

# 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

PRICE: 8d. SUBSCRIPTION 8 SHILLINGS PER ANNUM, POST FREE

**April. 1942**

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

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

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

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

**BEXLEY HEATH.** —See Crayford.

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

**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.)

**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.

**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.** —R. W. 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. C. Wood, 36 Danecroft Road, S.E. 24. (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, 4 Firwood Avenue, (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.

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# *The Berean Christadelphian*

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

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

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## **PRINCIPAL CONTENTS**

SISTERS IN THE ECCLESIA  
WAR RETURNS TO THE OLD BATTLEFIELDS  
A TRUE CHRISTADELPHIAN ECCLESIA  
SIGNS OF THE TIMES  
PARABLES OF THE OLD TESTAMENT  
JESUS AND THE LAW

**Volume XXX**

**APRIL, 1942**

**NO. 352**

## **EDITORIAL**

### **The Verdict of Time.**

There is a true saying, "Time will tell." Many events that loomed large to those contemporary with them appeared to later generations as very small and relatively unimportant. Contrariwise, there have been events that were neglected or treated with scant respect that afterwards turned out to have been of immense importance.

Paul, writing to the believers at Corinth, said: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsel of the hearts: and then shall every man have praise of God."

To the world at large the death on Calvary of our Lord Jesus seemed a very small and unimportant matter. Yet time showed it to have been the greatest event in history. The first missionary journey that Paul and Barnabas took was the prelude to the establishment in the Roman Empire of the Christian ecclesias, the ever-widening influence of which at last shook the world. Yet so relatively small a matter did it at first appear to be that it was thought by the Roman authorities that it would be easily stamped out by a little firm handling.

**To-day's  
Events.** To-day caution is necessary in properly valuing what is happening in the world. Great events in the Far East are not to be valued too low. They certainly have brought much humiliation

to the English-speaking peoples. But they must not be over-valued. The most important theatre of war is that of Central Europe, Russia and the Near and Middle East.

Here is where a decisive result must soon be achieved.

The safety of Palestine is the greatest consideration, and we who hope for salvation out of Zion are living in the most interesting time in all human history to this date (except possibly one—the years 4 B.C. to A.D. 90).

But every morning, living by faith, we go out into the unknown. We cannot say what the day may bring forth.

True it is that in a large measure we walk by sight, knowing the main lines of the Divine purpose.

We day by day must prepare our case to present to the judge of all when He appears. That case is our developed character.

“All things work together for good to them that love God.” This embraces small things as well as great. Unimportant things serve to shape our character if God so wills.

Rabindranath Tagore, the Indian poet, says: —“God doth press the signet of eternity on many a fleeting moment of time.”

Another poet, A. H. Clough, says: —

“We still believe, for still we hope  
That in a world of larger scope  
What here is faithfully begun.  
Will be completed, not undone.”

Time, Isaiah teaches, will bring down the mighty and exalt the humble and the meek. That will be the final verdict of Time.

EDITORS.

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## **War Returns to these Old Battlefields.**

Based on Egypt and Palestine, the Allied forces advance in war through towns whose names are more familiar to us, 2,000 miles away, than half the places in the next county.

On the southernmost shore of Syria lie the twin cities of Tyre and Sidon: mother Sidon and daughter Tyre. It was from Tyre that Jezebel came to paint her face and tire her head in Jerusalem.

Tyre held out for seven months against a siege by Alexander the Great—until that genius of arms invented a "secret weapon," and, mounting battering-rams on shipboard, drove them by manpower against the crumbling walls.

The mother city, Sidon, knew the blows of Alexander, but yielded without a siege.

Both towns felt the weight of the trampling—the almost Hitlerist—empire of the early days: Assyria. Shalmaneser and Ashurbanipal thundered at their gates.

At Beirut, also on the coast, Herod the Great arraigned his own sons and sought successfully for the sentence of death to be passed upon them. Already it was an ancient town, for Thothmes III., the Imperialist Pharaoh, had listed it in his archives. A thousand years after Herod it was captured by the Crusaders and recaptured by Saladin.

In 1840 it was bombarded by the Allied fleets of Britain, Austria and Turkey; and, 120 years later, was an asylum for some of the Christians fleeing from the massacres which "turned the cedars of Lebanon red."

Northward lies Aleppo, once a city of that almost legendary tribe, the Hittites. Thothmes III. in 1490 B.C., Rameses II. (Pharaoh of the Exodus), in 1288 B.C. had dealings with Aleppo; Assyria a thousand years later. This town, which Shakespeare mentions in "Macbeth" and "Othello," was a centre of the Hasmonean uprising, which for one brief moment set Israel in the forefront of military nations, under the generalship of that master guerrilla, Judas Maccabeus.

A thousand years later still it was the base from which Saladin wrecked the great experiment of the Crusade. Later yet, it owned the sway of the Tatars (still erroneously called Tartars, from a Latin joke—that such fierce warriors must come surely from Tartarus—Hell), and fell at the beginning of the fifteenth century to the lame shepherd, Timur or Tamerlane, whose empire stretched over more ground than Hitler's and lasted barely longer than his own life.

Northward still lies Alexandretta, where Alexander won his miraculous Battle of Issus in 333 B.C.

Last of all, the arms of freedom are at the gate of Damascus, which stood against the triumph of Tiglath Pileser of Assyria; whence came Naaman to be cleansed of his leprosy by Elisha; where Timur conquered in 1399 and the Muslims massacred in 1860.

And who can forget that it was on the road to Damascus that out of the blazing light the Voice cried: "Saul, Saul, why persecutest thou Me?" G. RAMSEY.

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## **REFLECTIONS**

### **Sisters: What they can and should do for the Well-being of an Ecclesia.**

The soundness of an ecclesia depends upon the individual fitness of its members. As the brethren and sisters rise to a sense of the obligations and duties laid upon them, so does an ecclesia grow in edification and the favour of God. The excellence of the ecclesia with which they may be associated will never give a pass to eternal life; salvation will depend upon having contributed to that excellence. The ecclesial system has been arranged for the purpose of stimulating and enhancing individual effort. Touching salvation, brethren and sisters are upon an equality—in Christ Jesus there is "neither male nor female." Sisters, quite as much as brethren, have to work out their salvation and to exercise a living influence in their ecclesia. Because sisters are shut out from public lecturing and exhorting, some imagine that their field of operations is extremely small. This is a mistake. The edification of a meeting does not lie solely with the speakers; there must be an impressionable, orderly audience. Should minds be pre-occupied, or attention distracted, the most profitable address will be in vain. The noisy entrance of late arrivals, loud whispers, flippant behaviour, a meagre attendance, the crying, talking or fidgeting of children, all detract from the profit of a meeting, and are matters resting entirely with others than the speaker. Therefore, even in these particulars, sisters can further or hinder the work of the truth. But ecclesial responsibilities and co-operation do not begin and end in the meetings. It is on the open sea that alertness and skill are brought into requisition; the meetings are simply harbours into which the brethren and sisters put from time to time for food, fuel and repairs. Loving watchfulness, care for each other, and self-denying zeal for the interests of the truth are, for the most part, merely matters of exhortation in the meetings. It is away from the meetings that these things are put into practice; and here, again, brethren and sisters stand upon common ground. Were sisters only to realise the many duties that ecclesial membership entails, and the amount of influence, direct and indirect, that each one must of necessity exercise, the most aspiring would find unlimited scope, and the most industrious ceaseless employment. A consideration of a few injunctions will make this manifest: —

(1) "Let him that heareth say: Come" (Rev. xxii. 17). There are many ways in which sisters can render obedience to this command; books and pamphlets can be given or lent; bills and tracts distributed; contribution can be made towards the various expenses connected with the proclamation of the Truth. All these are items comprehended in the above command. "They that turn many to righteousness (shall shine) as the stars for ever and ever" (Dan. xii. 3).

(2) "Let every one of us please his neighbour for his good to edification" (Rom. xv. 2). An observance of this will stimulate a sister to avoid everything which might cause others to stumble or fall. It will also prompt her to further all that tends to the comfort and upbuilding of the ecclesia. She will not absent herself from the meetings because she dislikes the journey, or the hall, or the lecturer, or the scanty attendance, and she will scrupulously refrain from making appointments that would keep her away from them. Her conversation will be profitable, her dress such as will prove a source of emulation to none. She will abstain from every appearance of evil.

(3) "Bear ye one another's burdens" (Gal. vi. 2). This involves an interest in and personal knowledge of one another. It also involves labour and sacrifice for the sake of others. The sick will be visited, those in trouble will be cheered; the hungry will be cared for; those who are straying from the right path will be kindly but frankly warned; the weak will be instructed, helped and comforted.

Before proceeding, let each pause and inquire: Am I fulfilling these injunctions? Or, Are the ecclesia and its interests far from my thoughts? Are its calls a trouble, its services rendered murmuringly and unwillingly? Am I showing indifference in the dissemination of God's glorious gospel? Are the brethren and sisters, through my own indifference and selfishness, unknown to me? Are the sick unvisited, the poor uncared for, the erring unrepented? If so, such an one comes short of God's requirements. He has placed His children in ecclesias that they may be productive of good works, that they may be the media of extending the knowledge of Himself, that they may nourish one another, that they, "speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 15).

The most important influence that can be exercised in an ecclesia is that of example. Example is a matter upon which the Scriptures lay much stress. Believers are enjoined to imitate Christ, to imitate Paul, to imitate holy women of old. Its value is also appealed to in Paul's letters to Timothy and Titus, wherein he says, "Be thou an example of the believers"— "in all things showing thyself a pattern of good works." In view of this it would be well for the sisters to consider a few traits which specially refer to them, and see if they are exemplifying them in their everyday walk and conversation.

(1) "The aged women likewise, that they be in behaviour as becometh holiness"—"grave," "sober," "faithful in all things," "well reported of for good works," "teachers of good things" (1 Tim. iii. 11; v. 10; Tit. ii. 3). This list of qualifications leads to the conclusion that those who have grown old in the truth are expected to have attained a spiritual maturity or perfection. They should be irreproachable in conduct, sound in doctrine, fully competent to direct young sisters in every right path.

(2) "Teach the young women to be wise" (Tit. ii. 4, marg.). Those newly in the Truth are expected to learn. They must apply themselves to the Word, and as an additional help in this direction they must avail themselves of the meetings, and the counsel of their elders. The hardihood and vigour of maturity is not expected of the young, but growth or progress is expected. "As new-born babes desire the sincere milk of the word, that ye may grow thereby" (1 Peter ii. 2). Let such not be afraid to confess Christ before their alien friends. Let them put away their Gentile vanities, empty, idle talk, jesting, fondness of dress. "Whereby shall a young man (or woman) cleanse his ways? By taking heed thereto according to Thy word" (Ps. cxiv. 9). Let them separate themselves from the gaities and pleasure of their former friends, and, above all, let them beware that they do not choose unbelievers as

their partners for life. They are not their own; they are Christ's, and are free only to marry as Christ has directed—"Be ye not equally yoked together with unbelievers" (2 Cor. vi. 14). Let them meditate well upon the Word, and scrutinise their actions in the light of it. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left, remove thy foot from evil."

(3) "I will therefore . . . that women adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair, or gold or pearls, or costly array, but (which becometh women professing godliness) with good works" (1 Tim. ii. 9). This is very plain. Love and obedience to God will be manifest in the dress. Jewellery will be laid aside. Costly material and gay colours will be avoided. Change will not be indulged in for fashion's sake. It may be noted that no exceptions are introduced in this passage either in regard to age or position. Let sisters devote the time and money that extravagant or unnecessary dress would absorb to instructing themselves and caring for others.

(4) "Love to their husbands" (Tit. ii. 4). A Scriptural command to love expresses something more than mere empty sentiment; it always has very practical issues. A sister who manifests this love will respect her husband's wishes; there will be no contention nor bickering. She will strive to be a helpmeet for him. If he be in the Truth, she will endeavour to assist him in the work which it imposes by furnishing him with thoughts for exhortation and giving her time to help him in any way he may need. She will not encroach upon the time he has set apart for study, either by talking, inviting visitors, or making any arrangement that would interfere with it. She will see that there is neither waste nor extravagant expenditure in her household, that her husband may not be hindered from responding to the many calls of the Truth.

(5) "To love their children, to be discreet, chaste, keepers at home" (Tit. ii. 4, 5). A faithful sister will not only instruct her children in the fear of God, but will exercise her authority in restraining them from that which is sinful and foolish. She will remember the punishment that fell upon one "because his sons made themselves vile, and he restrained them not" (1 Sam. iii. 13). She will watch over their companionships and their pursuits. She will learn from God's dealings with His children to let her rule be one of gentleness and love, enforced if need be by severity and punishment. "It is good for a man that he bear the yoke in his youth," and it is good for children to learn to submit to law, and to keep in subjection the vanities and lusts of the flesh. Foolishness is found in the heart of a child, but the rod of correction shall drive it far from him (Prov. xxii. 15). To conduct her household wisely a sister must be instructed in the Word—"She openeth her mouth with wisdom, and in her tongue is the law of kindness" (Prov. xxxi. 26). Therefore, household arrangements, will be made subservient to Bible reading and attendance at the meetings. Her demeanour will be characterised by gravity and sobriety, and any participation in the giddy ways of the daughters of this world will be shunned. She will be always at her post. "She looketh well to the ways of her household and eateth not the bread of idleness" (Prov. xxxi 27).

(6) "Let the woman learn in all silence and with all subjection" (1 Tim. ii. 11). This cuts away the ground from many notions fostered by the Woman's Rights Movement. Sisters may not take upon themselves the work and duties that pertain exclusively to brethren. The appointment is of God, not of man, therefore its wisdom cannot be questioned. Sisters who are wise will recognise this. It may, at times, be irksome to the flesh (God's appointments frequently are); it may, under some conditions, be a burden hard to bear. The time, however, for redressing wrongs is not yet. Burdens will be unloosed by-and-bye, and then the oppressed will go free, and God will give the word. Meanwhile, patience must be exercised.

Let each sister examine herself whether in all these things others may follow her, or whether her conduct is such as will ensnare the simple and bring reproach upon the truth. Each sister is a custodian of God's truth. He is very jealous of His truth. Heavy punishment was sent upon one of God's servants in the past, because, by his sinful acts, he gave "occasion to the enemies of the Lord to blaspheme" (2 Sam. xii. 14). Sisters are expressly exhorted to holiness, "That the word of God be not blasphemed" (Tit. ii. 5). If a sister does not maintain a faithful and unswerving position, she is a corrupting element in the body, and her influence is, of necessity, injurious. "A little leaven leaveneth

the whole lump." An ecclesia is constantly being recruited from the world, therefore the necessity for a counteracting influence from within the ecclesia is great, that there may be stability, growth and consolidation. Sisters would do well to ask themselves: Have I, since obeying the Truth, made an adequate advance in things spiritual? Am I given to evil speaking? Do I find time and thought for dress but not for the Truth? Time and thought for visiting and pleasure, but not for the meetings? Time and thought for novels, tales and other people's concerns, but not for the Bible? Time, thought and means for gratifying the flesh, but not for serving Christ. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. xxii. 12).

Conformity to the mind of Christ is the secret of all ecclesial utility. That sister who is most closely following Christ is contributing most largely to the ecclesia's well-being. Figs are not to be found on thistles, neither can godly conduct be maintained by one whose mind is unChristlike. Conformity to Christ commences with a belief of the Gospel, and does not end until every thought has been brought into subjection to His will. It is a process requiring the constant crucifixion of the flesh. It is no mere recreation to be taken up at odd times, but it must be closely and persistently followed. This will be apparent from a consideration of the following, which will likewise evince how fidelity to Christ on the part of a sister brings good to the body with which she is connected.

(1) "Let the word of Christ dwell in you richly in all wisdom" (Col. iii. 16). This precept conveys two distinct ideas: a thorough knowledge of the Word, and a practical use of the same. No branch of knowledge comes spontaneously; it is only to be obtained by continued application and effort. So with the Word. Those who would arrive at an understanding of the Scriptures must exercise unremitting diligence and constant meditation. The next step is to make a skilful use of the Word. There is a vast difference between possessing a pencil and being able to write or sketch with it. Those sisters who would be skilled workers must be able to apply the Scriptures as a test to determine that which is true and that which is false. They must be able to perceive the boundary marks along the narrow way, both in things doctrinal and in things pertaining to walk. Scriptural wisdom and Scriptural love can have no existence apart from a right use of Bible knowledge. That which sisters do not know they can neither communicate nor practise; that which they do not practise they cannot exemplify!

(2) "Be thou in the fear of the Lord all the day long" (Prov. xxiii. 17). The sister who obeys this will make the "one hope" the purpose of her life. She will recognise her daily tasks as having been appointed by God, and will strive to fulfil them accordingly. She will see that the Word governs all her pursuits. She will seek the company of the wise and avoid the company of those who heed not wisdom's call. She will not allow the trials and frets of the day to provoke her to unrighteous anger, but will strive, however evil her circumstances, to exhibit that meek and quiet spirit which is of so great price in the sight of God. She will recognise that the time of her probation is short and endeavour to use it wisely. She will be no idler. She will remember the use Dorcas made of her spare moments, and imitate the example. Her spare time she will also use in collecting profitable information upon subjects which will form instructive topics for conversation.

(3) "Continue in prayer and watch in the same with thanksgiving" (Col. iv. 2). Constant vigilance must be exercised in measuring actions and prayers by the rule of the Word, for unless both are in harmony with God's mind, prayer will be futile. All undertakings must be weighed and committed to the guidance of God. His blessing on the daily study of the Word must be sought. Personal failings and shortcomings must be observed, and forgiveness asked. The brotherhood and their work must be remembered before God. The promises must be kept continually in sight and their fulfilment sought. Gratitude must be manifested for all God's gifts, as pertaining both to the "hope" and temporal necessities. The truth must be ever realised that the prayers of the righteous avail much. Prayer is effectual. If a sister's prayer is not acceptable, then she is not a help where she might be.

Each sister would do well to ask herself, "Am I, through ignorance, an easy prey to temptation and heresy? Am I in friendship with the world and at enmity to God—prayerless, worthless, hopeless?" Be not deceived: God is not mocked: for, whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption (Gal. vi. 7). In view of these requirements, let it not be asked, What can sisters do? It is not work that is wanting, but workers. Let each sister realise her opportunities, and make the most of them. Let her not be deterred by the apparently prosaic character of the work, and ever be vainly waiting for some great opportunity in which to serve Christ. The heroism of the Truth consists in fidelity in small things. Those who are not now faithful in "that which is least" will never be entrusted by Deity with the stupendous work of the coming age.

"Brave the foe, proclaim the Word,  
Sons and daughters of the Lord;  
Work ye for the Lord of Heaven,  
Give, as He hath truly given.

C. H. J.

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## Preaching the Truth.

### LITTLE STORIES, No. 8.

#### **The Tactful Way.**

A lady in the Midlands was attracted by a leaflet and card put through her letter-box to attend one of our meetings. She shortly after became convinced of the Truth and was

baptised. Her husband, a prominent worker in one of the chief Nonconformist churches, would have none of it. He would not even discuss it, and became irritated on any mention of it. He did not, however, refuse permission to his wife to attend the meetings.

Knowing him to be a real student and a keen reader, she proceeded to buy all the works of Christadelphian writers: to read them one at a time, and to leave the one she was reading always handy. She discovered that her husband was reading these books when she was not at home. Then she found that he had put one in his bag preparatory to a train journey. Next she discovered that he had actually attended one meeting in another town when away for a week-end. But she never said one word, but just kept up her own attendances and reading: trying to live a saintly life.

She had her reward. An evening came when her husband said, "I am coming with you to-night" " He joined us and died in faith some years ago. G.H.D.

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## Signs of the Times

### TYPHOON OF NATIONS.

**"The whirlwind shall take them away as stubble."**—Is. xl. 24.

#### **"The seat of violence."**

To the spiritually unenlightened, history is a bewildering complex of political ideas—ideological repetitions. From Cain, the murderer, and the first civic builder, and

Nimrod, the mighty hunter before the Lord, who opened the imperialistic corruption by herding men into his bund, Nineveh, the world has witnessed a hideous line of successors—kings and tyrants, autocrats and democrats, plutocracies and republics, doctrinaries and dictators. None of these is new. All are as old as man. Human desires, fierce and unchecked by godly restraint, have everywhere and at all times, stirred up the grossest of vainglorious strife. Men ravish their earth. Modern nations have inherited an awful tradition of gilded evil. The inspired Amos styles it the seat of violence and the psalmist identifies it with the throne of iniquity. This is the only explanation of the human tragedy now entering its final phase prior to Christ's return.

God's warning concerning the end is strikingly illustrated by the headlong plunge of the power-drunk politicians of Tokyo into the Pacific tornado. It all exhibits the avarice, brutality, mendacity and hatred upon which human affairs are based. The mad lust for dominion is sweeping millions of the race to everlasting destruction. The dark places of the earth and some of the habitations of cruelty are being submerged, but the sons of God see merely in the process a vindication of Yahweh's purpose to strike through kings in the day of his wrath and to fill the places with dead bodies (Ps. cx.). Men unenlightened must go

God is clearing the way for the final issue at Armageddon— two carnal contestants (all others eliminated) and then YAHWEH ELOHIM.

Japan is doomed. There is much talk of the east wind breaking the ships of Tarshish. The sign cannot be identified until the breaking is in the great sea, for it is a sign relative to Palestine itself. Since Britain is now openly identified with the Tyre prophecy by taking possession of the ancient Tyre, this, it would appear, shows the locality of the breaking—the coastline between the great naval ports of Haifa and Alexandria. A great event in these waters can be looked for, a mighty sign in the East to mark God's object in the present catastrophic struggle.

**"The battle is not yours, but God's."**—2 Chr. xx. 15.

**"Daughter  
of Tyre."**

The great political breakaway from Britain, the U.S.A., have had ample warning of Japan's lust for the domains of others. Over 35 years ago the first indication came. Treachery, so abhorred by the Divine mind ("They be an assembly of treacherous men"—Lev. ix. 2) culminated in the Pearl Harbour attack during a peaceful discussion. Nothing has done so much to bring the two great English-speaking communities together. The very event men use to further their dark deeds God chooses to frustrate them. Britain and U.S.A. are closer drawn now than ever. For years many influential folk have worked tirelessly to retie the political knot. That it will be retied Dr. Thomas foresaw. And prophecy, too, indicates it. Speaking of Christ enthroned Lord of the whole earth, the psalmist says (xlv. 12 and lxx. 10) that the daughter of Tyre shall be there with a gift and that the kings of Tarshish shall bring presents. This differentiation between the two is curious. Seeing that Britain is now openly identified as the anti-typical Tyre, it only remains for the U.S.A. to seize the territories of French Africa, which include Carthage, for the great Transatlantic republic to become the antitypical daughter. History shows that of all ancient Tyre's many ports and dependencies and trading stations, only one, Carthage, attained independent political status, and of equal power, and even greater, with the mother State.

Vichy and Washington are at the parting of the ways. The clash cannot be long delayed. An American attack via Dakar would end the German African menace and link Tarshish and her great daughter in a common policy in the Near East, and pave the way for united action against Gog. America already has a foothold in West Africa in her sponsored black Republic of Liberia. Finally comes the Caribbean Commission for the development jointly of the West Indian Islands.

More and more is the Tarshish sign coming to the fore. Many are perturbed at the menacing successes of her enemy in the Pacific. God, however, has declared that in the conflict in the plains of Esdraelon all the young lions are at the side of Britain. Therefore, whatever present vicissitudes, none are lost. Prophecy demands the restoration of any territories over-run. The fate of Malaya is undoubtedly punitive, a sign of God's face being set against the evildoers (Ps. xxxiv. 16). "Yea, the stouthearted are spoiled and God has purposed to stain the pride of all human glory (Ps. lxxvi. 5 and Is. xxiii. 9).

One very significant statement appears in a United States communiqué, which contains the phrase, "His Majesty *the King*" (the italics are ours). The "New York Times," commenting, said: "It is

symbolic of the close relationship which now exists between the nations fighting the Axis." Now comes the announcement that U.S.A. history is to be taught in British schools, and America responds with a wholehearted endorsement of British bombing of the great Renault works at Paris. The final break with France is imminent.

**"He leadeth counsellors away spoiled and maketh the judges fools."**—Job. xii. 15.

**"The water thereof was dried up."**

The Euphratean power comes next under review. Rev. xvi. clearly shows Turkey must go before Christ comes. The Finger of God has declared her Fate. The mere fact that the German Ambassador, Von Papen, has taken his family to Angora is a clear indication of what he thinks. He feels German influence is strong enough to sway the Turk. Such action would bring about the historical fulfilment of the prophecy of Jesus—and put Tarshish and Gog opposite each other on a common frontier ready for the end. Many years ago Colonel Condor, a one-time colleague of Lord Kitchener (Lieut. Kitchener as he then was), foresaw this solution of the Turkish question. Writing in 1883, he said: ". . . if a Syrian question is precipitated into the arena of practical politics by French action. . . the Russian would bring in his train all the horrors of war. . . It is England. . . which should fulfil the policy of building up a strong native State between the Canal and the northern danger."

That is now history—except for the coming down upon the land. The enlightened student of prophecy is not at all concerned with the reverses and disappointments Britain has suffered elsewhere. He is cheered and exhorted to look to the end. For, when he sees these things beginning to come to pass, he is told by his Anointed King to rejoice, for redemption from this evil age is nigh. In the Near East Tarshish will prosper. God's design requires it. Turkey will commit political and national suicide, despite every counsel to the contrary.

**"At the time of the end."**— Dan. xi.

**"The King of the South shall push at him."**

Coming events are looming near to historically illustrate Daniel's xi. chapter. However circumstances may appear, Rommel's mechanised forces are largely immobilised. He has lost practically all his dumps, supplies and ammunition reserves. His elimination is the equated problem as to whether Britain can put sufficient force at the end of her long desert lines. Commissariat is the key to the situation. Britain will solve her difficulty. She must do so—God's plan requires it, for her next move is undoubtedly in striking fulfilment of Dan. xi. 40.

A negotiated peace with Italy has long been secretly cherished. All such hopes are doomed, for the Duke of Aosta, its intermediary, is dead. The only really strong internal opposition to Mussolini is thus removed. The Royal Family in Italy to-day is a cypher. The King plays with his stamp collection, while the Duce, like a modern Nero, burns Rome over both their heads. The dynasty will surely perish—it is fast becoming unpopular—and so another sign in the sun, as Jesus foretold.

The intrigues of Vichy will force the hands of America, and it seems that past and current events in the political world will bring about an Anglo-U.S.A. attack on Italy. Despite many spectacular events elsewhere, all the prophetic signs point continuously to the great sea as the arena of activity. As one authority writing on the Duke's death has said: "It was always doubtful whether the Italian people, when it finally revolts against Fascism, would check the swing of the political pendulum. It is now impossible and British propaganda will be effective only if it goes all out for social revolution in Italy."

Thus Britain seems committed to attack Italy, whose collapse will swing her over to left-red tendencies, and so pave the way for that Russian hegemony over Europe referred to in last month's issue.

Mr. Oliver Lyttelton may have had these things in view when he recently referred to Rommel's menace to Egypt and said, "the last page of this campaign has not yet been written."

**"Behold at eventide trouble."**—Is. xvii. 14.

**"Fed with  
their own  
flesh."**

The world's economic situation is fast leading up to the climax foreshadowed in the seas and waves roaring. "The sword, the sword is drawn for slaughter," cries Ezekiel (xxi.). An Australian broadcast envisions total war or total

destruction. Any other than war activities are forbidden. Everything is for military production. "The Government owns everything and commands everybody." The incidence of taxation under such an uneconomic and utterly wasteful regime undoubtedly will bring about that post-war surging and unrest of the masses spoken of by Jesus and so fully expected by Dr. Thomas. The crushing burdens of victory will be beyond all description—the plight of the vanquished will be no worse. Truly, the nations are mad, they have wasted the earth in pitiless slaughter. "Vengeance is Mine, said the Lord." "And he has given them their own blood to drink" (Is. xlix. 26).

The great Moloch-State god is emerging. The image is being forged in the crucible of world war. The vast load of debt, a universal poverty and a world-wide dearth of almost all commodities which is certain to ensue, may well reproduce that ancient condition in which every Egyptian became a debtor to the State and a bond slave of Pharaoh.

CARMI.

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**Parables of the Old Testament (No. 14).**

### **The Poor Man's Ewe Lamb.**

INTRODUCTION. —We have reached the final category into which we divided the Old Testament parables in the classification given in the Magazine for January, 1941. This comprises the "parables of past action," and the first of these we have to consider is that of the Poor Man's Ewe Lamb. The circumstances which led to the telling of this parable by the prophet Nathan are familiar to us. Secure on his throne, his foes vanquished, David became ensnared by success and idleness, which led him to commit the crime which the Biblical historians subsequently marked out as his greatest sin. Thus in the Book of Kings we read: —

"David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite" (1 Kings xv. 5).

Not far from his palace the King beheld and desired Bathsheba, the wife of Uriah, who was one of his soldiers. Lust consumed him and he sent and took Bathsheba, who cannot be acquitted from blame in that she seems to have offered no resistance; hence the ironic comment of the chronicler, "for she was purified from her uncleanness." Though ceremonially clean, she was morally unclean, and, according to the law, liable to be put to death (Lev. xx. 10). Aware of his adultery's consequence, David now coveted Bathsheba, and, to accomplish his aims, he planned and achieved Uriah's death, after showing that very conscientious soldier a mock hospitality. With Uriah's death, David took Bathsheba to wife, who bare him a son. Their relation was now a legal one, but, says the Scripture, "the thing that David had done displeased the Lord."

THE PARABLE. —Nathan, the prophet, is therefore sent to rebuke the King. He does so by recounting before him a feigned case of trespass and inviting the King's judgment:

"There were two men in one city: the one rich and the other poor. The rich man had exceeding many flocks and herds; the poor man had nothing, save one little ewe lamb, which he had bought and nourished up; and it grew up together with him, and with his children, it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.

"And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd to dress for the wayfaring man that was come unto him; but took the poor man's lamb" (2 Sam. xii. 1-4).

David needed no second invitation to pass judgment on this case; his anger was greatly kindled against the rich man; and he said to Nathan:

"As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

To this Nathan's reply was:

"Thou art the man."

Nathan's words must have been to David as a blow to the heart; no further condemnation by God was necessary to bring him to a realisation of his sin. But, having pronounced his own judgment, he must now hear God's, which Nathan gives in the form of an interpretation of the parable (See 2 Sam. xii. 7-14).

THE INTERPRETATION. —We will not set out the full text, but briefly it was this: God had given to David Saul's kingdom, his house, his wives and all else that he wanted; yet he must murder Uriah and steal his wife! Wherefore the sword should never depart from David's house, in which evil would be stirred up against him and his own wives would be ravished before his eyes and "in the sight of the sun; for you did it secretly, but I will do this in front of all Israel," saith the Lord.

True confession needs but few words (cf. Luke xviii. 13) and the grief-stricken and sin-convicted king acknowledges his fault: "I have sinned against the Lord," whereat Nathan declares: "The Lord hath put away thy sin; thou shalt not die . . . but the child that is born of thee shall surely die"—a prophecy which was soon fulfilled (verses 15-23).

This incident marred and marked David's character and, as Nathan said, "gave occasion to the enemies of the Lord to blaspheme." But there is no doubt of his repentance, which is illustrated in the psalm which he is supposed to have written at that time: —

"Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity; and cleanse me from my sin. For I acknowledge my transgressions; and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight . . . purge me with hyssop and I shall be clean. . . . Hide thy face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me . . . Deliver me from blood-guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness. . . . For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise" (Psalm li. 1-4, 7, 9-10, 14-17).

EXHORTATION. —Judgment, like the proverbial charity, should begin at home. David was hasty in his judgment of the rich man who had stolen the poor man's lamb; he might better have been employed in considering his own conduct by which he would have avoided Nathan's withering accusation, "Thou art the man." It would be equally appropriate if we spent less time acting as self-appointed arbitrators over the affairs and sins of others and paid more attention to ourselves, indulging in a little self-examination. Otherwise, maybe, after we have preached at and reproved others, we ourselves might be cast away. Paul said something on these lines when he wrote to the Jewish Christians in Rome:

"If you bear the name of 'Jew,' relying on the Law, priding yourself on God, understanding his will . . . a teacher of the simple—well, then, do you ever teach yourself, you teacher of other people? You preach against stealing; do you steal? You forbid adultery; do you commit adultery? You detest idols; do you rob temples? You pride yourself on the Law; do you dishonour God by your breaches of the Law? Why, it is owing to you that the name of God is maligned (or blasphemed) among the Gentiles, as Scripture says! . . .

"He is no Jew who is merely a Jew outwardly, nor is circumcision something outward in the flesh; he is a Jew who is one inwardly, and circumcision is a matter of the heart, spiritual not literal—praised by God, not by man" (Rom. ii. 17-18, 20-24, 28-29 Moffatt).

Let us apply this to ourselves, reading for "Jew" the name "Christadelphian."

Further, as one brother has finely put it, "the parable emphasises the sinfulness of sin, whether it be great or small. The figurative account illustrates the covetousness of avarice, while the historical facts illustrate the covetousness of lust. Both are from the same root, and it is the same Law of God which is broken in each case. Evil on a small scale is not the less evil."

Lastly, God's forgiveness of David's sin encourages us. For of much that we do the Scripture would say "the thing displeased the Lord." The parable teaches us that true repentance, whatever the sin, can secure the Divine forgiveness. The repentance must, however, be true; a "legal" repentance, with sacrifices and retributive penalties, will not avail; there must be a "broken and a contrite heart."

TERTIUS.

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## Jesus and the Law.

In an article under the title "Pharisaism and Righteousness" which appeared in the November issue of the Magazine, we dealt with the teaching of Jesus in relation to the Law of Moses as it was conceived and expounded in His days by the Scribes and the Pharisees. It was shown that the opposition between Jesus and the Scribes was one of principle. For Jesus, virtue was the result of a transformed character; for His opponents it was the outcome of a, superimposed discipline. Jesus' teaching could not, therefore, be regarded as a new Code or Second Law replacing the old, but rather the enunciation of eternally valid principles from the standpoint of which all the circumstances of life could be viewed. Jesus did not lay down a set of rules of conduct, but gave illustrations of the way in which a pure heart and a changed character would express themselves in conduct. As we said in the earlier article: "He refuses to legislate, because He is concerned with the springs of conduct, rather than with the outward acts."

We wish to develop these statements in a manner different to that adopted in the previous article and find reason for doing so because of the tendency of many brethren to treat the Master's words as so constituting a law that breaches in certain particulars of that law require the infliction of penalties. Moreover they set themselves up as the administrators of the punishments or penalties so imposed.

The idea of development is clearly set out in the Bible. And so the revelation of God to man shows two stages of development —the first was in the Law, the second in the Gospel. The Law was a schoolmaster to bring us to Christ. It provided the first stage in man's religious education, "we were kept under the law," "kept in custody . . . held as wards in discipline, till such time as Christ came, that we might be justified by faith." But with Christ began the second stage of our education; men were to be no longer children in ward. They were to be sons, redeemed from the Law (Gal. iii. 23—iv. 5). They were now old enough to use their own intelligence (which, in the language then current, was seated in the heart), and instead of being required in each detail to act as directed, could act on their own initiative, though guided in their actions by the Divine principles. That is why in the Gospel records we have not definitions, but illustrations. Instead of being bound by the Law, we can "know the Truth" and, says Jesus, "the Truth shall make you free."

Between Jesus and the Scribes (who sat in Moses' seat) there was, therefore, a difference of method in dealing with moral problems. The scribal method of definition of terms and deduction from already established rules and decisions could not but compare unfavourably with Jesus' way of piercing to the heart of any moral problem. (\* Illustrations were given in the previous article). In this Jesus showed Himself akin to the prophets, who were His forerunners and the heralds of the new stage of Divine education. This will be seen if we compare the way Jesus and one of the prophets before Him approached the question of divorce—the same question as is now vexing some of the brethren.

First, the Law and the Prophets: —

THE LAW: DEUT. xxiv. 1, 2.

"When a man taketh a wife and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife." (R.V.)

THE PROPHET: MALACHI ii. 13—16.

"And this again ye do: ye cover the altar of the Lord with tears, with weeping and with sighing, insomuch that He regardeth not the offering any more, neither receiveth it with good will at your hand. Yet ye say, wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dwelt treacherously, though she is thy companion and the wife of thy covenant. . . Therefore take heed to your spirit and let none deal treacherously against the wife of his youth. For I hate putting away, saith the Lord" (R.V.)

Now Jesus and the Scribes: —

THE SCRIBES: THE MISHNAH (GITTIN ix. 10).

(As quoted in Manson's "Teaching of Jesus," pp. 292-3).

"The School of Shammai (1st cent. A.D.) say: 'A man shall not put away his wife unless he hath found in her something shameful; for it is said (Deut. xxiv. 1), Because he hath found some unseemly thing in her.'

"The School of Hillel say. 'Even if she lets his food burn; for it is said (Deut. xxiv. 1) 'Because he hath found some unseemly thing in her.'

"R. Akiba (martyred 135 A.D.) says, 'Even if he finds another woman more beautiful than her, for it is said (Deut. xxiv 1), 'It shall be if she finds no favour in his eyes.'"

## JESUS: MARK x. 2—9.

"And there came unto Him Pharisees and asked him: Is it lawful for a man to put away his wife? tempting Him. And He answered and said unto them: What did Moses command you? And they said: Moses suffered to write a bill of divorcement and to put her away. But Jesus said unto them: For your hardness of heart he wrote you this commandment. But from the beginning of the creation, male and female made He them. For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh. What, therefore, God hath joined together let no man put asunder." (R.V.) Copies of the November article may be had on application.

Here we have contrasted two distinct methods of approach. On the one hand, the Rabbinical discussion is concerned entirely with definition and turns upon the construction of such phrases as "unseemly thing" and "find favour." This gave scope for rival "schools of thought," each espousing different interpretations and each defending their interpretations with unbounded zeal and ingenuity. But it was an arid method and subversive of all true religion, being concerned with the letter and not with the spirit. Jesus, on the other hand, brushes aside all legal quibbles and gets to the heart of the problem. The permission to divorce is a mere concession made by Moses; Jesus will make no such concession. For Him the real question is: "What was God's intention when He instituted marriage?" And His reply was: "That it should be permanent." In expressing this view He reinforces what Malachi had already said in a negative way: God hates divorce. But he states God's will positively. Thus, simply, the question is answered.

Jesus, then, is not a lawgiver in the legal sense, nor does His teaching constitute a law in the stricter sense of the term. It has been rightly said of the view that Jesus' teaching is a law: "Nothing can be more untrue, nothing more subversive of the principles of Christianity." Of course, if we use "law" in the sense of a mere sequence of events (as of natural law) or a principle of action, a form of conduct, or even a revelation of the Divine character and will in general terms, then it is possible to speak of "the law of Christ." In this manner Paul says: "Bear ye one another's burdens and so fulfil the law of Christ" (Gal. vi. 2). "Where, then, is the glorying? It is excluded. By what manner of law? Of works? Nay, but by a law of faith." (Rom. iii. 27) (R.V.) So, too, James commends to us "the perfect law, the law of liberty" (James i. 25, cf. ii. 12). But it is clear from these expressions that the writers do not use "law" in the legal sense in which the Rabbis understood and manipulated the Mosaic Code. Similarly, an early Christian writing (known as "the Epistle of Barnabas") speaks of "The new law of our Lord Jesus Christ, which lays on us no yoke of compulsion" (ii. 6), which clearly indicates that "law" here fails to express the writer's meaning exactly and cannot be interpreted literally.

To speak thus of the teaching of Christ as a law rhetorically and inexactly might in itself be harmless. But there is a danger of attributing to that teaching the qualities of the law which it superseded. And this we find happened in the early Christian centuries. The Church historian tells us: "Through the agency of Tertullian, by his earlier profession as a lawyer, all Christian forms received a legal impress. He not only transferred the technical terms of the jurist into the ecclesiastical language of the West, but he also contemplated, from a legal standpoint, all relations of the individual and the Church to the Deity." (Harnack: "History of Dogma," vol. v., p. 16). And so "the new Gospel became the Old Law writ large" and Christianity became a system of legally imposed duties, a counterpart and a rival to the Law of Moses.

Though we have separated from the "Church" some four or five generations back, we do not seem to have broken the fetters in which the Church had bound itself by this legal outlook. Some still try to interpret Jesus' teaching—and apply it to others in a legalist way. We thus show ourselves to have not yet progressed to the second stage of spiritual education and to be still floundering amid definitions, codes, rules, resolutions, instead of concerning ourselves with the great principles of religion—justice, mercy, faith.

This barren attitude is to be seen in the present trouble arising out of divorce, where again the arguments turn on varying interpretations of the teaching of Christ and involve deductions and

inferences, most of which are not very different in value to those of Shammai, Hillel and R. Akiba, quoted earlier; while love, mercy, forgiveness—and all the virtues which are fundamental to Christ's teaching—seem to have fallen into the background. To those who are wandering in this maze we would point the words of the Apostle: "Though by this time you should be teaching other people, you still need someone to teach you once more the rudimentary principles of the Divine revelation. You are in need of milk (i.e., as babes), not of solid food" (Heb. v. 12). And we would ask the question: "Will you remain at the elementary stage of your religious education—as children—or will you press forward to the next stage—as sons, and, if sons, then "heirs of God through Christ?" (Gal. iv. 7.)

We have received seven sets of resolutions during the last year of differing character and degree. But the Statement of our Faith is all-sufficient as a foundation, the Belief of which wholeheartedly constitutes acceptability for Baptism. Such resolutions are, or appear to be, necessary to some as helps. But only lame men need sticks and crutches, and we are not lame.

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## **A LESSON**

### **"A True Christadelphian Ecclesia."**

Such an Ecclesia is based exclusively on the Bible and its doctrines of salvation, as enunciated, for example, in the "Apostolic Advocate," "Herald of the Future Age," "Herald of the Kingdom, and Age to Come," "Elpis Israel," "Eureka," and other works published by Dr. John Thomas, and also in the numerous works of Robert Roberts. In these works may be found the Bible doctrines for the salvation of man, and among them the necessary and absolutely essential practical doctrines, without which no Christadelphian Ecclesia, can exist.

Some of these I may appropriately mention as follows: —

1st, "Love."

The Christadelphian Ecclesia must have love. "This is My commandment," says Jesus, "that ye love one another as I have loved you" (John xv. 12, and xiv. 34-5. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death (1 John iii. 14-16). "Above all things, have fervent love among yourselves, for love shall cover the multitude of sins" (1 Peter iv. 8). "Above all these things put on love, which is the bond of perfectness" (Col. iii. 14). "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass and a tinkling cymbal" (1 Cor. xiii. 1). "My little children, let us not love in word, neither in tongue, but in deed and in truth" (1 John iii. 18-19). It may be objected that we cannot force love, but it should be remembered that love is a spiritual principle required by the law of Christ, and it should be our pleasure to obey that law. If we cannot do this we cannot please him.

2nd, "The Spirit of Christ."

The Christadelphian Ecclesia must have the Spirit of Christ. "If any man have not the Spirit of Christ he is none of His. . . . as many as are led by the Spirit of Christ, they are the Sons of God" (Rom. viii. 9-14, etc.). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying 'Abba, Father.' And if a son, then an heir of God through Christ" (Gal. iv. 6-7). "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance against which there is no law" (Gal. v. 22-23). The Spirit of Christ is a gentle Spirit, "when He was reviled He reviled not again, when He suffered He threatened not, but committed himself to Him that judgeth righteously" (1 Peter ii. 23).

3rd, "A Living Faith."

The Christadelphian Ecclesia must have a living faith. "As the body without the spirit is dead, so faith without works is dead also" (James ii. 26). "Without faith it is impossible to please God" (Heb. xi. 6). "The faith which pleases God is a faith that works—works by love" (Gal. v. 6), "purifieth the heart" (Acts xv. 9) and "overcometh the world" (1 John v. 4). It does not consist in going to church every Sunday and observing the letter ceremonial of spiritual sacrifices seeming to suffer penance listening to the reading and expounding the Scriptures for an hour.

4th, "Works of the Flesh not tolerated."

The Christadelphian Ecclesia, having crucified the flesh with its affections and lusts, does not tolerate, but sincerely deprecates the works of the flesh as enumerated in Gal. v. 18-21, of which I may appropriately mention hatred, variance, emulations, strife, envyings, revellings, and such like." It will be observed that the Apostle says with great emphasis that "they that do such things shall not inherit the Kingdom of God."

5th, "Fellowship in Christ."

The Christadelphian Ecclesia knows that "If we say we have fellowship with Christ and walk in darkness, we lie and do not the truth." "If we walk in the light, as He is in the light, we have fellowship with one another." "And truly our fellowship is with the Father, and with His Son, Jesus Christ" (1 John i). She knows that righteousness has no fellowship with unrighteousness, no concord with Christ and Belial, no communion with light and darkness (2 Cor. vi. 14). She knows she walks in the light by keeping the commandments of Christ, who says, "If ye love Me, keep My Commandments." "Ye are My friends if ye do whatsoever I command you." "Why call ye me Lord, Lord, and do not the things I say." "My mother and My brethren are those who hear the Word of God and do it." Christ's brethren do not fellowship liars, for "lying lips are an abomination to the Lord," and no lie is of the Truth. They "have no fellowship with the unfruitful works of darkness," therefore if a man calls another a liar, and still fellowships with him, he is no Christadelphian. The tares and the wheat cannot grow together in Christ. They can, and do, in the world.

6th, "A Spiritual House."

The Christadelphian Ecclesia having a living faith is made up of "lively stones built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." It is the "Temple of God, and the Spirit of God dwells in it, and if any man defile the Temple of God, him shall God destroy."

Christadelphians are "a people taken out from the Gentiles for the name of the Lord," knowing that being "Gentiles in the flesh they are without Christ, aliens from the Commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." They are, therefore, "a chosen generation, a royal priesthood, an holy nation, a peculiar people. That they might show forth the praises of Him who hath called them out of darkness into His marvellous light." Their citizenship or commonwealth (R.V.) is in Heaven, from whence also they wait for a Saviour, the Lord Jesus Christ." Therefore, Christadelphians, while subject for the time being, to "the powers that be," are not the "sovereign people" themselves, and do not cast their votes for men to represent them in Gentile governments. The right of franchise is spiritually denied them by virtue of their allegiance to the commonwealth of Israel.

7th, "The Bride of Christ."

The Christadelphian Ecclesia is the Bride of Christ, and knows when her Bridegroom comes she must have on the wedding garment, if she would be presented to Him as a glorious Ecclesia, having no spot, or wrinkle, or any such thing, but should be holy, and without blemish. The spots and wrinkles can be obliterated by the righteousness of Christ, who is always our advocate with the Father, provided we confess and forsake our sins and pray earnestly for mercy and forgiveness.

8th, "Her Work and Purity."

The Christadelphian Ecclesia is engaged in the work of making ready a people prepared for the Lord, and having a glorious Hope based on great and precious promises, she will purify herself by "purging out the old leaven of malice and wickedness, and keep the feast with unleavened bread of sincerity and truth."

Her work is not a work of ignorance, idleness and indifference, which says "Christ fellowshiped Judas," "Let the tares and wheat grow together," "Every one must give an account for himself," "I have nothing to do with what another says or does," "Let us have peace," "You must not judge," etc.

And this, the Ecclesia, or Body of Christ the pillar and ground of the Truth, and the Temple of God in which His Spirit dwells!

9th, "Her Warfare."

The Christadelphian Ecclesia knows she has a great conflict with foes within and without—the world, the flesh and the devil—the lusts of the flesh—the lust of the eye, and pride of life; and if she can be the victor in the warfare, through Christ, who strengtheneth her, she will receive an eternity of blessed life for her reward, and this the gracious gift of God through Christ.

She knows the gate is straight and the way narrow that leads to life, and though there be few who find it, she is not discouraged. She strives to the end with an honest, sincere and pure motive, and what she lacks through the weakness of the flesh, her Redeemer, in whom she trusts, will supply by his all-prevailing righteousness to her unspeakable joy, and everlasting blessedness.

F. S.

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### **The Invitation.**

My Lord said, "Come!" I listened to His call,  
And in my heart I said, "I'll come to Thee."  
Now, note the joy and wonder of it all,  
I found my Lord then came to me.

My Lord said, "Bear the Cross which I have borne,"  
And in my heart rebelled and would not heed.  
At last I yielded to Him, tossed and torn,  
But found the Cross was bearing me instead.

My Lord said, "Give with grace whene'er you can,"  
I felt I could not from my little store.  
And then I gave to weary, poor and any man.  
In love my heart was richer than before.

Strange paradox of life, yet tried and true,  
Dying we live, giving we gain anew,  
Stooping to lift a poor, struggling soul,  
We ourselves are lifted near our goal.

Having accepted the invitation, we have God's Promise.  
God has not promised skies ever blue,  
Flower-strewn pathways always for you.

God has not promised sun without rain,  
Joy without sorrow, or peace without pain.  
But He has promised strength from above,  
Unfailing sympathy, undying love.

Birmingham.

G. W. PARRISH.

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### Re "D.V."

In our day men are ashamed to acknowledge God. Even when there is a professional recognition of Him in a ceremonial way, it is obscured in Latin words (Deus Volente), and these are pared down to their smallest forms and their first letter Men who think they ought at all points to appear pious propose to do so and so, D.V. It is very different from Paul's straightforward, sincere and manly, "If the Lord will."

D.V. is reducing the recognition of God to its smallest dimensions. It is not in reality a recognition and confession of God, but a compliance with the conventionalism of the Gentile Apostasy from Apostolic Truth and simplicity — a respectable system which overshadows the world with the shadow of death; and from which every earnest man will seek to deliver himself, by a return to the clear and healthy and saving example of Paul. His recognition of God even in common things is constant and natural. He is in fact a good example of what James means when IIP refers deprecatingly to those who say "To-day or to-morrow we will go into such a city and continue there a year and buy and sell and get gain." Says James iv. 14, "Ye know not what shall be on the morrow: ye ought to say, If the Lord will, we shall live and do this or that." This was the habit of Paul, our example from Christ. Also Acts xviii. 21; 1 Cor. iv. 19.

Luton.

C. R. CRAWLEY.

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### Supplication.

I cannot live without Thee; let the thought  
Of isolation from Thee be forgot.  
I cannot live without Thee, I have sought  
A thousand deaths, 'ere that should be my lot—  
To know that Thou art near me, that Thy hand  
Guides me, where doubt, and care, and sin are rife.  
To know, when all else faileth, Thou hast planned  
Aionian life, to crown this mortal strife—  
This knowledge, O my God, makes me rejoice,  
Fills all my life with thankfulness and love.  
Hear me, then, Father, while I raise my voice  
In praise, thro' Christ, unto Thy throne above.  
I Accept my freewill offering, my life,  
A living sacrifice; and by Thee blessed,  
With peace from mental suffering and strife,  
Let me, enfolded by Thy love, find rest.

Hove.

BASIL D. HAMILTON.

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“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 5<sup>th</sup> of each month.

**BEDFORD.** —53, Harpur Street. Breaking of Bread, 10.45 a.m. Lecture, 3 p.m.

Since last reporting we have been assisted in the work of the Truth in this locality by the following brethren: —H. Webster, J. Adams, H. Crawley, W. Goodwin, H. M. Doust (all of the St. Albans Ecclesia), S. J. Warwick (Clapham) and H. Shorter (Hitchin). Visitor: —Sister Adams (of the St. Albans Ecclesia). We are very grateful to all these brethren for their kind assistance in the proclamation of the Truth, although the stranger seems to take no heed to the warning as to what is ahead.

It is with pleasure that we notice the March number of the "Berean Magazine" is well up to the standard, and the literary contributions make very edifying studies in a spiritual way. We are all sadly in need of this spiritual food, to enable us to hold fast in these days of evil which all are experiencing in the Household. When the "Son of Man" cometh what will He find on the earth? —W. H. Cotton, Rec. Bro.

**CALGARY, ALBERTA.** —Breaking of Bread. Every Sunday, 11.30 a.m., by appointment.

Since our last report we have been visited by Bro. W. J. Turner (of Winnipeg) and Sis. F. Young (of Toronto). Brother Turner was unable to spend a Sunday with us, but none the less his visit was much appreciated.

During the time we have been in this city we have endeavoured from time to time to acquaint the "Open Door Fellowship" here of the errors into which they have fallen, with the end in view not only of regaining our brethren and sisters, but of forming an ecclesia here capable of sowing the seed by way of lecture.

A short time ago a meeting was arranged with the brethren comprising that ecclesia, but, unfortunately, all our efforts were of no avail. The folly of the situation was that they were quite willing to meet on the basis of the Birmingham Amended Statement of Faith, with the proviso that the Table of the Lord be an open table. It was impossible to point out to them that there could be no basis with an understanding of that kind. We have not yet, however, given up hope of at least regaining some of them, and pray for the guidance of God to this end.

We are still endeavouring to carry on, though the facilities at our disposal are very limited.

We extend a welcome invitation to all of like precious faith who may be passing this way, and send Greetings to all the Household of Faith. —W. H. Bailey, Rec. Bro.

**COVENTRY.** —Kingfield School, Kingfield Road. Breaking of Bread, 1 p.m. Lecture, 3 p.m. Bible Class, Thursday, 7 p.m.

Since our last report the following have assisted in the work of the Truth in our meeting: — Bros. W. E. White, A. E. Clements and Ivor Evans (of Clapham), J. B. Strawson, R. Stubbs (of Nottingham). W. Southall, D. C. Jakeman, F. H. Jakeman, S. Shakespeare, J. Allen, J. Davies (of Dudley), R. Smith, G. Tarplee, W. Southall, T. Phipps (of Birmingham), R. Bray, A. E. Redman and C. J. Wingad. We are thankful for their help, so willingly given.

We have rejoiced in the company of the following visitors at the Table of the Lord: — Bro. R. Ralph, Sis. W. E. White, B. W. White, L. Neate, Sis. Neate, Senr., O. Button, D. Walker, G. Lodge (of Clapham), Bro. D. Hingley, Sis. P. Hingley, D. C. Jakeman, F. H. Jakeman, H. Allen (of Dudley), Bro. T. Heyworth, N. Heyworth (now a member of our Ecclesia) and Sis. Heyworth (of Whitworth), Bro. G. Garner, Sis. Garner, Eato, Tozer (of Leicester), Sis. Smith, D. Smith, Fitzgerald, Tarplee (of Birmingham) and Sis. Wood (of Oldham).

On Thursday, October 23rd, 1941, Bro. R. Ralph and Sis. Hilda Dale were united in marriage. Bro. Ralph is now a member of our Ecclesia. Also on Thursday, February 5th, 1942, Bro. T. Heywood and Sis. F. Wood (of Oldham) were united in marriage. May their united lives be such as will win the approval of the Lord and the invitation to rejoice together at the marriage supper of the Lamb.

On Easter Sunday and Monday, April 5th and 6th, Bro. F. Walker (of Bristol) will demonstrate the Truth in our midst with the aid of his model Tabernacle, if the Lord will. Our meetings on this occasion will be held in the Lockhurst Lane Co-operative Assembly Room, as follows: —

Sunday. —Exhortation and Breaking of Bread at 10.45 a.m. Lecture for the alien at 6 p.m.

Monday. —At 2.30 p.m. a demonstration of the Tabernacle for the benefit of our Sunday School. This will be followed by tea at 4.30 p.m. Brethren and sisters and children from other ecclesias are cordially invited to be present. A cup of tea and light refreshments for visitors will be provided, but under present conditions we cannot promise more than this.

The undersigned will appreciate a note from Ecclesial Recording Brethren of those who intend to be present.

Will ecclesias please note we shall hold a Fraternal Gathering on June 13th next, God willing, in the same room. This may avoid clashing, of dates. —T. Franklin, Rec. Bro.

**CROYDON.** —Ruskin House, 23, Wellesley Road (near West Croydon Railway Station). Sunday meetings: —Breaking of Bread, 11 a.m. Lecture, 6.30 p.m.

If the Lord will, it is proposed to revert to the above times for our meetings as from 5th April, 1942, and a warm welcome is extended to all brethren and sisters in fellowship who could come and visit us.

We wish to record our grateful thanks to all who have supported us by their visits and all who have so acceptably exhorted us and lectured, though the attendance of the stranger is regrettably poor.

There has been a change of Recording Brethren and in future all communications should be sent to the undersigned at "Nyewoods," 79, Upper Selsdon Road, Sanderstead, Surrey. —R. W. Jeacock, Rec. Bro.

**GLASGOW.** — Co-operative Hall, 71, Kingston Street, Tradeston. Breaking of Bread, 1 p.m. Lecture, 3 p.m.

Since our last report we have welcomed to the Lord's Table Bro. and Sis. Weir (Motherwell), Bro. D. Gray and Sis O. Gray (West Ealing), Sisters Wright and Norbury (Bishop's Stortford), Bro. R. Smith (Birmingham), Bro. and Sis. J. L. Wilson, Bro and Sis J. Wilson, Bro. and Sis. T. Stevens, Bro. A. Jaap (Peebles), Bro. P. Restall (Edinburgh) and Bro. A. H. Nicholls (Plymouth). Bro. Nicholls is in isolation in Cumberland and we appreciate his help in exhortation and lecture.

We continue in our efforts to preach the Truth and to upbuild each other in the hope of life eternal. The response from the alien is poor, but we do not allow this to discourage us, realising that our responsibility is to cry aloud, whether they hear or whether they forbear. With love in Christ to all in Him. —Norman G. Widger, Rec. Bro.

**HARROW-ON-THE-HILL.** —Breaking of Bread, Sunday, 3 pm. 20, Angel Road, Harrow-on-the-Hill.

We report with sorrow yet not without hope the death of our Sister A. Annals, who died suddenly whilst having dinner on the 11th February last. Our sister was laid to rest by Bro. G. H. Denney in Northwood Cemetery on the 16th February in the presence of a few brethren and sisters and relatives in the expectation of a speedy return of our Lord.

Visitors since last report have been Bro. D. Taylor and Sis. D. Sowerby (of St. Albans). —T. C. Brett, Rec. Bro.

**ITHACA, N.Y.** —R.D. H.1, Cayuga Heights Road.

From the above address you will notice that I have removed from the city of Ithaca and live about three miles outside the city limits. I have built my own house and we have a large room reserved for our meetings.

We have only four members here in this town. Nevertheless, we do have the favour to see quite a few visitors from nearby ecclesias. So please change our address to R.D. H.1, so that the visitors have no difficulty in finding us. We no longer use the box number 256. —Fred Gulbe.

**LONDON, N. (HOLLOWAY).** —Delhi Hall, 489, Holloway Road, N. 4 and 6 o'clock.

We deeply regret to say that Bro. H. Beardon is confined in Wormwood Scrubs Prison owing to his refusal to take up non-combatant service in the Army, as ordered by the Appeal Tribunal. The actual summons was for refusing to undergo medical examination prior to entering upon such service. We are able to see him for the Breaking of Bread every Sunday through the good services of Bro. J. L. Mettam. He is serving a sentence of six months' imprisonment. Will intending visitors please write or 'phone me (Enfield 4722) during April, as it is very possible that we may have secured a new hall by the time this is in print. —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: Alternate Wednesdays at 8 p.m. as from April 8th.

We regret to report the death at the age of 72 years of Sis. R. L. Chapman. Our sister had been ill for many months, though at one time she had recovered sufficiently to enable her to attend the meetings. Following a relapse, however, she gradually declined and died on Sunday, 15th February. Our sister, who had been in the Truth about nine years, was beloved by all and her loss will be keenly felt. She was laid to rest in the Wimbledon Cemetery on the following Wednesday, the writer giving an address befitting the occasion. Yet we sorrow not as others who have no hope, but look to see her again at the Last Day. —J. A. Balchin, Rec. Bro.

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

It is with pleasure we record that on February 22nd we assisted another one of Adam's race to put on the All-Saving Name of Jesus Christ in the appointed way through the waters of baptism. Our new brother David Kenneth Williams, age 17½, is the son of the writer and a scholar of the Sunday School. We trust that our brother will remain, faithful unto the end. Since our last report we have had the pleasure of the company of our Bro. Beard fortnightly around the Table of our Absent Lord. Our brother is now living in isolation at his home at Abercynon (Rhondda, Glam.). —David M. Williams, Rec. Bro.

**SEVEN KINGS.** —Mayfield Hall, 686, Green Lane, Goodmayes, Ilford, Essex. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.

It is with joy we report the baptism on Saturday, February 14th last, of Mr. Albert Reeves, and we trust that he will so run that he may attain the prize of Eternal Life. Our new brother first heard of the Truth many years ago through a Christadelphian workmate who now sleeps in Christ—surely an exhortation to us all to "sow beside all waters."

Our Brother Cheale had to appear before the Military Service Tribunal recently and obtained exemption conditionally upon remaining in his present employment. We thank our Father for this further manifestation of His mercy, also Bro. F. C. Wood for his help in the matter.

Our numbers have been increased by the transfer from Holloway of Bro. and Sis. Malling.

With the return of light evenings we revert to evening lectures (6.30 p.m.) from April 5th.

We have been pleased to welcome the following brethren and sisters: —Sis. Corfe (Putney), Bro. and Sis. Williams and Bro. S. F. Jeacock (St. Albans), Bro. E. Wille (Rayleigh), Bro. and Sis. Squire, Brethren I. C. Handley, A. Howarth, J. G. Mitchell and R. C. Wright (Clapham). We thank the brethren for their labours amongst us. —Wm. J. Webster, Rec. Bro.

**SHEFFIELD.** —61, Crawshaw Grove, Beauchief.

I wish to report that, having become de-reserved in my work, I have had to attend the local Tribunal at Leeds and am grateful for the services of Bro. W. Cockcroft, of Oldham, as a witness. Considerable difficulty was met over the fellowship question, as the Tribunal had not previously had to deal with a professing "Berean" Christadelphian. However, it testified, to our sincerity of conviction and made the registration conditional upon taking up part-time ambulance duties as well as remaining in present occupation.

We regret that in the recent pamphlet, "The Facts," the Clapham Ecclesia has adopted the attitude that since Clause (c) of its resolution is "negative," the onus of proof rests upon those who question it. We consider the following single clause, in place of both Clauses (b) and (c), to be both Scriptural (Matt. v. 32; Matt. xix. 9; Luke xvi. 18) and positive, and being more easy to understand, would have avoided much of the contention on the subject: —

A brother or sister of Christ living with a husband or wife in the life-time of a former partner commits adultery, and in such circumstances no profession of repentance can be recognised whilst the sinful alliance continues. \*

We are pleased to have had the company at the memorial table of Brother and Sister Owen, of Thurnscoe. Brother Owen, we are glad to say, is progressing satisfactorily after his recent leg injury. —W C. Newell. \* (But this would not satisfy Clapham's real motive.)

**ST. NEOTS.** —7, Huntingdon Street, St. Neots, Hunts.

As you will see by the above address, I have removed from Crayford to St. Neots to obtain "work in connection with the land." It hurt me very much to leave my home and brethren and sisters, for, as you know, there is no meeting in this district. Sister and the children are still at Horns Cross. At the moment I am trying to find accommodation for them up here. I am working for a firm of agricultural-implement makers as a smith and shoeing smith. Up till now I am getting on all right with everybody. Most of the people around are very kindly. I have thought very much of Abraham, who had to leave his homeland and go into strange parts. Like him, I have not sought this, and trust all things will be overruled for good. Because of these reasons, will you kindly remove my name and address from the cover of the "Berean" as Rec. Bro. of Crayford. I have no doubt the brethren will advise you when they have appointed one to do the work. With fond love to you and sincere thanks for your help to me in the past. —A. Drummond.

**YARMOUTH, NOVA SCOTIA.** —

Bro. Thomas Cummins, listed on the cover of the "Berean" under the caption "Canada," and of Yarmouth, N.S., has moved to Toronto and is now a member of this Ecclesia. He was the only Christadelphian in Yarmouth. —G. A. Gibson, Rec. Bro.

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### **News from Correspondents.**

**Harrow.** —Sister Susan Annals, after a 30 years' pilgrimage, mainly spent in the Holloway Ecclesia, fell asleep on 11th February. She was laid to rest on Monday, 16th February, at the Northwood Cemetery, in the presence of many brothers and sisters. She was 66 years of age. She had for years, with great self-sacrifice, looked after her two blind sisters. These ladies have now been removed to the Home of the Institute for the Blind at Marlowe, Bucks.

**West Ealing.** —Sister Clara Taylor, aged 85, after a 62 years' pilgrimage, fell asleep on Sunday, 1st March. She was a most faithful sister and came to Ealing from East Dereham. Her husband was the only brother killed in England by a Zeppelin bomb during the last war. That was in 1915. Her hope and love of the Truth was always an inspiration to all who knew her.

**South Wales.** —Judge Frank Davies, who presided over the Conscientious Objectors' Tribunals in South Wales, died suddenly while playing golf at Pembrey, Carmarthen, on 7th March, 1942. He was fair and courteous, and the brethren who appeared before him esteemed him for his keen and good judgment. He thoroughly understood our case and after a first lengthy hearing, at which Bro. S. G. Davies put forward the case for the Christadelphian position, he always made clear that he appreciated its soundness.

**Tottenham.** —Judge Rutherford (recently deceased), after Pastor Russell's death named those who followed his teachings among the International Bible Students by the new style of "Jehovah's Witnesses." They have in England, in many cases, refused to take up work ordered by Tribunals. A case came before the Tottenham Police Court on 7th March where a young woman named L. Hercock had been asked by the Ministry of Labour to become a ward maid at Hornsey Hospital. She refused to do so (she was a draper's window dresser), saying that she had "signed a covenant to preach only the Gospel."

Mr. T. James appeared for the Ministry of Labour. He said that the Ministry had gone out of their way to meet the girl's conscience by giving her hospital work. The Magistrate said the organisation was "a cloak for fifth column work" and sentenced Miss Hercock to three months' imprisonment and a fine of £25.

**Blackheath, Staffs.** —Sis. A. While fell asleep on January 6th at the age of 70 years.

**Derby.** —Only Bro. Lowe is left to carry on the work of this ecclesia with several sisters. May his arm be kept strong to do the work.

**London, S. (Clapham).** —On January 11th Mr. Sidney Giles and his wife, Mrs. Elsie Giles, were baptised into the Saving Name. The death of Bro. E. W. Evans is dealt with in the March editorial.

**Bournemouth.** —Mr. James H. Churchill was baptised on January 21st, 1942.

**Minehead.** —Sister C. Ford is in isolation here and would be glad of letters or a visit. Her address is Brooklyn, 15, Hillview Road.

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## 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.

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## Notes

**Acknowledgments.** —K.H.H., D.G. M. Warry (India). Midland Bank, Detroit Ecc.(2), F.W.S., A.B.C. (received with sympathy and thanks, M.S. (2), I.B.C., Y.Z.W.H., A.E.J.C., G.W.P.,

E.J.Y., T.A.P., A.E.R., Anon. (Bedford), A.D. (London, Ont.), (6) W.H., T.G.B., T.G., F.S., E.T., R.L.S., R.S., J.P., G.V.G., F.G., O.B., D.W.G., E.R.R., H.M.F., F.G., V.P.

For Jewish Relief Fund. —(C.S. 10/-; Wandsworth, 5/-Detroit Ecc., £16.

**The Dawn.** —It would be easy to reply rather abruptly to the editorial remarks in the March number. The Publisher, Bro. C. Cambray is a leader of the "Absolutist" movement, which we believe to be quite unscriptural and impracticable. He follows a brother not in our fellowship who has rejected 1 Cor. vi. 1. Therefore we were not surprised to receive a letter from him a few days ago holding out a threat of a possible libel action against us. Well, we shall still say what we believe to be best for the peace and blessing of our brethren and sisters regardless of all these temporary discomforts. Many things are written in haste and repented of at leisure.

**Derby.** — In our news columns we publish an item supplied to us. Since it went to press we have heard from Bro. F. Gillard, the late Rec. Bro., to say that he and others are meeting together. They have been withdrawn from for their "refusal to fellowship those who allow sisters to break the command not to speak in the ecclesia; and also pass resolutions forbidding a brother to hold office on no Scriptural ground." We regret this sad break and hope a reconciliation may be effected.

**Thanks.** —We regret that we cannot write personally to everyone who has written to us expressing sympathy and confidence in these difficult days. We will endeavour to keep the "unity of the spirit in the bond of peace."

**Signs of the Times.** —A brother of long standing holding a very important post is now helping us to outline these from month to month. His pen-name means "The Troubling of the Waters" and seems appropriate to the present time.

**North London Ecclesia Removes.** —Having been offered the use of a very fine hall at Winchmore Hill, the North London Ecclesia has decided to remove from Delhi Hall, Holloway. The first meetings in the new hall will be on Sunday, April 5th, at 4.0 and 6.0 p.m. The address is: — The Adult School Hall, Church Hill, Winchmore Hill, London, N. Two minutes from L.N.E.R. station and five minutes from Southgate on the Piccadilly Tube.

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

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