

Price 8d

February 1942

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

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

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

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

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

BEXLEY HEATH. —See Crayford.

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

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

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

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. (B.B. 11.15 a.m.)

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.). —H. Bath, 35 Second Avenue, Bush Hill Park.

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

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

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

LUTON. —C. R. Crawley 29 Whitehill Ave. (B.B. 11 a.m.)

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

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

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

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

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

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

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

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

OLDHAM. —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (B.B. 2. 0 p.m.)

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

PLYMOUTH. —Oddfellows’ Hall, 148 Union St. (B.B. 11 a.m.), H.R. Nicholls 5 Norton Ave, Lipson.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SWANSEA. —W. J. Morse, 31 Glynderwen Crescent, Derwen, Fawr. (11 a.m.)

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

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

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

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

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

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

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

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

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

YORK. —R. Bray, 85 Clarence Street.

The Berean Christadelphian

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Edited by G. H. DENNEY and G. A. GIBSON.

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Volume XXX

FEBRUARY, 1942

NO. 350

EDITORIAL

Preparing the Final Scene.

Japan Enters the War.

The entry of Japan into the Great World War necessitates for the student of the prophecies the widest possible view. Perspective is easy to achieve for our readers who have followed our reasoning in the "Signs of the Times" and Editorial articles of recent years.

The one outstanding feature of the final scene into which our Lord Jesus comes to introduce Himself and His saints to the world is that there will be two great combinations of power in the world, and two only. Events must therefore so shape themselves as to bring this about. Furthermore, one of these combinations must be the friend of the Jewish people, and enable them to enjoy possessions in the Holy Land in peace and apparent safety.

To-day, persecution of the Jews is waged all over the European Continent. The document just published by the Russian Government setting forth the atrocities perpetrated by the Germans lays some emphasis on what the Jews have suffered. Here is one typical passage: —

Horrible slaughter and pogroms were committed by the German invaders in the Ukrainian capital, Kiev. In only a few days the German bandits killed and tortured 52,000 men, women, old men and children, mercilessly dealing with all Ukrainians, Russians and Jews who in any manner displayed their loyalty to the Soviet Government.

"Soviet citizens who have escaped from Kiev describe the astounding picture of these mass executions. A large number of Jews, including women and children, were assembled together in the Jewish cemetery. Before shooting, all of them were stripped naked and beaten up. The first group selected for shooting were made to lie on the bottom of a ditch, faces to the ground, and were shot with automatic rifles. The Germans sprinkled earth lightly over the victims and then the second party of Jews were made to lie down and were shot with automatic rifles—and so on.

Advance Behind Screen of Children.

"Many mass murders were committed by the German Fascist invaders in other Ukrainian towns. These bloody executions were particularly directed against unarmed, defenceless Jewish working people.

"According to incomplete data, no less than 6,000 people were shot in Lvov, over 8,000 in Odessa, over 8,500 persons killed or hanged in Kamenetsk-Podolsk 10,500 persons shot by machineguns in Dnepropetrovsk; over 3,000 local inhabitants were shot in Mariupol, including aged men, women and children, all of whom were robbed and stripped bare before execution.

"According to preliminary data, the German Fascist bandits killed approximately 7,000 people in Kerch."

Now, only a few weeks ago, there were two great Powers outside of the Axis combination and of the British alliance. These two were Japan and U.S.A. Furthermore, a year ago the British Empire stood practically alone. We must not minimise, however, the help in providing munitions and food afforded by the U.S.A.

To-day this is the position: —

For Britain:	For the Axis:
BELGIUM	BULGARIA
BRITISH EMPIRE	CROATIA
CHINA	FINLAND
COSTA RICA	GERMANY
CUBA	HUNGARY
CZECHOSLOVAKIA	ITALY
GREECE	JAPAN
GUATEMALA	ROUMANIA
HAITI	With France attached
HONDURAS	
HOLLAND	
NICARAGUA	
NORWAY	
POLAND	
RUSSIA	
UNITED STATES	

The Final Issue.

The neutrals that remain are few and comparatively insignificant. It is probable, however, that all will be brought into the conflict in some way. Now Japan has won the first victories of her campaign. She may obtain still more. She may go on to take the major part of the possessions of Britain, Holland and the U.S.A. in the Far East. She will menace, and may take, Singapore.

But retribution will advance from the West. India, China and possibly Siberia will furnish well-equipped new armies, and all the lost provinces will be surely recovered. The coasts now dominated by the Japanese will come again under the control of Britain and U.S.A. The fleets of the Allies, with aircraft carriers, will be more than capable of imitating present Japanese examples. The invaders are certain to be extirpated. In due course the pincers will close on Japan. Her armies will be driven out of Asia. Her empire, that has so laboriously been built up during the last fifty years, will crumple, and Tokyo, the capital city, will become a heap of smouldering ruins.

Hitler's Fall. Beaten in Russia, and in process of being squeezed out of Africa, Hitler may try invasion of Britain or of Turkey. Other desperate measures may occur to him. But "the mills of God grind slowly, but their grind exceeding small." He will come to his terrible end amid the execration of the people upon whom he has trodden.

Then we can see the final scene being portrayed.

Two great world Powers will stand triumphant, and with them will rest the dictation of peace. It will be an armed peace: we live in the time of Joel iii. The two, Russia on the one hand and the English-speaking peoples on the other, will determine the terms of peace, and will between them set up machinery to enforce these terms.

Different Ideals. But the ideologies of these two great combinations are poles apart. The final clash is portrayed in Ezekiel xxxviii. and other Scriptures.

When will the Lord come? As far as we are concerned, our Lord may come at any time. "Let us not therefore sleep as do others." We are children of the light, and should maintain constant watchfulness.

Of the hour and day we know not, but we do know that the Second Coming is a certainty. Therefore we should close our ranks and band together in love.

Disputations over theories and hypotheses should give place to practical procedure. Deal with divorce and re-marriage and unsavoury allied matters when they arise, and not till then. Think how splendidly the Los Angeles brethren have dealt with the recent case there and follow their good example: thus endorsing their action. This is the way of peace and unity. Let us "seek peace and ensue it."

EDITORS.

EXHORTATION

Flesh and Spirit.

We do not find, as we might expect to find, that this habit of meeting every Sunday morning to break bread in remembrance of Christ loses its interest from repetition. On the contrary, the meetings grow more powerful to help us in the direction in which they are intended to draw and develop the mind. This is due to the nature of the matters to which they stand related. Any other subject than the subject of Christ would become threadbare and insipid from continual treatment. The subject of Christ becomes larger, deeper to the view, and stronger in its power to interest and control the mind; that is where the mind is unreservedly surrendered.

Paul says, "they that are after the flesh do mind the things of the flesh, and they that are after the Spirit, the things of the Spirit." This distinction of bias existed in Paul's days, and must exist in ours, for human nature is the same. It does exist, as a matter of fact. Its existence is painfully obtruded upon our attention. The only difference is that in our day it is almost all one way. They form a much smaller minority in the 19th than in the first century, who "mind the things of the Spirit. "The things of the flesh are almost the universal subject of solicitude and affection. The things of the Spirit are regarded with varying degrees of aversion. In every grade of society they are cast out. The wealthy and refined rank them with the story of Aladdin's lamp. The educated and scientific compassionate them as the probable dreams of mankind's moral infancy. Theatre-goers and pleasure-

hunters vote them unmitigated rubbish. The man of business says they are visionary, and out of his line. The vulgar herd have little more capacity than the beasts that graze on the hillside to form an opinion of them one way or other.

It is a distressing situation. It is the one described by our brother John, the apostle of Christ: he said, "The whole world lieth in wickedness." It is a situation calling for much circumspection. We are liable to be influenced against our own better judgement by the universal infatuation. The sheer weight of numbers is apt to incline the mental scale in the direction opposite of true enlightenment. The right way to deal with the matter is not to look at men in the gross; but take any one of them individually. In that way you will measure them easily and decisively. You see at a glance that the flood of human life is a flood of folly, and that the way of wisdom lies in the way of Christ, and in the way of Christ alone. Creatures of sense, as we are, however, the spectacle of universal life, as it now is, is liable, every now and then, to override the perceptions of wisdom, and make us doubt if the narrow way is the right way. We do wisely, therefore, to turn our eyes often to the historical picture symbolized by the bread and wine on the table. Christ and his friends were a very small and despised company, even in the days of Jewish sacerdotal splendour, not to speak of Rome's imperial grandeur, and the world is not more divine now than it was then. If we find ourselves with very few, and those the poor, the illiterate and the despised, let us remember that this was the situation of the friends of God ages before we were born. If we are compelled by the inherent antagonism of the truth to the present evil world in all its developments, to appear as the most unsociable and censorious of men, let us fortify ourselves by the remembrance that the Son of God, the most truly lovely of human kind, was hated by the most enlightened nation of his time, because of his testimony against their evil works. If we find our position in the present life a position of self-denial, endurance, monotony and want of entertainment, let us call to our recollection that even David, surrounded by royal splendours, declared that he dwelt in a dry and thirsty land, wherein there was no water, and moped like an owl in the desert for lack of the love of God among men.

Once upon a time we were all in the condition described by the phrase "after the flesh." We knew life and action in the light only of the thoughts and affections belonging to the unenlightened natural man. In those, the days of our flesh, the leading desire of the mind was to have pleasure. Some of us sought it in one way, some in another; but all of us were alike in being governed by this craving for enjoyment, which is the universal characteristic of those who know not God, and obey not the gospel of our Lord Jesus Christ, whether they be intellectual or sensual, refined or brutal, educated or ignorant, rich or poor, old or young. Being after the flesh, we "minded the things of the flesh." We had a controlling interest in and regard for the things that tend to the gratification of "the desires of the flesh." These are legion, and in high esteem everywhere. They begin with the common wants of life, which, while legitimate enough in the subordinate place in which Christ placed them, are evil pursued as an end. We are deeply interested in making a living. Next, it was a supreme object to have a fine house, and to make opulent provision for our families. From that we went on to desire respectability, and the good opinion of the world. After that we were interested in pleasure in all its endless ramifications, from hunting with aristocrats down to song-singing in the pot-house. Intermediately and more respectably, we were taken up perhaps with some hobby of science or art. But whatever form our taste or affection might take, it was comprisable in Paul's saying that we minded the things of the flesh. We were deeply interested in them; we spent much money on them, those of us who had it to spend. Our lives were moved and formed by them.

But a new chapter has been opened in our lives by our contact with the Spirit's work in the earth. We have been brought into that other state described in Paul's words, "They that are after the Spirit do mind the things of the Spirit." I will not stay to dwell on the mode of the operation by which this change has been effected, beyond remarking that you are all aware that the gospel is the power employed by God in the bringing of men to Himself. We have abandoned the idea that the change is due to any inspiration or metamorphosis of the sort understood and inculcated by the systems around us. We have come to recognize that our faith comes from hearing the word spoken by the Spirit, through its appointed instrumentality in days gone by, and recorded in the Scriptures of truth for our learning and comfort. Leaving that point, let us ponder a moment the full import of the change from

that condition of mind described as “after the flesh” to the state described as “after the Spirit.” The change, where it has fully taken place, is a very radical one in Paul’s estimation, and Paul’s estimation must be the rule of our estimation, if our estimation is to be of any value to us. He says, “If any man be in Christ Jesus, he is a new creature; old things are passed away, and all things are become new.” The use of the word “if” in this statement implies that there were some in Paul’s day professedly in Christ, but still in the flesh. The existence of such a class is placed beyond doubt by the words of Christ to Sardis: “Thou hast a name to live, and art dead.” What was possible in the apostolic age, in this respect, is more than possible in ours. It is profitable to recognize this, so that we may escape the confusion and distress resulting from what we may find in persons technically, but not really, in Christ. The habit of taking our own cue from the word, and measuring all men by it, will greatly simplify and ease our journey in probation, and protect us from being influenced to our hurt by the unapostolic ways and maxims of men who may consort with us in the name of the apostles. If any man be truly a son of God, he is after the Spirit, and minds the things of the Spirit. His tastes and affections and enterprises are all in that direction. Christ and his apostles are our examples in the case, and it is nothing short of treachery in the camp for anyone professing allegiance to them to teach that they are not our models, or that we are not to be expected to walk in their steps.

The new man in Christ is not negligent of the affairs of this life, but he attends to them in a different way, and with a different spirit and different objects from the old man he was before he became enlightened in the truth. To begin with, he has a God which he had not before, and from this results a faith unknown before, which prevents him from being fearful and anxious about this life’s affairs, and from bestowing his exertions upon large schemes of self-provision. He provides for his own, and is diligent in business because the new Master he has received requires it of him; but what he does, in this respect, he does to the Lord, and not to men, nor to himself, for he serves the Lord Christ; and while performing this part of his duty, he does not do it to the neglect of those other parts which require him to care for his neighbour, and to serve God in the exhibition of the gospel of His glory in the midst of a dark world in which he is called upon to shine as alight. If, in the exercise of his personal duties in business, plenty comes to his hand, he recognizes that he is a “steward of the manifold grace of God,” and that having received much, much will be required at his hand in distributing to the necessity of the saints, and abounding unto every good work; he does not act the part of the hoarding fool of Christ’s parable, who laid up treasure for himself, but was not rich toward God. He obeys the commandment of Christ, which forbids us to lay up treasure upon earth; and makes to himself friends of the Mammon of unrighteousness, which might otherwise turn to his destruction, for it is hard for a rich man to enter the Kingdom. If he be poor, he remembers the widow’s mite, and rejoices that, though little is in his hand, by the faithful use of what opportunity God has put in his power, he may lay up in store for himself in heaven a larger measure of divine approbation and blessing than those who “out of their abundance cast in much.”

Rich or poor, his undying characteristic is that “he minds the things of the Spirit.” His tastes and affections do not run in the same channel with those of the children of the present world; his affections are set upon things above, not upon things of the earth. The Spirit’s point of view is his point of view. He looks at men and their affairs as Christ did, and takes the course he would have taken. For this reason he cannot be friends with the world. He will not be found partaking in the world’s pleasures, or taking part in the world’s enterprises. He stands not in the way of sinners, nor sits in the seat of the scornful; but his delight is in the law of the Lord, and in His law doth he meditate day and night. In his eyes, vile men, however refined and ornamental, are despised; but he honoureth them that fear the Lord, however uncultivated or ungainly.

The things of the flesh are pleasant, and the things of the Spirit are in many points burdensome at present; but what wise man would falter in choosing the one before the other? Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. In this respect he is the prototype of all men of true wisdom. The wisdom of the practical men of the present age is a very shallow affair. Its results are bounded by present things which pass away—the inherent valuelessness of which even the fool perceives on the day of death. The things of the spirit and the things of the flesh are, to one

another, as the incorruptible gem to the perishing toys of childhood, or the shining of the midday sun to the flicker of an expiring lamp in a vault. The difference between them is manifest on a moment's consideration. Suppose the case of a dead man who, in his life, lived after the flesh. He comes to life 500 years afterwards. Where are the things he lived for and took care of while he lived? His friends are all dead and forgotten. He himself is a stranger to every living soul upon earth. His house is not to be found; it has crumbled to dust, or been removed as a useless dilapidation. His property, if it exists, is all in the hands of others. His bank account, if by a miracle it has survived such a lapse of time, is in another name. His schemes and enterprises have all disappeared in the restless ocean of human change. Not a shred remains of the things he chose for his portion in life.

But let it be the case of a man of God, who revives after a slumber of centuries. The things he had in his life he used as crutches of the moment merely. They were not the end of his being. God was the strength of his heart and his portion for ever. Christ was the aim, the affection of his life. The sleeping fathers and the prophets and the friends of God in bygone times were his friends and companions, for whom he was waiting. The purpose of God, as declared in the promises, was his hope and his confidence, and he awakes, after 500 years, to find them all unchanged and imperishable. The God whom he trusted and worshipped still reigns eternal in the heavens, the possessor of heaven and earth, which He upholdeth by His power. Christ, the ideal of his enthusiastic admiration, still lives, the same yesterday, today and for ever. Abraham, Isaac and Jacob, and all the prophets and saints of every age and nation, stand by him or are still the coming vision of supernal friendship and delight. The purpose of God to banish away ill and to wipe the tear from every eye, and fill the earth with the effulgence of His love and glory, are still before him unaltered, as the glorious vision which filled his heart and cheered his sorrows in the brief day of his mortal probation.

Who but a fool, with the benighted intellect of a savage, would suffer himself with such a prospect to be imposed upon by the witcheries and lying appearances of the present evil world? The conflict may be severe; but it is short-lived, and the prize at the end of it is out of all proportion to the effort we are called to put forth. Even with all the rigours of persecution—with goods confiscated, friends banished, liberty taken away, and body tortured even to death, the sons of God in past ages have been able to say, "the suffering of this present time is not worthy to be compared with the glory which shall be revealed in us." And what craven and unworthy aspirants to association with them shall we be, if with all the comforts of home life, and all the liberty and security which we enjoy under the shadow of modern freedom, we shall begrudge the trifling voluntary sacrifices which the service of Christ demands at our hands, or be ashamed of the reproach which identification with it entails?

R. ROBERTS.

Preaching The Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories. —No. 6.

At the Bench

A young man was called to register for military service. He did so, and when he came to medical examination was summarily rejected.

He had wished to be a soldier, and a good one. He went back to his work bench, where he was efficient and esteemed. His gloomy mien arrested the attention of his workmate, a middle-aged man.

This man had never found the young man in the very least interested in religion, but he ventured one more opening. He said there was one army he could serve in that was not affected by medical verdicts and that, once entered upon, was bound to end in perfect success, no matter what might happen, providing there was a perfect heart and a determined will to serve faithfully.

He opened a little Bible which he had in his pocket and read Ephesians vi. 10 to 18.

That was the beginning of the workmate Christadelphian. Twelve months afterwards saw the fruit of that seed when the young man was baptised. "Sow beside all waters." "Buy up the opportunity."

G.H.D.

FROM THE STUDY

The Moon as a Symbol.

The moon was made "the lesser light to rule the night" (Gen. i. 16). Her light is derived from the sun "that rules the day." She reflects what she derives.

Now the sun is one of the major symbols of the Scripture: it denotes the Heir of the Ages, the King of the world to come, the one in whom the fulness of the Light of God dwells. "I am the Light of the world. He that followeth Me shall not walk in darkness" (John viii. 12).

It is also used, while human history runs its course, as emblematic of political authority. Stars are rulers (Dan. viii. 10), and in the age to come the prophet carries the symbol forward and speaks of the saints as stars in their capacity of "kings and priests" (Dan. xii. 3).

When great Babylon fell her prince is spoken of as "Lucifer, Son of the Morning," who fell from heaven (Isa. xiv. 12).

Now if the sun denotes political and kingly power, it follows that the power that derives its authority from it must be of a character that has to do with the minds of men—an influence whereby he may be enlightened in his darkness. In the primary sense, therefore, the moon is an appropriate symbol for ecclesiastical power. Darkness is ignorance and the function of all ecclesiasticism is to enlighten and so to remove ignorance. But when ecclesiasticism itself fails to exhibit light "how great is that darkness."

Revelation xii. shows the moon as ecclesiastical power. "There appeared in the political heaven a great and wonderful thing. A woman was clothed with the sun and, wearing a crown of twelve stars, placed her feet upon the moon. Then she brought forth a man child."

This man child was Constantine, who was produced by the union of the fast apostatising Christian Church with the pagan state.

Luke xxi. 25 gives us Christ's words regarding the position of affairs in our own time: "There shall be signs, or changes, in the sun, moon and stars and upon the earth and sea distress and terrific commotions."

This is reflected in what we see. H. G. Wells, in his latest book just published ("You Cannot Be Too Careful," Seeker, 9/-), says: "To-day the most evil thing in the world is the Roman Catholic Church." Russia has tried to "abolish the idea of God," and Wells quotes Communism as a twin evil to Catholicism.

An agreement has just been signed in Madrid by Senor Suner, Foreign Minister, and the Papal Nuncio, Monseigneur Cicognani. Under this agreement the Spanish Government agrees to return to and to observe the concordat of 1851, which states that the Roman Catholic religion *shall be the exclusive religion of the Spanish nation*.

Persecution of the Jews and slaughter of infidel "Communists" is now as a result rampant in Spain.

A true instance of moon and sun working together.

When the true sun and moon work together for the good of mankind, with the stars to help them, then their work will be blessed indeed. Teaching the nations righteousness or enlightening them is one of the principal works of the kings and priests of the age to come: "A king shall reign in righteousness and princes shall rule in judgment (Isa. xxxii. 1).

"He will teach sinners in the way,
The meek will He guide,
The meek will He teach His way" (Psa. xxv. 8).

When the work of the Gospel—i.e., the work of Christ and the saints—in the 1,000 years' kingdom is completed and judgment discriminates between righteous and unrighteous, as depicted in Rev. xx., then the symbolical sun and moon are needed no more.

"The city shall have no need of the sun neither of the moon to shine in it, for the glory of God shall lighten it and the Lamb shall be the light thereof. And those who are saved shall walk in the light of it" (Rev. xxi. 23).

G. H. D.

The Parables of the Old Testament (No. 12).

The Naked Prophet.

INTRODUCTION. —There is only one acted parable in Isaiah, if we do not include the symbolic naming of his sons, Shearjashub and Mahershalalhashbaz (vi. 3., viii. 3). This is to be found in chapter xx., where the prophet tells how he had been bidden: "Go and strip the sackcloth off your waist and the shoes from your feet," and how he did so, going about with neither robe nor shoe. Now this instruction arose out of the political events in which Hezekiah, King of Judah, was involved. From the cylinder of Sargon, King of Assyria, which was discovered towards the end of the nineteenth century, it appears, to use Sargon's own words, that "the inhabitants of Philistia, Judah, Edom and Moab, who dwell by the Sea," at this time refused to pay tribute to the Great King. Ashdod seems to have been the focus of disaffection where Akhimit, an Assyrian-nominee king, had been opposed by the anti-Assyrian party, who had elected Yaman to rule in his stead. This act of defiance resulted in the Assyrian commander-in-chief, or Tartan, being sent by Sargon against Ashdod on a punitive expedition (Is. xx. 2). Sargon related (in the first person, though he was not himself present) how "in the anger of my heart . . . against Ashdod, his royal city, I advanced in haste. Ashdod, Gath and Asdudimmu I besieged, I captured."

It appears that these rebellious States pinned their hopes upon the assistance of neighbours against their wrathful Assyrian overlord. These neighbouring States are called in the Hebrew text of Isaiah xx. Mitsraim and Cush, which have been generally understood to mean Egypt and Ethiopia respectively and are so translated by the Authorised Version. Difficulty has arisen because just at this time Egypt was in a state of complete demoralisation and military impotence. This in itself is not an insuperable objection to the identification; it is easy for the historian to sit in judgment on past events, but the contemporary vision is never so clear and these petty States bordering on the shore of the Mediterranean may not have appreciated the impotence of their great Egyptian neighbour. The Book of Isaiah is witness to the frequent yet foolish trust which Judah and the surrounding States were wont to put in Egypt. We mention the point because Hugo Winkler, the German Assyriologist, discovered, in the first decade of the present century, a Mutsri (or Mutsran) and a Cush in Arabia referred to in ancient inscriptions and there is a possibility that these are the States, and not Egypt and Ethiopia, which were the provinces on which the rebellious States relied for help. However, this is not vitally important for the interpretation of the parable.

THE PARABLE. —These negotiations, of which the Lord did not approve, seem to have been going on for a long time between the rebellious States, and the prophet Isaiah had been told to indicate the Divine disapproval by going about clad (or, rather, unclad) as a captive, to show what fate should come upon those States on which the alliance relied. For three years the prophet, as a man of sign, bore witness to this approaching captivity, and now his prophecy was coming to fruition.

THE MEANING. —Just before the Assyrian hosts advanced upon those hapless States, Isaiah is commanded to speak in the name of the Lord, "As my servant Isaiah has gone for three years without robe or shoe, by way of omen and portent against Mutsri (or Mitsraim) and Cush, so shall the King of Assyria drive away the captives of Mutsri and the exiles of Cush, young and old, without robe or shoe, and with bare buttocks; those who had hopes of Cush and boasted of what Mutsri would accomplish, shall be dismayed and abashed, and the people on the coast will cry, "If this be the fate of those to whom we turned, hoping that they would rescue us from the King of Assyria, then how can we ourselves escape?"

This was a warning of the inevitable failure of an anti-Assyrian alliance, a warning particularly to Judah to keep out of the fight. No reference is made by Sargon that he meted out punishment to Judah and it is possible that Hezekiah heeded the warning in time and so escaped the fate of Ashdod and the peoples of the coast.

EXHORTATION. —The signs of the times to-day are almost as plain as Isaiah's sign. The world of to-day will suffer the same fate as that contemporary with the prophet. Let us, as Judah may have done on that occasion, heed the warning sign and so escape the fate which will shortly compass the wilfully blind and the ungodly.

TERTIUS.

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

Russia Wins. Very striking is the picture now seen in Eastern Europe. The Russian plan of allowing an invader to come up to the gates of Moscow and then encounter winter conditions has once more been worked out. Hitler's ambition to make a quick conquest of Russia has not been realised and his armies are now in retreat, starving in the cold of one of the earliest and worst winters that has been seen for many years.

The Signs of the Times.

"All the Young Lions."—Ezek. xxxviii.

Roosevelt Signs. The fate of the Axis Powers was sealed on December 12th, when President F. D. Roosevelt signed the U.S.A. declaration of war against Germany and Italy in the Executive Room of the White House, Washington. But this declaration was followed by a complete linking up of U.S.A. with Britain in the conduct and control of world-wide war.

Mr. W. Churchill has visited Washington and Ottawa, and North America is now really but one country, united in a common resolve. This was well expressed by Mr. Churchill when he said: "Still, I avow my hope and faith, sure and inviolate, that in the days to come the British and American peoples will for their own safety and for the good of all walk together in majesty, in justice, and in peace."

But in the same speech he said: "It is not given to us to peer into the mysteries of the future."

Here he is wrong. It is given to anyone who reads the prophetic messages of the Scripture with understanding enlightened by the Truth.

"Gomer."—Ezek. xxxviii.

Poor France. The France that at one time dominated Europe, the greatest military Power of the nineteenth century, and proud and rich and stubborn, now lies, poor and broken, at the feet of Hitler. A dissatisfied and restless people are but kept in check by barbarous methods. The German Gestapo does its deadly work, while bombs, sabotage and murder are weapons of the darkness used against the invaders.

The Vichy Government has in its ranks men who seek their own personal advancement; who hated the Communism of Blum and the Socialism of Daladier and Reynaud, and whose leaning was to Fascism and the like.

Leon Marchal, the new councillor of the Vichy Embassy in Washington, has two nephews on the German General Staff and himself financed the book on Hitler recently published in France by the Abbe Possion, wherein it is stated that Hitler is "a man with saintly purposes."

Well, France must link up at last with Russia, but never again with Britain.

"Dark Places."—Psa. lxxiv. 20.

Spain. Dominated by the Falangist party, Spain is gradually moving away from non-belligerence to open and active alliance with the Axis Powers. German, Italian and Spanish representatives have just met special Japanese envoys in Madrid for the discussion and development of plans for mutual co-operation.

Spain has an army mobilised of approximately 1,000,000 men, with a reserve of four millions. More than 100,000 German "technicians" are now in charge of key centres in the country.

But the Foreign Minister, Serrano Suner, still confers "cordially" with Sir Samuel Hoare, the British Ambassador, whose record of "appeasement" is not too highly regarded in his own country.

A well-known Spaniard, who knows the Falangists better than any Englishman, recently declared that Suner is playing the same game with Hoare as the Mikado's double-crossing envoy Kurusu played with Cordell Hull.

His commentator added: "Let us hope that Gibraltar will not be a second Pearl Harbour."

Japan. Dark counsels have prevailed in Japan, and this power is now fully at war on the side of the Axis. While her envoys were lulling U.S.A. leaders into quiescence, she was carefully preparing for a sweep down upon U.S.A. and British possessions in the Far East. Pearl Harbour, Hawaii, then Hong-Kong and the Philippines were the scenes of well-arranged and successful onslaughts. Heavy naval losses for both Britain and U.S.A. ensued.

But the "ships of Tarshish" are bound to remain "first" in the world and these setbacks are temporary, wounding merely the pride of the great maritime Powers.

The appointment of that very successful General Wavell to command in the Far East and the steps he has already taken indicate that resolute action will soon be seen.

The conquest of Libya will release some very seasoned troops for work in the East and Australia's fears will be allayed in good time.

MEDITATION

Broken Reeds.

"Thou trustest in the staff of this broken reed—whereon if a man lean, it will go into his hand and pierce it."

In spite of all Joseph's kindness to him, and his cheering interpretation of his disturbing dream, Pharaoh's butler "straightway forgot Joseph" as soon as his own prosperity became once more assured.

The people who followed Moses out of Egypt, acclaiming him as their deliverer from bondage, were the same people who afterwards wanted to stone him because, when God was "proving them" in the wilderness, their affairs did not prosper in the way which they desired.

The words of David's friend were "smoother than butter," and so deceived David that, as he recorded, " We took sweet counsel together and went into the House of God in company," yet the sweet psalmist discovered that "war was in his heart," for, "Though his words were softer than oil, yet they were drawn swords."

Witnessing His wonderful miracles and reaping the benefit of the fact that "He went about doing good and healing all that were oppressed," the multitudes hailed Jesus on the occasion of His triumphant entry into Jerusalem, crying, "Blessed is the Kingdom of our father David, that cometh in the name of the Lord. What a brief time elapsed before the people whom He came to save developed into an uncontrollable rabble, crying with one voice, " Crucify Him We have no King but Caesar!"

When Paul and Barnabas were at Lystra the people hailed them as gods and desired to do sacrifice to them, saying, "The Gods are come down to us in the likeness of men." Alas! very soon afterwards these enthusiastic worshippers were so persuaded by the plausible tongues of evil men that "They stoned Paul and drew him out of the city, supposing him to be dead."

Later on, this same Paul was shipwrecked upon the island of Melita, where a serpent fastened itself upon his hand as he was gathering sticks. The "barbarians" said, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." They therefore waited to see the poison spread over his body and kill him, but when, to their astonishment, he suffered no harm, what happened? "They changed their minds and said that he was a god!"

How often were the kings, the prophets, the apostles, yea, and the Lord Jesus Christ himself, the victims of this fickleness of mankind! How often, indeed, they were in "perils amongst false brethren." So the Scriptures warn us, "Put not your trust in princes, nor in the son of man in whom there is no help." Again the Spirit asks, "Who art thou that thou shouldest be afraid of a man that shall die, and of the son of man that shall be made as grass, and forgettest the Lord thy Maker?" What a contrast we find if we turn from these "Broken reeds" to a consideration of the "Father of Lights" with whom is no variableness, neither shadow of turning, and to the "Son of God, Jesus Christ, the same yesterday, to-day and for ever!" Yes, these alone are wholly dependable, immutable. True are the words we sometimes sing—

"Midst withring flowers and tempests drear,
There is, that changeth not,
Unchangeable Jehovah's word,
'I will be with thee,' saith the Lord."

This is the God who has given us His "most sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place." In spite of the great darkness of the "place" in which we are now "strangers and pilgrims," yet He has declared that He will fulfil His word of prophecy in detail, just as surely as He has established the ordinances of heaven and earth, seedtime and harvest, cold and heat, summer and winter, day and night. As surely as we are now passing through the "night" of sorrows which He has ordained, so surely will come the "day," when His appointed "daystar" shall arise, and all the darkness, sin and suffering of this night will be swept away for ever. Let us, then, shun the way of folly by making Him our everlasting trust, for though we may turn to dust and ashes, yet He will never forget us, but will call us forth and reward us for our belief in Him and His promises; our belief that in all our present troubles and distresses He is but preparing us for something greater, and that He will not try us beyond that which we are able to bear, for "Underneath are the everlasting arms," bearing us up, strengthening us, sustaining us and perfecting our characters, ready for that great day. He has assured us in His holy word that "weeping may endure for a night, but joy cometh in the morning."
Plymouth.

H. R. NICHOLLS.

Norway. Major Quisling, whose name is now a proverb, has just visited Berlin to discuss with Himmler the establishment of S.S. units in Norway, because of the difficulties created by local revolts encouraged by British raids.

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

5. —THE GOOD CONFESSION.

The revised version of 1 Timothy iv. 12-13 makes it quite clear that the *good confession* that Timothy made before many witnesses was the same *good confession* that Christ Jesus witnessed to before Pontius Pilate. John's Gospel records the terms in which it was made. To Pilate's question, "Art thou a king, then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth: Everyone that is of the Truth heareth my voice." (John xviii. 37.)

It was the same rock-confession that Peter made, "Thou art the Christ, Son of the living God," and upon it the true ecclesia is built. (Matthew xvi. 16, 18.) It was the same "confession" that has to be made if salvation is to be attained by every one that comes to the knowledge of the Truth. (Rom. x. 9-10) John asks the pertinent question, "Who is a liar, but he that denieth that Jesus is the Christ?" (I. John ii. 22.)

Let us beware of regarding the above as a mere truism rather than the TRUTH to be energetically defended, even to the laying down of our lives—for it was by His life-blood that the Master bore witness to the "good confession" He made before the Roman Governor.

In the world men are attacking the Truth—not ignoring it as they did in former times. In a work entitled "The Gospel of the Kingdom," published in 1940, Mr. Frederick C. Grant (an American writer) boldly declares (page 154): "The claim to be Messiah was, we believe, never made by Jesus. . . Jesus never had the slightest intention of ascending a throne in Jerusalem."

Such an attack might seem only possible in these modern times when the "higher criticism" provides such a dense smoke screen for flimsy theories. To deny that Jesus Christ ever claimed to be the Christ or Messiah might seem to be a mere contradiction of terms; in reality the denial is the first step that must be taken when men lose grip of the Truth.

The Truth that Jesus is the Messiah—"both Lord and Christ"—provides the motive which actuates men "to save themselves from this untoward generation" (Acts ii. 36, 40), even from this present "evil world" (Gal. i. 4). It is the contrast that the Messiah's Kingdom presents, with its righteousness, joy and peace, that reveals the true "darkness" (Col. i. 13) of the present order of things and strengthens the determination not "to be conformed to this world" (Romans xii. 2) and is the basis upon which refusal to take part in the world's politics, military service and civil defence is securely based. "If My Kingdom were of this world then would My servants fight"—because it is not of this world they must stand apart, thus proclaiming their adherence to the good confession of their King.

We can trace in the New Testament the beginning of the denial that Jesus was the Messiah, even though He was known as Jesus *Christ*. The late Bishop Gore confesses, "By the time of the fall of Rome, however, the Church had got too much at home in the world to be as zealous for the end as it had been in its bright beginnings. To-day there are not many of us, I fear, who really and passionately desire the end of the world and the consummation of the Kingdom." ("The Religion of the Church," page 77-78.)

When Mr. Grant, whom we have quoted above, condescends to inform us what he considers answers to the Kingdom (pages 180-181) we find that only modesty prevents him identifying it with the United States of America!

On the one hand, we have the example of one who was offered "all the kingdoms of this world and the glory of them" making the good confession" that effectively debarred Him from sharing the glittering prize. "The joy set before Him—God's Kingdom of righteousness, joy and peace—made Him repudiate it.

On the other hand, a "Church"—that had once been "an ecclesia"—becoming "at home in the world" and forgetful of "its bright beginnings." *i.e.*, the time when in Truth it confessed Jesus to be the Messiah.

Let us take warning and (if we can) comfort.

A. T. ABBOTTS.

Coulsdon.

"As Birds Flying."—Isa. xxxi. 5.

Jerusalem.

The importance of Jerusalem is becoming more and more realised. So far it has been protected by the great armies of the British.

Empire that are marshalled around Palestine and within it. The Air Force has been probably its main protection and the passage we quote has its point.

For the first time in 20 years the city was covered with thick snow during January. A 24-hour fall took place on January 5th-6th, giving a new beauty to its spires, domes and minarets.

Law: Its Need and Beauty.

How much the excellence of human life depends upon law: we do not at first realise how much! We grow up under the feeling that the best thing for us is to be just, let alone to follow the bent of our own sweet will. We learn at last that this is just the worst for any man or nation. Experience confounds false philosophy. Men are not as cabbage roses, that will automatically unfold their blushing beauty and exhale their fragrant odour if left alone; they are rather as the apple trees that will grow crabs unless grafted with good slips. The dictum of Christ and Paul is found correct: "In the flesh dwelleth no good thing" (Jno. vi. 63; Rom. vii. 18).

The fact is nationally illustrated in barbarous races, and, individually, in the uneducated members of civilised communities. The extremest demonstration is seen when a child happens to be kidnapped and brought up in the woods away from human culture, of which there have been instances.

Modern literature is impregnated with false notions on this subject. These false notions are generated by a false method of study. Man is looked at as he develops under the surroundings of an established civilisation, and because he is interesting when enlightened and subject to law, he is supposed to be innately good and rational, requiring only a proper self-evolution. Disastrous results come from this theory when it is acted on in either public or family life. A lawless community, or stubborn and rebellious children bring misery when the hand of repressive discipline and kindly culture is absent. Human nature in itself is only a bundle of potentialities, which cannot be developed except by firm discipline under the wise administration of good laws. The best men of the best nations are those that have seen the most trouble along with the possession of knowledge.

But what is law? In the abstract, it is a rule of action made obligatory; but its value must depend not only upon its obligatoriness, but upon its nature. Unless a law is calculated to evoke results of well-being its obligatoriness will be a calamity. Its enforcement will oppress and destroy, instead of blessing. Hence the importance of devising laws and rules that will work out for good. But who is able to do this? It evidently requires a very far-sighted acquaintance with human nature and its needs to be qualified to prescribe a law which in all points will work out individual and social well-being. The world knows much of law of one kind or another. That it has not attained to the law that it needs is manifest from its evil state and the ceaseless law-tinkering and agitation for law-tinkering going on in every country.

Among all the systems of law that have appeared among men there is only one that makes any admissible claim to be Divine, and that is the system known as the law of Moses. Of this we have the most ample information in the Bible, apart from which we could have no reliable knowledge of it, for Jewish tradition and Rabbinical gloss tend rather to obscure than to reveal its features. We could wish for nothing fuller or more satisfactory on the subject than we get in the Bible, and we must assume on the present occasion that the Bible is good authority, in spite of all the hostile endeavours of German, French and British criticism. That body of criticism seems a weighty affair to people who make no endeavour to master the subject for themselves. In the abstract, it is a mighty mass, but reduced to its elements it only amounts to the opinions of men groping in obscurities, who hazard suggestions in a learned style and catch up and send round each others' suggestions, with the effect of holding each other up in their uncertainties. A single authoritative declaration of the resurrected Christ is as destructive to the whole mass as a spark of fire would be to a mountain of gunpowder.

We have more than a single word. Christ says that God spoke to Moses (Mark xii. 26), and that Moses gave the law (Jno. vii. 19), and that the books containing it are his writings (Jno. v. 46-47), and that it is easier for heaven and earth to pass than for one tittle of the law to fail (Luke xvi. 17). This is decisive against a whole world of speculation or doubt. We may trust absolutely, on Christ's authority, to the unmixed divinity of the law given by the instrumentality of Moses. We are certain not to be deceived or disappointed in Christ's view of the case. Who can say as much for the merely speculative critics of these late days?

If the law of Moses were not divine, there could be no object in considering it. A merely human conception of what was suitable for an age long gone by would be of no practical interest to men of our ages, and of no value for guidance in a state of things so radically different. If it could be shown there were good things in it, they could only appear good on a principle that would leave us at liberty to discard or modify them according to our particular bias. Moses, in that case, would be down on our own level, and we probably should not feel disposed to submit our judgment to his on the mere score of antiquity, but probably the reverse, as we should naturally hold a later and longer experience to be a better guide than the experience of Moses at so early a time.

It is because it is a divine system that its study becomes so important. There is something in a work of God for us to profitably exercise our faculties on. A divinely prescribed rule of human action must be wise; and a ritual system that is divinely declared to be an allegory of the principles and the purposes before the divine mind in His dealings with the human race, cannot but be interesting and profitable when worked out by the clues divinely supplied (as they are in the later writings of inspiration) by the apostles.

The study of the law of Moses on this basis will lead us to share the intense admiration of it expressed in various parts of the Bible—panegyrics that otherwise appear as the mere extravagances of sentimentalism. Such as, for example, the language of David: "Oh, how love I thy law; it is my meditation all the day." And again, "The law of thy mouth is better to me than thousands of gold and silver," and again, "I hate vain thoughts; but thy law do I love," and again, "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover, by them thy servant is warned, and in keeping of them is great reward" (Psa. cxix. 97, 72, 113; xix. 9-11).

Moses himself speaks thus on the subject: "Behold, I have taught you judgments and statutes, even as the Lord my God commanded me. Keep, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and judgments so righteous as all this law which I set before you this day?" (Deut. iv. 5-8). Paul in another way utters the same praise: "The law is holy, and the commandment holy, just and good. . . . The law is spiritual, but I am carnal and sold under sin" (Rom. vii. 14).

That the law should be strenuously enjoined on Israel is natural in view of the divine character. One of the most interesting of all interesting incidents connected with Israel's settlement in the Land of Promise, when they came out of Egypt, was the public endorsement of its leading features by the assembled tribes in the valley formed by the two hills of Ebal and Gerizim—as commanded, and the imprecation of a curse on those who should fail to keep it. The particulars will be found in Deut. xxvii. 2-26; Joshua viii. 33-35. In the presence of the massed multitudes, the Levites, stationed in the hollow, and within hearing of all (as travellers have found who have experimented), and the whole multitude at the end of each sentence ejaculated an endorsing "Amen!" which must have sounded like a wave breaking on the shore. It was also a commandment (Deut. xxxi. 11-13) that, always when Israel should gather at the feasts (which was three times in a year—Deut. xvi. 16), the law should be read in their hearing.

Before leaving them Moses was very earnest in his entreaties that they should be obedient. He impressed upon them that their well-being depended upon it. "If thou shalt hearken unto the voice of the Lord thy God, to keep His commandments and His statutes which are written in the book of the law . . . See," said he, "I have set before thee this day life and good, and death and evil in that I command thee this day to love the Lord thy God, to walk in His ways and to keep His commandments and His statutes and His judgments, that thou mayest live and multiply . . . I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing. Therefore, choose life that both thou and thy seed may live (Deut. xxx. 10, 15, 19). There is no more interesting chapter in the whole Bible than the long one in which he describes the blessings and the curses that were associated with the keeping or the breaking of the law (Deut. xxviii.), or the similar recital in Lev. xxvi. Joshua, before his death, spoke to them in a similar vein: "Take diligent heed to do the commandment and the law which Moses, the servant of the Lord, charged you, to love the Lord your God and to walk in all His ways and to keep His commandments and to cleave unto Him and to serve Him with all your heart and with all your soul" (Josh. xxii. 5).

Such later sayings as the following are the natural corollaries of the subject: "Whoso keepeth the law is a wise son, but . . . he that turneth away his ear from hearing the law, even his prayers shall be an abomination" (Prov. xxviii. 7, 9); "He that keepeth the law, happy is he" (Ibid xxix. 18); "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust, because they have cast away the law of the Lord and despised the

word of the Holy One of Israel" (Isa. v. 24); "The land is defiled, under the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (xxiv. 5).

AIMS AND SHADOWS.

These things concern the law as a rule of action during the present mortal life. But we learn from apostolic teaching that there was (1) a deeper meaning, and (2) a more far-reaching aim. The deeper meaning is briefly expressed in the statement of Paul, that "the law was a shadow of good things to come." The more far-reaching aim is revealed in the declaration that "The law entered that the offence might abound," and "That every mouth might be stopped and all the world become guilty before God" (Rom. v. 20; iii. 19)—a statement that is unintelligible until we discover that the object was to make man feel his native powerlessness and that he might be placed in a position in which salvation should be a gift by favour on the condition of faith leading to obedience.

We look at these two points a little more closely before passing on to the study of the law in its details. Their separation will simplify and help the study. We find that the "shadow" feature of the law had two aspects: First, the figurative exemplification of the actual situation of things between God and man—as when Paul alleges that the tabernacle was "a figure for the time then present," and explains the solitary entrance of the high priest once a year into the holiest of all with the blood of animals to be a signification by the Holy Spirit, "that the way into the holiest of all was not yet made manifest whilst the first tabernacle was yet standing" (Heb. ix. 9, 8); and second, the foreshadowing, or shewing beforehand in an enigmatical manner, the purpose of God as to the method by which He should open the way for free communion with Himself on the part of sinful man. This second aspect of the matter is plainly affirmed in the statement that "the law was a shadow of good things to come," that the law was "the form of knowledge and of the truth" (Rom. ii. 20), and that the body (or substance) of the law-shadows "is of Christ" (Col. ii. 17); further, that the promulgated righteousness of God by faith in Christ without the law was "witnessed by the law" (Rom. iii. 21). This view of the matter enables us to understand how Christ could say that he had come to fulfil "the law and the prophets," and that "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 17, 18).

Keeping carefully distinct these two elements of the typical law—which might be described as the present and the future significance of the general shadows—we shall be better able to see what the law was designed to teach without falling into the mistake sometimes made of attributing to the law a power which it did not and never was intended to possess. We shall find it was a shadow both of the ruptured relations of God and man and of the means by which He should restore those ruptured relations in His own time; but not having in itself the justifying efficacy that some in Paul's day imagined (Acts xv. 5, 24; Gal. v. 4; iv. 21-31), but, on the contrary, was a purely temporary institution destined to pass away when its mission should be accomplished in silencing man and developing God's righteousness in Christ (Gal. iii. 19-21, iv. 3-5, Rom. iii. 19-20, Heb. vii. 18-19, viii. 7-13, x. 3-4).

Our enquiry, when we come to this part of the subject (which will not be at the first), will be: Which of these typical features of the law enlighten us concerning the actual position of man in his state of separation from God? And which of them tell us of Christ as the great purposed healer of the woe?

Over-arching the whole as a rainbow is that larger mission of the law, which men are so liable to omit or fail to appreciate, viz., a clearing of the way for the manifestation of the kindness of God.

This is the last lesson we learn, the beauty we last perceive. Naturally so; it belongs to God's point of view; and our own point of view is our first, and, for a long time, our only point of view. God's kindness is full and bountiful and unconstrained, but in the matter of admitting created beings to a participation in His open friendship and divine nature, it has its limitations and conditions of so strict a character that one act of insubordination on the part of Adam sufficed to put an end to it. This work

of restoration is being carried out on the basis of this principle being vindicated. There must be no boasting, says Paul. Most reasonable. Boasting is barbarism, even between man and man who are equal. What is it towards God, who is the fountain of all being? God will be head. He is so, and it is only reasonable that the fact should be recognised. Where is there any monarch or human official of any kind who would consent to work where his authority was challenged or dignity affronted? If this is a tolerable principle of action among fellow-mortals, is it not absolutely indispensable with God, who is the author of our life and the strength and support and wisdom of all creation? Yet it is a principle that man ignores in his pride. It is a principle that God asserts by bringing all men under condemnation first of all. He has done this by the law of Moses. Unless there is forgiveness, there can be no salvation. Forgiveness is favour (grace), and God requires the honour of "faith" towards Himself as a condition of the favour. "Where is boasting, then?" enquires Paul. "It is excluded. By what law? Of Works? Nay, but by the law of faith." "It is of faith that it might be by grace," "that God in all things might be glorified," "that no flesh should glory in His sight . . . that according as it is written, He that glorieth, let him glory in the Lord" (Rom. iii. 27, iv. 16, 1 Cor. i. 28, 31).

The principle is perfect in its reasonableness and ravishing in its beauty, for it secures the highest happiness of which man is capable (either in his corruptible or his incorruptible state), when he bows before God in grateful and reverential submission, and at the same time it admits of the great Increase finding pleasure in man. There is, therefore, a depth of true philosophy unsuspected in the words of Paul: "The law entered that the offence might abound. But where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord" (Rom. v. 20, 21). In a new and brilliant light appears that other Scripture: "God hath concluded them all in unbelief that He might have mercy upon them all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out. For who hath known the mind of the Lord, or who hath been His counsellor? or who hath first given to Him and it shall be recompensed to him again. For of Him and through Him and to Him are all things; to whom be glory for ever, Amen" Rom. xi. 32-36).

"No Sword."

Taking the Sword.

"He that hath no sword, let him sell his garment and buy one." These words, spoken by Jesus just prior to His arrest by the Roman soldiers, are taken by the natural man to countenance the taking of the sword in self-defence, but the spiritually-minded man compares spiritual things with the spiritual, for "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." The disciples, taking the natural man's view, said, "Lord, behold here are two swords, and He said unto them, 'It is enough.'" That is, enough for the end He had in view.

To take this statement literally surely must be wrong, as it must have been obvious that two swords would be of little or no use against a body of well-armed Roman soldiers.

We must, therefore, look for another meaning in harmony with all Christ's teaching as illustrated in the Sermon on the Mount: "To resist not evil." To do otherwise would be to do violence to all His teaching of love and goodwill toward men, which was the theme of the song of the angels at His birth.

In harmony with all the facts, we must regard the statement as a figure of speech, conveying a twofold lesson—natural and spiritual, the law of Moses and the spirit of life in Christ Jesus.

Jesus was born, lived, worked and died under the law of Moses, which was the schoolmaster to bring us unto Christ, and was fulfilled in Him under the law. The principle of an eye and a tooth for

a tooth was in force; hence the sword being used by Peter, and the salutary lesson taught by Christ: "To put up the sword again into his place, for all who take the sword shall perish with the sword."

The Christ having come, they were now about to graduate from the schoolmaster class by a new and living way, in which. Jesus said to them: "But I say unto you, resist not evil." From henceforth the believer was to rely no longer on the carnal weapons of a fleshly mind, but to come out of a world which knew not God, and was His enemy (James), to manifest in their walk the spirit of life in Christ Jesus, to "resist not evil," and the weapons of whose warfare are not carnal, but mighty through God to the pulling down of strongholds, even the sword of the spirit, which is the Word of God, of whom Jesus Christ was made flesh and dwelt among us.

Under the power of the spirit word the believers through the ages have been sustained, and were by faith in God content to live, resisting not evil, but, like their beloved Master, for their faith they were not afraid to die.

Whangarei.

K. R. MACDONALD.

“**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.

BEDFORD. —53, Harpur Street.

We have passed the following resolution: —"Having received correspondence of a hostile character, showing no reasonable attempt to reason the matter, we feel that no good purpose will be served by entering into correspondence and discussion. The subject is too repulsive to be even named among us. We hope and pray that the sincere effort put forth by us may be a means of averting unnecessary trouble and division." —W. H. Cotton, Rec. Bro.

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

We are very pleased to report the obedience of faith in baptism of Mrs. Martha Morrison, formerly The Brethren, and Miss Margaret Prime, formerly Baptist, on Saturday, November 9th. Our Sister Morrison has come to a knowledge of the Truth at the age of 76 years. We hope our two new sisters will hold fast the confidence and the rejoicing of the hope firm unto the end and finally realise the great reward of Eternal life in the Kingdom of God. We have been pleased to welcome to the Table

of the Lord Brethren M. Joslin and F. W. Brooks (Clapham), who have been with us in the service of the Truth, also Sisters K. Ellis and M. Ralph, Bro. and Sis. Walter White (of Clapham), Sis. P. Barratt (Sutton), Sis. Spencer (Nottingham), Sis. W. Balcombe and Bro. D. Webb (of Hove). —E. Jones, Rec. Bro.

DENVER, COL., U.S.A. —Room 202, Jacobson Bldg.

In view of the winds of doctrine that have tossed many to and fro within the ecclesias throughout the world, the following resolution concerning marriage, divorce and remarriage and that of military service was submitted and adopted by the Denver Ecclesia in regular session of the third quarterly meeting, September 28th, 1941, and because the question of fellowship is seriously involved, we deem it necessary that we set forth the precepts of God Christ and the Apostles concerning these issues, that each member may ascribe thereto, that those who read may know wherein we walk—

RESOLUTION.

(a) Suing at law for the enforcement of any right whatsoever, including divorce, is contrary to the teaching of Christ, and is therefore to be shunned by all of His brethren and sisters.

(b) A brother or sister of Christ who, being divorced, after becoming responsible to the law of Christ, takes another husband or wife during the lifetime of the former partner, commits adultery, and in such circumstances no profession of repentance can be recognised whilst the sinful alliance continues.

(c) An applicant for immersion who is legally married should be accepted (notwithstanding the annulment of any previous marriage), subject to a good confession of the faith and an understanding by the applicant thenceforward to uphold the law of Christ in this as in all other respects.

(d) Participation in activities under the direction or supervision of the military authorities, whether combat or non-combat, is contrary to the commandments of Christ. Anyone employed in the manufacturing of war munitions or in building or equipping implements designed for no other good or useful purpose than the destruction of human life and property, is as guilty of disobeying the commandments of Christ as he who kills his fellow man in actual combat.

(e) The Denver Christadelphian Ecclesia will not knowingly extend fellowship to any who hold views contrary to the above resolution, or who, although themselves not holding contrary views, are prepared to fellowship those who do.

This resolution was adopted by the Denver Christadelphian Ecclesia, September 28th, 1941. —A. A. Douglass, Rec. Bro.

HERNE BAY, KENT.

We deeply regret to record that Sister Stafford, who was well known to a wide circle, fell asleep on January 2nd. She was always full of hope, rejoicing in the Truth.

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

We have transferred to Dorchester Bro. Roy Bath, who has taken farm work in that neighbourhood, in obedience to the ordinance of the powers that be.

We are encouraged by the attendance of interested ones and hope to have a further addition this month.

Welcome visitors have been Bro. E. J. B. Evans and Bro. J. Warwick (of Clapham), Bro. and Sis. E. F. Williams, Bro. and Sis. Wright and Bro. J. Doust (of St. Albans).

Our next Fraternal Gathering is to be held during March. Details later. —H. F. Wicks, Asst. Rec. Bro.

LONDON. HOME COUNTIES (NORTHERN) SERVICE COMMITTEE.

Tea, with a series of addresses, took place at Moorgate Hall on December 20th, 1941, which was attended by over 60 brethren and sisters from twelve ecclesias. Three addresses were given, as follows: —

General Subject: "Our Citizenship" (Phil. iii. 20).

"Our Plain Duty," by Bro. G. H. Denney.

"Our Testimony Before Men," by Bro. A. E. Redman.

"The Watch We Keep: What of the Future?" by Bro. W. L. Wille.

The general instructions upon current matters of legislation, as applicable to our brethren, sisters and children, were of a strong and robust character. It was made plain to us all that no brother or sister could possibly join, either voluntarily or under compulsion, the many organisations of the State. It was pointed out, that our position is one of separateness and non-participation in worldly strivings. We claimed Scripturally to be citizens of a "heavenly kingdom," and consequently could not participate in the activities involved in worldly "citizenship" in its offensive and defensive aspects.

Although as subjects we render full obedience to the "powers that be," or "render to Caesar the things that are Caesar's," it was impossible to put Caesar first and God second. Our plain duty was to "Obey God rather than man." Our testimony had to be in harmony with these facts and, although it had to be maintained courteously and with restraint, yet firmness and boldness had to be also maintained. Our watching had to be a very vigilant watch, and the trumpet of warning had to give a certain sound, else how could we prepare ourselves for the battle? Thus it was necessary to give plain advice to our brethren and sisters as to their present duties, lest they became ensnared or entangled. Our future watching was gravely concerned with the new position of sisters and the intention of the "powers" to "encourage" the young ones in the things which all their training had shown was incompatible with the commands of Christ. Firmness and an uncompromising stand was the final word of advice. God will be with us if we are faithful. —Wm. Leslie Wille, Secretary.

NEW TREDEGAR. —Pentwyn House

We have a very distasteful duty to perform and we do it with much sorrow. That is to report that we have been compelled to withdraw fellowship from a beloved sister, Enid M. Morgan, as she has joined one of the war organisations for women. We hope she will see her error and return to "the narrow way" to which we are called. —Ivor Morgan, Rec. Bro.

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

On December 7th, 1941, we were pleased to have had another visit from our Bro. M. Joslin, of London. Our brother faithfully delivered unto us the Word of Exhortation and in the evening proclaimed the Glorious Gospel unto those who as yet know it not.

On January 4th we were pleased to welcome around the Table of our Absent Lord our Bro. A. Beard, of West Ealing, London. We take the opportunity of thanking all the brethren who have laboured in this part of the vineyard, and so assisted us in the proclamation of the Truth as it is in Jesus during the year that has just passed. —David M. Williams, Rec. Bro.

OTORAHANGA, NEW ZEALAND.

It is with much thankfulness to our Father in Heaven that we are able to record the baptism on July 12th of Eunice Mable Hood (17), the daughter of Sister Hood. The examination and immersion were arranged for at Huntly by Bro. G. Graham, who was assisted by Bro. Fisher, Senr., of the Whangarei Ecclesia, for whose company we thank God. It is our prayer that our sister and all of like precious faith will hold fast in these last days and maintain that watchfulness for the return of our Lord, "who will appear without sin unto salvation to those who look for Him." —H. P. Connolly, Rec. Bro.

PEMBERTON. —Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 1.30 p.m. Breaking of Bread, 2 p.m. Lecture, 3.30 p.m. Wednesday: Bible Class, 7.15 p.m.

Since last writing we have been assisted in the service of the Truth by Bro. E. Hingley (of Oretton) and Bro. W. Cockcroft (of Oldham), whose services we greatly appreciate.

At the Tribunal held recently at Preston Bro. A. Littler, son of the writer, was refused exemption from military service. We hope to be able to report more favourably later, as he appears before the Appellate Tribunal on January 9th.

Visitors included Bro. and Sis. D. Hinkley (of Oretton), Sis. Alice Cockcroft (of Oldham) Sis. M. Arminson (of Warrington), Bro. R. Smith, Junr. (of Birmingham), Bro. and Sis. J. Coulton, Bro. and Sis. L. Fergusson and Bro. Hebbard (of Birsough), Sis. M. Piffin (of Blackpool), Sis. R. Barton, Sis. M. Bullough, Sis. E. Harrison and Bro. J. Harrison (of Prescot). —B. Littler, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall. 143, Union Street (near Railway Arch). Sundays: 11.0 a.m., Breaking of Bread. 3.30 p.m., Lecture.

Since our last report we have lost Bro. P. T. Mitchell by transfer to Clapham, and have gained Sisters Lewingdon, Senr., and V. Lewingdon by removal from Bishop's Stortford. Visitors have been Bro. S. F. Jeacock (St. Albans) and Bro. and Sis. Davenport (Totnes).

We rejoice with Bro. Davenport that at the South-Western Tribunal he was granted exemption from military service on condition that he continues in his present employment in connection with the food distribution trade. Truly we are grateful for this further evidence of the fact that the good hand of God is still upon us to deliver us. May His mercies be continued towards all His children during the New Year which we have entered. —Herbert R. Nicholls, Rec. Bro.

RAYLEIGH. —121, High Road (near Rayleigh Weir, Arterial Road). Breaking of Bread, Sundays, 3 p.m., by appointment. Bible Class, Thursdays, at 7.0 p.m.

There is very little to report since our last "news." We are going through the "Epistle to the Hebrews" in our Bible Class, an epistle full of "strong meat" and grand exhortations.

Whilst our meeting seems right out of the way, we are not unmindful of the controversies at present raging, and, knowing the details, we would, counsel the ecclesias to have a better sense of perspective and proportion in their discussions. Let us "contend earnestly for the Faith," but not quarrel ignominiously and devastatingly over uncertain details or remote possibilities of applications. Let us stick to the main outline: the certain and wholesome truths, refusing to be side-stepped by the discussion (so unprofitable and contradictory) of things which ought not to be named amongst us. In this aimless and profitless discussion it seems the brotherhood has lost the power to rightly discern the seriousness of the present situation arising out of recent legislation. If we want to preserve our separate identity as a community of brothers and sisters, we shall have to fight for it and stand firm. Our God is with us. —Wm. Leslie Wille, Rec. Bro.

ROSCOE, CAL., U.S.A.

We regret to announce the death of Bro. J. Harry Moore. He was buried at Pomona, Cal., having passed away at Wilshire Hospital, Los Angeles, following a motor accident on August 6th. He was a very devout student of the Scriptures and was in his 81st year. His last words expressed his confidence in resurrection and eternal life.

SANTA BARBARA, CAL., U.S.A. —Pythian Castle, 222, W. Carrillo Street. Sunday School, 9.45 a.m. Breaking of Bread, 11 a.m. Lecture, first Sunday monthly, 3 p.m.

We are very happy to report that two of our Sunday School scholars have put on the all-saving Name of Christ, and have thus entered the race for life eternal. On October 10th Evalyn Urдинe Douthit (17), daughter of Mr. and Mrs. P. H. Douthit, and on October 17th Beryl Elizabeth Livingston, 18, daughter of Bro. and Sis. J. G. Livingston.

May they be among that blessed number who will realise the promise made by Christ, when He said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

We are pleased to have the company and fellowship of Sis. Vivian Baldwin, of the Los Angeles Ecclesia, who is attending the State College here. On the other hand, we are sorry to lose Sis. Ruth Andrews, who has moved to Wasco, Cal. —W. L. Rutherford, Rec. Bro.

WHANGAREI, NEW ZEALAND.

Our Bro. Leslie English Fisher appealed for exemption from military service in November, 1941. He was supported by Bro. K. R. Macdonald, who told the Appeal Board that Bro. Fisher had been a regular attender at the meetings for the past three years and was baptised in February, 1941. In reply to a question by the Crown representative (Mr. S. I. Goodall), Bro. Fisher said he was opposed to undertaking any non-combatant duties because he would be serving in an auxiliary to the war machine. He was willing to work in a hospital in a purely civil capacity because he would not then be under military control.

Announcing that the Board would adjourn the appeal *sine die*, the Chairman (Mr. G. P. Finlay) commented that Fisher was a "real conscientious objector."

We append part of Bro. Macdonald's speech on the occasion.

"Christadelphians refuse to bear arms because Christ, a perfect example of His own teaching, forbade it, and the apostle Paul, who was a follower of Christ, said 'Dearly beloved, avenge not yourselves, but rather give place to wrath. Vengeance is mine; I will repay, said the Lord.' "

Christadelphians do not refuse to help the sick and afflicted, but to become part and parcel of a war machine avowedly for the destruction of human life, which Christ forbade, is obviously not His way of doing it. As intimated, we are not averse to helping the sick and afflicted, but do think it quite wrong to parade our deeds to the world.

As Bro. Fisher indicated, he is willing to work in hospitals outside control of the army war machine, believing that Christ came not to destroy, but to save men's lives. To take part in any organisation which is part of the war machine of destruction would obviously be to disobey Christ's commands and violate the conscience of those whose faith, is built on them."

Military Training For Fire Guards

A.R.P. personnel and Fire Guards may be called on, says the "Daily Mirror," to undergo elementary military training, so that in an emergency they would be able to defend themselves. The matter is now under the consideration of the Government Departments concerned.

News From Correspondents

BRISTOL. —Bro. C. Cambray, of "The Dawn," was given exemption from all forms of military and civil defence service at Cardiff Tribunal conditional upon him retaining his present employment as a traveller for a firm of medicated confectioners. He appealed against this verdict on the ground that he was entitled to unconditional exemption. His appeal has been heard by the Appeal Tribunal, who held that our brother had made out no case whatever for exemption "without conditions," such exemption being given only in cases in which certain circumstances made it the best one to carry out the views of the Tribunal based on certain definite principles. His appeal was therefore dismissed.

ST. ALBANS. —Bro. Joseph Morris, who was ordered by the South-Eastern Tribunal to join the non-combatant corps of the Army, had his appeal heard by the Central Appeal Tribunal on January 7th, and was granted exemption from all forms of military service, with conditions described by the Chairman as being "as wide as possible."

"THE LAW HATH DOMINION." —We have received a booklet from Bro. F. Walker, of Bristol, under this head. It is not as clear as it might be and many correspondents demur gravely to Page 13 thereof.

NEWPORT, MON. — "The South Wales Argus" for January 9th gives a two-column report of the prosecution of Bro. F. J. Johnson for failing to apply to be registered under the Civil Defence Duties (Compulsory Enrolment) Order, 1941. After a lengthy hearing Bro. Johnson was fined £5 and costs.

CLAPHAM. —We are asked to quote the text of the resolution passed unanimously by the Clapham Ecclesia in 1926 as a final statement of its position regarding going to law and divorce. Here it is: —

"That going to law against another for the enforcement of any right whatsoever is to be shunned by all servants of Christ.

We refuse to discuss the question of going to law for divorce as being a thing which should not be as much as named among us, 'as becometh saints.'— Eph. v. 3."

Many wish this position to be returned to as a result of recent discussions, which have not been to spiritual health and profit. We have far more urgent and important problems to-day. A return to common sense and brotherly love would be welcome to all but a very small but vocal minority.

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.
Detroit.—G. V. Growcott, 15586, Normandy.
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.
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Tishomingo, Oklahoma. —E. W. Banta.
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