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March 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.). — C. H. Bath, 15 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. —E. R. Cuer, 95 Victoria Street, (Sundays 11 a.m. and 6.30 p.m. Thursdays 8 p.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.

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

Volume XXX

MARCH, 1942

NO. 351

EDITORIAL

Bro. E. W. Evans Rests.

Our beloved comrade in many a hard-fought field has fallen asleep. Bro. Ernest W. Evans breathed his last on January 25th at the age of 71.

A young man who tasted deeply in his youth of the pleasures of the world, he was arrested by the Truth at the age of 31, when resident at Swansea. From that time he was a very great lover of the Truth and one of its most ardent and able workers. He thus had a pilgrimage of 40 years. We met him for the first time at the old meeting-place of the South London Ecclesia at Acre Lane, Brixton. In company with another brother, long deceased, the present writer had cycled from Walsall, some 121 miles away, to visit the Brixton meeting for the first time. We had started at midnight, after being at business, as the custom then was, until 11.0 p.m. But we were at the meeting on time at 11 a.m. As soon as it was over Brother and Sister E. W. Evans, who had by this time come to reside in London, came to us and invited us to take lunch with them at their house. This we were very glad to do. We had a very happy afternoon together. Their children were just small girls then. Bro. Evans lived to see all his three daughters baptised into the name of our Lord Jesus.

Besides his great ability as a lecturer and in exhortation, our brother had one other valuable asset. He was "a good mixer." He was not a presiding brother who kept aloof from the "rank and file" of a large meeting. He was always to be seen going to and fro, with a kind word and look for all. It used to be said of him that he knew everyone in the South London meeting.

On his recent retirement from business he went to reside at Hove, where he found a useful sphere for his loving disposition. And now he rests quietly for a little while until the call comes to awake and with new strength to take on the greater duties of the age to come.

Absolutism.

"Absolutism" is a new word in Christadelphian vocabulary. It is descriptive of the attitude of brethren who adopt the view that as the

National Service Acts in Britain give the Tribunals who hear the cases of conscientious objectors power to allow "unconditional" registration by the Ministry of Labour, that therefore such should not

only be asked for (as is invariably done by our brethren), but if it is not granted, there should at once be an appeal put in, and with it an absolute refusal to do any kind of work under compulsion, even though that be retaining one's own present occupation.

In the last war and ever since we have followed the precedent at first established, i.e., that if a condition was imposed that was reasonable and not contrary to our Lord's commands and Scriptural examples, we should at once submit to such. The Scriptural commands on this point are to be found in Matt. v. 41 and 1 Peter ii. 13.

When a brother is ordered to take up agricultural or hospital work, or any other that is connected with occupations that are always compatible with our life and conversation, he has no Scriptural ground of objection. If he raises a legal point he gets perilously near to a breach of 1 Cor. vi. 1.

A few brethren have refused to obey the local tribunals and the appeal tribunal. The first trial under the existing law on this point took place on February 6th, when a brother in the North, a welfare worker, was summoned for failing to take up full-time hospital, ambulance, farm or other such work as a condition of registration as a conscientious objector. While agreeing that this brother had a genuine conscientious objection to any warlike activities, the magistrates held that he had not established a case at any time against a change of occupation and that the tribunal had properly used their powers. They therefore sentenced him to 12 months' hard labour.

So the net result is that the relatively mild form of compulsion imposed by the tribunal gives way to the severe form of prison discipline. We appeal to all our brethren to revert to the true Christian position and "suffer for righteousness sake" the infliction of hardship, remembering that "submission," not "acceptance," is the key-word of the meek of the earth who "strive not." EDITORS.

EXHORTATION

Love—the Apex.

There are many things that you and I as children of God must acquire and develop if we are to be among those who will be approved in the day of the coming of Christ. The many characteristics which go to make up the spiritual man are things which are not natural gifts, but are the result of studious effort and by the disciplining influence of the Word of God upon our minds. First, we must all be the possessors of that wonderful qualification styled faith. It is the first and most important essential qualification for all the children of God. It is written by the apostle that faith cometh by hearing, and hearing by the Word of God, and, without it, it is impossible to please God, for he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him. So that you and I to acquire this first qualification must incline our ear to the Word of God. How necessary, then, it is that we adopt the policy of continually resorting to the Word of God, to take up the attitude of the high priest who continually had to trim the lamps morning and evening in the tabernacle service. As we ponder over the Word of God we are all convinced that the faith of which we speak is that implicit trust and confidence in God which knows no wavering or doubt. It is a full persuasion and a firm conviction that all that God has promised will assuredly be realised. Where there is wavering and doubt it shows a lack of faith. We must be convinced that the Word of God is true and that the promises of God will assuredly be realised.

But when we speak of faith we are instructed by the Word of God that this faith is not merely an expression of belief in God and in His Word, but that it is active, energising and something which moves us. It must find practical expression in the lives of those who profess to be the holders of it. We might believe that God is and that the Bible is His Word and be fully convinced that the promises of God will be realised and yet we might fail to give an expression of faith in our lives. For faith to be effective there must, of course, be a combination of faith and works, as expressed in the words of the

apostle James in his second chapter, verses 14-20. In our reading from the 14th chapter of the first letter to the Corinthians we are exhorted to follow after love. The apostle penned those words after first of all drawing our attention to some other qualifications. "Now abideth faith, hope and love." Faith is a thing necessary, so is hope, and so are many other things, but there is one thing which is the prime qualification which must crown all our faith and works. Having then obtained the first essential, we are to be progressive—we are to develop the things to which we have put our hands, hence the words of the apostle Peter, "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love." Add to your faith virtue and knowledge—again how important are those qualifications. Knowledge, of course, is very important, and, like faith, is only acquired by a studious reading and meditation of the Word of God. It comes by the assimilation of the mind of the Spirit as expressed in the Word; hence we are wise when we give heed to the exhortation of Paul to Timothy, "Give attendance to reading, to exhortation, to doctrine; give thyself wholly to them that thy profiting may appear unto all." We would like to mention here, especially to our young brethren, that we are living in an age when it would seem among the brotherhood that the studious reading of the Word of God and those other works of the Truth are not received and are not handled with the same diligence as with our forerunners. Let us give heed to these things; these are the only means of conveying to us the knowledge so vital for our salvation. There is a truism which says that reading maketh a full man, and speaking makes a ready man, and writing an exact man. Let us be full men, full of the Word of God.

But, like the other qualification we have mentioned, knowledge itself is valueless unless it is accompanied by other things; in fact, knowledge of itself will only serve to condemn in the day of Christ. We may possess an abundance of knowledge and be able to expound fluently the deep things of the Spirit of God; we may be able to elucidate the glories of the coming Kingdom, but unless that knowledge is converted into wisdom, it is of no profit at all. It is for us to realise that it is possible to acquire knowledge and yet to be without wisdom, because wisdom is knowledge rightly applied. It is then first of all a question of knowing what is required and then of putting it into practice. Jesus summarised the matter when He said, "If ye know these things, happy are ye if ye do them." Solomon declared that "wisdom is the principal thing therefore get wisdom, and, with all thy getting, get understanding." These things are vitally essential to us: we must first of all be men of robust and active faith, we must be characterised by those who are without, as, being men of outstanding faith and confidence in God, and this faith must be demonstrated by us in the life we live. Secondly, we must acquire a knowledge of the revealed will and purpose of God, of the commandments and statutes and ordinances and precepts which have been written for our guidance, and, having known them, we then must become doers of the Word and not hearers only.

But there is a danger that, even with faith and works and with the acquisition of knowledge, we may still lack that supreme qualification of all which gives God pleasure and is a delight among ourselves, and that is the quality of which the apostle speaks: "Follow after love." Whatever else we may have, without faith, our race will be in vain. The apostle says, "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." Then works—"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." The Truth's work is progressive; we are to add to our faith virtue and knowledge, and above all this quality of love. Just try for a moment and imagine what a delightful thing it would be in ecclesial life if every member of this community was bubbling over with this qualification of love. Have we noticed its capabilities expressed by the apostle? "Love suffereth long, and is kind; love envieth not; it vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." I would to God we could develop it more and more in our midst. He concludes by saying, "Now abideth faith, hope and love; these three, but the greatest of these is love." Faith is necessary now, but the time will come when we shall be able to walk by sight, not by faith. The time will come when the hope which we now cling to will be turned into actual realisation, but even when these things have obtained love will still remain and abide for ever. We sing, "Love thy Kingdom will establish, Comfort wounded hearts that languish, Pour on them its golden wealth, Bless them with its heavenly health." When all other things have passed away, love

will abide. It must necessarily be so, for God is love. If we consider the many wonderful displays of God's love toward us, it will enable us to see how we must walk in love. First of all, we have the wonderful love of God toward us in graciously revealing Himself to us and communicating to us His Word, the revelation of His mind and purpose with the earth. We see His love expressed toward us in the marvellous preservation He extends towards us from any to day. He clothes us and feeds us and protects us from the dangers on every hand, and as we assemble on occasions like this we are reminded of His wonderful love in the fact that He has brought about the reconciliation—God was in Christ, reconciling the world unto Himself. We see His love in making it possible for us to enter into sweet communion by fellowship with Him and we can take up the words of the apostle John. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life. We see also the love of Christ extended to us in that greater love hath no man than this, that a man lay down his life for his friends. But surely we are all agreed that love, to be effective, must not be one-sided, but, on the other hand, it must be reciprocal. There must be a ready response on the part of those who share it to give back the same as they receive. How fitting, then, for Jesus, when asked on one occasion which was the first commandment, to answer, "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbour as thyself." In a similar way we must manifest the love of Christ, for John declared: "Hereby perceive we the love of Christ, because he laid down his life for us, and we ought to lay down our lives for the brethren."

This touches a very important point and causes us to ask the question: What is love? Is it the mere expression of the feelings and emotions which we feel the one toward the other and to our God? It is something greater than that. The question is answered by the apostle Paul, "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." Also expressed by John, "This is love, that we walk after His commandments," and by Jesus, "If ye love me, keep my commandments." So then our love for God and Christ is measured by the obedience which we render towards His commands. "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." That is how we can give expression of our love to God, by obedience to the commandments which we render. We are taught also that our love for God is measured by the love we manifest to our brethren, as expressed by the apostle John in his first epistle, chap. iv. verses 7-11. When we consider these things we see at the apex of the triangle drawn by the apostle—faith and hope—there is this crowning feature of all, love, and it leaves no room in the lives of the servants of God for the opposite. There can be no hatred or bitterness or malice. Hence the apostle says, "In malice be ye children." We have all noticed at times how that the children have their little disputes and differences which sometimes result in blows being exchanged and yet almost before their eyes are dry from the tears we see them playing together as though nothing had happened and they are bound together as one again. In exactly the same way we are exhorted by the apostle in malice to be children. Wherever malice is allowed to remain in the heart, it leaves no room for that spirit of forgiveness which must be manifested by the children of God. How distressing it is to see the bitterness that so often obtains in the disputes and differences between brethren. How often we hear those expressions, "I will never forget what Bro. So-and-so said about me, or what Sis. So-and-so did to me; it was not very charitable or nice." The faithful servants of God have left us wonderful examples of the spirit of Christ concerning these things. Joseph was allowed of God to drink the dregs of that bitter cup of malice handed out to him by his brethren, and we likewise oftentimes are the subjects of the same things, and God allows it for our good. Joseph showed no malice to his brethren—"Be not grieved nor angry that ye sold me hither, for God did send me before you to preserve life; God meant it for good." We consider David also, hunted like a partridge on the mountains, a javelin thrust at him, and yet at the graveside of Saul, the one who had brought such trying circumstances into his life, he gave expression to the mind of Christ, "Saul and Jonathan were lovely and pleasant in their lives and in death they were not divided." Have we risen to those heights? Have we cultivated this qualification of love and forgiveness to such an extent as this? Christ expressed the same mind—scorned and derided, mocked and shamefully treated, spat upon, scourged and crucified — "Father, forgive them, for they know not what they do." Stephen also, when stoned to death, could exclaim, "Lord, lay not this sin to their charge." We are called to be imitators of these

men—malice, hatred, envy and jealousy are the works of the flesh which we must crucify in order that we might cultivate the fruits of the Spirit. There is, as it were, a likeness to the tree of first the pruning and cutting off in order that the putting on might take place. Paul exhorts us to put off and to put on. "Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye." The one cannot be developed without first removing the other. We do not always sufficiently think of the result of the works of the flesh. We might do them failing to fully appreciate the end to which they will lead. The result of continuing in them is fatal, whereas the result of continuing in the things of the Spirit and the developing of the mind of Christ is life eternal. The apostle in his letter to the Galatians gives us some words we do well to ponder over seriously: "The works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness." We read these things and feel we will never be guilty of these things in the body of Christ. If we feel like that, let us read on: "Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." If only we could always keep that statement in mind, what a controlling influence it would have upon us? How it would curb that old man of the flesh, so prone to rise up and give expression to anger and wrath, resulting in strife? On the other hand, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance—against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts.

May it be then that we all, as a result of these things, will take up the words of the apostle Paul, "I also am crucified with Christ, nevertheless I live, yet not I, but Christ, liveth in me, and the life which I now live in the flesh I live by the faith of the son of God who loved me and gave himself for me." Let us in the few remaining days all be determined that we will be bound together in the bonds of love and peace, helping one another along the road to the Kingdom, so that when the faith which we now have will be turned to sight and when hope will have become realisation, love will still remain.

Dudley.

S. SHAKESPEARE.

Preaching the Truth

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 7.

Special Effort Failed?

In a Midland town there were residing temporarily four brethren and sisters. They felt that the Truth should have a hearing and saved a little money and tried out the ground with one special lecture. Only one man

attended. He listened with interest and at the close took several pamphlets away with him. For 15 years after attempts were made at different times to arouse some interest in this same town, but all failed. No ecclesia has ever been formed there. As for the man mentioned above, he seemed to disappear altogether as far as the brethren knew.

However, one Sunday morning a man came to the meeting where the brother belonged who had given the first lecture described and as soon as the meeting closed came to him, produced the lecture card of 15 years before, and asked if he remembered him. Mutual recognition resulted. The man went to Alberta, Canada, just after his first contact and had been there ever since. He had read the Bible carefully and practically all the standard works of the Truth and had now made a special visit to be baptised. "After many days."

G. H. D.

Signs of the Times.

"In the shadow of thy wings will I make my refuge until these calamities be over-past."

—Ps. lvii. 1.

"A House Divided."—Jesus, Luke xi. 17.

The world to-day guarantees its own destruction. National animosities, bestial greed and insane lusting after power and pre-eminence, have brought the kingdoms of men to the verge of the great controversial epoch so unmistakably foreshadowed by Jeremiah. We see Divine anger against men and their State-organised politics opening up into a crescendo of fury.

Great events, awe-inspiring catastrophes loom in the near future. If God has been silent for close upon 2,000 years, with no Spirit-inspired voice to testify to judgments to come, He has left His Word on record and that cannot return unto Him void. World-wide we see the foul, fiendish spirit of aggression arise, the boast of the tyrant assails every ear, the self-glorifying clamour of the upstarts in high places brays abroad a thieves' chorus. And those drugged into servitude to sin in its most hideous form and dragged at the chariot wheels of the power-intoxicated maniacs of the earth, will soon find—and that, alas! too late!—that the mighty Yahweh is preparing for them even another vale of Siddim full of slime-pits, into which He will fling these modern rulers of Sodom and Gomorrah.

Strife for Dominion.

David declaimed to the mighty who boasted themselves in mischief, "God shall . . . destroy thee for ever" (Ps. lii.), "Fear, and the pit, and the snare, are upon thee, O inhabitant of the

earth" (Is. xxiv. 17). We are assured through Job (xxiv. 22-24) that, though these evil-doers draw the mighty with their power, yet it is only for a little while that they are exalted. The psalmist takes up the tale of their final undoing—"Their fruit shalt thou destroy from the earth and their seed from among the children of men." The world, even as Ezekiel shows it will do, is even now white-hot in the crucible of war, being hammered out into those two great rival groups, Gog and Tarshish, which shall wrestle for the prize of world dominion. The world in arms—and nations mad. And when God's judgments are in the earth, then will men learn righteousness and finally enjoy, not a new order after the style of the political clodpolls of this age, but a new heaven and a new earth, wherein righteousness and peace shall kiss each other, and, as a consequence, quietness and security shall prevail for ever (Is. xxvi., xxxii., Ps. lxxxv., 2 Peter iii.).

And men will beat their swords into ploughshares and return to the peaceful pursuits of the countryside, for they will then learn that the age-old Babel dream of a stabilised human ownership of the earth is a myth—Yahweh Elohim, Jesus Anointed and His Brethren, being the Divinely-appointed legatees.

"The Northern Iron and Steel."—Jer. xv. 12.

Our current period under review is one notable more for its speeches and sayings of men in high places than for any striking events. No saint of God will, however, ever be tempted to forget the glory of the kingdom restored unto Israel for the ephemeral banalities of a world in its death throes—no matter how engrossing such may be. Battles to-day will pale into insignificance besides the conflict which Christ will wage upon the mountains of Israel and settle for ever the disputed destiny of the Near East—and with it the fate of the whole earth.

Things to Come.

Sir Archibald Sinclair has spoken in glowing terms of the growing friendship between Britain and Russia, and has eulogised the

stirring leadership of Stalin. Such, he declares, "will form one of the firm foundation-stones for European peace after the war." We behold the astonishing spectacle of a military alliance, strengthened each day almost that passes, between the great colossus of the steppes and Siberian wastes and the English-speaking commonwealth, the modern Tyre, the merchant power and the young lions thereof. This is a grouping of world powers which is only understood by the man of God. Slowly but surely the two great protagonists of Ezekiel's vision which God gave him concerning things to come, are shaping their destinies for the final act in this 6,000- year drama. This war, however it may end and whatever its length and severity, is but the fiery prelude to Yahweh's controversy with the nations, when His fury will come up in His face, and Christ returned, the express image of the Great Eternal Himself, in righteousness shall wage war and in flaming fire wreak vengeance on the godless and punish them with everlasting death (Ezek. xxviii. 18, Heb. i., Rev. xix. ii, 1 Thes. i.).

"Surely they in the wastes shall fall by the sword."—Ezek. xxxiii. 27

The Wilderness of Death.

The nations have yet to learn that there is no king saved by the multitude of an host (Ps. xxxiii. 16). Armageddon must come. The Divine Finger which wrote Belshazzar's doom

upon the palace wall has also indicated the modern Assyrian's doom as well. The three contestants for world glory have been named. So surely as Jesus is named, too, and that as victor crowned, so surely will present partnerships be dissolved in conformity with Divine will. Meschech and Tubal will yet come down upon the covenanted land, in the latter years, like a storm; and the mustered divisions of Sheba will contest for the prize of the East.

Daniel's King of the North is identifiable by many curious and indirect proofs beside the straight Biblical references. Skitatisia, for instance, appears in old Slavonic records and means the "plains of the Skiteans or Scythians." A well-known archaeologist says that "the Jews called Central Asia by the very name given to the wilderness in the Hebrew Bible, Hassarmauth, i.e., the terrible place. The Latin name Sarmatia is merely a corruption of Hassarmauth" (cf. Ps. lxxii. 9).

Russia swallows up Hitler's deluded legions as she swallowed up the Grand Army under the Fifth Vial. It may well be that millions more may yet perish in the snows of the plains of death, as dung upon the earth (Jer. xxv. 33).

Yet the decree has gone forth—"Woe to him that increaseth that which is not his . . . and to him that ladeth himself with thick clay" (Hab. ii. 6). We see the process already in operation. Czech and Polish Governments, so obviously under Russian influence, have already negotiated a pact for the consolidation of a new Eastern Europe—a pact which envisions a close military, political, social and economic union, and into which they now invite their neighbours. Greece and Yugoslavia have already adopted a similar agreement and the speeches of the sponsoring statesmen foreshadow an expansion which can only be interpreted in the light of Habakkuk's prophecy.

And shadowing over the furnace of hate and fury comes the warning from Britain's returned Moscow Ambassador that unless there is co-operation in post-war problems, "the Soviet will settle the future of Europe." The stage is almost set for the last act in the drama of human rebellion. Ezekiel foretold it some 2,600 years ago!

"Children of fools."—Job xxx. 8.

"Wrath to come."—Matt. iii. 7.

We see a world busily intent on suicide. Vast stores of natural wealth, salvage and industrial debris are all poured into the vast, insatiable maw of Moloch—and the god of fire belches forth his weapons of death. Joel's picture of a world turning even its tools of husbandry into swords and guns is historically fulfilled. All the great political leaders of the world—Mr. Churchill, Mr. Roosevelt and Sir

Stafford Cripps—testify to the vast effort in sweat and tears to provide the forces of war. The Premier speaks of the ebb and flow of world-war from Tobruk to Singapore, of armies destroyed, and vast preparations for colossal strife from one end of the earth to the other. No corner, no island can escape. No city be spared.

The endless flow of the war machines of thousands of factories provides a fitting testimony to the truth of prophecy. The President signs away thousands of millions to be poured into the drain of destruction. And death, says the prophet, from one end of the earth to the other! Roosevelt promises to lay Tokyo in ashes. And now come hints, dark, terrible hints, of swarming bombing fleets to wreak the vengeance of the skies. . . . "Shall there be evil in a city and the Lord hath not done it?" (Amos iii. 6-7). Yes, that is why the servants of the Deity speak with such confidence. The secret of the Almighty is with them (Prov. ii. 32).

"The God that answereth by fire."—1 Kings xviii. 24.

"None of the wicked shall understand."—Dan. xii. 10.

Winged over the air from the greatest and most powerful of the "young lions" comes another speech—but one so different from others. It is an American rabbi speaking—Dr. David de Sola Poole. He referred to the Atlantic Charter, but as promptly dismisses it for the vision of the prophet. "In that day," he said, "the prophet sees all nations flowing to Zion, the source of God's teaching, and God will judge between the nations, and they shall beat their swords into plough-shares, and their spears into pruning hooks . . . when the world will be ruled by the spirit of wisdom and understanding, the spirit of counsel and right, the spirit of knowledge and reverence for the Lord; when the poor will be judged with righteousness and the meek of the land with equity; and none shall hurt and none destroy, for the earth will be filled with the knowledge of the Lord, as the waters cover the sea."

Like the Gentile world, which lies in gross darkness, the rabbi makes the old, old error in supposing that the work of righteousness can only rest on social justice. Isaiah says it can only rest on man's recognition of the claims of God. Jesus confirms it—"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. vi. 33).

But the rabbi has little confidence in the world's pundits. Without an antecedent spiritual reformation, statesmanship will always yield to cunning politics, treaties will be but scraps of paper, alliances will become conspiracies, neighbourliness will be but suppressed covetousness and enmity, and the federalising of continents will be mere sinister juggling for power and dominion. Exactly what God has said. So God must pour out His judgments so that men may learn righteousness. Then will come quietness and serenity for ever.

The great tragedy is that even now the glorious Yahweh is answering by fire—and the sword. Men have challenged His existence—His very right to the work of His own hands. Men blindly seek to establish their own way in the earth. They will fail in this, the end, as they have ever failed in the past. "The desire of the wicked shall perish" (Ps. cxii. 10). CARMIL

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

6. — "THE WORD WHICH LIVETH AND ABIDETH."

I would conclude this short series on so great a theme with a glance at the one feature of the Master's teaching which makes it beyond all question unique, viz., its living and permanent character.

Never teacher before or since spake like the Master! "My words shall not pass away" (Luke xxi. 33). "He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John xii. 48).

We know the reason why He could make such declarations. He himself was taught of God. (John vii. 16; viii. 28, 46, 47; xii. 49; xiv. 10, 24; xvii. 8.) This fact imparts to His teaching a quality that belongs to no other teaching. If we ignore it, neglect it, or disobey it, we do so at our own peril, for the lapse of times makes not one iota of it obsolete nor renders one word of it without force.

If there is warning, there is also comfort and assurance in these facts. We know in Whom we are to believe, we know what we are to believe, and we know the commandments which are binding upon us. We have no fear or trepidation that Jesus will be as Judge different than what He was as Teacher. What He approved as Teacher He will approve as Judge; what He will condemn as Judge is the same as what He disapproved of as Teacher. "Jesus Christ is the same yesterday and to-day, yea, and for ever" (Heb. xiii. 8). Hence it logically follows that the apostle exhorts us, "Be not carried away by divers and strange teachings" (verse 9). The permanence and stability of the teaching of the Master is not the least valuable aspect of it. "Therefore, whosoever heareth these sayings of Mine and *doeth them*, I will liken him unto a wise man, which built his house upon the rock" (Matt. vii. 24, R.V.).

The Apostle Paul, taking up his pen for the last time this side the Resurrection, declared, "It is a faithful saying: for if we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with Him: if we deny Him, He also will deny us. If we believe not, yet *He abideth faithful*, He cannot deny Himself" (II. Tim. ii. 11-13). Even the angels would impress us with the unchangeableness of Jesus—"This same Jesus . . . shall so come in like manner. . . ." (Acts i. 11.).

If we need proof or confirmation of this unchanging character of Jesus we can be fully assured by turning to the Apocalypse, where, in the messages to the Churches, we have the same exhortations, the same promises, the modes of expression, yea, and almost the same mannerisms, as we meet with in the Gospel records—yet the glory Jesus then possessed was above the brightness of the sun; far from being weak, He was possessed of all power and all authority. Yet still He is the "same Jesus"—He would teach us the same things. "*He abideth faithful.*"
Coulson. A. T. ABBOTTS.

Ancient Roads.

The oldest road in the world is probably the one from Baghdad to Haifa. Roads always were important, and never more so than in these days of mechanised transport, when men "run to and fro," as Daniel puts it, as never before.

The second oldest road is beyond question the one from Egypt via the desert of Sinai to Palestine and Damascus.

Egypt used it in her conflicts with the Mesopotamian and Syrian Powers. Alexander the Great marched into Egypt by its leagues. The kings of Dan. xi. north and south of Palestine used it continually.

The infant Jesus travelled on Joseph's mule from Bethlehem to Egypt to escape the murderous Herod, and travelled back again to suffer death at the hands of a second Herod, aided by Jewish priests and Pilate.

The Israelitish people made more than one pilgrimage along its course. Jacob went down into Egypt to his son Joseph, and his descendants made their way back to the promised land.

At the fall of Jerusalem, before Titus, Jewish scholars traversed it and went on to Alexandria, there to found the famous schools.

General Allenby reconstructed it and laid a railroad alongside of it and two pipe-lines. General Wavell's men have travelled swiftly along it in the vast preparations that are being made to secure the East and Palestine against the murderous hosts of Germany.

No doubt the Libyan campaigns have been largely reinforced by its means. But the greatest pilgrimage in the world's history is yet to come. The saints of God judged and immortalised at Sinai will march to the beginning of their world triumph under Christ along this same old road. "His feet shall stand in that day upon the Mount of Olives." "All the saints shall be with Him" (Zech. xiv. 3 to 5).
G. H. D.

The Parables of the Old Testament (No. 13).

The Soiled Waist-cloth.

THE PARABLE. —The eleven short verses which go to make up this parable provide a variety of problems for the commentator. The parable tells how that Jeremiah, in accordance with God's instructions, buys a linen waist-cloth and, after wearing it for a short time, receives a second command to hide it in a hole in a rock on the Euphrates. After some time a third message from God orders him to recover it, and, on doing so, he finds that the waist-cloth has become marred and unfit for wear. The four verses which follow (xiii. 8-11) give an explanation of the parable. Before looking at this, we must consider some of the particular problems which the parable presents.

(i) 'Ezor, which in the A.V. is rendered "girdle," is not a belt used to gather loosely-fitting garments, but is a loin-cloth or waist-cloth worn next to the skin (see its use in Is. xx. 2 and 2 Kings i. 8). Jeremiah's garment was to be of linen, the choice probably being dictated for symbolic reasons as well as for reasons of custom, firstly, because linen represents holiness and righteousness; secondly, because it wears well and can be long preserved; and, thirdly, because of its reaction with water. These factors have point in the interpretation.

(ii) It is not certain whether this is an acted parable or just a parable of fancy: in other words, whether the prophet actually went to the Euphrates, which was about 250 miles from Anathoth, or whether he is merely employing a vivid and imaginative form of narrative.

(iii) This question turns on another — whether Perath, rendered Euphrates, ought not rather to read Parah, the name of a town (Josh. xviii. 23) in a wild and rocky valley, watered by a copious spring, and still called the Wady Fara, three or four miles N.E. of Anathoth, where Jeremiah had his home. If, on the other hand, the Euphrates is meant, it cannot be that part near Babylon, because there are no rocks there. Rather would it refer to the upper part of the river's course, above Carchemish, or even above Samosata, where it still flows between rocky sides.

(iv) A fourth question is—Was the cloth marred as a result of being placed in the rock, or was it marred already? This has an important bearing on the interpretation. But, looking at the seven verses which tell of the incident, it seems clear that the marring was the result of the cloth's burial in the crags of the rocks. These verses certainly appear to preclude the idea that the waist-cloth, already marred, was placed in a rock in a dry climate so as to prevent its exposure to the deteriorating action of water, in order that the subsequent rotting of the garment could only be attributable to its marred state before burial. The fact that it was taken to the vicinity of running water—whether to the Euphrates or the Wady Fara it matters not—suggests that the waist-cloth was to be spoiled by the water penetrating to it.

THE MEANING. —The interpretation given in xiii. 8-11 gives rise to new problems, rather than solving, those which have already arisen. However, we give the meaning which seems the most probable.

The girdle or waist-cloth represented Judah and Israel in their relation to Yahweh. Verse 11 tells us that "as the girdle cleaveth to the loins of a man, so have I caused to cleave to me the whole house of Israel and the whole house of Judah, saith the Lord." As the cloth had been of finest linen—unsoiled, not having been put in water (verse 1)—so Israel had been a select nation, chosen to be to the Lord "a name, a praise and a glory." But, says God, "they would not hear," preferring to walk in the stubbornness of their heart, serving and worshipping other gods (verse 10). Thus they had become inwardly marred, though perhaps there was no external evidence of such a state. The Lord therefore declares that the day of reckoning was at hand—"let it be, then, as this waist-cloth, which is profitable for nothing" (verse 10). As verse 9 declares more plainly, "After this manner will I mar the pride of Judah and the great pride of Jerusalem," the manner of the marring being described in the proverb of the bottles filled with wine which is given in the following verses, 12-14.

Just as Jeremiah had discarded his waist-cloth and had placed it in a rock where it had rotted, so God would fling off the nation of Israel and send them into foreign lands for "many days," where the physical decay of the nation would match the moral rot that had already set in. The close relation which had hitherto existed between Yahweh and Judah—"they, my people; I, their God"—would be broken by exile. The nation was to be exiled in Assyria and Babylonia, the lands which were symbolised by the great river Euphrates. The point of Jeremiah's journey—whether he went to Wady Fara or to Carchemish—was to depict that long trek of the captive people into the land of bondage. Life in a foreign land, where foreign gods and foreign kings held sway, was like being buried under a rock, there to rot until Yahweh lifted the rock and restored the captivity—and even then to be found "good for nothing." And so it came to pass that the nation of Israel which came out of the land of exile in God's good time never again rose to the height of their pre-exilic greatness. But it is largely true to say that when the people did return, they found themselves cured of their worst idolatry and much more ready to listen to God's word. The pride of Judah and the great pride of Jerusalem had been marred.

EXHORTATION. —The present-day lessons to be obtained from this parable are clear. We have been taken out from the nations to be "a people for God's name," "a chosen generation, a royal priesthood, an holy nation, a peculiar people," to show forth the praises of Him who has called us. These phrases compare closely with the words in Jeremiah: "that they might be unto me for a people and for a name, and for a praise and for a glory." Let us see to it that the condemnation which was passed on Israel is not applied to us:—"but they would not hear."

TERTIUS.

FROM THE STUDY

Marriage.

First, let us have a clear idea what marriage is. It is generally understood to be the act of individuals taking a partner or companion in life from the opposite sex, to be mated.

Now, in the Creation, God created the animal world (both sexes) out of the dust of the ground, consequently they differ from mankind in the instinct of choosing a mate, in that man was created out of the dust, but the woman to be his mate was taken out of his body, of his own flesh; hence there is a great difference in the instinct of man, or, say, rather, his desire of or for a mate than that in the animal world.

Bro. John Thomas, M.D., explains all this in Elpis-Israel, so there is no need to traverse that ground again at this time.

Marriage did not require a law to be given to bring it into being; it was a natural force in the members of the created being or creature.

Nevertheless, it called for a law to be given in every community of people to control marriage and prevent the human race degrading itself, in that one act of its life, to the level of the animal creation; however, even that effort in many cases throughout the ages has shown that man left to himself is in his lifetime but a brute beast—regardless of the destiny of man through transgression, returning to his mother earth—the dust.

In referring to encyclopaedias we find the union of a man and a woman in the legal relation of husband and wife, is marriage; further, that no two systems of laws are exactly agreed, either as to the modes of constituting marriage, the rights which it confers, or the obligations which it imposes.

From the wild races of mankind to the most educated or intelligent people, no matter whether black, yellow, brown or white, there exists a respect for the union of the sexes that brings into existence rules or laws for its maintenance.

But it is the Scriptures that give us very clear indication of the will of the God of Israel concerning the marriage relationships entered into by His children, not so definitely with the alien, but marriage in general, from the Bible point of view, in which to show that God does not join together all those united in marriage in all lands and countries, in all sects and religions or colour of skin. Unlike some other matters, such as, for instance, the question of His people engaging in war, His mind has been expressed in every age, from that of our first parents unto the Apostles' days, in definite disapproval of the uniting of His sons and daughters in marriage with partners chosen from His enemies, for such are indeed all who have not definitely submitted to His righteousness.

God does not interfere with the world in general, viz., the Gentiles, whom He has left to themselves. They are born in Adam, they die in Adam, and so, passing through their existence in their own laws and ways, having lived and died in Adam, being without God and without hope, they return unto the dust, as Job expresses it, "when man giveth up the breath, he is no more."

When woman was created by God and presented to Adam, he exclaimed, "Bone of my bone and flesh of my flesh, she shall be called woman." Here was the type of the Church, The Bride (Ephes. v. 28-32). Now this was the beginning referred to by our Lord Jesus, and the first time referred to from Adam to Christ, whom we recognise as the Second Adam, the beginning of an immortal creation. Paul's words to the Ephesians, 6th chapter, referring to the married life of the spirit-filled believers as illustrating Christ and the Church—His Bride to be, verses 21-24: "Wives, submit yourself to your own husbands as, unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church, and He is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be subject to their own husbands in everything."

But how came about Adam's transgression? Let Paul explain, 1 Timothy ii. 14: "It was the woman transgressed and gave to the man," and then they were driven out of the Garden of Eden. This was another beginning, the beginning of evil, and so we read at the end of chapter iii. they were forbidden to take of the tree of Life, that they should not live for ever.

In the fourth chapter of Genesis we see the desires of the flesh come into play, Cain is born, and in due time Abel.

Cain followed in his mother's ways, doing evil. He slew his brother, and so we see another beginning through Cain, the seed of the serpent—wickedness. And being cast away from his own family to live among the population who had grown in that one hundred and twenty-eight years from the first beginning, he took unto himself a wife, and from him came forth more wicked people, not that God joined Cain to his wife in marriage, that the earth should be filled with wicked people, for Cain chose himself a wife.

Later we read Seth was born unto Adam, and those who came through Seth from Adam were known as the sons of God, for we read, fifth chapter and 21st verse, that Enoch begat Methuselah and that Enoch walked with God, and he was translated, that he should not see death.

Now in Genesis, chapter vi. and second verse, we read: "That the sons of God saw the daughters of men that they were fair, and they took them wives of all which they choose."

And so the daughters of wicked men caused the sons of God to depart from righteousness. God did not choose the wives but they followed in the ways of Eve and Cain.

Such was their union and choosing, which grew to such extent that the whole world was filled with wickedness, that God destroyed them by bringing in a flood of waters and they were destroyed.

So we come to Noah and his family, the only ones saved out of that wicked world population.

It was also through such marriages that Israel first turned aside from the ways of the Lord their God unto the idols of Canaan (Judges iii. 5, 6, 8): "And the children of Israel dwelt among the Canaanites, Hittites, Amorites, etc., etc., and they took their daughters to be their wives and gave their daughters to their sons and served their gods. And Israel did evil in the sight of the Lord and served Baalim and the groves. Therefore the anger of the Lord was hot against Israel and He sold them, etc., etc."

Why did God make them captives? Because they married into alien families and joined themselves to wicked nations.

Another instance among Israel of a national worship of Baal occurred through the marriage of Ahab, King of Israel, when Ahab chose Jezebel, the daughter of Eth-Baal, to be his wife from among the Zidonians (1 Kings xvi. 29-33). For further examples read Ezra, chapters ix. and x, also Neh. xiii, 23-29, especially verse 26, which reads: "Did not Solomon, King of Israel, sin by these things? Yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel, nevertheless even him did outlandish (alien) women cause to sin."

The women whom God desired His people Israel to marry were those of a godly disposition; no others were fit for His sons, and from among their own people or nation. Of course, there were exceptions, as in these, our days, for instance, we of Gentile stock have become His children by adoption, such as in the days of old, as, for instance, Rahab and Ruth, women of other nations, who had voluntarily obeyed the God of Israel; they had become eligible as wives for faithful Hebrews.

It must be noted, however, that in both these cases faith in Jehovah and a disposition to obey His commandments were manifested before their marriages to Salmon in the one case and Boaz in the other, were even contemplated.

This was and is different from some cases in our days, and for which cause we pen this writing. In the two cases mentioned there is no suspicion of their going through a form of obeying the Truth in order to obtain a desired partner in marriage.

Malachi gives us light on this matter in chapter ii. and verses 14, 15, 16. Although there is no mention here of the Israelitish nationality of the wife in question, yet there can be no doubt that she was truly so, and therefore it is assumed that from her would spring godly children. From all these cases and the principles involved in them, it may be concluded that the way of God in this matter was so well known in New Testament times that the Apostles did not consider it very necessary to give precepts upon the question, but rather to remind the believers, those who accepted Jesus of Nazareth as the Messiah, the Son of God promised as King of Israel to sit on David's throne, the throne of the Lord in Jerusalem, the believers, we say, to remind them of the principles which were then well known and from ancient times established. Because to the Jew all other people or nations were alienated from

God, so to believers in Christ Jesus all other people than Christians were in the same position, as expressed in Ephesians ii, 11, 13, 19, 20, concerning the Gentiles' position by nature: "That at that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world."

We must come to the conclusion that all alienated from God and without God and having no hope (of a future life) were and are on the same plane as those destroyed by the flood in Noah's days, like those in the days of Lot (Gen. xix. 24, 25), destroyed in Sodom and Gomorrah and counted as those when Isaiah xl. 15-17 describes alienated people or the nations outside Israel as of no value, merely the dust of the balance and as drops of a bucket.

It is with this knowledge we realise the true position of Gentiles, who become Israelites after the spirit, though they had lived under laws of Gentile nations and abideth by them, they were not under law to God, therefore, being without hope and without God, what they did under Gentile laws was not accounted for righteousness, but simply as the drops of a bucket, even nothing, and, being under the Adamic condemnation, they would return unto the dust from whence they came. The opposite was the case with the Israelitish nation. God gave them a law through Moses to obey, and punishments if they disobeyed. Those who were obedient lived by faith; they inherited the land—this was the outcome of the law, which was a schoolmaster to bring them unto Christ, their Messiah, or, as Paul in Romans iii. 1-2, writes: "What advantage then hath the Jew? Or what profit is there of circumcision? Much everyway; chiefly that unto them were committed the Oracles of God."

So we can apply the same reasoning: what advantage hath the children of adoption from Gentile darkness and alienation over those who remain in Gentile darkness and alienation from God. Much everyway the adopted children are in Christ Jesus and with knowledge in these things are responsible to the judgment seat at the coming of their Lord. While those Gentile nations and individuals not being under law to God and having no hope, pass away into oblivion as though they had not been.

The Apostles accepting the principles of these oracles of God as those applicable to the children of God in every age, appear rather to have assumed that the brethren of their days would so well understand that these principles were binding, that, instead of giving definite precepts, they allude to them as things well understood, hence the only injunction in the Apostles' writings which definitely enjoins marriage, "Only in the Lord," is in 1 Cor. vii. 39.

We will consider the principles which underlie the Scriptural precepts concerning this matter, because it is only by considering them attentively that not only is marriage with unbelievers forbidden to the children of God, but so are those steps which naturally lead up to and culminate in this unscriptural practice.

Paul's grand precept in 2 Cor. vi. 14, "Be ye not unequally yoked together with unbelievers," a consideration of the context will show that this is a precept which applies to business, as well as friendship, etc., etc., as well as marriage.

The principle involved is one of separation from the world, which is an ungodly world, and therefore calls us to holiness or separateness from all the world's evil ways.

Is not marriage a union of the most intimate nature? Should a son or daughter of God unite himself or herself with the ungodly world in the person of a wedded partner? Is that not the same as before Noah's time, when the sons of God looked upon the daughters of men, and took to themselves wives, if not, say supposing any of these children of God indulged in the unscriptural practice of making companions and then sweethearts of aliens, even though some effort may be made to bring them to a knowledge of the Truth, such an action cannot be defended as a right one, how often has it happened the alien friend professedly obeys the Truth, is there any certain reason to conclude that it was a real genuine obedience, that is, from the heart (Rom. vi. 17)? Have not many of us known of

cases where subsequent events have proved that the principles of Christ, so far from having been believed from the heart, have only learnt as one might learn, say, arithmetic, history or geography as when in our school days. Suppose, however, the alien friend will not take any interest in the Truth, is it right that a brother or sister should encourage the advances of an alien and at the same time mentally reserve to themselves a determination to end a matter which events have made manifest should never have been begun? It seems clear, then, that it is among our own people one should look for a wedded partner if it is wise and desirable that we should contract a marriage.

We cannot help to see the wisdom of God in His commandments to the people of Israel, His own chosen nation, such commandments as "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him," says John. Why? Because "All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but of the world."

Some may ask, what is the difference in a brother or sister marrying an alien with the object of bringing the partner into the Truth, and/or a married couple with only one of them coming to a knowledge of the Truth? To which we reply much every way. Read Paul's words and abide by his advice (1 Cor. vii, 12-16): "For I would that all men were even as myself. But every man hath his proper gift of God, one after this manner and another after that. I say, therefore, to the unmarried and widows, it is good for them to abide even as I, and unto the married I command, yet not I, but the Lord: Let not the wife depart from her husband. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. But if the unbelieving depart, let them depart. A brother or sister is not under bondage in such cases, but God has called us to peace."

These last few words are worth considering: "They are not under bondage."

Paul does not say a word about God having joined them in marriage and/or that man should not put them asunder. Why? Well, anyone with reasonable understanding would know that marriage is a natural law, the desire of the flesh and not that God joins all marriages since the days of Adam and Eve. The reason for non-separation is evident in the following verse 16: — "For what knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife."

Oh, that brethren would consider this seventh chapter more seriously and not read into it ... like the sects of religions around us read into all the Scripture to their own destruction instead of reading out of them and not only the seventh chapter, but also the sixth chapter.

Considering what Paul has shown and what constituted the Corinthian Ecclesia, showing that Christ came not to save the righteous but sinners to repentance. And seeing in a certain sense the Jews had rejected Him, the opportunity of life and immortality came to the Gentiles, married or unmarried, divorced or not divorced, the Gospel went out to them in their Gentile darkness, the Ecclesia at Corinth were composed of such who, seeing the glorious light of the Gospel, they, as Paul puts it in Rom. v. 13, they, the Gentiles not being under the Mosaic Law, what they had done or committed as in Adam, God did not impute to their charge, and as Paul goes on to show in Romans vi., were washed away—buried—and they rose from the waters of baptism, new creatures, not the same characters they had buried, God accepting them as His adopted children to a new beginning to form new characters in Christ Jesus."

Paul speaks plainly in 1 Cor. vi. 9-11: "Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, and such were some of you."

Can we but review this range of wrong-doings and ask ourselves are we free from coming under the sentence of "not be admitted into the kingdom of God?" There is a wide list of accusations. Some do not appear as drastic as others. Nevertheless, all are under the one sentence of being rejected at the judgment seat of Christ . . . if we do such things after baptism, after coming into covenant relationships with God, through Christ. It does not matter what we have been, or done in ignorance or Gentile darkness, but to disobey the commandments after coming to a knowledge of right and wrong, no matter what the wrong may be, it is disobedience, so no matter if it be reviling or being a drunkard or on adulterer or not marrying "only in the Lord," it is disobedience, and God only has the right to forgive, for it is against Him is the transgression.

So some may say when a brother or sister transgresses in marrying an alien. We withdraw from them, and in due time, they acknowledge to us their error and plead for refellowship. We accept their word and with joy receive them back into our company. Let them understand the transgression was against God and not us, however we forgive as we expect to be forgiven; but our act in receiving them back into fellowship does not mean God has forgiven them, for the partnership with the alien still remains, but it is God's prerogative to forgive when He chooses, as instance David and Bathsheba, when they committed adultery, the punishment for both was death. Again, the parable of the Prodigal Son, as well as Psl. cxxx., which is worth learning by heart, and, again, Paul in 1 Cor. v. withdraws from a brother, who, after much suffering in mind, Paul in 2 Cor. ii. 1-11, advises refellowship of this same brother.

But let us return to 1 Cor. vi. 11, and realise God's mercy to mankind, if they will only come to Him with that humble and contrite heart: "For of such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God."

Unless we have a correct knowledge of this sixth chapter of 1 Cor. we shall never truly understand the parable of the Prodigal Son.

It is impossible for intelligence to ignore the fact that these things are the doctrine of Christ and the lessons of painful experience. The whole of Christ's practical teachings are tinged with it, as when He says, "To him that hath shall be given" (Luke xix. 26).

"He that is able to receive it, let him receive it" (Matt. xix. 12).

"Ye believe not, because ye are not my sheep" (John x. 26).

"No man can come unto me, except the Father who hath sent me draw him" (John vi. 44).

Let us then take to heart the exhortation expressed in Hymn 154, not forgetting the last verse:

—
"But He whom now we trust in,
Shall then be seen and known,
And they that know and love Him,
Shall have Him all their own."

May this be our happy experience when He comes, for He is near.

JAS. HUGHES.

Melbourne, Australia.

The Early Christians.

LESSONS FOR OUR DAYS.

(2).

Right at the commencement of the narrative in Acts of the Apostles we find a number of disciples gathered around Jesus on the Mount of Olives. He gives them some parting instructions and

promises, and is then received up into heaven. Two angels gave a final comfort in making that statement in verse 11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." With this declaration and promise ringing in their ears, they returned to Jerusalem and went up into an "upper room," where it seems were abiding several of the disciples and apostles. This mention of an "upper room" reminds us of the "upper room" in which Christ and His disciples ate the Last Supper; in fact, many are of the opinion that it was the identical room. A. S. Walpole, in his "Acts of the Apostles," has this interesting note: —"*The Upper Chamber*: May well have been the room in the house of John, Mark's mother, 'where many were gathered together and were praying' (Acts xii. 12), and it was perhaps the room in which Jesus addressed the apostles (John xiii. 17) and celebrated the Last Supper (Luke xxii. 12f), though it is there given another name." "The words in Acts i. 13 are literally, 'They went up into *the* upper room, where were sojourning, namely, Peter, etc., as if it were their regular headquarters," so says another writer, and, although we do not know all these details for certain, it does seem that here we have the earliest indication of what afterwards became a common practice with the early Christians—that is, the use of the brethren's homes for their meetings and breaking of bread together. Writers tell us of the fact of many houses in Jerusalem having an upper room which could often be used for devotional gatherings, and later, in the Greek and Roman cities, as the Truth spread, the more well-to-do brethren, with larger houses containing open courtyards surrounded by walls, lent their homes for this purpose. We very soon read (Acts ii. 46) of the early converts and disciples breaking bread from house to house (marg., "at home"), "eating their meal with gladness and singleness of heart." We find, too, in the Epistles, mention of the "ecclesia that is in their (Priscilla and Acquila's) house" (Acts xvi. 5; 1 Cor. xvi. 19), and in Gal. iv. 15 we read, "Salute the brethren which are in Laodicea. and Nymphas, and the ecclesia which is in his house." What a lovely picture of early simplicity and enthusiasm is presented to us in the practice of holding meetings "at home." We ourselves can speak feelingly and understandingly of the atmosphere which a meeting in "our house" creates. A few of like precious faith meet around the simple emblems on the table; a reading, prayer, hymns and exhortation, make up the service and lead up to the central feature, viz., the partaking of the emblems. There is no ornate "church" furniture, no altars, no stained-glass windows, no pews, no lofty and elevated rostrum or pulpit; everything is simple and concentration is thus made easier. All the ornate furnishings of churches were added when the purity of apostolic teaching became corrupted, when that "joy and singleness of heart" had vanished and given place to ambition and the "lording it over God's heritage."

We do well to try to retain this primitive simplicity in our midst, even where we have comfortable meeting rooms. All we need are chairs, table, organ—and, above all, an enthusiastic realisation that we have met to remember Our Lord, Who celebrated that Last Supper around a simple board in a simple upper chamber, with His disciples in all their simple faith. There was no polish or culture of a high degree in those early meetings; all was done to the Lord and with the one aim of edification. Would that this could be said nowadays. It is up to us to endeavour to recreate this simple and early enthusiasm and sense of reality.

Another thought occurs here. These simple meetings held in brethren's homes proved that, compared with the vast multitude, the professors of the Truth were few in number and had no special meeting houses immediately available. The Truth commenced in the minority, and it still struggles on as a despised thing. But so long as it is despised by the multitude and its professors are treated by the multitude with some amount of scorn, the danger of corruption is not so great. As soon, however, as the Truth begins to be associated with polish, respectability, and even culture, the danger of corruption becomes real and evident. * The Apostle Paul often spoke in his epistle of the ensnaring quality of Greek philosophy and of the dangers of loving the respectability of the world. At Athens, the city of culture, the Truth could claim only a few converts, "among the which was Dionysius, the Areopagite, and a woman named Damaris, and others with them " (Acts xvii. 34). Early corruption came from Greek philosophy and Gnosticism and Platonism soon wrought havoc, leading to the great apostasy from the Truth and the acceptance of the great lie of the soul's immortality. We read of the words of Hymenius and Philetus, "eating as doth a canker." and, later on, of Demas having left the Truth, "having loved the present world." Philosophy and worldliness were certainly twin evils which could

find no place in the early Christian "house meetings." * See especially 1. Cor. i. 26-29. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble—but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty . . ."

"That no flesh should glory in His Presence."

Wm. LESLIE WILLE.

Rayleigh.

Diary of a Tour (continued)

By comparing the utterances it will be seen that it is the invisible I who is the speaker throughout. The invisible Who, the image of the "invisible God," you will perceive is standing upon the Earth, His future dominion, under which is the ancient monogram "I.H.S.," the initials of the sentence, "Jesus Hominum Salvator," which signifies, Jesus, the Saviour of Men. In the lower corner on the left, and pointing to the "I" and the "Who" is the practical illustration of Deut. vi. 4. In the lower corner on the right is John the Baptist, pointing to the visible Who I will be, and declaring that "He was before him." At the feet of Who is a symbol of Who's relation to Juda, as the Lion of the tribe of Judah, the root and offspring of David. If you imagine the human figure removed, the convergence to and divergence from, a common centre, would be destroyed, and the utterances would all be confused and without consistent signification. The flesh is the focus of the invisible I's converging utterances and assumed power, as a veil for the purpose of condemning sin therein; after which, the same power (Ail) converts it into His own substance—spirit. Take away the converging power, indicated by the lines following upon the back of Who's head, and you have an illustration of the mere-manism of the profane vain babblers of our time, blasphemers who make a mere-man affirm that he came down from heaven and is the equal of God.

To know God and Jesus Christ, who are inseparable, is the science of life eternal. Paul says it is a great mystery, a hidden mystery revealed through his preaching, the knowledge of which was lost through the apostasy, under the rubbish of which it has long been buried, but at length exhumed.

Continuing at Boston, there was a lecture at Jamaica Plain. Hundreds of people, including four ministers and clergy, and some of the elite of the neighbourhood were present. Some left before the conclusion, but this was the extent of their rudeness. The lecture had the effect of bringing out one or two of the disciples of Curry—a man who gave himself out as "the Elijah Mission" —whose doctrine is that the United States of America is "the Kingdom of the Stone" "prepared for the Messiah." This absurd idea is professedly based on Scripture—that is, on one or two detached expressions in it. Alas, for the world, if the Republic of the United States is "the Kingdom God has promised to them that love Him." It is not worth while discussing speculations of the Curry or any other type. Christ's policy is (Mat. xv. 14), "Let them alone;" and by Solomon, "Go from the presence of a foolish man when thou perceivest not in him the lips of knowledge" (Prov. xiv. 7). It does not alter God's glorious purpose that men treat it with indifference. It would still be the truth if all men rejected it. The result of the lecture cannot, of course, be told or guessed. The world is still a vain show and a vexatious illusion, though all the intelligence of society is consecrated to its maintenance.

From Boston we visited Chelsea, a village a few miles out. About twelve brethren and sisters meet at Brother J. Bruce's house. They seemed a hearty, zealous company, but socially of the class who most largely and effectually received the truth in the apostolic age—"the poor of this world"—to which when "richness of faith"—the faith that works by love, is added—the result is excellent indeed. "Full of good fruits."

We next came to Worcester (Mass.), where Brother and Sister Hodgkinson have presented the truth to their friends in the same sphere of life with themselves. Especially has Brother Hodgkinson exerted with the parsons. His experience has been and will continue to be that of everyone else—utter

failure. Error is too much identified and bound up with the honours and emoluments of the present state of society, to make it possible for any moving in high life (except the strongest and devoutest) to break through the trammels and accept the reproach of the truth, in the belief of obedience thereof. It is social suicide for people of any standing to embrace so despised a thing as the truth. We, and not the truth, are honoured by the most servile and rapturous acceptance. These are the sentiments of Brother and Sister Hodgkinson, who have sacrificed social caste for the truth's sake. God bless them, and multiply the number of such for the comfort of His people and the glory of His name. Here Brother Donaldson has been engaged several days in the heavenly work of peace-making, now crowned with complete success, and a number of those who had been separated, now met us at the station. Arriving at midnight at Springfield, en route for Saratoga Springs, we found we had not allowed sufficient time to get to Rochester to fulfil the first lecturing appointment, so Brother Donaldson went forward and took it.

R.R.

SELECTED

Russia.

An Extract from Sir A. Alison's "History of Europe."

Russia, with her vast strength and boundless resources, is obviously destined to exercise on the course of history a great and lasting influence. The slowness of her progress only renders her durability more probable. The Russian Empire has not, like the Empires of Alexander the Great and Napoleon, been raised to sudden greatness by the genius of individuals or the accidents of fortune, but has been slowly enlarged and firmly consolidated by well-guided ambition and persevering energy during a long succession of ages.

The extent and fertility of her territory furnish unparalleled facilities for the increase of her population and power. European Russia, that is, the Ural mountains, contains one million two hundred thousand square geographical miles, or ten times the surface of Great Britain and Ireland.

The vast territory is intersected by no mountain ranges, no arid deserts, and, though much of it is almost unproductive of food, either by the denseness of forests or by the severity of the northern winter, yet almost all, except that part which touches the Arctic snows, is capable of yielding something for the use of man.

The steppes of the south present an inexhaustible pasturage to those nomad tribes, whose numerous and incomparable horsemen form the chief defence of the empire.

The rich arable lands in the interior produce grain enough to support four times the present population of the empire, and yet leave a vast surplus to be transported by the Dnieper, the Volga, and their tributaries into the Euxine or other seas.

Lastly, the cold, bleak plains that stretch towards Archangel and the shores of the White Sea, covered with immense forests of oak and fir, furnish materials for shipbuilding and supplies of fuel that will for many generations supersede the necessity of searching for coal.

Much as we may dread Russia for the vastness of her territory and of her rapidly-increasing numbers, there is greater cause for fear in the military spirit and the docility of her people.

A burning thirst for conquest is as prevalent a passion in Russia as democratic ambition in the free States of Western Europe. This passion is the unseen spring which, while it retains the Russians in the strictest discipline, unceasingly impels their united forces against all adjoining States.

The national energy, which is as great as the national territory, rarely wastes itself in disputes about domestic grievances. For all internal evils, how great soever, the Russians hope to find a compensation, and more than a compensation, in the conquest of the world.

“**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.

HOVE. — Montefiore Hall, 6, Lansdowne Road. 11 a.m. and 3.0 p.m. Wednesday, 7.0 p.m.

Sister E. W. Evans and family and Sisters Browning, Henshaw and Fry desire to express their gratitude and deep appreciation, through the pages of the "Berean Magazine," for the many letters of sympathy they have received during their recent bereavement in the death of our beloved brother, Ernest W. Evans. —E. F. Ramus, Rec. Bro.

LONDON, HOLLOWAY. —Delhi Hall, 489, Holloway Road, N. Breaking of Bread, 2 p.m. Lecture, 4 p.m.

We have been saddened by the loss of one of the oldest members of this Ecclesia, Sis. S. A. Barker having fallen asleep on January 17th, 1942, after a short illness, at the age of 80. Our sister had a pilgrimage of 25 years, during which time, in season and out, she occupied her place at the Lord's Table, often when the weakness and the disabilities of her frame was in evidence. She now rests from her labours and awaits the call to come forth. Bro. M. Joslin spoke fitting words in memory of our sister at the graveside and words of comfort and cheer to those who were most dear to her in the flesh.

Our sorrow has been mixed with joy as two more during the past month decided to embrace God's offer of salvation, Kenneth Gordon Widger, the son of our Sis. Widger, and Basil Alan Bath, the younger son of Bro. and Sis. C. H. Bath, were both baptised on January 25th, 1942. We trust that they may so walk that they will gain the prize at the end.

Welcome visitors have been Bro. and Sis. F. L. Wright and Bro. J. Doust (of St. Albans), Bro. L. Morgan, Sis. S. Wright, Bro. E. J. B. Evans and Bro. P. T. Mitchell (of Clapham), and Bro. L. Bath (of Dorchester).

The times of meeting from April 5th, 1942, are Breaking of Bread, 4 p.m., and Lecture at 6 p.m.

We purpose to hold a Tea and Fraternal on March 21st, if the Lord will, at Slater's Restaurant, Moorgate Street, E.C.2. Programmes with details later. —C. H. Bath, Rec. Bro.

LONDON, PUTNEY. — Christadelphian Hall, 210, Putney Bridge Road, S.W.15. Sundays: Breaking of Bread, 2 p.m. Lecture, 3 30 p.m. Bible Class to be held at the Hall at 8 p.m. on Wednesday, 11th and on alternate Wednesdays thereafter.

Our numbers have been increased owing to the transfer of seven members of other ecclesias to our meeting. They are Bro. and Sis. R. Learman (from Clapham), Bro. and Sis. C. R. Wright (from Crayford), and Bro. and Sis. Jenkins and Sis. Eileen Jenkins (from W. Ealing). Bro. Wright and Bro. Learman were formerly members of our meeting and their return—with their sister wives—makes them doubly welcome.

Since our last report we have been helped by the following brethren from other ecclesias, who have spoken at our Sunday and mid-week meetings: —E. A. Clements G. M. Clements, J. Miles, J. G. Mitchell, R W. Parks, P. C. Ridout (Clapham), J. Broughton (Crayford), A. S. Kemp (Croydon), S. F. Jeacock (St. Albans), and W. R. Mitchell (Woking). Visitors at the Breaking of Bread meeting have included Bro. C. P. Evans (Birmingham), Sis. Bayles, Sis. D. Bayles and Bro. D. Bayles, Sis. Bullen, Bro. and Sis. E. A. Clements, Bro. and Sis. Maundrell, Bro. J. G. Mitchell, Bro. and Sis. Ridout (Clapham), Bro. and Sis. Broughton (Crayford), Bro. and Sis. Kemp (Croydon), Bro. and Sis. Woodall (Ealing), Bro. S. Jeacock (St. Albans), Sis. L. Fisher (Sutton) and Bro. Walpole (Swansea). We have been encouraged and helped by their visits. —J. A. Balchin, Rec. Bro.

MOTHERWELL. —Orange Hall, Milton Street, Motherwell. Breaking of Bread, 11.30 a.m. Sunday School, 1.15 p.m. Lectures, 6.30 pm.

Since our last report, there is little outward change here. The desire for Truth becomes less and less to the world around us. Despite these depressing circumstances, however, we are still endeavouring to keep the lamp of the ecclesia burning in these parts, as becomes good stewards of the Master. We miss the help of many of our brethren, through the present national emergency, but we are able, meantime, to carry on, with the prospect of the early return of Christ to the earth.

We have had the welcome presence at the Table of the Lord of Bro. and Sis. J. Wilson (Peebles), Bro. A. Jaap (also of Peebles), Sis. M. Paterson, Bro. N. G. Widger, Bro. R. H. Ross, Bro. and Sis. D. Clark (all of the Glasgow Kingston Street Ecclesia). The foregoing brethren have assisted us heartily by exhortation and lecture, which is much appreciated by us here in Motherwell.

Will ecclesias kindly note the change of Recording Brother of Motherwell Ecclesia, as follows: —Alex. McKay, 103, Bellshill Road, Motherwell (Rec. Bro.).

NEWPORT, MON. —Clarence Hall, Rodney Road, 11 a.m. and 6.30 p.m. Wednesday, 7.30.

We are thankful to say that Brother Ivor V. Gale has been before the Tribunal at Cardiff and was given exemption and allowed to remain in the same kind of employment as he at present is engaged in, i e., food production and distribution. He was accompanied by the undersigned and Brothers G. H. Denney and Hodge. —D. M. Williams, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch). Services: Sundays, 11 a.m., Breaking of Bread; 3.30 p.m., Lecture.

On January 7th our Brother James Rowley and Sister Mary Brown were united in marriage. They have our best wishes for their future happiness, and we trust that in their new relationship they will be true companions and helpful to one another on their journey to the Kingdom of our Lord Jesus Christ.

Brother and Sister Davenport (of Totnes) again visited us on January 25th, when our brother delivered the word of exhortation. We appreciate these regular visits on the part of our brother and sister to keep the Memorial Supper with us, and we thank Brother Davenport for his ministrations in the service of our Lord and Redeemer. We would also like to place on record our gratitude to our Father for the fact that this brother has been granted exemption from military service on condition that he continues in his present employment, which is connected with food distribution.

Since writing the foregoing we have obtained further evidence of the good hand of our God upon us, having just received the news that yesterday (February 3rd) our Bro. H. A. Brown was granted conditional exemption by the South-Western Tribunal at Bristol. Truly we have just cause to thank the Lord, "for He is good; for His mercy endureth for ever." —H. R. Nicholls, Rec. Bro.

RAYLEIGH, ESSEX (6 or 7 miles London side of Southend-on-Sea). —Off the Arterial Road, Rayleigh Weir, 121, High Road. Breaking of Bread by appointment, 3 p.m. Bible Class now on Wednesday, 7 p.m.

Since last news my son, Edgar Wille, has appeared before the South-Eastern Tribunal; after a very sympathetic hearing he was granted exemption conditional on his taking up land work. As it is our view, with which he is in agreement, that to accept a condition is to put oneself in a false position, and to consent to unscriptural liabilities for civil defence and Ministry of Labour direction, and is tantamount to the acceptance of a State bond service, he has appealed against the decision. We pray God may turn the hearts of those who have his case before them, and also similarly for all those so appealing. It is our firm resolve to have nothing to do with a compromising service.

We are endeavouring to interest privately some friends in the neighbourhood, and have arranged for a lecture on "The Kingdom of God" for next Saturday, February 7th. Others may follow.

We again take this opportunity to warn the brotherhood that in the fast encroachment of the State upon the individual liberties of everyone, it behoves us to beware that we do not give away anything that belongs to God. —W. Leslie Wille.

ST. ALBANS. —Oddfellows' Hall, 95, Victoria Street, St. Albans, Sundays: 11 a.m. and 6.30 p.m. Thursdays, 8 p.m.

Once more it has fallen to my lot to take over the responsibilities of Ecclesial Secretary, and this time in the service of the St. Albans Ecclesia. Would you therefore be kind enough to enter my name and address in place of Bro. Mallard's on the cover of the "Berean."

Our love and good wishes in the bonds of the Truth. —E. R. Cuer, Rec. Bro.

News from Correspondents.

London, Clapham. —Two immersions are reported, Sidney Augustus Lane and Geoffrey Bernard Giles, both on Dec. 7th, 1941. Sis. E. Weaver has died at the age of 88.

Dudley. —Allan Danks was baptised on December 4th and William Nutt on December 11th.

Bournemouth. —Raymond E. Crowhurst was baptised on November 12th, 1941. Meeting times are: —Breaking of Bread 10.45 a.m., Bible Class 3.30 p.m., till further notice.

Seven Kings. —Bro. H. M. Lee and Sis. A. Mason have been united in marriage.

Luton. —Three brethren have been sent to gaol at Bedford for refusing to be embraced under Civil Defence duties on the ground of conscience.

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.
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Notes

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Singapore. —This mighty stronghold—citadel of naval strength—has fallen to the Japanese forces. But let no man think that this will mean the loss of Britain's sea supremacy. A setback for a time only is what it must be deemed to be.

Bro. & Sis. G. J. Barker wish to thank all the brethren and sisters who have written to them in connection with their recent bereavement in the falling asleep of Bro. Barker's mother. Sis. Barker was the oldest member of the Holloway Ecclesia and one of the most punctual in attendance. For

many years she was there first or second on Sunday mornings and loved the Truth fervently. She died in her 80th year.

Escape from Brest. — The great German battleships, Scharnhorst, Prince Eugen and Gneisenau, very adroitly escaped from Brest, came up through the Dover Straits and arrived at Heligoland. Possibly not to Britain's disadvantage, all things considered.

“The Facts.” — The Clapham official brethren have issued a booklet with the above title. It very well illustrates the usual tendencies of human nature under strain of controversy. It thoroughly glosses over all Clapham's faults, but etches in very deeply the mistakes and alleged faults of those whom Clapham opposes.

Many will make a mental sub-title to that effect.

Motive has always to be taken into account. The whole plan of campaign was devised at the joint meeting of Clapham, Dudley and Nottingham brethren, held at Dudley September, 1940. It has been carefully followed ever since.

Our own motive has been to seek for unity and peace on Scriptural lines in humility and love, and not to accentuate differences and to exalt prejudices. There never was a time when loving unity and forbearance were more necessary to us all. This is the real outstanding fact.

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