

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 & G. A. GIBSON

SUBSCRIPTION ... 8/- PER ANNUM, POST FREE.

CONTENTS	Page
“Evil men shall wax worse and worse”	1
Japan and U.S.A.	1
Russia and Libya	2
Preaching the Truth	3 & 19
Paul and True Godliness	4
D.V.	5
Conscription for Women... ..	9
The Mysteries of the Kingdom	10
Theology and Religion	11
The Acted Parables of Ezekiel	12
“Flesh and Blood”	15
Clean and Unclean Animals... ..	16
The Early Christians	20
A Good Confession	23
Diary of a Tour in U.S.A., etc... ..	24
Ecclesial News	26
LIFE IN A CO. CAMP IN U.S.A.	29-30
News from Correspondents	31
Prayer	32

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 3.15 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

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 and G. A. GIBSON.

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

Volume XXX

JANUARY, 1942

NO. 349

EDITORIAL

“Evil Men Shall Wax Worse and Worse.”

When Paul desired to lead Timothy to an understanding of the fact that from his day until the ardently-expected return of the Lord Jesus there must be a long period of time (or what seems long to human minds), he was guided by the Holy Spirit to describe certain phenomena that would be gradually developed and would reach their highest manifestation in the closing days of Gentile times.

Among these is the quotation we make from 2 Tim. iii. 13. To the point is President F. D. Roosevelt's declaration that, while Hitler's perfidy was without parallel, the new treachery of Japan towards U.S.A. in particular will go into human history as the worst crime ever committed by any nation.

**Japan
and
U.S.A.**

Four hours **before** Japan's ambassador placed new proposals of peace before Mr. Roosevelt, Pearl Harbour was bombed from air and sea by the Japanese forces. Pearl Harbour was the great Hawaiian naval base of the U.S.A.

So while pretending to continue peace negotiations, Japan, after long and careful preparation, fell upon the American nation at the moment chosen by herself.

Never was there less cause for hostility than existed here. But let us who believe the prophecies see what has been accomplished thereby. We have for years visualised the strong unity of the English-speaking peoples in the last days. "All the young lions" was bound to include at least the major part of the American nation. Yet until the Japanese onslaught, U.S.A. was strongly divided. Isolationism was preached all over the continent. The repeal of the Neutrality Act was a very close thing, it will be remembered.

All these divided counsels vanished in an hour and to-day U.S.A., Canada and the whole British Empire are acting together in the fullest sense. This unity will not fade away. It will continue till the Lord comes back.

Russia. Always led to expect the failure of the German designs upon Russia, our readers were prepared for the great change that has come over the scene in Eastern Europe. Their faith in the prophecy of Ezekiel xxxviii. has been immensely strengthened by the news of the new retreat from MOSCOW. Hitler follows in the wake of Napoleon. Russia is bound at last to dominate all Europe.

Libya. Great work has been done in Northern Africa by the British Empire forces, New Zealand bearing a heavy share of the responsibility. Rommel, the German general, is beset before and behind, and soon Britain will be, as Daniel says, "King of the South" beyond dispute. The tide has turned for good

Tortured Peoples. The tortured peoples of the submerged kingdoms of Europe groan under the heel of their Nazi oppressors. Savage reprisals do not bring resistance to an end; they do but serve to accentuate hatred. Deliverance for a time, with a lull, as it were, in the storm, will come, but there will never be "peace on earth and goodwill among men" until the "Desire of all nations shall come."

The curse of Genesis xii. 3 has yet to come upon Hitler and his gangster friends and the curse of God is always in proportion to the evil done. A bitter and terrible fate awaits those who challenge God and do despite to His people. So we wait with confidence to see how God will further develop the situation and over-rule human ambition and bring release in particular to the Jewish people.

Singapore. The naval losses of Britain in the Eastern seas have been very heavy. The Prince of Wales and the Repulse were very great ships of war. Singapore and Shanghai and Hong-Kong now come to be defended. Malay and Burmah and, in fact, all British and U.S.A. possessions in the China Seas and the Pacific, and even Australia itself, are now in peril. But, like a rock, the British Empire will stand till its work is done. The "blessing" of Gen. xii. 3 is here to be seen. Isaiah seals this matter when he says, " Surely the isles shall wait for me and the ships of Tarshish first" (Isa. lx. 9).

Our Plain Duty. As our Lord's kingdom "is not of this age," to quote his own words, we are increasingly called to manifest our separateness throughout the world. Our pages bear testimony to the endeavours being made in much weakness and some divisions of opinion to maintain the position of the Early Christian Church and our own for the last 90 years. "Stand fast, brethren; be not entangled," is the Spirit's guiding message.

"The Dawn." We were promised "no personalities" and "nothing but the Truth" by those who sponsored "The Dawn" supplement. The December number does not seem to us to be in line with this promise. As for ourselves, we shall not burden our pages and weary our readers with words about unprofitable questions and "vain-janglings." We made our position quite clear during 1941 and there we abide content to wait the coming Judgment of our Lord.

EDITORS.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

—Little Stories No. 4.

The 'Bus Queue.

A lady was obliged because of a bombed house to seek a place to live in, in a country village. Arriving at the nearest railway station in a busy country town, she found that she had to continue her journey by 'bus. Uncertain as to whether she had queued up correctly, she asked a gentleman standing next to her if she was in the correct place for the 'bus to the village she desired to reach. Remarking that he was a resident of that village, he promised to see her safely to her destination. They fell to talking about the War and what would follow. The man was a Christadelphian and told her what the Bible had to say about it. Three months after the lady was baptised, saying that she "looked for the Truth all her days and found it in a 'bus queue."

G. H. D.

EXHORTATION

Paul and True Godliness.

We cannot do better, on the present occasion, than return to the consideration of Paul as the model which Christ has avowedly set forth for the study and imitation of all succeeding generations of disciples. So many other models are pressed upon our attention in modern times, and we are in daily contact with so much that is alien to the case and principles of Paul, that it is a matter of necessity that we look closely at, and conform as much as we can to, the standard to which Christ would have us rise. God said to the adversary of Job: "Hast thou considered My servant Job that there is none like him in the earth—one that feareth God and escheweth evil?" The case before us is as if Christ said to us: "Hast thou considered my servant Paul, who is a chosen vessel unto me, and an example of what I desire to see in all my brethren?"

We have looked at him in the ardour of his devotion to Christ; in his modest self-estimate, yet courageous assertion of personal truth, and in his disinterested concern for the poor. There are many other notable points in the picture. The most conspicuous, perhaps, is that in which he presents so complete a contrast to the secular-minded "civilisation" of our day—namely, his constant, practical, robust-minded unaffected recognition of God. God is in the foreground of all he does, says, or thinks. God is not a theory with him—not a doctrine merely—not an intellectual conception—but a fact perceived and taken into account in as matter-of-fact way as a man does his friend or the weather. His gospel is not merely the gospel of the Kingdom; it is first, the "gospel of God" (1 Thess. ii. 9). He thought of himself as a personal agent of God, by whom God approached men with entreaty to be conformed and reconciled to Him, in a personal sense. "We are ambassadors of Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). To the Athenians, he placed the presentation of God first: "Whom ye ignorantly worship Him declare I unto you—God who made the world and all things therein" (Acts xvii. 23). "He commandeth all men everywhere to repent." Again, to the men of Lystra, he said: "We preach unto you that ye should turn from these vanities unto the living God, who made heaven and earth and the sea and all things that are therein" (Acts xiv. 15). The message from God—the gospel in its technical sense—is placed second, which is a natural order of ideas. This message is summarised in the fact of His "having made known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself" Eph. i. 9). A man aware of this message, but not acquainted and in friendship with God Himself, is not in the circle of the saintship to which we are invited by the hand of Paul. Let us beware of those beggarly presentations of Paul's gospel which leave out its warmth and its colour and its glory. The love of God is the first feature of the house of God, which Paul laboured to establish. Without it, Paul's doctrines become so many rattling bones, with which slaves of the flesh may perhaps make music to

themselves, like the dusky buffoons of modern minstrelsy, but which are of no benefit to anybody unless they are in fervid love with God, from whom they originate. It was the fault Jesus found with the Pharisees that, with all their compliances with Moses, "they had not the love of God in them" (Jno. v. 42). They loved the praise of men more than the praise of God (Jno. xii. 43). It is the possibility (illustrated in more cases than one) that we may acknowledge Christ and know the elementary facts of the truth, and yet, while having thus a name to live, be dead, knowing not the Father, who is the head of Christ, and apart from whom Christ has no meaning. To love God was more than all whole burnt offering and sacrifices. This was the sentiment of one of the Scribes, the expression of which elicited from Christ the remark that He was not far from the Kingdom of God (Mark xii. 34). So, to love God is more than all money-spending, meeting-holding and doctrine-defining that men may engage in, without a sanctifying recognition of the Creator of heaven and earth. These things have their place, but if they are without Paul's love of God, they are as salt without savour. It was the first of the great Commandments—that men should love God with all their strength and soul and mind. This is the "first commandment" both of the law and the gospel. It is one exemplified in the case of Paul, who, even before his enlightenment, worshipped the God of his fathers, and was zealous towards Him (Acts xxii. 3), and afterwards was a living embodiment of it in all its manifold relations.

In our day men are ashamed to acknowledge
 God. Even when there is a professional
 recognition of Him in a ceremonial way,

D.V. as with the clericals, it is obscured in Latin words ("Deus volente"), and these are pared down to their smallest form—their first letters. Men, who think they ought at all events to appear pious, propose to do so and so "D.V." This is very different from Paul's straightforward, sincere, manly, "if the Lord will." "D.V." is reducing the recognition of God to its smallest and most scrubby dimensions. It is not in reality a recognition and confession of God, but a slavish compliance with conventionalism—conventionalism of the most odious type—the conventionalism of the Gentile apostasy from apostolic truth and simplicity—a respectable system which overshadows the world with the shadow of death and from which every earnest man will seek to deliver himself by a return to the clear and healthy and saving example of Paul.

His recognition of God, even in common things, is constant and natural. He is, in fact, a good example of what James means when he refers deprecatingly to those who say, "To-day, or to-morrow, we will go into such a city and continue there a year and buy and sell and get gain." Says James (iv. 14), "Ye know not what shall be on the morrow. ... Ye ought to say, if the Lord will, we shall live and do this or that." This was the habit of Paul, our example from Christ. Parting with the brethren at Ephesus, he said, "I will return again unto you if God will" (Acts xviii. 21). Writing to the Corinthians as to the prospect of a visit, he says (1 Cor. iv. 19), "I will come to you shortly, if the Lord will." So to the Romans he says he had "Made request in prayer that he might have a prosperous journey to them by the will of God" (i. 10); and he asks them to pray that "he might come to them with joy by the will of God" (xv. 32). The brethren, following his example when they could not dissuade Paul from running into danger at Jerusalem, said, "The will of the Lord be done" (Acts xxi. 14). Peter, in the same line of things, recognised that if any brother found himself in circumstances of suffering, it was the will of God (1 Peter iii. 17), and "according to that will" (iv. 19). If a door was opened to Paul, it was opened to him "of the Lord" (2 Cor. ii. 12). If Paul lived in all good conscience, it was "before God" (Acts xxiii. 1). If he spoke with special emphasis, it was before God in Christ (2 Cor. xii. 19). If he abstained from lying, it was before God (Gal. i. 20). If he addressed himself to Timothy in a specially-solemn way, it was before God (1 Tim. v. 21; 2 Tim. iv. 1). If he desired a witness to the truth of assertions, it was God whom he served (Rom. i. 9; Phil. i. 8; 1 Thess. ii. 5). If he desired to comfort the brethren, his appeal was to the fact that God was faithful, who would not suffer them to be tempted above that they were able to bear (1 Cor. x. 13), and who was able to make all grace abound toward them (2 Cor. ix. 8), and so on, through many numerous examples. Paul, like the Lord Himself, set Jehovah always before him. It was the constant vision of his mental man. He is our example. Do not be satisfied with any other. Beware of the blighting influence of refined society, or the example of the vulgar herd in this matter. The world lieth in wickedness. It knows not God. Its ways and thoughts and habits are odious in His eyes; and we are in danger of being conformed to all these. Listen to the

command of the Spirit by Paul, which says, "Be not conformed to this world, but be ye transformed in the renewing of your mind, that ye may prove (or realise in yourselves) what is that good and acceptable and perfect will of God" (Rom. xii. 2). "In all thy ways acknowledge Him."

In view of Paul's habitual recognition of God, it is natural to find that he was a man of prayer—another feature of our model to consider. Almost his first appearance on the page of New Testament history exhibits him in this aspect. Jesus said to Ananias, when directing him where to find Saul of Tarsus, "Behold he prayeth" (Acts ix. 11). Immured in prison at Philippi, in the darkness and silence of night, "Paul and Silas prayed and sang praises" (Acts xvi. 25). Bidding farewell with the Ephesian brethren at Meletus, "he knelt down and prayed with them all" (xx. 36). Visiting at the temple, he prayed (xxii. 17). Even before a large ship's company, "he gave thanks to God in presence of them all" (xxvii. 35). He prayed for the brethren—"We pray always for you" (2 Thess. i. 11). "I thank my God upon every remembrance of you, always in every prayer of mine, making request for you all with joy" (Phil. i. 4). "I make mention of you always in my prayers" (Rom. i. 9). "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you" (Col. i. 3), "night and day praying exceedingly that we might see your face" (1 Thess. iii. 10). He often asks the brethren to pray for him: "Brethren pray for us" (2 Thess. iii. 1; Heb. xiii. 18). "Strive with me in your prayers to God for me" (Rom. xv. 30). "I trust, through your prayers, I shall shortly be given to you" (Philm. 22).

He makes it a matter of urgent exhortation that the brethren should give themselves to prayer: "Pray always with all prayer in the spirit" (Eph. vi. 18). In everything, by prayer and supplication, let your requests be made known to God" (Phil. iv. 6). "I will that men pray everywhere" (1 Tim. ii. 8). "Pray without ceasing; in everything give thanks, for this is the will of God in Christ Jesus concerning you" (1 Thess. v. 17-18).

Paul's familiar communications with the brethren were tinged with the same spirit of godliness. There is no levity, no avoidance of allusions to the truth to conciliate unjustified men, the fear of whom bringeth a snare. He exemplified in himself the exhortation he gave to the brethren: "Let your speech be always with grace, seasoned with salt . . . sound speech, that cannot be condemned . . . neither jesting nor foolish talking, which are not convenient, but rather giving of thanks." When he saw the brethren, on his journey towards Rome, "he thanked God and took courage" (Acts xxviii. 15). His salutations are all divine. Examine every epistle: he brings God and Christ into all his greetings. Are we to follow Paul or the paganism of modern atheistic custom? Modern paganism will soon be swept from the face of the earth and make way for the glory of the Lord, which will be inscribed even on the bells of the horses. If we conform to the world, we shall perish with the world. Our part—our duty—our wisdom is to conform to the image of the new man, of which Christ has given us so abundant an example in Paul.

Division Makers. There are several other features. Paul was affectionately interested in the brethren. He writes to the Thessalonians: "Being affectionately desirous of you, we are willing to have imparted to you not the gospel of God only, but our own souls also, because ye were dear unto us" (1 Thess. ii. 7). This is a contrast to the social idea of the nineteenth century, of which polite indifference is a prominent feature. It is considered weak to be affectionate and small to be sympathetic. Men harden each other in pride and miscall it by many fine names, which gloss over the monstrosity and perpetuate a strained and tyrannous etiquette, which blights the fruit of the spirit. Paul represents a totally different school, viz., the school of Christ. Who Himself was meek and lowly and not ashamed even of tears. He wept at the death of Lazarus; he wept over Jerusalem; he made supplication with "strong crying and tears" (Heb. v. 7). Paul also appears before us as a tender-hearted man, moved frequently to tears. He "served the Lord with many tears" (Acts xx. 19). He "ceased not to warn everyone of the brethren, night and day, with tears" (verse 31). He wrote to the Corinthians "with many tears" (2 Cor. ii. 4). He told the Philippians—even weeping in the act of writing—of false brethren, who were the enemies of Christ" (Phil. iii. 18). He was touched at the entreaties of the brethren, who sought to dissuade him from going, in the teeth of danger, to Jerusalem. He said, "What

mean ye to weep and to break mine heart? I am willing, not only to be bound at Jerusalem, but to die for the name of the Lord Jesus" (Acts xxi. 13). In this, also, we have an exhibition of his courage and enterprise in the service of Christ, as well as his susceptibility to tender emotion. The ideal brother of Christ, as represented in Paul, is not all head; he is a tender-hearted, loving man.

There be many who are called brethren, through whom the truth is brought into reproach, who conform not at all to the Pauline standard. They are contentious without being faithful; intelligent, without being loving; courageous, without being regardful of others; sensitive to human opinion, without the fear of God; manly and resolute, without being sympathetic and considerate. Wise men will resist the influence of this class, and seek to neutralise it by the exhibition and assertion of the model Christ has given us in Paul. This model we have only partially outlined in the matters passed in review. It is in the power of everyone to make its closer acquaintance in the daily and attentive reading of Paul's most wonderful epistles. The details exhibited, however, present a sufficiently complete picture for practical purposes.

**The
Summary.**

Summarising then, we have found a man of good conscience and modest self-estimate; yet of bold assertion, when necessary; an earnest, ardent, devoted, thorough-going friend and servant

of Christ; supremely, yet exclusively, interested in Christ's affairs on earth, for which he entertained an appreciation amounting to enthusiasm. We have found him a benevolent man, mindful of the needs of others; interested in the brethren; solicitous of their welfare and compassionate of the poor. We have him a man of sympathy, of affection, and of tenderness of heart, even to tears. We have found him, above all, a lover of God, a man of prayer, with constant recognition and regard for the will of God in all his matters, and a constant exemplification of sobriety and godliness.

In these particulars we have a copy set before us by Christ to imitate. Shall we give up the attempt because it is difficult? Our copying may be blundering and blotted in the first stages, but, with perseverance, like the children who pore over the desks at school, we shall find the process grow easier with every effort, until, at last, we shall attain to a degree of approximation that may at first seem impossible. Let us remember that in the master of the school we have a merciful and faithful high priest, who knows our infirmities, and will make allowance for our shortcomings, if only we are attentive scholars. He ever liveth to make intercession for us; and in all our struggles with the old man within, and the seductive world without, having himself suffered, being tempted, he is able also to succour them that are tempted. Such is Paul's assurance to us (Heb. ii. 15), who also says, in view of the very fact (iv. 10): "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

R.R.

Conscription for Women.

Our sisters are now liable to being called up for military service. The latest Act passed by the British Government says they will "be liable to be called up for civil defence with the Royal Naval Service, the Auxiliary Territorial Service and the Auxiliary Air Force." Conscientious objection being provided for, sisters will now have to appear before Tribunals.

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

(4) "THE MYSTERIES OF THE KINGDOM."

The Master utilised many parables to disclose to His disciples the "mysteries of the kingdom." The Greek word "mysterion" at that period meant "the political or military plans of a king," which had not been divulged until the king revealed them at a set time and put them into operation. (J. Politeyan, "New Testament Archaeology," p. 24.)

Parables were in the nature of a code, which could be read or heard by the uninitiated without its real meaning being perceived (Matt. xiii. 18). The parables of Jesus have one feature which is very difficult to imitate. They are "true to life" and yet perfectly adapted to convey the information intended. Modern writers (e.g., C. H. Dodd, "The Parables of the Kingdom") have come almost to the point of saying that their principal value is to give us a series of vivid pictures of the life in Galilee during the days of Jesus. The code is still undeciphered by those who are sceptical or ignorant of the Gospel of the Kingdom.

To those who are initiated by their knowledge and belief of the Gospel the "secret plans" of the Kingdom are of great importance. The long delay in setting up the Kingdom becomes plain when the preparation for it (i.e., the taking out from among the Jews and the Gentiles a people for God's Name) is likened to the ingathering of an harvest, in preparation for which the seed has to be sown and time for growth allowed.

This aspect of the teaching of the Master is obviously, like the Apocalypse, especially for the "servants" of God, even for their instruction and enlightenment, rather than for their imitation as a method of teaching.

Are we dismayed at times at the apparent waste of effort in the preaching of the Truth—the "seed" that is lost—the seed that does not fulfil the promise of early vigorous growth, or is choked and comes to nought—the parable of the sower assures us that this was all provided for and the harvest will come just the same.

Are we disheartened by the spurious imitations of the Truth? The Parable of the Tares and Wheat causes us to rest assured again that this, too, has been provided for. When the harvest comes all will be put right.

The Parable of the Mustard Seed teaches us to discount the insignificance of the Truth at the present time. The Parable of the Leaven shows us that when, as in past ages, it has been "hid," nevertheless the way for the Kingdom is being silently and irresistibly prepared.

The parables search our hearts. Do we regard the Kingdom as such a perfect treasure that an ordinary man if he "found" it would give all that he possesses to attain it? Do we appreciate that it is the deliberate selection of One, who, with perfect and expert knowledge, treasures it above all?

Both the parables themselves and the explanation given to them by the Master are accompanied by the solemn injunction, "Who hath ears to hear, let him hear (Matt. xiii. 9, 43). Understanding them a man is like a householder, "which bringeth forth out of his treasure things old and new" (Matt. xiii. 52.)

Coulsdon.

A. T. ABBOTTS.

Theology and Religion.

Let us beware of confusing these two totally different things. Theology is a system of thought; religion is a mode, or a way, of life. Many great exponents of theology have no religion and make no profession of any, while others, who make great claims for their religion, have no knowledge of theology and see no need for such knowledge.

We have a theology, and we have a religion, and the two in combination—the first in the purity of the truth and the latter in faithfulness of performance—constitute righteousness of life. Because, to hold the truth in purity, and to faithfully carry out its injunctions, is to be in Christ, and, if we are in Him, then we are justified in the sight of our Heavenly Father and are therefore partakers of His righteousness.

But these two separate things, theology and religion, must be in combination in order to produce this desirable result. Now, like most other things which need to be combined, a binding or cementing agent is needed. When we have acquired an accurate understanding of that system of thought, which is known as theology, we realise that the Deity is our Father, and that He has manifested His love towards us by bringing us nigh unto Himself, through the death and resurrection of our Lord and Saviour Jesus Christ. If the appreciation of these things has its proper reaction upon us, it engenders in us a filial love which fills our hearts and minds and constantly brings them into subjection to Him.

Thus love is the indispensable agent to bind together the right system of thought with an acceptable mode of life, producing a religion which makes us at one with Christ our righteousness.

B.H.

The Parables of the Old Testament (No. 11).

The Acted Parables of Ezekiel (continued).

THE FIFTH PARABLE: The judgments upon Judah and Jerusalem depicted in the previous article remain the subject of Ezekiel's further parabolic actions. "Son of man, take a sharp sword and ply it like a barber's razor, running it over your head and beard. Then take a pair of scales and divide the hair: burn a third of it in the fire that is blazing inside the city after the siege is over, strike a third of it with the sword all round the city, and scatter a third of it to the winds. However, take a few hairs and grasp them in the fold of your robe; of these, again take and burn some in the fire. Then give this message to the whole community of Israel" (v. 1-4).

The meaning of this parable is clear and is stated with emphasis in the expanded denunciation which follows in verses 5-17. The shaving of the head was a token of mourning (Job i. 20), and was forbidden to the priests (Lev. xxi. 5). Ezekiel was a priest and this breach of the law thus becomes all the more ominous. Further, the Assyrian king is described in Isaiah vii. 20 as a hired razor from the west of Euphrates, so that Ezekiel's reference is to God's new instrument of wrath, the Babylonian monarch, Nebuchadnezzar.

Finally, the hair is to be weighed, indicating the determination of divine justice. The three fold division of the hair is explained: —

"As you have polluted My sanctuary with all your loathsome and detestable impieties, I am going to cut you down. I will have neither mercy nor pity; a third of your folk shall die within your walls of pestilence and famine, a third shall fall by the sword around your walls, and a third I will pursue to the four winds and pursue them with a sword. Thus will my anger be visited upon them and my fury appeased" (11-13).

Even then those that escape are not exempt from further manifestations of divine wrath. Some of the people avoided both death and exile—in the parable they are described as hairs kept in the fold of the garment—still remaining in their native land. Yet these would not escape fire and affliction (verse 4). Jeremiah gives instances of this in chapters xi.-xlii., where Gedaliah, whom Nebuchadnezzar had appointed governor of the towns of Judah was murdered by Ishmael, the son of Nethaniah, as were also the eighty pilgrims from Shechem, Shiloh and Samaria. Those who went into exile were to receive no better treatment and Judah would be "scorned and derided, a warning and a wonder to the nations around" (verse 15).

THE SIXTH PARABLE: The coining exile is the subject of the prophet's next symbolic action. "Son of man, prepare your outfit for exile, let them see you moving in broad daylight, let them

see you removing out of your house: perhaps they will understand, though they are a rebellious folk—let them see you leaving in the evening, as exiles leave" (xii. 3-4). The meaning is expressed in the words with which Ezekiel has to address the people: "I have an omen for you: As with me, so with you—to exile, to captivity you go" (verse 11).

The parable is not merely for the people: it is for the prince of the land, Zedekiah. Ezekiel was instructed: "Let them see you breaking through the town wall passing out, carrying your belongings on your shoulders in the dark: cover up your face that ye may not see the ground" (5-6). The latter phrase had a significant meaning for that "profane, wicked prince of Israel whose day was come"—

"The prince among you
he shall go out in the dark,
by the way he has broken
shouldering his burden
covering up his face,
not to see the ground.
I will fling my net over him
and he shall be caught in my toils.
I will take him to Babylon in Chaldea,
he will never see it
though he shall die there" (verses 12-13).

Zedekiah must have hoped against hope that dark night when he, together with his immediate followers, fled the city—only to be taken by the Babylonians. At Nebuchadnezzar's order, his sons were slain before his eyes, after which he was blinded. Their death was the last thing he saw and he journeyed to Babylonian exile with covered face and sightless eyes.

THE SEVENTH PARABLE: For the rest of the people there awaited sword, famine and pestilence, the fearfulness of which Ezekiel had next to depict. He was told to eat and drink with trembling and carefulness to show how Jerusalem's inhabitants would be compelled to react during the siege, until the cities should be wasted and the land desolate (xii. 17-20).

THE EIGHTH PARABLE: What personal distress of mind Ezekiel must have felt at the coming destruction we can all imagine. On one occasion he had opportunity to show it. In chapter xxi. God speaks of unsheathing His sword—"not to be sheathed again" until that which is determined shall be accomplished. The divine message adds, "Sigh, then, O son of man, sigh before them a heartbreaking bitter sigh. And when they ask you why you are sighing, answer, 'For bad news! Evil is coming: every heart shall tremble, every hand shall be limp, every spirit shall faint, and all knees shall be weak as water. Evil is coming—the Lord God has declared it'" (verses 6-7).

THE NINTH PARABLE: "The Cauldron" see article No. 8 in the October issue of the magazine.

THE TENTH PARABLE: In contrast to this, in the final acted parable, Ezekiel is forbidden to show his grief. His wife was dying and the Lord said unto him, "Son of man, I am taking away from you at a stroke the treasure of your eyes. But no mourning for her, not a tear! Sigh silently, raise no lament for the dead; put on your turban and your sandals: cover not up your beard and eat no funeral bread" (xxiv. 16-17). When his wife died Ezekiel did as he was told and his actions naturally staggered the people who, like other nations of the East, made so much of funerary rites and mourning. They asked him, "Will you not tell us what this means for us—this conduct of yours?" The answer was that in the day when the treasure of their eyes, their sons and daughters were slain, they would be unable to mourn them at proper length because that they themselves would be overwhelmed with their own distress and personal danger.

This prophecy has an ominous ending: "a fugitive will come to you with the news." The implication is that barely one would escape to tell of the disaster which had befallen the land. When this happens, the Lord concludes, "you can open your lips to the fugitive, you can speak aloud, you need not be any dumb" (27). Ezekiel's function as a man of sign would be ended. Accordingly, the succeeding prophecies no more concern the burden of Judah and Jerusalem, but deal first with the surrounding nations and then with Israel's coming redemption—promises to the remnant in exile.

EXHORTATION: Ezekiel's parables contain much instruction for us. In the first place, our calling involves separation from the world—a fact which cannot be too strongly stressed to-day. It requires us to act as prophets to testify of coming judgments. The prospects of God's coming kingdom are sweet, but the contemplation of the fiery vengeance which must precede the establishment of the Kingdom provokes bitter thoughts of the fate of many whom we love and admire, yet who are without God and without hope. God is just, merciful and long-suffering, but the time must come for the realisation of the declaration "Vengeance is mine." Let us note the example of Ezekiel's fortitude and, heeding also his determined effort to bring Israel to repentance, let us redouble our efforts to redeem whom we can "while it is called to-day." Lastly, Ezekiel probably became a laughing stock to his unbelieving contemporaries, because he so faithfully played the part of a man of sign. The same lot befalls us—though in a lesser degree. We must not let such experience, admittedly distasteful to human pride, deter us from fulfilling the duties we have been given to do. TERTIUS.

MEDITATION

"Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God."

—1 Cor. 15-50.

If we meditate upon this statement by Paul, we shall see why it is utterly impossible for flesh and blood to do so.

Those who inherit the Kingdom will be required to execute the functions of a Royal Priesthood. This is clearly revealed in the dignified expression, "Ehyeh Eloheim"—I will be powerful ones.

Hence, according to this declaration, this Word of God, these predestined powerful ones, are being produced from a generation of the race, a generation foreknown and predestined, a generation begotten and born of the Spirit of God, a generation glorified with the glory of the children of God, but who still are in weakness, the weakness of a perishable nature; according to the flesh, corruptible; but, according to the Spirit, incorruptible; Holy ones to God, the Father, and joint-heirs, partakers of the imperishable glories of His incorruptible Son, Jesus, Who was indeed put to death in flesh, but made alive in Spirit. In Whom we consciously recognise our Eloal incipience, to be ultimately accomplished in ourselves, the predestined purpose of God.

Because we willingly base our faith and hope on the sure foundation laid, as the earnest of the full accomplishment of His progressive purpose.

How vast the earnest of our present possession as children of God! How great our elation in Eloal incipience! How inexpressively great and glorious our estate, as a beginning of a New Creation! How immeasurable the wealth of the treasure laid up, by the Father for us, in the New Heavens! And how pleasurable the response to the just claims of Sonship!

What cannot filial love and obedience perform, since the Omnipotent Father, in His unerring wisdom, designed the true progress of our earnest resolve and endeavour, as heavenly ones, to perform His will? So that our initial possession and progress in the Anointed One, Ehyeh, might be manifest.

The disclosure of the secret of our union openly reveals the glories of our Eloal incipience, glories di-radiating from the perfected first one, Jesus anointed. In whom we are constituted One Spirit. So that, just as we have borne the mental image of the Heavenly One, the perfectible image of the glory of the Creator, so also it might be consummated in us, as Elohim of the New Creation.

BASIL D. HAMILTON.

FROM THE STUDY

Clean and Unclean Animals.

Regarding the meaning of the Mosaic ceremonial in regard to clean and unclean animals, very little consideration will show that it was intended to convey a deeper meaning than that appearing upon the surface. Both the clean and unclean being the workmanship of God, and forming part of the Creation pronounced by Him "Very good," it is evident that the distinction between them was not made on account of any inherent cleanness or uncleanness the one or the other possessed. From the fact that many, if not all, of the creatures classified as unclean are unwholesome, it has been argued that the law relating to them was a mere hygienic measure. Had this, however, been the object of the institution, the word unwholesome, or one to that effect, would have been employed, for in no sense could the word "unclean" be substituted for "unwholesome." These thoughts lead to the conclusion that the distinction God made between the animals was for some provisional end. The question, therefore, arises, what was the purpose God had in view? A solution of this problem is to be found in the events contemporary with the institution of the ordinance. Israel had just left Egypt and was proceeding to a land which God had promised to the fathers—a land which was inhabited by nations who worshipped false gods, and perpetrated all that was odious in His sight. "Every abomination which the Lord hateth have they done" (Deut. xii. 13), said Moses. And, after enumerating the most revolting practices, he declared that "all these abominations have the men of the land done" (Lev. xviii. 27). Repeatedly were these Canaanitish nations denounced. Israel was taught to regard them as vile, abominable, unclean. Equally emphatic was the Divine instruction respecting the character the Israelites were to exhibit. They were expressly forbidden to indulge in the vicious customs of the land. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations" (Deut. xviii. 9). They were enjoined to view themselves as holy, sanctified, clean—as separated from all other people to manifest, by obedience to the commandments given, Jehovah's name in the earth. "Thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special (or peculiar) people unto Himself, above all people that are upon the earth" (Deut. vii. 6; xiv. 2). "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all his commandments. And to make thee high above all nations which He hath made, in praise; and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken" (Deut. xxvi. 18, 19).

By comparing the leading points in this brief statement of Israel's experience, a remarkable analogy in the principles involved in the ordinance under consideration is apparent. The unclean animals and the Canaanites bore to Israel exactly the same relation—both were offensive and defiling. On the other hand, the clean animals exhibited the condition and position of Israel—holy and separate. From this we may infer that the ordinance was designed to impress upon the children of Israel their favoured position, and the attitude it was necessary for them to assume in relation to the nations around, in order to secure the approval of God. The ordinance was thus a token and a symbol—a token of what God had done, and a symbol of what He expected Israel to do.

By this institution the enlightened Israelite was ever reminded of the important truths which it symbolised. In both his religious and domestic life its requirements were entwined in a way that invoked constant recognition. This is one of the many careful, impressive modes of God's instruction to His people, and indicates the great love He had for them.

The spiritual sense of the ordinance is clearly indicated by Moses when, after reminding the Israelites that they were a people, separate and holy, and exhorting them to shun the manners of the Canaanites, he thus refers to the statute concerning the animals: "Ye shall, therefore, put difference between clean beasts and unclean, and between clean fowls and unclean, and ye shall not make your souls abominable by beast or fowl, or by any manner of living thing that creepeth on the ground which I have separated from you as unclean" (Lev. xx. 25, etc.). The word "therefore" is equivalent to "for this reason." Hence the sense of the passage would run: "Ye are holy, the Canaanites are unholy, ye shall not follow their ways, ye shall be utterly separate from them. For this reason ye shall make a distinction between clean beasts and unclean, and shall not defile yourself by anything that I have separated from you as unclean."

New Testament allusions to the subject confirm the interpretation suggested. In Peter's vision (Acts xxi.) non-Israelitish people are symbolised by unclean beasts, and the Israelites by the clean. Another instance occurs in Mark vii. 27, where Christ alludes to Gentiles, thus: "It is not meet to take the children's bread and to cast it unto the dogs." Paul also in 2 Cor. vi. 17 recognises a parallel between idolatrous worshippers and the unclean.

We may now consider wherein the contemplation of the ordinance is profitable to us. The position that we, as brethren of Christ, hold in relation to the world around is in essence precisely similar to that of Israel of old. We have been separated from the world, and constituted clean by the Truth believed and obeyed. Addressing the saints in the first century, Peter said: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises (or virtues) of him who hath called you out of darkness into his marvellous light" (1 Pet. ii. 9). And Paul again: "That ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. ii. 15).

For our rule of conduct we also have analogous commandments to those delivered to the Israelites: Be "obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which, hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. i. 14)—"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii. 2)—"Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. v. 11). In Rev. xviii. 2 the Spirit directly associates the unclean with that system of iniquity, familiarly known as Christendom, concerning which we hear the command: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues."

The present Gentile nations are not more pleasing in Deity's sight than were those connected with the early experience of Israel. Although the worship of idols, and the vile practices recorded in the writings of Moses, are not now universally carried on, yet, in view of the additional light mankind has received, there are committed continually deeds equally unworthy. The present age, no less than the ages in the past, may justly be described as one of utter disregard for God's requirements. Our own country, superior as it may be to others, well exhibits the deplorable condition of humanity. Sin, ignorance and wretchedness are manifest throughout the length and breadth of the land. Religion, or what is called religion, is a huge subterfuge—an egregious conglomeration of theories and customs of idolatrous times. Those who are under its influence abuse the ways of righteousness, and persecute the saints. Viewed from the standpoint of the Bible, all phases of society testify to the unhappy fact that sin reigns. The commercial world is corrupt to the core; selfishness, lying, deceit and suspicion are its characteristics. Every right principle is sacrificed by it for the attainment of wealth. The political world is at its wits' end to know how to legislate to cope with the evil that is everywhere rampant; justice is thwarted, oppression and crime prevail. Social life presents no fairer picture; there vice in its many forms thrives unchecked. Even its so-called innocent recreations are enervating and demoralising. Well may the appellation "unclean" be applied to such a state of things.

To sum up the whole matter, there exists a universal hatred to God and to those who are striving to be God-like. Let the truth affect the selfish interests of any section of society, and revenge

is the inevitable outcome. In view, therefore, of the fact that it is in the midst of such a Canaanitish people that we have to fulfil the time of our probation, let us profit by Israel's unwise experience (Hos. viii. 12; ix. 3), and let us at all times labour hard to keep ourselves unspotted from the world. Remembering the promise of Him who hath called us—"Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

—Little Stories, No. 5.

**In a
Coffee
House.**

A traveller brother had his lunch for about two years in a small coffee-house in a small Midland town. During all that time he sat at a table accommodating about twelve people.

He never ceased to use the opportunities afforded to say "a word in season" and "preach the Truth." All sorts of opposition—some unkind—had to be met. Not a single person ever agreed with him to any extent, till nearly two years had gone. Then quite suddenly a man who had eaten lunch there for years, but had never joined in the discussions, opened up in support of our brother. His intervention was very opportune, for our brother was being hard pressed. This man showed appreciation of the Truth, but shortly got up and went. It appeared that it was his last journey to that town. His firm moved him that week. Two and a half years after our brother went to speak for the day at a neighbouring ecclesia. Waiting on the doorstep of the hall was the man "who joined in at last." He had just been baptised: was that day to be received into fellowship. And he had desired to have his "coffee-shop fighter" for his own guest for the day. G. H. D.

The Early Christians.

LESSONS FOR OUR DAYS.

(1)

In reading through the "Acts of the Apostles" we are often filled with delight at the realism of the characters portrayed and the events recorded. We seem to be actually accompanying those old worthies Paul and Silas in their travels and we share with them their joys and sorrows and their many dangers. At Philippi especially do we enter into the reality of the happenings recorded of that place and its prison—the scene of so wonderful a deliverance and so wonderful a conversion. We journey with Paul through Palestine, Asia Minor, Macedonia and Greece and are moved when we read those little details of Lydia the Purple seller, Dorcas the loving needleworker, Elymas the envious sorcerer who thought he could buy the power of God for money, and of Mars Hill with its crowd of philosophers, with Paul confronting them with his simple Gospel of the Kingdom, and their mocking rejoinder when he spoke of the resurrection of the dead. Altogether, the record of the Acts of the Apostles bears, on the face of it, a testimony to its own truth, stamped with vigour and with lifelike portraiture of peoples and individuals. Added to this, when we compare the epistles of Paul and their accurate dovetailing into the record we are convinced that we are reading the records of actual events, and, furthermore, we seem to live over again with Paul and his contemporaries those early Christian times, sharing their joys and sorrows, visualising those joyful meetings held well on into the night, accompanying Paul on those long and arduous journeys and witnessing those sad farewells. Living in those times of long ago we gain much help in the formation of our character, for we have on record the experiences of those who knew the Truth, some of whom so lived it that they could say with Paul: —

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing" (2 Tim. iv. 7-8).

An object lesson, a practical illustration of living the Truth is afforded us and we do well to look at something of the record and try to gather what these primitive Christians were like, what they thought, how they conversed with one another, how they behaved towards one another. It may be that by closer attention we shall learn some of our own weaknesses and gain an exhortation therefrom giving us an exhilarating strength which can only come from noble examples; learning from both failures and successes.

The basis of our "Walk in the Truth" is comprehended in the First Principles of the Oracles of God; all these are given in much detail in Paul's epistles. Upon these first principles is based a line of conduct, a "course of life," or "conversation" as the Scriptures call it. Our whole lives are intended to be moulded upon the understanding first of all of these foundation facts and principles. Those who regard doctrine or dogma as fit merely for "senseless bigots" to fight over, know nothing of the Truth and the influence and control it is intended to have on our lives and over our characters. Without dogma or doctrine there can be no God-like character formation, for a right life is founded upon a "belief from the heart of a form of sound words." The "looking for and hasting unto" the coming of Christ; the "Hope of Israel" culminating in the Kingdom of God on earth; the knowledge that sin brought death, the effects of which could only be reversed by the loving provision of Jesus Christ and His death as a condemnation of sin and destruction of the Devil: all these teachings, and more besides, influenced the early Christian conception of present duties in life, as these beliefs led to the view that "our citizenship or politics" is "in heaven," causing a sedulous avoidance of present worldly entanglements of all sorts, and also to the right sense of God's majesty and holiness and righteousness as declared in the death of Jesus. Separateness, humility, reverence to God—all those characteristics arose out of apostolic doctrine which, when departed from, led to a worldliness and a haughty spirit and eventually to alliance with the State.

By a study of the record we can in some measure regain the atmosphere of those early times in order that we may the readily impart this atmosphere into our own midst as a brotherhood of Christians striving to be like those early faithful ones, whilst at the same time trying to avoid the errors some of them fell into. Shining in their lives above everything else there abounded that "love," "fervent" love, "unfeigned" love of the brethren based upon love of God and His word. This is the quality which, being greater than even Faith and Hope (1 Cor.13), we need to cultivate amongst ourselves: it might even now do something to stay the dissolution that seems, humanly speaking to lie ahead. The five wise virgins (and There are to be five wise virgins as well as five foolish ones) must have this "fervent love" of the early Christian sort in order to maintain their fidelity to the Truth and to each other.

Of course, here we are reminded of the fact that not all those early Christians displayed this great quality, or maintained themselves unspotted from the world. Many are the records of defaulters, grumblers, sowers of discord, envious brethren, ambitious brethren, weak and sickly ones, wolves in sheep's clothing, apostates and self-willed ones, too. Yes, the faults common to human kind entered into the early Church, often marring the joy, accentuating the sorrows and sullyng the purity of standard set by the apostles. A perfect Truth professed by an imperfect community well describes the situation. Even this fact contains comfort or consolation for us, for when we think of the present imperfections of the community of Christians who know the Truth, but often fail to practise it, we are apt to despair or become depressed. Let us be consoled in the thought that even in the Church which had the Holy Spirit given to some of its individual members, there were these troubles, these imperfections, even these divisions and strife. Parties were often created by influential, but self-seeking or misguided brethren, and great was the Apostle Paul's grief of mind when he contemplated the fact as is exemplified in his letters of reproof and rebuke to the Corinthians and the Galatians. In the absence of the Spirit can we expect to make a better record? Yet whilst the thought consoles it must not lull to sleep in a false sense of security and comfort. The very facts recorded had their bitter and tragic sequel in disruption and universal apostasy, and the same tendencies now apparent will almost certainly have the same sequel of ecclesial dissolution. Let us realise these things and try to save something of eternal value from the wreckage, or, if possible, by our tenacity and faithful

example save a remnant for the day of Christ's return, even though it be a small remnant! Our knowledge derived from the record will at least open our eyes beforehand and help us individually to become vigilant, lest we be swallowed up in the general collapse.

In the midst of much distressful controversy and trying circumstances, our aim should be to develop a balanced character, taking a soberly discerned Scriptural view of our duties in the Truth; coming to our conclusion solely from the perusal of the evidence and a discerning judgment Scripturally cleansed. Most of us are very prone to be influenced strongly by our prejudices, our feelings, our emotions, instead of by our reason Scripturally enlightened. A study of the early Christians—what they were taught, what they were warned against, what they did and its sequel—should open our eyes to the true perspective of our duties in the Truth. Sometimes it was necessary to sharply rebuke, to take firm and stern action in the face of unworthy conduct or unwholesome doctrine. The effect was sometimes to reclaim a sinner or preserve the Truth's standard amongst its professors. A high calling necessitated a stringency in the carrying out of the commands, and a continual vigilance, lest false brethren should seek or succeed in spying out Christian liberty. Yet not everyone was false: the early Christians were not suspicious of all their brethren, neither were they always looking for trouble or faults around them. In this early community there was found room for love towards even a wrong doer, an anxious regard and endeavour to win back by being merciful, "of some making a difference," "pulling them out of the fire," much patience and long-suffering in the process of admonishing a "brother" guilty of wrong doing.

Sickness, too, had to be attended to and suffering alleviated; the poor helped by those who had more of this world's goods. Yes, bowels of mercy and kindness; love abounding. The Truth is seen in the record in its many sidedness, its call upon all our faculties. Some, even now, only look at that part of the record that suits them, upon either only the severities and rigidities of the Truth, or else only the love and mercy to be shown to some, thus becoming one-sided, unbalanced, making the Truth a bitter and harsh affair of the intellect or else a sentimental and spineless affair of the heart only. The one repels by its ugliness and nakedness, its unadorned severity; the other sickens by its sentimentality and sanctimoniousness. Neither is harmonious with a balanced scriptural view—oneness of mind on essentials and flexibility on non-essentials—the certain principles and the uncertain details. "Behold, therefore, the goodness and severity of God."

So we should find our review of these early Christian days most interesting and salutary in the lessons they hold for our days.

WM. LESLIE WILLE.

Rayleigh.

A Good Confession.

"It is not a happy way of describing the acceptability of applicants for immersion to say "they passed a satisfactory examination," which suggests a pretentious examining board whose sanction is necessary. Nothing depends upon anyone's sanction. Examination is self-defence of those in the Faith, and ought to be exercised as modestly as possible. It is better to say "applicant has made a Scriptural confession of faith," or has given evidence of a sufficient understanding of the Truth. Keep "committees" and all other forms of pomposities out of sight. Don't speak as if authority were exercised, for none of us have any (except to do good), such style is reeking with the spirit of the flesh so popular with the old man. Contention is one of the unhappy necessities of the present situation of the truth, but there are different ways of conducting it amid the devil's din. "Let all our ways be in simplicity and the fear of God."

R. R.

Diary of a Tour in the States and Canada.

On Monday, 1st of May, we (Brother Donaldson and Brother Bosher, with the Editor) started on the tour, for Boston. The dietetic habits of the Americans strike Englishmen. Great variety of dishes appear on the table at the same meal. No wonder dyspepsia prevails. Excessive tea drinking and smoking, spittoons an institution. Fancy a spittoon on a platform for the speaker! —it looks more than funny. Boston has not heard much of the truth. We took up our stay with Brother and Sister Hodgkinson, with great enjoyment, leaving a degree of success in bringing them into unity with the truth on several important points on misapprehensions, under which they came to a knowledge of the truth in Scarborough, England. One morning a Baptist minister named Gordon came to breakfast with us. He was one of the best samples of parson craft we have ever met with. His acquaintance with the Scriptures made him quite interesting—a thing which can be said of very few of his class. He believed that hades is a place of semi-consciousness for righteous and wicked to await the judgment, quoting "the souls under the altar." Here were dead men speaking, which they could not do if they were conscious. The Editor replied that any construction of an enigma which clashed with first principles must be rejected as mistaken. Mr. Gordon admitted this, but did not see how the speaking souls were to be silenced. The Editor pointed to the King of Babylon's reception when he went to the grave. The dead kings were represented as rising up and saying, "Art thou become weak as we?" Mr. Gordon said the place was hades. The Editor asked if that was not the grave. Seeing him hesitate, the Editor pointed to the statement, "The worms are spread under thee: the worms cover thee." Did not that relate to the grave? Yes. Here were men represented as speaking in the grave; did Mr. Gordon believe that dead men could speak in their graves? "Of course not." Yet, if you treat Isaiah as you do Revelations you are bound to believe they do, for one scene is as actual as the other, for there was more reason to believe Isaiah's scene to be actual than John's, for what John saw was symbolical throughout, while Isaiah's largely literal. Mr. Gordon admitted the force of the reasoning and asked what was then to be made of the altar scene in Revelations. The answer was, it was a beautiful symbol of the relation of the slain saints to vengeance. Their souls or lives were said to be under the altar. The literal altar was the place at the bottom of which the blood of the sacrificial victims was poured out. The altar in relation to the saints was Christ, who covered the lives slain for His sake. Their blood cried for revenge like Abel's, not that there is a literal cry, any more than when wages are kept back and the "hire crieth" (James v. 4). Literally, the "crying" is the Almighty's remembrance of their murder and the reason that instigated it. Mr. Gordon admitted this and asked after Christadelphian views. We differed on what made baptism valid. He insisted that a simple recognition of the divine sonship of Jesus was sufficient. The Editor asked him if we could do better than copy the apostolic model. Mr. Gordon replied that doubtless was the only model to be safely copied. The Editor then pointed to the fact that the pre-immersional belief of the Samaritans embraced "the things concerning the Kingdom of God and the name of Jesus Christ," and asked him why he should leave out a part of that belief? There was much conversation, Brother Hodgkinson's description of the result of which was that he was "speared through against the wall."

The doctor's last production was "What is Flesh?" The Editor considers it to be his "finishing masterpiece"—the "key" to the forthcoming pictorial illustration of God manifestation which the doctor never lived to write or complete. Its substance is in a letter to Brother S. W. Coffman, of Adeline, Ogle County, Ill.—

"Now the Divine Power has made spirit out of the dust of the ground and called it man. He has so made or organised it that it may pass away. Here is a problem to be solved—What is the process by which dust is converted into spirit that passeth not away? When "mere man"-ites have expounded this they will then be able, perhaps, to explain how flesh comes down from heaven and is born of a woman in Judea. This is a knotty point for their genius to elucidate. It is not an imaginary supposition but a testimony of God to be believed. Jesus said to the Jews, "I came down from heaven." "I am the Bread of Life, which cometh down from heaven, and the bread is my flesh, which I give for the life of the world; this is that bread which came down from heaven." How did the flesh born of Mary come down from heaven? This is the question for Mar-Christ-turionists, and mere-man witnesses to make so plain

that he that reads may run, and say it is the truth. Till they can do this, they will highly adorn themselves by modestly confessing that they have not yet mastered the A.B.C. of the doctrine of Christ. I have given them a clue to the solution in the above. Now let us see "how they will work it out." The Pictorial Illustration of the Great Mystery of God Manifestation is thought, by those who have seen it, to be very beautiful, and to simplify the subject wonderfully. In the upper corner on the left you will notice the letter "I," surrounded by rays of light. See Tim. vi. 16 v. for what is represented: unapproachable light, in which dwells the Invisible I. You will notice that the lines all converge to a point, which is the mouth of the figure whose head is the Word "Who," the invisible who; the "I" manifested in the "Who." From the mouth of the "Who I will be" all the lines diverge. Between the converging lines are the prophetic sayings of the invisible I, and between the diverging lines from the oral point of the "Who" are the New Testament oracles concerning Him.

(To be continued.)

“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 and news from correspondents should be sent to bro. G. H. Denney, 47
Birchington Road, Crouch End, N.8

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

BRANTFORD, CANADA. —Christadelphian Hall, 44, George Street. Sundays: 9.45 and 11 a.m. and 7 p.m.

We regret to report the death of Brethren Edmison and Hickman, both of whom were approaching the allotted span. Bro. Vibert, of Hamilton, did what was necessary in the former case and our Bro. Brewer the latter. None know better than we the truth about the death state, and that, apart from resurrection, all perish. This is strong and definite language, but the likes of 1 Cor. xv. proves it. There is no other. Off-setting their departure, we are glad to announce the return to Brantford of Bro. and Sis. Wm. Robinson, from Toronto.

Visitors at the Table included Bro. and Sis. McCharles (St. Catharines), Bro. Albert Stundon and Sis. Lilian Cope (Hamilton), Bro. and Sis. Garfield Robinson (Toronto), Sis. Florence Hickman (Windsor, Ont.), and from Detroit Bro. and Sis. E. Styles, Bro. and Sis. Wm. Styles, Sis. Hickman and Bro. Powers, who gave us the good word of exhortation. —H. W. Styles, Rec. Bro.

CHICAGO, ILL., U.S.A. —Sheridan Hall, 1920, Irving Park, Boul. Breaking of Bread, 10.30 a.m. Bible Class, 11.45 a.m.

It is with great pleasure we report three immersions. On the 20th of July Mrs. Chas. Robinson and Miss Holmer Hobbs, daughters of Bro. and Sis. J. R. Merry (of Henrietta, Okla.), were baptised into the Saving Name of Jesus, and on October 16th Thomas Pooley, son of Bro. and Sis. Pooley, was likewise baptised. They all have our best wishes and congratulations in having attained to the greatest honour in the world and our prayers for a faithful walk in Christ.

We had the pleasure of the following visitors: —Bro. and Sis. H. A. Sommerville (of Hawley, Pa.). Bro. Sommerville gave the word of exhortation to us). Also Bro. John Jones and Sis. Ruth Jones (of Glendale, Pa.), and Sis. Grace Sproul (of Sangtuct, Mich.). Our prayers are continually for all of like precious faith in the war-torn countries. —W. A. Clements.

CROYDON. —Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 1.30 p.m. Lecture, 3.15 p.m.

Will brethren and sisters please note the times of our meetings, which were announced in the October issue of the "Berean," and which will remain in force, if the Lord will, until the longer days in the spring enable us to return to the former times of morning and evening meetings.

We have had the pleasure of the company at the Memorial Meetings of many brethren and sisters from other ecclesias, whom we have been very glad to have with us.

The attendance of strangers at the lectures has been small, but we continue to proclaim the Word to all who will listen, and pray that some may yet be brought to a knowledge of the Truth. We wish to thank the brethren who have assisted us in exhortations and lectures.

We regret to report that we have lost the company of Bro. F. Coney, who has removed to Studland, near Swanage, Dorset. He will meet with the Bournemouth Ecclesia as often as possible, to whose care and fellowship we commend him. —Arthur A. Jeacock, Rec. Bro.

HAVERFORDWEST. —Deer Parks, Tiers Cross.

It is now some time since we have sent any ecclesial news, but we are still trying in this part of God's Vineyard to keep the light burning and to teach His Word in conversation to those who have ears to hear. Our prayers ascend to the Father, Who alone is able to help in this time of trouble for the brethren and sisters, who are going through so much suffering and loss. May the day soon dawn when Christ shall speak peace to the nations and reward His children. —H. Thomas.

HUNTLY, AUCKLAND, NEW ZEALAND. —

We realise that this is a trying time for our brethren and sisters in Britain, but we have the assurance that the protecting hand of our Father is over us at all times if we put our trust in Him. "So we shall not be afraid for the terror by night nor for the arrow that flieth by day. —A. Surgenor, Rec. Bro.

HUNTINGDON. —

Having now removed from this neighbourhood to West Drayton (52, Frays Avenue), the meeting at Brampton ceases. A number were left keenly interested. Bro. M. Haines, who is working on a farm not far away, remains to help forward the work we have begun. —C. A. Ask.

ITHACA, N.Y., U.S.A. —

We are pleased to report that we have had the company of the following visitors: —Bro. and Sis. Geo. A. Kling (from Buffalo), Bro. and Sis. H. A. Sommerville, Bro. and Sis. Cooper and Bro. and Sis. Knorr (of Hawley, Pa.).

Bros. Kling, Sommerville and Cooper delivered upbuilding words of exhortation at the Breaking of Bread, which we did appreciate very much.

Our greetings and prayers we extend to all of like precious faith throughout all the world, especially to those who are surrounded by the Great War horrors. May they be kept faithful. —P. Gulbe, Rec. Bro.

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

Visitors at the Lord's Table have been Bro. E. J. B. Evans, Bro. J. T. Warwick, Bro. C. Kitchen and Sis. J. Jannaway (of Clapham) and Bro. J. Doust (of St. Albans).

We rejoice in the obedience to the One Faith of George Raymond Hewitt, who was baptised on December 14th. May our brother go faithfully to the goal before us all—the "inheritance of the saints in light."

We lose by transfer to Clapham Ecclesia Sis. G. M. Mercer, and by transfer to Seven Kings Ecclesia Bro. and Sis. S. R. Marling.

LIVERPOOL, N.Y., U.S.A.—

It is my sad duty to inform you that my Brother William L. Van Akin, whose name appears in the "Berean" magazine as representing the Liverpool, N.Y., Christadelphian Ecclesia, passed away, caused by a heart failure, on August 8th, 1941. His sister wife, Cassie Linderman Van Akin, also passed away after a long illness on October 2nd, 1941, and there is no one to carry on the work and the listing of the Liverpool Ecclesia should be discontinued.

Brother Van Akin had been in the Truth for 48 years and his sister wife 38 years. Both were faithful throughout the years, staunch in maintaining the purity of the Truth, as we believe it, and we therefore have the assurance that they will obtain the reward of the righteous when our Lord returns. They were laid away in the little cemetery at Lackawaxen, Pa., the place of their birth.

I wish also to inform you that my name as representing the Ecclesia in Syracuse, N.Y., should also be removed from the address list, except that as Chairman-Secretary of the Christadelphian Service Committee of the U.S.A. my address should appear, if consistent, as follows: —S. L. Van Akin, Chairman-Secretary, Christadelphian Service Committee of the U.S.A., 17701, Manderson Road, Apt. 208, Detroit, Michigan. —Sincerely, your Brother in Christ, S. L. Van Akin.

LOS ANGELES, CAL., U.S.A. —

Regarding exemption in U.S. There is no such thing as total exemption. Everone must do their bit. Exemption is merely deferred. This is under our present defence programme. In actual war it may be different. Classifications are: —

1A—Single men (ready for call). When in this class appeal is made to authorities as a religious conscientious objector asking for exemption from combatant and non-combatant service. We know of no denials given our brethren as yet. They are then classified in 4E. This means when called they are to serve their term (one year at present) at a national camp set up by the Government. These camps are under civilian direction of Governmental matters, such as forestation, soil erosion, etc.

2A—Single men engaged in work of national importance and of an essential nature.

3A—Men with dependants.

Beyond this, there are other classes for the deficient, etc.

As you can see, Class 3A would be the last called; 2A next. This only affects men in the conscription age—21 to 36. A Congress amendment also eliminates those who become 28 years old on 1st July, 1942.

Those in Class 4E who go to the national camps are permitted to worship their God as they desire. They receive no pay. They must provide their own clothing and food. Thirty-five dollars monthly is the expense for each man at the national camp. The Berean fellowship have a central fund to take care of the brethren who are placed in these camps. There is no question in the minds of the authorities that they are really making a sacrifice. We are thankful to our Heavenly Father for these provisions. Our daily prayer is also for our English brethren, who have to undergo much greater trials than we at present. —G. F. Aue, Rec. Bro.

MONCTON, N.B. —

On August 31st and September 1st we held a fraternal gathering, which was well attended by members of the Saint John and Stewiacke Ecclesias. We held our Breaking of Bread meeting Sunday morning and another meeting in the afternoon and also Monday afternoon. At both meetings we had singing, readings, exhortations and Bible games. A real upbuilding time was enjoyed by all "in the things of the Kingdom and Name," and we look forward, if the Lord wills and tarries, to having another profitable time next year.

Brothers Thomas Shaw, senior and junior, of the Detroit, Michigan, Ecclesia, visited us en route home. We are always pleased to meet those of like precious faith.

We are very sorry to report the loss by death on October 4th of Sister Georgina Anketell, age 31 years. Our sister was struck by an automobile and died en route to the hospital. She leaves a husband and seven small children, who have our sincere sympathy. She was strong in "The Truth" and will be greatly missed at our meetings. Bro. Thomas Hull, of Stewiacke, N.S., conducted the service and spoke to a large gathering of friends, relatives and brethren concerning the glorious hope of the resurrection unto eternal life as held by our deceased sister. — W. E. Hayward, Rec. Bro.

MONTREAL, QUE., CANADA. —Room 7, Steel Building, 4080, Wellington Street, Que. Breaking of Bread, Sundays, 11 a.m. Sunday School, 10 a.m. Bible Class, Wednesdays, 8 p.m.

The divorce question, which has been disturbing the ecclesia in these parts for some months, was considered at a special meeting held Wednesday, October 22nd, 8 p.m., and a vote was taken showing the majority of the ecclesia agreed with Los Angeles, a minority present of seven agreeing with the stand of Clapham, Clause B. in their pamphlet, and have since withdrawn. The brethren and sisters are Bro. H. Baines, Sis. S. Nicol, Sis. M. Nicol, Bro. and Sis. Maynard, Bro. and Sis. Manicom, Bro. D. Manicom, and Bro. and Sis. Phillips, who we hope will see the question as we do and in the near future return to the meeting.

Visitors were: —Sis. E. Walton (Cal.), Sis. M. Briggs, Sis. R. Briggs, Bro. and Sis. Magee, Sis. H. Jackson, Sis. Birch (Toronto), Bro. C. G. Takaberry (Oshawa, Ont.). —J. V. Richmond, 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 p.m. Saturdays: M.I. and Eureka Class (alternately), 7 p.m.

On November 18th we were pleased to have had a visit from our Bro. E. Hingley, of Oretton, Kidderminster. Our brother faithfully delivered unto us the word of exhortation and lectured in the evening, a small number of the alien being present.

We regret losing the company of our Sis. F. Beighton, who has now returned to Seven Kings.

It is with pleasure we have welcomed around the Table of our Absent Lord our Bro. and Sis. E. Hingley, of Oretton, Kidderminster. —David M. Williams, Rec. Bro.

PHILADELPHIA, PA., U.S.A. —

The following is an address given by Bro. Ernest Owens, Junr., who is in the Civilian Public Service Camp 3, Elkridge, Md., before the Philadelphia Christadelphian Ecclesia, Presser Building, on September 14th, 1941: —

"It is indeed a very great pleasure to toe numbered with all of you this morning around these emblems. It is a pleasure that has been looked forward to for quite some time. Though my presence is required in another locality than in Philadelphia in company with all of you, let me inform you that my thoughts have ever been here.

In my new surroundings I am associated with all types of conscientious objectors. This has been quite an experience, insomuch that it has taught me the many and varied views that are put forth by all who claim to be conscientious objectors.

Upon my entrance into camp, I was quite shocked to find that not all C.O.s are religiously minded. Of the fifty boys who are now in camp with us, there is not a dozen who care one iota what the Bible contains. Of that number "who do read the Bible, there are none who know of the things that are between its covers. They have a zeal of God, but not according to knowledge. We boys in the Truth who are in the camp have had many a verbal battle upon what is written for our learning and edification. We have never suffered a reverse in any battle—and let it be known that the Truth and the name Christadelphian is now respected by all in the camp. In fact, a good number of our associates at the camp have voiced amazement at the consistent attitude of the Christadelphians.

They also have voiced their surprise at the attention that we receive from the Brotherhood; especially is this true of our brethren and sisters in Baltimore. Each one of us at camp are overwhelmed at the kindness and consideration that is shown to us. That fact alone has done much to buoy us to higher levels in our resolve to hold fast to the priceless treasure that we possess in the knowledge of the Truth.

This cannot be said of those whom we company with in the camp. They are beginning to worry about their future in relation to giving an answer to the position that they have chosen. I dare say that when the test comes, as it may, it will find them in a great majority going in to some form of military service. This is not our attitude. Day by day we gain new confidence for we understand the things that are written will yet come to pass and, though the scoffer still exclaims, "Where is the promise of His coming?" nevertheless we have that faith that can see beyond the present—unto the day when all things shall be as the Deity has promised.

The morale of the boys in the Truth at camp is extremely high. We have a Bible Class among ourselves. Two boys in the camp attend and are very interested. Two more have asked to attend. We hope that God will be with us in this venture, as He has in times past.

In conclusion, we are very happy. We joy in our present position and have been strengthened greatly in the word of the Truth. We are truly brethren. We are together as much as possible and the concern of one is the concern of all—quite different from the rest of the camp. It is no wonder that we

can hold our head high, ever looking to the day that has long been our hope. Who can fail with such a glorious heritage?"

SEVEN KINGS. —Mayfield Hall, 686, Green Lanes, Goodmayes. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m. Wednesdays: Bible Class, 8.0 p.m.

Recently our Bro. Vincent had to appear before the Tribunal and in God's goodness was granted exemption conditionally upon taking up land or hospital work, and our thanks are due to Bro. G. M. Clements for his help in the case.

On November 29th last Bro. H. M. Lee and Sis. A. Mason were united in marriage, and we pray their new relationship will be a mutual source of help on the journey to the Kingdom.

The Ecclesia considers that the resolution passed by the Clapham Ecclesia in June, 1940, represents the Scriptural principles of marriage and divorce.

It was with deep regret that we have had to withdraw from Sister L. Gadsby for long absence from the Lord's Table.

As the year is about to close we take this opportunity of expressing our thanks to the Father for the many blessings we have received, especially the opportunities of "assembling ourselves together" in quietness, and pray for a continuance of these mercies. We also tender our thanks to those brethren who have been "workers together" with us here and trust the fruit of their labours will be seen in the Kingdom which we hope will shortly be established.

We have been pleased to welcome many visitors from Clapham, Holloway, Hove, Putney, Rayleigh, St. Albans, Sutton and West Ealing. — Bro. W. J. Webster, Rec. Bro.

SWANSEA. —Sundays: Breaking of Bread, 2.30 p.m. Lecture, 3.45 p.m. Wednesdays: Bible Class, 6.30 p.m.

We are still following out the work of the Truth, and endeavouring to stimulate interest in the stranger by way of a few advertisements in the local paper, but none have responded as yet. Nevertheless, we are not discouraged. We still take heed to our responsibilities, remembering that the path of the righteous is as a shining light which points more and more unto the perfect day. —L. H. Bowen, Rec. Bro.

News from Correspondents.

Derby. — Bro. Getliffe has been granted conditional exemption by the Appeal Tribunal sitting in London.

London (Clapham). —Mrs. Christine Lane was immersed on October 19th. Bro. and Sis. M. F. Kirby have transferred to Sutton Ecclesia. The Tea and Fraternal meeting will be held on Saturday, December 27th.

Coulston. —The effort here has so far been meeting with fair success, some 18 strangers having attended.

Bedford. —On November 25th Bro. E. Hart was brought before the magistrates, Mr. Dudeney, Mayor of Bedford, presiding, charged with refusal to register for civil defence. Bro. Hart gave his reasons; his conscience forbade him. A lengthy hearing was given to him and he called Bros. A. E. Redman and G. H. Denney as witnesses on his behalf. The magistrates treated the case very fairly and sympathetically and imposed a fine of £10. The Mayor explained that the law provided no

remedy for conscientious objection to civil defence duties, and therefore the Bench had no ground left but to inflict a punishment. There were 20 brethren and sisters present.

Croydon and C. H. Arnold. —Bro. H. W. Craddock, commenting on our note under the heading of "Quest" in our December number, p. 368, asks us to correct C. H. Arnold's address. This is Bedford, not Croydon. He was withdrawn from, in faithfulness to the Truth, by the Croydon Ecclesia, Central Fellowship, in July of this year, and a full account of the matter appeared in the August number of the "Christadelphian." He also mentions the fact that the heading of our "Ecclesial News" has to do with matters in which he is entirely at one with us.

Emergency Powers (Defence). — A Bill has been placed before the English Parliament extending the scope of the availability of men for national service to 51 years of age. A White Paper on Man Power has also been issued. In this Paper we find registration of boys and girls, 16 to 18 years, dealt with as follows. —Boys and girls between the ages of 16-18 will be required to register and will be interviewed by the Youth Service Committee of the education authority with a view to their being encouraged to join appropriate organisations.

M.S. Committee. —The M.S. Committee met at Clapham on December 6th.

Prayer.

O God, Thou very source of life, in Whom we live and move,
Whose "Breath of Lives" sustains each living thing,
How can we, dust-formed, earthly ones, display our love to Thee?
Or acceptable sacrifices bring?

A broken and a contrite heart, Lord, Thou wilt not despise,
A will, surrendered freely, unto Thee,
The freewill offering of ourselves. Then prayer and praise shall rise,
Sweet-smelling incense, inoffensively.

Give us, O God, this attitude of mind, in Christ our Lord,
That we may daily worship Thee aright;
Live not by bread alone, but feed on ev'ry living word,
And thus, through Him, be pleasing in Thy sight.

BASIL D. HAMILTON.

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.

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.

Notes

Acknowledgments. —A. & J., J.T.P., P.C., J.H., E.J.& M.P., C.H.S., S.E.T., J.W.B., A.C.B., C.B., H.S., R.C., H.H.McG., B.A.W. (2), F.J.H., A.C.J., T.L.S., T.W.B., A.E.N., C.H.G., E.D., D.M.W., E.W.C., A.W., C.A.B., M.A.B., S.M.H., J.W.E., J.W.S., C.S., J.H., J.W.E., W.J.P., N.F., B.W., "David," Anon. (Bedford), J.L.M., E.A., H.R.N., A.E.J.C., H.S.S., F.S., V.W., N.G.W., G.V.G. (2), L.E.F., E.F., S.V., W.H.C., A Sister (Wandsworth), A.D.K., A.J.

H. F. Lucas, Texas. — Apply J. Carter. 21, Hendon Road, Sparkhill, Birmingham, for the books you need. Many thanks for your letter.

H. Parsons, Toronto. —Thanks. Yes, a very big change in outlook since 1913. But Dr. T. has proved to be right in so much that we can still rejoice in his guidance on present affairs.

Melbourne. —We have received a circular letter from Bro. R. G. Walker, Rec. Bro., Melbourne Ecclesia, Australia, entitled "A Time to Heal." It points out the attitude adopted by the Christadelphian since December, 1940, in relation to the "Clean flesh" doctrine, and suggests that this "might be acceptable as a meeting ground for brethren now separated." All such endeavours are welcome if they provide for the refusal of fellowship to those who differ on this and other important things. But in America and in Britain the Central people retain such in fellowship. This is the **real** obstacle. Can it be removed?

Index. —We hope to publish the 1941 Index with our February number, as usual.

Printed by the "H.J." Service, 161 Tottenham Lane, N.8, and Published by the Proprietor, G. H. Denney, 47, Birchington Road. Crouch End, London, N.8.
