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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.)

BLACKHEATH (Staffs). —J. Brettell, 34 Attwood St., Halesowen. (B.B. 11 a.m.)

BOURNEMOUTH. —K. Jackson, 53 Sroyden 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). —L. 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. 1.30 and 2.45 p.m.)

DERBY. —T. Getliffe, 21 8 Eton St., Wilmorton.

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, 16 Glastonbury Road, Hove 3. (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. 2 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.)

MACCLESFIELD. —W. Peach, 30 High St. By Appointment.

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.), H.R. Nicholls 5 Norton Ave, Lipson.

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.)

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

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

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

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

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

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

SUTTON (Surrey). —D. J. Hunt-Smith, 65 Sussex Road, Carshalton Beeches, Surrey. (B.B. 11 a.m.)

SWANSEA. —W. J. Morse, 31 Glynderwen Crescent, Derwen, Fawr. (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.

YORK. —R. Bray, 85 Clarence Street.

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.

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All Communications and manuscripts should be sent to G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8.

Volume XXIX

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EDITORIAL

The Present Situation.

—Luke xxi. 25-26.

The great conflict between Russia and Germany continues. No one who knows the Scriptures, however, is perturbed about the setbacks received by the Russians. Both Germany and Russia deserve trouble and are punishing one another for their sins. Both have followed their own ways and endeavoured to put God out of account. When the time is due, according to the Divine time-table the tide will turn and the fate of Hitler and his evil tribe will be settled.

The complete falsity of "Christendom's" claim to be "Christian" is seen in the events of to-day. The Papacy, with 350 million followers, could stop the war in one day by ordering all the members of the Catholic Church to stop killing one another. If the order was issued by the Pope and obeyed, the war would have to cease at once. There would not be enough men left in Europe to carry it on. But nationality or "patriotism" or "love of country" comes first and Gal. iii. 28 is quite forgotten. But it must not be so with us.

No Neutrals. As Bro. Macdonald wisely pointed out last month, there will at last be no neutrals. Jeremiah told the truth. U.S.A. and Japan are both already in the arena to some extent and will go still further therein.

Jews in Berlin. Only some 50,000 Jews remain in Berlin and the neighbourhood now. The latest news is that all are to be moved out to Poland and the Ukraine. This will but accentuate the unrest and revolt developing fast in all the conquered countries of Europe. The Hitler "new order" cannot stand. Its inherent weakness is now apparent. We expect Habakkuk ii. 6 to 8 to be once more realised.

Ignorance. A signal illustration of the ignorance of small-minded men comes to hand from Dudley.

Here the Medical Officer of the borough is a Christadelphian. He preferred to stand before a Tribunal rather than to avail himself of his position to stand aside from Army service. Although he was doing twice the work his office necessitated, the local Council dismissed him. They cannot so far find a successor.

**Home Guards
and Civil
Defence.**

For the information of our British readers we insert the following:—

"Mr. Herbert Morrison, Home Secretary and Minister of Home Security, announces that the amalgamation of 1,400 local fire

brigades in England and Wales into the new National Fire Service of 33 forces had been **secretly** completed in 13 weeks."

"There must be increasingly close co-operation between civil defence and the Home Guard, and members of each service must be fully informed of the organisation and role of the others," says Mr. Attlee, Deputy Prime Minister, in a written reply in the House of Commons.

"The Home Guard are already giving valuable aid to civil defence in meeting enemy air attacks. When the occasion demands defensive action the civil defence services will still be charged with their duty of safeguarding civilian life and property.

"The two services are distinct, but in some areas the authorities have found it possible to allow individual members of one service to become members of the other, and exercises are frequently held in which both services take part."

Our sympathies are with our brethren and sisters in St. Albans. Sister S. F. Jeacock was on October 18th on her way to a Fraternal Gathering and outside St. Pancras Station was killed instantaneously by a 'bus shelter blown over by the wind.

On October 11th Bro. E. R. Cuer was at the London Lord Mayor's Court sent to prison for conscience sake for 12 weeks. He is in Wandsworth Prison and has been seen by Bro. J. L. Mettam. He is serene and happy.

EDITORS.

EXHORTATION

"Behold, I Come as a Thief"

That which is good, everyone desires to obtain quickly. The second appearing of the Lord from heaven involves the coming of every good that it is possible for the heart of man to conceive and good that it is not possible for the heart of man to conceive. Therefore, those who are "looking for Him" and "love His appearing" join naturally in the prayer of John, "Lord Jesus, come quickly."

We have before us a part of the letters of our beloved brother, Paul, which brings this matter before us in a specially interesting and instructive form. To the Thessalonians he had written concerning the dead brethren. The consolation was that the dead would lose nothing by falling asleep, but that, on the contrary, they would be the first to be attended by the Lord at his coming, when together with the living, they would be glorified in his presence. "Wherefore," says he, "comfort one another with these words." And comforting words they were. But the question of the time for this glorious release naturally came up, as if the brethren had said, "We rejoice in the consolation—but, oh! when will it come?" Paul's answer is, "But of the times and the seasons ye have no need that I write unto you." In this there was probably a deeper meaning than Paul himself was aware, for as with

the prophets (1 Peter i. 11), so, doubtless, with the apostles, the Spirit gave them utterance of things of which they did not apprehend the full import. There was a special sense in which the brethren had no need to be informed on the question of times and seasons. There was the sense expressed by Christ himself, when, on the same subject, he said to the apostles, "It is not for you to know the times and the seasons which the Father hath put in His own power" (Acts i. 7). It was not for them; it would have been of no use to them. It would have been worse than of no use; it would have burdened and perhaps discouraged them to know that nearly two thousand years lay between them and the glory to be revealed.

The reason, however, Paul gives for there being no need why he should write to them on the subject of times and seasons is the state of their knowledge on certain features of the case. "Yourselves know perfectly that the day of Lord so cometh as a thief in the night, for when they shall say, peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." That is, when the time should arrive for the coming of this day of the Lord, which should be characterised by the resurrection of the dead as well as judgment upon the ungodly, it would come unexpectedly; it would come as a thief comes—the very phrase used by Jesus himself concerning his coming under the sixth seal: "Behold, I come as a thief" (Rev. xvi. 15). To use another expression of his (Luke xxi. 35), "as a snare," it would come. A creature taken in a snare is taken unexpectedly: it is unaware of the very existence of the snare a moment before. One moment it is free, thinking only of the question of food; the next it is in the meshes of a trap, from which there is no escape. The idea of suddenness and unlookedforness is, therefore, associated with the arrival of the day of God. The same idea is conveyed by the phrase "as a thief." The thief steals into the house without notice; nothing is more foreign to the thoughts of the inmates. If they had any idea of a visit from a thief they would be on the watch and not suffer the house to be broken into, but any symptom of his approach is the last thing a thief allows to transpire.

Upon whom, however, is it that the Day of the Lord so comes as a thief in the night? Is it upon the brethren of Christ? By no means. They are of those of whom Jesus, in connection with the very intimation of his thief-like coming, says, "Blessed is he that watcheth." Paul expressly says, in the chapter under consideration (1 Thess. v. 4), "Ye brethren are not in darkness, that that day should overtake you as a thief." It is to "Them that look for Him" that Jesus "appears the second time without sin unto salvation" (Heb. ix. 28). Not upon the brethren of Christ, then, but upon the world at large, the day of the Lord will come as a thief in the night.

It is profitable for us to remember this. We see the world busy from year to year, with its public and private affairs, conducted with an air of vast importance. They follow pleasure and minister to their own glory, and neglect God, apparently with perfect impunity. The things of God figure very small in the presence of their pomp and their display. Nothing appears so absolutely useless as the hope of Israel and nothing so ignoble as a stickling for the commandments and ordinances of God. In such a situation, we are apt to be victimised by the impressions of the moment. We are apt to doubt our own reading of the word. We are liable, almost unconsciously, to feel as if there must be something wrong in an attitude which all the world despises, in a view of things which all the world repudiates with scorn, in expectations which even the learned and the wise and renowned dismiss as the raw conceptions of half-enlightenment, or something worse. The slow, constant action on the mind, of this spectacle of unbelief or indifference on the part of society at large—rich and poor, great and small, learned and ignorant, cultivated and ill-bred—to the most glorious facts of the gospel, is in danger of benumbing us and making us feel, contrary to the facts and the evidence, that there is something wrong in our position. It is profitable to remember that the spirit of God has forewarned us, that the approach of the day of the Lord would find the world in this state: that the day would come upon them as a thief and would bring sudden destruction upon them.

It may be wondered how the day of the Lord can be said to come as a thief, seeing that its approach has been so long proclaimed beforehand and seeing there are so many signs of it recognisable in the public affairs of the world. The wonder will cease if it is remembered that it is only to those who are indifferent to that proclamation and ignorant of those signs that it is said to come as a

thief. To those who believe and watch, we have already seen, it will not come as a thief, but rather as an expected and much-desired, friend. Why cannot the world see the signs? Because those signs are communicated in a form that can only be apprehended by childlike and patient and persevering study. It was said to Daniel concerning them: "The wise shall understand, but none of the wicked shall understand" (Dan. xii. 10). The same idea was indicated to John in the words, "Here is the mind that hath wisdom: let him that hath understanding count the number of the beast" (Rev. xiii. 18). Now, the world lacks the very beginning of wisdom, i.e., the fear of God; and, therefore, they can never obtain access to secrets accessible only to a state of mind of which that fear is the very first characteristic. The world aims at its own gratification and glory, and, therefore, the secrets of God are hid from it. "His secret is with the righteous." "The scorner seeketh wisdom," we are told, "and findeth it not, but knowledge is easy to him that understandeth" (Prov. xiv. 6). Another reason why the world cannot see the signs, or, rather, another aspect of the same reason, is that the signs themselves, when understood, are so gradual in their development that it requires the patience of a loving and affectionate watch to be able to discern them. They do not flash like a rocket before our vision; they are not like the flaming meteor, rushing across the sky and dazzling all eyes by their brightness; they are not even like the slow-moving comet, spread out in the heavens in definite and luminous form. They rather resemble the stately and unsensational movements of the starry universe, from which the dates of eclipses are deduced. They are movements in the political heavens correspondent with the indications of the prophetic word, telling us of the approach, not of an eclipse, but of a sunrising which is to bring healing to the world. The scoffer cannot discern these movements, even though he may be acquainted with the facts of which they consist. He laughs at the expectations of the saint and says, "where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." They join with the scoffers of ancient days in Israel (for such there were) who said, "Let Him make speed and hasten his work, that we may see it, and let the counsel of the Holy One of Israel draw nigh and come, that we may know it" (Isaiah v. 19). The day that is coming will justify the faith and hope of the righteous and overwhelm the despisers of the word with consternation.

Paul's words give us to understand that "peace and safety" will be the cry to the last, and that the actual arrival of the day of the Lord will find the people with these words in their mouth. This is also very useful to know. It helps us to endure the placid indifference and absolute stolidity with which the whole subject of the purpose of God is regarded in the earth. The signs indicative of the approach of the day of the Lord are abroad. Yet the people say, "Oh, there have always been wars." You point to the Eastern question and its terrible complications, and they say, "Oh, it will all be settled by and by. This Eastern question, this German question—all these questions will be arranged in due course of politics and war. They are mere matters of difference between nations, such as there have always been, which will be settled somehow, as time rolls on, without interfering too greatly with the general stability of human affairs. Peace and safety are the rule; war the exception—and war only affects a few after all." To have the Word of God smothered under bushels of easy-going unbelieving talk of this sort is trying in more ways than one, but it will be less trying if we remember that it is revealed that "peace and safety" is to be the pleasant speech which men will ring in each other's ears up to the very crisis of that appointed "sudden destruction" which will change the face of the world.

This "sudden destruction" comprehends a great deal. It comprises all the details of the terrible convulsion by which the present system of things is to be overthrown in judgment, and a new heaven and new earth established wherein dwelleth righteousness. These details will be terrible beyond all human experience. The languid interest with which people regard the sure word of prophecy, will undergo a wonderful change when they come to pass. There will be a fearful anxiety to understand when the judgments of God begin to reverberate throughout the world. The cry of "peace and safety" will cease when destruction walks at noon-day, and myriads perish by the wrath of David's Son, which, kindled but a little, will be terrible to those who, with the Bible in their hands, know not God and obey not the Gospel of our Lord Jesus Christ. We must remember that it is not war merely that will press home upon the world the fact that "the hour of His judgment is come." War is an element, but it is the war of the great day of God Almighty who brings into play means and agencies of destruction unknown to what we may call merely providential wars—wars in which God makes use of

one nation against another nation in a perfectly natural way. The power put forth in the deliverance of Israel from Egypt illustrates the nature of the judgments by which, in addition to war, the inhabitants of the earth will be taught righteousness. Egypt, destroyed by a succession of supernatural visitations, may be taken to represent the world in the crisis when it is to be "dashed to pieces like a potter's vessel." We are justified in entertaining this view from the fact testified, that when the Lord goes forth to fight against those nations He is to fight against them "as when He fought in the day of battle" (Zech. xiv. 3). This historic allusion is identified with the Egyptian deliverance in the words of Micah: "According to the days of thy coming out of the land of Egypt will I shew unto him (Israel) marvellous things; and the nations shall see and be confounded at all their might." When we refer to the account of Israel's deliverance from Egypt, what do we find? We find that not only did Israel fight as an instrumental means in the case, but that God wrought visibly and powerfully with them, "The Lord cast down great stones from heaven upon them (the Amorites) unto Azekah, and they died. There were more which died with hailstones than they whom the children of Israel slew with the sword" (Josh. x. 11). Can we forget, also, the dividing of the Red Sea to let Israel through, in which same divided sea, returning to her strength, the Egyptians found their grave? Can we forget, the earth opening her mouth and engulfing the rebellious company of Korah? The flashing forth of fire in the consumption of their sympathisers in the congregation? Or the attack on the camp by fiery serpents—the messengers of Jehovah's anger? Can we forget the dividing of the Jordan, or the downfall of the walls of Jericho before the innocent blast of rams' horns? No marvel that the nations of Canaan fainted in their hearts at the report of the onward march of this terribly formidable foe. These wonderful works are to be repeated in the earth on a larger scale. Israel is Jehovah's battleaxe and weapons of war with which He will break in pieces the nations and destroy kingdoms in the day of His anger (Jer. i. 20). Their leader is Emmanuel—the Child born, the Son given, the Wonderful, the Counsellor, the mighty God, the everlasting Father—because of which, the war waged by Israel against the nations, will be distinguished from all ordinary wars. So it is written: "Every battle of the warrior is with confused noise and garments rolled in blood, but this shall be with burning and fuel of fire, for unto us a Child is born," etc. (Isaiah ix. 5). The angels, inferior to Jesus, were able to overwhelm Sodom and Gomorrah with fire and brimstone out of heaven. He is to be "revealed from heaven, in flaming fire, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power when He shall come," etc. (2 Thess. i. 9). The very first blow is marked by the employment of supernatural atmospheric means of destruction: "I will plead against him with pestilence and blood, and I will rain upon him and upon his bands and upon the many people that are with him an overflowing rain, great hailstones, fire and brimstone" (Ezek. xxxviii. 22). See also Zechariah xiv. 12: "Their flesh shall consume away while they stand upon their feet and their eyes shall consume away in their holes and their tongues shall consume away in their mouths." These statements refer to the first great act of judgment by which the land of Israel will be cleared of the enemy. We learn, however, that the same destructive manifestation of power is to be extended afterwards to the earth generally, for the purpose of making the fear of God universal. "I will send a fire on Magog and on them that dwell carelessly in the isles and they shall know that I am the Lord" (Ezek. xxxix. 6). "He will plead with all flesh: He will give them that are wicked to the sword, the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground" (Jeremiah xxv. 30-33). "When Thy judgments are in the earth, then the inhabitants of the world will learn righteousness."

The cry of "peace and safety"—the universal persistence in the habit of interpreting public events on purely natural principles, to the exclusion of the purpose of God from all recognition, will not delay for a single hour the advent of this terrible destruction from the Almighty; it will come whether men sleep or wake, neglect or consider. In relation to the world it will come suddenly. To the sons of God it will come as a welcome and long-looked for deliverance. Ye are not in darkness, that that day should come upon you as a thief. Be strong, be vigilant. Our neighbours may laugh at our confidence and pity the fanaticism, as they regard it, that looks for these things; but, in truth, they themselves are the objects of true pity. They are blind to what God has purposed and what God has revealed and will be the victims of a helpless terror when the long-sleeping, but stealthily-approaching, tempest of divine vengeance breaks forth upon the world, and sweeps away for ever the

whole system of godless comfort in which men repose. Our single anxiety, while the vision yet tarries, ought to be to keep ourselves apart from the universal unwisdom, not sleeping as do others, but keeping our eyes open to the solemn, though invisible facts of the situation, that when they are no longer invisible, but the patent, terror-striking events of the hour, we may have a refuge in the haven of protection from which, after the storm, the saints, will issue forth to bless the world with peace.

R.R.

FROM THE STUDY

Pharisaism and Righteousness.

The development of the spiritual man within us is a long and dreary process; at least, that is how it seems at this time of confusion and distemper within the ecclesias. For twenty centuries, nearly, God has been taking out a people for His Name; for twenty centuries, nearly, the New Testament writings have been available, from which that people could cull the principles of truth and righteousness so clearly set forth therein.

Throughout these long years the opportunity has been afforded for men to learn of Christ's teaching, to read how it was said of Him that "He spake as one having authority and not as the scribes" and Pharisees (Mark i. 22) and to understand why it was said of him that "never man spake like this man" (John vii. 46). Well, we are at the end of the years—upon us "the ends of the age are come" (1 Cor. x. 11), and we should take stock of ourselves and ask the questions: How far have we progressed towards a comprehension of the mind of Christ? To what extent do we exhibit in our lives that we have been with Jesus and have learned of him? (Acts iv. 13).

What sort of Christian is mirrored for us as we each look into our heart? Is it the Christian to whom Jesus will say, "Well done," or one to whom He will say, "Depart from me, ye cursed"? The time for introspection and self-examination is short; Jesus is at the door—no longer to knock and await an invitation, but to demand entrance — for He comes to judge. What says the Judge: —

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20).

And that is why we write in this pessimistic strain. Pharisaism did not disappear with the fall of Jerusalem. It found lodging in the Christian Church and expressed itself in the oecumenical councils which drew up rules and announced decisions for imposition on the whole Church. Nor did this alien spirit die with the Church militant. It spread itself, through all protestant and dissenting sects, becoming particularly prominent in Puritanism. It has also afflicted the brotherhood with its curse.

Why do we say that? The Pharisees persecuted Jesus because He taught that true righteousness rested not in external words and acts, nor in forms and ceremonies, but in the state of the heart, i.e., the inward man. Codes, rules, forms meant little to Jesus: love, compassion, mercy, truth meant everything, because His mind was in harmony with that of His Father. The scribes understood none of this; they thought it were better for a man to remain paralysed than that the Sabbath should be broken. Their attitude provoked His scorn, His attitude their hatred, and they "took counsel how they might destroy Him" (Mark iii. 6).

Jesus won His victory over the Pharisees; He rose from the dead. Yet it would seem that they won a victory too. Christ's Church took over from them their tenets, their rules and their laws. At least, by this we mean the Pharisaic principle, if not its actual forms. And so the spirit of Christ was vanquished. Now in these last days the "household of faith" threatens to revive the same Pharisaism, to produce the same atrophied thought, by insisting on rules, "resolutions," and procedure—rigid uniformities of many sorts with which to cumber the Statement of Faith. Is this evil spirit to succeed,

and Christ when He comes to find the Faith disappeared from the earth? This will happen if we fail to recognise its presence and to stamp it out before it devours the body that brought it forth.

To assist in this task it is proposed to examine this aspect of Pharisaism and to contrast it with the sublime teaching of Christ about true righteousness. Jesus laid most stress on the significance of the heart for true righteousness. In the eyes of men we may pass for righteous from our external words and acts, but God sees in the secret places (Matt. vi. 4, 6, 18) and knows the heart (Luke xvi. 15). The self-satisfied Pharisee who in loud voice appeals to his good works is counted as less righteous than the publican who only begs God's forgiveness (Luke xviii. 10-14). True righteousness must prevail in the heart from which there must develop a spontaneous tendency to good works. That is difficult enough, it is true, because of the nature of man (see Jer. xvii. 9; Mark vii. 14-22), but it is essential, otherwise all forms and precepts are valueless. That is why the call of both John and Jesus—and the prophets before them—had been for repentance, for a complete change of man's disposition toward God and his neighbour. Hence the prophets could proclaim—

"I will have mercy and not sacrifice."

"Do justly, and love mercy and walk humbly with thy God."

"To obey is better than sacrifice, and to hearken than the fat of rams,"

and Jesus could declare that on the principles of love for God and love for neighbour "hang all the law and the prophets." Admit these principles and all other precepts for righteousness follow.

While Jesus concerned Himself with persons, the legal method which the scribes and Pharisees inherited concerned itself with acts. It had as its fundamental conception the idea that character is ultimately determined by conduct. By enforcing a standard of conduct, it was hoped that men in conforming to this standard would grow used to and adapt themselves to virtue. "By the doing of good acts the character of the doer becomes good. The first essential, therefore (on this assumption), is an authoritative code of morals declaring what is the right cause of conduct in any given circumstances; and as circumstances may vary indefinitely, the tendency is for the code to become more and more complicated, until the determination of what is to be done or not to be done becomes the business of experts." Thus on the foundation of the 613 precepts contained in the Law, together with ancient oral traditions associated with Moses' name, the Jews built up a complicated system of case-law comparable for its ramifications, if not for its extent, with the present law of this country. One example will be sufficient, that concerning work on the Sabbath. The Law contained a simple prohibition (Ex. xx. 9). But, then, what was the definition of "work"? This was specified by the rabbis in a schedule of 39 sorts of work which were subsequently further sub-divided and amplified. In place, then, of a single prohibition, there arose a multiplicity of restrictions. The phrase, "being hedged about by the Law" seems appropriate.

For Jesus, on the other hand, real changes of conduct were brought about by changes in the heart, not by the tightening up of legal restrictions. The kind of goodness Jesus expects is the result of a religious transformation, a radical change in disposition, in fact, a conversion. This contrast between the heart as the source of good and evil conduct and the Law as a regulative force finds illustration in the argument with the scribes and Pharisees about washing hands before eating (see Mark vii. 1-23):

—
"Whatsoever from without goeth into a man, it cannot defile him; because it goeth not into his heart, but into his belly and goeth out into the draught. This he said, making all meats clean. And he said, That which proceedeth out of the man, that defileth a man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within and defile the man" (verses 18-23, R.V.).

Equally plain is his other comment:

"The good man out of the good treasure of his heart bringeth forth that which is good: and the evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke vi. 45).

The multiplication of rules of conduct, the introduction of exemptions (Mark vii. 9-18) and conditional provisos were for Jesus like cleansing the outside of the cup and the plate, leaving that within full of extortion and excess (Matt. xxiii. 25). He realised that they could only lead to the usurpation of justice, mercy and faith by the minutiae of ritual and behaviour—the "mint and anise and cummin." This, says Jesus, is hypocrisy (verse 23).

The opposition between Jesus and the scribes is thus one of principle. For Jesus, virtue is the result of a transformed character: for His opponents it is the outcome of a super-imposed discipline. Consider, for example, the tax-gatherer Zacchaeus, whom the Law could not bind, yet who said to Jesus, "I will give the half of all I have, Lord, to the poor, and if I have cheated anybody I will give him back four times as much" (Luke xix. 8—Moffatt). No wonder Jesus said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the son of man is come to seek and to save that which was lost" (verses 9-10). Once the true nature of this opposition is recognised, Jesus' teaching will no longer be regarded as a new Code or New Law displacing the Old, but the enunciation of eternally valid principles in relation to the basis on which all the circumstances of life can be viewed.

This statement can be illustrated by looking at two of the famous dicta of Jesus given in the Sermon on the Mount. The first of these, given in Matthew's Gospel, relates to murder: —

"Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. v. 21-2).

The second relates to adultery, which the Law prohibited. Jesus said: —

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (verse 28).

In both cases it was not the act which Jesus was concerned with, but the state of mind. Under the Law the man was innocent until he perpetrated the act; in Jesus' eyes he was guilty from the time he entertained the thought. Jesus taught that it was wrong to regard the Law as stipulating the limit beyond which it was illegal to pass. Technical obedience to the Law was not enough; it was the principles underlying the Law which must not be breached. In teaching thus, Jesus showed that He came not to destroy the Law, but to fulfil it (Matt. v. 17). Few men dared to commit adultery, but many indulged in contemplation of it, and the sin that marred the heart was just as black. That was why men were exhorted not simply to curb their lust, but to flee it (2 Tim. ii. 22). Jesus' teaching did not specify new limits up to which it was safe to go: it did not lay down a new law, but brought out the mind of God. Men ought not therefore to think that, provided they were careful to find a cause for their anger, no sin would be laid at their door. No; anger must be dispensed with. This point is emphasised in Jesus' reply to Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? Until seven times?" He said, "I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. xviii. 21-2). Jesus did not give Peter a new limit beyond which he need not forgive his brother, but he made forgiveness limitless. He said in effect, "You must not think about not forgiving."

To what conclusion does this evidence lead, us? Jesus' statements do not constitute a new law, but bring out the Divine principles of righteousness. They are not a set of rules of conduct, but illustrations of the way in which a man with pure heart and transformed character will express himself in conduct. This distinction is brought out in the discussion with the lawyer in Luke x. 33-7. The question rises as to the interpretation of the commandment, "Thou shalt love thy neighbour as thyself."

The lawyer, lawyerlike, asks for a definition of "neighbour." But he does not get one. Jesus replies with the parable of the Good Samaritan, which, instead of discussing the meaning of "neighbour," deals with a concrete example of "neighbourliness." So, in place of a rule of conduct to obey, the lawyer is given a type of character to imitate. This is typical of Jesus' method. "He refuses to legislate, because he is concerned with the springs of conduct, rather than with the outward acts."

What bearing have these conclusions on our present ecclesial problems? Just this. The truth is not in need of arbitrators, or legislators. Brethren should not lift their voice against other brethren, nor should ecclesias rise in judgment against other ecclesias. They should be concerned rather to comprehend the principles of truth and righteousness and to let those principles work their good work within their hearts. Law was a schoolmaster to bring us to Christ; or (as Moffatt translates): —

"Before this faith came, we were confined by the Law and kept in custody ... the Law thus held us as wards in discipline, till such time as Christ came, that we might be justified by faith. But faith has come and we are wards no longer" (Gal. iii. 23-5).

The brethren who try to supplement this faith (so conveniently summarised in our Statement) by imposing resolutions and conditions, show that they have not learned Christ, but are still floundering about in the Pharisaism which crucified our Lord and the Judaism which threatened to destroy the Early Church. Let them take care lest they lose all. Did not Christ say to the Pharisees: —

"Ye shall see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and ye yourselves thrust out" (Luke xiii. 28).
"Stand fast in liberty."—Gal. v. 1.

Signs of the Times

"Egypt for thy ransom."—Isa. xliii. 3.

Nile Defences.

New Zealand troops have taken up positions in the Western districts of Egypt. The Nile valley is being made impossible of approach by enemy forces. Says one observer on the spot: —"I have never seen so many men on the ground or 'planes in the air. Fast fighters and bombers, many of them American, fly over us continually."

"They shall turn away their ears from the truth." —2 Tim. iv. 4.

Religion in Russia.

Russian Communists have "no use for God or religion," according to their own school text-books. From U.S.A. we learn that the Vice-President of Georgetown University has asked President Roosevelt to approach M. Stalin with a view to getting him to grant full religious freedom to the Greek Church and all others. "I am against thee" as a message to Russia's head from God would appear to indicate that Russia's godlessness will prevail.

"I will regather them."—Ezek. xxxvii., etc.

Zionist Chief Dies.

Menahem Mendel Ussishkin, aged 78, one of the oldest leaders of the Zionist movement, who was at the Basle Conference in 1897 supporting Dr. Hertzl, died at Jerusalem on October 3rd. He was the present President of the Jewish National Fund.

"Persia with him."—Ezek. xxxviii.

**Russia
and Persia.**

The move made by Britain and Russia to take control of Iran, now by the British Government officially called Persia, as formerly, is of great importance. The roads and railways are now being intensively prepared for the purpose of facilitating supplies to Russia. The Persian Gulf will be used for deliveries from India, Australia and South Africa. The way is thus being prepared so that Russia may be helped to victory and to the place reserved for her in the great drama depicted in Ezekiel xxxviii. and xxxix., etc.

"Never at rest."—Deut. xxviii.

**Paris and
the Jews.**

Six Paris synagogues were blown up by German troops and members of the French Eight Doriot party, who are anti-Semitic, during October. The Paris police stated, via Vichy, that they were "investigating" the outrages, but nobody has been apprehended. However, General Von Stuelpnagel announced his 71st execution of Paris "traitors" the same day. So it would not be difficult to name the offenders if the will to do so was there.

"Small and great."

**Sinai and
Judgment.**

Sinai is still as it has been for generations, a spot shunned by the peoples of the East and always left out of military calculations. It never appears in the news. We are right in believing it to be reserved for the place of Judgment, where God through Christ will meet His saints. Some have objected that there will not be room for all the people who will be amenable to judgment throughout the ages to assemble there. This objection cannot be sustained. There is room in the peninsula for all the population of the earth from Eden till now if it were necessary. But as we know only the responsible will come to judgment. A very simple calculation settles this matter of dimension. Cubic feet required for one man, 12. A half-mile cube alone is 5,533,248,000 feet.

"The scarlet woman."—Rev. xvii.

**Pope's
Refuge.**

Mafra, a Portuguese village, has been chosen as the Pope's place of refuge if Italy and Rome are invaded, writes Roberto Farinacci, Editor of the leading Fascist newspaper in Italy. He claims that the Catholic U.S.A. minister, Myron Taylor, stopped in Lisbon recently to make the necessary arrangements.

G. H. D.

The Parables of the Old Testament. No. 9.

The Acted Parables of Ezekiel.

INTRODUCTION. —The preceding article introduced us to the parables of figurative action and the matter of the Cauldron is specifically named a parable (Heb. mashal). This justifies consideration of the narratives of the many similar incidents in which Ezekiel was involved. How far these were actually performed or how far they were visionary actions described to depict the parable that was to warn that generation of Israel is difficult to determine. Ezekiel, like the other prophets of

old, was to be a "man of sign" to the people and we shall shortly consider those public actions of his, e.g., when he sat among his fellow men seven days (iii. 15), how he remained shut up in his house, being forbidden to speak to his neighbours (iii. 24), and later removed his goods from his house to another place to point to the captivity coming upon Israel (xii. 3). Of a similar sort is the record in chapter xxi. 6 of his "sighing before their eyes" to point to the approach of the time when "every heart should melt," while on yet another occasion perhaps the most striking sign of all is enacted, Ezekiel is forbidden to mourn his wife's death (xxiv. 16).

On the other hand, references occur in several chapters to actions which, from their nature, are more likely to have been visionary. Like John in Patmos, Ezekiel eats a parchment roll sweet to his taste yet bitter to his belly (iii. 1-3). True, in chapters iv. and v., there is no mention of vision, and the literal performance of the actions is not impossible, e.g., the portrayal of a siege on a tile and the baking of cakes could be performed without difficulty, but such is not the case with the prophet lying on his side 390 days without moving from one side to another (iv. 8), or with the preparation of food for so long a period. Again, while to divide his hair by sword or knife was not an impossible action, though perhaps pointless, the next direction—that he should burn the third part of his hair in the midst of the city, i.e., Jerusalem—was out of the question, as the prophet was an exile in faraway Babylonia (v. 2). "It is enough to suppose that when the prophet was bidden to do such acts, they were impressed upon his mind with all the vividness of actual performance. In spirit he grasped the sword and scattered the hair and saw therein the coming events thus symbolised. They would only have lost force by substituting bodily for mental action. The command of God gave to the sign the vividness of a real transaction and the prophet communicated it to the people, just as it had been stamped on his own mind, with more impressiveness than could have been conveyed by the language of ordinary metaphor."

THE FIRST PARABLE. —Dealing with these signs in the order they appear in the prophecy, we read of the calling of the prophet and his mission. He was called to serve as a watchman to witness the coming judgment on a "rebellious house." To prepare him for this mission he was instructed, "Son of man, eat this roll, then go and speak to the house of Israel." The scroll, which was unrolled before him, "was written all over, outside as well as inside, with laments and dirges and woes." The scroll tasted sweet as honey to his mouth and (if we can infer anything from the analogous case in Rev. x. and from the words Ezekiel had to speak), "as soon as he had eaten it his belly was bitter." "Son of man, attend and listen to all I tell you; then go to the exiles, to the members of your race, and tell them what the Lord says, whether they will listen or refuse to listen" (ii. 8-10, iii. 3, 10-11). The taste to his mouth was sweet—as the Psalmist said, "How sweet are thy words unto my taste! Yes, sweeter than honey to my mouth." It was good to be the messenger of the Lord, but the bitterness which accompanied it denoted that the commission brought with it much sorrow, for the tidings were sad and evil. The meaning of the parable was plain: they could not charge him (as they had unjustly charged Jeremiah) as being unpatriotic and "weakening the hands of the men of war"—the warning he brought caused him much anguish of spirit; moreover, they were not his words, but the Lord's. The symbol of eating the scroll on which the words were already written shows this.

THE SECOND PARABLE. —This same thought is differently expressed in the next parable—that of the Dumb Prophet. The prophet describes how he had sat seven days among the captives living at Telabib by the river Chebar. There he sat "astonished" (A.V.), better "overwhelmed" or "silent" (iii. 15)—silent as characteristic of mourners (Lam. iii. 28), "sitting"—their proper attitude (Is. iii. 26; Lam. i. 1); "seven days," the set time for mourning (Job. ii. 13). Then the word of the Lord came to him appointing him "a sentinel to Israel" and charging him with the responsibility of warning the people: "If you say nothing to warn the wicked man from his wicked course . . . I will hold you responsible for his death" (iii. 18). Ezekiel's meaning is clear. Whatever his personal feelings may be towards the people, he was the appointed voice of God and must speak those things which the Lord commanded him.

THE THIRD PARABLE. —This position is again emphasised by repetition of the parable from a slightly different angle. Only God shall determine when the prophet should speak and when he

should not: "Go and shut yourself up inside your house, Son of man, you are to be roped and bound, and never to go out to them: I will make your tongue cleave to your palate till you cannot talk or censure them. But when I talk to you, I will open your mouth, and you must tell them what the Lord God says, whether they will listen or refuse to listen" (iii. 24-7).

Ezekiel's position could not be made clearer, either to the prophet himself or to the people. What he should say and when he should speak, whether the things he should utter were pleasant or distasteful, it was God's voice and God's message which would fall from the lips of the prophet. Had the children of Israel thought more on these preliminary parables, they might have given more heed to the sign next to be considered which pointed in the siege of Jerusalem. TERTIUS.

A Few Sayings of John Thomas.

Christians are not the persons God chooses to make war upon mankind. The wicked are the sword of the Lord. Christians should give themselves to the Lord and if it becomes necessary to destroy any part of the human family let the wicked do it. It is enough for us to fight the good fight of Faith.

* * * *

The Gospel is the Glad Tidings of the Kingdom of God (not a Gospel of Republicanism), viz., a Universal, Imperial, Theocratic, Monarchy is the destiny of the Nations.

* * * *

I am entitled to nothing except so far as the Truth unfolding thaws the heart of the receiver.

* * * *

Let me change every day till I get right at last.

* * * *

Popular favour, or the Kingdom of God? Which? Who can hesitate to choose?

* * * *

Dr. Thomas was not a salaried religionist.

* * * *

If we go to heaven at death, being once there, we should not be willing to leave it, and go, even for a short time, into a foul grave and enter a corpse.

* * * *

A nut for popular belief to crack: —Where was the punishment to Moses in not being permitted to enter the earthly Canaan if he straightway went to the (so-called) heavenly Canaan?

The Teaching of the Master: Its Present-day Lessons.

(2) "THE KINGDOM OF GOD IS AT HAND."

These words are used in Mark i. 15 to set forth the teaching of the Master at the commencement of His mission. We may wonder, after the lapse of nearly two thousand years without the setting up again of the Kingdom of Israel, why such a phrase should correctly summarise that teaching. The great truth, which the phrase sets forth is that the Kingdom of God, as taught by Jesus, was a future kingdom—the Gospel was the glad tidings that it was to be established by God in days (however near or remote) that were still future when Jesus taught.

That this truth needed emphasising among the Jews of the first century will appear from a few extracts from a work entitled "The Beginnings of Christianity," by F. J. Foakes Jackson and Kirsopp Lake. In Vol. 1 (which was published in 1920), p. 270, we are informed: "Nothing loomed larger in the thoughts of the Jews in the first century than the idea of the Sovereignty of God, or, to adopt the customary metonymy, the Kingdom of 'Heaven,' which is fundamental both with the Rabbis and in the Apocalyptic literature."

The above writers, however, contend there are two different conceptions of the Kingdom of "Heaven," the one that it is now present and the other that it is future. Now mark carefully their words: "All attempts, and they have been many and ingenuous, to explain these two meanings of the Kingdom of God by eliminating one of them have failed. Especially may this be said of the attempt to explain the references to the Kingdom of God as future by the theory that they are the later interpolations of Jewish Christians, for it is just this use of the Kingdom of God which is the least characteristic of Jewish thought ... If only one of the two be Christian—as distinct from Jewish—it is the use of the phrase, Kingdom of God, in a future sense" (p. 280).

A readily accessible confirmation of the above statement may be found in the writings of Josephus, a member of the sect of Pharisees and a priest. In his "Wars of the Jews" (Book vi., chap. v., para. 4) he writes: "Now, if anyone consider these things, he will find that God takes care of mankind, and by all ways possible foreshows to our race what is for their preservation; but that men perish by those miseries which they madly and voluntarily bring upon themselves." Here is defined the idea of the Sovereignty of God. How subordinate a place the future manifestation of God's power and might in the setting up of the Kingdom of Israel under the Messiah had in his thought may be seen from his statement in the same place that "an ambiguous oracle that was also found in their (the Jew's) sacred oracles, how 'about that time one from their country should become governor of the habitable earth,' 'certainly denoted the government of Vespasian, who was appointed emperor in Judea'!"

To confound the "kingdom of this world" with the future Kingdom of God was common to the Jews and to our contemporaries. Jesus had to face the necessity of making the Truth concerning the Kingdom clear and disentangled from a subordinate truth that God even now controls human affairs.

The contemporaries of Jesus, too, knew the trick of classifying the future Kingdom of God, the resurrection, the judgment and related subjects as "the last things"—"eschatology" is the technical term among our contemporaries. "Many rabbis, then and afterwards, were inspired by the vision of the Age to Come, and awed by the difficulty of attaining it" (p. 289 of the book quoted above). They remained, however, "the last things" very definitely—"the last things" they truly interested themselves in and took practical account of, and so it is with our contemporaries.

It was useless then to preach the Kingdom of God without an urgent note of time added, and it is useless now. The Kingdom of God "is at hand"—it is not among the last things, but the first. "Seek ye first the Kingdom of God." By the teaching of Jesus "every man was pressed into it." His preaching made it a very urgent matter—a very real matter—the vital matter that rivalled all else in importance.

Here then is the lesson our Master's teaching sets us. Unless the Kingdom of God is preached as "at hand"—we may paint its glories in vain—for even in our day it is not a matter of days, or months, or even years that makes it "at hand"; it is its overshadowing importance, because it belongs not to the last things, but to the very first.

Sutton.

A. T. ABBOTTS.

HOW SOME HAVE FOUND THE TRUTH. Little Stories No. 1

**The Grocer,
The Draper and
the Traveller.**

A commercial traveller who was an ardent Christadelphian generally carried a copy of "Christendom Astray" in his sample case. He called on grocers. One day he left a copy with

a customer, who seemed a little interested. But he was not deeply so. There was a draper next door who with his wife sometimes spent an evening with, the grocer and his wife to enjoy music or to play games. The draper one day picked up the strange book. The grocer said it did not interest him, so his friend borrowed it. In six months' time he had joined the local ecclesia. He died in the faith, so did his faithful wife. His children followed his example, every one.

G. H. D.

MEDITATION

"Looking up to Heaven, He sighed."

Thus stated Mark when he recorded the manner in which the Son of Man, the Saviour of mankind, healed the blind man. Why did Jesus sigh? Was it because of His compassion for the poor, afflicted man, who was typical of all the physical sufferers who have dwelt upon the earth since the days of Adam's transgression? Was it because this physically blind man reminded Jesus of all the mentally blind ones who closed their eyes and hardened their hearts to His teaching, and who were yet to crucify Him? We know that their attitude caused Him great anguish, for it is written that "He was grieved for the hardness of their hearts." Or was it because this act of healing on His part put an almost unbearable physical strain upon Himself? (For is it not written that "He perceived when virtue had gone out of Himself"?) Again, did He sigh because He was reminded of His own continual suffering and of the unavoidable mental and physical climax which lay not far ahead?

How we would like to know what really were the thoughts and feelings of the One who was made of the same flesh and blood as ourselves, who was tempted in all points as we are, who was often physically weary as we so often find ourselves, on that memorable occasion when "Looking up to heaven, He sighed."

There is another thought complementary, to this. We wonder, does He ever now look down from heaven, and sigh? Does He ever feel weary and downcast at pleading the cause of His brethren and sisters whom He finds not merely physically weary, but perhaps growing weary and weak in the Faith as well and deliberately transgressing His Father's law and turning their backs to His commandments? Does He ever now sigh as He labours to open our eyes that we may keep our feet in His paths, clearly seeing the way wherein we may give Him pleasure? Or does He sigh with sympathy for us in all our trials and tribulations, knowing what were His own feelings when hemmed in by seemingly insurmountable difficulties and troubles? It is written that He knows all about us and "He careth for us," so let us faint not, but take courage and overcome, as He overcame.

In the days of His "flesh" He "Bore our griefs and carried our sorrows," for "It pleased the Lord to bruise Him and put Him to grief." To-day He enjoys the reward of obedience, but does not yet enjoy it to the full. He is eagerly awaiting that completion, that consummation, when His suffering (but obedient) brethren and sisters shall "Enter into His joy." Are we as eager for that day as He is? Do we sigh for His coming? Do we in the meantime think of all His sighings and sufferings for us in the past, as the "Man of sorrows and acquainted with grief"? He is now anointed with the "Oil of gladness" above His fellows. Let us then see that in our days of probation we do all that we can to add to that joy, not causing Him grief in our thoughts, words or actions. Let us "Do all to the glory of the Father," in the true spirit of Jesus Christ, and so give Him (and ourselves) a foretaste of that glad and happy time when the consummation shall take place, and "He shall see of the travail of His soul and shall be satisfied." In that day we also shall be more than satisfied that we have refrained from every evil way that might have caused Him grief, for all the frailties of human life will be swallowed up in an everlasting victory over death, and of such men and women of faith as we shall then have proved ourselves to be, it is recorded that "God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain," for in that day "They shall obtain gladness and joy, and sorrow and sighing shall flee away."

Plymouth.

H. R. NICHOLLS.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH. —Little Stories. No. 2.

The Last Card.

A sister in a large town had distributed cards, etc., for 17 years. She had the same district the whole time and became quite well known in the neighbourhood. Several people came to the meetings through her faithful work and found the way of life. But one street rather baffled her. Year after year she had worked it, but it had never shown the slightest result. So at last she decided to give it up. But, said she, "I will do it just once more." The following Sunday a young man came into the meeting, listened carefully and, after a few weeks, brought his wife. Meanwhile the sister had given up the street and chosen another. But one evening she sat next to this couple and spoke to them after the lecture. The last card she gave in their street had found and brought them. Yes; you are right. It was the street she had given up and they lived in the last house. Both embraced the Truth. G. H. D.

Occupation and Character.

The Truth calls men and women from all ranks of life and occupations. Very few rich men find the narrow way. It is still as hard as our Lord described it "for a rich man to enter the Kingdom of God."

We came across the 1881 address book of the Birmingham Ecclesia recently and were much interested in the fact that the occupations of all the brethren were shown.

Apart from Bro. Roberts, practically all the principal serving brethren were what we call for convenience "working men." So also was it in our own first ecclesia in 1890. The professional and well-to-do classes were then scarcely represented at all. Here were the occupations of the seven Managing Brethren: —

(1) Commercial traveller in hardware; (2) & (3), bootmakers; (4) ironworker at a forge; (5) clerk at ironworks; (6) shop assistant; (7) insurance agent.

Now such men were of humble mind, full of zeal for the Truth, with no tendency towards seeking authority or dominance. They were always ready to serve, ready to work, but never ready to waste time in argument.

Division came in 1885 through the entry of the professional minds. Two ex-reverends, a highly-placed newspaper official, and a stockbroker were the combination that produced that disaster.

Now character is affected by one's occupation. The working man comes out best, whether on the land or in the works. No such man worries about devising new doctrine or seeks authority. He serves.

But the professional classes are used to dominance in their respective spheres, and it must be, as it is, a constant temptation to them to bring into the meetings their usual methods of exercising authority. For them to shed their day-to-day ways and disposition and to become humble-minded is a very difficult thing, but it has to be done if they are to be useful and helpful. We "are all one in Christ Jesus" and we "have not the faith of Jesus Christ along with respect of persons" (James ii. 1).

Therefore we have to help the brethren who have high posts in the world to come down to the humble position that befits us all.

There is only one standard of righteousness for all in the Truth. It is not right to set up a higher or different standard for those who are elected to serve ecclesias in various capacities.

G. H. D.

“**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, 133 Harding Place, Utica, New York, U.S.A.

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

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

BEDFORD. —53, Harpur Street. Breaking, of Bread, 3 p.m. Lecture, 3.45 p.m.

Since our last report we have been pleased to welcome the following brethren, and we are grateful for their assistance: — On August 17th Bro. E. Williams, of the St. Albans Ecclesia, gave the exhortation in the morning and lectured in the evening on the following subject, "Will Germany Rule the World?" On August 31st Bro. C. Ask, of Brampton, gave the lecture, "Is Roman Catholicism the True Faith?" On September 14th Bro. F. W. Brooks, of Clapham, lectured on the subject of "Life Beyond the Grave," and on September 12th Bro. Williams again gave the lecture, "Is Baptism Essential to Salvation?" and on September 28th Bro. C. Ask again gave the lecture, "Why Britain is Interested in Palestine and Egypt."

We were also pleased to welcome the following visitors: — August 24th, Bro. and Sis. Bearden, Sis. O. Bath and Sis. D. Evans, all of Holloway Ecclesia; September 21st, Bro. and Sis. D. Bath; September 28th, Bro. L. H. Bagley and Bro. E. Davis, all of St. Albans Ecclesia.

May we hold fast to pureness of doctrine and in obedience to the desires of our Master, and so occupy our time that we may at last meet Him with joy if yet with fear. —W. H. Cotton, Rec. Bro.

BRIDPORT. — "Home Cot," Bothenhampton. Breaking of Bread, 3 p.m. Bible Class: Wednesday, 6 p.m. Spring Farm, Bothenhampton.

During the past months we have been pleased to welcome amongst us the following brethren and sisters: —Bre. Charles Owen, J. Wharton, Bull (Clapham), Bro. S. Osborne (Dorchester), Bro. J. Hayes (Eastleigh), Bro. L. Evans, Bro. Harris (Sutton), Bro. Joslin (Clapham), Sisters I. Lee

(Eastleigh), Hayward (Ipswich), G. Evans, Gwenyth Evans (Sutton), Moore, M. Clements, Hathaway, Wharton, Yeates and Butt (Clapham).

We record our thanks to the brethren who ministered to us during their stay here.

It is our intention to continue sending our ecclesial news to "The Berean," also making use of the new "Dawn" supplement. Our efforts to spread the Truth are confined to personal contacts and distribution of the "Dawn."

Sister E. Bowen, late of Swansea meeting, now in isolation at South Petherton, has been meeting with us and we have been pleased to have her company. —L. V. Williams, Rec. Bro.

BRIDGEND. —Christadelphian Hall, Holton Buildings. Sundays: 11 a.m. and 6.30 p.m. Tuesdays: 7.30 p.m.

It is with much sorrow we record the death of our beloved Bro. John Webber, who fell asleep in Jesus on Thursday, 4th September. He was buried at the local cemetery on the following Sunday in the company of many brethren and sisters, Bro. W. Winston and the writer doing what was necessary at the house and graveside.

Our brother, who was 68 years old, had a probation of 35 years in the Truth, and he ran it faithfully to the end. Despite the long illness from which he suffered, it was borne patiently and uncomplainingly, and his end came peacefully.

Our sympathy goes out to his sister, wife and family. But "We sorrow not as others which have no hope." In the words of the psalmist, "I shall be satisfied when I awake in Thy likeness."

We have been cheered by the company of Bro. Ivor Rees (Newport) and Bro. and Sis. J. Tellum and Sis. W. Rivers (Brighton). We thank the two brethren for their words of exhortation and proclamation.

Sis. Tibbles (of Khoose) continues to meet with us as often as circumstances are permissible.

We would again thank "Anon.," of Oxford, for further gifts of 10/- and assure them it has been disposed of wisely.

We shall continue to support "The Berean" magazine and its Editors as long as it maintains the standard of the Truth in purity of fellowship, doctrine and practice. —Gomer Jones, Rec. Bro.

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

We have now concluded four special lectures under the heading of "The Dawn," which were attended by an average of twelve strangers at each of the lectures. We realise that, whereas we may plant and water, it is God who giveth the increase. Our thanks are due to the following brethren, who have helped us by speaking on these occasions: —Brethren A. A. Jeacock (of Croydon), M. L. Evans (of Sutton), G. H. Denney (of Holloway) and G. M. Clements (of Clapham). We have been pleased to welcome at the Table of the Lord Bro. and Sis. King and Sis. Gladys King (of Sutton).

During the winter months we have been obliged to change the time of our lectures to 3.30 p.m. —E. Jones, Rec. Bro.

BRISTOL. —73, Groveleaze, Shirehampton.

We were again cheered with a week-end visit from Sis. Acock (of Bath), who met with us round the Memorial Table.

We also had a mid-week visit from Bro. G. Ralph (of Clapham) and Sis. H. Dale (of Coventry). We were able to exchange many uplifting thoughts.

We are always pleased to see brethren and sisters or to hear from them. —A. V. Bailey, Rec. Bro.

COLCHESTER. —Oddfellows' Hall, George Street. Breaking of Bread, 1.30 p.m. Lecture, 3 p.m.

On Sunday, September 21st, Phyllis Constance Catherine King, daughter of our Bro. and Sis. King, was baptised into the Saving Name of Jesus Christ, after having given a good confession of the things concerning the Kingdom of God and the name of Jesus Christ.

Being young, we hope she may grow to the full stature of the example, in Jesus Christ, who is the pattern to all of us of obedience, humility and love towards God.

On account of prevailing conditions we have decided to discontinue our week-night Bible Classes during the winter months.

We desire again to show our appreciation to all the brethren who have helped us in our desire to proclaim the Glad Tidings of the Gospel, i.e., S. Douglas, C. Parks, A. Howe, T. Wilson, L. Collett, J. Warwick, P. Kemp, P. Ridout, H. Southgate, F. C. Wood, A. Howarth, T. Squires, J. Evans, P. Lane, E. A. Clements, M. Joslin (Clapham), W. Webster (Seven Kings), Bro. Broughton (Crayford), E. F. Williams (St. Albans), S. Burton (Luton) and B. Smith (Welling).

We have also had the pleasure of the company of the following brethren and sisters around "The Table": —Bro. Paul Ford, Bro. and Sis. Algar, Sis. P. Kemp, Sis. N. Wood, Sis. J. Squires, Bro. and Sis. C. Wright, Bro. Colcutt (Clapham), Bro. and Sis. Burton (Luton), Sis. White (Sudbury), Sis. Broughton (Crayford), Sis. Learman (Chelmsford) and Bro. Starling (Sudbury). —L. Wells, Rec. Bro.

DERBY. —

Bro. T. Getliffe failed at the M.S. Tribunal in Nottingham to secure exemption from military service.

HAVERFORDWEST. — Deer Parks, Tiers Cross.

We are glad to let you know that we are now keeping well at this address and plodding on. May God bless you to continue His work. —C. H. Thomas.

HITCHIN. —Hermitage Hall. Lecture, 3 p.m. Breaking of Bread, 4 p.m.

Since our last report we have rejoiced in having the services and company at the Lord's Table of Brethren Mettam and Webster (St. Albans), Howarth and E. A. Clements (Clapham), D. Bath and Wicks (Holloway), Burton (Luton), and M. L. Evans (Sutton). Our Bro. Evans was also with us on Saturday, 27th September, when at our last Special Effort and Tea for 1941 his lecture on "The Present World Situation, clearly indicating the Early Return of Christ," was heard by eleven strangers and many brethren and sisters.

It is with great joy that we have amongst us again our Bro. Edwin Shorter. We remember the Good Shepherd's words in Matthew xviii. 11-13.

Owing to the black-out conditions it has been decided to hold our weekly Bible Class on Wednesdays at 7.15 at Tree Tops, Charlton, near Hitchin, the home of our aged Bro. and Sis. Herbert Shorter. Some may recall that they were originally members of the meeting at Barnsbury Hall, Islington, where were also Bro. and Sis. J. J. Andrew. The Responsibility Debate between Brethren Roberts and Andrew made it clear to the brotherhood that "enlightenment incurred responsibility," although the Andrew heresy limited responsibility to the period commencing with baptism. We were therefore distressed to find that the "ultimatum" given by the Clapham Ecclesia to fellowship only those brethren and ecclesias who endorse their extension of the Statement of Faith includes in section (c) the agreement to immerse and accept an enlightened divorcee who may have remarried after enlightenment. Thus "living in adultery" (because responsibility operated before the remarriage) is condoned or, alternatively, the ugly head of the Andrew Heresy is thus seen to raise itself afresh. We can sympathise with those who "fidget during exhortation and prematurely depart from the meeting" and hope that those "governing ecclesial life" will take steps to remove "the spot or wrinkle or any such thing" and bring the Clapham meeting back to a state of harmony, for clear speaking is useless without clear thinking. With love in the service of the Greatest Physician, your brother, Harold Shorter, Rec. Bro.

LONDON, N. (Holloway). —Delhi Hall, 489, Holloway Road. 2.0 and 4.0 p.m.

We enjoyed the company of a good number of brethren and sisters at our Tea and Fraternal Gathering in the City on September 20th. We were ministered to by faithful brethren on the subject of Faith, Hope and Love.

At the memorial feast we have welcomed Bro. Beighton (of Seven Kings), Bro. and Sis. Morris. Bro. and Sis. F. R. Wright, Bro. J. Hodges and Bro. J. Doust and Sis. Joan Morris (of St. Albans), Bro. and Sis. F. J. Brookes and Bro. M. Joslin (of Clapham), Sis. Harris (of Eastleigh), Bro. C. R. Crawley (of Luton), Sisters Allen and Squires (also of Luton), Bro. and Sis. Boyd (of Putney), Bro. and Sis. E. Jones (of Brighton), Bro. W. L. Wille and Bro. E. Wille (of Rayleigh).

We are having four special lectures at North Finchley this month and are encouraged by the good attendance.

Bro. Roy Bath is now in isolation at Butler's Farm, Nether Compton, Sherbourne, and would be glad to hear from any brethren. —H. F. Wicks, Asst. Rec. Bro.

LONDON, S. (Clapham). —Avondale Hall. 11 a.m. and 6 p.m. Thursdays, 7 p.m.

The following have entered the race for eternal life: — Barbara Lilian Deadman (daughter of Bro. and Sis. A. L. Deadman), Frederick K. Clements (son of Bro. and Sis. A. K. Clements), on June 22nd; Marjorie Mary Ford (daughter of Bro. and Sis. P. G. Ford), and Lionel L. F. Deadman, on July 20th, and Peter T. Tremaine, on August 17th.

Removals have been Sis. E. A. Robinson to Croydon, Bro. and Sis. R. A. Parks to Putney, Bro. and Sis. J. Broughton to Crayford, and Sis. M. Kelly to St. Albans. Many visitors have been welcomed.

At the annual election of Serving Brethren on October 9th Bro. P. L. Hone lost his position as a Presiding Brother. Bro. M. Joslin also failed to secure election in that position. —From our own Correspondent.

All letters should now be sent to Bro. F. C. Wood, 36, Danecroft Road, London, S.E.24, as Bro. F. Button, after about 20 years' service, is no longer Recording Brother.

LONDON (West Ealing). —Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Bible Class: 111a, Midhurst Road, West Ealing. Wednesdays, 8 p.m.

We rejoice that another brother has received exemption from military service. Bro. A. Clapcott appeared before the Fulham Tribunal, when he was granted permission to continue his present work on the land. We thank the Deity for the willing service rendered by Bro. G. M. Clements on this occasion.

At a Special Ecclesial Meeting held on the 21st September the following resolution was passed concerning the Statement sent out by the Clapham Ecclesia upon the subject of marriage, divorce and remarriage: —"That the Clapham Statement be accepted and that we endorse all the four clauses in principle."— Jas. M. Taylor, Rec. Bro.

MELBOURNE, AUSTRALIA (Elsternwick). — Crofton Hall, 298 Glenhuntly Road. Breaking of Bread, 11 a.m.

It is a great while since we sent intelligence, not that we have been idle, but the controversy on marriage, divorce and remarriage has not been a subject at all edifying and, as the apostle says, "ought not to be mentioned among the saints."

In Australia it is different than in America. In the former continent the trouble concerned that which was committed in ignorance, during Gentile darkness of God and His laws, and should never have been brought to light or to mind, being, as Paul declares in his first letter to the Corinthian Ecclesia, sixth chapter and verses eight to eleven, which should be thoroughly read, understood and believed, for Paul says, "For such were some of you, but now, by the waters of baptism and the blood of Jesus Christ, God hath cleansed or washed, justified, purified, sanctified you." Therefore we do not intend to withdraw fellowship from Paul or the Ecclesia at Corinth.

We are sorry it has been our duty to withdraw fellowship from Bro. and Sis. Arthur Jones, late of Luton Ecclesia, England, because they have now joined those not in fellowship with us.

Our life is not all sadness. We do rejoice to have the company once again of Bro. Alan Enever, who had been out of fellowship for two years. Since he had decided to return, six months ago, a very serious illness befell him and he has been left partly disabled; nevertheless, his return to fellowship has not weakened, but strengthened, and we pray in due time his complete recovery may be accomplished.

We remember in our prayers our brethren and sisters passing through the present tribulation of air-raids, etc., and their accompanying sorrows, calling for that steadfastness of faith in the promises of God. "As thy days, so shall thy strength be." And, again, the words of our Lord, "Be ye not troubled. Ye believe in God—believe also in Me."

May's issue of our magazine arrived only a week behind the post-war usual delivery and we are very thankful.

The article, "In Moses' Seat," is very good and appreciated, and we pray it may accomplish its work—that some may see the error of their ways ere it is too late.

We know the return of our Lord and Master is nearer than when we believed, but the signs show He may be here at any moment to gather His household for judgment before appearing to deliver Israel from the northern oppressors, the Prince of Rhos, Meshech and Tubal (Ezek. xxxviii.). May we so walk and be ready to be found among the ten thousand saints at that time: Jude. —James Hughes, Rec. Bro.

MOTHERWELL. —Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m. School, 1.15 p.m. Lecture, 6.30 p.m.

Since our last news we have been pleased to welcome to the Lord's Table Bro. J. W. Boyd and Bro. and Sis. R.H. Ross, of the Glasgow (K.S.) Ecclesia, and Bro. F. P. Restall, of Edinburgh. We thank these brethren and sister for their visit and the assistance of Brethren Boyd and Ross in the work of the Truth.

On Wednesday night, October 1st, we held a special business meeting and, after discussing the position of "The Berean" and its basis of fellowship, we unanimously decided "to continue our support of 'The Berean' wholeheartedly so long as it holds fast to the 'Birmingham Amended Basis of the Faith,' and maintains a purity of doctrine and fellowship in relation thereto."

We are glad there is a "Way of Unity—and Peace" to follow during these troublous times. We consider the present time a very special time to "provoke unto love and good works." Grace and peace from God, our Father, and His Son, Jesus Christ, be unto those of like precious faith. —J. Brown, Rec. Bro.

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

We are pleased to report that on September 14th we had a visit from our Bro. L. J. Walker, of London, and on September 21st our Bro. N. Smith, of Birmingham. Our brethren faithfully delivered unto us the Word of Exhortation and Proclaimed the Glorious Gospel as it is in Jesus to the stranger in the evenings. On each occasion a goodly number were present.

It is with regret that we have to withdraw our fellowship from our Bro. Llewellyn Harris on account of his continued absence from the Table of the Lord.

We have also been pleased to welcome at the Table of the Lord Brethren A. E. Skinner and T. H. Karley (of Clapham) and Sister Skinner (of Penpergwm). —David M. Williams, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near railway arch). — Services: 11.0 a.m., Breaking of Bread. 3.30 p.m., Lecture.

We regret losing the willing services of Bro. A. H. Nicholls, who has obtained a situation at Wigton (Cumberland), where he will be, we believe, in isolation. Although unable to meet with us, our brother will for the time being retain his membership of this ecclesia. We also lose Sis. A. Quelch by removal to Brighton, having married Bro. Woodnut there. We hope that she will find comfort and help in her new companionship, and we commend her to the fellowship and care of the Brighton Ecclesia.

During the month we have been pleased to welcome in fellowship Bro. and Sis. S. F. Jeacock (St. Albans) and Bro. and Sis. Davenport (Totnes). Some of us were also able to meet and converse with Bro. M. Joslin (London) during the last week in September, and regret that he was unable to stay with us over the week-end, having to keep an ecclesial appointment at Dorchester. It is good to meet others of like precious faith and discuss the various problems and topics of the days in which we are now living.

Our times of meeting are at present: —11.0 a.m., Breaking of Bread, and Lecture changed to 3.30 p.m.—Hubert E. Nicholls, Rec. Bro.

RAYLEIGH, ESSEX (6 or 7 miles London side of Southend). — 121, High Road. Breaking of Bread by arrangement (usually at 3 p.m. Sundays). Bible Class, Thursdays, 7. 0 p.m.

Since last news we have added to our members Bro. Paul Ford, from Clapham, and we pray God his company and help will be mutually beneficial.

I would like to correct a printer's error in the October news. We said there that to all who would make division for frivolous or non-existent causes we "shall present an adamant front," not as printed—"advanced front."

We furthermore reiterate this sentiment and regard current controversy over divorce and remarriage as unsavoury and likely to lead to utter chaos and confusion in the brotherhood. We deprecate the matter having been raised and then urged upon us in resolutions. —Wm. Leslie Wille, Rec. Bro.

WAGGA WAGGA, N.S.W., AUSTRALIA.

Our thoughts go out to you across the seas in these times of trouble and we pray that you may remain steadfast to the Faith and that you will be comforted in the present distress, knowing that our hearts are with you and praying that God's mercy may rest with you. —R. L. Saxon, Rec. Bro.

WONGAN HILLS, EVINGTON YALE, W. AUSTRALIA.

On August 18th, 1940, we had the company of Sister Symington, of Perth, at the Table of the Lord, whom we were pleased to see.

We are pleased to report that on March 29th, 1941, Ronald York (one of our correspondence Sunday School scholars, also grandson of the writer), after a good confession of the Faith, was baptised into Christ.

Our brother is young in years, but he has a good knowledge of the Truth, and we pray he may so run that he will be approved when the Master comes.

It has been our sad duty to withdraw from Bro. Newton, he having put his name down for military service. Also from Sister Newton for long absence from the Table. —E. J. York, Rec. Bro.

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

Just a word of encouragement and hope. We are undoubtedly in the perilous times of the last days and nearing the time of the end. The Divine messenger said to Daniel, "Many shall be purified and made white and tried." This is a painful process, but if it be true of us we shall be with Daniel when he comes "to stand in his lot at the end of the days." With all good wishes. —H. Blake.

NEW ZEALAND

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

Otorohanga. —Herzl Connolly, Main South Road.

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. —R. L. Saxon, Murlesville Cotter, Coolamon.
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.
Onoway (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.
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. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
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.
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.

PERSIA

Abadan, Iran. —R. H. Smith

NOTES

Acknowledgments. —A Sister (Wandsworth), J.P.C.H., J.P.V., M.M., E.G., W.S., J.V.R., S.B., H.E.P., R.L.S., Y.Z.W.H., E.J.Y., E.F., G.P.M., P.C., W.H.C., E.F., E.A., J.G.W. (Sydney Ecc), A.B., R.E., W.C.N., J.B.S., R.W.T., A.E.F., W.B.G., R.S., S.E.F., C. (Cambray), F.C.W. (2), A.V.B., C.H.T., G.W.P., J.B.S. (with a telling illustration of Pharisaism), F. & E.G., R.L.S., P.F. (Essex), P. F. (Wigan), M.W.B., G.J., J.B., L.C. and Sis. H., D.M.W., H.S., R.W.S., R.N.C., J.M.T., F.S., N.D., W. Robson, J.H., E.S.

Renewal of Subscriptions, 1942. — If the Lord will, we shall continue to fulfil the promise that has for so long appeared on our front page. Early renewal of subscriptions helps us. We shall not need to reduce our size and as soon as circumstances permit, we shall return to 40 p.p.

In Type, but held over for lack of space: —"Palestine," by H.R.N.; "An Angel in the Way"; "Re D.V.," by C.R.C.; "The Quest"; "Diary of a Voyage"; "The Invitation," G.W.P.; "Prayer," A.W.

SWANSEA. —Bro. B. Smith, having removed, Bro. W. J. Morse is now Recording Brother. See address on cover.

Hove. —Bro. E. F. Ramus has removed to 16, Glastonbury Road, Hove 3.

Iran. —Bro. R. H. Smith, of Swansea, has removed to Abadan, Iran (Persia), his firm being responsible for the change.

"The Dawn." —The official Clapham Ecclesia supplement duly appeared in October. Bro. Hone stated that Bro. Joslin had offered this facility. It was a disappointing start. The Editorial was open to very grave question and the article by H.T.A., undoubtedly through lack of experience and not intent, did not show "a workman needing not to be ashamed rightly dividing the Word of Truth." It has received severe criticism. There is one standard for all believers.

Clapham Trouble. —We believe that there is good ground to hope that the Clapham Ecclesia will rescue itself from the present troubled condition. A copy of our latest letter to that ecclesia may be had on sending postage.

Imprisonment. —Undoubtedly more of our brethren will suffer imprisonment in the near future. See Editorial this month. Our prayers go up on behalf of those who endure in the spirit of St. Paul." Acts xx. 23, 24.

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