

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

May: 1942

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, Nyewoods, 79 Upper Selsdon Road, Sanderstead. (B.B. 11 a.m. and 6.30 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.

The Berean Christadelphian

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

All Communications and manuscripts should be sent in the first place to—
G. H. DENNEY at 47 Birchington Road, Crouch End, London, N.8.

“It is not possible to admit that the religious world of today and its rulers are of God and at the same time to worship Him in spirit and in Truth.”—“Eureka,” Vol. 1., p.31.

PRINCIPAL CONTENTS

INDIA.

THE LOSS OF BRO. H. E. PURSER.

ON A SUNDAY MORNING.

PARABLES OF THE OLD TESTAMENT.

SIGNS OF THE TIMES.

THE EPISTLE TO THE GALATIANS

“IN ISAAC SHALL THY SEED BE CALLED.”

Volume XXX

MAY, 1942

NO. 353

EDITORIAL

The War.

While everything points to the immediate beginning of the most ferocious period of the present War, and remembering the 1260, 1290 and 1335 cycle of times, probably also the most decisive at the same time, there are many other aspects of the present situation that deserve close attention.

The main lines are as they have ever been, the evolution of a situation in which Russia will dominate Europe and the lands north of Palestine, while Britain protects Palestine, the Jewish population reaches 1,250,000 (Isaiah vi. 13), and the South is solid for Britain.

Tarshish, associated with India, Ceylon, South Africa, Gibraltar and Britain itself in ancient history (if it be demanded that every place that ever bore this name, meaning "hardness" or "endurance," should belong to the British Empire) points also to complete victory for King George VI. and his allies (Ezekiel xxxviii. and Daniel xi.).

India.

This brings us to a consideration of the recent negotiations, the dangers, and the position of India, of which England's King is Emperor.

Sir Stafford Cripps did his very utmost to bring about a reasonable agreement in India between the different parties, but failed because of the attitude of the Indian Congress. From our point of view India must stay with Britain. It is at least doubtful if she would have done so if Gandhi, Azad and Nehru had secured the domination they sought.

There are five parties to be considered in the Indian subcontinent.

First, the Hindu party, of whom we may say that roughly it is represented by the Indian Congress.

Second, the Moslem element, headed by Jinnah.

Third, the independent States, governed by their own laws and rajahs.

Fourth, the Untouchables, or lower strata of the population, peasants sunk deep in poverty, but numerically the largest class.

Fifth, the very large British interests, represented by the Viceroy, the Viceregal Council, and the officials of the Government of Britain, with the India Office in London in control.

To give Dominion status, involving complete Home Rule to India, needed in the first place agreement between all these parties. An admirable plan was formulated by the British Government which would have ensured the protection of the minorities and been fair to all. We believe it to have been one of the most statesmanlike documents the world has ever seen.

But it failed because of the desire of the Hindu party and its adherents for complete domination. The leader of the Moslem party, Mr. Mohammed Ah Jinnah, was educated in England and is an "exquisite" in attire and deportment. He once belonged to the Congress party, but left it. To refuse domination by anyone has always been his motto. He is a lawyer and a very wealthy man. The Muslims came as conquerors to India and look upon themselves as superior to the Hindus in every way. They ask for Pakistan, which simply means the partition of India into two parts, Pakistan being the "land of the holy" and Hindustan the land of the Hindus. Here, then, is the superiority complex. The Muslims remember that they gave India its current language (Urdu), that they built the Taj and brought the turban into general use. They desire to be quite free of the Hindu and to get their farming classes free from the yoke of the ubiquitous Hindu moneylender.

The Untouchables, as that remarkable book, "Christ on the Indian Road," shows, are the one class to whom missionaries from European Christian churches have made a successful appeal and they need not only protection but education.

The rajahs are very pro-British and, while Britain has not always sent the best of her officials to India, yet the fact remains that she has done an immense service to that country and to Ceylon. Room was provided for due regard to be paid to British interests in the Cripps plan. All, however, was in vain, and Britain retains control of India's finance and her military forces.

A pointer as to how Indian Congress party rule would have worked out for the minorities is to be seen in the fact that in the seven provinces in which that party has a majority the minorities have been and are most grievously oppressed.

Our general conclusion, therefore, is that God is keeping India within the Tarshish Britain orbit for His own purpose and that when the present humiliations are over Japan will be utterly smashed by the combined forces of U.S.A. and Britain.

THE LOSS OF BRO. H. E. PURSER.

We deeply regret to record in the news furnished by our Clapham correspondent on page 160 of this number the passing of Bro. Henry Purser from service on the M.S. Committee. Any one of us could have been better spared. The opposition to him we frankly say was unwarranted on any Christian ground whatsoever. We echo the words of gratitude penned by our correspondent. We, at least—and we think we speak for our readers—will never forget his self-sacrificing service.

EDITORS.

Preaching the Truth

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 9.

In Tottenham Court Road.

A man once came on a visit — a day trip to London from the Midlands. Coming out at Euston, he went along Euston Road into Tottenham Court Road. He came to a well-known second-hand bookshop. There in a tub were piles of books with an inscription, "Pick where you like for 2d."

He picked up an old volume of the predecessor to "Christendom Astray from the Bible," entitled "Twelve Lectures." He paid his twopence and put it in his pocket. After a day's sight-seeing he composed himself to read this book on the homeward journey.

It so impressed him that he sought out the local meeting, whose address he procured by writing to another meeting whose secretary had stamped its address inside the old volume with an invitation to attend the meetings. He was soon baptised.

G. H. D.

EXHORTATION

On a Sunday Morning.

It is good to come here. It is good to get another glimpse of the facts upon which we stand and out of which our hopes arise. The facts are apt to get out of sight somewhat. Our faculties are dim at the best and our lives are apt to make them dimmer in Divine directions. Our lives now, in fact, may be compared to a day of fog and rain, in which it is very difficult to realise the sun and the glorious blue of heaven. The meetings act as a rift in the cloud. They show us the smile of heaven behind all the unfavourable aspects of the moment. They help us to feed again the reviving strength of the things most surely established by the testimony of God, and to resume the journey with renewed determination.

We are like the children on the road to a house to which they have been united. Our stature and our strength are small and, though the prospect of the party is attractive our little steps grow tired. What do we say to the children in such a case? We comfort and encourage them by telling them they will soon be at their journey's end and that they will forget all their weariness when once they get there. Our journey is not long, though it seems so. We look at our future in perspective, and think it longer than it is. It cannot last above so many years, and perhaps not one; and when it is over, it is over for ever. The toils of this mortal will never return. The anxieties and weakness and disappointments of this state will be replaced by comfort, strength and gladness for ever. We get this assurance from whatever part of the Word comes under our notice at these meetings.

This morning it is by Paul to the Thessalonians. His very theme is comfort in distress. This may not have much interest for those who are not in distress. The man at his ease can take the subject very indifferently, and even loftily. He can feel a sort of pity for the weakness that needs comfort—till it comes to his own turn; and then he feels as other men feel who are made to taste the evil of the present state as the Thessalonians tasted it. We are all more or less in this line of experience; that is, made subject to evil and standing in need of comfort. Therefore what Paul says to the Thessalonians is suitable to us all.

He speaks of those who trouble and those who are troubled. With the first, we do not wish to have much to do. There have been always those who trouble. At the very start, Cain troubled Abel. Ever since, the Cain-class have done the same to the Abel-class. The Cain-class have always hitherto been in the large majority and have had power on their side, which they have used without mercy for the suppression of the Abel-class. In our day the power of the Cain-class in this respect has been considerably abridged; but the same hostile feeling exists, and makes itself manifest as far as its opportunity allows. It might seem strange at first sight that God should tolerate the Cain-class to the extent He has done in the history of the world. A deeper study of the subject will show that such a class is a necessity in His scheme of things. Faithfulness under trial is the rule upon which God is making a selection of sons for the perfect ages. The action of such a rule requires the prosperity of the Cain-class for a season. God's anger burns against them, but His wisdom restrains judgment till the due time. What God said to Israel applies to all the ungodly of the earth, of whatever name, state, form, aspect or hue: "For mine own name's sake, I have deferred mine anger that I cut thee not off." If God's anger named forth before the time, the perfect result that will be seen when the whole of His tried and perfected children are exalted to high places in all the earth would be prevented. He purposes to exalt His name in all the earth in the exaltation of the humble, who prove their trust therein by faith and obedience in a day of unfaith and dishonour. Hence, the triumphs of the wicked, though short (relatively), is a necessity for a time: to which the saints are enabled to submit with a patience that is the result of enlightenment. It was thus that Paul was able to say to these Thessalonians that he gloried in them "for their patience and faith in all their persecutions and tribulations that they endured."

They represented the second class—"you who are troubled." Although the least pleasant to belong to this class at present, this is the class we here assembled belong to by preference; not that we prefer trouble, but we prefer to be in that line of things to which the endurance of trouble meantime belongs by Divine appointment. We prefer to belong to the Lord's friends—those who have faith in Him of a type sufficiently strong to take sides altogether with Him during this, the day of His rejection, and to be obedient in all things to Him. Why should such a class excite enmity in others? It seems as if such an antagonism should be morally impossible, for the friends of Christ are the inoffensive and excellent of the earth. Many things that seem unlike do happen, nevertheless, and this is one of them. Who would have imagined beforehand that Jesus, the sinless Man, who went about doing good, would excite hatred so intense as to bring about His destruction. The explanation in His case is the explanation in the case of all His brethren. He demurred to the ways and principles and sentiments of the wealthy religious, who were on good terms with themselves and in high estimation with all the people. The wounds that He inflicted on pious self-love, by His own contentions for righteousness, created for Him among His own people implacable foes more cruel than the heathen. They could not forgive His reproofs. Had they loved the praise of God more than the praise of men, it would have been otherwise; they would have rejoiced in Christ's zeal for God, and would have been ready to believe it possible that His condemnations of their class were just. But, on the contrary, they loved the praise of men more than the praise of God. Consequently, His words and attitude hurt their self-love incurably, and goaded them to compass His destruction under the respectable plea that He was a promoter of disorder and a mover of sedition. But God over-ruled their malice to the accomplishment of His own purpose.

Paul says, "It is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest." What God sees right to be done, will be done. Therefore, we may rest assured of this, that the end of all who trouble the word, or work, or people of God, will be an end the reverse of satisfactory to them on all points. It is an end frequently described by Paul. He summarises it thus luridly in Romans ii.: "Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." In one word, he describes it to the Philippians: "whose end is destruction." Daniel speaks of "shame and contempt"; Malachi, of "ashes under the soles of your feet"; Jesus, of "weeping, wailing and gnashing of teeth." Jesus connects this tribulation with what the weepers will "see." "Ye shall see Abraham, Isaac and Jacob in the kingdom of God, while ye yourselves will be thrust out." There will be many details of this kind in the terrible experience of the rejected. In His message to the Philadelphian ecclesia Jesus says, concerning the Satanic element in the body, "I will make them to come and worship before thy feet, and to know that I have loved thee."

This will be a terrible ingredient in the experience of those whose turn will have come for tribulation; that they will be made to defer, in abject submission, to those whom, in the day of probation, they have rejected and scorned. The elect of God may well in patience wait. "I will repay, saith the Lord." When God executes vengeance, it is always done with great thoroughness. Wherefore, saith Paul, "Dearly beloved, avenge not yourselves." Pray for your enemies. Do good to them that hate you. God may give them repentance to the acknowledging of the truth that they may recover themselves out of the snare of the devil. If not, then God's righteous arm will vindicate the just who wait on Him. The hour will come when the words of terrible portent will be uttered. "Your enemies whom ye have seen to-day, ye shall see no more for ever."

Thus will tribulation be rendered "to them that trouble you; and to you who are troubled, rest." This is the other side. This is the final purpose of God, to give rest upon the earth in righteousness—"the whole earth at rest"—the wicked rooted out of the earth and forgotten—the meek of the earth established in imperturbable security, delighting themselves in the abundance of peace which a life of tribulation now so well qualifies them to enjoy. This is the tranquil prospect ever forward on the horizon of probationary life, however troubled by affliction or shadowed by death. There remaineth this rest for the people of God. Nothing can touch or interfere with it. It is the stable hope of the Gospel.

"Rest with us," says Paul—with Paul and with all Paul's brethren of every age. This is a glorious feature of the prospect. To have a good thing is good; to have it in good company is better. The change to the immortal and promotion to power and honour awaits every son of God. No good can exceed this: but consider the joyful zest of a simultaneous entrance upon such a state by thousands whom God has prepared during the ages of evil—"glorified together." True, the judgment precedes and selects; but this is but a preliminary detail. The glorious event, in its real and ultimate character, consists in the entrance into life at the same time of a numberless multitude of such as have pleased God by a loyal faith and patient obedience in widely-sundered generations, and under circumstances of a common difficulty and bitterness, though differing in local form and complexion. It is not possible to conceive a more joyous conjuncture of events. It is what awaits every faithful saint.

It is "when the Lord Jesus shall be revealed from heaven." There can be no advance in the direction of consummated salvation "until He come." Everything waits His coming. He is gone into heaven, anointed with the oil of gladness. In His Father's presence are light and "pleasures for evermore," but on the earth, in His absence, there is the darkness that always prevails when the sun is withdrawn. It is needful in the scheme of things, upon which the Father is working, that He should be gone for a season. But the promise of His return is as plain and certain as any part of God's spoken or written word. Therefore the saints turn their eyes to that event with longing. They are waiting for the Lord from heaven, not only when confined in the cemetery, but in the various busy paths of their living sojourn. All of them are "looking for and hastening unto" that gladsome event. The expectation of His coming is not with them the sensation of a day, or an anticipation hanging on some conjunction of political events. It is the inwrought conviction and indelible longing of the deepest reason which the signs of the times may pleasantly stimulate, but which lives immortal in the deadest calms of human life. Eighteen centuries ago the Philippian section of their company, having turned to God from idols, were waiting this Son from heaven; and they have not yet forsaken that attitude, and never will. They will be found in it when the supreme moment arrives that brings to fruition the hopes and aspirations of a hundred groaning generations. While their waiting attitude continues, their motto is supplied to them in the last words of inspiration: "Come, Lord Jesus, come quickly."

There is a third class affected by that event, in addition to "them that trouble you and you who are troubled." And that is, "them that know not God and obey not the Gospel of our Lord Jesus Christ." Paul says that vengeance is to be taken by the Lord on them, and that they are to be "punished with everlasting destruction from his presence." In a sense, we are little concerned with the destiny of those who know not God; but this Scriptural definition of their class may be a help to us in the difficult struggle to maintain a Scriptural position. At the present time nothing seems less important to a man than that he should know God and obey the Gospel. The prosperous and the great and the successful

are those who know not God, and obey not the Gospel. The man least valued or regarded among men is the man who knows God and obeys the Gospel. Consider the great change that will take place in this matter when the Lord comes. His coming, though secret at first, will be a great public and world-booming event, which will alter the views of everyone in a radical manner. What Christ thinks will become the most sovereign of questions, though now so little considered. His purposes—His movements—will absorb public and private attention as nothing has ever done. There will be panic everywhere till things adjust themselves. At such a time, when it is discovered that the thing that finds favour with him is the knowledge of God and the obedience of the Gospel, these attainments, so little valued now, will acquire an importance that will make all men wish themselves their happy possessors. It will be too late with the majority. Now is the time to obtain the knowledge of God and to practise the obedience which by the mouth of Paul He has enjoined upon "all men everywhere" (Acts xvii. 30). Then will be the time for the outpouring of that long-gathering vengeance which God has restrained so long for His name's sake. And then will be the time when the treasure we now possess, and which we have to hold in difficulty and gloom, will appear in its true character of untold value.

The time draws on apace. Some people say, "Perhaps we won't live to see it." What then? They will die to see it. Those who die will see it quicker than those who live, because the death interval is but a flash. In life, we have to wait the slow roll of years. In death, the interval is abolished, and we are hurried as in a moment to the very coming of the Lord. Consequently, in any case, it will be soon to every one of us. In this, we have great and constant comfort. While sojourning in the land of wickedness and strangers, we may have the constant feeling that we are within sight of home, and that if we can only endure for the short journey that lies ahead, we shall soon be out of the desert and safe in our Father's house of Righteousness, whose shining form we can discern in the approaching distance. A little more courage! A little more perseverance, and, by His coming, the Lord will gird us with immortal strength. He will clear our blurring eyes and rouse our failing hearts and strengthen our faltering steps and revive our drooping life with a vigour that will never abate, wisdom that will never err, and joy that will never end.

R. R.

THE OLD TESTAMENT.

The silence of the unpeopled Syrian plains, the outcomings and ingoings of the patriarchs, Abraham and Ishmael, Isaac in the fields at eventide, Rebekah at the well, Jacob's guile, Esau's face reddened by desert sun-heat, Joseph's splendid funeral procession—all these things I find within the boards of my Old Testament. What a silence in those old books, as of a half-peopled world—what bleating of flocks—what green pastoral rest—what indubitable human existence! What king's court can boast such company? What school of philosophy such wisdom? —KEITH J. THOMAS.

"STRIFE."

"There are those who love strife and contention, and there are those who love peace at any price. Both are dangerous parties in the work of the truth. The first degrade the truth by their dog-like propensity for mere fighting, and take all usefulness out of it by their want of heart for its comforts, its nobleness, its holiness, its peace and love. The second destroy it another way. Their mere creature sociality leads them to love peace more than duty, man more than God, pleasure more than truth; and in their hands the truth degenerates into a mass of invertebrate sentimentality, in which there is no place for the wisdom of God, as embodied in the plan of salvation."—R. R.

The Parables of the Old Testament (No. 15).

The Woman of Tekoah.

INTRODUCTION. — David is the central figure in another "parable of fact" where again his judgment on a fictitious case is sought. The circumstances under which this parable was told are

equally well known. David's eldest son, Amnon, had been murdered by his half-brother, Absalom, on account of the former's dishonourable treatment of Tamar, Absalom's sister. Absalom was the king's favourite son, but, nevertheless, because of this crime, he was banished from the Court to live in exile at Geshur for three years.

Joab, the commander-in-chief of Israel's army, was interested—for reasons not known to us—in procuring Absalom's return to favour. He found it difficult, however, to approach the king on this matter. Indeed, he may even have tried once and failed. Always an astute man, Joab was not to be deterred by these difficulties, and had recourse to a subterfuge which he felt certain, from his knowledge of David's character, would achieve his object.

Not far from Bethlehem was Tekoah—most familiar to us as the birthplace of the prophet Amos—where lived a shrewd and wise woman. There is no reason to suppose with the Speaker's Commentary that she was a witch. To her Joab made the suggestion that she should dress herself as a mourner, unanointed with oil, "as a woman that had a long time mourned for the dead." Thus attired, she was to appear before the king and plead his judgment and protection with words in which Joab would school her.

THE PARABLE. —The woman assented to Joab's suggestion and so, obtaining audience with the king, she "fell on her face to the ground and did obeisance," crying "Help, O King, help!" Being given leave, she poured forth a piteous tale. A widow, her two sons had quarrelled and one of them had been slain. And now the whole clan had risen against the slayer, demanding his death "in recompense for the life of his brother, whom he had killed." If the clan succeeded this would mean that they would "quench her coal that is left, leaving her husband neither name nor remainder upon the earth." In this picturesque way the surviving son, the last hope for the continuance of the family, is compared to the live coal still left among the embers by which the fire, almost extinct, may be rekindled.

The king tried to defer promising that the son would be preserved from the avenger of blood, but the woman would not be satisfied until she had secured from him an oath, "As the Lord liveth, there shall not one hair of thy son fall to the earth."

Though her request was now granted, the woman's quest was not finished; rather had it just begun, as will be seen from her subsequent remarks, which form as it were an interpretation.

THE INTERPRETATION. —"Then the woman said, 'Pray let your servant say one word to my lord the king.' 'Say on,' he replied. So the woman said, 'And why are you acting against God's people in the very same way? In issuing this decision for me, the king convicts himself by refusing to take his own banished back again. We men and women die: we are like water spilt upon the ground, which can never be gathered up again. But if man devises means for restoring a banished person, God will not take away that man's life.'

"Then the king charged the woman. 'Do not conceal from me,' he said, 'what I ask you.' The woman said, 'Let my lord the king say on.' 'Was Joab working with you in all this?' the king asked." The woman confessed that Joab was responsible, but hastened to allay any wrath on David's part by the flattering words, "My lord the king is wise, wise like the angel of God: he knows all things on earth!" Joab also, who was present at court during the interview, fell upon his face, doing obeisance and thanking the king for granting the request for Absalom's return—a request which had been wrung out of the monarch. By so acting both Joab and the woman lessened the chagrin which the king must have felt at being so easily trapped. He could not but agree to their request without facing the charge that his justice was unequal. To refuse would mean that, while promising life to the woman's son who had slain his brother, he would not revoke the exile of his own son, who had committed the same crime. He adopts, therefore, the only course open to him and utters the desired decree concerning Absalom, although even then he refused to see him. "Let him return to his own house and let him not see my face."

Absalom's subsequent behaviour does not justify comparison between this incident and that told in the Prodigal Son. There was no repentance on the part of that young prince. He seems to have resented the ignominy he had suffered and took advantage of his emancipation to conspire against his father. Having "stole the hearts of the men of Israel," he had himself anointed the king at Hebron. At his approach to the capital David retired to the Jordan valley, seeking support there, while Absalom took possession of Jerusalem. Then, by a decisive battle, the cause of Absalom was lost and he himself was slain by Joab, the very man who had worked to secure his reconciliation with David. But David is not so concerned at the victory thus won as at the death of his son; his grief was as great as if he had lost his kingdom. The book of Samuel tells how "the king was much moved, and went up to the chamber over the gate and wept; and as he went thus he said, 'O my son, Absalom, my son, my son Absalom, would God I had died for thee, O Absalom, my son, my son.' "

EXHORTATION. —If any exhortation can be derived from these records, it surely is this. Our redemption from banishment, which is the salvation achieved through Jesus Christ, will be short-lived if we show no more response to God's loving-kindness than was manifested by Absalom to his father's mercy.

Exeter.

TERTIUS.

The Letters of the Apostle Paul.

1. —TO THE GALATIANS.

We cannot imagine a more natural impulse than the desire to write to newly-formed friends when distance separates. The interchange of ideas and experiences holds a fascination for most which will not dim with the passage of time, if the friends are of the genuine sort.

As with the Master, so with the Apostle—they were his friends who did his bidding. Unlike usual friendships, however, the voice of authority was with him, so that when he addressed himself to them, or to the ecclesia to which they belonged, there was in his words, not only experience, but also Spirit guidance. The letters of the Apostle were therefore of more than passing interest; the recipients knew that, for consolation or upbuilding, for warning or reproof, that great mind had exercised itself in their behalf.

Sometimes, then, to a single community, or at others, as in the case of the Epistle to the Galatians, to a group of called-out bodies, the Apostle used that gift of the spirit—letter writing. Naturally, the reading of any letter is greatly enhanced by a knowledge and appreciation of the circumstances which gave it birth.

From the Acts of the Apostles we learn of Paul's journeys into that part of Asia Minor known as Galatia, and, though there is doubt as to the identity of these "churches of Galatia," * the names of Pisidian Antioch, Iconium, Lystra and Derbe rise quickly in our minds. Knowing the Apostle as we do, we can well imagine his desire to communicate with those from whom he was so painfully separated by the shackles of a Roman prison. Rumour, accentuated by the paucity of communications, would cause him grave anxiety. Ever fresh in his mind would be that day when his feet landed safely on the mainland of Asia Minor from the island of Cyprus—the island of beginnings. Barnabas, a Cypriot, would no doubt have longed to remain on that island witnessing to the truth of the Gospel. The hidden mystery of that glad news was now being unfolded in the proclamation to the Gentiles of those covenants so dear to the true Israelite. But Paul must go on; to the north of that island lay that vast field of labour in which he was to expend so much of his energy.

* FOOTNOTE —An article next month will present an interesting alternative suggestion as to "Galatia."

The synagogue at Antioch was his first thought, and constant to his custom, he preached to the Jews on the Sabbath day. And what an address. Well might he say to the Galatian churches, "before whose eyes Jesus Christ hath been evidently set forth, crucified among you" (ch. iii. 1). Resurrection and justification were the keynotes of that sermon, thoughts which are well to the fore in the epistle addressed to them at a later date. It was at Antioch that the Apostle announced publicly that great fact "seeing that ye put the Word of God from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath God commanded us" (Acts xiii. 46-47). But this only increased the envy and bitter malice of the Jews, so, "expelled out of their coasts, they came to Iconium." Here again the same thing happened. The Jews rejected the Gospel, the Gentiles embraced it. Driven from Antioch and Iconium, the Apostle sought refuge among the half-civilised people of the hill country of Lycaonia. Most probably the house of the Jewess Eunice, who had married one of these Gentile mountaineers, the daughter of that good grandmother, Lois, and the mother of the young man, Timothy, gave Paul shelter. The fickle population were first exultant in the thought that the gods had come down among them, but after the Jews of Antioch and Iconium had arrived and persuaded them otherwise, their fickleness rose to extremity and they stoned him whom a brief while before they had hailed as a god. To Derbe they fled, so soon as Paul was able to walk, and here many disciples were made. His Jewish enemies, thinking him dead, abandoned their pursuit, and when the Apostle had stayed long enough to regain his strength and to allow time for the persecution to subside, he went back through the same cities "confirming the souls of the disciples . . . and ordained them elders in every church" (Acts xiv. 22-23).

This history then, we think, forms the background to the Epistle, the theme of which is, that Jewish perversions of the true Gospel cannot possibly bring life.

Personal experience make living memories, so that when the Apostle heard that the Galatian communities were being subverted by Judaizers, we can appreciate his burning desire to write to them to expose the error which was creeping in. Open persecution had given way to subtle perversions of the truths he taught, and the Gentile element had not been able to counteract the strength of argument of Jewish tradition.

How forceful, then, are the opening words of the letter, "Paul, an Apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised Him from the dead." A simple, yet stern reminder of the Divine character of his calling—a fact that was being overlooked. Notice, too, his appeal to the resurrection of Christ.

After invoking the grace and peace of Almightyness, as was his custom, he states the other great fact—justification. "Jesus gave himself for our sins that he might deliver us from this present evil world according to the will of God and our Father" (ch. i. 4).

And then the Apostle deals with their error. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel" (ch. i. 6). Nothing else but what he had received and had taught them could be "good news" or "God's spell (story)," and so, twice repeated, we have his Spirit guided denunciation of this "other" gospel. Whoever they were, those "some that trouble you" would have no doubt as to the Apostle's displeasure. As is always the case, it was not so much open abandonment of fundamentals, as perversions of truth which were the cause of the error. The Jewish element in the mixed Galatian communities had gone back to the law as a means of justification. They had not fully comprehended the completeness of the fulfilment of the law by Christ Jesus. Though "the end of the law for righteousness to every one that believeth" (Rom. x. 4), they sought to amalgamate both in their lives.

Paul is at pains to convince them that the Gospel he taught was not his own idea. "I certify you, brethren, that the Gospel which was preached of us is not after men: For I neither received it of man, neither was I taught it, but I was given it by the revelation of Jesus Christ" (ch. i. 11-12). To convince them of this fact he relates the details of his own conversion and his references to "the Jews' religion" seem to indicate his living realisation of the "straitness of the sect" which human tradition

had made. So contrary to the "liberty in Christ Jesus," he knew that man can distort beyond measure the beauties of truth by traditional observances. He himself had once shared these feelings, being, as he says, "above many my equals in my own nation" in this respect.

Divine selection even from birth was his conviction, for he knew that now he was a "chosen vessel" unto Christ, a fact he humbly recognised at all times. Those early years spent in zealous regard for Pharisaical righteousness had given him an exact knowledge of the law—a knowledge which, with the key afterwards granted him, gave him a keen appreciation of the relative positions of the law and the Gospel. Before, however, he goes on to show the error of Judaising, he appeals to the facts attending his early years in the bonds of the truth. He says the revelations granted him were to enable him "to preach Christ among the heathen (Gentiles)." Instead of going up to Jerusalem, the centre as it were of the faith, he goes away into Arabia, seeking stabilisation of mind rather than acquisition of details affecting the preaching of the truth. In this he displays an independence of mind which gave him pre-eminence when judgment was necessary. It is so easy to follow the crowd, whether in thought or action, but Paul felt the greater need of inner conviction, the channels of which deepen with the passage of time.

Even after the space of three years his Jerusalem visit was primarily "to see Peter" (ch. i. 18), most probably because, though as he says later, "for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the gentiles" (ch. ii. 8), yet he knew that Peter had opened the gate to Gentiles in the conversion of Cornelius. His stay lasted but fifteen days, during which time James, the Lord's brother, was his only other visitor. "Afterwards I came into the regions of Syria and Cilicia" (ch. i. 21), and from the Acts we know he was sent by the brethren to Tarsus from Caesarea because of those who sought to slay him (Acts ix. 30).

His next visit to Jerusalem, fourteen years after, was "by revelation" (ch. ii. 2), and he took with him Barnabas and Titus. It may seem strange that after so long a period the Apostle should have "communicated the Gospel . . . privately to them which were of reputation, lest by any means I should run or had run in vain." (ch. ii. 2). Was his caution due to lack of confidence? Or was it, what we might call, experienced retirement? That is, did he wish confirmation that his conclusions, arrived at by solitary meditation, were similar to those already held by the established "church" at Jerusalem? That he expected differences arises from almost a note of surprise in the statement that not even Titus was required to be circumcised. No doubt he had heard much of the Judaisers, if he had not already met them. Of them he says, "we gave place by subjection, no, not for an hour."

It would appear that the conferences added no fresh light to his already maturing mind. His references to James, Cephas and John have a note of true fellowship ringing in them; for it was they who perceived the differences of dispensations and recognised the power that wrought effectually in both. How beautiful is the mention of that "right hand of fellowship" extended so lovingly and with full assurance of its effect. Not an idle token of parting, but a confident conviction that in those two faithful men, Paul and Barnabas, God would glorify the truth He had committed to them. Paul speaks of these three elders at Jerusalem as "pillars" standing firm in the groundwork of the truth, holding aloft the faith. In reality, a haven of rest would be found beneath their support and Paul must have felt immeasurable satisfaction that he, "the least of all the apostles," should receive their benediction. His humility of mind is delightful.

Their one injunction was that he should "remember the poor." In these words there seems to be an indication that this aspect of the truth needed special attention already. The inflow of Judaisers probably brought with it some of the wealth and prosperity of the Jewish race, whose riches easily dimmed the eye to poverty. But Paul knew what riches meant; he had been an ardent member of the Sanhedrim at one time. But whatever the state, his motto was "therewith be content."

Paul then recounts an experience he had with the Apostle Peter himself. In no way is he seeking to belittle the Apostle or in any sense to incite to calumny; he mentions an actual happening as an example of the subtleness of this Jewish perversion.

Peter went down from Jerusalem to the Syrian Antioch and found himself among many Gentile converts. He no doubt welcomed the opportunity of meeting such a mixed community and joined with them in their services and worship. But suddenly his attitude changes. "Certain came from James," we are told, and Peter gets fearful as to what they will think if they see him eating with the Gentiles. He "feared them of the circumcision," says Paul. The Jews of the congregation, and even Barnabas, were carried away with the dissimulation. After all, the example of Peter would be much set by. Paul says, "but when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, if thou, being a Jew, livest after the manner of the Gentiles, and not as do Jews, why compellest thou the Gentiles to live as do the Jews?" A cogent argument in itself, showing the inconsistency of action on the part of Peter. But Peter only illustrates a principle common to human nature. So often actions are prompted more by a consideration of the prevailing opinions of the community or by expediency rather than by "uprightness according to the truth of the Gospel." Paul stood out alone, his condemnation sounding clarion-like amidst the labyrinths of doubt and indecision. But it is not for Peter that we need fear; his vacillation was not through lack of faith so much as lack of exertion of that faith. It is for those who blindly followed him that we should feel concern, for they permitted their consciences to be led by his action, rather than by personal conviction of the issue.

L. R. HODGE.

(To be continued.)

"In Isaac Shall Thy Seed Be Called."

It is important that brethren and sisters should "carefully weigh and consider" the contents of the new circular issued by the "Home Counties Committee" dated March, 1942. It is a call to use worldly and carnal methods to preserve our calling in Christ Jesus and to pursue a course that time and time again has led to disaster. If the call of the Committee, "Let Us Fight for Freedom Now," becomes the watchword of the brethren and sisters of Christ, it will inevitably transform our whole outlook from a religious to a political basis, and the embrace of the "State octopus" will be as nothing to the deadening cancer which will rob the call to separation of all meaning and content.

Brethren and sisters, the Scriptures record the fact that Abraham had two sons, Isaac and Ishmael, but that in the former we are to look for the characteristics of the true "seed" to whom the promises were made. Consider the choice and the lesson the choice emphasises well. We all know how quiet and peaceful, howbeit industrious, Isaac was. He was a true type of the meek, to whom the earth is promised.

Consider Ishmael—"He will be a wild man (literally 'a wild-ass man'), his hand shall be against every man, and every man's hand against him" (Gen. xvi. 12). His descendants are a type of the wild and free, even as the wild-ass is. God asks, "Who hath sent out the wild-ass free, or who hath loosed the bands of the wild-ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing" (Job xxxix., v. 8).

To "Fight for freedom now" sounds grander than to "Wait patiently for the Lord." Let us refresh our minds by reading the 37th Psalm, heeding especially its warning, "Fret not thyself in any wise to do evil. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." While the psalmist bids us to look forward to the day when "The wicked shall be no more," this Committee is concerned with the thought that "We shall one day wake up and find ourselves fettered in chains to an all-in total system growing around us." Nay, they assure us "The system has come to stay. Should the war end before our Lord returns, the totalising process will go on in the social ideas to be enforced under a so-called 'new order'!" This sounds suspiciously like a call based upon the idea that our Lord delayeth His coming! Let our watchword be "Maranatha"! Be not frightened away from the simple hope and trust in God, with the daily and earnest expectation of the Lord's return, into an

alarmist nightmare and into panic-evoked attempts to make provision for the continued absence of the Master.

The course pursued in the 1914-1918 War was in accordance with the Scriptural examples we have considered. There are commands of Christ that are binding upon us, which we cannot transgress either voluntarily or at the bidding of the State, but we are not concerned with displaying a pugnacious "individualism," but rather to "Let our moderation be known to all men" and so do all things which are legitimate "without murmurings and disputings: that we may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation" (Philippians iv. 5; ii. 14-15).

Believers in Jesus, in His coming again and in His reign upon earth, have time and time again decided "to fight for freedom." The early Christians decided to fight with Constantine for "religious freedom"; Cromwell's army was composed of some who even believed that the time had come to establish the kingdom of Christ by "fighting for it." "The earth" that has helped "the woman" has always developed from the ranks of those who opposed the use of all violence until it occurred to them that "they must fight for freedom." The most dreadful example of all, however, is that alluded to by the apostle Peter in his second epistle, which, with Dr. Thomas, I am persuaded was written before the fall of Jerusalem. If so, to whom is the apostle alluding but the Zealots, the men who decided to fight for the Kingdom of God and Jewish liberty? We know from Josephus that this party was composed of men who grew impatient under the Roman yoke, despised the prophecies (compare chap. i. 19-21 and chap. iii. 1-14), and, "while they promised them (i.e., those that were clean escaped—or see margin 'for a little while escaped' —from those that live in error, i.e., unstable believers) 'liberty,' they themselves were the servants of corruption."

All these other examples we have quoted must have commenced in the same way; such talk is dangerous. Slogans like "Eternal vigilance is the price to be paid for liberty" are borrowed from politics and not from Scriptures. Our vigilance is concerned with our watch for the Master's return. Our fight is the "good fight of faith," the liberty we prize is "in Christ," and our assurance is that "The Lord knoweth how to deliver the godly out of temptations," and the counsel we should follow is that of the apostle Peter, that, seeing we look for the dissolution of the present political systems and the establishment of the new heavens and a new earth, wherein dwelleth righteousness, let us beware, lest we also (like those "fighters for liberty" in the past), being led away with the error of the wicked, fall from our own steadfastness, but (continue) to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and ever. Amen.

Coulsdon.

ALBERT T. ABBOTTS.

“No Sword.”

A consideration of the pregnant Scriptures contained in Luke will, if viewed in the light of the context (always a strong Christadelphian citadel), yield quite an illuminating sense of what was in the mind of Christ when He uttered those words which have caused so much "generalising" and "spiritualising" relative to the vexed question of "Taking the sword."

Now, in the first place, we find Simon Peter, apostrophised by the Lord, almost to the point of impassioned appeal, "Simon! Simon!" etc., and undoubtedly the subsequent verses have to do with Simon's ultimate conduct, together with the other principal actor in the drama, soon to be consummated in Gethsemane, namely, Judas Iscariot.

The Lord knew the minds of both, and what they were going to do, therefore He addresses both, but in a veiled way, so that the others should not possibly lay hands on them to restrain them, for the Scriptures had to be fulfilled. So Simon (he that hath no sword, but would later use one) is told to sell his garment and buy the sword, which simply means that he was warned that the striking with the sword will entail the forfeiture of his "garment" of righteousness, and that would appear to be about the only justifiable spiritualising in the whole account of the episode.

Similarly, it has often been said in the world, "A man sells himself to the devil," and so forth.

Likewise, Judas is told to take purse and script for the receipt of payment for the treacherous work he contemplated. He was the only one possessing a purse in that band ("He that hath purse and script"), and the Lord emphasises his meaning for Judas by requesting of the others whether they lacked aught previously when they went without purse and script. Judas was always lacking one thing—money—and now the Lord tells him to go about his business, taking purse and script, and this is in keeping with the parallel account in the other gospels—"That thou doest do quickly." And so the man of Kerioth went forth to his vile work.

Truly, later the Lord condemns the general taking of the sword by His disciples after the incident between Peter and Malchus, but to go to the lengths of spiritualisation so often indulged in from time to time seems quite disproportionate to the facts of the case.

P. ROBINSON.

Bury St. Edmunds.

Signs of the Times.

"He will finish the account."—Rom. ix. 28 (marg.).

**Tophet is
Ordained.**

How often do men in their ignorance, well-intentioned and sincere though it may be, utter some of the deepest of truths, putting them forth as words of their own, whereas, in actual

fact, the idea embraced has been on record in God's declared intention from the beginning of time. Speaking of the future, Isaiah declares that the strength of Israel is Elohim, that He sets forth things not yet done, and guarantees their due performance by a reference to "former things." Elohim will yet strike through Kings in the day of His anger. He has sworn the utter dissolution of the Gentile heavens. He will liquidate the affairs of the kingdoms of men as utterly as he caused Pharaoh, like a noise, to pass away. This is the import of the prophet's "remembrance of the former things of old." These things, so well known to God's servants, find a curious reflection in a recent speech by a politician of no mean repute. "This war is obviously something much more than war; it is a vast revolution, ending an epoch of history and ushering in an order which will be entirely different." (Is. xlvi.; xxx. 27-33; Jer. xlvi. 17). Yes, the new order is coming, and Solomon foresaw it, too—"When the righteous are in authority the people rejoice." Evil-doers are doomed to pass away with the noise of their tumults gone, for, says Hosea, there is no truth, no mercy in man's arrangements, but "blood reacheth unto blood" (iv. 1-2). No corner of the earth escapes carnage and tears. The tumults of bloody-minded men call for the long-promised and open intervention of God through Jesus and His brethren, Yahweh Elohim, to usher in the glories, peace and prosperity of the new heavens and new earth wherein righteousness shall dwell. Despite all appearances, the Assyrian will yet come down on the glorious land and find graves there at the hand of the Rainbow Angel. Gog is steadily moving forward to his appointed place. Then shall righteousness and peace kiss each other. Ezekiel's "chief prince" is gathering strength and renown against the day of destiny—the day of the Lord God Almighty.

"Thou shalt not bring the heir of a whore . . . into the house of the Lord."—Deut. xxiii. 18.

**Mother of
Harlots.**

Truly God is in the still small voice. The mighty rocks were rent before the face of Elijah by the storm and fury which o'erswept Horeb. Oft-times the design of the Eternal is

revealed more in the little-noticed event than in the devastation now sweeping the earth. Hidden away in a small paragraph in one journal, solitary in its reference to the event, is the news that Paul's "son of perdition" is to open diplomatic relations with that arch-pagan and blasphemer, the "Son of heaven" —

the Mikado. This is significant of Axis leanings, since no such link exists with Britain, nor the U.S.A., nor Russia. Semper idem. Fascist Babylon the great is true to her Caesarian origins. Thus is the old traffic continued, even "the souls of men." John in Patmos foresaw her doom; he saw her linked and identified with the "kings of the earth," and geographically enthroned. The Roman writers, Virgil, Horace, Propertius and Martial, all give us the same identification. The False Prophet is even where we should expect to find him. And the shaping of current events is a direct pointer to those to come. Her plagues shall come in one day—death, mourning and famine. Her hire is to utterly perish and not a vestige shall ever find a place in the Aionian age. Great and powerful though she be, yet, saith the Spirit, her coop is full of birds, so are their houses full of deceit; they set a trap, they catch men, and they overpass the deeds of the wicked. In one hour shall she be made desolate. Her attitude to-day in subtle alliance with the most terrible powers of evil in the earth to-day, is an open defiance of the God of Israel (Rev. xvii.; Jer. v. 26-31). "Shall I not visit for these things? saith Yahweh Elohim. Shall not my soul be avenged on such as this?"

Even as this paragraph is concluded news comes that a Roman Catholic Japanese has been appointed delegate to the Vatican. So the vicious circle of power-politics is completed. The world can always find a convenient tool to hand.

"Many devices."—Prov. xix. 21.

Children of Noise. For the time being the Japanese menace seeing to dwarf all other events in the world struggle. To those, however, who are acquainted with the trend of the ambitions which have given birth to these bold, striking moves, recent events afford no surprise. Japan covets the whole of the East and Axis policy is synchronised with such expansion. Japanese militarist writers during the past three decades have openly and unashamedly counselled the treacherous attack and truce-breaking which have so characterised her actions. Politicians profess a horror of her policy now that it is convenient to do so. But when Japan treacherously fell upon the Russian fleet at Port Arthur and began the rape of China, these same men were silent. The lesson should not be lost upon those who alone can read the signs. God invariably returns the evil deeds of men into their own bosoms. The pit dug for the unwary has more than once entombed the carcass of the digger. The time is coming, and coming speedily, when the Lord shall laugh and have them all in derision (Ps. ii.).

So Bataan goes the way of other strongholds. God is staining the pride of human glory. The pagan battles with the apostate, even as in the last days of Imperial Rome. But a greater than Constantine is due. He was the counterfeit. Christ is the real. Hear counsel, says the wise man, and receive instruction, that thou mayest be wise in thy latter end. There are many devices in a man's heart, nevertheless the counsel of the Lord that shall stand.

Japan crushes the eastern jaw of the Axis pincer movement hard down on the Burma front and the Bengal seas, to meet the western jaw of the German thrusting fiercely against Suez, and to plunge still farther, if fortunate, into the heart of eastern Tarshish. Will it succeed?

Balaam saw the Star to come out of Jacob, and the Sceptre (Rod) to arise out of Israel, and to smite the corners of Moab and destroy all the children of Sheth. Jeremiah, too, saw the vision and identifies for us the latter-day Moab, to whom Israel has been a derision. The Seer of the Lord beheld joy and gladness taken from the plentiful field, he saw Moab drunken, his horn (power) cut off—I will bring upon Moab the year of their visitation—a fire shall come out of Heshbon and a flame from the midst of Sihon and shall devour the corner of Moab and the crown of the head of the sons of tumult (xlviii.). So Jesus and His brethren, restoring the royalty of Judah, will "root out" the "inventions" or many devices of the heart of man—as Jeremiah's place-names symbolically imply. We are witnessing the great entering-in period to those events so realistically described by Ezekiel (xxxviii.-ix.).

"The Lord . . . mustereth the hosts of the battle."—Is. xiii. 4.

**I Whet
My Glittering
Sword.**

Closer and nearer draw the signs to the land of promise. Each utterance of the statesman, the moves of armies— all point to an impending and world-stirring event in the Near, East. The passions of warring nations and columns of armoured might all seem to have Palestine and Egypt for a common focus. This is as the Scripture student expects. So while Rommel is marshalling his Italo-German divisions for a push into Egypt, he is watching the Japanese advance up the basin of the Irrawaddy and the possible German march into the Caucasus, to time his blow with theirs.

A glance at the map will show that all three thrusts, if sustained, meet in the focal centre of British world communications—Palestine. And the land, too, is equally the very geographical centre of the global mass, for here is the ancient highway from the old world to the new, and here three great continents meet. And equi-distant are the four corners of the earth—literally. All this is important to our study and explains the war strategy. Whoever holds Palestine holds the land-centre of the world, and that means world dominion.

All the German indications are that a mighty heave will soon take place to try and crush the divisions of Tarshish holding the long front from Tobruk to Teheran. Turkey stands in the path of German ambitions. It is as Moses prophesied, the beginning of vengeance upon the enemy (Deut. xxxii.).

RUSSIA AND BRITAIN WITH U.S.A. TO LEAD THE WORLD.

Before leaving Moscow Sir Stafford Cripps said: —

"We must strike now, in 1942, wherever we can. The British Army is playing its part. When victory comes, of which we are quite confident, Russia and Britain will have the privilege of leading the peoples of Europe, and, with the U.S.A., the world, towards a civilisation of sanity and co-operation."

SHOCKS.

Material things are weakened by shocks, but mental and spiritual things are weakened by the absence of them. It is by means of shadows that we realise the beauty of light, and the man that has never been tried in the fiery furnace of disappointment, loss and grief is spiritually and mentally incomplete. —From "Personal Power," by KEITH J. THOMAS,

Hence it is "through much tribulation that we must enter the Kingdom of God."—B.A.W.

GAZA.

In archaeological research much had been done in Palestine just before the War. At Gaza the excavators found places with tiled bathrooms, fitted with running water, constructed by the Philistines 3,000 years ago.

EXHORTATION

Our Rock and Hope.

The Apostle Paul in writing to the Corinthians, in order to excite them to a vigorous life in the truth, as it is in Jesus, which is the greatest thing in the world, urges his exhortations upon them with

arguments drawn from national exhibitions with which they were familiar. In the immediate neighbourhood of Corinth, the famous city of Greece, there were celebrated at certain periods public games for the amusement of the people and physical improvement by manly exercise. Viewing the life of believers under the figure of a race, the followers of Christ are urged onward in their course towards the prize for which they strive. Know ye not, says Paul (1 Cor. 9. 24), that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. He thus encourages us to a noble emulation in the glorious race which we have to run and which if we run well we shall not fail of the reward. Doctrinally, the truth is exhibited in the writings of Moses and the prophets, and in the New Testament. Personally, it is exhibited in Jesus of Nazareth, who, as a partaker of flesh and blood, was tempted and tried, felt our weakness, our liability to depart from the path leading to life, and though He is now immortal and glorious, He has not forgotten His relation to the human race, and is therefore "not a high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without committing sin." He from personal experience knows the capabilities of human nature. Our faith is the oldest, best and the only true faith, the Eternal God having spoken it, and the inspiration of the Almighty having given to His servants knowledge and understanding, and moved by the Holy Spirit, they have communicated to us the record of Jehovah's sublime and majestic purpose which has been proceeding onwards through the years of many generations and is now progressing to its magnificent accomplishment. To this record we must keep, acknowledging no man as master or teacher. Having passed the oracles of heathendom and the vain babblings of the clergy who know not what they say, we are content to sit at the feet of the Eternal Teacher who spoke through His Son and from Whom we learn the words of eternal life; and it is upon reverently and carefully examining its teachings and abiding by its unalterable decisions that our eternal welfare depends. In so doing we shall be built upon the Rock which nought can move.

"The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever. The judgments of the Lord are true and righteous altogether. More to be desired than gold, yea, than much fine gold. Sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned and in keeping them there is great reward." "Thus saith the Lord, let not the wise glorify himself in his wisdom, neither let the mighty man glorify himself in his might, let not the rich glorify himself in his riches, but let him that glorifieth himself glory in this, that he understandeth and knoweth me, that I am the Lord who exercise kindness, justice and righteousness on the earth; for in these things I delight, saith the Lord." This is the advice to follow; the counsel of folly is sin. God is no respecter of persons, but He is of character. "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word" (Isa. 66. 2). Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief." "While the bridegroom tarried they all slumbered and slept." Why this cumbrous somnolence? "Awake thou that sleepest and arise from the dead, and Christ shall give thee light." "Blessed is the man that walketh not in the counsel of the ungodly." "In everything give thanks." If we cannot ask God's blessing on our acts let us in the future be sure that we can do so. Thou shalt not follow a multitude to do evil. If we act upon a misapplication of Scripture we disobey our instructions written in James 1. 22. We must look to our acts. "Be ye doers of the Word." This is the condition of blessing. We must only be guided by our brethren when they quote the Word of God. Man's anger does not lead to action which God regards as righteous. Rid yourselves, therefore, of all that is vile and of all the evil influences which prevail around you, and welcome in a humble mind the Message implanted within you, by the truth, which is able to save you. Prove yourselves obedient to the truth, and do not be mere hearers of it, imposing a delusion upon yourselves. Be kind one to another. The chief question is, "What saith the Scripture?" Jesus said, "Every plant which My Heavenly Father hath not planted shall be rooted up." Let us be trees of righteousness, the planting of the Lord, that He may be glorified. By this shall all men know that ye are my disciples if ye have love one to another.

God is love, and so are God's children. If they are not, then they are living on the wrong food and need a change of diet. "Love is the fulfilling of the law." If ye fulfil the royal law according to the Scripture, you shall love your fellow man just as you love yourself, you are acting rightly. But if you

are making distinctions between one another, you are guilty of sin and are convicted by the law as offenders. A man who keeps the law as a whole, but has failed to keep some one command, has become guilty of violating all (James 2: 10). We either serve God or the flesh. Our actions declare our master. We choose our master and our work and must abide by the issue. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey. As many as are led by the spirit of God, they are the sons of God. Some prefer to preach instead of doing the truth. It is possible for us to be destroyed with heads full of truth. We must put the truth into practice. To hold the truth and fight for it is one thing, but to be sanctified through it is another. Brethren, how is it with us? The Master has laid down the qualifications he desires in His followers. We know them, then let us work accordingly. Strive for the right in all things and act upon the word of God. The word is our guide and strength; may we become skilled in action as was Paul, dead to the world, but alive unto God and His truth, for we were once in darkness, but upon us has the light shined. "For unto us a child is born, unto us a son is given, and soon the government will be upon his shoulder, and his name is called Wonderful, counsellor of the mighty God, of the everlasting Father, the prince of peace, for promoting the increase of the government, and for peace without end." In Him shall all families of the earth be blessed. Our hope is that we may be associated with Christ and participate in all His glory; seeing we hope for such things, let us so live and act as becometh the Gospel of Christ, and pray God to bless us. There is only one hope that is worth having—the hope of eternal life, the crown for which we are striving, the end of our conflict and strife. The promise made unto the fathers, by sages and prophets foretold, fulfilled in the blessing of nations we hope very soon to behold. The hope of Israel's redemption, the land and the people restored, by Jesus the promised Messiah, acknowledged as Saviour and Lord. The hope of a glorious salvation from sin, from death and the grave, by him who shall be their destruction, Jesus the mighty to save. The hope to be with Him and like Him, the hope to share with Him His throne, the hope to form part of that glorified throng, when the Lamb and His Bride are made one.

ANTIPAS.

Clapham.

JERUSALEM'S ARCHAEOLOGICAL MUSEUM.

Jerusalem has a palatial Archaeological Museum that cost £200,000 to build and equip. It is one of the finest institutions of its kind in the whole world.

“THE WHOLE FAMILY.”—Eph. iii. 15.

Ecclesial News

Ecclesial News is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of “Partial Inspiration,” “Responsibility,” “Police Service” and “Clean Flesh,” and “Going to law against another” by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration, has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

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

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

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. M. Doust, J. R. Adams, J. L. Mettam (of the St Albans Ecclesia). Bro. and Sis. Drummond (late of the Crayford Ecclesia and who now reside at St. Neots which is 12 miles from Bedford) met with us in March last also Bro. Lingood (of the Leicester Ecclesia). We were very pleased to have their company at the Table of the Lord

The report in "The Dawn" for April needs to be corrected. The only letter we received from Bro. E. Hart was as follows —"March 5th. 1942—Having read the Clapham booklet, I am satisfied that the position they maintain is right in contrast to our Bedford circular a repetition of what was known as the Livermore heresy of years ago Two brethren of other ecclesias are coming here next Sunday at 11 a.m. at my address to discuss the matter —E. Hart "

All the members of our ecclesia remain at Harpur Street except Bro. Hart and Sis. Skinner. We will not be coerced into passing resolutions to please anybody, for we hold the Truth as we always have done. — W. Cotton, Rec. Bro.

BRIDGEND, GLAM. —Christadelphian Hall Nolton Chambers Sundays: 11a.m. and 6 0 p.m. Tuesdays 7 30 p.m.

We are pleased to report that Bro. Richard Gardiner, who appeared at the Cardiff Tribunal of Conscientious Objectors recently received exemption from all forms of military service conditional upon taking up land work or food distribution.

In the absence of the writer, Bro. Ivor Rees, of Newport supported his claim and we thank him for his willingness to be spent in our Master's service.

The annual tea and prize distribution for the Sunday School was held on January 31st. and progress was reported by Bro. R. Gardiner, Superintendent.

Visitors since our last intelligence were Bro. and Sis. J. Tellum (of Brighton) and Sis. Tibbles (of Rhoose). We thank Bro. Tellum for the word of exhortation and address at the Mutual Improvement Class. —Gomer Jones, Rec. Bro.

BRISTOL. —73, Groveleaze, Shirehampton.

We have been visited by Bro. J. Churchill (of Bournemouth), who has been staying here for five weeks. We are always pleased to welcome visitors. —A. V. Bailey, Rec. Bro.

CHICAGO, U.S.A.

Bro. J. Barcus, of 3639, N. Springfield Avenue, has been elected Recording Brother for 1942. Will brethren please note. —W. J. Clements.

DEVON, CONNECTICUT, U.S.A.

I am writing to tell you that my husband, Bro. George Carruthers, died on May 17th last. We had been alone here for many years, and now I am in complete isolation. We always broke bread every Sunday, and now I do it alone. —With love to all, Margaret Carruthers.

GLENDALE, CAL., U.S.A. —Sundays: Sunday School, 9.30 a.m.; Memorial Meeting, 11 a.m.; Lecture, 7 p.m.

Since our last report we have been cheered by several accessions to our ecclesia. Bro. and Sis. J. H. Lloyd and their son, Bro. Bobbie Lloyd, have come from Texas and are a welcome addition, especially as Bro. Lloyd is able to help in the work of exhortation. We also have welcomed Bro. and Sis. H. H. Magill and Sis. Louise Dietrich, who have joined us from Los Angeles Ecclesia.

Among the visitors whom we have been pleased to greet have been Bro. and Sis. Carney (of Mansfield, Ohio) and their daughter, Sis. Arleen Carney, Sisters E. Walton, E. Moore and F. Gillette and Bro. J. Parker (of Los Angeles), and Bro. and Sis. Carl Wolfe, Bro. and Sis. Carr and Bro. and Sis. Graham (of Panama). We have been assisted in the Truth's service by Brothers Carl Wolfe (of Panama) and G. F. Aue and R. R. Livingston (of Los Angeles).

Also, with much thankfulness, we report two further additions, in the persons of Mrs. Helene Moore and Miss Elizabeth Gillette, who were baptised into Christ on October 12th last. The latter is the daughter of Sis. F. Gillette (of Los Angeles). Our two new sisters are earnest students of the Word and rendered obedience after a most satisfactory confession of the One Faith. We share their happiness in having found "the pearl of great price" and we pray that they, with us, may receive the "crown of life that fadeth not away."

We have also been pleased to welcome Sis. Lilian Young, who has joined us from Buffalo, N.Y.

On Sunday afternoon, December 28th, we held our fraternal gathering and Sunday School exercises. About 100 brethren and sisters and scholars sat down to lunch, after which an interesting programme of music and recitations was carried out. The prize-giving by Bro. J. H. Bissell revealed a very commendable standard of work done by the scholars, and thus a very edifying occasion was brought to a close. —B. A. Warrender, Rec. Bro.

HARROW.

Harrow-on-the-Hill Ecclesia would be glad if they could obtain a copy of "The Trial," also other works of the Truth, to be used to form a library. We are in a position to purchase if any brethren have books to sell. —T. G. Brett, Rec. Bro.

LONDON, NORTH. —Adult School Hall, Church Hill, Winchmore Hill, N. Sundays: 4.0 and 6.0 p.m. Wednesdays: 7.30 p.m.

We have removed from Delhi Hall to the above address. The opening lecture attracted a good attendance and Bro. Beighton, of Seven Kings, faithfully preached the Word. We welcomed as visitors Sis. Beighton and also Bro. J. Doust and Bro. and Sis. Dennis Cooke (of St. Albans) and Bro. R. Bath (of Dorchester).

We regret having to report our withdrawal from Bro. Percy Bath, who has joined the Air Force.

MONTREAL, QUE., CANADA. —Room 7, Steele Building, 4080, Wellington Street, Verdun, Que. Breaking of Bread, Sundays, 11 a.m. Bible Class, Wednesday evenings, 8 p.m.

We are sorry to have to withdraw from the following brethren and sisters for long-continued absence from the Table of the Lord: —Bro. H. Baines (who resigned), Bro. and Sis. W. A. Maynard, Bro. and Sis. R. Manicom, Bro. A. R. Manicom, Sis. M. Nichol, Sis. S. Nichol and Bro. and Sis. W. Phillips.

Commencing May 1st we will occupy Room 1 in place of 7 in the same building. —J. V. Richmond, Rec. Bro.

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

Since our last report we have been pleased to have had visits from the following brethren in the service of the Truth: —Bro. S. Shakespeare (Dudley), Bro. W. Cockcroft (Oldham), Bro. M. Joslin (London), Bro. R. Smith (Birmingham).

Our brethren faithfully delivered unto us the word of exhortation and lectured in the evening, a few of the alien being present on each occasion. We have also been pleased to welcome round the Table of our Absent Lord Bro. Beard (of Abercynon), Sis. S. Shakespeare (of Dudley) and Sis. H. Jenkins (of Brockhollands, nr Lydney). —David M. Williams, Rec. Bro.

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

Since last writing our Bro. A. Littler has appeared before the Appellate Tribunal. We are sorry to report, however, that his appeal against the decision of the local tribunal was dismissed. His position now is that he is liable to be called up for military service. Should our Heavenly Father see fit for our young brother to suffer for conscience sake, we have the assurance that he will not be tempted above that which he is able to bear. In the meantime our prayers ascend to Our Father for our brethren, and sisters, too, during these days of evil.

We have been assisted recently by the following brethren in the service of the Truth: —Bro. W. Cockcroft, Bro. H. Cockcroft (of Oldham), Bro. E. Hingley (Oreton, nr. Kidderminster), Bro. R. Barton, Bro. G. W. Park (of Prescot) and Bro. S. Shakespeare.

Visitors to the Lord's Table include Sis. Alice Cockcroft and Sis. H. Cockcroft (of Oldham), Sis. G. W. Park. Sis. R. Barton, Sis. M. Bullough (of Prescot), Bro. and Sis. Fergusson, Bro. G. Hebbard, Bro. J. Coulton and Sis. P. Tarplee (of Burscough), Sis. M. Piffin (of Blackpool), Bro. M. Hingley (of Oreton) and Bro. R. Smith, Junr. (of Birmingham). —B. Littler, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.

We are grateful to our Heavenly Father that on February 19th our Bro. J. D. Rowley was granted exemption by the Bristol Tribunal conditionally upon continuing in his present occupation as a pharmacist, and we thank Bro. F. G. Ford for his services on our brother's behalf. Regretfully we have to report a loss in membership by the transfer to Sutton (Surrey) of Bro. and Sis. L. R. Hodge. We shall miss Bro. Raymond's able and willing assistance as a serving brother and commend him to the fellowship of the ecclesia which he left more than two years ago when he was moved to Exeter. Our loss will certainly be Sutton's gain.

Visitors since our last report have been Bro. and Sis. G. Hodge (Luton), Bro. S. F. Jeacock (St. Albans) and Bro. and Sis. A. Davenport (Totnes). We thank Bro. Hodge for assisting us in the proclamation of the Truth by lecturing on March 29th.

Will any intending visitors please note the change of time for lectures to 6.30 p.m. on Sundays and the recommencement of the Bible Class on Thursdays until further notice. —Hubert R. Nicholls, Rec. Bro.

RAYLEIGH. —121, High Road, Rayleigh Weir, Essex 3.0 p.m. Sundays by arrangement.

Since last writing we have welcomed at the Table of the Lord Sister Phyllis King, of Lexden, Colchester.

At the Central Appeal Tribunal on March 30th, 1942, Bro. Edgar Wille, having appealed against the decision of the Bloomsbury Local Tribunal on the ground that the exemption given to him from all forms of military service was not "unconditional," found the verdict reversed, and "non-combatant service" given instead. He will not undertake this and is prepared to go to the extreme to obey our Lord's commands, hoping to be found faithful in the Day of Account. —W. Leslie Wille, Rec. Bro.

SWANSEA (Brynhafod). — 98, Lbangyfelach Road Sundays: Breaking of Bread, 2.30 p.m. Lecture, 3 45 p.m. Wednesdays: Bible Class, 6 30 p.m.

On December last we were pleased to welcome around the Table of the Lord Sis. E. Bowen, of this ecclesia, who is now in isolation at South-petherton, Somerset.

At the quarterly business meeting of January 4th, 1942, the brethren and sisters were unanimously in agreement with the Clapham resolution on the question of divorce and remarriage. — L. M. Bowen, Rec. Bro.

TORONTO, CANADA.

Advancement from our Sunday School to membership in the ecclesia has been the happy lot of Enid Moore (daughter of Bro. and Sis. Fred Moore) and Elizabeth Simpson (daughter of Sis Lilia Simpson), who were immersed into the Saving Name of Jesus on October 22nd, 1941. They have our best wishes and prayers for a successful walk in the Truth. We are also happy to welcome Bro George Field, who has come to us from the fellowship represented by the Christadelphian magazine. As is the case so often, however, ecclesial news also reports sorrow. We have lost the company of Sis. Jane Seabrook (wife of Bro. James. Seabrook), who fell asleep in Christ on September 10th, 1941. Bro Seabrook has our deepest sympathy as he sorrows over a broken companionship of many happy years. We have also lost the company of Bro. and Sis. William Robinson, who have transferred to Brantford. The Brantford Ecclesia is enriched by this change, but we will miss these two faithful members.

Visiting speakers have been Bro. J. D. Baines (Montreal) and Bro. J. P. Vibert (Hamilton), whose labour among us has been a great help. Thank you, brethren. The following visitors have cheered us by their company: —Bro. Albert Stunden (London), Bro. Will J. Turner (Winnipeg), Sis. Margaret Styles (Iroquois Falls), Bro J. H. Tinker (Montreal), Bro. and Sis. William Styles, Bro. and Sis. Albert Styles, Bro John Anderson, Bro. Thomas Shaw, Junr., and Sis. Margaret Shaw (Detroit), Sis. Nellie Cookie (Fostoria, Ohio), Sis. Grace Frisbie, Bro. Russell Frisbie and Bro. Elson Frisbie (Hawley, Pa.), Bro. and Sis. W. Styles (Brantford) and Bro. and Sis. William Pole (Hamilton).

To the believers scattered abroad we send greetings and earnestly pray that it may not be said of us that the froth of controversy has overflowed and covered the truth in our midst. Let us rather be like our beloved brother Paul and continue to preach the Gospel of the Kingdom of God and do what we can to show our love for our brethren and sisters in tribulation And let us also give earnest heed to the reading and meditation of the priceless treasure of God's Word, so that we will have less time to read and heed what some have written about it. —George A. Gibson, Rec. Bro.

"I have exalted One chosen."—Ps. lxxxix

**I Will Reward
Them That
Hate Me.**

Concurrent with the news of threats against that ancient Tarshish land, Ceylon, with its teeming population of grossly-darkened peoples, comes a distressing picture of hatred against the glorious Yahweh—from Germany. The

Divine Name is the subject of vilest blasphemy and vituperation. As in Gog some years ago, now in Hitler's pagan state, the blustering tyrants seek to remove the very idea of God from the midst of their

peoples. Already covetous fingers are beginning to filch the fabulous riches of Rome in the Reich, which the Nazis have hitherto respected. So Gog and Germany are linked in one common outlook, although for the moment locked in the death struggle for European continental mastery. We see shaping the course of future things. Rome will be stripped to fill the empty coffers of Nazidom and prophecy doubly fulfilled. It is the eating of the whore's flesh.

As one arch-blasphemer said in pagan exhortation to the dupes of burning ambition, "You will enrol in the battalions of those who fight God." This will be the basis for the two countries coming together in a brief political union, which Christ will dissolve in blood and utter rum in the plains of Esdraelon.

Three thousand years ago had God answered the boaster:

"I have laid help upon One that is Mighty. I have exalted One chosen out of the people . . . with whom my hand shall be established, mine arm also shall strengthen Him. The enemy shall not exalt upon Him, nor the son of wickedness afflict Him. . . . I will beat down his foes before His face, and plague them that hate Him . . . I will make Him my firstborn higher than the kings of the earth. . . . I make his throne as the days of heaven . . . as the sun before Me. . . . Remember, Lord, the reproach . . . wherewith thine enemies have reproached, O Lord . . . the footsteps of thine Anointed."

News from Correspondents.

Rayleigh. — The news from this ecclesia illustrates the impracticability of "absolutism." Here the Appeal Tribunal held that Christadelphians had always "submitted to every ordinance of man," except where it was required that they should do an act or take up a service incompatible with their conscience, but that Bro. E. Wille, supported by Bro. W. L. Wille, went far beyond this and took up an attitude of opposition to the State. Hence the verdict in this case. In prison brethren have to submit to discipline and engage in work which outside of jail they would not do. That is how this attitude works out.

Luton. — The brethren who were in Bedford Gaol for conscience sake have now all been released.

St. Albans. — Eight brethren were fined 40/- each for failing to register for civil defence duties under the Civil Defence Order, 1941.

Clapham, London (South). — Sister A. E. Hawkes fell asleep on February 8th after a pilgrimage of just over ten years.

The Birmingham Ecclesia asked the Clapham Ecclesia to meet representative brethren from that ecclesia recently to discuss the resolutions set out by the Clapham Ecclesia. The Presiding Brethren of Clapham were asked to justify from the Scriptures their resolutions and recent actions thereon. After a six hours' debate at the office of Bro. F. C. Wood at London Bridge, it was perfectly clear that the Clapham brethren were quite unable to sustain their case. Never were brethren more completely exhibited as holding and setting forth an untenable contention.

Military Service Committee. — The Clapham Ecclesia at its quarterly meeting on April 9th re-elected all its present representatives on this Committee except one. The Presiding Brethren nominated one of their own number, Bro. C. H. Lindars, against Bro. H. E. Purser, and we deeply regret to say that Bro. Purser was defeated. Bro. Purser was the oldest and most experienced member of the Committee. He was the secretary of the Standing Committee in the last war and has been treasurer of the present Committee ever since its inception. His keen judgment and independent spirit were of great value and his presence and help will be greatly missed by his old colleagues. The Committee could not have sustained a greater loss. We take the opportunity of expressing our deepest

gratitude to our aged brother for the work he has in God's providence accomplished for us in the many years of his utterly unselfish and unremitting service.

The War Against God. —We hope to begin publication of a new series of articles shortly under this title. We have some in hand, but will welcome others from our readers.

NEW ZEALAND

Huntley, Waikato. —A. Surgenor, Hakanoa Street.
Otorohanga. —Herzl Connolly, Main South Road.
Wanganui. —E. W. Banks, 48 Roberts Ave.
Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.
Whangarei. —K. R. MacDonald, 27 Stanley Street.

AUSTRALIA

Bairnsdale, Vic.—E. Pate, 63 Murphy Street.
Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.
Inglewood, Vic.—J. Hughes.
Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.
Launceston, Tasmania. — Carmel Gee, 167 George Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
Victoria. —E. W. Appleby, Sullivan St., Inglewood.
Wagga, N.S.Wales. —R. L. Saxon, Murlesville Cotter, Coolamon.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —Edwin R. Button, 80 Cambridge Avenue.
Iroquois Falls, Ont.—C. H. Styles, Box 335.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Onoway (Alta). —F. C. Crawford
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pefferlaw Ont. —T. Briggs, Balsam Lodge Farm, R.R. No. 2.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—J. Snobolen, R.R. No. 3.
Winnipeg, Man.—Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.
Windsor, Ont.— William Harvey, 420 Erie Street, W.

UNITED STATES

Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck and Liberty Roads, Woodland P.O. Md.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —G. A. Kling, 79 Mang Avenue, Kenmore.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —J. Barcus, 3639 N. Springfield Avenue.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit. —G. V. Growcott, 15586, Normandy.
Dinwiddie, Va.—F. Bird, Stonycreek Lodge, R.F.D.2.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 520 Arden Avenue, Glendale.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing, Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Newark, N.J. —A. Packie, P.O. Box 186, Green Village, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —L. E. Cochran 733 E. Monterey St. Pomona.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —S. W. Elliott, 7 Fountain Avenue, West Barrington, R.I.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

Acknowledgments. — W.S., M.C.M., J.P.V. E.C., F.W.H., E.F., A.D., S.M., S.H., N.B., D.L.J., A.D., etc.

Will correspondents please pardon us when we are a little slow in replying to them. Our time is very much occupied these days of stress, like most people.

Jewish Relief Fund. —We have received from Plymouth Ecclesia £3 13s. 9d.; Anon Wandsworth 5/-; Bristol Ecclesia, 10/-.

Sister Coliapanian, Senr., of Ilford, desires to acknowledge with thanks communication received from T.

Subscribers in U.S.A. or Canada not receiving their copies should write to Bro. B. J. Dowling, Bro. G. A. Gibson or Bro. G. V. Growcott as per cover note of February 1942.

Change of Address. —Bro. P. Coliapanian has now removed to 113. Hersent Drive Ilford, Essex.

Britain and Russia. —Professor John MacMurray of the London University, speaking at a National Peace Council meeting on April 10th, said that “failure to achieve close Anglo-Soviet co-operation after the war would involve following a short breathing space an even more blasphemous world war than the present one.” Ezekiel xxxviii. is the next great development undoubtedly.

Rev. ii. 5. —Under the heading of “I Will Remove Thy Candlestick” we have received a pamphlet from Bro. J. Oowler. The passage quoted is a condemnation of the toleration of wrong-doing by the ecclesia that John had just been removed from, i.e., Ephesus. The pamphlet however, is a frank declaration in favour of the widest form of toleration. Says the writer, “Leave it to the Lord Jesus to deal with . . . any part which is likely to be a danger to the whole.” But the passages regarding toleration of evil in Rev. ii. and iii. are most emphatic in their condemnation of those who permitted it to continue in their midst. This does not, however, give a license to any ecclesia to depart from the Scriptural commands regarding withdrawal and making such a step the last resource after every lawful means has been exhausted.

Anon., Berks., raises a very interesting and important point which has often caused us anxious thought because of its bearing upon present difficulties. If only questions such as the one raised could be discussed with reasonable quietness in the “Berean” Spirit, how much better it would be for us all. Thank you “Anon.”

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.
