

The Berean

CHRISTADELPHIAN

A MAGAZINE DEVOTED TO THE EXPOSITION AND
DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED
TO THE SAINTS; AND OPPOSED TO THE DOGMAS
AND RESERVATIONS OF THE PAPAL AND PROTESTANT
CHURCHES; WITH THE OBJECT OF MAKING READY
A PEOPLE PREPARED FOR THE COMING OF THE LORD.

EDITED BY G. H. DENNEY & G. A. GIBSON

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June: 1942

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

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BEXLEY HEATH. —See Crayford.

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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.

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CROYDON. —R. W. Jeacock, Nyewoods, 79 Upper Selsdon Road, Sanderstead. (B.B. 11 a.m. and 6.30 p.m.)

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DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 10.45 a.m.).

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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.

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HEREFORD. —D. T. Warwick, 8 The Crescent, Holmer

HITCHIN (Herts.) —Harold Shorter, 20 Walsworth Road. (L.3 p.m. and B.B. 4.15).

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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.

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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.)

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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).

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

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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.

*“Ye are the branches,” said Jesus to His disciples,” and severed from Me ye can do nothing.” This is true, whether Jesus be regarded as a Vine or as the Seven-branched Candlestick of Rev. 1. —
Eureka, Vol. 1., p.61.*

PRINCIPAL CONTENTS

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Volume XXX JUNE, 1942 NO. 354

EDITORIAL

Eventful Days.

Japan. We live in stirring times. Every day comes news of importance showing how inexorably the Divine purpose is being worked out. Japan's plans in the East were well prepared and, no doubt, appeared to the ambitious rulers of the island empire as certain to succeed. This appearance at first seemed clear with the conquest of Hong Kong, Shanghai, Singapore, Malay, Burma and the Philippines, etc.

But all these preparatory steps were leading up to the major proposition—the conquest of Australia and the cutting off of all British influence East of India.

Man proposes, but God disposes, and while Japan may have temporary successes, her defeat is certain. She may make the mistake of attacking Russia; German newspapers have called loudly for this, but Japan does not exactly follow directions from Berlin. Her own newspapers do not visualise the predominance of Hitler, but of the Mikado.

Russia. Russia and Germany are still at deadly grips. Stalin foreshadows defeat for his enemy this year or, at the latest, in the winter of 1942-43.

Britain. The British people are as indomitable as ever they were and the "small inland off the coast of Europe," as Goering describes it, with only 40 million inhabitants has still to fulfil its mission as the friend and protector of the Jews, and this right up to the day when the Lord shall stand on the Mount of Olives and all the saints with Him. (Zech. xiv.). What a bastion of Freedom, Palestine, Syria and Egypt have constituted!

Our Watch. Our Lord and Master counselled us to wait, watch and pray; and the more so as we see the day approaching. It is very sad, however, to see John xvi. 2 and Matt. xxiv. 48-49 being fulfilled in our day. Those are wise—the peacemakers who strive for unity in the spirit of love, and who do not easily or readily see evil and provoke it.
EDITORS

SIGNS IN THE SUN.

"They that exercise authority . . . called benefactors."— Luke xxii. 25-26.

But ye shall not so be. History is interpreted as the achievements of man. It is nothing of the sort. It is the realisation of God's world-control, seen in the lives of individuals and nations. The rise and fall of empires is decreed. The coming and passing of every form of governance is likewise from of old. All decline for the same reason — human folly. Political events to-day luridly illustrate the lot of the scorner seeking wisdom. Mussolini has repeatedly changed his henchmen. Every replacement has been for the worse. Men who have served for years, tried in Fascism's darkest ways, have been discarded. Tyranny only seeks yes-men. A yes-man regime is infernally rotten. In France we see exactly the same evil at work. At Hitler's bidding Laval assumes fresh honours and higher estate in French governance. Petain's personal followers are thrown to the wolves. Those lusting for dominion brook neither opposition nor criticism; their one aim is to secure the fawning pliancy of the sycophant who would answer every flick of the rein. Power breeds corruption. Jesus knew it, hence His warning, and it will be heeded by all His true servants. "Ye are my friends if ye do whatsoever I command you" (John xv. 10-14). The world and its ways are no example for the true saint.

Perhaps Caligula gives us the best commentary on this sordid state of affairs. *He made his horse a consul!*

EXHORTATION

"The Old and the New Man In the Coming Tribulation."

By DR. J. THOMAS.

The disasters that await the world are fearful. The present is only a fitful hurricane under which the trees of the forest have bowed their lofty heads but have not been uprooted. The coming storm will be a tornado of thunder, lightning, wind and hail, of burning coals that will carbonise the Old Man to the very bones. "There shall be," saith Jehovah Izabaoth, "a time of trouble such as there never was since there was a nation to that same time." (Dan. xii. 1.) This is a trouble second only to the Flood. By the Flood the whole race was hurled into perdition, except only the family of Noah.

In the coming trouble the race is not to be reduced to one family; for "many nations," after the subsidence of the storm, are to "be joined to Jehovah and to be His people." (Zech. ii. 11.) It will be a national tribulation, which will fall with pain upon the head of the wicked—upon kings, princes, nobles, ecclesiastics, wealthy and those who are concerned in their enterprises and schemes. Nations were inaugurated at Babel (Gen. xi. 9) and with the overthrow of Babylon, or Babel, their power is to be annihilated beyond the possibility of permanent restoration. Fearful and great indeed will this tribulation be. Trade, manufactures and commerce will be so affected as to fill the streets with starving multitudes, and to empty the rich of capital and power. Terror will be on every side and none of the Old Man's adherents will escape. The disasters of this consumption of panic will overwhelm them. The banks will be closed and sealed, Wall Street, the Bourse and the Royal Exchange will be scattered to the winds, the courts will be shut up, the pulpits of all Christendom emptied of all incumbent

hypocrites and cheats, hoodwinkers of the people, thrones will fall and the armies that sustain them will melt the hills and mountains *politic* with their blood. This will be the disaster of the vengeance in Jehovah's heart in the year of His redeemed. (Is. lxiii. 4 and xxxiv. 8.)

In the coming tribulation all ranks, orders, classes and degrees of men will be involved in one common ruin. It will be far worse for them than the breaking up of the Western Roman Empire by the Northern Barbarians over twelve hundred years ago. The Old Man of the Flesh recovered from the horrors of that terrible period and has become rich and powerful again. But from the coming overthrow he will never recover. He will continue in life, but only to lead a life of poverty and contempt. The power and riches he now possesses, the position and respectability he is now so proud of, and the paraphernalia of wisdom and sagacity he so ostentatiously exhibits will all be stripped from his leprous carcass and his nakedness made apparent to all. To perform this work of love and charity (for it is love and charity to them that suffer, to unmask hypocrisy, to make the truth apparent, and to bind the oppressor in the bondage of poverty and weakness)—to perform this is the mission of the Son of Mary. Alluding thereto, she said in the rejoicing of her spirit: "He shows strength with His own arm; He scatters the proud in the imaginations of their hearts; He puts down the mighty from their thrones and exalts them of low degree; He fills the hungry with good things and the rich He sends empty away; He helps His servant, Israel, in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed for the Aion." (Luke i. 51.)

The reader will certainly be at no loss to conceive the nature of the times when "the Son of Jehovah's Handmaid," as David styles him in Psalm lxxxvi. 16, and cxvi. 16, shall appear to establish His mother's prophecy. Will not financiers, potentates, merchants and traders in the souls and bodies of men be then filled with dismay, and call upon the mountains and rocks to fall upon them and to hide them from the presence of this destroyer of the peace and successful villainy of the world? We have read in the newspapers how many of Mammon's worshippers have committed suicide because of their losses by the recent panic.

When, then, may we not expect to hear of in that coming tribulation? The royal families of Europe, insular and continental, popes, cardinals, archbishops and bishops, and all rulers, are to be hurled from their thrones, and probably all of them made to expiate the crimes of their houses, after the example of the kings whom Joshua slew, by the halter or the sword. Their "houses" have been murderers of the saints and red with the blood of Israel. "Come near," said Joshua to the captains of Israel's hosts, "put your feet upon the necks of these kings. Fear not, nor be dismayed; be strong and of good courage; for thus shall Jehovah do to all your enemies against whom ye fight."

Would Jehovah serve the kings of Canaan thus who were defending their country against invaders and allow modern kings to go unpunished, who are the sons of the murderers of myriads of men and women of whom the world was not worthy? Is it likely that He would bring the blood, the righteous blood of four thousand years, the blood of Abel and all the prophets, upon the generation of Judah contemporary with the destruction of Jerusalem, and not visit upon all its houses the blood of His saints shed in the countries of Europe for the last twelve hundred years? The supposition cannot be admitted for a moment. The rulers of the world must be dethroned and executed for their crimes. Their possessions must be wrested from them; for their houses have acquired them by robbery and blood. But while the Press discerns fearful disaster in the future, it has no idea of the Old Man of the earth being despoiled of all his riches, honours, profits and powers, and a transfer being made of them to the New Man of the Spirit. The probability is that, though the Bible has circulated in England for hundreds of years, the Press never heard of such a man. It is well acquainted with the Old Man, but "with the New Man and his rights of inheritance and glorious destiny it is totally unacquainted. Although the Scriptures speak so explicitly upon the subject, the Press would smile with contemptuous incredulity were it told that the banks and all the specie they contain, the courts of law, the Church temples, palaces and thrones of the world, were all to be seized and appropriated to their own use by certain men and women who have believed the glad tidings of the Kingdom, been baptised, and patiently continued in well-doing since they began to do well in being immersed. Matt. xxvi. 19, Mark

xvi. 15 and 16, Acts viii. 12, I. Cor. iii. 21 and 22. This is a grand and controlling principle of the political economy, or the disposition of things, according to the policy of Jehovah.

It is a principle, however, not recognised in the politics of the Gentiles. Gentile politics assign heaven to the dead and earth to the living, and to these living only on condition that they will be true and faithful to the lust of the flesh, the lust of the eye, and the pride of life. If they will not swear allegiance to these, which are the composite elements of the Old Man of the Flesh, they are not allowed to partake of national honours or rewards, nor to take a seat in the ecclesiastical high places of the earth. You must be loyal to the Old Man of the Flesh, or you cannot "cut a figure" in the world; for he delighteth to honour none who do not bow and scrape to him. But it is probable that the Press would exclaim against such an appropriation of banks, specie, thrones, honours, pulpits, etc., as mere robbery and spoil. Such conduct, it would protest, ought to meet with universal execration and condign punishment, and, were its publication then permitted, it would doubtless be filled with very eloquent and logical articles against such wholesale violation of the eighth and tenth commandments! But, the friends of the Old Man of the Earth and Sea should remember a saying of their own, which they often quote in justification of all their appropriations: "To the victors," say they, "belong the spoil."

Now, if the New Man of the Heavens, as defined aforesaid, should measure swords with the Old Man of the Earth, and the latter should be so cut up that he had to cry for quarter, would not the New Man, upon the Old Man's principle, be entitled to the spoils? The Old Man has present possession of the earth and all its riches, and intends to keep them for ever.

And so he may, *if he can*, but then he must fight for them; for He that made the earth will not allow him to retain them on any other terms. He became possessed of them in the beginning only on condition of allegiance to the Lord of the Manor. The condition he has violated, and yet he claims, not only the right of tenure, but refuses ejectionment and affirms that he is himself the lord in fee.

This is the real issue between Heaven and the Old Man. He has long since been served with a notice of ejectionment, but he ignores it and defies. Tribulation and war are therefore decreed against him, which can only terminate in his reduction to the position of a serf upon the manor he has so egregiously misruled.

But the New Man of the Heavens will spoil the Old Rebel and appropriate his assets upon a higher principle than that of conquest. "Whatsoever," said Jehovah, "is under the whole heaven is Mine" (Job xxxi. 11.) He is therefore styled by Melchizedek "possessor of the heavens and earth." (Gen. xiv. 19.) In another place it is written: "The earth is Jehovah's." (Exod. ix. 20.) And: The earth is Jehovah's and the fulness thereof; the world, even those who dwell in it" (Ps. xxiv. 1); "the gold and the silver are mine," saith Jehovah of Hosts (Hag. ii. 8). These testimonies are sufficient to prove that Jehovah still claims the earth and the world of mankind upon it, and all they call theirs is His. It is a claim He has never surrendered and, although the Old Man has possessed it since the Flood, and even taken forcible possession of that portion of it which Jehovah declared to Israel, saying, "*The land is Mine*," (Lev. xxv. 23), the claim is not extinct, it is only in abeyance, for there is no statute of limitation to bar it against the Lord.

The earth being Jehovah's, its eternal possession can only be acquired by a deed from *Him*. It is clear that the Old Man of the Earth has not obtained that deed, because he is corruptible and mortal, and a mortal man cannot acquire more than a tenant-for-life possession. "Corruption cannot inherit incorruption." A New Man must therefore appear in court with ability to show, first, that he is incorruptible and deathless, and, secondly, that Jehovah, the possessor of heaven and earth, hath given the earth and world to him. This Man hath appeared in the Court of Israel and His name is Jesus. He hath put in His claim and proved by witnesses and by Jehovah that He is His Son by resurrection from among the dead and alive for evermore, and, having proved this, He hath also proved that Jehovah's promises to His Son are of right His.

Now, concerning His Son, Jehovah has said in the second Psalm: "Thou art My Son; this day have I begotten thee. Ask of Me and I will give the nations for thine inheritance and the uttermost parts of the earth for thy possession." Nothing can be plainer than this. Jehovah hath promised the earth to His Son, and that Son he hath acknowledged to be Jesus. Then Jesus, the New Man of the Spirit, is the rightful owner of the earth and world. Has He got it? Has He ever had it? No, never! What is the hindrance? The Old Man of the Earth has possession of it and will not surrender it until a stronger than he appears to turn him out. This necessitates a conflict of the deadliest character—a time of tribulation unsurpassed. The earth and world and all their fulness being assigned to Jesus by a Divine statute, it is competent for Him, Jesus, to say who, if any, shall share with Him in fee. Will He enter into treaty with the Old Man and leave him in possession of Europe, Asia, Africa and America, if he will acknowledge Him King of the Jews in Zion? Or will He demand the unconditional surrender of the whole? Nothing less than this will be accepted. The present rulers will not be tolerated. They are a blot upon the face of things, obstacles in the way of righteousness and truth. Jesus is Heir of all things and He has announced His willingness to share His inheritance with all who, like Himself, "fulfil the righteousness of God." This excludes the Old Man totally, but opens the door to all that will forsake him and turn to God. They are invited to "put off the Old Man, with his deeds, and to put on the New Man." When they have put on the New Man they are a constitutional part of Him and consequently "*joint heirs with Christ*" of the earth and world, and of all the fulness thereof. To such Jesus says: I will give you power over the nations and you shall rule them with a rod of iron, sitting with Me on My Throne, as kings and priests, reigning on the earth." (Rev. ii. 26 and iii. 21.) When they possess this power over the nations, all that the nations and their present rulers call theirs will then be at the disposal of these joint inheritors. Paul, addressing this class at Corinth, said to them: "The world is yours, *all things are yours*, all things are for your sakes." It is clear, then, that the gold and the silver, and the power and the riches extant will all be relinquished to them. "He will fill the poor with good things and the rich He will send empty away." Assuredly, the coming panic will be tremendous—fear and disaster on every side. Let the reader be assured that the events of the past ten years portend a prodigious agitation of the world at hand. Be warned, then, and trim your lamp, for the time is short and the terror hasteneth.

A RARE GIFT.

"To say what should be said,
To say **only** what should be said.
And to say it only **as** it should be said."

FROM THE STUDY

A Band of Iron and Brass.

This quotation from the 4th Chapter of Daniel sounds prosaic and uninteresting as a subject for study. A little investigation, however, will soon show the phrase to be of great significance and interest.

Our readers will remember that this 4th Chapter deals with the second dream of Nebuchadnezzar, in which he saw a great tree whose "height reached unto heaven, and whose leaves were fair and the fruit thereof much, and in it was meat for all." The king beheld until, in response to a voice from heaven, the tree was cut down, and its stump was strengthened by a band of iron and brass. The prophet expounded the dream and warned the king that a terrible judgment was impending upon him and his kingdom. The warning apparently faded from the king's mind, for within a year he was boasting of his power and of the glory of "this great Babylon," which he had built as the emblem of his might and for the honour of his majesty. Immediately the stroke fell, and his reason left him. He was driven from his throne and his dwelling was with the beasts of the field until, at the end of seven long years, true to the prophet's words, he recovered and was restored to his former power and grandeur;

upon which he humbly acknowledges his sins and gives to God "the glory due unto His name" in a beautiful and touching decree issued to every people, nation and language.

Now, the proximate application of the dream to Nebuchadnezzar and his times is obvious and unmistakable. But most Bible scholars are agreed that there is also a more extended application of the matter to the "times," allotted to "the kingdom of men," during which Zion is in affliction and "trodden down of the Gentiles." There can be no reasonable doubt of the truth of this: For seven times on the prophetic scale of a day for a year amount to 2,520 years, and, whether this period is dated from the end of the Kingdom of Judah and the dismantling of Jerusalem in 588 B.C., or thereabouts, or from the time of Nebuchadnezzar's dream matters little; for, in any case, we are brought to the present epoch as unquestionably the time of the end spoken of in Daniel. As for the tree and its band of iron and brass, we cannot doubt that its cutting down represents the end of the king's dynasty and the absorption of the kingdom by the Medes and Persians, followed by the Empire of Alexander and then by the Romans.

We therefore identify the band, of iron and brass with the same elements that in the great image of Chapter ii. represent the Empires of Greece and Rome.

The stump and its metal band, therefore, we take as representing the Babylonian *character* of the kingdom of men all down the line, supplemented by Greek and Roman influence, which has held together the old stump and prevented its disintegration. But here at the outset is a curious circumstance. There was no silver in the band of iron and brass. The reason is not far to seek, for the Medo-Persian Empire symbolised by silver in the image exerted little or no permanent influence upon the dominion of men, and therefore is not represented in the band of iron and brass. It is still more curious that the Kingdom of Persia has persisted down to the present, but without any great influence, as we have said, while Greece and Rome, which have passed away so long ago, have left powerful influences which are still in operation among men.

A brief glance at the facts which are involved will, we believe, increase our regard for the sure word of prophecy and for Him Who "ruleth in the kingdom of men" and giveth it to whomsoever He will."

In the first place, Greek and Roman influences upon civilisation are so mingled as to be better symbolised by *one* band than by two. This is noted by the authors of "The Apocalypse and History," who, on page 16, quote thus from Freeman's "Historical Geography of Europe": "Wherever we have gone, we have never got beyond the power of the two influences which, mingling into one, have made Europe all that it has been." And, again, on page 5, we read: "When Rome apparently passed away its spirit and influence remained and have continued down to the present."

"Greece (also) exercised an abiding influence in the world, but it was literary and intellectual, whereas Rome's influence has been political and has manifested itself in the actions and policies of all succeeding times." Thus we have a clear clue to the meaning of the band of iron and brass, although these authors do not seem to note the connection. In Scripture brass represents the flesh. Our readers will recollect the altar and all its furniture of brass, in the Tabernacle, as symbolising the offering of the Lord Jesus Christ. It is in "the thinking of the flesh" that the Greek influence is notable. In the world of letters, in poetry, history, philosophy and the drama, the formative influence of Greece is pronounced and undeniable. In sculpture and architecture the Greek influence is equally striking. They have given the models for all succeeding times. The ancient Greek is a dead language, but it still lives in its influence upon our tongue, for very many of our words are derived from the Greek, either directly or indirectly. Added to this, the New Testament was given to the world in Greek, and the circulation of the Septuagint translation of the Old Testament had a profound influence in the early centuries of this era. The Apostles used this version and constantly quoted from it.

There is no doubt that the mercurial Greek temperament and culture, gradually permeating Europe towards the close of the Middle Ages and violently thrust westward by the Turkish capture of

Constantinople, was largely responsible for the renaissance or intellectual awakening of Europe and for the reformation that followed.

In the great Universities of Oxford and Cambridge the study of Greek history and literature was for centuries compulsory, and this was to some extent, at least, responsible for the great development of English literature in the 17th and 18th centuries and after.

Also, the great influence of the Greek Church, in its binding effect upon the body politic of Eastern Europe, is not to be overlooked, and, finally, the names of the Greek Pantheon have passed into our languages and have become "Coin of the Realm," so to speak. The "iron" influence of Rome is mingled with that of Greece and in some respects is the stronger, as required by the symbol. Albeit, it is of a different character. It is as an empire that Rome's influence has impressed later times. In political and military science her eminence and effect has been great. The Anglo-Saxon race especially has had the wisdom to follow Rome in its political economy, with great profit to itself and its interests. This is particularly true in regard to the government of colonies and the subject races.

With all its faults, the control and government of so large a part of mankind by the English-speaking peoples has been mild and beneficial. The hand of Providence is undoubtedly to be observed here, as Dr. Thomas remarked, in speaking of future developments in Palestine.

In regard to Law, the power of Rome is still felt after nineteen centuries. Justinian's great work has influenced mankind ever since the 6th century. An interesting illustration of Roman law, as anticipating the English or modern custom, is seen in Acts xxi. 16. When the Jews clamoured for Paul's condemnation without a proper trial, Festus replied: It is not the manner of the Romans to deliver any man to die before that he which is accused have the accusers face to face and have license to answer for himself concerning the crime laid against him."

The Romans were the pioneers in the building of great roads, bridges and aqueducts. In short, their influence upon the later civilisation has been mainly practical and utilitarian, as contrasted with the ornamental and intellectual influence of Greece.

Again, the Roman, or Latin, language, besides being the basis of the romance tongues of Southern Europe, has coloured our own language even more than the Greek, a very large part of modern English being derived from the Latin, either directly or through the French. In the Middle Ages Latin was the written language of scholars in all Europe. It was the language of the Church, the Law and Diplomacy. In our day we are so accustomed to associate the Universal Church of mediaeval times with doctrinal and moral corruption that we are apt to forget that the Church did much good also. It was concerned with administration of the Law and cared for the poor, and education was almost entirely under its auspices.

We are indebted to Rome, first for the Julian and then for the Gregorian Calendar, to say nothing of the beginnings of Church music, also. To Rome, for the most part, we are indebted for the names of the days of the week and the months of the year, as also the names of the planets and constellations.

And now, why is the civilised world in such mortal danger in these days? Because of the decline of the binding and supporting influences of Greece and Rome. The present ideology for which Germany, Italy and Japan are fighting to enslave mankind is in essence reversion to the paganism and barbarism of pre-Christian times. The structure of human government is disintegrating fast.

Happy are we to know that the Babylonian stump, with its band of iron and brass, is soon to disappear to make room for the vine and olive of Israel, which is destined to "fill the face of the world with fruit." We long for the day when the present miserable political set up upon earth will give place to a Divine Kingdom in which mercy and truth will meet together, and righteousness and peace will kiss each other: "Truth shall spring out of the earth and righteousness shall look down from heaven"

(Psalm lxxxv. 10); "O, let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth" (Psalm lxxvii.).

B. A. WARRENDER.

Glendale, Cal.

A FEW CHINESE PROVERBS.

"The tree of silence bears the fruit of peace."
"All the wit in the world is not in one head."
"He that hath knowledge spareth his words."
"Say not 'I will do to him as he hath done to me.'"
"To-day comes only once, and never again returns."

Signs of the Times.

"Terrible as an army with banners." —Song vi. 4.

Song of Fools.

May notes closed on a note of expectation—
the footsteps of the Anointed of Deity can
almost be heard on the threshold. And as
Jesus prophesied, it shall be in power and
great glory to punish with everlasting destruction
the wicked of the earth, for, as Paul says, "He shall be glorified in His saints." The Babylonian system is failing to a finish. Men, as Solomon shows, prefer the song of fools to the rebuke of the wise. So the warnings of the Spirit Word pass unheeded by all except the true friends of Christ (Luke xxi. 27, 2 Thess. i. 7-10). This latter class, a poor, insignificant few, albeit chosen unto Aionian joy, instructed in righteousness, await in meekness the fulfilment of the doom pronounced on Nebuchadnezzar—"the kingdom is departed from thee." To-day we at long last see the coming to pass of the event typified in the Medo-Persian conquest, and the appearing in the earth of the one foreshadowed in Cyprus. Yet all around us rise the savage cries of those who fight for an earth which can never be theirs; who shout in acclamation of a peace and security which is beyond their grasp. The servants of God grasp at none of these baubles. Far better is a dinner of herbs *where love is* than treasure and trouble (Prov. xv. 16-17).

Actual news from Palestine is meagre. The country is a vast fortified camp — a bastion of Tarshish in the impending Near East clash. But Palestine now has her own official flag flown from Government House in Jerusalem. Soon the golden crown of this British-given symbol of a half-arisen nationality will pass for ever and in its place the royal standard of Judah will announce to a startled world the return of Christ, and the King of Israel's claim to the sovereignty of the whole earth (Ps. lxxvii. 4). It is in the Name of God that Ail-Gibbor will unfurl at long last His banner and go forth in righteousness to make war, conquering and to conquer (Ps. xx. 5; Apoc. xix. 11-16; Is. ix.). The "Daily Herald" quotes from the Song, "terrible as an army with banners," and says that this refers to Britain's lot and mission. Servants of God know better.

"The fist of wickedness."—Is. lviii. 4.

The Sinful Kingdom.

Treachery so abhorred of God follows in the
wake of all tyranny. Laval was prepared to
sell out in Madagascar to the Germano—
Japanese interest. Hence Tarshish action in
the invasion of that French island. It seems as though the frog spirit, having done its work, the French polity and empire will pass away—Metropolitan France to fall to the sphere of Gog and the colonial territories to Britain? Marcel Deat, one of Hitler's creatures, said recently that France "would find herself at the cross roads and her fate for many years would be determined in the next few hours. . . . France would drift to disaster in the near future."

France has done her work. Her mission is fulfilled. Having gathered the nations together to the great day of God Almighty, there is no need for her appearance any longer on the human stage of world sin-drama. The French Revolution has reverberated throughout the territories of Daniel's Fourth Beast kingdom—as witness the nineteenth-century political upheavals in Berlin and Vienna. Then came the twentieth-century October revolution in Russia. And the mad doctrinaire of Berchtesgarden found the germ of his State-God and compulsory State slavery in the "social contract" theories of Rousseau. Truly, "Sin when it is finished bringeth forth death." Men think God does not see. They are mistaken. (Amos iv. 8).

The history of the world is nought but a labyrinth of national jealousies and an insatiate thirst for power, the shameless intrigue of those lusting for personal glorification, and all and everywhere the vast sea of human raging. Solomon considered all this bitterness and gave them no comfort (Eccles. iv. 1). "Sin in its most heartless and hateful deformity reigns the universal despot of the nations. It is enthroned and decorated with crowns, tiaras, coronets and mitres, and is gathering strength by fraud, hypocrisy and murder" (Dr. Thomas).

But all this avails France nothing in the hour of bitter degradation at home and imperial disruption abroad. Madagascar is lost, like Indo-China and Syria. North Africa will soon go too, it seems. One wonders whether these territories will ever be restored. What men say in the day of trial they repudiate in the hour of victory. France to-day is dangerous. She is playing the role previously played by Italy. Her ruling class constantly gibes at Britain.

"He that chastiseth the heathen. . . ."—Ps. xciv. 10.

**A God . . .
that revealeth
Secrets.**

The signs relative to Britain and Turkey are, of course, constantly in evidence. The Turko-European railway, destroyed in the last Balkan conflict, will re-open next month and vast trade is expected to pass between Ankara

and Germany. The Turkish Ambassador in Berlin has expressed his conviction of coming very favourable developments in Turko-German relations. Hitler is getting desperate, and the Near East, with Palestine as a focus, holds the solution of the riddle. Most Turks still have a deep-rooted distrust of Russian intentions. Through this vast web of intrigue, distrust, hate and suppressed fury God guides His unshakable purpose to fill the earth with His glory. Thus a Divinely-guided history gives the Scripture the seal of infallible authority (Dan. ii. 28).

The Corregidor disaster and the terror overhanging Australia and India draws Tarshish and her rebel daughter State into closer and yet closer communion. Thus the Dominions Secretary pledges the great southern dependency—"Britain and the United States are with you. . . . We are sending help." And U.S. supports Britain in Madagascar, sends an expeditionary corps to Australia and Natal and her bombing squadrons to India and the Middle East. And Andrew Carnegie, the steel magnate, wrote a pamphlet in 1898, "Reunion of Britain and America. A Look Ahead." Britain and U.S. have opened and organised the vast supply line from Douala in West Africa to the Sudan and the East African colonies. So all the young lions are marshalling their strength for the final wrestles on the plains of Esdraelon. Another piece in the puzzle falls into place, the Soviet trade pact with Egypt just announced.

"The fire hath devoured the pastures."—Joel i. 19.

**The Fining
Pot.**

The almost incredible destructions caused in the territory of Daniel's Fourth Beast kingdom are terribly illustrated by the awful accounts of pillage, massacre, torture and unparalleled savagery raging over so large a tract of the earth's surface.

God's people have been singled out for every kind of cruelty and degradation. In the Balkans alone in one area in which some 40,000 unhappy Jews were segregated over 80 per cent, died, wholly unattended, through the ravages of typhus. Yet Yahweh has declared by the ordinances of day and night that Israel shall be a nation before Him for ever (Jer. xxxi. 36).

The awful documentary proof of German debauchery throughout the conquered lands defies description. In vast areas commerce and agriculture are stagnant or swept entirely away. The locust nation has eaten its way through the fairest lands of the Gentiles. It reminds one of that other robber nation which long ago afflicted mankind, and was a scourge in the hand of God because of the evil in the earth—"By the strength of my hand I have done it, and by my wisdom, for I am prudent; and I have removed the bounds of the people, and have robbed their treasuries, and I have put down the inhabitants like a valiant man: and my hand hath found as a nest the riches of the people, and, as one gathereth eggs that are forsaken, have **I gathered all the earth**, and there was none that moved the wing, or opened the mouth, or chirped."

So recorded the boaster tyrant who perished in the house of Nisroch his God—a fitting omen. The terror of the Eternal Himself will burst on this modern edition of the erstwhile Assyrian.

None have suffered more bitterly than the Jew. Israel Zangwill reviewed from the prophets the sufferings of his people:—"The Ghetto, through whatever mists of legend and embroidered veils of fantasy, looks back to Sinai and forward to the Millennium, to the day when ten men of all nations shall take hold of the skirt of a Jew, saying, we will go with you, for we have heard that God is with you. In that day the Lord shall be **One and His Name One**; men shall beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." (Zech. viii. 23; xiv. 9; Mic. iv. 3).

This is our day of grace and opportunity. God trieth the hearts. (Prov. xvii. 3).

CARMI.

"There remaineth therefore a rest (or Sabbath-keeping) for the people of God."—Heb. iv. 9.

As hastes the trav'ler on a gloomy day,
With quick'nd pace to reach the journey's end,
So, troubles oft incite me on my way
Toward the goal of rest to which I tend.
And thus in mercy God appoints my load,
That I with swifter feet may run the race,
Lest, lingering in the light, I miss the road,
When low'ring clouds conceal His shining Face.
In darkest hours I would not then complain,
But in Thy brightness have it all forgot,
Darkness and light, joy, sorrow, ease and pain
Are skilfully commingled in my lot;
Thus, toilsome tho' the path be, at its best,
It ends in God's all-compensating REST.

BASIL D. HAMILTON.

Hove.

Fellowship.

1 John i.

The doctrine of Fellowship has often been dealt with in these pages. It is, after all, a very simple matter. 1 John i. is the best Scriptural definition. There fellowship is said—

- (a) To be "with the Father and with His Son."
- (b) To depend upon light (or understanding of the Word of God), belief and obedience.
- (c) This light is "the Truth."
- (d) We may sin when in this fellowship through weakness and we may be forgiven.
- (e) There is no unrighteousness from which we cannot be cleansed (1 John i. 9).
- (f) Humility prevents anyone in such fellowship to declare himself altogether righteous. "If we say that we have not sinned, we lie."

Belief and Action.

For us in these days the Truth has been defined in "The Statement of Our Faith," so universally accepted among us. It entails certain beliefs and certain actions *as a result of such beliefs*. When we are baptised we make "a good confession" by our vocal expression of belief in the "first principles" contained in the Statement.

In our ecclesial life we must therefore insist upon continued adherence to every item in the Statement. Rejection of any such item entails a partial return to darkness—1 John i. 6.

Darkness and light are opposites.

Actions are determined by the commandments given to us and embodied in these principles.

We have no written code to govern us, such as the Mosaic, but we have the character of Christ as our guide and example.

A Written Code.

No Christadelphian has ever therefore attempted to set out a full code of rules of behaviour. The nearest to this is the very praiseworthy attempt of Bro. R. Roberts to tabulate "the Commandments of Christ" in the familiar little booklet known by that name. It follows, therefore, that any individual brother or sister or any ecclesia must be judged by its actions as compared with the written Word. This is what we have been accustomed to do.

Past Divisions.

There have been three major divisions among us during the last 100 years. Leaving out of account the Turney controversy, known as The Free Life, or Renunciationist one (because it affected such a small circle), the Inspiration division of 1885 to 1890 was the first cause of a great cleavage. Here an *act* was in question, i.e., the open denial by Bro. R. Ashcroft of the verbal inspiration of the Scriptures.

There were some who disapproved of his action and there were some who approved, of whom a few still remain alive, notably Bro. T. Turner, Editor, "Fraternal Visitor."

Division resulted.

The next considerable cleavage came as the result of an act by Bro. J. J. Andrew, when he challenged the first principle that light brings responsibility and denied that resurrectional responsibility was entailed upon the enlightened rejector of God's Truth.

The third great division came in 1923 as the consequence of two acts of very great importance. Bro. A. D. Strickler challenged the first principle, that Jesus was of our nature and that this nature is sinful flesh.

The Los Angeles Ecclesia took the lead in refusing to allow this new idea to come in and break down the Truth and the Fellowship. Hence their splendid "Declaration" on that point which was published in 1923. The Clapham Ecclesia were not interested and declined to have anything to do with this controversy. "The Berean Magazine" and its Editor took up the cause of the Truth in America and helped to secure a very large amount of support for Los Angeles Ecclesia and those who joined in their great effort.

At the same time the Clapham Ecclesia and "The Berean Magazine" had called the Birmingham Ecclesia then meeting at the Temperance Hall to account for the following act: —

Having heard Bro. A. Davis openly advocate "resistance to a command of Christ" (here we quote Bro. C. C. Walker), the Birmingham Ecclesia not only did not deal Scripturally with this brother, but gave tolerance to his view.

Division became inevitable, and it was world-wide and has not yet been healed.

It is right, however, to say that there has been, as a result of further consideration of these matters by the Birmingham Central Fellowship, a very considerable stiffening in their attitude. Bro. Stickler's teaching has been condemned unanimously by the Birmingham Ecclesia, but the difficulty that remains is that many followers of the clean flesh heresy are still allowed by them to remain in fellowship. This is the grave matter standing in the way.

With regard to police service and participation in civil defence, the fact now emerges that withdrawal has taken place from every brother who has joined the Police Force or the Army in any of its branches. Furthermore, an exceedingly strong stand has been taken up by a very large number of brethren in that fellowship against even the appearance of alliance with any State in defence policy and measures resulting. This is very gratifying.

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| 1 Cor. vi. 1 | A small number left the Clapham Ecclesia in 1926 because they felt that the application of 1 Cor. vi. 1 in respect to going to law for divorce was too rigid. |
| Formalism. | Formalism, adopted as a mode of procedure instead of Matt. xviii. and kindred instructions, produced the division in the Nottingham Ecclesia later on, but this has not affected many people. |
| An Innovation. | To-day a further division is being called for by the Clapham Ecclesia, but of an entirely different character from any that has gone before. In fact, what has been spoken of as the "ecclesia that was the source of the trouble" by Clapham speakers, acted rightly even according to their own demand, as is admitted, for instance, by Bro. J. B. Strawson, of Nottingham, in his recent reply to Bro. R. Smith (April, 1942. Page 2, par. 6), where he says, "Los Angeles Ecclesia refuses fellowship" to those who are accused of contravening 1 Cor. vi. 1. |

So that faithful ecclesia may be eliminated from the discussion.

Clapham Ecclesia have now brought in a very serious innovation, which every right-minded brother and sister must gravely consider and resist

This is what they have done: —They first issued as at June, 1940, a set of four resolutions with a small booklet. These were said to constitute Clapham Ecclesia's understanding of matters regarding divorce and re-marriage

While we have no disagreement with these resolutions *as regards the principles involved when applied to specific acts*, as we have always made clear to them, we can in no way agree that the innovation they have now brought in is either Scriptural or Christian. This is the sequence of their further actions: —

(1) They sent these four resolutions to the "Berean" for publication in December, 1940, and not before.

(2) They called another meeting in July, 1941, of their own ecclesia to again affirm these resolutions, along with another one calling in question the soundness of "The Berean Magazine" on the matter. Adjourned till August, this meeting resulted in a majority of those voting thereat carrying the proposition. The resolution was circulated to all ecclesias.

(3) On April 23rd, 1942, they convened another meeting to declare that they would not after June 1st in the United Kingdom and September 1st in countries abroad give fellowship to "*any who have not clearly intimated to them their wholehearted endorsement of all four clauses of the resolutions adopted by the Clapham Ecclesia on 6th June, 1940.*"

This serious innovation means that all who give such "clear intimation" are admitting three evil things: —

(1) The right of one ecclesia to dictate to all others new terms of fellowship.

(2) To elevate doubtful and disputable theories regarding non-existent acts or circumstances to the position of first principles an understanding of which, to quote Bro. G. M. Clements, is "vital," thus rendering the baptism of all of us invalid if we take Acts xix. 1 to 5 as our guide.

(3) To set up these theories when they are utterly unable to defend them and to put them forward as conclusive when their clauses B and C are themselves self-contradictory in respect to "act" and "state."

Furthermore, the Clapham Ecclesia have had the real facts hidden from them by their Presiding Brethren and their present Recording Bro.

Misrepresentation by innuendo and other means has been indulged in by these brethren.

An ecclesia with a splendid record—Los Angeles—has been wantonly pilloried and false statements concerning it sent out to all the world without even first communicating with that ecclesia, such statements being based mainly on letters and cables from a very unreliable brother and sister who are not in our fellowship at all.

Instead of building up the faithful in these dark days, they have become openly disruptionist.

We asked the Clapham Ecclesia to meet us, so that we might place *the true facts* before them, along with these accusations of wrong-doing.

Here is the correspondence that followed: —

86, Danecroft Road,
Herne Hill, S.E.24.
22nd April, 1942.

Dear Brother Denney.

Thank you for your letter of 19th instant, but this was not received by me in time to place before the appropriate Committee before we hold our meeting on Thursday.

With reference to your statement concerning "The Facts," if you are now in possession of any evidence that the present position has been entirely misrepresented therein, I am sure the Committee primarily responsible for the production of the booklet will be prepared to meet you by arrangement to consider such evidence. Even so, this would not affect the decision which our Ecclesia will be asked to take on Thursday, God Willing, which is to put into operation, after due and proper interval, the Scriptural Resolution which it adopted in June, 1940, and which you yourself have declared to be Scriptural, having on more than one occasion said that you were in agreement with its four clauses.

I can say with the utmost sincerity that it would give us all in Clapham the greatest happiness to learn that Brethren Dowling and Gibson, and, indeed, all the brethren and sisters in the Berean Fellowship, can whole-heartedly support our Resolution in all its four clauses.

F. C. WOOD.

* * *

[COPY.]

April 26th, 1942.

To the Clapham (S. London) Ecclesia.

Dear Brethren and Sisters.

I do not wish letters sent by me to you to be "placed before appropriate committees." I wish them read to you.

At the present time I have a very serious charge to make against you, which should be made personally to you. If you do not give me the opportunity, I must appeal to the whole community. It is no use saying that if I submit to your wishes all will be well and you will be very happy.

But I cannot do this, because you have acted and are acting unscripturally. I hope, therefore, you will let me meet you face to face.

G. H. DENNEY.

* * *

36, Danecroft Road,
Herne Hill, S.E.24.
28th April, 1942.

Dear Brother Denney,

In answer to your further letter of the 26th instant, and after consultation with our brethren, I have been asked to reply as follows: —

If you have serious charges to make against our entire ecclesia, then clearly the Scriptural course is for you to meet its appointed representatives face to face, when I can assure you your matters will receive a patient and brotherly hearing.

Should you have reasons for not wishing to do this, could you not let us have your charges in writing, say, in the form of a draft of what you proposed circulating when writing your previous letter, and again I promise that anything you submit in writing will receive the courteous attention of our brethren.

Further, if you then considered that we had not faithfully and effectively dealt with your charges, you would still be at liberty to appeal to the whole community by whatever means you considered best.

F. C. WOOD.

* * *

47 Birchington Road,
Crouch End, N.8.
May 1st, 1942.

To the Clapham (S. London) Ecclesia.

Dear Brethren and Sisters,

Greeting. I have received your letter of 28th April. I will meet your appointed representatives face to face in your presence and *not without you*.

My reasons for that are: —

- (1) Your representatives gravely misrepresented what transpired at my last interview with them.
- (2) Your representatives have not disclosed to you the fact that they were thoroughly defeated in Scriptural argument by the representative brethren from Birmingham whom they recently met.

Yours in the One Hope,

G. H. DENNEY.

The Clapham Ecclesia finally declined to meet us.

* * *

**Our
Position.**

We therefore advise brethren and sisters everywhere whether they agree with the principles involved in Clapham's resolutions or not to refuse to "sign on the dotted line" the document presented to them. To sign is to assent to unscriptural actions of the utmost importance if the liberty we have in Christ Jesus is to be retained by us.

**The Way
of Peace.**

As we have all along striven to show, the true way of peace is to honour the decision of Los Angeles in recent years and to deal with all such cases as and when they arise.

**The
Birmingham
Position.**

The calmly-reasoned documents issued by the Birmingham and Putney Ecclesias during May should be given the most careful attention. Copies may be obtained from Bro. W. Southall, 106, Sandwell Road, Handsworth, Birmingham, or Bro. Balchin, of Putney.

EDITORS.

In a Hurry.

There are some Christadelphians who, on the least suspicion of "offence" against either "doctrine" or "practice," rush in with Matthew xviii. 15-17 demanding a completion of the process within a very short time. These brethren invariably assume the role of dictators; soon fall foul of all who do not accept their conclusions and, realising they are not appreciated, "fly off", as Doctor Thomas expressed it, "in a tantrum to mulishly break bread alone, or with a few others," regarding themselves as latter-day Noahs, complacently refusing to tolerate any who do not fall in with their behests.

May 1930.

F. G. JANNAWAY.

Antipas: My Faithful Witness.

Bro. Abbotts, in his article in the May "Berean," attempts to show that the Home Counties circular, "The Call to Separateness," manifests a tendency towards "pugnacious individualism" bordering on political striving and quite opposed to the meek, gentle, characteristics of Isaac, in whom we are called to the hope of the future. No real attempt is made to answer the Scriptural arguments as set out in the pamphlet; it is just this one aspect that seems to be the predominant objection in the mind of our critic. Once grant the correctness of his view of the principle of gentleness, then, of course, all our efforts appear as rebellion against the State; and all our unequivocal statements would seem to be so many carnal and unscriptural refusals to submit to the "powers that be" as "ordained of God."

At the outlet let us say how heartily we accept the apostolic injunctions of "submission" to the ordinances of man, but let us also emphasise the much-needed qualification which accompanies the principle, and as exemplified in the actions of the Apostles (Acts v. 20.) "We ought to obey God rather than men." Jesus also was an example of submission to the authorities where no Divine principle was breached, but no power on earth could stop Him from doing "His Father's work."

In our endeavours to exercise the Scripturally enjoined meekness and gentleness we must beware lest this degenerate into a supine acquiescence in the doing of evil; lest it become a spineless agreement to compromise with evil things—with forbidden things. There are times when another aspect than the quiet and peaceful characteristic of Isaac must be manifested in us. Let us always remember that in the preservation of the Truth and upright walk therein, the Divine order is always "First pure, then peaceable" (Jas. iii. 17.) Until purity is attained there is much earnest contention for the Faith once delivered to the Saints (Jude iii.), much warm advocacy of right as against wrong. There are certain foundation principles of "separateness" and "Liberty in Christ," certain well-defined principles of action in relation to our worldly surroundings that must not be bartered away in the mistaken application of a gentleness and submissiveness, a misplaced submissiveness. We are always impressed by the robust advice of Bro. Roberts never to allow the question of DUTY to be hampered by secondary considerations. Duty comes first, even if it means fines, imprisonment or death. Duty faithfully carried out will bring these things to some and trouble to all, as it always has done. A sure sign of faithfulness is when all goes well and we are considered respectable by those around us. The Truth was ever despised and professors of it reproached, ill-treated and killed. Christ was, and He tells His faithful followers to expect the same treatment for His sake. (John xv. 18-21. Mark x. 30.) And the Apostle Paul similarly states that: "All that will live godly must suffer persecution." (II. Tim. iii. 12.)

Our walk in the Truth does not, indeed, make us into Ishmaelites or "wild-ass" men whose very uncouthness and roughness creates a world-wide antagonism. Yet the faithful adherence to the Truth and witnessing for it does create a world-wide antagonism to us, not on account of uncouthness or carnal pugnaciousness on our part, but on account of our very faithfulness to Christ. We belong to the body Scripturally defined as "Antipas." Bro. Abbotts, in attempting to make us appear meek and gentle in the sight of the world, always ready to "submit," has over-emphasised the Isaac gentleness and forgotten the wrath and anger that Christ on occasion showed to those who desecrated His Father's

temple, etc. He has forgotten the scathing denunciation of the Pharisees as recorded in Matt. xxiii. This is a side or aspect of character not so gentle, and yet manifested by the antitypical and real Isaac. This is the "antipas" aspect of Christ's work and is an example to us in many respects. All that is evil in the world, all that is not of the Truth, all that opposes God, is the object of our "antagonism" as the "Faithful Antipas" of the book of Revelation.

Bro. Abbotts in speaking of the wild Ishmael, tells us that the words are literally "wild ass man"; in comparison we say that "antipas" literally means AGAINST ALL. Has our critic forgotten entirely this aspect of our work? We shall be "against all" so long as we faithfully testify against the evil works of the Devil, and so long as we refuse to compromise with his peremptory commands. We cannot "serve two masters." Refusal to serve one will lead to conflict. Which one are we to serve? There can be only one faithful answer! It is in this sense alone that we urge the necessity of "Fighting for our freedom." A robust, strong, active, uncompromising opposition to all compromising advice and service, not a political opposition to the "powers that be." We engage in no carnal struggle with them. Politics are no concern of ours in that sense. We simply determine to serve Christ and Him alone. Surely that is clear and Scriptural; it makes life clear, it provokes persecution and opposition. What of that, however, when the reward is of an eternal nature in contrast to the passing, fleeting present? We fight for the preservation of our identity as "called out" ones, "saints"; we strive for a place in the Kingdom and, although we make a firm stand and a clarion call to all brethren and sisters to do the same, there is no carnal pugnaciousness in our determinations and actions.

In conclusion, please once again look at page 11 of "Book Unsealed," where Dr. Thomas deals with "War With the Saints," and ask yourself the question, "Is this pugnaciousness and am I following the same faithful lines?" Read also the sound words of Dr. Thomas on the Faithful Antipas in "Eureka," Vol. I., pp. 286-8. An example from this exposition is as follows:—"The Antipas Christians were obnoxious to the hatred both of the Diabolos and the Satan. The Satan (Church Apostasy) were sometimes persecuted by the Diabolos (Roman Power), but the Antipas were persecuted by both The Satan, however, who called themselves Christians, when hard pressed by the Pagan Diabolos, would, as Pliny related to Trajan, deny the Faith to save their worthless lives, but the Antipas were always 'faithful unto the death . . .' The Antipas party were 'contending earnestly for the Faith once delivered to the saints,' that they might be approved of God, save their contemporaries and transmit it uncorrupted to the next generation. The Antipas, or Christ's faithful witness, cared nothing about riches and honours and power obtainable in the present evil world. His affections had loftier aspirations." Let us ponder these soul-stirring words of our great pioneer; such robust and earnest contention is not to be confused with pugnacious individualism.

WM. LESLIE WILLE.

Rayleigh.

“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.

BIRMINGHAM. —Edmund Street.

The existing disruption and impending division in the "Berean" fellowship, arising from the Divorce and Remarriage question in Los Angeles, is in a great measure due to the unwise interference on the part of the Clapham Presiding Brethren; and far more serious are the unproven assumptions, inconsistency and unscriptural teaching contained in their published "Statement concerning Marriage, Divorce and Remarriage," afterwards crystallised in the Resolution of "the Clapham Ecclesia passed on June 6th, 1940, and now imposed by them upon all Ecclesias as a condition of continued fellowship.

This grave charge, together with the evidence in support, has been straightforwardly placed before the Clapham Presiding Brethren, in correspondence and interview, on the part of the Birmingham Arranging Brethren, and a brief summary is now issued to the Brethren and Sisters everywhere as the considered judgment of the Birmingham Ecclesia expressed in their Resolution appearing at the end of this Statement, and from which it will be clear why we cannot, if we are to be "faithful Brethren and Sisters of Christ," subscribe to the Clapham Resolution as published.

The Birmingham Ecclesia here point out that they have not sanctioned or published any other Statement than this, and have refrained from doing so hitherto, in the endeavour to follow those rules of inter-ecclesial relationship which are just and Scriptural. In September, 1941, we wrote to the Clapham Rec. Bro., as being in keeping with the "usual ecclesial channels," asking for fuller information on their circular issued in August, 1941. We received a reply dated November 17th, in which they requested to deal with our enquiries at an interview to be arranged. We replied on December 17th accepting, and at the same time setting out a "frank expression of our mind" on all the points to be investigated, and this letter actually formed the agenda at the interview held in London, when four of the Birmingham Arr. Bre. met all the Clapham Pres. Bre., along with Bre. F. C. Wood and P. L. Hone.

The Birmingham Arr. Bre. placed before that meeting all the points of our objection to the Clapham Resolution, and left under the impression that they would be given further consideration. We therefore refrained from correspondence with any other ecclesia, pending the Clapham Ecclesia's final decision. We do not know whether the Clapham Pres. Bre. read their minutes to their ecclesia or whether they made any report of our interview, but, in any case, we have received no further communication from them since the interview, and now that we have received the threat of final cutting off on June 1st, we can only assume that our objections are ignored, and we have no alternative but to now publish them so that you may have all the "facts."

Our Statement can be had on application to the undersigned at 106 Sandwell Road, Handsworth, Birmingham. —W. Southall, Rec. Bro.

BOSTON, MASS. —Ritz Plaza, 218, Huntingdon Avenue. Lecture, 10.30 a.m. Sunday School, 11.45 a.m. Breaking of Bread, 12.45 p.m.

Since our last report death has claimed another of our members, Sis. Margaret Donaldson, who fell asleep January 11th, 1942, after a short illness preceded by a fall. Sis. Donaldson was 87 years of age, 56 of which were lived in the Truth. Our sister was buried in Everett, Mass., Bro. J. F. Williams, speaking appropriate words on the occasion. Also we report that Bro. George Carruthers, whose name appears on the cover of the "Berean Magazine," died on May 17th, 1941, at his home in Seymour, Conn. He was seized with a heart attack while sitting on his front piazza. Bro. Carruthers

was laid to rest in a cemetery in Seymore, Conn. Bro. J. F. Williams, of the Boston Ecclesia, officiated, and called the attention of friends and relatives to the sure and only Hope that God has offered to the perishing sons of men. Bro. Carruthers is survived by a sister wife, Margaret Carruthers, five sisters, all in the Truth, and one brother. Sis. Carrie Bangs, of Conn., has become a member of the Boston Ecclesia

Since our last report two of our members have been united in marriage, being Bro. Wm. Davey and Naomi Preece. The best wishes of the ecclesias were tendered to them at the time for a joyous and successful journey to the Kingdom. We have had the pleasure of welcoming the following brethren and sisters around the Table of the Lord: —Bro. and Sis. Stanhope, Bro. and Sis. Preece, Bro. and Sis. Waid, Bro. and Sis. Barribeau, Bro. and Sis. Elliot. (Bro. Elliott has since fell asleep in Christ.) The above brethren and sisters were of the Worcester, Mass., Ecclesia. Also Margaret Carruthers, of Seymore, Conn., who is now in isolation there, also Sis. Walton, of the Los. Angeles Ecclesia. We are living under conditions that should make any child of God seek for that comfort that God's word alone can give, yet we know of many who on the contrary are seeking the comfort that can be gotten by a compromise with this world (for which Christ did not pray). By taking out citizenship papers in order to make them eligible to make munitions of war and other jobs that require citizenship. Some of these events stirred the members of the Boston Ecclesia to pass unanimously the following resolution: —

"That we, the members of the Boston Ecclesia, having become aware that there have been opinions circulated in the ecclesia in regard to taking out citizenship papers, which opinions we believe to be detrimental to the Truth, and contrary to the teachings of the Scriptures: Be it resolved that, whereas it requires an oath of allegiance, and to bear arms to defend the country in order to secure such papers, and whereas Christ has forbidden His servants to fight, or to take the sword, or to resist evil, or take part in any strife or conflict, but has instead commanded His servants to be strangers and sojourners, and whereas this has been a Christadelphian principle since their foundation, and has been so declared to the Government of this country in the various official statements, such as our petition for exemption statements by our Service Committee, also on our alien registration records, and in the pamphlet 'Christadelphians,' published by the Bureau of the Census: —Be it resolved that any member of this ecclesia who has taken out first or second citizenship papers in the past and continues to voice opinions that this is permissible by a brother of Christ, shall be approached according to Matt. 18th chapter, and in the spirit of Gal. vi. 1, any member doing so in the future shall be dealt with according to Rule 28 of our ecclesial constitution. Be it further resolved that a copy of this resolution be sent to the Christadelphian Service Committee and to the 'Berean Magazine,' for publication in the intelligence section."

We wish to announce that in January of this year we withdrew our fellowship from Bro. William MacDonald, Junr. who insisted on working in the Navy Yard, and contending that he saw no wrong in it. He was given more than a month to look for other employment more in harmony with our standing, but this he failed to do, leaving us the only course—that of withdrawing from him. —H. S. Ricketson, Rec. Bro.

CANTON, OHIO, U.S.A. —

We regret to report that on Sunday, November 16th, 1941, a "dissatisfied minority" withdrew from our ecclesia without due notice and formed a separate meeting in violation of Articles 5 and 33 of our Constitution.

Last year various efforts were made to restore Bro. Wm. J. Thomas to our fellowship, who was then in isolation. This resulted in a letter from him seeking reinstatement on his own terms. To clarify the situation several brethren visited Bro. Thomas and found him bitter and self-justified in his past unbrotherly conduct towards our ecclesia. Meanwhile, his defender, Bro. Ralph Coy, tried to justify him and opposed the ecclesia's decision to await a more conciliatory and Scriptural basis of fellowship. Eventually, trying to force the issue in his favour, Bro. Coy circulated libellous letters

among the brethren and canvassed their homes for a special meeting under his personal direction, but without success. In all this, he purposely avoided and ignored the arranging brethren. Finally a fair ecclesial vote was taken by secret ballot, disclosing that nearly two-thirds of the brethren opposed Bro. Thomas's reception on the terms of his letter, whereupon Bro. and Sis. Coy deserted the ecclesia, drawing away after them two brethren and nine sisters, making thirteen in all.

The Canton Ecclesia stands on its record as being definitely opposed to any violation of the law of Christ or the Constitution. Therefore, we hope and pray that these brethren and sisters will soon realise their precarious and un-Christlike position and, accordingly, seek reconciliation and fellowship with us. —P. M. Phillips, Rec. Bro

HAMILTON, CANADA. — C.O.O.F. Hall, King William and Wentworth Streets. Breaking of Bread, 11 a.m.

The Hamilton Ecclesia wish to report the following visitors to the Lord's Table since our last correspondence in May. 1941: —Bro. and Sis. Green and Sis. Margaret Jacks (of Toronto), Sis Livermore and Sis. Mary Styles (of Brantford), Sis. Barber (of Guelph), Bro. Stunden and Bro. and Sis. Howard (of London), Bro. and Sis. L. Sparham (of Chatham), Bro. and Sis. Pryer (of Fort Erie), and Bro. and Sis. A. Livermore (of Detroit) Bro. Green gave the word of exhortation and lectured.

We lose Sis. Van Luven, who is now in isolation at Midway, B.C., but we gain Bro. and Sis. Ronald Clare, Bro. and Sis. Thomas Smith and Sis. Gertrude Smith from the Temperance Hall Fellowship on November 30th, 1941. This makes our membership now 96.

Our brother, Robert Templeton, was ordered to a road-building camp at Montreal River for four months on December 8th, in place of military service. Our thoughts and love are with him as they are with those of like faith in the British Isles and elsewhere. —Edwin Button, Rec. Bro.

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

We deeply regret to say that we have been obliged to withdraw from Sister Janet Churchall, she having joined a meeting not in our fellowship.

We find ourselves very comfortable in our new hall and have welcomed as visitors during April: — Bro. and Sis. Beighton (Seven Kings), Bro. and Sis. D. Cooke, Bre. Doust and Crawley (St. Albans), Bro. R. Bath (Dorchester), Bro. F. W. Brooks and Bro. E. J. B. Evans (Clapham). —C. H. Bath, Rec. Bro.

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

Our Sis. L. Skinner, who was in isolation at Penpergum, has now returned to London and will meet with the brethren and sisters of the South London (Clapham) Ecclesia. —David M. Williams, Rec. Bro.

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

The goodness of our Father has been further manifested to us in that yet another of our brethren has been granted exemption from military service conditionally upon continuing in his present occupation. The brother in this case is Bro. C. J. Nicholls, and we are grateful to Bro. F. G. Ford (Clapham) for his willing help in again travelling to Bristol on behalf of one of our members.

On April 26th we were pleased to welcome Bro. Davenport (Totnes) at the Lord's Table, and on May 3rd Sis. Roland Brown (Bournemouth) and Bro. P. T. Mitchell (Clapham). Bro. Mitchell was a member of this ecclesia before his removal to London, and is now returning to Plymouth and transferring his membership to us once more. —Hubert R. Nicholls, Rec. Bro.

RAYLEIGH. —121, High Road (near Weir). Breaking of Bread, 3 o'clock Sundays (Visitors please notify). Bible Class, 7.30 p.m. Wednesday.

We are glad to report a further visit from Sis. Phyllis King (Lexden). We have had a further lecture for the benefit of two interested friends and we hope progress will be made in bringing them to an understanding of the Truth. —

We would like to restate the case of Bro. Edgar Wille, who made an appeal to the Central Tribunal on March 30th, 1942, as the editorial alterations to the news as I wrote it seems to me misleading.

The Bloomsbury Tribunal granted Bro. E. Wille exemption from military service on condition that he did whole-time work in connection with the land. The appeal against this was made because Bro. E. Wille will not accept any conditions, as in his view a condition, if accepted, is equivalent to consenting to and engaging in "war work," which all work of national importance is deemed to be when performed as a condition. Further, any conditional exemption makes one liable for civil defence, and to accept a condition is to consent to that liability. That is our brother's mind and that is why he appealed. The Appeal Tribunal refused the appeal and gave non-combatant service instead, without making any explanation. —W. Leslie Wille (Rec. Bro.).

ST. ALBANS. —Oddfellows' Hall, 95, Victoria Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Thursdays: Bible Class, 8 p.m.

We record with thanksgiving that it has been our privilege to assist another of Adam's race to put on the Saving Name of Christ Jesus. Our new brother, Robert Alfred Ingle, was baptised on the 30th January, and we pray that he will hold fast and with us will soon enter into that rest which remaineth for the people of God. We have also had the pleasure of a further increase in number by the transfer from the Prescot Ecclesia of Sis. B. Harrison, who joined us on the 15th March.

It is with sorrow that we report the death of two faithful members of our ecclesia. Sister L. Murray, who was baptised at St. Albans in April, 1936, fell asleep on the 31st March, after a prolonged illness. Our sister was laid to rest at St. Albans Cemetery, Bro. J. L. Mettam speaking words appropriate to the occasion. The other, our Bro. F. R. Wright, passed away on the 6th April at the age of 66 years, after a probation of 32 years in the service of the Master. He was buried at Potter's Bar, Bro. M. Joslin speaking words of comfort to those present. Our loving sympathy goes out to Sis. Wright in the loss she has sustained. Both Sis. Murray and Bro. Wright were faithful examples of patience and endurance, and their loss has been keenly felt, but we sorrow not as others, because we are confident that the day is near when all asleep in Christ will rise again to stand in their lot "at the end of the days."

We lose by removal our Bro. and Sis. W. Porter, who have returned to N. London after staying with us for over twelve months. We are sorry to lose their company, and commend them to the loving care of the North London Ecclesia, with whom they will resume membership.

We take this opportunity to thank the many brethren who have helped us in the service of the Truth. Their labours and the fellowship enjoyed together have been much appreciated. —E. R. Cuer, Rec. Bro.

TORONTO, CANADA. —

In view of the statement in "The Dawn" that we are "the stronghold of the adversary," here once again is our position clearly set out: —

"We take this opportunity of informing the household of faith that, in spite of the accusations made against us by those anxious to bring about disruption, the Toronto Arranging Brethren have never condoned the acceptance of brethren and sisters into fellowship who have been divorced and remarried after immersion. As far as endorsing any resolution adopted by another ecclesia as a condition of continued fellowship is concerned, we reserve the right of exercising our own judgment on matters of that kind. The Birmingham Amended Statement of Faith forms the basis of our fellowship, and our bond of union is the reception of the one faith. We ask no more than that, and never have, and we will certainly accept no less." —G. A. Gibson, Rec. Bro.

WHITWORTH. —19, Tonacliffe Terrace.

There is little to report in this part of the Lord's vineyard. We make our position known, and do what we can to preach and live the Truth, hoping some fruit may result to God's honour and glory. The signs of the times herald Christ's approach. Says He: "Take heed, watch." Let us follow that sound advice when He comes, He may receive us with joy. —T. Hey worth, Rec. Bro.

WONGAN HILLS, WEST AUSTRALIA.

Re the trouble over marriage and divorce, we have decided to let the matter stand over for a few months, hoping things will right themselves

It is a pity these troubles should come when our Lord and Master is so near, even at the door. —E. J. York, Rec. Bro.

WORCESTER, MASS, U.S.A. — Levana Hall, 393, Main Street. Lecture, 10 a.m. Sunday School, 11 a.m. Breaking Bread Service, 11.45 a.m.

Sorrow has filled our hearts in the death of our Bro. Stanley Elliott, who fell asleep in Christ on December 15th. Our brother was sick less than two weeks, his condition becoming such as to necessitate an operation, from which he did not recover. We shall miss him, as he was a hard and earnest worker in the Truth.

Bro. and Sis. Elliott became members of the One Body meeting in Worcester about three years ago, coming from Philadelphia, Pa., locating in West Barrington, R.I., a distance of some 52 miles from Worcester. They were very regular attendants. Bro. Elliott was Recorder the greater part of last year.

Sister Elliott and daughter Clare have moved back to Philadelphia and she will (God willing) meet with the brethren and sisters in the Presser Building, of whom her brother in the Truth as well as in the flesh is Recorder Bro. C. E. George.

Our prayer is that our Heavenly Father will abundantly bless Sister Elliott in her bereavement, and we believe that the time is not far distant when the Master will be in the earth again, and our sleeping brother be awakened and his labour in the vineyard commend those impressive words, "Well done."

We held our annual Christmas dinner and Sunday School entertainment on December 28th. A goodly number attended. Boston brethren and sisters numbered 16. Bro. and Sis. Strong, Bro. and Sis. Wilson, Bro. and Sis. Sargent, Bro. and Sis. J. Davey, Bro. and Sis. Will Davey, Bro. and Sis. Coy, Sis. Sawyer, Sis. Esther Wilson, Sis. Susan Davey, Sis. Hilda Davey and Sis. C. E. George, from

Philadelphia, Pa. —these were all present at the Breaking of Bread service. Dinner was served at about 2 p.m., entertainment at 5 p.m., after which the distribution of presents was given to the Sunday School scholars. A very pleasant day was passed, enjoyed by all. — Russell A. Waid, Rec. Bro.

The Woman's Place.

Question No. 6.

F. G. D. asks: "Can you give me an explanation of Paul's words in 1 Cor. xi. 5, concerning women praying and prophesying, in view of the command that they are to be silent in the ecclesias? Did these women, endowed with the Holy Spirit, give forth utterances in the assemblies?"

ANSWER: —The verse in question has always been somewhat of a difficulty, but the 14th chapter is quite clear and explicit in verse 34. As, however, there are no real contradictions in the Scripture, we favour the interpretation based on the meaning of the word "prophesying." Under this head some contend that exhortation, preaching of the Truth, and the singing of hymns of praise and worship were all embraced. Hence a sister joining in this form of worship should be covered.

At the same time, there were spirit messages conveyed through the sisters who were prophetesses (See Luke ii. 36).

News from Correspondents.

Death of Bro. F. R. Wright. —We greatly regret to lose the counsel and co-operation of our beloved Bro. Wright, for so many years a hard worker in North London. Our sympathy goes out to his widow and daughter, Sister Headon. (See St. Albans news.) Bro. Wright was a man of sterling character, upright and absolutely in earnest, whose faith never failed. May we soon meet again in our Father's Kingdom.

Derby. — Sister Clark rejoices in the baptism of her daughter, Joan Clark, on March 20th.

Clapham, London, S. — On March 22nd James Martin Evans, son of Bro. and Sis. Ivor Evans, was immersed. Bro. A. Hone and Sis. N. Taylor were married on April 2nd.

London, West Ealing. —Mrs. Lydia Holding was baptised on April 9th. Bro. A. Clapcott and Sis. H. Eato were married on March 28th.

Lake Ariel, Pa. —In a certain city in Canada (Brantford) dwells a brother who has for years been occupied in the work of destructive criticism, W. J. Livermore.

Mimeographed leaflets are sent broadcast to those who will accept them, in which appears criticism of many of the abler brethren who are doing all in their power to instruct and guide the little flock in the absence of the "Chief Shepherd."

This pseudo-critic possesses amazing confidence in his own ability to tear down any or all the logical expositions put forth which do not harmonise with his own unscriptural theories.

In one of his later effusions he attacks the editors of the "Berean," and, after disposing of Bro. Denney (as he presumes), he proceeds to demolish the labours of Bro. Dowling.

In his blind zeal to correct Bro. Dowling he forgets he is also correcting Jesus as well, by adding to "causeth her to commit adultery" his bracketed comment ("if she afterwards 'marries' another").

He promises to give the answer to a question propounded in a little booklet of Bro. Dowling's, "In Jesus's Own Words." However, when it came to the answer, he says—and I quote— "He would insist that this second (or third, etc.) union be separated from." Whereas Jesus never asked for nor advised separation, as he should well know.

These are samples of the destructive work this apparently highly intelligent brother is engaged in.

How many whom he at one time led astray in his own vicinity have remained with him?

Instead of "in meekness instructing," he has not only spoken evil of many leading brethren, but openly railed against them.

By way of comment, we wish for those who have read this that they read again Rom. xvi. 17. —H. A. Sommerville, Lake Ariel, Pa.

To the Sun.

"The Sun of Righteousness shall arise, with healing in his wings." —Mal. iv. 2.

Hail! mighty monarch of the day:
Whose beams doth chase sad night away,
And gild the sky so wondrous fair,
Like fleece of gold a king may wear.

Earth's lovely face thou dost reveal,
Her music wake, with joyous peal,
Whose echoes fill the woodland glade,
And speak of Him, who all things made.

Hail! symbol of the Heavenly King,
Who comes with healing in his wing;
Before whose face the shadows flee,
Of earth's long night of misery.

Ye morning stars arise and sing,
The new Creation's glories ring,
From smiling vale to mountain crest,
In praise to God, for ever blest.

B. A WARRENDER.

SOMETHING FOR EVERYBODY.

"To those who wisdom seek,
Five things observe with care,
Of what you speak to whom you speak,
And **how**, and **when**, and **where**."

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.
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Notes

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For Jewish Relief Fund. —A Sister, Wandsworth, 5/-; Detroit Ecc., £16; D.L.J., J.H.

Pamphlets. —The pamphlets issued by the Birmingham and Putney Ecclesias repay study. They are clear and easy to read in contrast with the muddled matter from other quarters.

Citizenship. —We commend the "Boston Ecclesial News" to the attention of our readers. We belong to no present nationality if we belong to Christ (Galatians iii. 28).

Death of Bro. G. F. Lake. —As we go to press news comes of the death of Bro G. F. Lake, of North London. This took place on May 18th and the interment was at Southgate Cemetery on May 21st. He had a pilgrimage of over 60 years and at one time, i.e., in the middle of the last generation, was one of the best-known men in the brotherhood. He had been in failing health for some time. He it was who designed the cover of the "Berean" magazine that did duty till we changed it this year for a more striking one. He was a pungent controversialist in his time and a fine advocate of the Truth.

The Guillotine. —All who do not sign the confused and confusing Clapham statement are to be cut off in this country from the fellowship of the South London Ecclesia on June 1st. As we cannot conscientiously endorse this kind of action readers should turn to our article on "Fellowship" in this number. These are days for standing together in the battle, not breaking up into groups to discuss

strategy, and, as the disciples did on the very eve of our Lord's betrayal, to fall to for an argument as to leadership. See Luke xxii. 24 and heed the lesson.

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