a supernatural fireproof devil, but a certain thought adverse to Divine Truth and also adverse to spiritual understanding and fellowship. The thought was that if a man served God faithfully he should be rewarded in this life, and that there was a possibility that some men served God for this reason, i.e., to get present gain. How easy for Job to serve God! Look how he was blessed! But take away all this material good and what would Job do then?

Now God determined to exorcise this evil thought by subjecting Job to trial, so as to show that faith did not depend on present gain or prosperity, but lived in the minds of faithful men under any circumstance. By this means the erring sons would be converted and Job would be the stronger for the trial.

In the debate with Job's friends that followed the obverse of this evil thought came into evidence.

Job's friends contended that he must have sinned and his calamities were his punishment. Job vehemently protested against this, but did not at first realise why the trial had come upon him. It came, as it came upon Jesus later, for the good of others. "For our sakes."

One is reminded of an old Scotch lady who always said of her neighbours' troubles that God was punishing them. But when herself stricken with illness she said it was God trying her faith.

At the end, Job saw the truth of the matter, and so did his friends, for whom he prayed. Job xlii. 8. —G.H.D.

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**“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 5<sup>th</sup> of each month.

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**BRISTOL.** —73, Groveleaze, Shirehampton. 3.0 p.m.

We have been cheered again this month by a visit from Sis. Acock, of Bath, who also met with us around the Table of our Absent Lord. We were also pleased to have another flying visit from Bro. Ralph, of Clapham. —With love begotten of the Truth, sincerely your brother, A. V. Bailey.

**CRAYFORD.** — Co-op. Hall, Crayford Way, Crayford, Kent. Breaking of Bread, 2 p.m. Lecture, 3.30 p.m.

Again it is with thankfulness to our Father that we report the obedience to God's requirements of Mrs. Audrey Emmeline Carpenter, eldest daughter of our Sister Newton, who was baptised into the Saying Name of Jesus on Sunday, 25th May, after a very good confession of the Faith. Thus two, who were merely sisters in the flesh, are now also Sisters of our Lord and fellow-citizens with the Saints and of the Household of God. We earnestly pray that our new sister may run the race with patience, and with us be granted the gift of Life.

We would also thank the brethren and sisters who have visited us and assisted us in the work of the Truth. —With love to the brethren, A. Drummond, Rec. Bro.

**EVINGTON VALE.** —Wongan Hills, Western Australia.

We send our brethren greetings. We feel very deeply for those who are and have been subjected to the terror by day and by night. It is a great comfort to know that One is soon coming who is mightier than all and who will overthrow all those who are seeking dominion over their fellow men. For we know that when our Lord comes and establishes His Kingdom, wars will cease and the glory of the Lord will fill the earth as the waters cover the sea. We hope and pray that the brethren, realising these things, may hold fast "Until He comes."—E. J. York, Rec. Bro.

**HITCHIN.** —Hermitage Hall. Lecture, 3 p.m. Breaking of Bread, 4.15 p.m. Bible Class (at 20, Walsworth Road) on Wednesdays at 7.30 p.m. Special Lecture at 3.15 p.m. on the last Sunday in each month (D.V.).

The attendance of aliens at our Special Effort Saturday Lectures in May should, we think, be considered as quite successful, the numbers being 13, 9 and 13 respectively. Each lecture was followed by a "fraternal tea" and members from surrounding ecclesias were welcomed for their support. The speakers were Bro. M. L. Evans ("The Riddle of the East"), Bro. E. F. Williams ("The Problem of War and Peace") and Bro. G. H. Denney ("Recent Archaeological Discoveries"). We shall greatly appreciate the support by the presence of brethren and sisters at the continuation (D.V.) of our special effort on Saturdays, 26th July, 30th August and 27th September, when the same speakers will be with us (in the reverse order), a fraternal tea at the hall will follow, and full details will gladly be furnished to any member wishing to attend. Our weekly lectures have secured even larger attendances since the effort commenced in May and we trust that our conduct here in Our Father's matters is meeting with His approval. "Yet a little while" and time will show. Brethren Ivor Evans, Cattle, H. H. Crawley and H. M. Doust have been with us to strengthen us in the appointed way. Other visitors have been Brethren Creighton (Ilford), Goodwin and Kendall (St. Albans), Linggood (Leicester) and Shaw (Nottingham), also Sisters Adams, Cattle, J. Cattle, Mary Evans, Goodwin, Linggood and McClarty. Our united love to faithful brethren and sisters everywhere. —Harold Shorter, Rec. Bro.

**HOVE (SUSSEX).** —Montefiore Hall, 6, Lansdowne Road, Hove (same entrance as the Jewish Synagogue). Sundays: 11 a.m. and 6.0 p.m. Wednesdays: 7.0 p.m.

We appreciate the labours of the brethren, chiefly from London, who so willingly assist us in the work of the Truth. We are very thankful to our Heavenly Father that we still enjoy liberty and freedom to meet together with those of like precious Faith. We are enabled, in His great mercy, to continue our meetings without any hindrance. We are encouraged by the continued attendance of two or three strangers showing more than passing interest. How can we all show our appreciation of God's goodness towards us but by attending and supporting every meeting of the brethren and sisters and giving ourselves wholly to His service.

We have altered the time of the Sunday evening lecture to 6 o'clock, so that the lecturing brethren returning to London can catch a more suitable train. —E. F. Ramus, Rec. Bro.

**LONDON, S. (CLAPHAM).** — Avondale Hall, Landor Road. 11 a.m. and 7 p.m. Tuesday and Thursday, 7.30 p.m.

Since our last report we have gained by removal Bro. E. Morgan from Holloway and Bro. H. H. Whitelock from Bishops Stortford. On May 31st Bro. C. E. Wright and Sis. D. Rangecroft were united in marriage. We pray that the blessing of our Heavenly Father may rest upon their union and that as "heirs together" they may attain to a place in the Kingdom.

On April 11th we held our usual annual children's prize-giving, tea and fraternal, when many visitors were welcomed from the provinces. Also on May 10th the Mutual Improvement Class arranged an Outing to the British Museum, followed by tea and a Fraternal Gathering at the Essex Hall. Again we were encouraged by a goodly attendance of visiting brethren and sisters. These meetings provide an opportunity of getting to know one another and help us to realise that we are indeed one family in Christ.

We have welcomed the following at the Breaking of Bread, namely: —Sis. M. Taylor (Bournemouth), Bro. L. Penn (Crayford), Bro. and Sis. D. C. Jakeman (Dudley), Bro. E. Bath, Sis. G. Williams, Sis. Piffin (Holloway), Bro. Burgess, Bro. and Sis. Burton, Sis. M. Day (Luton), Bro. Cambray (Newport), Sis. L. E. Hodge (Plymouth), Bro. Austin, Sis. K. Barrett, Bro. and Sis. C. F.

Clements, Bro. P. Flower, Bro. C. Harris (Sutton), Bro. N. Draper (Wellington), Bro. and Sis. Piper and Sis. Bishop (West Ealing). —F. C. Wood, Asst. Rec. Bro.

**LONDON, N. (HOLLOWAY).** —Delhi Hall, 489, Holloway Road. Sundays: 4.0 and 6.0 p.m. Wednesdays, 7.0 p.m.

During May we were able to carry through a special effort at North Finchley on Saturday evenings in the Public Library. The attendance of interested friends was good, the total being 93 in all. Bros. G. J. Barker, W. E. Mitchell, L. J. Walker and G. H. Denney were the speakers. We have welcomed as visitors Bro. and Sis. L. Wille (of Rayleigh), Bro. and Sis. A. E. Headen (of St. Albans), Bro. and Sis. F. W. Brooks (of Clapham), Bro. and Sis. S. Shakespeare (of Dudley), Bro. and Sis. D. Cooke and Bro. and Sis. Morris (of St. Albans), Bro. C. E. Crawley (of Luton), Sis. Harris (of Eastleigh) and Bro. J. T. Warwick (of Clapham). — 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. Bible Class: Alternate Thursdays, 7.30 p.m.

We have reopened our Bible Class during the summer months, meeting once a fortnight instead of weekly as hitherto. God willing, we shall continue this arrangement until September, after which night raiding may be expected to make such meetings impossible.

In our last report we expressed the fear that we should be losing Bro. F. Dormer, who had been ordered to find work on the land. Happily Bro. Dormer has found a farm sufficiently close to allow him to support our meeting as before.

Though the attendance of strangers has slackened lately, we have been encouraged by a goodly number of visiting brethren and sisters at the Table of the Lord. These include Bro. Lovewell (Bishops Stortford), Sis. D. Higgs (Bristol), Sis. Bayles, Bro. D. Bayles, Sis. D. Bayles, Sis. M. Bullen, Sis. Cordial, Bro. B. Southgate, Bro. and Sis. R. Learman, Bro. and Sis. E. A. Clements, Bro. and Sis. E. J. B. Evans, Bro. H. L. Evans and Bro. C. Parks (Clapham), Bro. F. Beighton (Seven Kings) and Sis. C. Bullen (Swansea). The five last-named brethren have lectured on our behalf, as also have Brethren I. P. Evans, W. P. Lane, L. J. Walker and T. Wilson. Our thanks are due to them all. — J. A. Balchin, Rec. Bro.

**LONDON (WEST EALING).** —Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class: 11a, Midhurst Road, West Ealing. Wednesdays at 8 p.m.

We have been encouraged by the addition to our numbers of Bro. and Sis. Woodall, who, having removed from Sutton to Greenford, will in future meet with us. We welcome them as "fellow pilgrims."

As the result of representations made to the Ministry of Labour, we are glad to report that Bro. Peter Dexter has had his tribunal decision changed from "full-time fire-watching" to "work in connection with the land."—Jas. M. Taylor, Rec. Bro.

### **MELBOURNE, AUSTRALIA.**

Bro. Allan Enever, who at one time lived at Sunshine, near Melbourne, has returned to our fellowship. We are glad to welcome him. —James Hughes, 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, M.I. and Eureka Class (alternately), 7.30 p.m.

We are pleased to report that on June 1st we had another visit of our Bro. W. Cockcroft, of Oldham, who delivered unto us the word of exhortation and lectured in the evening, a few of the alien being present.

We have been pleased also to welcome around the Table of our Lord Bro. A. E. Skinner, Bro. S. J. Skinner and Bro. P. Skinner (of Clapham), Sis. L. Skinner (of Pempergwm, Abergavenny) and Bro. W. Cockcroft (of Oldham). —David M. Williams, Rec. Bro.

**NOTTINGHAM.** — Old Lenton Street Hall, off Broad Street. Sundays: School, 10 a.m. Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Wednesdays: Bible Class at the People's Hall, Heathcoat Street, at 7.15 a.m.

We are pleased to announce that Harry Raymond Cave, until recently in the Temperance Hall Fellowship, having now realised that our position is the true one, and having had a satisfactory interview, has become a member of this meeting. Our sympathy goes out to Sister A. Wilson, whose husband, Mr. G. Wilson, died suddenly on Friday, May 30th. We have been pleased to have the help of Brethren D. C. Jakeman (Dudley), W. Southall (Birmingham) and E. A. Clements (Clapham) in the work of the Truth and to welcome as visitors Sister E. A. Clements (Clapham) and Sister D. C. Jakeman (Dudley). — J. B. Strawson, Rec. Bro.

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

Once again we are pleased to report the following welcome visitors to our meeting: —Bro. J. Adams (St. Albans), Sis. Alice Cockcroft (Oldham) and Sis. Ada Curless (Pemberton). We tender our thanks to Bro. Adams for his encouraging words of exhortation.

Concerning our Sister Trixie Maccree, who for a while resided at the home of the writer, we are pleased to state that she has now obtained a suitable position at Southport, which causes her to be in isolation there, along with Sis. Doris Jannaway. We commend them both to the Divine care and protection of our Heavenly Father in these perilous times. For the benefit of any correspondence her address is Miss A. E. Maccree, c/o Mrs. Hardy, 26, Brocklebank Road, Southport. —G. W. Park, Rec. Bro.

**ST. ALBANS.** —Oddfellows' Hall, 95, Victoria Street. Sundays: 11 a.m. and 8.30 p.m. Thursdays: 8 p.m.

Once again we are pleased to report that two more of Adam's race have put on the Saving Name of Jesus through the water of baptism. It may interest many to know that the two in question are the parents of Bro. C. Hart, who has been attached to this ecclesia from its formation, having been one of the early pioneers to establish a "church" in this portion of the "vineyard." Our new brother and sister (Herbert Henry Hart and Eva Hart) will (D.V.) be received into fellowship on Sunday, 8th June. They have known of the Truth for upwards of forty years. It must be therefore with deep gratitude that the son can now regard them as "brother" and "sister."

The after meeting which followed the immersion was held at the house of Bro. C. Hart, where some forty members had gathered to wish them a successful "journey." Bro. H. M. Doust, who spoke on this occasion, reminded the meeting that they were not alone in their rejoicing. There was joy also, he said, in the presence of the Angels of God.

Our Tea and Fraternal, which was held on Saturday, 31st May, was much appreciated, and the Special Address which followed (Speaker, Bro. M. L. Evans) was all that could be desired. But, alas! how few have ears, even in these momentous times, for Bible Truth, be the lecture title never so appealing or attractive. —G. P. H. Mallard, Rec. Bro.

**WOKING.** —Atlanta House, Commercial Road. 3.30 p.m.

We are pleased to be able to report that the meeting for the Breaking of Bread is proving helpful and beneficial to many.

Since our last intelligence we have welcomed at the Table of the Lord Brethren Westley, Senr., J. Westley, W. A. Mitchell, H. W. Mitchell, A. C. Cottrell, R. Bull, Webb and D. Karley, and Sisters Broughton, Cottrell, M. Smith and N. Mumford. — W. R. Mitchell, Rec. Bro.

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### **Gratitude for a Quiet Hour.**

Let God be praised for these quiet hours of peace,  
No longer grieve for loved ones lost, but pray  
That thro' thy sorrows, thou shalt find release  
From ev'ry worldly care that bars the way  
To things eternal, where thou shalt find rest,  
For ever blessing, and for ever blessed.

—BASIL D. HAMILTON.

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### **"Jerusalem."**

Ancient of CITIES! Admired of the nations!  
Best of Jehovah! His chosen delight.  
Well may we mourn thee with sad lamentations,  
Fallen thy greatness and faded thy light:  
And the rainbow of promise that gleam'd on thy brow  
Is hid by the cloud that hangs over thee now!

Land of the PROPHET! Whose mystic revealings  
Dimly enlighten all tribes but thine own!  
Thine are the records of wonderful dealings,  
Lost or unmark'd by thy children alone;  
And strangers and aliens, whilst they are forlorn,  
Rejoice in the birthright to which they were born.

Land of the MINSTREL! So sadly foreboding,  
Woe after woe on thy children and thee;  
Link'd with the joy, and its sweetness corroding,  
Just as the blight-worm is link'd to the tree;  
Yet the poet e'en now, when he touches his lyre,  
Must wake at thine altar the spark of his fire.

Land of the MARTYR! Whose seed, sown in weakness,  
Is whitening the earth with a harvest of grace—  
Thine was the worship all gorgeous with splendour,  
Trumpets, and cymbals, and anthems of praise;  
'Twas in thy wide cradle Messiah was lain,  
And in thee for the sins of the people was slain.

Sadly the wanderer mourns thee, in absence,  
Waking or sleeping, his home is in thee;  
Feeds on the water and bread of affliction,  
A proverb, reproach, and a by-word is he!

Poor child! and the stranger that looks on thee now,  
Reads the price of his sin in the brand on thy brow.

Wearied of wand'ring and worn with oppression,  
Own'd of no country, and favour'd by few!  
Who shows thee kindness to lighten thine exile?  
Or yields to thy sorrow the sympathy due?  
In the hour of affliction mankind is thy foe,  
And no brother hast thou but the brother in woe!

Who could but weep to behold thee degraded?  
Beauteous for station, the joy of the earth!  
If I forget thee in my exaltation,  
Yea, if I hold thee not chief in my mirth,  
Then may my right hand her cunning forget,  
And my tongue in the silence of sorrow be set!

Lift up thine eyes to this burthen'd horizon,  
Child of the promises, what dost thou see?  
Bright golden streaks, growing wider and brighter,  
Break through the darkness and gleam upon thee!  
And the shaking of nations, in Nature's last groan,  
Is paving the way of thy King to His Throne!

He comes! O, Jerusalem! Wake from thy slumbers,  
And shake off the dust that encumbers thy strength!  
The dust of defilement long years have rolled on thee;  
The day of redemption dawns on thee at length.  
Thy temple shall rise from its ruins more bright,  
And the nations around thee shall walk in thy light.

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### **What Great Men Have Said About The Bible.**

George Herbert (1593—1633): —

The Bible? That's the Book. The Book indeed,  
The Book of Books. Of which who looks,  
As he should do, aright, shall never need,  
Wish for a better light. To guide him in the right.

\* \* \*

John Milton (1608—1674): —

“There are no songs to be compared with the songs of Zion, no orations equal to those of the Prophets, and no politics equal to those the Scripture can teach us.”

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Isaac Newton (1642—1727): —

“We account the Scriptures of God to be the most sublime philosophy.”

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Sir Walter Scott (1771—1832): —

“He expressed a wish that I should read to him, and when I asked him from what book, he said, “Need you ask? There is but one—the Bible.”—(“Lockhart's Life”).

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W. E. Gladstone (1880): —

“An impregnable rock.”

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## 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. MacDonald, 27 Stanley Street.

## AUSTRALIA

**Bairnsdale, Vic.**—E. Pate, 63 Murphy Street.  
**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.  
**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.**—J. Snobolen, R.R. No. 3.  
**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.** —G. A. Kling, 79 Mang Avenue, Kenmore.  
**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, 520 Arden Avenue, Glendale.  
**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.  
**Newark, N.J.** —A. Packie, P.O. Box 186, Green Village, New Jersey.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** —Oscar Beauchamp, 742 E. 6<sup>th</sup> 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.** —S. W. Elliott, 7 Fountain Avenue, West Barrington, R.I.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## NOTES

**Acknowledgments.** —Letters, MSS., etc., have been received from E.L., C.S., J.V.R., L.M., E.J. and M.P. (Many thanks), W.J.L. (Still playing with words and ignoring fact), W.M.B., J.L., G.L., A.E.R., W.D.G., Y.Z.W.H., R.E.B., Anon (Alta.), J.V.R. (2), J.B., G.A.G., W.M.

**“Eureka,” Second-hand.** — R.C., 17, Crewe Street, Derby, desires to purchase 3 vols. of "Eureka" second-hand. Please write direct.

**Italy and Palestine.** —Bro. G. F. King, of Sutton, sends an interesting cutting giving an account of the Duce's latest Press campaign. Mussolini therein declares that, having now the suzerainty of Greece, he will shortly claim Palestine as a "future part of the Italian Empire." He goes on to speak of Italy's "natural rights" to the Holy Land, based on Papal claims. Senor Gayda, in the "Giornale d'Italia," gave plenty of "historical reasons" for Italian claims and outlined plans to make Jerusalem "the second city of the Roman Empire."

**Evacuated Nineveh.** — One of the world's leading archaeologists, Dr. R. Campbell Thompson, has just died of heart failure after a term of Home Guard duty. He was 64, and had charge of excavations for the British Museum at Nineveh, which is near to Mosul, now so much in view because of British operations in Iraq. The Museum has been much enriched in its Assyrian rooms by Dr. Thompson's labours.

**Watch the Papacy.** —Bro. J. Brown, Motherwell, asks attention to the present political manoeuvrings of the Vatican authorities in the light of the prophecies relating to the Papacy in the last days. "Jerusalem for the Catholic Faith" has become an Italian news heading and seems to have taken the place of "Tunis, Corsica and Nice."

**Russia.** — June 22nd has become one of the most important dates in all human history. Here is the great clash at last.

**Change of Address.** —Bro. K. T. Jackson to 53, Strouden Road, Winton. Bournemouth.

**Disobedience.** —1 Cor. vi. 1 was some time ago put aside by a group who went out from us. From the same group now comes advocacy of rejection of 1 Peter ii. 13. Faithful brethren and sisters will beware of such counsel. We must obey all commands of men that do not conflict with Divine directions. We should, as James counsels, show humility with our works as resulting from our faith.

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