

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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July: 1942

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

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

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

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

BEXLEY HEATH. —See Crayford.

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

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

BLACKHEATH (Staffs). —J. Brettell, 34 Attwood St., Halesowen. (B.B. 11 a.m.)

BOURNEMOUTH. —K. Jackson, 53 Strovden Road. (B.B. 10.45 a.m.)

BRIDGEND. —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

BRIDPORT (Dorset). —L. V. Williams, Spring Farm, Bothenhampton. (B.B. 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean. (B.B. 11.15 a.m.)

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, (B.B. 3.15 p.m.)

BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)

BROCKHOLLANDS (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

BURY ST. EDMUNDS (Suffolk). —H. P. Christmas, 29 Well Street.

COALBROOKDALE (Salop.). —S. Stanway, 16, Woodside.

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 1.30 p.m. Lecture 3 p.m.)

COVENTRY. —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

CRAYFORD. —C. Drummond 28 Elm Road, Stone. (B.B. 2 p.m.)

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

DERBY. —T. Getliffe, 21 8 Eton St., Wilmorton.

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

DUDLEY. —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

EAST DEREHAM (Norfolk). —Miss Wells, The Neatherd Farm, The Neatherd Moor.

EASTLEIGH (Hants.) —J. Eve, 53 Desborough Road. (B.B. 10.45 a.m.)

EDINBURGH. —F. P. Restall, 22 Dalrymple Crescent, Grange.

GLASGOW. —N. Widger, 98 Newlands Road, Glasgow, S3.

GREAT BRIDGE. —T. Phipps, 91 New Road.

HANWELL. (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W.7.

HARROW-ON-THE-HILL (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 3 p.m.)

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

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

HOVE (Sussex). —E. F. Ramus, 16 Glastonbury Road, Hove 3. (B.B. 11.0 a.m.)

ILFORD. —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 10. 0 a.m.)

IPSWICH. —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

KIDDERMINSTER (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

LICHFIELD. —S.M. Harrison, 102 Birmingham Road.

LINCOLN. —W. E. Christopher, “Cartrefle,” Wragby Rd. East (B.B. 3 p.m. by appointment.)

LONDON (Holloway, N.). — C. H. Bath, 15 Second Avenue, Bush Hill Park.

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

LONDON (South). —F. C. Wood, 36 Danecroft Road, S.E. 24. (B.B. 11 a.m.)

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

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

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

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

MOTHERWELL. —A. McKay, 103 Bellshill Road. (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, Cwmsyflog. (B.B. 6 p.m.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ST. ALBANS. —E. R. Cuer, 4 Firwood Avenue, (Sundays 11 a.m. and 6.30 p.m. Thursdays 8 p.m.)

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

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

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

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

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

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

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

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

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

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

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

YORK. —R. Bray, 85 Clarence Street.

The Berean Christadelphian

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

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

*“The spiritual guides accepted of the people are the blind Pharisees of our day, whose light within is darkness. Christendom is the ‘great city which is spiritually called Sodom and Egypt.’” —Rev. xi., 8.
—Eureka, Vol. 1., p.191.*

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Volume XXX

JULY, 1942

NO. 355

EDITORIAL

Challenging Times.

We live in times that offer to us a constant challenge. The prophetic Scriptures challenge us to consider the present conditions

The Prophetic Challenge.

of things by the help of the light they afford. All the penultimate events (penultimate in relation to our Lord's return) that we have been taught to expect are being brought to fruition before our eyes. The present war will not only bring about Russian domination in Europe and a great quickening of the pace of Jewish restoration; it will also bring the unity of the English-speaking peoples for the pursuance of an agreed world policy. The new division of the world into two camps can clearly now be seen in the making. All the speculations of statesmen and philosophers as to the future are of little importance, except in so far as they are in line with the Divine plan. To-day the real work of our community lies in emphasising the value of the prophecies constituting the essential facts of the Gospel of Christ, in guiding men to clear understanding of, and faith in, the promises of God. So there is a bigger challenge than ever to the misguided flocks of the clergy who still talk of converting the world to a moral standard. There is also a stern challenge to us to be stronger than ever in our faith and in our earnest expectation. We ought to be on the alert in the fullest sense, bringing all our resources to bear upon an endeavour to bring the comfort of the Truth of God to those among whom we dwell. It is the duty to which these present times challenge us.

Come, labour on!
Who dares stand idle on the harvest plain
While all around us waves the golden grain.
And to each servant does the Master say,
“Go, work today.”

The Challenge of Love.

James in his epistle speaks of religion as a means of binding. He illustrates this by showing how an ungoverned mind and tongue bring

division and undoing, while works such as he describes in chapter 1, verse 27, bind up and bind together. The challenge of love is found also in 1 Cor. xiii., where it is declared that men and communities may have all the gifts, all the knowledge and tremendous faith, and then fail to realise true religion because they have not developed love.

Therefore the challenge to every action is: Is it one of love? Is its effort to bind up and to promote love and warmth? This is the test of "resolutions" and "movements" and publications.

Love offers its challenge to those who disrupt and disturb. Much can be forgiven to him who loves much. Jesus pointed to this challenge when He rebuked Simon. Now Simon believed himself to be a holy and righteous man. So he challenged the right of a woman who had been a harlot to wash the feet of Jesus, and tacitly implied that Jesus should not have permitted the woman to even touch Him. The reply of Jesus was love's reply. He told of two debtors, one of whom was forgiven a debt of 50 pence and the other of a larger debt by far, 500 pence. He asked: Which of the two would show most love to the forgiving creditor? Simon replied: "He to whom most was forgiven."

Then Jesus told the woman and the people at Simon's table, "This woman's sins are forgiven, for she loved much." He at the same time drew a contrast between the "correct" procedure in Simon's house and the acts of love of the sinful woman (Luke vii. 36 to 47).

On another occasion law and order challenged Jesus to declare judgment on a sinful woman who under the Mosaic law should have been stoned for her offence. "What sayest thou?" or, as another translation has it, "What writest thou?" They reminded him of what Moses had written.

Jesus wrote in the dust at His feet and then said, "He that is without sin let him first cast a stone at her."

Again, love has a challenge for those who find fault with their brethren.

"Cast out the beam from thine own eye first, then thou shalt see clearly to cast out the mote from thy brother's eye."

Love offers a challenge to those who find a grievance and an offence in their brethren to be clear of offence themselves and to consider if their action should not in the first place be governed by love and by self-examination.

We may sum up by the simple declaration arising from the wise words of James. If love does not rule, then faith and hope fail in their purpose. And every movement and action may be judged by the simple test. Does it build up: does it provoke love? Test all things in this way and meet love's challenge boldly.

EDITORS.

Little Stories No. 10.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

A brother who worked for a large firm partook of his mid-day meal with some colleagues in a private house in the village.

During a discussion at the table one day a disparaging remark was made against the Word of God. The brother defended the Word with warmth and success.

This impressed one of the hearers, who took the matter up with the brother and an interchange of views ensued. The Truth was introduced and an invitation to attend the nearest meeting was accepted.

It transpired that the brother had been trying hard for some time to introduce the Truth to another fellow diner, but with no result. Accordingly, he turned his attention to the newly-interested friend.

Shortly afterwards the brother left this firm to take up a position elsewhere, but his work had been faithfully done. Some months later the interested friend himself became a brother, and via this channel several more found the truth.

C. S.

ERRATA.

Article "Antipas" in June number, page 183, line 17, should read, "a sure sign of unfaithfulness."

Page 184, line 13, should read, "it makes life difficult."

EXHORTATION

Vanity of Vanities.

"Vanity of vanities," saith the preacher, "vanity of vanities, all is vanity," and the writer was the aged Solomon, the son of David, King of Israel in Jerusalem. We also recall the fact that God gave unto Solomon wisdom above all those that had been before him, and none that came after him had wisdom equal to that which God had given him; therefore his words are well worthy of our utmost attention this morning, because we are listening to words of God-given wisdom, and we remember that this book of Ecclesiastes forms part of Holy Scripture which is given by inspiration of God. It is part of God's Word, which is an unfailing lamp and will guide us more and more if we walk in the light thereof, assisting us to reach that perfect day for which we all long and pray. As far as we can gather from this book, Solomon is now nearing the end of his days, and he does that which is customary to aged people—he allows his mind to run back to the experiences through which he has passed, and we have his experiences and the result of his conclusions and also his advice. He is said to be a pessimist, but in our judgment he is nothing of the kind. He dares to lift the veil and reveals the emptiness of human existence apart from one thing. He looks at life as it is; he has the courage to place on record his conclusions, and he helps us by telling us that which we should all endeavour to attain unto and prize and allow to be the guiding principle in our lives. "I gave my heart to seek find search out by wisdom concerning all things that are done under heaven . . . till I might see what was that good for the sons of men which they should do under the heaven all the days of their life." This man, with all his advantages, tells us what is that good which we should do. How valuable then is this to those who are endeavouring to walk acceptably in the sight of God. Solomon, with all that heart could wish for — riches untold, influence the greatest possible, and honour and opportunity, and with all those things, this God-given wisdom to crown it all; here he is using these advantages to discover what a man should devote his energies to, to attain lasting benefit. "I said. Go to now, I will prove thee with mirth, therefore enjoy pleasure." Surely here is something we should all endeavour to attain to. Our life is full of troubles, it was in his days, and in 1942 we are surrounded by a world of trouble; difficulties and obstacles cross our path every day. Surely one should cultivate pleasure and attain to it to the best of our ability—and the king adopts this method. He made himself vineyards, gardens, orchards, lakes; he provided singers; nothing was denied him; he used his riches, opportunity, influence, to obtain everything possible to beautify the gardens he had made, and music and singers. How beautiful it must have been in Palestine, a land flowing with milk and honey. "So I was great and increased more than all that were before me in Jerusalem, also my wisdom remaineth with me." One

could almost envy him. We go to Hampton Court yearly and how beautiful it is—the lovely grass, bushes and the river. Here is Solomon in such a circumstance as that, as though one possessed Hampton Court or Kew, with no care or anxiety attaching to it. Solomon surveys the scene and admires it and then thinks: "I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold! all was vanity and vexation of spirit, and there was no profit under the sun." We turned up the original words to see what he really meant, and we read: "Of all that is my own, there is nothing above or beyond it." So he was able to say it was all vanity—nothing beyond it but the grave. The things which we possess to-day are gone to-morrow and we all reach the one goal and leave all these things behind us. What hath man of all his labour and the vexation of his heart wherein he hath laboured under the sun? He goes and leaves it all behind. God has blessed many of us with gardens and we thank Him for it, that we can get away from the world at times and enjoy the peace and quietness and seclusion which we seek, that we might refresh ourselves and build up our minds in the things of God, but let us give them the right place in our service to God. Do not allow them to crowd out the more important duties that fall to our lot, for the day will come when we shall have to leave them, and what is there above or beyond it? That will depend upon how we use them whilst in our possession. Here we would add a little story. A brother was very proud of his garden and worked hard in it, and had many beautiful flowers. Another brother visited him and he said, "Look at this; I have to do so and so to this to get the beauty from this bush; I have to do this and that," and so he went on round the garden. The other brother's patience began to be exhausted and he said, "Has not God done anything?" Let us remember that. Of ourselves we can do very little: God does it, and unless we remember that there will be no profit in those gardens.

Then as regards riches; surely here is something that man should strive for. The rich hath many friends, but the poor is hated of his neighbour. Solomon had great riches, a tribute from all the surrounding countries flowed into Jerusalem. His verdict we have; "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. . . . When goods increase, they are increased that eat them; and what good is there to the owners thereof, saving the beholding of them with their eyes?" That is practical. We might be enormously rich, but what can we do with it. Some of us are in the service of rich men, and we know behind their minds, in spite of their wealth, there is the fear they will lose what they have, and there is that longing for more. What have they more than we have? They can only use sufficient for their individual needs. When the day of visitation comes, what of the remainder that they leave behind them? "I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall he after me. And who knoweth whether he shall be a wise man or a fool? Yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun." That is the usual experience. A man of great ability will pile up a huge banking account, and his son he brought up in idleness, and the son mostly squanders his father's wealth. What is there over and above it? It is hard work to attain to it and then it is left to somebody who wastes it. So this king, having tried almost everything possible, finds life barren indeed. But thanks be to God, the matter is not left there. Solomon leads us beyond that and shows us something we must have in our lives if we would derive profit from the blessings God has given us. He is determined to see what is that good that man should do. "Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God which fear before Him." There is the result of his conclusions. Life is vain indeed if we leave God out of account. Solomon's advice is to remember thy Creator in the days of thy youth, and throughout the days. But the young man or woman is desirous of enjoying life as those outside, to see a little pleasure. Well, God never created us to be miserable creatures. Our service to Him should be full of joy and happiness and zeal. We should rejoice in our service to Him, with songs of praise and thanksgiving in our hearts. There is no greater happiness to be found in this world than that which results from a knowledge of God and willing obedience to His commandments. The fruit of the Spirit is love, joy and peace, and no man can take this joy from us unless we are willing to let it go. Beauty will depart, riches will fail, worldly pleasure palls, but the happiness to be found in Christ will never prove barren or weary. "Fear God and keep His commandments, for this is the whole duty of man," and not merely a duty, but a great pleasure. Christ taught us to pray, "Our Father, who art in heaven," and what a Father we have to look to, what a beautiful character; patient—He needs to be patient with such children as we are. We strive to do our best, but we err in spite of our endeavours. Forgiving, unto

seventy times seven, if we are doing our best to please Him and are not wilfully disobedient. We need His help every day. Do we serve God because it is our duty, or do we couple duty with pleasure, and not only serve Him because He requires it, but because we realise His goodness towards us and count it our pleasure to render that obedience which is His due. We thank God that He has preserved our classes to us. Here we are in a world torn with warfare and cruelty, and yet how blessed we are. We are a scattered family of God during the week, and yet God provides occasions when we can have reunions. It is wonderful that the authorities permit us to meet in quietness and peace, but God overrules it all. Here we are a large community, meeting in peace and comfort, to consider those things that will help us to a place in the Kingdom. If we neglect these God-given opportunities, much of the happiness and joy which should be associated with our service to God is thrown away. "Happy is the man that findeth wisdom and the man that getteth understanding." It gives length of days, happiness, everlasting life, paths of peace, and that for ever, and no man can take them away from us. We should be wise if we follow these things Solomon has placed on record for our advice, telling us that if we leave God out of account we are most miserable.

Christ has made it possible for us to attain the way to this eternal glory for which we pray, and so the bread and wine assure us that the grave has been conquered. There is something the other side for us if we are wise. He has passed through the grave and can look back. "I am he that liveth and was dead, and behold, I am alive for evermore and have the keys of hell and of death." He assures us that because He lives we shall live also. "Other sheep I have which are not of this fold. I give unto them eternal life and they shall never perish." That includes us. What glorious tidings and what a Father we have, to think that He could condescend to take notice of us and offer us a place in that eternal Kingdom. Grand hopes—surely we are not going to barter it for the passing things of this life—here to-day and gone to-morrow. What of my garden if I work in it for the next six months—where will it be in October and January? A waste. Solomon's words are practical words: there is nothing beyond these things in this life. His conclusions are sound and have been proved so a thousand times. If we leave God out of account in our lives, all is vanity and vexation of spirit, because the end is death. Let us be wise. Christ is at the door; it may be days or weeks or months before He returns, but we do not believe it will be many years. Everything is hastening to the day when Christ will manifest Himself in power and glory. Let us leave the world to its evil devices and devote our time to that narrow way which leads to God's eternal Kingdom, rendering joyful service, giving praise to the Father for the things we possess, and wait patiently in the way we are exhorted to do for the coming of our Lord and Master. God will soon send Christ back, and then we shall be called unto Him, and if we have used those things God has given us rightly, what a relief will pass from our hearts when He says "Come, you have been faithful in a few things, I will make you ruler over many. Enter into the joy of thy Lord." With Solomon's experiences before us, we can say there is something over and beyond all these temporal things if we use them rightly in the sight of God. Let us devote what we have to the service of our Father, who has given so much to us, and we shall be given everlasting life and a place in His glorious Kingdom. Better than either Hampton Court or Kew could be—an earth in which every curse shall be removed, every being will be of the Divine nature, songs of joy ascending day by day throughout eternity. What a grand hope! Do not let us throw it away.

E. A. CLEMENTS.

Clapham.

PROPHECY FULFILLING

"Into The Air."—Rev. xvi. 17.

If we study the significance of the vast air armaments which are dealing out destruction and death to countless thousands the conclusion seems inescapable that we are really witnessing the Divine Judgments pouring forth into the air.

When we consider the pouring out of the vials of the wrath of God as given in Rev. xvi. we must understand there is a literal element as well as a symbolic used, or, as Bro. Roberts has put it, "a

mixing of the literal and symbolic," hence, as he further remarks ("Thirteen Lectures," page 72): "Here the sea is used geographically as indicated of the section of the Roman Empire next to be affected, viz., the maritime parts all along the coasts of the Mediterranean."

When we remember this and also how the literal and symbolic are used in the other vial outpourings, we can the better realise it to be also possible that the seventh vial is poured into the literal air.

By the aid of the expositions of Brethren Thomas and Roberts we also can readily perceive that each event is not necessarily given in chronological order. Take, for instance, the Chapter x., where "a mighty angel, clothed with a cloud " (symbolising the multitudinous Christ) stands on (or takes possession of) land and sea, and cries forth like a roaring lion (Judah's Lion), and this is followed by seven thunders which John was not permitted to write; now, all this is evidently carrying us forward beyond the events narrated in the chapters we are considering.

Let us note also that an intimation is given in Chapter xv. 7 and 8, that these vials must all be poured before any man can enter into the "temple" or "inner sanctuary" (Young's definition), which would answer to the immortal state.

If there were no "voices, thunderings and lightnings and earthquake," we might conclude the pourings into the air must be still future, but if we understand these symbols in the way we have learned long ago to mean wars and uprisings, surely we are witnessing their fulfilment even now.

The "seven thunders" of Chapter x. arise out of the seventh vial and appear to be the culmination thereof.

The political earthquake which put the Nazis in a dominating position in Europe seemed to change the course of history. If we call the Fascists one division, there were then three, as the Communists had been a notable one for some time.

The Fascists joined with the Nazis and another power arose as the democracies championed China, but that need not alter the symbol.

Every island fled away. Hitler has boasted "there are no more islands," and there has been a notable disappearance of the insulated powers, which might be termed "islands" and the smaller kingdoms (mountains) are "not found," so here again there seems fulfilment of Chapter xvi. 20.

"There fell upon men a great hail out of heaven" (Chapter xvi. 21). Does it not seem possible to perceive a striking likeness in the descending bombs and "dive-bombers" to the prophetic picture presented here in this 21st verse? Could we imagine its fulfilment in a more complete manner?

If we search the pages of history, where do we find anything to parallel the destructive Divine judgments being poured out upon a wicked world to-day?

When we consider the scope and magnitude of it all, it passes the destruction of Jerusalem, Tyre and Babylon; not even the awful outpourings on Sodom and Gomorrah wrought as great devastation. Indeed, we feel it can only be equalled by the deluge in Noah's days, when "the world that then was being overflowed with water perished." (II. Peter iii. 6.)

While this was not all discerned in detail by our beloved Dr. Thomas, we have to remember he did not possess Holy Spirit to prophesy.

By his knowledge of Hebrew and Greek the doctor has often enabled us to understand things which would otherwise have been difficult, if not impossible, to comprehend.

Even in this subject we note that the common version in Rev. x. 7, would give the impression that at the very beginning of the sounding of the seventh angel the mystery of God should be finished, whereas the doctor in "Eureka" (vol. 2, page 105), gives it as: "In the days of the voice of this woe, when its calamities shall be complete, the mystery of the Deity will be finished as He hath declared the glad tidings to His servants, the prophets."

Let us all be thankful for the immunity from participation in the wars and outpourings of God's wrath, which through the labours of such brethren as J. Thomas, R. Roberts, F. G. Jannaway and others has been made possible. Let us also remember it is far more important in these days that we should be found "walking in the light" than to become too dogmatic in our assertions and too ready to condemn all those who will not see eye to eye with us in all things.

H. A. SOMMERVILLE.

Lake Ariel, Pa.

Signs of the Times.

"The word is gone out of my mouth."—Isaiah xlv. 23.

**There shall
be desolation.**

This time of the end of the Gentile nations is one which is certain to be fraught with unprecedented trouble. There are those in the household of faith who seem to appreciate only

the smooth path of ease and comfort, and appear to forget that it is tribulation and trouble which marks the worthy saints. Many are deeply distressed. Some are apt to forget even the Divine principle governing the selection and training of those judged of sufficient approximation to the Christ standard to inherit the glories of the future age. It is a hard process, involves tears, sadness, bitter disappointments, and the true saints of Deity have always kept in mind the overwhelming evidence as to the exact character of the world. ". . . it embodies in its institutions all the filthiness and superstition and tyranny of human nature" ("Eureka"). True saints are not therefore dismayed by the in-creeping of these things into the very household of faith itself. It is a sure sign of the nearness of the end, and, seeing that it is coupled with another and even greater sign, the smiting of the fellow-servants, the introduction of the commandments of men for the pure doctrine of God, surely we can lift up our heads and rejoice, knowing that soon the great crisis will come, and God will then complete the colossal programme of His 6,000-year plan and break in pieces mighty men without number and set others in their stead (Job xxxiv. 24).

This dwarfs all human planning and scheming into utter insignificance. Unfortunately our minds are often so puny in their perceptions that we entirely fail to grasp the stupendous sweep of Yahweh's intentions. Otherwise, we should not behold the awful spectacle of the contempt for God's Word which we are seeing all around, of additions being made to it, and its sublime injunctions put aside to suit the prevarications of human reasoning. Truly, as the apostle says, in the last days perilous times shall come (2 Tim. iii).

The strong cities of Israel of old became as a forsaken bough. To-day history repeats its cycle of human folly and strange slips are being set (Isaiah xvii.). The ecclesial signs are now ranging themselves beside those political signs, which, alas! receive the greater attention. It is all as Jesus said it would be, and happy are those who are not offended.

"The Synagogue of Satan."—Rev. iii 9.

**Thou hast
a Name.**

As Dr. Thomas says, "Those who migrated from the fellowship of the apostles, and made a new settlement for themselves, seeing that their teaching was opposed to and subversive

of the truth as it is in Jesus, became Satan." This is the position of the world to-day. It is our duty as servants of God to avoid the ways of a generation God has doomed to utter extinction.

The ultimate drift of this movement away from the simple unadorned Bible truth, is illustrated in the fate which is overtaking religion in Germany. Nazi power is being directed with increasing fury against all "organised" churches. Catholics and Protestants alike are being coerced into the approved "Pagan" mould which is designed to secure blind reasonless obedience to the state-god colossus set up by Hitler in the modern plain of Dura (Dan. iii.).

This is the condition the long-drawn-out departure from God has eventually imposed upon the world. They are rich and increased with goods, and esteem themselves in want of nothing. But in the eyes of God all such are wretched and miserable, poor, blind and naked. The world has no use for divine eye-salve (Rev. iii.). And because the world to-day is Godless, as seen in the condition of affairs current in every country, the faithful servants of the Almighty read with consolation the sure and certain promise, "And the God of peace shall bruise Satan under your feet shortly." And speaking of the glorious Captain of our salvation, it is recorded, "the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked" (Rom. xvi. and Ps. lvi.).

This bruising of the Satan is in process of its final fulfilment. The utter Godlessness of the age, seen on every hand, is perhaps the greatest of all the signs of the times. "The world is wilderness. Sham and swindle abound, and few remain to battle for the truth at all hazards. Candour and courage are exceedingly scarce" ("Phanerosis"). The sign is in the household at last.

"I will call for a sword. . . ."—Ezek. xxxviii.

**A Root—
Gall and
Wormwood.**

It is curious to note that the two great contestants in this war, both striving for the dominion over the "Fourth Beast dynasty of the Apocalypse in Daniel, are equally characterised by a raging antipathy to the Yahweh

of Israel. That Gog is now somewhat less prone to push religious persecution is doubtless a diplomatic compromise influenced by the present advantages conferred by her Tarshish friends. With the passing of to-day's dangers, the leopard will resume his spots. These are points which many overlook. The deadly character of this propaganda against God is the more subtle, since it is unseen in action.

Divine information, coupled with a clear perception of the sign, provides an awful warning as to the fate of all who turn away from God. Israel were warned of apostasy. Yahweh declaring that it would develop among them a root bearing "gall and wormwood." Verses 18-20 of Deut. xxxix. are pointedly levelled against the Northern Iron and Steel of Jeremiah's prophecy, for gall is marginally rendered "a poisonous herb" and in the Hebrew version is rosh. The name of Rosh is to be blotted out from under heaven. This accords with Ezekiel's vision. Those that hate the mighty God of Israel will be repaid to their face (Dent. vii. 9-13).

The Rosh sign is in the ascendant. She "stands with her right foot in Europe, and her left . . . extends far into Asia . . . there are already grave indications that she will play an important part in the coming world conflict" ("Referee," October 30th, 1927). Signor Nitti, in "Decadence of Europe," stated her "government has for some time represented a serious danger to European civilisation . . . it gives assistance to revolutionary groups, and seeks world government!" This was written in 1922. Three years later a well-known military critic made the following veiled forecast:—"Asia will soon throw up another bandit conqueror, who will march under the banner of rapine and bloodshed." Compare these utterances with the inspired word in Ezekiel, and the idea that Hitler is Gog is clearly seen to be untenable.

"He is waited for of the sword" (Job xv. 22). Maybe when Gog and all his multitude are buried in the valley of the passengers, as Ezekiel foreshadows, it will be that Christ will have struck down the proud imperial potentate of All the Russians uniting in his diadem the empire of Germany. Thus the coming day of the Lord God Almighty will reveal the Lord Jesus as Ail-Gibbor of Isaiah's prophecy, the greatest warrior of all time, the conqueror of earth's proudest domain, and the vanquisher of sin.

"Calamity shall rise suddenly."—Prov. xxiv. 22.

**An End to
Darkness.**

It was Guizot, the French historian, who once described human governance as an empire of force and chance. While he was partially correct only (there is no chance with God), his

assertion well illustrates the case of Russia. Yahweh's inspired seer has already styled it the northern iron and steel. News to-day tells of a gigantic war industry. The annual output of artillery is already twenty-four times as large as last year's total production. Other war production has jumped in proportion. The entire country is one vast arsenal. Like the rest of the world men are frantic in their efforts to furnish the engines of destruction. As Joel says, the plough and the pruning hook are being forged into the sword. But the servants of Deity know that this is merely a phase in the history of a Godless regime. Soon the glorious Prince of Peace will utter forth His glorious voice, and the din of battle will give place to the triumphant strains of the redeemed. Those begotten of God by the word of truth have the pleasing assurance that "His eye seeth every precious thing" (Job xxviii.).

Some have been somewhat disconcerted by the seeming inconsistency between Ezekiel's vision of Gog's army of horses and horsemen, and Stalin's mighty phalanx of tanks. This need occasion no bewilderment. For recent news shows that Russia is using many thousands of her famous Cossack cavalry, and using them very successfully, too, against the heavy German armoured columns. Thus is Scripture vindicated. It was the Cossack forces which threw back the hitherto irresistible Panzer divisions on the Moscow front. In one action a division of Cossacks routed the entire 6th German Corps and slew some 2,000 of the tank crews. The commanding officer of the Cossacks was a Jew.

Thus all the signs to-day point steadily to the quick appearing of the Messenger of the Covenant. "Sin's flesh is to be turned out of office, and to exist only in absolute subjection to Spirit as manifested in Jesus and His Brethren, all the glorified sons of the Deity, ruling the habitable in righteousness for a thousand years . . . there will be no hypocrites to keep the people in ignorance . . . to subserve political adventurers and political factions: all this soul and truth-destroying machinery will have been broken up, and the nations shall be deceived by it no more for a thousand years" ("Eureka," iii.).

CARMI.

"They shall cast you out of the synagogue."

**The Words
Fulfilled.**

Faithful sisters of very many years of service, constant in their attendance, were met at the doors of the Clapham and Sutton Ecclesias on Sunday, June 14th, by stalwart men, who

peremptorily informed them that they would not allow them to break bread at the Lord's table for no offence whatsoever, but that they refused to sign a worthless piece of paper. What a crime and what a fulfilment of our Lord's prophecy in John xvi. 2!

Galatia.

In his thoughtful articles on the Epistle to the Galatians Bro. R. Hodge takes the view that the Galatians referred to lived in Iconium, Lystra, Derbe, and the district referred to in Acts xiv. A glance at the map of Asia Minor will show that all these places lay in the south and along the coast.

Now the inhabitants of these districts were not Galatians and were never at any time called by that name.

When, however, Paul revisited the places he had reached on his first missionary journey, we find the first reference to Galatia. Here the writer of the Acts indicates that Paul went to Galatia on his first visit, although this fact does not emerge in Acts xiv. Here the various towns of Phrygia are mentioned and also "the region of Galatia" (Acts xvi. 6), but the two are not confused.

A little examination of the facts concerning the Galatians soon reveals the truth.

Take "Alexander's Empire," by Dr. Mahaffy ("Story of the Nations" Series, Fisher Unwin), pp. 76-84.

Here the invasion from Gaul of hordes of Celts, B.C. 278, is shown to have resulted in the settlement of the central high lands of Asia Minor, north of Phrygia, by these people, who from that time were called Galatians. Their central town was Angora, now Ankyra, the capital of Turkey. They were a very troublesome people, and until they were conquered by the Romans, hired themselves to any conflicting powers in their neighbourhood as mercenaries. The Romans refused them the right of public assembly, because of their plots and their turbulence.

Now there are certain references to personal matters in the epistle Paul wrote to them. First, Gal. iv. 13 says: "Through infirmity of the flesh I preached the gospel to you at the first."

Now ophthalmia was an exceedingly prevalent disease in Phrygia and the low lands. Patients were and are to this day sent into the high lands around Ankyra for recovery. Paul was probably stricken with this disease of the eyes.

C. iv. 14 says, "Ye received me (literally "into your midst") as an angel or messenger of God." This may refer to the fact that no public meeting could be held. These people would receive him into their houses.

The matter seems clearly settled from c. iv. 14-15: "I bear you record that if it had been possible ye would have plucked out your own eyes and have given them to me."

G. H. D.

The War Against God.

From the time when Babylon was newly erected after the flood, and the Akkadian cult developed, war has been made upon God and the Truth by what are termed "civilisations."

Nimrod set out on the trail of human ambition and founded a kingdom and built a city. Genesis x. records: —"Nimrod, a mighty warrior before the Lord and the beginning of his kingdom was Babylon."

This was a departure from the family condition of human life which God had instituted. Contrast the life of this ambitious man with that of Abraham. Abraham built no city, cultivated no ambition except to serve God faithfully, and refused to exercise coercion or lordship over Lot, his nephew. He cultivated family life and helped his fellow man.

But Nimrod began the war against God that has been going on ever since. To establish his "dynasty," he employed men who had skill in persuading the people. So his "subjects" learned to look upon him as their "overlord" and "protector," to quote two of the proud titles of Babylonian monarchs. The truth regarding the nature of man stood in his way and that of his family. So he took steps to "improve" upon that and he and his "priests" developed the doctrine of the immortality of the soul.

As that eminent authority, Mr. D. A. Mackenzie, says in his standard work on the myths of Babylonia:—"The Hebrew Nephesh-ruach and Neshamah passed from meaning 'breath' to 'spirit.'"

At first it was believed that the life was in the blood, but later it was in the air or breath as an entity that could be separated from all bodily functions.

In the Gilgamesh the hero invokes the dead Ea-Bani and the spirit rises like a breath of wind. R. C. Thompson, in "Devils and Spirits of Babylonia" (Vol. II., Tablet Y), gives the inscription on a Babylonian charm as "Their hosts, like a whirlwind, come forth from the graves."

The elements were then deified by these "teachers" and fire had its gods, Girru, Gibil, Nusky, and the rest.

When Nimrod died he was represented as "not really dead." When his consort and later his son died, they were said "to join him." Then it was but a step to represent the three as being still supreme over Babylon and watching its interests and influencing its destinies. As Grant Allen shows in his book on the evolution of the idea of God:—So was the doctrine of the Trinity developed—a doctrine that has persisted ever since.

When this stage was reached in Babylon the Truth became unpopular. The new doctrines spread into the adjacent countries and produced the same evil results as are to this day their natural progeny.

The war against God was soon in full swing. The next step was the building of a great tower to defy Him. "Let us make a name, so that we may not be scattered" (Gen. xi.).

The inscriptions at Ur of the Chaldees testify to the changing mind of the people there.

At this point God made a second counter-move (the first was when the language of men was confounded), for He called Abram out from those "who served other gods" (Joshua xxiv. 2-3).

The line of Abraham has produced the greatest advocates the Truth ever had and culminated in Christ Jesus (Matt. i. 16-17).

G. H. D.

(To be continued.)

When We Love God.

"I declare unto them Thy name and will declare it: that the love wherewith Thou hast loved me may be in them and I in them."—JESUS.

Men love that which God hates. The things dear to the hearts of the servants of God find no expression in the world. Men of the world naturally crave all things which in themselves are essentially evil. That is why David says such have their portion in this life (Ps. xvii. 14). God gives them their hearts' desire. If evil is their choice, then it most assuredly befalls them. Not so, however, with those who order their steps after the correction of God. Such seek not their own way, but the way

of the Eternal Himself, and, says Jesus, the Father seeketh such to worship Him in spirit and truth. Now the word of God is truth. And men naturally turn away from it.

The Edenic choice of evil is perpetuated in every son of Adam, and the word of God, so tragically rejected then, has become the one thing the world has so bitterly hated in all its long-drawn-out career of lawlessness. Law is defined by God and codified in His word. To the servant of God there is no other conclusion. Thus to those of like precious faith comes the basic injunction that brotherly love should continue (Heb. xiii. i.), for God is love, and sets an example for all time in the person of His beloved Son, whom He willingly gave over to the hands of evilly-disposed men in order that eventually in the fullness of time by that act a righteous seed might appear through whom the whole earth would reflect the Divine glory. But how opposite are the reactions of those who are not moved by the word of God! The expression of the finer feelings, the exhibition of love as a guiding principle, becomes to the sons of Belial a mere sentimental shadow, void entirely of any useful purpose. Thus Adam's folly persists, and men, by the addition of what they style reason, nullify those sublime precepts which are designed for human joy and peace.

Hardness has seized upon the sons of men. The result is seen in the days of their history, dimmed with tears, obscured by darkness and doubt. That hardness swept away the world of the ungodly in the flood. But, despite that awful warning, this hardness of heart continued, until it overthrow the glorious throne of David, killed the Prince of life, and transformed even Satan into an angel of light. Yet the background of all this sorry spectacle is aglow with the love of God.

It is best seen in contrast.

The yearning love of the Creator of the race, the overshadowing wisdom of the Supreme Architect of all things in the beginning set forth the decree that life itself was contingent upon obedience. But wilful, blind rebellion sought satisfaction and found expression in those things which God had forbidden. Herein lies the parting of the ways between God and man. Thus, because man's thoughts departed from the thoughts of God, his ways, too, became divergent from the ways of God. Mark the line of fall. First, the thought was wrong; then action followed the same declension. This is the reasoning of Yahweh. (Is. lv. 8). And Christ follows the same, for He declares that if we love Him we will keep His commandments. Also, the acid test of our reaction to this Divine demand lies in our practical interpretation of the Master's saying, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one another."

The Beloved of God was born into a loveless world. Jewry ablaze with ritual and pretence, had become in the four centuries of Divine silence which followed the ministry of Malachi, dead in the tithing of mint, anise and cummin. The letter of the law was much alive in their deliberations, but their perception of the spiritual truths and deep underlying teaching was almost extinct. The high priests became not only sacerdotal depots, but by their dissensions and worldly ambitions, corruptors of the very Mosaic institutions, they were so professedly zealous in upholding. Thus political murders within the sacred precincts of the Temple passed without protest, but the entrance of a living Gentile raised storms of clamour. And so it found its fullest expression in the days of Jesus. Traders and hucksterers of all sorts abounded, and even money-brokers filled the sacred precincts, grasping unrighteous profits out of the foreign Jews who came up to Jerusalem to offer their sacrifices at the Passover. Against this dark and lowering background moved the Son of God, and the Spirit within Him warns the people concerning their leaders. . . . "Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts, and for a pretence make long prayers: these shall receive greater damnation . . . all their works they do to be seen of men: they make broad their phylacteries and enlarge the borders of their garments. . . . Woe unto you, scribes and pharisees, hypocrites. . . . Ye blind guides, which strain at a gnat and swallow a camel. . . . Ye make clean the outside of the cup and platter, but within ye are full of extortion and excess. . . . Ye are like unto whited sepulchres, which indeed appear beautiful outward,

but are within full of dead men's bones and of all uncleanness. . . . Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

So man went his own loveless way. Caiaphas sat in Moses' seat, and Caesar viewed with scorn the shattered throne of the Lord in Mount Zion. The Anointed died of a broken heart at Golgotha, jibed at by the rulers in Israel and abandoned even by His own brethren. But God was at work in it all. For He so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Yet even with such precept and example before them, even the closest friends of Jesus were wont to squabble as to rights of precedence and to unduly concern themselves with the affairs of others. Again Christ sets the example. He washes the disciples' feet and teaches humanity the much-needed lesson of humility. He who would be first must first learn to serve. Pride and place-seeking find no room in the kingdom of God. Peter, curious as to the part John was destined to play in the work of the gospel, is pointedly rebuked. "If I will that he tarry till I come, what is that to thee? It is our part to faithfully observe the injunction. . . . follow thou Me." If we all observed the underlying teaching in these two episodes the ecclesia of God would more truly reflect the Divine mind, and in the purity of its conduct the more show forth the glory of the Almighty, whose lightstand it is.

Man, however, goes his own path. He has always done so. It seemed all so pleasant. The freedom from restraint, the liberty to exercise those faculties of choice and development, so soothing and satisfying to the human mind, have ever found in rebellion against God, whether open or subtly veiled, a potent source of pleasure, and it brought, too, a prosperity. But both have ever been transient.

The ebb and flow of human history has shown the inexorable working of the Divine fiat. There is no peace to the wicked. And if no peace, then no stability. But the tragedy of it all is that Israel almost wholly forgets that these words are addressed to herself. Jehoshaphat cried to his contemporaries, "Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established. . . ." And Isaiah thunders the alternative consequence. "If ye will not believe, surely ye shall not be established." Both warnings have relation to the same thing—the coming of the eternal constitution of Israelitish world-polity of which the throne of the Lord in the temporal possession of the fleshly descendants of the house of David was a shadow of good things to come.

Man may become in the eyes of his fawning fellows great and honourable in the earth, but unless actuated by that wisdom which is alone of God, then he perishes. And all his works perish with him. Why? Because he is of no understanding. "Man that is in honour and understandeth not is like the beasts that perish." A lack of wisdom or understanding implies a loveless condition. If a man really and truly loves God, then of necessity that man is wise and within the compass of his mental perceptions, becomes a man of understanding. Such will live on in eternal excellence and strength, tasting to the full those endless joys which are laid up for those who love God.

Hence, it follows that the loveless world brought into existence by the rebellion of man against the ordinances of God must perish. It is inevitably so, for God has promised the powers of the age to come only to those of enlightenment and love. "If ye love Me," says Jesus. And these commandments, as Bro. Roberts once wrote, "were not uttered as moral maxims best fitted for the regulation of the world, but for the test of obedience and for the restraint and discipline of the natural man in those who are called to share and reflect the glory of God in a future state of existence in the earth by resurrection." This is the law of God, and it is based on love, for God is love.

Now in the epistle to Philemon, love is expressly bracketed with faith. The first is based on the latter, and, should it vanish away, faith too is soon dimmed. Let history speak. Man is a decaying creature. His affairs likewise show the trend toward declension. An examination of the affairs of the household of faith also demonstrate the inevitable working out of divine law. It is not in man that walketh to direct his steps.

The Mosaic constitution, God-given in Horeb and eloquent with the burning zeal of the Hebrew prophets, fell in its last four centuries into Talmudic abuse and apocryphal ritualistic extravagances. Divine vision left the seers, the prophetic utterance never returned. It was left to the voice of the Spirit to point the way. . . . "This is my beloved Son, hear ye Him." It seems the household's affairs are following the same phase as the last tragic years of the four centuries of silence, only broken by the coming of One, the altogether lovely.

Rabbinism arose, with its deadening traditionalism; Phariseism spread its head-knowledge and swept love from the heart. Jewish life became cramped in a man-made scheme of dogma, bigotry, intolerance and selfish exclusiveness. As one writer has said, the priests felt their power and took care that the people should feel it too. The warm exultant flame of the Spirit's teaching flickered and went out. Levi would not open the Temple doors for nought. He had forgotten his first love.

The first four centuries of the present era saw the same phenomena—the fading of the love of God from the hearts of those who professed the Divine Name.

A vast accumulation of religious invention, accompanied by innovations and deviations of all sorts, ousted the grandeur of the prophetic message and almost obscured the simple faith of Jesus and His apostles. These later ideas were presented to the credulous as part of the original revelation. Time sanctioned the imposture. Christ was cast out to make room for a church. Christianity ceased to be what it was and became what it was not. Primitive Christianity did almost perish beyond recognition. It was ecclesiasticism that killed it.

Now nothing in the universe is stationary. Everything moves. So with the man of God. He either increases in the measure of the perfect man in Christ Jesus, or he recedes farther and farther away from the love of God. History shows that man moves away from God. Rome built her bid for world dominion on the ruins of the Seven Ecclesias, and anything her clerics found serviceable as a buttress for priestcraft was used. Thus deviations brought the inevitable end—ignorance, tyranny and stagnation seen in world comity to-day — and its ever-recurring brawling. When we cease to love God the result is only too certain. "What thing soever I command you, observe to do it: thou shall not add thereto, nor diminish from it. . . . These words the Lord spake unto all your assembly . . . and He added no more." Cursed be the man, says Jeremiah, that obeyeth not the words of this covenant (Deut. v. 22; xii. 32; Jer. xi. 3).

Human reasoning was added to Divine revelation. As Thomas Aquinas proves, "the grip of the episcopate on the laity was tightened." History merely reproduces its former cycles. Henceforth, to the end of the fourth century, the doctrine of passive obedience to the episcopal will fought bitterly to establish itself, and finally became authoritative in the decretals of Rome. As Dean Inge has observed, "What the Latin Church preserved was not the religion of Christ . . . but . . . a vast quantity of pagan Caesarism . . . a mummified philosophy of authority, in which there were no problems to solve, but a great many dead pundits to consult! Thus was a new religion erected by clerical diplomacy upon the ruins of the old. Not even in embryonic form can we find the teaching of Jesus in the pretentious edifice of dogma created by the theologians in the interests of church government. The world has proved itself wise above that which is written.

The apostasy started initially in Ananias, who loved his place and standing in the apostolic community more than he loved God. And ever since men have forgotten the all-searching utterance of the Spirit, charging the Ephesian Ecclesia with somewhat against them in that they had left their first love (Rev. ii. 1-4). The wolves arose out of their midst clearly, as Paul foreshadowed. The exhortation has stood for centuries, a solemn rebuke. The apostle argues our predestination to glory and reminds us that we should be holy and without blame before Him in love, because that God who is rich in mercy for His great love wherewith He loved us even when we were dead in trespasses and sins, hath quickened us together with Christ and made us sit in prospect in the heavenly places. But this is only so if we are rooted and grounded in love. Our love of God is only known by our love of the brethren.

Let us therefore speak the truth in love and walk in love, as Christ hath loved us. To that we can add nothing. From it we dare not subtract.

The fate of the world to-day is an awful warning to the people of God. From the days of Ephesus men have forgotten the love of Christ, which passeth knowledge. Hence to them commandment became of no effect.
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Little Things—Their V's and F's.

It is the little incidents of daily life that go to make up the sum total of the great account that will have to be settled at the Judgment Seat of Christ. These little things which are divinely and wisely permitted during our probation very often take an unpleasant shape, though intended for our good. They are the schooling process by which we may be educated now to bring forth the fruits of the Spirit and moulded into the characteristics of the new man in Christ Jesus, and fitted for a higher state of existence. How important, then, is it that we give due attention and make a right use of these lessons, always remembering that a divine record is kept of our conduct and noted for or against us as the case may be. How careful should we be that a V (victorious) should be initialled against every test trial, and not an F (failure). It must be one or the other. Let us imagine a few specimen cases: —

1. A brother finds himself, unavoidably, in the company of worldly men whose conversation runs in the usual light, jocose and unprofitable strain. He remembers Paul's admonition (Eph. v. 4), and is silent or avoids it. —Initialled V—victorious.

2. A brother has been in the habit of taking his pipe and his glass in what the world calls a harmless (??) way, but after carefully reading over Paul's various instructions bearing upon the matter (2 Cor. vii. 1, 1 Peter ii. 11, 1 Cor. vi. 15, 1 Thes. v. 23, Phil. iv. 8. etc.), said brother comes to the conclusion that it is unbecoming a brother of Christ to continue the practice, and after two or three prayerful efforts overcomes the habit. —Vic.

3. A worldly man commits an act of unjust aggression towards a brother, who is quite able, and the flesh willing to give him a sound thrashing, which he richly deserves; but this, if put into effect, would be F. So, remembering the Lord's words (Matt. v. 39, etc., etc.) and Paul's teaching (Rom. xii. 19 and 17; 1 Thes. v. 15; 1 Peter iii. 9, etc., etc.), he drops his hands and humbly submits. Committing the matter to the Lord he obtains a—Vic.

4. In the course of business a brother finds himself deliberately swindled by a shrewder man of the world. The prompting of the flesh argues that justice to himself and society at large, requires the strong arm of the law set in motion to demand justice and punish the offender. —F. But calling to mind our Lord's words (Matt. iv. 40, Luke vi. 29, and Paul's injunctions, 1 Cor. vi. 7, Rom. xii. 17, 1 Peter ii. 20, etc.), he resigns himself to the loss, knowing that all things work together for good to them that love God (Rom. viii. 28). —V. initialled.

5. Two brothers in business (and business as conducted in our day invariably brings vexations). A slight difference arises. and in the heat of the moment Brother A. makes use of expressions unbecoming a brother of Christ. Brother B. naturally feels inclined to give a rejoinder probably more unbecoming, F, but guided by the Spirit, he learns (Prov. xv. 1) a soft answer turneth away wrath, and, acting under Paul's advice (Eph. iv. 2, Col iii. 13, 2 Tim. ii. 24) secures a V.

6. Some unforeseen circumstances arise which make attendance at the Lord's Table a matter of difficulty—perhaps loss. And the flesh, overlooking that all our circumstances are known to God, argues that "the difficulties were not of my own bringing on, and the case pressing," and most probably, with reluctance and sorrow, excuses himself and absents from the Table. — F.F F. Once let in the thin edge of the wedge and the break is easy. After the first neglect, a second is easier, a third

probable and a fourth almost certain. —F. F. F. The Lord's commands are imperative and our obedience demanded. Let nothing come in the way of using those means our merciful Father has given us for building us up and supplying spiritual food for the coming week. —V.

We need every help. The lust of the flesh, the lust of the eye and the pride of life are always calling for indulgence, and the natural man freely gratifies them; but not so with the true saint. Having buried the old man, and risen to newness of life, his aim is to bring forth the fruits of the Spirit and become conformed to the divine image. There may be many who cannot see things just in this light, but the cause for this is generally not difficult to discover. There are rules clearly laid down for the guidance of Christ's household during his absence, and it is our highest wisdom to obey them. The time will come when the fullest justice will be done to every saint who has patiently endured.

R. SIMONS.

"The Tenth" (Isa. vi. 13).

In 1895 Bro. R. Roberts wrote as follows in a pamphlet entitled, "Is Christ Very Near?": —

"There is no ground for the idea of some that prophecy requires a tenth of the Jewish population of the world to be in the Holy Land at the time of the Russian descent.

"The expression 'a tenth,' as a feature in the prophecy of Israel's restoration, occurs only once, namely, in Isaiah vi. 13. It is evident from a consideration of the prophecy that there is no ground for regarding it as a prophecy of a return of a tenth part of the Jewish population in the beginning of things, but the restoration of a tenth of the land. The subject is the land's desolation; 'the cities wasted without inhabitant, and the houses without man, and the land be utterly desolate. And the Lord has removed men far away, and there be a great forsaking in the midst of the land. But in it shall be a TENTH, which shall return, and shall be eaten.' If this 'tenth' meant population, it would teach that a tenth part of the Jews should remain unscattered, which would exclude the idea of a tenth part being restored. 'A tenth which shall return,' that is, return to prosperity. 'Shall be eaten (browsed)' is conclusive of its application to the land.

"The idea is a little obscure, as a great many things in the Scriptures designedly are; but the introduction of the teil tree and oak in illustration supplies a clue. 'As a teil tree and as an oak, whose substance is in them when they cast their leaves; the holy seed shall be the substance thereof.' The land would shed its population in destruction and dispersion, as an oak sheds its leaves; but as in the dismantled and naked tree, there is an organic sap that will cause the re-appearance of the leaves by and by, so in the Israelitish tree, naked and bare though it stand in the eyes of the nations, there is a hidden substance, the holy seed—Jesus and the saints—who will cause the withered skeleton to bud and blossom again—first in the preliminary form of a tenth, and then in the fulness of an umbrageous clothing, which will give joyful shelter to the birds of the air."

Now we were at that time numbered among the "some" referred to in the opening sentence we quote. Bro. Roberts thought that there was very scant possibility of a tenth of the Jewish population of the world returning to Palestine before Christ's return. He therefore sought for an alternative interpretation and found it in the way indicated.

But the fact is that more than two-fifths of the land of God is now under highly-developed cultivation. This is four times and rather more than the one-tenth, which seems to indicate the possibility that we were right who looked for the one-tenth to indicate the number of those returning to the land.

"In it shall be a tenth which shall return and be eaten up of the land" seems to find its parallel in Ezekiel xxxviii., "Who hath gotten cattle and goods and dwell in the midst (Hebrew, Navel) of the land."

The number involved is 1¼ millions, and this should be reached in the next five years.

The two ideas are worthy, however, of thoughtful consideration.

G. H. D.

A PRAYER.

Grant us the grace to walk with Thee
Through darkness and the clear,
Give us the strength to work for Thee
Throughout the coming year.

Grant us the peace which all souls need
Through darkest hours of night;
Increase our faith that we may keep
Our lives a beacon light.

Help us to see the rays of light
That often come our way.
And in the sunshine of Thy love
In thankfulness to pray.

—WINIFRED M. BOOTH (Canada).

No Dictation. —So far 19 British ecclesias have notified us that they are not signing Clapham's dictatorial demand note.

Change of Address. —Bro. E. J. Light has removed to Aynhoe, Springfield Road, Elburton, Plymouth.

How the Guillotine Works. —A very faithful and honourable sister attended the Sutton meeting on June 14th. She was a member of Clapham Ecclesia and has not been withdrawn from. She was asked if she had signed on the dotted line. She said she had not and was immediately refused fellowship. There remains the "inasmuch" (Matt. xxv. 40). Love fled out of the window, and Matt. xviii. is put aside.

“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.

BRISTOL. —73, Groveleaze, Shirehampton.

We have been glad to welcome again Sister Acock, of Bath, and to meet together at the Memorial Table. She hopes, if the Lord will, to be often with us during the coming summer. We have no Sunday School now, as all the children have been evacuated. —A. V. Bailey, Rec. Bro.

BURY ST. EDMUNDS —

We are very pleased to report that on the 31st May, 1942, Mrs. Bertha Head, of March, Cambs. (formerly C. of E.), was baptised at Bury St. Edmunds, after a good confession of the Faith. Sister Head was brought into touch with the Truth about a year ago by means of a local newspaper advertisement inserted by Brother and Sister Ogden, of March, in which was offered free a copy of "The Dawn" magazine.

Our brother followed up the application, with the happy result mentioned. Much sowing and watering has been done in East Anglia lately by means of similar advertisements, etc., and we are hopeful of further results shortly.

It is our Heavenly Father, however, Who giveth the increase, and to Him alone be all the praise. —H. P. Christmas, Rec. Bro.

DERBY. —21, Spencer Street, Alvaston. Breaking of Bread, 3 p.m. Sundays. Bible Class 6.30 p.m. Mutual Improvement Class, Tuesdays, 7.15 p.m.

Sincere Greetings. We are distributing literature in this district. Though few in number, we hope and pray that we may receive strength to continue in a faithful waiting till the joyful day comes. —F. Gillard, Rec. Bro.

DETROIT, MICH., U.S.A. — Christadelphian Hall, 2610 Ewald Circle. Sundays: 10 a.m., 11.30 a.m. and 7.30 p.m. Thursdays: 8 p.m.

Our news is mostly favourable this time. We have been encouraged by the intelligent response to the overtures of God's mercy of two more of our race, who were baptised on March 19th. They are Mr. George Marshall (father of our Sis. George Stephens), who returns to his farm near Merlin, Ontario, and Miss Nancy Rendleman, who comes of a Christadelphian family at Herrin, Illinois. Bro Marshall will be in isolation, but Nancy works in Detroit and is now one of our members.

Sis. Ruby Bere and Sis. Florrie Hickman, residing in Windsor, Ont., are fortunately now able to get across the river to Detroit for the meetings.

Bro. Harry Denbow has taken farm work near Canton, Ohio, and meets with the brethren there.

Our visitors have been Bro. and Sis. H. W. Taylor (Saginaw), Sis. Fred Gulbe (Ithaca), Sis. Jentsch (Akron), Bro. Arthur Hall, Bro and Sis. James Cartlidge (London, Ont.), Bro. and Sis. Edgar Round (Glendale, Cal.). Sis. Arleen Carney (Mansfield), Sis. Tuite (Essex, Ont.). We were cheered by the Word administered by Brethren Round and Cartlidge.

This is a period of great preparation and movement; we are thankful to say that none of our brethren have yet been taken, but we have no idea how long this may remain true. —G. Growcott, Rec. Bro.

DORCHESTER, MASS., U.S.A.

Please take my brother's name, George Carruthers, 31, Pershing Avenue. Seymour, Connecticut, off the recorders' list on back of the "Berean." He died very suddenly last May 17th, 1941. The Boston Brethren officiated and I thought they would have paid attention to it, but so far it has not been done. He and his sister wife were in isolation. His wife is no longer at that address. May the day soon dawn when sin and death shall be no more. May the Lord bless and keep those brethren and sisters who are suffering from the effects of the war. Hope these few lines will find you well. — Yours in the Hope of Israel's Redemption, Agnes Strong.

GLASGOW. — Co-operative Memorial Building. 71, Kingston Street, Tradeston, Glasgow, C.5.

Since our last report we have been pleased to welcome to the Lord's Table Bro. M. Joslin (Clapham), Bro. and Sis. J. L. Wilson (Peebles), Bro. and Sis. J. Wilson (Peebles), Sis. G. Fraser and Bro. J. Widger (Plymouth). The services of our brethren in exhortation and lecture were appreciated. It is with sincere regret we have been compelled to withdraw fellowship from Bro. and Sis. J. Cairns and Bro. and Sis. P. Sharp for long-continued absence from the Table. We are making every effort to regain our brethren and sisters. —Norman G. Widger, Rec. Bro.

HAWLEY, PA., U.S.A. —Oddfellows' Hall Mary Street. Sunday School, 10.30 a.m. Memorial Service, 11.30 a.m. Lecture first Sunday in month, 10.30 a.m.

With sorrow we report the death of our Sister Catherine Sweitzer, mother of Brethren Fred and George Sweitzer and Sisters Elizabeth Jones and Esther Simons, of this ecclesia, and Sister Caroline Fisher, of Buffalo (Mizpeh Hall) Ecclesia. Bro. S. L. Van Akin, of Detroit, gave words of comfort to her many friends, and set forth the Hope she held of a Resurrection and a share in the glory of the coming Kingdom of God.

We enjoyed the visit of Bro. and Sis. L. P. Robinson, of Buffalo, but regret to announce that Sis. Robinson has since also fallen asleep in Christ. Other visitors included Bro. and Sis. Charles Robinson (of Buffalo), Bro. and Sis. O. Johnson (of Philadelphia), Sis. Nora Gibson (of Toronto, Canada), Bro. and Sis. T. Llewellyn, Bro. J. Jones and Sisters Laura and Ruth Jones and Sis. Blodwin Burke (all of Glendale, Pa.), Bro. Russel Frisbie (of Radford, Va.), Bro. David Sommerville (of C.P.S. Camp 3 Relay, Maryland), Sis. Emily Sommerville (of Fairview. N.J.), Sis. Lois Beck (of State College, Pa.), Bro. and Sis. Garfield Cooper (of Berwick, Pa.).

Our thanks for words of exhortation from Brethren O. Johnson, D. Sommerville and G. Cooper.

Visitors in true fellowship are always welcome.

Our greeting and fraternal love to all who patiently wait the coming Ruler, who will bring peace on earth and glory to God in the Highest. — H. A. Sommerville, Rec. Bro., Lake Ariel, Pa., U.S.A.

HOME COUNTIES COMMITTEE. —

Please publish the attached in next issue: —

"STAND TO" CALL TO FIRE GUARDS. RAID IMMINENT.

The following message to all Civil Defence workers was issued on June 2nd by the Minister of Home Security, Mr. Herbert Morrison: —

"The terrific blows struck by the R.A.F. at Germany bring to our minds the possibility that the enemy may not only continue, but increase, his counter blows so far as he is able.

"If he can spare bombers from elsewhere to attack us at home he will. It therefore becomes the duty of *the whole army of civil defence* to prepare itself to repel assault.

"Let all services look to every detail of their organisation and make sure that they are fully ready.

"To the fire guards I would say a special word. Upon you falls one of the severest of all the tasks of civil defence. Man your posts be watchful and resolute, knowing that without you *the defeat of the enemy's purpose* becomes infinitely harder.

"Any night now the call may come." —W. L. Wille.

LICHFIELD. —102, Birmingham Road.

We have considered the divorce matter very carefully and have sent the enclosed letter to the Clapham Ecclesia. —S. M. Harrison, Rec. Bro.

102, Birmingham Road,
Lichfield, Staffs.
27th May, 1942.

To Brother F. C. Wood and the
Clapham Ecclesia, London.
Dear Brethren, —Greetings.

In reply to your resolution of June 6th, 1940, containing clause, (C). and now to your ultimatum threatening to disfellowship all brethren and sisters who do not surrender to your views as expressed in clause (C) by 1st June next, we in Lichfield, with all true brethren and sisters of Christ, refuse to submit to your resolution and ultimatum, for the following reasons: —

Because—

Christ is the Greatest Living Authority concerning marriage, divorce and adultery. Christ is the infallible counsel for both the prosecution and defence. In Christ we have a perfect, infallible judge and jury combined. His views, opinions and laws are as high above all human views, opinions and laws as the heavens are above the earth (Isa. lv. 9). His decision and judgment are infallible, conclusive and final, and against them there is no higher court of appeal (John v. 22). Christ has told us that in the beginning God made the first man and woman, and, moreover, joined them together as man and wife, and that they thus became one flesh. And He further stated—What therefore God hath joined together let not man put asunder (Matt. xix. 5-6). The law and form of marriage was honourable and the bed undefiled (Heb. xiii. 4). Any other form of cohabitation was irregular, unlawful and defiling (Heb. xiii. 4, John v. 22). Marriage was thus by God's law indissoluble so long as either of the contracting parties lived.

This Divine law has never been revoked or repealed. Christ teaches that if a married man and woman separate and form a fresh association with another partner while their original partner is alive, such an association is unlawful, defiling and adulterous as long as it is continued, whether men and women are conscious or unconscious of the fact or whether they enter into it either wilfully or in ignorance, whether they are Jew or Gentile, the same law is operative and governs all. It is an unholy liaison, condemned by God. Adultery either in act or state, and if indulged in, and persisted in, unrepented of and unforsaken, excludes from the Kingdom of God and Eternal Life (Gal. v., 19-21).

The enemies of God to-day, as in David's day, whether in the truth or out of the truth, never fail to point to David's sin of adultery, and to his polygamous marriages, in their efforts to justify their own unholy views and actions in relation to divorce and adultery and polygamy. They ignore the fact, that David and his family suffered the penalty and evil effects of this infringement of the Divine law (Deut. xvii. 17, Exo. xx. 14). and that Christ's authority forbids and condemns both divorce, adultery and polygamy.

So we in Lichfield stand firmly by the side of Christ, where every wise man will desire to be on any question, as says Bro. R. Roberts in his book—"The Visible Hand of God" (chap. v., page 65).

Hoping this simple letter may convince you of the error of your ways and that God will give you the wisdom, strength and courage to retrace your steps, is the sincere desire of your brother in Israel's Hope.

S. M. HARRISON.

LONDON, N. —Adult School Hall, Church Hill, Winchmore Hill ('bus to Station Road). 4.0 and 6.0 p.m. Wednesdays, 7 p.m.

We are happy to have our Bro. H. Bearden meeting with us again on his release from prison. We are also very pleased to welcome back into our midst Sis. F. R. Wright, from St. Albans.

We lose by removal Sis. J. C. Penn to Putney, to whom we commend her in love. The attendance of the stranger at our new hall has been very small this month, but we are hoping when we are better known in the district and also with God's blessing to be the means of giving light to those who walk in darkness.

The following resolution was passed on June 10th: —

"That this ecclesia declares its adherence to all the Divine commandments governing marriage and going to law (1 Cor. vi. 1), as heretofore held by us. It is prepared to deal with any case that may arise in contravention of these commandments whenever and wherever it may occur."

Visitors during the month have been welcomed as follows: —Bro. and Sis. D. Cooke, Bro. and Sis. F. E. Williams, Bro. J. Doust, Bro. J. Adams (of St. Albans), Bro. R. Bath and Sis. Gale (of Dorchester), Bro. B. Morgan and Sis. White (of Sutton), Bro. J. T. Warwick (of Clapham), Bro. Hembling (of Hitchin), and Bro. Mitchell (of Plymouth). —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.

We are pleased to report that on May 24th we had another visit from our Bro. W. Southall, of Birmingham, who faithfully delivered unto us the word of exhortation and lectured in the evening, a few of the alien being present. On May 9th we held our Annual Sunday School Tea and Prize Distribution. An enjoyable time in the mercy of our Heavenly Father was spent by all. In the evening lantern slides on Abram's journeying and Palestine were shown by our Bro. S. Lambert, and our Bro. F. Lewis gave the address on same. The Sunday School scholars also gave recitations and singing of their Sunday School hymns. The evening was closed in prayer, with thankfulness to our Heavenly Father for His goodness and mercy, inasmuch that we could meet in the way and manner we did in these days of trial and tribulations.

We have also had the pleasure of assisting another one of Adam's race to put on the All-Saving Name of Jesus Christ, through the waters of baptism, our new brother being George Thomas Young, age 18. Our brother had attended the lectures for some considerable time and also attended the

Sunday School of late. We pray that he will continue faithfully in the race that is now before him, and so gain the prize for which we are all striving, Eternal Life in God's most Glorious Kingdom.

We have also been pleased to welcome around the Table of our Absent Lord the following: — Bro. E. R. Cuer, of St. Albans, and our Bro. Beard, of Abercynon. —David M. Williams, Rec. Bro.

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

We are pleased to report a further addition to our numbers by the transfer from Bournemouth of Bro. and Sis. Roland Brown, and we welcome them in fellowship at the Lord's Table. Also we have appreciated another visit by Bro. and Sis. Davenport, who live at Totnes, 23 miles away, but generally endeavour to meet with us once a month.

On May 31st we convened a special ecclesial meeting to consider the question of divorce and remarriage, which is agitating the Household, and have forwarded a statement of our position to the Clapham Ecclesia, at the same time sending copies to the Editors of the "Berean" and the "Dawn Supplement" for publication, in order that all the ecclesias may know just where we stand on the matter. —Hubert R. Nicholls, Rec. Bro.

"Dear Brother Denney, —At a Special Ecclesial Meeting which was convened on May 31st to consider the question of divorce and remarriage, the following resolutions were adopted: —

"That, in view of the disputation on the subject of divorce and remarriage, forced upon us by the Clapham Ecclesia under the threat of disfellowship, we place on record: —

"(a) That we reaffirm our Resolution of December 2nd, 1926: that suing at law for the enforcement of any right whatsoever, including divorce, is contrary to the teaching of Christ, and is therefore to be shunned by all His servants.

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

"(c) Regarding clause (c) of the Clapham resolution, we, the members of the Plymouth Ecclesia, do not wish to associate ourselves in endorsing a resolution which is obviously not in accordance with Divine precepts."

"That a copy of these, our resolutions, be forwarded to the Recording Brother of the Clapham Ecclesia, also to the Editors of the 'Berean' and the 'Dawn Supplement' for publication. —Your brother in the One Hope, Hubert R. Nicholls, Rec. Bro."

RAYLEIGH, ESSEX. —121, High Road (near Weir, Arterial Road). Sundays: Breaking of Bread, 3 p.m. Wednesdays: Bible Class, 7 30 p.m. Lectures occasionally on Saturdays, 7.30 p.m.

We are glad to be able to put on record that two of our Colchester inquirers after Truth, after giving a satisfactory confession of their beliefs were baptised here on Sunday, June 7th, 1942. They are Ernest Munson and Louisa Harriet Munson (husband and wife), of Shrub End, Colchester. They were received in on the same day at our Breaking of Bread meeting and will henceforth be members of our ecclesia, meeting with us as often as possible. We trust our new brother and sister will with us continue the race until the end.

Bro. F. A. King (now of Bishop's Stortford, where he is working and his sister wife (from Lexden, who will be meeting with us in future) were present on June 7th on what to us will be always

regarded as a spiritual red-letter day. We hope also Sis. Phyllis King (from Lexden) will in future meet with us.

We take this opportunity to reiterate our position regarding divorce and remarriage: —"To preserve, as hitherto, the brotherhood from all forms of uncleanness, fornication, adultery, etc., by fellowship action in relation thereto, leaving each ecclesia to decide, as hitherto, on each individual case according to its merits and in harmony with the commands of Christ."

We have concluded that the long-drawn-out controversy regarding this matter was entirely unnecessary, as it is mainly concerned with the "uncertain details" of unsavoury matters, which cannot be dogmatically settled in relation to fellowship. Clause A of the Clapham resolution in relation to Clause D are the only ones we can agreed to abide by.

Regarding civil defence, we shall in future withhold our fellowship from all who participate therein in any capacity, including fire-guard duties, and from all who condone such infringement of the commands of Christ by retaining in fellowship those who sin. With love in Christ. —W. Leslie Wille (Rec. Bro.).

News from Correspondents.

Sutton. —Our beloved Bro. J. L. Young was on May 21st sent to prison for three months by the City of London Court for refusal to take up fire-watching duties which his conscience forbade him to do. He is 59 years of age and we hope and pray he will be able to go without injury to his health through the ordeal before him. Arrangements have been made to break bread with him each Sunday. He is in Wormwood Scrubs Prison.

Pemberton. —Bro. A. Littler, whose appeal on grounds of conscience was refused, has been sent to Walton Gaol, Liverpool, for three months. Our prayers are with him.

Clapham, South London. —Mr. A. J. French was baptised on April 26th. On May 31st it was announced that all the members of this ecclesia except 12 had signed on the dotted line. Many signed "for the sake of peace and quietness" and many because they did not wish to be "out of fellowship." These 12 are to be "dealt with." We hope the "inasmuch" will be kept in mind.

Answers to Correspondents.

S.J. —You ask if, contrary to Divine law, a man divorces his wife and afterwards comes into the Truth, is his sin in doing this washed out in baptism. Our answer is. Yes!

Then you ask: If a man is divorced by his wife before he receives and obeys the Truth, and after his immersion seeks to marry again, is he acting rightly if he does so. Our answer is, No! He is bound to his wife as long as she lives.

Men sin against God's law regarding marriage in many countries. But there is a difference between culpability and responsibility. When a man knows the Truth, he is called to obedience, and must amend his ways accordingly.

F.C. —You ask if any ecclesia has the right to demand of another that it must sign a document drawn up by the former as a condition of fellowship? Our answer is that to do so is unscriptural. The demonstration of its unscriptural character is to be found in Eureka, Vol. 1. This kind of thing produced "clergy" and then apostasy. Acts contrary to Divine law might be dealt with as and when they arise, in the way directed in Matt. xviii.

Tariff Reform and Free Trade.

The Victorian era in British history owed a very large part of its unparalleled prosperity to its wise policy of "Free Trade."

Mr. Summer Wells, speaking at Arlington on May 30th, declared concerning the change of policy brought about by the Republican party in U.S.A. and the Chamberlain family in Britain: "The pre-war world was one in which small, vociferous and privileged minorities in each country felt that they could not gain sufficient profits if they faced competition from abroad. Even this country . . . was long dominated by its minority interests, who sought to destroy international trade in order to avoid facing foreign competition.

"They not only sought to do so, but for long years following the first World War largely succeeded in doing so. The destruction of international trade by special minority interests in this and in other countries brought ruin to their fellow citizens by destroying an essential element upon which the national prosperity in each country in large measure depended. It helped to pave the way, through the impoverishment and distress of the people, for militarism and dictatorship.

"Can the democracies of the world again afford to permit national policies to be dictated by self-seeking minorities of special privilege?"

NEW ZEALAND

Huntley, Waikato. —A. Surgenor, Hakanoa Street.

Otorohanga. —Herzl Connolly, Main South Road.

Wanganui. —E. W. Banks, 48 Roberts Ave.

Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.

Whangarei. —K. R. MacDonald, 27 Stanley Street.

AUSTRALIA

Bairnsdale, Vic.—E. Pate, 63 Murphy Street.

Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.

Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.

Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.

Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.

Inglewood, Vic.—J. Hughes.

Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.

Launceston, Tasmania. — Carmel Gee, 167 George Street.

Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.

Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.

Victoria. —E. W. Appleby, Sullivan St., Inglewood.

Wagga, N.S.Wales. —R. L. Saxon, Murlesville Cotter, Coolamon.

Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.

Edmonton, Clover Bar, Alta.—G. Luard, Clover Bar, Alta.

Guelph. —J. Hawkins, 9 Elizabeth Street.

Hamilton, Ont. —Edwin R. Button, 80 Cambridge Avenue.

Iroquois Falls, Ont.—C. H. Styles, Box 335.

Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.

London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Onoway (Alta). —F. C. Crawford
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pefferlaw Ont. —T. Briggs, Balsam Lodge Farm, R.R. No. 2.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—J. Snobolen, R.R. No. 3.
Winnipeg, Man.—Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.
Windsor, Ont.— William Harvey, 420 Erie Street, W.

UNITED STATES

Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck and Liberty Roads, Woodland P.O. Md.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —G. A. Kling, 79 Mang Avenue, Kenmore.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —J. Barcus, 3639 N. Springfield Avenue.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit. —G. V. Growcott, 15586, Normandy.
Dinwiddie, Va.—F. Bird, Stonycreek Lodge, R.F.D.2.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 520 Arden Avenue, Glendale.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Newark, N.J. —A. Packie, P.O. Box 186, Green Village, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —L. E. Cochran 733 E. Monterey St. Pomona.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —R. A. Waid, 75 Olean St.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

Acknowledgments. — Letters and have received from M.S., D.B., J.P.C.H., A.P., G.H., J.H., W.M., W.D., Anon. (Wandsworth), D.W.G., P.G.F., C.S., S.G.H., W.M.W., D.L.J., T.L.S., F.S., A.W., R.B., G.W.P., W.L.W., F.G.

Rayleigh Ecclesia have written a reasoned survey of the Clapham resolutions. Copies may be had from Bro. W. L. Wille, 121, High Road, Rayleigh, Essex.

Jewish Relief Fund. —We acknowledge receipt of £10 from Anon, and £2 from "M" Ecclesia.

Death of Bro. H. E. Hardy. —We learn with regret of the death of Bro. H. Ernest Hardy, Editor of the "Christadelphian Advocate."

Change of Address. —Bro. K. Bray has removed from York to 69, Harewood Road, Coventry.

Housekeeper. —Wanted middle-aged housekeeper; clean, homely, with slight knowledge of nursing. All communications to Mr. H. Wilkinson, 90, Alma Road, Winton, Bournemouth.

Civil Defence. — We have received from the Home Counties M.S. Committee and from the Christadelphian Civil Defence Committee circulars setting forth some very sobering and salutary facts, regarding certain duties falling under the head of Civil Defence. We shall be glad to help and to advise in any case where doubt exists as to any duty that appears to clash with the higher duty we all owe to our God and to Christ. Daily we remember that we are "in the world but not of it."

North London. —We call special attention to the Scriptural and loving resolution passed by the N. London, Winchmore Hill, Ecclesia, as included in their ecclesial news this month. This example is in the right spirit and should be followed widely. The resolution passed by the Rayleigh Ecclesia is on similar lines, affording a contrast to the ill-judged, badly-motived and arbitrary circular issued from Clapham.

Our Duty to the World. —We shall be making a very important statement next month as to a world-wide movement to set forth the Truth as a possibly final testimony in fulfilment of our duty to the world.

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