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December 1941

The Berean CHRISTADELPHIAN

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

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

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CONTENTS	Page
Conscription and Conscience... ..	353
OUR POSITION	355
Preaching the Truth	355
The Sacrifice and Resurrection of Christ in Relation to Human Amenability to Divine Judgment	356
The Acted Parables of Ezekiel	365
The Two "Masters" of Israel	367
The Quest... ..	368
The Prince of Rosh	369
Fire-Watching	369
An Angel in the Way	370
The Bible in Spain	370
Palestine: The True Land of Hope and Glory	371
Diary of a Voyage... ..	376
Ecclesial News	377
News from Correspondents	384

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 Strovden 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,” Inkham 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).

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

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

Volume XXIX

DECEMBER, 1941

NO. 348

EDITORIAL

Conscription and Conscience

The position always taken up by us since 1860, when for the first time in these closing days of Gentile times, it became necessary to make a declaration on the matter, is that we cannot, consistently with the separation from all nationalities entailed upon us by our Lord Jesus and the Apostles, become part of any State organisation in any part of the world for the prosecution of such States' political policy, whether for offence or defence.

In Great Britain provision was made in respect to conscientious objection to military service and unconditional and conditional exemption was made possible by the decision of local and appeal tribunals. The work in this connection has been done to the best of the ability of the brethren everywhere, with the guidance of the M.S. Committee.

Australia. But conscription has now overtaken other countries, and it is of great interest to us to see what has been happening. In Australia, at first there was no provision for conscientious objection and brethren were apprehended. Bro. Jas. Hughes informs us that a new position has now been taken up by the Australian Government. Here it is, as reported in the "Melbourne Argus": —

Prosecutions are not now to be instituted against conscientious objectors who satisfy the Army authorities that they are genuine in their beliefs. Mr. Spender, Army Minister, announces adoption in Australia of principles in force in Great Britain concerning treatment of objectors.

National Security Regulations to give effect to this decision will be made shortly. In the meantime, persons who have been imprisoned for refusing on genuine conscientious grounds to carry out combatant or non-combatant military service will be released.

Effect was first given to this new policy in Sydney this week, when the Crown Solicitor withdrew a charge against a clerk of having failed to take the oath of enlistment. The clerk pleaded

conscientious objection and the Crown Council explained that defendant had claimed that his religion gave him the right to obey the dictates of his conscience.

British rules, Mr. Spender said, were that if a conscientious objector satisfied a tribunal or, on appeal, an appellate tribunal that he conscientiously objected to serving in the Forces or to performing combatant duties, an order could be made directing either: —

- (a) That the applicant should, without condition, be registered in the register of conscientious objectors.
- (b) That he should be conditionally registered in that register until the end of the present emergency, conditions being that he must until that event undertake work specified by the tribunal of a civil character and under civilian control and, if directed by the Minister for Labour, undergo training provided or approved by that Minister to fit him for such work.
- (c) That his name should be removed from the register of conscientious objectors and that he should be registered as a person liable to be called up for service, but to be employed only in non-combatant duties.
- (d) If he did not satisfy the tribunal, his name should, without qualification, be removed from the register of conscientious objectors.

U.S.A. A most interesting development has come about in the United States. The Government decided, after interviews with various religious bodies, such as the Quakers, to establish conscientious objectors' camps. The first such camp was started at Elkridge, Maryland. There are in course of construction or already finished 25 others.

Once every month all who come into these camps pay thirty-five dollars. Where brethren have come into such camps the ecclesias have helped them by shouldering this burden. (See the ecclesial news from Philadelphia.)

Bro. Growcott, of Detroit, and others have sent us on a quantity of valuable information on this matter.

The denizens of the camps are engaged on "work of national importance," for which they get no pay. This work is of wide character. Farming, ditching, building, nursery work, map-making, lighting forest fires, are among the occupations engaged upon.

Here is an interesting extract from the "New York Saturday Evening Post" of a recent issue, in which the camps are described: —

"Here is Reuben Carlton Cobbs, a member of the tiny Christadelphian Church, who says: 'I will fight and fight only when Christ comes to lead His own army to save the world.'"

Space forbids more at this time, but we will return to the subject again.

Our Position. Our position is not that the "Editors do not assent to the stand which ecclesias have made on this unsavoury question," as stated by the Editor of "The Dawn." We have laboured very hard to remove that impression. Once again we say that, in our view, the passing of resolutions on the matter as a test of fellowship is not, to our mind, necessary or Scriptural. All acts that do not conform to the Commandments of our Lord Jesus and the Apostles, *whatever they may be*, should be dealt with as and when they arise, *by the Ecclesias in which they arise*.

If faithfully dealt with (as in the case of the Los Angeles Ecclesia; the only recent one), then the matter ends there.

If unfaithfully, then the words with which our Ecclesial News columns are headed come into force: we "separate from those" who espouse false doctrine and practice, as we did in 1923. We "stand aside." But no such necessity exists to-day and divisions on theory should not be countenanced. Let every case be dealt with strictly upon its own merits.

EDITORS.

Preaching the Truth

HOW SOME HAVE FOUND THE TRUTH.

—Little Stories No. 3.

The Devil and His Friend.

A man who was a colliery manager and believed in "enjoying his life" often boasted that his friend was the Devil. One Sunday night he was walking down the main street of an adjacent town. At the entrance to a hall he found a poster inviting people to come and hear a lecture on "The Devil: His Birth, Life and Death." This was to be given by a brother named John Todd. He halted and then went in. So impressed was he that he never rested until he obeyed the Truth Yet he had not been in any religious building since he was a boy except when he got married.

G.H.D.

The Sacrifice and Resurrection of Christ.

IN RELATION TO HUMAN AMENABILITY TO DIVINE JUDGMENT.

We read in the Epistle of Paul to the Romans chap. ii. v. 6, "God will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." Exactly the same message is found in Ecclesiastes chap. iii. v. 17, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." When Paul was before Felix, his message made Felix tremble: "As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Many people are awaiting a convenient season to say in their hearts that this message is true, that God will bring them into judgment.

The nature and the extent of human amenability to judgment can only arise from the revelation of God's mind and will. When God created man the record says that He created him "very good." He endowed man with moral faculties—they were a divine gift, we have not acquired them. The object of that divine gift is that we may render to God of our own independent will obedience to His divine commands, otherwise moral faculties have no original standard. When God created man, we read in Genesis ii., He gave to him a commandment, v. 16, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." That was the command God placed against the divine gift to Adam—his capacity to obey; not his inflexibility to submit, but *his capacity to obey*. That view of moral law is supreme judgment on disobedience. Immediately after Adam was created the standard was set in him—the ability to obey or disobey, and then the corollary—this command. There is no reflection on the justice of God. Adam disobeyed and the command broken brought the threatened judgment. God passed the sentence of death on our first parents. "And unto Adam God said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt

eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Had God purposed no other dealings with the race after just this brief incident, then all responsibility to God would have ended in man's expiation of his sin in death, but the Scriptures reveal that man's responsibility to God was not so limited. In God's infinite mercy and love He interposed in this impasse in Eden, and that interposition by God in the situation is the subject of the divine scheme of reconciliation and redemption which runs through the whole of the Bible. This scheme of divine reconciliation is revealed right from Eden downwards to the apostolic times and the relationship between God and man is reopened, with the consequent moral responsibility revived.

God gave man moral faculties. The standard upon which his accountability is based is obedience to the will of God, so immediately after the creation of man the commandment was given, "You may eat, of all the trees except a certain one, of which you may not eat; if you eat you will die." Man sinned and God passed the sentence of death upon him. If that had been the end man's responsibility to God would have been expiated in his death, but the situation was not left like that. God interposed His scheme of reconciliation and redemption. He intervened in the hopeless outlook, and so after the revelation of the scheme, the means of reconciliation, man's accountability to God and responsibility to Him was reopened, because if there is a divine revelation other than that given in Eden, the responsibility of man on hearing of it is to obey it. It is in this light that we understand the doctrine of judgment, because Adamic condemnation is not our crime; it is our misfortune. Enlightened or ignorant; righteous or unrighteous; in Adam all die. It is the inexorable law under which we are born, but it is different in the light of divine forgiveness and redemption. In this matter of divine forgiveness and redemption, knowledge makes us amenable to something greater than Adamic condemnation. Those, on the other hand, who are ignorant are not amenable to the second death.

Romans iv. v. 15, says: "Because the law worketh wrath; for where there is no law, there is no transgression." Where men have no knowledge of the law of God affecting our reconciliation and redemption, there is no amenability to the judgment. They merely expiate Adamic condemnation in death. Where there is no knowledge of the law of God there is no transgression. That is a comforting message, but be careful how you receive it, because it ties us up just the other way. In the 9th chapter of John v. 41, Jesus said, "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." Chap. xv. v. 22, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin" Just the same reasoning. Had there been no divine interposition after the fall, man's amenability to judgment would have been limited and expiated in death. But God, having spoken after the fall, as did Christ to the Pharisees, it brought moral accountability to something greater than Adamic condemnation in death, even accountability to resurrection and to a second death. Psalm 49 v. 20, "Man that is in honour and understandeth not, is like the beasts that perish." He does not rise to a second death, to judgment on that of which he never had any knowledge. Romans ii. v. 12, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law."

Adamic condemnation in death is our misfortune, not our crime, and without any other knowledge of the divine mind and purpose, our accountability to divine judgment is expiated in death, but if such an inference of ignorance of the divine purpose seems an insult to any, beware of that statement of Christ's to the Pharisees, who objected to His saying that they were blind. "If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth. Adamic condemnation in those who see, who understand, who have knowledge, extends to accountability in the personal sense to the judgment of Christ, who is the appointed Judge. "Now we see," ye say, "therefore your sin remaineth." It is not expiated in death. It is expiated in the second death. "For if I had not come and spoken unto them, they had not had sin," but now, by knowledge of God's condescension, His revelation of the conditions of His forgiveness and redemption, they are made morally responsible to Him. So the other side of these Scriptures is equally clear. It is a very comforting message to those who would rid themselves of accountability to divine judgment, but the

other side is here. John 3 v. 19, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John xii. v. 48, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." You cannot choose. Adamic death will not then be the end.

So all down the ages human responsibility has been commensurate with the divine revelation, the divine promise, the revelation of the divine mind. There are many illustrations of that. "The fool hath said in his heart, there is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. There were they in great fear: for God is in the generation of the righteous." (Ps. 14). The fool may say, "There is no God," but the Lord looks down to see if there are any who understand, so few there are. There was an occasion earlier than the days of David when the Lord looked down upon the ignorant mass of mankind, who thought that they could follow their own way, who, in the words of David, said, "Our tongues are our own, who is Lord over us?" They would go on in their own way. But God saw that the wickedness of man was great, every imagination and thought of his heart was only evil continually. "The earth was corrupt before God and the earth was filled with violence." We thought of this this morning when we were coming to the meeting. Just outside where we stand for the 'bus the firemen were lined up. The inspection day comes. The officer looked upon them very carefully. I thought of this verse. The Lord will look upon us. He will examine us, and "if judgment begin at the house of God, what will be the end of those who know not the Lord?" God looked upon the earth in the days of Noah, and what did He do? All flesh had corrupted His way upon earth, and God said to Noah, "The end of all flesh is come before Me," and when the end of all flesh comes before God, woe betide humanity, "for the earth is filled with violence through them, and behold, I will destroy them with the earth."

Their accountability to divine judgment was expiated in their untimely death. All these things are types, and you will remember the judgment brought upon Sodom and Gomorrah.

We have spoken of the divine intervention after the fall, the grounds upon which our accountability to divine judgment extends further than our Adamic condemnation. What are the grounds? What is this divine intervention? It being true that "by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned (that is Adamic condemnation)", we have in the Scriptures men offering sacrifices involving the shedding of blood. We have such arresting statements as that found in Micah vi. v. 6, "Wherewith shall I come before the Lord (realising his condemnation in Adam), and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgressions, the fruit of my body for the sin of my soul?" Here is a man trying to weave his own way out. "How shall I come before God? How can I approach Him? How can I appease Him?" But those thoughts are all ruled out. "He hath shewed thee (it was God's revelation, not man's approach), O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God?" Do justly. There is only one standard of justice, and that is the one which God himself sets. So, also, on the same lines, is the 40th chapter of Isaiah v. 16-17, "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing: and they are counted to him less than nothing, and vanity."

So the offering of sacrifices in Old Testament times was not the final means of securing the divine favour. Though Micah could have brought rivers of oil, and the forests of Lebanon to burn, and all the beasts therein, it would not have been sufficient. God says through David in the 50th Psalm v. 9, 12, 13, "I will take no bullock out of thy house, nor he goats out of thy folds. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?" How telling these words are. Men offered sacrifices, but they were never a final means in securing the divine favour. The reason for it is in the words of the apostle Paul, "The flesh of

bulls and of goats cannot take away sin." He hath shewed thee, O man, what to do. *Do* justly. John says in his epistle, "He that doeth righteousness is righteous." It would be very convenient if the blood of bulls and goats could take away the sin of our souls, but it cannot. Certainly the offering of sacrifices was originally commanded by God. It was an arrangement divinely instituted under the Mosaic law, but, as we are told, the Mosaic law was only a pattern of things to come; it was only the shadow of the substance to follow. Death having been passed upon all men, the command to shed blood of animals was a ritual illustration of their position. Blood-shedding proclaimed the infliction of death, and in their obedience to that ritual in the type, they assented to the principle, but the apostle tells us in his letter to the Hebrews that if it was necessary that the pattern of things in the heavens—that is, in the Mosaic order of things—should be purified by the shedding of the blood of animals, the heavenly things themselves must be purified with better sacrifices. If that which was but the shadow meant sacrifice, if that which was only temporary required it, then the eternal relationship of things could only be attained by something greater. If the things under the Mosaic order required to be purified by the shedding of the blood of animals, that of which the law was only a type required a better sacrifice. Can you think of anything better by way of sacrifice than the blood of an animal? Your brother? That would be murder. The Canaanitish nation did that. Men offered the fruit of their own body, but that was not the better sacrifice which God required for the sin of their soul. Sin had to be destroyed in the nature that had sinned, upon and by such an arrangement as would at once exhibit the righteousness and the forgiveness of God, which would at once declare His justice in the condemnation of sin and His mercy without compromise of His justice in forgiveness. That was beyond human attainment. It could only be effected in Christ among all the sons of men, and so the sacrifice of Christ is an essential doctrinal matter, imperative in our understanding of the divine will to our ultimate salvation. The blood of Noah, of Daniel, of Job, who are all spoken of by God as righteous men, or the blood of any or all of the prophets would never have met the case. Why? Because all have sinned and come short of the glory of God. They would have expiated their own sin in their death. So we read in Psalm 89, v. 19, "Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people." That was exemplified typically in David, but the greater fulfilment of this prophecy is in Christ. The help that God laid upon one that is mighty was in the manner of Christ's conception and birth, which imparted to Him above all other sons of man capacity to obey perfectly the will of God; and so it is written, "God sent forth His Son, made of a woman, made under the law," for the specific work of human redemption, in the capacity to obey under condemnation. "God sent forth His Son in the likeness of sinful flesh." Again, "A branch Thou madest strong for Thyself." "He was made sin for us who knew no sin." These are wonderfully enlightening statements. They are summary expressions. So in Christ converged, blended, every requirement of the divine will in His scheme of redemption and reconciliation. In Christ were poised to perfection the principles of justice and mercy, righteousness and forgiveness, as they could have been in no other man.

So it is written of him, "Behold, the Lamb of God, which taketh away the sin of the world." In him centred all the prophecies of the Old Testament relative to human redemption. He is referred to as God's own Son, and of Him it is written, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the Church of God, *which He hath purchased with the blood of His own*" (Acts xx. v. 28 R.V.). David says in the Psalms, "What profit is there in my blood, that I go down to the pit? Shall the dust praise thee? Shall it declare thy truth?" Obviously, the answer is, "No," and so without the resurrection of Christ from the dead, the perspective of all these truths would be more painful than we could endure. The historical evidence of Christ's resurrection is overwhelming, but the doctrinal setting of that fact is more marvellous still, particularly in its bearing upon our hope of future life. Paul condenses the subject beautifully in that statement of his as affecting our vital interest in it. "Since by man came death, by man came also the resurrection of the dead" (1 Cor. xv. 21). There is our vital interest. We are under the sentence of death. We are under that moral accountability to His judgment of the second death if we are disobedient to His will, additional to our Adamic condemnation, if we know His will. Under the sentence of death we need a way out, we need a deliverer. From the very earliest times, right down to the latest findings of modern science and philosophy, they have not reduced the difficulty at all affecting this deliverance from death. All that human discovery has brought to light has not solved this

problem, but the resurrection of Christ from the dead and His appointment as our Judge, having the keys of Hades and of death, solves the problem of deliverance with such reason and efficiency as to inspire our hope as nothing else can do. This fact of His resurrection from the dead is the outstanding pledge above all others that God has given to men, not only of His very existence, but of His profound love to His children in the full outworking of that work of Christ in bringing life and immortality to light through the Gospel; added to that is God's guarantee to all the world in the resurrection of Christ from the dead that He will finally bring well-being, righteousness, peace and truth on the earth. "Whereof He hath given assurance unto all men in that He hath raised him from the dead."

The law of Moses was a ministration of death. At every turn the law vindicated the righteousness of God in the condemnation of sin. The law through Moses' service came—condemnation, restriction, vindication, the Law, inexorable, inviolable, followed in all disobedience by fiery judgment. "The Law through Moses service came," alternatively described by the apostle as the ministration of death, but grace, favour and truth—the full outworking of the Law—through Jesus' name—the forgiveness of sins. Our acceptance in a risen Christ surely reveals to perfection that the Lord is gracious and full of compassion. You remember Christ said on one occasion, "I have power to lay down My life, and I have power to take it again." The word "power," as can be easily shown, is in the sense of "privilege." The same word is used in the 1st John, "To those who received Him, to them gave He power to become the sons of God." The sense of the word "power" is "privilege." "I have the privilege to lay down my life, and I have the privilege to take it again." His ordination to be the Lamb of God was an office of divine appointment to which no other son of Adam could aspire. No other son of Adam was privileged to assay to be the Son of God, and so Christ could say in truth, "I have privilege to lay down My life." This high office of being the Lamb of God was his privilege, because ultimately it would be his privilege to take it again. So Christ foresaw in His obedience to the death on the cross His resurrection from the dead. That privilege has become His in everlasting possession, and so it is seen in its bearing upon us in that chapter in John when, you remember, He raised Lazarus from the dead. "Then said Martha (to Jesus), Lord, if thou hadst been here my brother had not died. Jesus saith unto her, Thy brother shall rise again. Martha said unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." That great privilege which was His would become that of others also.

"The Father judges no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. . . . For as the Father hath life in himself, so hath He given to the Son to have life in himself." So the message of this accountability to divine judgment through the sacrifice of Christ is here—that Christ is now the appointed Judge because He is the Son of man, and that as the Father hath power innate in Himself to raise the dead, so it is Christ's privilege also. In the chapter (John xi.) just mentioned, Martha said, "If Thou hadst been here my brother had not died," and Jesus answered, "Thy brother shall rise again." Christ's resurrection from the dead is the guarantee that all the children of God will be made glorious as He is, in Him. Death hath no more dominion over Him, and not only so, but He hath been given power over all flesh. All power which is in heaven and earth is the Father's gift to Christ. He received it even in the days of His weakness. He gave sight to the blind, hearing to the deaf, raised the dead, and greater wonders await His coming again, as He said, "Seest thou these things, thou shalt see greater things than these." "Wilt Thou shew wonders to the dead? Shall the dead arise and praise Thee?" We have the answer to that message in the words of Jesus, "Because I live, ye shall live also." From the other side of the grave comes the message, "I am He that liveth and was dead, and behold, I am alive for evermore, and have the keys of hades and of death." If Christ was not raised from the dead, no other man will ever be raised, and those who have fallen asleep in Christ have perished. "But now," says the apostle, "is Christ risen from the dead and become the first fruits of those who are asleep." Here is our all-absorbing interest in this glorious fact—the first fruits—the great harvest is to follow—"afterwards those who are His at His coming." "Of all that the Father hath given Me I shall lose nothing, but I will raise them up at the last day."

Thus, by way of conclusion, allowing our minds to go back for a moment, you remember the terrible experiences of those who were the immediate disciples of Christ, who had gone about with Him from place to place, from city to city, hours of weary travelling, those who knew Him intimately, like a personal friend—they had listened to all that He spoke of, and their hopes ran high. They had expected great things to happen, but suddenly He was crucified! It had shattered their hopes. Their disillusionment was tragic, so it seemed. They had left all—that was the tragedy of it—and followed Him. And so one said, "I go a-fishing." Another said, "I go also." And then the message, "He is risen! He is risen!" But it seemed like an idle tale. They were incredulous. One even said, "Not until I put my finger into the print of the nails and thrust my hand into His side will I believe." The accumulating evidence grew; it ultimately overwhelmed them. Their complete conviction ultimately is summed up in the words of Thomas himself, "My Lord and my God!" O, if we could but force home the conviction of these truths like that! It will come. It is written that "Jesus upbraided them for their unbelief." Don't let it be said of us, to be upbraided for our unbelief. Christ will do it. Peter said, "He hath begotten us again unto a lively hope by the resurrection from the dead." We have been singing—what does it all mean to us? "Sing of our bonds destroyed, Our darkness turned to day. The grave has been unsealed"—do we appreciate it?

"His victory hath destroyed
The shafts that once could slay.
Sing praise! The tomb is void
Where the Redeemer lay."

"The first-begotten from the dead,
Lo! Jesus risen, His people's head,
To make their life secure.
Though they, like Him, may yield their breath,
Like Him they'll burst the bands of death,
Their resurrection sure."

We said that we would return to the subject of judgment. We have quoted those words of Jesus, "The Father judgeth no man." He has completed His work in all these glorious facts. God requires no other faith of us than that which arises as the fruit of rational conviction, and so the Father judgeth no man. He hath committed all judgment to the Son, and so the apostle says, "We must all stand before the judgment seat of Christ to receive in body that which we have done, whether it be good or whether it be evil." It is a glorious outlook if we have been faithful, but, dear brother and sister, what if we have not? We are told, "If judgment begin at the house of God, what shall be the end, of those who obey not?" So we read, "As a man sows, so shall he reap." If we sow to the flesh, we shall of the flesh reap corruption, as we have made clear; but if we sow to the Spirit we shall reap life everlasting.

W. SOUTHALL.

Birmingham.

The Parables of the Old Testament (No. 10).

The Acted Parables of Ezekiel (Continued).

THE FOURTH PARABLE. —The next action required of Ezekiel as a "man of sign" is to portray the future of Jerusalem: "Son of man, take a brick and put it in front of you; trace upon it a city, the city of Jerusalem, and lay siege to it, run trenches, raise a mound against it, pitch troops against it and place battering rams around it. Also take an iron plate and place, it as an iron wall between yourself and the city. Turn your face to it to make it besieged and lay siege to the city. This is an omen for Israel."

A brief description of the historical background is necessary to appreciate the point of this parable. Readers will be aware that Judah and Jerusalem were not destroyed in a year nor their population exiled as the result of a single invasion. The destruction of Jerusalem spread over nineteen years, while there were six deportations during twenty-three years. Scripture references to these will be found, in the order they occurred, in Dan. i. 1, Jer. lli. 28, II. Kings xxiv. 12-16, Jer. lli. 29, II. Kings xxv. 11-12 and Jer. lli. 30. Ezekiel's prophecy is dated in the fifth year of Jehoiachin's reign and corresponds to the time of the third deportation, when the king, the nobility and the wealthy of the land, were sent to Babylon, "ten thousand captives" (II. Kings xxiv. 14). The calamities which had come upon the people and the words of the prophets should have brought Israel to a recognition of their evil ways and to the necessity for reform. Instead, they were so certain of their position as the chosen race and the inviolability of their capital that they regarded the continuation of their misfortunes as impossible. They looked for the early collapse of the oppressor and the political resurrection of Israel; their false prophets, like Zedekiah (I. Kings xxii. 11), Hananiah (Jer. xxviii. 11) and Amaziah (Amos vii. 12), saw visions of their coming redemption and they preferred to believe these than to accept the visions of destruction brought to their notice by the faithful prophets. So they scorned God's witnesses and pointed to their present freedom from Babylonian claims as an indication of the turn of the tide. Such blindness provoked those words of the Lord: "Son of man, what is this proverb that you have in the land of Israel, 'Time passes, but no vision comes to anything'? Tell them this: 'I will put an end to this proverb; it shall never be repeated in Israel.' Tell them: 'The time is coming for the truth of every vision. No more vain visions and smooth oracles in Israel. . . my word shall be fulfilled, it shall not be delayed. . . what I say shall be done.'" (xii. 21-28).

In this fourth chapter of Ezekiel the dumb prophet has to perform a parable showing the emptiness of Israel's hopes for a speedy restoration. Jerusalem must again endure the horrors of a siege. Ezekiel's make-believe siege is complete in every detail and corresponds with the descriptions left us on the Assyrian and Babylonian monuments of the methods and engines of war. The iron plate (which Ezekiel used for baking bread) depicts a wall of iron shields behind which the invader's archers shot their arrows at those defending the walls of the city. Ezekiel represented the invading host, but it was not really Babylon which determined the onslaught, but the Lord, Who would compel His sword to maintain His assault until the besieged city succumbed. This is clear from the verses which follow: "As for the siege of Jerusalem, you must turn your face and bare your arm and prophesy against the city. And I fasten you with cords that you may not turn from one side to the other till you complete the days of your siege" (7-8).

This suggests that God should bind the invader to his set purpose until it be accomplished. It also points to a change in the figure and Ezekiel seems now to become representative of the people in the city: "During the days you are lying on your side. . . you must ration your food, eating only eight ounces a day. . . and your water, drinking only two pints." This action is explained in 16-17 as indicating the Lord's intention to "break the support of their life in Jerusalem"; it would even be necessary to use dung as a fuel on account of the shortage of other types of fuel arising out of the blockade.

Ezekiel had to rest on his left side to indicate that he bore the iniquity of Israel and on his right side in respect of Judah's iniquity. The times specified were 390 days for the former, 40 days for the latter. No satisfactory solution has yet been offered as to what these times signify, but the prophet's message is not impaired by our failure entirely to understand the symbol. The general import of the parable is plain, as is also the account of its fulfilment: "On the ninth day of the fourth month the famine prevailed in the city and there was no bread in the land (II. Kings xxv. 3). "In the fifth month, on the seventh day of the month, the nineteenth year of Nebuchadnezzar. . . he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem. . . and all the army of the Chaldeans brake down the walls of Jerusalem round about" (2 Kings xxv. 8-10). .

TERTIUS.

The Teaching of the Master:

Its Present-Day Lessons

(3) THE TWO "MASTERS" OF ISRAEL.

To-day the faithful insistence that baptism into the Name is essential to salvation often proves a stumbling-block. It was the same in the days of Jesus. Particularly did it prove so to the "Pharisees and lawyers," as it is written (Luke vii. 30). "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised."

When, therefore, the two "masters," or "teachers," of Israel met, as recorded in John iii., this was the question at issue between them. Brushing aside all other questions, Jesus challenged Nicodemus with the words, "Except a man be born again, he cannot see the Kingdom of God." The attempt of Nicodemus to parry this statement only called forth the even more definite statement, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."

For Nicodemus, as for Jesus, the Kingdom of God was the Kingdom of Israel. If a man had to do something before he could enter, he was "outside"—in the phraseology of the Law, without the camp—with the lepers—with the unclean (Num. v. 2—4.). This was the counsel of God against the whole people and given faithful utterance to by John, and now by Jesus. Let us not wonder that such teaching proved a stumbling-block to Pharisee and lawyer; the marvel is rather that men like Nicodemus and Saul (who is also Paul) finally accepted the testimony.

Yet how sound was the teaching. Had not Israel sinned so grievously that the Kingdom had departed from them? Had they not eaten their defiled bread among the Gentiles for many centuries? How could the nation regard itself as "clean" and fitted to be in "the camp of the saints, a nation of priests and holy people?" Were they back in the Land again? Yet were the words with which the people confessed in the days of Nehemiah still quite appropriate. "The Land yieldeth much increase unto the kings whom Thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress" (Neh. ix. 37).

The Serpent in the wilderness, did it not illustrate the same sin-bound condition, the same way of escape by the confession of their true condition as the first step to recovery?

Baptism, then as now, was the acid test. Men shrank from it because they hated the light—which discovered their true condition. For the man that was honest, the man that humbly faced the facts, baptism provided "the answer of a good conscience toward God" (I. Peter iii. 21). "He that does truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 21).

If the Pharisee was righteous, he was in no better position; than the leper who was cured, who still needed to subject himself to the righteousness of God (typified in divers washings and sacrifices and anointings (see Lev. xiv.). When he had done this, then, and only then, was he "clean" and able to enter into the camp.

Who knows if but a little yielding on the part of the Master would have gained for him the adherence of the most influential sect among the Jews? Who knows how many adherents would not be added if we were not to insist so much on the necessity of baptism? Who, indeed, knows, or cares! The only thing of value in the Pharisaic sect were those of honest and good hearts among them—all else was dross. Is it not so now? Let us faithfully set forth the teaching of the Master, for we have His glorious example of faithful and unflinching declaration of the Truth without fear or favour.

Another lesson. Do not despise types, for, see, our Master employed them to good purpose. Let us, too, beware of judging a man by his first petulant reactions to the light. Nicodemus came at last to openly acknowledge Jesus; Naaman, the Syrian, eventually bathed in Jordan.
Coulsdon. A. J. ABBOTTS.

“The Quest.”

"We have no sympathy with any movement among friends of the Truth which treats the Truth as a subject of 'investigation.' Those, who are only at the stage of investigation ought to keep their efforts to themselves, instead of publishing them, to the possible embarrassment and mystification of those who already see clearly. We hold the Truth to be a thing that has been thoroughly discovered, a thing, therefore, to be disseminated and applied, and not to be perpetually debated about. Those who do not see this are not of the Truth, but of its doubters or investigators. They may be honest enough; but they stand on a totally different platform from those who, having attained to full assurance of faith, live to preach the Truth and serve the Truth, and love nothing so little as this everlasting tinkering at its foundations."—R.R.

Recently a movement began, headed by C. H. Arnold, of Croydon, called the "Quest." The above is a useful corrective.

Signs of the Times

"The Prince of Rosh."—Ezek. xxxviii. 2

Russia's Strength.

Since the war began we have received scores of communications asking us to publish the views of brethren who have held that Hitler was destined to be the Prince of Rosh and Gog of Magog. We are devoted followers of Bro. J. Thomas in his clear exposition of Ezek. xxxviii. and Dan. xi., etc. Said he: "The phrase 'Gogue of the land of Magogue' signifies Emperor of Germany, and that the particular Emperor referred to will also be the Prince of Rosh, etc., that is, that at some time hereafter, and that not far off, a Czar of Russia will be both Emperor of Germany and Autocrat of all the Russias."

The primary position is here given to Prince Rosh.

Again, on page 391: —Elpis Israel.

"Of course, the prophecy must be future, because the Prince of Rosh is Gogue of Magogue, and as yet no Emperor of Russia has been the Emperor of Germany."

Again, on page 387: —

"There is something important in all this. It affirms that he is Sovereign of Magogue, as well as Prince of all the Russias, for *there*, at *the time of the prophecy*, is his proper dominion."

Also: —

Turning to page 393 (1903 edition) or Part 3, chap. 5, par. 46 (of other editions), we read: —

"But as we have seen *elsewhere*, the Austrian and German Empire is doomed to *extinction* by *fire* and *sword*, etc."

We have, therefore, constantly affirmed that Russia was bound to become the greatest Power on the European Continent when the present war is over. To-day world opinion is presenting a

unanimous front to the same effect. Witness the parity of Britain's Air Force with the Luftwaffe, Russia's marvellous resistance to all the German forces, and the present plight of the Nazis, impelling both Hitler and Goebbels to at last visualise defeat, the tremendous help given by the Dominions and U.S.A.—all these things justify all that we have said. The tide turned against Hitler in June to September, 1940, when he lost the Air Battle of Britain. From that date his "enemy," left then solitary, has gathered power and allies, till now he sees the four greatest empires in the world ranged against him—Russia, China, U.S.A. and Britain. Just a little while and Hitler will fall for ever.

Fire-Watching and other Civil-Defence Work.

The importance of civil defence work in connection with the Empire effort is seen in what was termed the military display which took the place of the Lord Mayor's Show in London on 10th November.

First in the procession were representatives of the Auxiliary Fire Service, Air Raid Precautions and other forms of civil defence. Then came members of all the fighting forces, with R.A.M.C. and all the worn-en's army organisations. The Lord Mayor spoke of the unity of purpose here displayed.

"Pestilence."— Luke xxi. 11.

T.B. in France.

Of every 100 French prisoners released from German camps 22 have been found to be consumptive. French children are falling victims to the same plague, which may soon be a national disaster. So says Vichy's Under-Secretary for Health, Dr. Serge Huard.

The Bible in Spain.

The British and Foreign Bible Society reports that in Spain the Franco Government, without giving reasons, has forbidden the propagation of the "Protestant" Bible and seized the Society's stocks. Seizures have taken place as far away as the Canary Islands. Petitions have remained unanswered.

"An Angel in the Way."

Wilt thou drown in worldly pleasure?
Wilt thou have, like him of old,
Length of days and store of treasure,
Wisdom, glory, power and gold?
Life and limb, shall sickness waste,
Want may grind thee, day by day,
Still to win thee, God hath placed
An angel in the way.

When the prophet thought to sin,
Tempted by his heathen guide,
When the prince's grace to win,
Prophet-lips would fain have lied, —
Even the brute the sage controlled
Found a human voice, to say,
"Master, smite me not. Behold!
An angel in the way!"

PATRIOTISM

"Palestine: The True Land of Hope and Glory."

The chorus of the song, "Land of Hope and Glory," is one which is sung time and again by millions of patriotic Britons, and without a doubt God has blessed Britain and extended her Empire on account of her love of freedom and her tolerance, which is extended even to His outcast, persecuted and despised people, the Jews.

The Scriptures reveal the coming blessing of another and even greater "Land of Hope and Glory," and the establishment on the earth of an even wider-spread Empire, which is to be ruled by a Divine and Eternal King.

Patriotism (or love of country) is one of the greatest instincts of the human race. It has inspired poets to write the wonderful praises of country and people, of which this song is a typical example. It has inspired men and women to perform the greatest of sacrifices in devotion to "duty" or country. Millions have placed this devotion above all devotion to wife or family, and on occasions even the basest have risen to noble heights of self-sacrifice under its influence.

Why is it so? Probably because without community life (or national life) there would in earlier days have been no family life. If we follow the natural sequence of development, there was first the individual, then man and wife, then follow family, communities (or groups of families), and finally nations.

The Scriptures reveal that there was a time when "the whole earth was of one language and one speech," but sin resulted in the confusion of language at Babel and the consequent scattering of small communities over the face of the earth. These communities clung together for self-preservation from wild beasts and (by unfortunate necessity) also from fellow human beings. They settled in various areas and developed, and each member naturally preferred his own tribe, sang its praises, did all he could to preserve the customs and ideals to which he had been educated, and, if occasion arose, was prepared to lay down his life to ensure their preservation, and so it is until this present day.

Yet, at various times, men have been moved by different and even higher interests than patriotism. There have even been occasions when they have renounced patriotism for something greater, and of these we have a few outstanding examples in the Bible.

Let us consider Noah, who in his day was the only righteous man in a world filled with iniquity and violence. He had renounced all association with such evil-doers, and we are told that he, "By faith, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house." He received the reward of faith, was saved from the flood (which was the wages of corruption), and became the father of a new world and the recipient of a Divine covenant.

After Noah, and the punishment of the sinners at Babel, the cradle of the nations was Mesopotamia, and here we meet an outstanding example of the renunciation of all that patriotism stood for, in the actions of faithful Abram.

We find that he was called by God to renounce all that was most dear, even country, kindred, customs and habits, and to journey to a strange land in the belief of an ultimate reward. He was moved by love of God, which was, to him, greater than love of country, and it is recorded that he was actuated by the motive called faith.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac

and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but, having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.”—(Hebrews xi. 8-11 and 13-16).

So the land promised to Abraham was to him a land of hope, for he died in the hope of receiving it. He further realised, as a study of his life will show, that he was to be raised from the grave to the glory of immortality before it could possibly become to him an everlasting possession.

The land of Canaan, then, was to Abraham the land of hope and glory, for which he forsook all that was near and dear to him, excepting his wife and a few of their personal possessions. And we may add that it also became the land of hope and glory to all who have since exhibited the faith of faithful Abraham.

The apostle Paul tells us that Abraham's son Isaac and grandson Jacob each in turn dwelt as a stranger in this land of promise, and it is common knowledge that after a time their seed went down into Egypt, where they suffered cruel bondage. However, in process of time, a deliverer was Divinely raised up in the person of Moses, and he in his turn also renounced the citizenship of the land to which he had become naturalised.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward."—(Hebrews xi. 24-26).

Moses was raised up to lead the children of Abraham from slavery in Egypt to freedom in their land of hope and glory, the land which had been Divinely covenanted to their Fathers.

How unique this land was we may gather from reading many parts of the Scriptures, but just now we would suggest the following: —Exodus iii. 7-8, Deut. ix. 4-6, Deut. viii. 6-10, Deut. xi. 8-12.

Here we find a people specially beloved for their fathers' sakes and a land specially loved and cared for by their God. And even to-day, after generations of desolation, we find it a land which is desirable to the nations on account of its strategic and economic importance. It is the centre of three great continents and it is the impending scene of the world's greatest conflict, at the same time being the destined centre of a magnificent world empire!

In due time the people of God were planted in their own land, and He even chose Jerusalem as the favoured city in which He placed His Name, while the Scriptures abound with details of the varied history of the "Peculiar People" who formed the nucleus of His purpose.

In the early days of their occupation of the land an event occurred which had such a bearing on future happenings that we do well to take note of it, especially as that greater impulse than patriotism is again brought to the fore. We refer, of course, to the turning point in the life of Ruth, a woman of Moab. In the beautiful words found in the first chapter of the book bearing her name she renounced all claims and rights in her native land and vowed allegiance to the Jewish God and people—

"Intreat me not to leave thee, or to return from following thee; for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: Where thou diest I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

The fame of this earnest vow, which was the outcome of a living faith and belief in God, went before her into the land of her choice, so that she was commended by an elder in Israel in the words found in the next chapter—

"It hath fully been shewed me all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

This woman of faith was indeed rewarded, for through a series of circumstances she later became the wife of this same elder, and not only was the great-grandmother of David, but was also the progenitor of the Lord Jesus Christ. David, Divinely described as a "Man after God's own heart," wrote many soul-stirring Psalms, and sang many wonderful songs concerning the true land of hope and glory. Study the following at your leisure and you will realise a little what a glorious future is in store for the land that has been desolate and forsaken for generations: — Ps. xlvi. 4-7, Ps. xlviii. 1-3 and 11-14, Ps. lxxxvii. 1-3, Ps. cii. 12-18, Ps. cxxxii. 13-18, Ps. cxlv. 9-13, Ps. cxlvii. 11-15.

Why was the land forsaken and desolate? The tragic history of this wayward and disobedient people has become a byword and proverb among all nations, as the God who chose them declared would be the case. Placed in the land of promise on probation, they very quickly failed and were eventually punished, cast out, scattered and persecuted, while their capital city was burned with fire and the fertility of the land ceased. They became a "hissing and astonishment among all the nations," but are not to remain so for ever. God swore through Moses, "As truly as I live, all the earth shall be filled with my glory," and to Abraham and David he will surely fulfil His Covenants of Truth. He will "Remember his land and pity His people."

How many of the multitudes who utter the "Lord's Prayer" think of or realise the significance of the solemn petition, "Thy Kingdom come, Thy will be done in earth as it is in heaven. . . . Thine is the Kingdom, the power and the glory for ever"? How is God's will to be done on earth? Whose is the Kingdom? Power and glory for ever and ever are ascribed to God, but how are they to be manifested in the earth? The prophets of Israel supply the answer. Hear their words: —

HAGGAI—"The Lord will shake all nations and fill His house with glory" (chap ii. 7).

ZECHARIAH—"He shall build the Temple at Jerusalem, and He shall bear the glory" (chap. vi. 13).

MOSES—"God shall be merciful to his land" (Deut. xxxii. 43).

JOEL—"He shall be jealous for His land and shall pity His people" (chap. ii. 18).

ZECHARIAH—"God shall choose Jerusalem again and dwell in the midst of her" (chap. ii. 10-12).

The result of these promises is beautifully portrayed by the prophet Isaiah: —

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the Glorious Lord shall be unto us a place of broad rivers and streams. . . . For the Lord is our judge, the Lord is our law-giver, the Lord is our King. He will save us" (chap. xxxiii. 20-22).

The same prophet also says, "His rest shall be glorious," and again, "I will make the place of my feet glorious." . . . The meaning of this is evident when we consider Jeremiah's words, "At that time they shall call Jerusalem the Throne of the Lord."

These and scores of other prophecies undoubtedly apply to Jerusalem in an actual and literal sense, and in them we see the time coming when Jerusalem will be revealed as the true Eternal City. When Palestine will be the centre of world empire her bounds shall be set "wider still and wider," for the "Earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," and "The law shall go forth from Zion and the Word of the Lord from Jerusalem." There are innumerable infallible Scriptural testimonies to the fact that, in spite of all present woes, fears, distresses and perplexities, there is a real good time coming when the true "Land of Hope and Glory" comes into her own. There is comfort in the Word of God, there is hope in it, and there is mercy, for He has therein extended a gracious invitation to all that they might share in the coming blessing upon earth.

Noah, by his faith and actions, made himself extremely unpopular with his fellow men, but remained steadfast to the command of God.

Abraham was called upon to make great sacrifices of comforts and associations, and obeyed.

Moses sacrificed riches, comforts and honour undreamed of, but he chose rather to suffer affliction with the people of God.

Ruth forsook all her family and her friends to become a stranger in a strange land.

Why did they do these things? Why did they count comfort, patriotism, yea, life itself, as matters of secondary importance in their eyes? Because they were each filled with faith, whereby they looked beyond this present fleeting order of things and "had respect unto the recompense of the reward." They realised the relative values of "things temporal and things eternal."

Plymouth.

H. R. NICHOLLS.

Diary of a Voyage. (Continued).

Sunday, April 23rd. —Lectured. Few strangers; fair company of believers. Some travelled 1,000 miles to New York.

Monday, April 24th. —Spent day in New York on business.

Tuesday, April 25th. — Took steps for the doctor's final interment. Visited with sisters several cemeteries, not acceptable. Went to Jersey City Cemetery, in which the doctor was temporarily vaulted. Brother Bosher and I asked to be shown into the vault where the doctor was lying. The sexton opened the door; he lit a lamp and asked us to follow him, which we did, and found ourselves in the vault. "This is Mr. Thomas's coffin," said the sexton. "John Thomas. Aged 65 years. 1871," was all the record of the wonderful man. Sad to think of so great a man being nailed up in a box and put away thus, like a piece of lumber. We are all dying, but One has the keys of death and the grave, and will use them to liberate such as He thinks fit. The sexton removed the lid, breaking a spider's web in the act. Even the spider and the worm are better than a dead man. There lay the dead, exposed to view. A full account of this is recorded in "Dr. Thomas: His Life and Work," by R. Roberts, pages 250 to 252. (A very valuable book for all, if possible to obtain!)

Wednesday, April 26th. —Went to Green-wood Cemetery, on Long Island, and selected it as the very place for the memory and faith of the departed.

Thursday, April 27th. — Astonished at the high price of everything in New York. Went to look out for a suitable house to rent for Sister Thomas and Sister Lasius in the neighbourhood of Green-wood Cemetery, so as to be near the doctor's grave.

Friday and Saturday, April 28th and 29th. —Spent attending to executorial duties.

Sunday, April 30th. —The day appointed for the doctor's final interment. A wish had been expressed that a portion of the doctor's beautiful beard might be rescued from the worms as a memento of affection. This Brother Roberts secured with a pair of scissors. About 50 were present at the funeral. The Editor made a few remarks on the work done by the doctor. As for the doctor himself, there was no cause for sorrow. He used to say, "Make no commotion when I am dead. Don't be sorry for me; be sorry for yourselves," and, as for funeral, he would say, "Just put me quietly out of sight in some corner. The Lord will soon be here to wake the dead." In the coffin the doctor was dressed in his ordinary clothes, according to American fashion, which seems more reasonable than dressing up the dead in an attire unnatural to them. In the evening the brethren assembled for the breaking of bread.

R.R.

“**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, 10.45. Lecture, 3.0.

We draw attention to the times of meeting, now altered to the above. We have received much correspondence relating to our recent circular letter. Many show no reasonable attempt to reason the matter. We hope and pray that the sincere efforts put forward by us will be a means to prevent the disaster that looms in the distance. —W. H. Cotton, Rec. Bro.

BIRMINGHAM. —Edmund Street. Breaking of Bread, 10.45 a.m. Lecture, 3.30 p.m.

Since our last report we have rejoiced in the following additions by baptism into Christ: — Mrs. Brewin on March 20th, 1941, and Miss E. M. Taylor on April 12th, 1941.

We trust they will be strengthened of God, to endure faithfully to the end of their probation, so as to meet with the Lord's approval and blessing.

Bro. and Sis. Bray have removed to York, where they will be in isolation. Sis. Phyllis Tarplee has also removed to Burscough, Lancs., where she will be in semi-isolation. We prayerfully commend all of them to God and the word of His grace, which alone can "build them up" and give them "an inheritance among all them that are sanctified."

We are pleased to receive Bro. C. F. Evans, formerly of Clapham, who, now residing in Birmingham, becomes a member of this ecclesia.

We omitted to state in our last report that Sis. Marjorie Phipps and Bro. C. Buswell, both of this ecclesia, were united in marriage on 26th December, 1940. We trust their companionship will be a mutual blessing as "heirs together of the grace of life."

We persevere in all the duties of an ecclesia, endeavouring to instruct the unenlightened and to "save ourselves from this untoward generation." We strive also, not deterred by fear or desire of popularity, to "declare all the Counsel of God" and to preserve "the unity of the spirit in the bonds of peace." —W. Southall, Rec. Bro.

BRIMINGTON, CHESTERFIELD. —39, Station Road.

We are distressed by present difficulties and hope that a solution may be found. We are now a small ecclesia in almost complete isolation. My father is now 81, and public proclamation of the Truth is difficult for us. The day of the Lord's return is near and there is no time to waste on unprofitable matters. With every good wish to the Household. — R. E. Wharton, Rec. Bro.

CANTON, OHIO, U.S.A. —Eagle Temple, Cor. Market and 6th St., S.W. Sundays: School, 9.15 a.m. Breaking of Bread, 10.30 a.m.

We are indeed grateful for the monthly arrival of the "Berean" magazine, with its messages of hope and comfort in troublesome times, and its continued appearance has been most reassuring in many ways, ever reminding us by its presence as well as by its contents that the Most High rules in the kingdoms of men, that, regardless of the aims and defiant threats of brutish men or nations, the purpose of God remains unchanged and His prophecies by holy men of old are still unbroken.

We feel greatly indebted to those brethren who labour in the composition and publication of our magazine, keeping its pages filled with profitable reading, and it is with regret we hear of Bro. B. J. Dowling's light congestion of the eyes, and it is our hope and prayer that rest will bring speedy recovery, that he may soon resume his able defence of the Truth against error, for his capable writings and editorials have been a source of help and comfort to us for many years.

Since our last report we have had the pleasure of assisting a few more of our fellow-mortals to put on the sin-covering Name of Christ after good confessions of the Kingdom and the Name of the Anointed Saviour, and we hope these will run well and obtain the prize of eternal life and an abundant entrance into the Kingdom of God.

These were as follows: —Mr. Clarence Haack, Mrs. Hazel Roberts, Miss Beatrice McCarthy, Mr. Clifford Moore and Mrs. Ruth Adams.

Visitors around the Table of the Lord were as follows: —Bro. and Sis. Walter Coy, Bro. and Sis. A. Styles, Bro. Rene Growcott, Bro. and Sis. W. Higham and Sisters G. Growcott, E. Goddhardt and Allen, and Bro. Alex. Allen (all from Detroit, Mich.), Sisters M. Styles (Brandtford, Ont.) and D. Allenbaugh (Chicago, Ill.), Bro. and Sis. J. Orechovsky (Lansing, O.), Bro. and Sis. J. W. Phillips

(Zanesville, O.), Bro. and Sis. Sommerville (Lake Ariel, Pa.), Bro. John Jones and Sis. Ruth Jones (of Glendale, Pa.).

We are grateful to Brethren W. Coy, R. Growcott, W. Higham, A. Styles and H. Sommerville for the word of exhortation. —P. M. Phillips, Rec.

DAFOE, SASK., CANADA. —

On July 18th we had a pleasant surprise. Bro. and Sis. W. J. Turner, of Winnipeg, spent an afternoon and evening with us, leaving the following morning. Bro. Turner gave us an address, which was appreciated very much.

On August 25th Bro. and Sis. F. Hiley, Bro. John Hiley and Bro. John Zantingh, also of Winnipeg, spent a week with us. Bro. John Hiley gave us the word of exhortation at the breaking of bread. Bro. John Zantingh gave a lecture on Christ's return, which was attended by my son and daughter-in-law in the flesh. May the seed fall on fertile ground.

In these evil and trying times it is very comforting and beneficial to meet with brethren and sisters of like faith. —J. W. Sadler, Rec. Bro.

DETROIT, MICH., U.S.A. — Christadelphian Hall, 2610, Ewald Circle. Sundays: 10 a.m., 11.30 a.m. and 7.30 p.m. Thursdays: 8 p.m.

There have been a number of changes in our meeting since last writing. Bro. and Sis. Van Akin have returned from Syracuse. Bro. and Sis. Robert H. Carney have come from Texas to reside in Detroit and meet with us. Bro. and Sis. Frank Mohr have removed to West Pittsburgh, Penna., where they will be in isolation. Death has taken our beloved Bro. C. H. Lewis, after a long and painful illness, borne with surpassing faith and fortitude. Bro. Lewis came to this country from Coventry about twelve years ago. He received much consolation in his trial from the numerous visits of his brethren and sisters, and passed into unconsciousness in full hope of the exceeding great reward.

We have been privileged to assist a few more candidates for eternal life to put on the Saving Name, as follows: —On January 25th, Alex. Vaughan, son of our Bro. and Sis. S. Vaughan, and grandson of the late Bro. Benj. Vaughan, of Pontypool, Mon.; February 22nd, Mr. and Mrs. W. W. Coy (of Salem, Ohio), and Bro. and Sis. Ralph Coy (re-immersed), by co-operation with the Canton Ecclesia. These are of the family of our Bro. Walter Coy. May 22nd, Dorothy Smith, daughter of our Sis. J. M. Smith, and Mrs. Mary Edith Campbell, sister of our Sister George Stephens. Sis. Campbell resides at Merlin, Ontario, and is in practical isolation. July 10th, Evelyn Styles, daughter of our Bro. and Sis. Will Styles. Alex., Dorothy and Evelyn are Sunday School scholars, who have early come to realise their responsibility, and concerning whom we have much hope and confidence.

We have had as visitors Bro. and Sis. J. H. Tinker (Montreal), Bro. T. Phillips, Bro. Paul Phillips, Sis. D. Whitehouse, Sis. R. Whitehouse, Sis. Helen Boyle, Sis. Beatrice McCarthy (Canton), Bro. and Sis. H. W. Taylor (Saginaw), Bro. and Sis. W. J. Clements, Bro. and Sis. A. S. Barcus (Chicago), Sis. Jentsch (Akron), Bro. and Sis. Jas. Cartlidge, Sis. Ted Howard (London), Bro. John Sommerville, Sis. Emily Sommerville (Jersey City), Sis. Arleen Carney (Mansfield), Bro. H. W. Styles (Brantford).

The following assisted with the Spoken Word: Bro. J. H. Tinker (Montreal), Bro. Jas. Cartlidge (London), Bro. John Sommerville (Jersey City), Bro. H. W. Styles (Brantford), all of whose work and assistance we appreciate and desire to remember. —G. Growcott, Rec. Bro.

DINWIDDIE, VA., U.S.A.

Bro. and Sis. Bird and Sis. Fenn have removed to Stony Creek Lodge, Dinwiddie, R.F.D., and will welcome any who may come that way.

FRANCHE, KIDDERMINSTER. —Eureka, Bridgenorth Road.

Since our last report we have been pleased to welcome as visitors around the table of the Lord Bro. and Sis. Passey, Bro. and Sis. Shaw, Bro. and Sis. Hingley and Bro. and Sis. Sharp, all of Dudley. We regret to see present difficulties. The divorce question is one "that ought not to be so much as named among us."

We agree entirely with the position taken up by the St. Albans Ecclesia in respect of civil defence. "They shall not be reckoned among the nations" was spoken of natural Israel, but is also true of spiritual Israel. —H. Pigott, Rec. Bro.

HAVERFORDWEST. —Deer Parks, Tiers Cross.

We send love to all in the Hope that binds us together. We are glad to say we are all here now of good health. —C. H. Thomas.

IROQUOIS FALLS, ONT., CANADA.

Another twelve months has gone and we must all do our part in "making ready a people prepared for the Coming of the Lord." Day by day our brethren and sisters in Great Britain are with us in our approaches to the throne of grace. May the God of Abraham sustain and guard you all unto His Coming, even his beloved Son. —C. H. Styles.

LAKE ARIEL, PA., U.S.A. —

We desire to express our sympathy with all our brethren and sisters in the present troubles. We know Britain will survive this time and we hope and pray for you that you may all be spared for further service in the Lord's vineyard. —W. H. Sommerville, Rec. Bro.

LONDON, N. (HOLLOWAY). —Delhi Hall, 489, Holloway Road (opposite Royal Northern Hospital). 2.0 and 4.0 p.m.

Visitors to the Lord's Table during October have Bro. and Sis. H. C. Willmore (of Sutton), Bro. and Sis. F. R. Wright, Bro. and Sis. D. Cooke, and Bro. J. Doust (of St. Albans), Bros. L. J. Walker, R. Morgan and Sis. S. White (of Clapham), Bro. A. A. Jeacock (of Croydon), and Bro. W. L. Wille (of Rayleigh).

At the end of the year we give grateful thanks to the brethren who have laboured with us in the service of the Truth and ministered to us the word of exhortation and given the "good news" to the stranger both at our Sunday meetings and at our special effort at Finchley, where we were much encouraged by the good attendance. Bro. C H. Bath, of No. 15, Second Avenue, Bush Hill Park, Enfield, has been elected to serve as recording Brother for 1942. —H. P. Wicks, Asst. Rec. Bro.

LONDON, ONT., CANADA. —Orange Hall, 388, Clarence Street. Sunday School, 10.15 a.m. Breaking of Bread, 11.30. Lecture, 7 p.m. Thursday evening, 8.15 p.m., at Beaver Lodge, Sackville Street.

We regret to report the death of Sis. Arthur Hall on August 10th. She was laid to rest in Mount Pleasant Cemetery by Bro. Gwalchmai, Senr. and Bro. Robson. Our sister sleeps, awaiting the Master's return, after a long and faithful probation in the Truth of 52 years.

We are pleased to report that seven of our Sunday School scholars on May 4th put on the sin-covering Name of Christ in baptism. They are as follows: —John and Betty Clubb, Helen Dykes and William Dykes, son, son-in-law and daughters of Bro. and Sis. Calvin Clubb, Jean Hill, daughter of Bro. and Sis. Jos. Hill, Daniel and Violet Gwalchmai, son and daughter of the writer. We hope that they all will be faithful to their call in Christ and find some humble place in His Kingdom.

We have lost by removal Sister Bridges to Elmvale, Ontario. She will be in isolation. Sister Florence Young to Toronto.

On November 30th, 1941, Sister Jessie Gwalchmai and Brother Roy Heathfield were united in marriage. They have the best wishes of the ecclesia.

We are indeed grateful for the help in the Truth by Brother Gibson, of Toronto, who exhorted and lectured for us; also Bro. Art. Percival. We thank our brethren for their good words.

We are pleased to report the following brothers and sisters who have met with us around the Table of Our Lord: —Bro. and Sis. Gibson, Sis. Mary Briggs, Sis. K. Magee, Bro. and Sis. Jackson, Bro. and Sis. James Linton, Sis. Frances Linton, Bro. and Sis. Jones (all of Toronto), Bro. and Sis. Martin, Senr., Bro. and Sis. Fotheringham, Sis. Martha Fotheringham, Bro. and Sis. Percival (all of Hamilton), and Sis. Lawler (of Detroit).

Two of our brethren, John Clubb and Robert Philip, have been called for military service, but have been granted postponement of training and are now serving three months in a road-building camp at Montreal River, Ontario.

We are thankful for the mercies of our Father in Heaven. —W. D. Gwalchmai, Junr., Rec. Bro.

LONDON (PUTNEY). — Christadelphian Hall, 210, Putney Bridge Road, S.W.15. Sundays: Breaking of Bread, 2 p.m. Lecture, 3.30 p.m. Bible Class at 8 p.m. on Wednesday, 3rd December, at 338a, Merton Road, S.W.18, and on alternate Wednesdays thereafter.

We are pleased to report that it was our privilege to baptise on 4th October, 1941, Mrs. L. Kemp, the mother of Bro. A. S. Kemp, of Croydon, after a good confession by her of belief in the Gospel of the Kingdom and the things concerning the Name of Jesus. We pray that our new sister may continue steadfast in the Truth which she has espoused and finally gain the approval of the Lord Jesus at His coming.

Further fluctuations in our numbers have occurred, owing to the transfer to the Clapham Ecclesia for family reasons, of Bro. and Sis. A. Spenser and Sis. Miles. We are sorry to lose their company, from which we have benefited so long.

Since our last report we have been grateful for the help of the following brethren, who have spoken at our Sunday meetings: —E. J. B. Evans, S. Douglass, C. Kitchen, W. P. Lane, P. C. Ridout, L. J. Walker (Clapham) and A. S. Kemp (Croydon). —J. A. Balchin, Rec. Bro.

NEWPORT, MON. —Clarence Hall, Rodney Road (opp, 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 p.m.

It is with pleasure we report that on October 12th we had another visit from our Bro. W. Southall, of Birmingham; on the 26th, Bro. S. Shakespeare, of Dudley, and on November 2nd, Bro. M. L. Evans, of London.

Our three brethren faithfully delivered unto us the word of exhortation and lectured in the evening to a good number of the alien on each occasion.

We have also been pleased to welcome around the Table of our Absent Lord our Sis. S. Shakespeare, of Dudley. —David M. Williams, Rec. Bro.

PEMBERTON. —Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 1.30 p.m. Breaking of Bread, 2.0 p.m. Lecture, 3.30 p.m. Wednesday: Bible Class, 7.15 p.m.

Will brethren and sisters kindly note the alteration in the times of the meetings on Sundays.

Since our last report we have been assisted in the proclamation of the Truth by the following brethren: —Bro. G. W. Park, Bro. R. Barton (of Prescot), Bro. H. Cockcroft (Oldham), and Bro. E. Hingley (of Oretton). We thank these brethren for their labours.

Visitors to the Table of the Lord include: —Bro. and Sis. R. Barton, Bros, and Sis. G. W. Park, Sisters B. and E. Harrison, Bro. J. Harrison Sis. M. Bullough (of Prescot), Sis. H. Cockcroft (of Oldham), Bro. and Sis. D. Hingley (of Oretton), Sis. D. Jannaway and Sis. Macree (of Southport), Sis. M. Piffin (Blackpool), Bro. R. Smith, Junr. (Birmingham), Sis. M. Arminson (Warrington), Bro. Hilton (Coventry). Bro. H. Billingham, who has for some time been meeting with us, has removed to Prescot and will in future meet with the brethren there. —B. Littler, Rec. Bro.

PHILADELPHIA, U.S.A. —Presser Building, 1,714. Chestnut Street. Sunday School. 9.30 a.m. Breaking of Bread, 10.30 a.m.

It is a pleasure to report the immersion of four who have come out from the world and put on the Name of Christ. Harold Butler (22), James McKelvie (18), Lois McConnell (18) and Ethel Tuckwood (19), on April 12th, 1941, put on the "only Name whereby we must be saved," and were received into fellowship on April 13th. These four have been members of our Sunday School and regularly attended our Bible Classes. We certainly rejoice with these young people entering the race for eternal life. May they run the race acceptably and receive the crown of righteousness.

Bro. and Sis. Andrew Sutton advised us they withdrew from the Arch Street Ecclesia because they did not agree with that ecclesia's stand on the marriage question, nor their stand on the Strickler fellowship (Arch Street is now in the Birmingham Central Fellowship). As a result of an interview with our examining brethren on November 12th, 1940, they were welcomed into our fellowship.

We regret to report our withdrawal from Bro. F. T. Douglas on November 28th, 1940, because of his marriage to an alien.

We have welcomed to the Table of the Lord the following brethren and sisters: —From Hawley, Penna., Bro. and Sis. H. A. Sommerville, Bro. K. Frisbie, Sis. W. Garing; from Baltimore, Md., Bro. and Sis. A. Carlile, Sis. B. Williams, Bro. and Sis. Cress, Bro. and Sis. M. Mason, Senr., Bro. and Sis. M. Mason, Junr., Sis. F. Gorman; from Jersey City, N.J., Bro. and Sis. J. Sommerville; from Houston, Texas, Bro. John Hardy; from Boston, Mass., Bro. R. Wilson; from Newark, N.J., Bro. and Sis. Dean, Bro. and Sis. C. Burness, Bro. Geo. Pursley, Bro. Frank Rogers; from Worcester, Mass., Bro. and Sis. S. Elliott, Bro. and Sis. H. Elliott; from Glendale, Pa., Sis. R. Jones, Bro. John Jones.

The following brethren have given us strength and courage in exhorting us on timely subjects: —Bro. Sommerville spoke on "Walking in the Light," Bro. Wilson addressed us on "Sweet Communion," and Bro. Pursley exhorted on "More than Conquerors."

On August 2nd, 1941, our annual Sunday School picnic was held on Bro. Owens' farm in Quakertown, Pa. About 100 attended. On this occasion we were favoured with visitors from Hawley,

Glendale, Baltimore, Newark, Elizabeth, Jersey City, Worcester, Buffalo, and three brethren doing work of national importance in the Patapsco Camp. Bro. Leonard Rankin addressed us, telling of his experience in the camp. Everyone had an enjoyable time.

We are very thankful for the considerate arrangement made by the Government for our brethren to do work of national importance under civil direction instead of being forced to take military training. At the present time they are required to do work of national importance in civilian camps for two and one-half years, for which they receive no pay. The expense of maintaining the brethren in these camps (\$35.00 per month per man) is taken care of by the contributions sent to the Christadelphian Service Committee by the ecclesias in our fellowship. While the financial burden is great, we welcome the opportunity to prove the depth of our convictions and the sincerity of our belief and the opportunity of providing for our own. When we consider the hardships that our brethren are enduring in lands where war is raging, our burden is indeed light.

Prayers are made continually to our Heavenly Father that our brethren and sisters may be delivered from evil by His protecting hand, and that faith may be kept strong till He comes to right all wrong. —Carl E. George, Recorder.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch). Sundays: Breaking of Bread, 11.0 a.m. Lecture, 3.30 p.m.

It is with deep sorrow that we heard of the sudden, accidental death of Sis. S. F. Jeacock in London. She was with us for about twelve months prior to her recent return to St. Albans, and actually visited us and broke bread only three weeks before this tragedy overtook her. Our acquaintance with her during her stay here convinces us that we can confidently leave her future in the hands of our Righteous Lord and Judge, believing that while she has been taken away from trouble to come, yet there is a place awaiting her in the Kingdom which is so soon to be established on the earth. We extend our heartfelt sympathy to Bro. Jeacock in his sad loss, and commend him for comfort to the Word of Grace with which he is so well conversant. May he endure this great trial of his faith patiently, that he may be accounted worthy to meet his sister-wife in that day.

We have been pleased to welcome the following in fellowship at the Lord's Table: —Bro. Roland Brown (Bournemouth), Bro. Goodwin and Bro. Williams (St. Albans), Bro. and Sis. Davenport (Totnes). —Hubert R. Nicholls, Rec. Bro.

POMONA, CAL., U.S.A. —

Since I have now removed to 160, W. 6th Street, in this city, and no longer in Sacramento, please have same noted. —John Keneley.

RAYLEIGH, ESSEX (London side of Southend). —121, High Road (off Arterial Road, near Weir). Breaking of Bread, Sundays, 3 p.m., by arrangement. Bible Class, Thursdays, 7 p.m.

Visitors since last reporting have been: —Sis. J. Morris (St Albans), Bro. and Sis. J. L. Young (Sutton), Bro. G. H. Denney (Holloway).

We are pleased to report the baptism of the writer's youngest daughter, Sheila Pearl Jessie, aged 13. She made a "good confession of her faith" when Bro. J. L. Young came down on November 1st. On that date we then baptised her. The next day (Sunday) we were pleased to have our Bro. G. H. Denney with us for the day and he gave a very appropriate exhortation, making special reference to the ecclesias in the houses of the early Christians, when they broke bread from house to house (many "at home"). Bro. J. L. Young also very fittingly gave to our new sister the "right hand of fellowship." Altogether the meeting was a very homely and spiritual one and we were all very greatly exhilarated spiritually as a result. The immersion of Sheila means that now every member of the writer's family is

"walking in the Truth." May we all remain steadfast unto the end, gaining from the united and mutual worship we can render to God. —Wm. Leslie Wille, Rec. Bro.

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

We regret to announce the death of Sarah, sister wife of Bro. S. F. Jeacock, who met with a fatal accident in London whilst on her way to a fraternal meeting at Clapham on Saturday, 18th October. Her loss is keenly felt by all members of this ecclesia, for she was a sister greatly beloved. Her character, we feel sure, was such as will meet with approval at the hands of the One before Whom we must all appear. The funeral took place on the following Friday. Bro. Hone, of Clapham, gave an address befitting the occasion, at the grave-side, where some 40 brethren and sisters, including a few relatives of deceased, had assembled.

The second of our, special addresses was given on Saturday, 25th October, by Bro. A. A. Jeacock, who spoke on "The Coming New Age." There was a fair attendance of strangers. How difficult it is to move people to take an interest in these things! Can it be that the day is fast approaching when the symbolic 144,000 will have reached completion.

Our next and last special address for 1941 will be given (D.V.) on 29th November. The speaker on this occasion is Bro. S. Shakespeare, of Dudley.

May we take this opportunity of thanking those brethren who have helped us during the year to maintain an uninterrupted sequence of Sunday lectures? What of the coming year?

The tempo of the war increases and, we think, will increase. Mass murder, under the name of executions, are the order of the day in many countries. Practically all Europe, and soon the whole world, will be reeling to and fro like a drunkard. But let us take courage from these otherwise gloomy forebodings, for when these things *begin* to come to pass—G. P. H. Mallard, Rec. Bro.

SHEFFIELD. — 61, Crawshaw Grove, 8. —

We have carefully considered the resolution passed by the Clapham Ecclesia on the 6th June, 1940, and wish to inform you that we are unable to endorse the resolution, clause (c), which is not Scripturally supported.

The Scriptures clearly teach that remarriage in the lifetime of a former partner is not in harmony with God's will and purpose concerning man (Gen. ii. 24, Gen. xx. 3, Gen. xxxix. 9, Luke xvi. 18). Those who know and love the Truth will therefore see to it that they do not continue to live in a state which ought not to be named among the saints of God (Eph. v. 3).

The applicant for immersion referred to in Clause (c) of the Clapham Ecclesial resolution may have known God's laws on this matter before the remarriage, in which case the resolution would be denying the applicant responsibility to the law of Christ before baptism. This we know to be wrong. Whether or not the applicant was responsible to the law of Christ before remarriage, past sins can be forgiven in baptism, provided the applicant endeavours to live in harmony with God's will by forsaking sin and its alliances (1 Cor. vi. 11).

No Scriptural grounds are given by the Clapham Ecclesia that God's marriage laws are different for believers than they are for unbelievers, and, since the references we have already given show that they applied to all, we must reject Clause (c) until its Scriptural support is forthcoming. — W. C. Newell.

SWANSEA. —

Bro. R. H. Smith has removed to Persia (Iran) and Bro. W. J. Morse has now been elected Rec. Bro. in his place. His address is "Fairview," Glynderwen Crescent, Derwen Fahr, Blackpill, Swansea.

UTICA, N.Y., U.S.A. —

We are all sound here on first principles. Cases of divorce and remarriage are very, very few in the ecclesias in our fellowship in this country. If and when they do occur, the parties are promptly withdrawn from fellowship. All such cases can best be dealt with in the places where they occur and a decision arrived at strictly according to the merits or demerits of each such separate case. —B. J. Dowling.

News From Correspondents

London, S. (Clapham). —Removals have been Bro. R. S. Penn to Crayford, Sis. D. Crumplen to Hove, Bro. P. Ford to Rayleigh, Bro. R. Ralph to Coventry, Sisters M. Joslin and Mary Joslin to Sutton. Bro. John Wilson has returned to fellowship.

Coulsdon. —A new effort has commenced in this Surrey town. Meetings will be held at the Labour Hall, Woodcote Grove Road, alternate Sundays: Breaking of bread, 3 p.m., Lecture, 4.15 p.m.

Home Counties: Northern. —A meeting was held at Essex Hall in October, convened by the Home Counties (Northern) Ecclesias, to consider the matter of civil defence. The resolution carried there has been circulated to all ecclesias. Full report, etc., can be had from the Secretary, Bro. W. L. Wille, of Rayleigh. The meeting served to ventilate this present urgent problem and was appreciated.

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.
Dinwiddie, Va.—F. Bird, Stonycreek Lodge, R.F.D.2.
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.
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. —"David," F.C.C., A.D., M.W.P., A.B., P.C., C.A.B., I.B.C., K. McK., B.L., F.W.B., R. & E.D., W.C.D., V.W., G.F.K., W.B.G., L.C. Anon., W.H.C., F.C.W., W.R.M., J.H., R.W.S., J.W.E., E.C., F.F., D.A.O., D.W., D.M.W., G.M.M., H.R.C., G.H.G., R.F.H., M.A., J.G.D., K.E.Y., A.E.N., E.D., E.W.C., A.W., J.B.S.

St. Albans. —The lectures will be given on Sundays in 1942 at 6.30 p.m. (God willing). We rejoice to know that a weekly Breaking of Bread has been arranged in Wandsworth Prison with Bro. E. R. Cuer. Bro. J. L. Mettam was the instrument in this achievement.

Acknowledgments. —D.L.J., M.A.B., S.M.H., E.H., J.P.C.H., H.T., E.G., D.F.J., T.H., W.P.H., A.M.E., M.M., E.G., S.B., F.M., E.C., S.J., N.E., M.W.P., F.E.G., H.W.P., P.F., M.W.B., G.J., H.S., A.J.M., N.D., W.R., E.F., I.B.C., F.D.J., C.H.S., C.D.B., G.W., A.N., H.E.T., W.C.N., J.E., A.C., L.B., H.J.D., A.W., Boston Ecc., Detroit Ecc., D.Q., C.E.B., E.J.C., A Wandsworth Sister, A.C.B., G.L., J.C., J.P., W.H.R., N.G.W., F.B. (2), S.V., W.H.C., Moncton Ecc., W.C.M., S.E.T., H.W.T.

Libya. —The long-anticipated new campaign in Northern Africa has begun; another step towards the fall of the Axis powers and the victory of their opponents. Air, sea and land forces work together, and the whole situation is of great importance.

Russia. —Wonderful, indeed, is it to see that, despite a 700 miles advance into their territory, the Russian people and army hold fast together. Hitler may reach the Caucasus and may make further advances, but the snows of winter now fall in his path and he is but hastening his own downfall.

Palestine's Importance. — It is now being generally recognised throughout the British Empire that Palestine is of increasing importance, and Jewish friendship very valuable. Field-Marshal Smuts, Premier of South Africa, has just pointed out that in this war the Jew in Palestine and not the Arab has been "a faithful ally" and "a constant source of help and encouragement."

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