

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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August: 1942

ADDRESSES OF RECORDING BRETHREN

- 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.)
- 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.** —F. Gillard, 21 Spencer Street, Alvaston.
- 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.

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

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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).

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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 (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (4.15, 6.15 p.m.)

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

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

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

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

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

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MOTHERWELL. —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.

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.

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

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

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

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

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

WIGAN. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

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

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

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.

“This class of men by their works and by their teaching would so bewitch the people as to get a complete ascendancy over them. They would persuade them that they were the real ambassadors of Jesus Christ and the true successors of the Apostles, and it was to them henceforth that all professors should look for the consolations of religion and for a true exposition of the sacred writings. The angel of the ecclesia had one redeeming feature—‘he hated their works.’” —“Eureka,” Vol. 1., p.197.

PRINCIPAL CONTENTS

THE MESSAGE TO THE WORLD.
SIGNS OF THE TIMES.
EPISTLE TO THE GALATIANS.

ENVY.
WITHDRAWAL.
THE NEW PAPACY.

Volume XXX

AUGUST, 1942

NO. 356

EDITORIAL

The Message to the World.

The world to-day is a very sad spectacle. Filled to overflowing with wickedness and strife as it is, we seem to witness the victory of violence. As Jesus said would be the case, we are back in days like those before the Flood, when "the earth was filled with violence" through men's departure from God.

Our Work.

But our work is laid upon us as it was upon
Noah to declare plainly the message that God
addresses to the world through His Word.

This work is not being done by the men who call themselves his ministers. They leave their flocks to slaughter one another in the name of nationality and patriotism. Catholic kills Catholic and Protestant bombs Protestant.

The Bible is now in every language in the world and Mark xiii. 10 appears to be fulfilled.

Men have a "form of godliness, but deny the power thereof" (2 Tim. iii. 5).

We ought therefore, having now escaped from those who would clog the Word and impede the path of all who refused to bow the knee to them, to do all in our power to address a message to the whole world. This may be the last great opportunity before our Lord returns. We have received several letters emphasising this from faithful brethren.

Our Proposals.

We therefore put forward the following proposals
for our brethren's consideration everywhere.

We shall be glad to publish letters from all who are interested or have views to put forward.

First, that 12 brethren be asked to write articles on the major aspects of the Truth.

Second, that these be made into a book of, say, 80 pages, with an introduction in modern language. By modern language we mean that an attempt should be made to preach the Gospel in a way that should appeal to the literary style which is most easily read to-day. There is a certain way of putting the Truth which does not touch the present man in the street, but there is a way that has proved more effectual when tried.

Third, that this book be put on every bookstall in the world that can be reached and the owners of the bookstalls paid a commission to give it away free.

This means that a considerable fund will be necessary, especially when this war is over and if the Lord still delays His coming. We suggest that we begin to build the fund now, and we shall be glad to receive any sums for it from sympathisers. It is purposed, God willing, to print in four languages.

There will be little difficulty in getting our book distributed if the means to do the work is forthcoming.

A Magnificent Opportunity.

Prophecy to-day is so telling in its cumulative effect that there is no doubt that the part of the Divine inspiration and infallibility of the Scriptures is being daily demonstrated. Let us therefore seize upon the magnificent opportunity now before us and redeem the time. Work is the best antidote to the querulousness that ennui brings. The ennui of the recent years must give place to new and surging activity.

Hark! 'tis the message from the skies,
Proclaims redemption near.
The night of death and bondage flies,
The dawning tints appear.

Zion from deepest shades of gloom,
Awakes to glorious day.
Her desert wastes with verdure bloom,
Her shadows flee away.

To heal her wounds her night dispel,
The heralds cross the main.
On Calvary's awful brow they tell,
That **Jesus comes again**.

EDITORS.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories
No. 11.

Some years ago a young sister, working in a large City office as a shorthand-typist, was passing through the general office when she overheard one of the junior clerks—new from grammar school and apparently feeling that he knew all that needed to be known, enlarging on the wonders of "evolution" to his colleagues and marvelling that anyone could be so foolish as to believe in the Bible. Naturally, the sister took up the challenge, and, as the discussion which followed proved to be too long for office hours, she invited the young man to meet her father, a brother of long standing in the Truth. Accordingly, the same evening the young man arrived full of confidence and sure of being able to knock the bottom out of the

arguments of the "silly old man who could be so old-fashioned as to still believe in the Bible." However, things did not work out as he anticipated, and, after a lively evening, in which he gradually lost his tongue, he left for home with a "Companion" for the despised Bible in his pocket. To cut short a long story, after only six months he was baptised, in the face of much opposition from his mother, who considered that the Church of England had been good enough for her and should be also for her son.

The happy sequel was that the young brother and sister, after a few years, were married, and have ever since been the helpmates which God intended when He created Eve, and which should be the state of every believing husband and wife endeavouring to walk in the Truth. This also proving the words of Jesus to be true. —Luke xviii. 29, 30.

EXHORTATION

"Envy."

Day comes and day goes. One generation cometh and another goeth. To this natural passing of time the sweet Psalmist of Israel gives this expression, "As a tale that is told." Yesterday is as a tale that is told—it is finished, none can recall any of its moments; all that is left is the memory, which will, unless some very impressive event took place, also pass into forgetfulness. Thus in the natural sense the Apostle Paul summarises the whole matter in the words, "They are to perish with the using." (Col. ii. 22).

But for us, this is not so. For yesterday did not perish with the using—nor is yesterday for us as a tale that is told, but rather a tale that will be told, for yesterday is the day in the which we could work for that which shall not perish. For us, then, what has been done in the past, in the spiritual sense, makes us what we are to-day. The yesterdays that have gone have produced the to-day, and what is done to-day will produce the to-morrow.

This, process continues until we come to that day when and where we are examined to see if that which has been produced is worthy of perpetuation or destruction, and then we shall be as a tale that is told, or a tale that shall never end. In other words, we shall sing the praises of our God in His mercy towards us, for ever.

The exactness of our position was presented to Israel by Moses (Deut. xxx. 15).

"See I have set before thee this day life and good and death and evil." Verse 19: "I have set before you life and death, blessing and cursing, therefore choose life that both thou and thy seed may live."

To-day, we also are faced with life or death. It is our portion to choose—to love the Lord our God with all our hearts or to love ourselves and to serve the devil—sin in the flesh. "We cannot serve God and sin, for we shall either hate the one and cleave to the other, or else serve the one and despise the other."

This day we must serve God or the Diabolos, which will produce the to-morrow, for in order that we be instructed as to the wiles and subtleties of the diabolos, God has graciously revealed to us in the pages of His Word all the information we require concerning the workings and methods of that sin principle within us, which, brings us to the grave, and will send us thereto again, if we should choose to serve it.

Let us take one of the manifestations of the sin principle within us and examine it from the pages of Holy Writ. It is to be found in Mark xv. 9, 10:

"But Pilate answered them saying, Will ye that I release unto you the King of the Jews? for he knew that the chief priests had delivered Him for envy."

In the reading of this verse with its attendant circumstances, there dawned one of those impressions from the Word of God. "For he knew that the chief priests had delivered Him for envy." Thus it came to us that it was envy which caused the chief priests to deliver our Lord and Master. If envy could have caused the chief priests to perpetrate such a ghastly act, what about ourselves, seeing we are not free nor exempt from any of these sin motions?

So we enquired into the Word of God concerning this evil. The first question is, then, what do the Scriptures say about envy as a principle? Having quoted Mark xv. 10, we can use this as a starting point. The law or principle or line of conduct of the chief priests is given to us by the wise man Solomon (Ecc. iv. 4):

"Again I considered all travail and every right work, that for this a man is envied of his neighbour."

Strange, is it not, that for a right work a man can be envied, and even slain (1 Jn. iii. 11):

"For this is the message that ye heard from the beginning, that we should love one another, not as Cain, who was of that wicked one and slew his brother, and wherefore slew he him. Because his own works were evil and his brother's righteous."

Abel was slain because of his right works, and Jesus Christ, apart from the predetermined purpose of His Father, was slain because of His right works. Coming upon such evidence as this, one is immediately compelled to stop and consider and to pause, for on the surface one thinks this could hardly be the case.

The truth must be faced. If we find we have heretofore manifested this evil in our lives, every endeavour must in the future be made to overcome, or else, instead of choosing to serve God, we shall have chosen to serve the flesh, which is death. How abominable this trait must be in the sight of the Deity.

Envy is the result of self-esteem, offended by the excellencies or superiority of others, calling forth malicious instincts which can perpetrate all manner of evil deeds, even unto the killing of the object of their envy. All indicated by a personal flattery of themselves with a vivid desire for superiority, gratified by depreciating others. We are now going to prove this from the Scriptures.

Mark xii. 38: "And he said unto them in his doctrine, 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 which devour widows' houses and for a pretence make long prayers."

Is there a more condemning instance of self-estimation in the Scriptures than this? Luke and Matthew record that the Pharisees and the chief priests, doing all their works to be seen of men, made broad their phylacteries and enlarge the borders of their garments. No man seeks the chief seats unless his estimation of himself is sufficient for him to desire such a position.

And again, the self-estimation of a man's own righteousness will alone cause him to enlarge the borders of his garments and make broad his phylacteries.

Such was the self-estimation of these men that they were positively convinced in their own minds that they alone of all men were righteous. When they were thus opposed by a man in whom they could find no fault, and who turned unto them and said. "Hypocrites, blind guides, ye fools, ye

serpents, ye generation of vipers, white sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and outwardly ye appear righteous, but within ye are full of hypocrisy and iniquity," they wilted and gnashed their teeth, for if they were innocent of these charges there were means of punishment for such as those who accused the chief priests falsely.

Here was a man who knew the law better than they did, and not only so, but practised the law perfectly in all its points. Their self-estimation was offended, which called forth malicious instincts, which in this case resulted in the death of the object of their envy.

The second lesson is similar in its clear teaching and bluntness.

Prov. xiv. 30: "A sound heart is the life of the flesh, but envy the rottenness of the bones."

This second principle deals, not with the objects of the envy, but with the envious themselves. Indicated for us by a natural analogy—in the result envy produces within the envious person. "A sound heart is the life of the flesh"—how well we know this—"but envy is the rottenness of the bones." If the bones be rotten, how can the body stand? The whole bodily frame must collapse; there is no stability.

Job v. 2 has recorded for us: "That wrath killeth the foolish man and envy slayeth the silly one."

Envy, then, slayeth not in the sense of causing death, but in the sense that envious persons are silly and therefore of no use to themselves, and thus are as good as slain—no constructiveness of purpose, but only a tormented state of mind, which produces all manner of evil. If we ever meet an envious brother or sister, pity them, not with the pity that is aloof, but with the pity of the knowledge of their suffering—they are tormented with two self-tormenting passions—the hatred of the person who has what they desire, and the envy for the something which they do not possess. No hatred can inflict anything worse than their self-fed, self-torturing enmity that is produced within their breast.

How many times do we read in the Word that the Pharisees took counsel against Christ, to put Him to death, and not only amongst themselves, but with the Herodians and other sects? How many times did they try to trap and catch Him, in word and deed, and even send others to do their nefarious work? What do these things tell us? They are an indication of the commotion within their souls.

Let the wise man sum the matter up (Prov. xxvii. 4: "Wrath is cruel and anger is outrageous, but who can stand before envy?")

Who can stand before envy? Why, surely the answer is obvious—none, for as rust corrupts iron, so doth envy corrupt a man, for envy is not to be conquered, but by death in the extreme case. The inner torture doth eat as a canker, it is the rottenness of the bones. Solomon again writes: "Envy is as cruel as the grave, the coals thereof are coals of fire, which hath a most vehement name." They slay themselves in varying degrees by this flame within them.

We have searched the Scriptures and they have yielded two clear and definite principles in relation to envy. Both have been of an extreme nature, giving the principle enunciated its full force and weight, so that our eyes must indeed be dim not to see the devastating effects this manifestation of the flesh has, both to the one that is envied and upon the envious themselves.

Let us view envy in the light of knowledge.

The first instance we will take is well known to us all (Num. xvi. 1, 3). The only point we wish you to notice here is in verse 3: "Ye take too much upon you, seeing all the congregation are holy, everyone of them, and the Lord is among them. Wherefore, then, lift ye up yourselves above the congregation of the Lord?"

Now that is a fine example of the reasoning of the natural mind, is it not, brethren and sisters? Its logic is perfect and its plea reasonable.

Well, what happened? Moses replies, "Even to-morrow the Lord will show who are his and who is holy." And so He did.

In Psalms 106:16 we read: "They envied Moses in the camp and Aaron the saint of God. The earth opened and swallowed up Dathan and covered the company of Abiram."

The psalmist tells us they envied Moses and Aaron. From this incident we can see the result of envy in Korah, Dathan and Abiram. They envied Moses and their envy caused by their desiring as high a position as Moses and Aaron occupied, which manifested itself in that insinuating argument—if all are holy, why do you put yourselves up above the congregation (when all the time they desired their own elevation). Here is the deceitfulness of a heart openly manifested. Envy will cause us to speak with a double tongue, to sink to that low level of moral character commonly known as "two-faced"—to say one thing and yet mean another—to speak in one understanding of words and yet have an ulterior motive. Just like the Pharisees, Korah, Dathan and Abiram agitated the case through the self-agitation within their breasts, and two hundred and fifty men of renown were persuaded by them that their cause was a just one. Thus we see that envy can work within us in this subtle way, through a desire for an elevated position.

The next illustration we shall take is an unusual one, but even this reveals to us the depth that envy will go, even in an apparent righteous and legitimate cause (Phil. i. 14):

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the Word without fear, some, indeed, preach Christ even of envy and strife, and some also of goodwill."

Paul, in addition to the persecution he suffered, had times when the Gospel was received with gladness, and much people were added to the Lord, and such a place was Philippi. Therefore, he would enjoy for a period a position of admiration as the chosen vessel of God to the Gentiles, and they that believed in the Gospel through his preaching would naturally have a certain amount of affection and warmth in appreciation of his character and labour of love. So it was that certain disciples became envious, and thus an envious nature was created against Paul—not towards the Gospel. The evil created was out of a spirit of personal enmity, derived from an envious influence. So instead of preaching the Gospel for the Gospel's sake, they preach in a spirit of envious opposition to him, endeavouring to take advantage of his confinement in prison, to advance their rival claims as teachers of the Gospel.

Let us consider another aspect which gives us another insight into the troublous spirit of the envious:

Gen. xxx. 1: "And when Rachel saw that she bare Jacob no children, Rachel envied her sister and said unto Jacob, 'Give me children, or else I die.' And Jacob's anger was kindled against Rachel and he said, 'Am I in God's stead who hath withheld from thee the fruit of the womb?'"

This envy in a woman has to do with maternal instinct. It gives to us also another line in our human experience, which can provoke envy, even that of happiness. As a right work can provoke envy, so can the happiness of others do precisely the same. Rachel saw the happiness of Leah in her childbearing and she became envious, so much so that she states to Jacob. "Give me children, else I die."

Envy slayeth the silly and Rachel was just unreasonable about this matter, which provoked Jacob to anger. If it was the maternal instinct, then it should have been satisfied at the birth of the first

son of Bilhah, but instead of this we find her exclaiming at the birth of the second: "With great wrestlings have I wrested with my sister and I have prevailed, and she called his name 'Naphtali,' which means my wrestlings," showing the turmoil within her.

This we think is conclusive that envy was the deciding factor.

We have now covered a few of the Scriptural illustrations concerning envy. Sufficient has been brought forward for us to see the application of the two principles governing envy. Both principles were operative in all the illustrations.

Now let us turn to the Epistle of James, iv. 5:

"Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy?"

If the Scriptures say that the spirit or disposition within us lusteth to envy, then having been forewarned from the Scriptures, it behoves us to examine ourselves and see where our disposition is inclined to envy.

All the apostolic exhortations on this matter contain within its intended impression a note of urgency, and the surrounding words are of an upbraiding or expostulating nature, as we shall see, which is indicative of the apostle's perception of the grave danger attached to a continuance of these things. Now the tenor of the apostolic warnings differ greatly from those contained in the Old Testament, for which there is a reason, and it is this. Apart from the principles enunciated in the Old Testament, the application of matters operated thus under the Law: —

When a dispute arose between two or any number of Israelites over a matter which could not be amicably settled between themselves, the law required its presentation before the priests. When the priests passed judgment, the matter was definitely finished. Any refusal to accept the judgment of the priests was punishable by stoning to death. This was God's method of dealing with these matters under the law, but once the law was done away with no such practice could be formulated; also after the Holy Spirit was withdrawn from mankind. Thus the spiritual Israel were left with only the Word of God in their hands to decide what was required of them in matters other than the first principles of the oracles of God and the definite commandments of Christ.

Knowing the human heart and mind as we do by reason of the recorded word, it is not difficult to perceive the state that would exist among the believers when left to the condition of things as we see them to-day, without the ordinance of the law, mentioned previously, and the absence of the Holy Spirit. Hence the strong words and exhortations of the apostles (1 Tim. vi. 2):

"These things teach and exhort, if any man teach otherwise and consent not to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strife of words whereof cometh envy."

God has revealed for our learning and admonition that foolish questions and strife of words is a breeding place for envy.

Another strong exhortation is given us by the Apostle Paul in his Epistle to the Galatians.

Gal. v. 24: "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit we shall also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."

And again to the Roman believers (Rom. xiii. 13): "Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lust thereof."

One would think that no stronger words than these could be gathered from the Word, but listen: —

Gal. v. 19: "Now the works of the flesh are manifest, which are these. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God."

A continuance in envy will exclude us from all our hope and our desire—a place in the Kingdom of God.

There are several ways of overcoming envy—"Resist the devil and he will flee from thee." Make your requests known unto God—and some are suggested to us in the illustrations we have given (Num. xvi. 8):

"Moses said unto Korah. Hear. I pray you, ye sons of Levi. Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation of Israel, to bring you near to Himself, to do the service of the Lord, and to stand before the congregation to minister unto them."

When we become envious of the position of other brethren let us remember these words. Is it a small thing to us that God has separated us from the world to bring us near to Himself? You will remember that Jude states that they left their first estate—the first estate implies a second estate. Korah, Dathan and Abiram had their first estate by being chosen of God to minister in the tabernacle, and envy caused them to leave their first estate. Let us, therefore, see that when we detect the motions of envy within us as desiring position, that it does not cause us to leave our first estate and like the sons of Levi, lose the position of ministering in the greater tabernacle. "Charity envieth not" (1 Cor. xiii.).

Croydon.

A. G. KEMP.

Signs of the Times.

"Unto you, O men, I call."—Solomon, Prov. viii. 4.

**Labour
unto the
Locust.**

The path, these last few hours, comparatively speaking, of our pilgrimage, is lit with the flaming wreckage of a world which by its own evil passions and unholy ambitions, has made a bonfire of its most cherished possessions.

Men to-day are literally staggered by the appalling disasters which their own follies have brought upon themselves. Yet it is all foretold of long ago. God's prophets have uttered their warnings and the Spirit has placed their inspired testimonies on record for the express benefit of those who down the centuries have been prepared to listen.

"Thy word is a lamp unto my feet and a light to my path." So says the psalmist, and Job, in his parable, tells how, with that lamp upon his head, he walked through darkness. This darkness is the heritage of the heathen, a darkness which David foreshadowed should come. This gross darkness covering the people has destroyed everything the world has boasted to be the light of twentieth-century civilisation. It is, indeed, the day of God's visitation, the day which is to witness the outpouring of divine wrath upon those who claim to be prophets in Israel. The prophets are fools, says Hosea, and the spiritual men are mad. These days are obviously the days indicated as the time of the end. Days of recompense—evil to the evil doer; glory and eternal strength to the pure in heart.

God has judged this world. And as to, disobedient Israel of old, so to the Gentiles. Their rivers are turned into blood, and their increase has been devoured by the caterpillar. (Ps. lxxviii. 46.)

"In flaming fire taking vengeance."—Paul, ii. Thess. i.

**The Highway
of the
Upright.**

So amid the awe and terror of world war, the true saints of Deity are careful to walk circumspectly, for the days are evil and full of danger. The gradual development of the war organisation bids fair to over-ride all private

considerations, and to invade even the privacy of every home. This, almost from the very beginning of hostilities, was foreseen. Happy those servants who have wisely declined to be drawn into the whirlpool. As far back as last August, the "Observer" quoted the best opinion in the country which regarded civil defence as a military function. Another influential journal stated that it was inevitable that all civil-defence organisations be militarised in keeping with its recognition as a front line war weapon. Since then it has happened. In one locality the civil defence organisations have requested the authorities to put them on anti-aircraft work, while in another district the military have sought air-raid squads for manning local gun positions. In Bristol the zone commander is reported as saying, "The Home Guard and the Civil Defence Services may be placed under one command and work together during any invasion attempt." This is, of course, but a logical development. It is certain to eventually be fully exploited. The fusion of Home Guards and the entire Civil Defence organisation is but a matter of time.

To the servant of God the instruction is equally plain, and as Jude exhorts, he will keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

"He that keepeth his way preserveth his soul." Jesus said the way was hard and difficult and narrow, and that few would find it. As Solomon again observes, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." (Prov. xvi. 17-19.)

Despite all the precautions of man, God will overturn the throne of kingdoms and destroy the strength of the kingdoms of the heathen, and He will do it by fire and by sword. (Hagga. ii and Is. lxvi. 16.) The householder has not heard the last of this matter. But whatever part is played therein by the sanctified sons of oil, God cannot be turned aside from His purpose, and it is as well that the advice of Gamaliel to the erring leaders in Israel be carefully pondered, lest it be found that in these latter days there should be those fighting against God. (Acts v. 34-39.)

"The way of the Kings of the East."—Rev. xvi. 12.

**Strongholds
Brought to
Ruin.**

This month's events have again brought the attention of the whole world upon the angel-power of the Euphrates. With the fall of Sebastopol and Tobruk, the great bastions of defence no longer bar the road to Turkey. God

is the real destroyer of fortress and armies alike. This men are too proud to admit. But, as Dr. Thomas submits, the exposition of the Apocalypse and the history of the past and present enable us to discern the true character of our surroundings and to prepare ourselves for the appearing of Christ, who is to come upon a heedless blind and self-sufficient generation "as a thief in the night." If God broke down the great cities of His chosen people, then surely, He will not be more mindful of those whom He regards as less than the dust in the balance. Psalm lxxxix. should chasten our thoughts.

Turkey seems the obvious and next step in the German plans. Maybe the Turkish power is trembling on the brink of final disappearance from the arena of world politics. Go she must, and that very shortly. The almost expired times of the Gentiles demand her disappearance.

Some deep-laid design is undoubtedly afoot. Already a great impression has been caused in Moscovite circles by the heavy sentences passed on the Russian accused in the Ankara bomb trial. Now comes the news that Turkey is calling all her shipping into her home ports. This is, of course, a precautionary measure—but against whom? The question provides its own answer. The Battle for Egypt has done more to indicate the true orientation of Turkish policy than all the Lease-Lend aid she has obtained from the kings of Tarshish and the daughter of Tyre.

But the steps Turkey deems necessary for her self-preservation as an independent Power may be those very ones God will decree as the means of the drying up of the great River Euphrates.

"He toucheth the hills and they smoke."—Ps. civ. 32.

**Burning
With His
Anger.**

We read that the wicked shall consume into smoke. Gradually the fires of battle are girdling the earth. No country can escape the wrath which will culminate in the great day of the Lord God Almighty. Egypt and

Turkey are threatened with the fiery trial, and it seems that the world is on the eve of a gigantic struggle along the Amur river and maybe over the ancient lands of the great robber nations, who left these fastnesses centuries ago, and under Zinghis Khan ravished the earth as an instrument of God's wrath.

The mission of Japan, it would seem, is to girdle the earth with fire and destruction, and she is undoubtedly an instrument in the hands of Deity for the staining of the pride of the high and mighty in the earth. Her war contribution will add little, if any, strength to Axis power. It has often seemed to Bible students that where a nation pushes too far ahead for the correct synchronisation of divine plans, then another political factor is introduced to provide the necessary break upon human efforts. Japan appears to be fulfilling that role and, incidentally, to be used to carry God's judgment over Eastern Asia. In her turn she will perish, the more so since her rulers blasphemously claim divine honours and preside over a system probably the most bestial and belial in all the earth.

"Because thy sins were increased," says God unto Israel, "I have done these things unto thee." This is a fundamental principle with Yahweh and the goyim are no less obnoxious. "I will lay the land most desolate, and the pomp of her strength shall cease." (Jer. xxx. 15), (Ezek. xxxiii. 28). The laying waste so vast a proportion of the earth's surface will bring to pass the famine and plagues and almost universal death which God's prophets of old foresaw as the result of latter day judgments just prior to the coming of the Son of Man. Isaiah in vision saw the Name of the Lord coming from far, inflicting the grievous burdens of flaming judgment, His lips full of indignation and His tongue a devouring fire (xxx. 27 marg.). Symbolic language lost upon the men of this age, but full of warning and exhortation to the Sons of Deity who eagerly await their King's return.

"And He shall reign for the aions of the aions."—Rev. xi. 15.

**Thy
Salvation
Cometh.**

We see the entire world to-day convulsed with strife. Men are fighting ferociously, filling the rivers with blood and the places of the earth with dead bodies. At bottom it is a mere vulgar brawl about states and powers, dignities

and lordly assumptions which can never be theirs. God has declared His Son the inheritor of all things. Christ will attain to the thrones, principalities and dominions promised to Him by the Father. Therefore men are grappling in a death struggle for an empty shadow. True, kingly dignity is for Christ alone—and His accepted friends (Is. lxii.). Everything, therefore, in the world to-day, the existing order of things, is being developed by God for Christ. And as God weakened the nations of Canaan before the face of Joshua, the great conquering antitype of Jesus, even so do we see history repeating itself in the fratricidal strife of worldly politics, the shaking of all nations, heralding the

coming of the Son of God in power and great glory. And the historical parallel is being carried even farther, for even as Israel knew not the time of their visitation, even so, alas! exactly as was prophesied, there are some in the household of faith to-day who see the signs in the sky, but fail to perceive their dread significance.

CARMI.

Preaching the Truth

HOW SOME HAVE FOUND THE TRUTH.

**Little
Stories
No. 12.**

A brother one day stayed to listen to a Salvation Army speaker at an out-of-doors meeting.

An S.A. man came to him and asked him, "Are you saved?" He replied, "From what?"

A conversation started and the brother asked the S.A. man to come round to his house for study of the Scriptures. He did so and they took every occurrence of the words "saved" and "salvation." The Army lost one earnest man and the Truth gained him.

G. H. D.

Withdrawal.

THE OLD AND THE NEW PAPACY.

It is not methods which prevail, but men, and by the degree of their commitment to Christ.

It is not methods which bring spiritual success. No amount of imitation of, or submission to, others of stronger will who appear to be successful, nor careful learning of technique, will ever produce the fruits of the Spirit. Only a personal devotion to Christ and the discipline of a daily obedience to the action He dictates, despite all fear and personal considerations, will ever bear fruit by which the Father is glorified.

**Purity and
How it is
Maintained.**

Having received the truth of the Gospel by the Apostles, the early ecclesias were given instructions as to how its purity might be retained.

The danger of losing it was emphasised early on by Paul in the second letter he wrote. (See

2 Thess. ii. 2). Purity of doctrine and of practice could be maintained in this way: —

1. By exhortation, teaching and example.
2. By the means set out in Matt. xviii. by our Lord.
3. By withdrawal after the process had plainly failed that our Lord prescribed as wholly necessary.
4. Both in doctrine and practice this method is the only right one and must be rigidly followed, its object being to gain or regain and not to lose the sinner.

See Titus iii. 10, 2 Thess. iii. 15, James v. 16 to 20.

The ecclesias in Asia were with one exception rebuked by our Lord for tolerating those who taught and practised error among them and were urged to put the matter right in the way provided by the Scripture. (Rev. ii. and iii.).

No ecclesia was, however, given any power over or above another. The smallest was the one that was unequivocally praised and the largest was the one most roundly condemned, although it thought itself "rich and in need of nothing."

Taking the seven epistles in the way Bro. J. Thomas in "Eureka" directs, as also having to do with time periods, we are led to see how the seventh phase developed and the great apostasy came about as described by Paul in 2 Thess. ii.

First Century.

The first century was so dominated by the Apostles that all attempts to enthrone false doctrine and methods failed in that time. Here is Gibbons' testimony to the harmony that prevailed. "It has been remarked with more ingenuity than truth that the virgin purity of the Church was never violated by schism or heresy before the reign of Trajan or Hadrian about 100 years after the death of Christ. *We may observe that during that period the disciples of the Messiah were given a freer latitude both of faith and practice than has ever been allowed in succeeding ages.*

"The terms of communion were insensibly narrowed and the authority of the prevailing party was exercised with increasing severity, so that many of its most respectable adherents were provoked to assert, their private opinions." "Decline and Fall," chapter xv.

Methods Adopted.

The method pursued during the first century was the one prescribed by our Lord. Abundant proof of this is forthcoming. The result was that no division took place during that time to rend the ecclesias asunder. A change began to come about in the second century which is very closely observed and reasoned upon in "Eureka," Vols. 1 and 2. The ecclesias became tired—many of them—of electing the elders as the "angel" of the church and of exercising its powers on its collective responsibility of managing its affairs doctrinally and its routine. The "elders" turned more and more into masters. The day came when men were paid to manage the affairs of the ecclesias and so the clergy class was developed. The people they ruled over came to be known as the "laity."

Then rivalry to excel in influence developed until at last it became possible to call conferences or councils. The first great one at Nicae called by Constantine to settle certain differences disclosed the rivalry of the Roman and the Constantinopolitan ecclesias for the premier position.

The Roman had been one of the strictest and most respected. It was also the strongest numerically. All students know the final result reached within the succeeding three centuries. Rome became supreme and was able from that time forward to send out letters, orders and "bulls" to all other ecclesias demanding obedience thereto on pain of excommunication. The beginning of the papacy was therefore the acquisition of the first authority by the largest ecclesia. False doctrines adopted from time to time as additions to the counsel of God brought the complete apostasy that has commanded Christendom since.

History Repeats Itself.

It is now nigh on 100 years since Bro. J. Thomas developed and brought together the ecclesias in the English-speaking world. For at least 60 years the brethren were so busy preaching the Word and fighting the world that they had no time or thought for rivalries and divisions. But during the last 30 years the sinister spectacle of rivalry between ecclesias has again been seen.

In 1914 to 1923 Birmingham Temperance Hall Ecclesia and the London, Clapham, Ecclesia found it impossible to agree on certain matters. Along with this disagreement many things were said which showed plainly that, besides altogether the question of purity, there was a real and distinct rivalry for position.

We all know that division came and that ever since Clapham Ecclesia have claimed that they were the principal upholders of the purity of the One Faith. Their numerical supremacy has given them a feeling of power.

Now this ecclesia began (as Dr. Thomas describes in "Eureka," Vol. I., pp. 197 to 232) to develop a new thing in which it is unique among all the present ecclesias. It decided to give to its Presiding Brethren complete power to deal with all doctrinal matters and matters of fellowship, and absolved them from the necessity of submitting any minutes of their proceedings. As Bro. G. M. Clements put it when asking the ecclesia to pass the resolutions now made into an ultimatum: —You elected us the Presiding Brethren with a large vote to deal with all doctrinal matters. We have done our duty and we ask you for a hundred per cent, vote for our resolutions.

As a result the ecclesia was not exercising its own functions. It had deputed its power.

The Clapham Presiding Brethren have come to look upon themselves as the custodians of the Truth in these last days above all other men. As Bro. E. J. B. Evans put it on May 10th, 1942: "We have to see to the hedges that the garden of God is kept a peaceable and quiet habitation for the occupants. From time to time we have to do this duty of attending to the hedges, so that the sanctity of the garden is preserved." He then went on to speak of the work laid upon them to keep the door so that nothing impure should enter in.

But James says that God is the husbandman (James v. 7), and Jesus says that He is the door (John x. 7). Bro. Evans rightly, however, describes the present claims of the five presiding brethren of his ecclesia.

The New Apostasy.

Power grows by what it feeds upon and to-day Clapham Presiding Brethren have openly claimed first place among all the ecclesias. So they set forth four propositions, which do not agree together and that have been very seriously challenged. But they just ignore these facts and unceremoniously demand that we all follow another of their new precedents, and, as a condition of them allowing us "to be in the garden," that we sign and return to them a document agreeing to their views. They claim to be able to set aside Matt. xviii. in this way altogether.

Bro. E. C. Clements recently persuaded the Sutton Ecclesia to support Clapham in what was described as "a masterpiece of an address." We obtained this masterpiece. In it are two absolutely untenable propositions that vitiate the whole argument it sets forth.

We offered to go to Sutton and give some wholesome advice to the ecclesia in respect to Bro. Clements's position. Our offer was abruptly refused. Well, we did not "withdraw" from Bro. Clements for his unscriptural statements. We felt that what was needed was some Scriptural education in his case.

Undoubtedly his education had been seriously neglected, but time and patience could put this right. But this imperious young man is so set upon his own infallibility that he has informed us flatly that unless we agree to his terms he will have nothing more to do with us.

Clapham is therefore now the new Rome. History has repeated itself and once more we are faced with a small ruling body whose edicts are claimed to be infallible. That is the thing we have to face. Fortunately, in the Providence of God, the "Berean" magazine, as it was in 1918 to 1923, is quite free and will faithfully help those of humble mind who "in meekness instruct one another" (2 Tim. ii. 25). We seek to save and to help, not to dominate and destroy.

Forthcoming

A meeting will shortly be held of all those ecclesias who decline to put on any yoke but

Meeting. that of Christ, of which particulars will in due course be given. In the meantime let us stay by the primitive methods of the apostolic days and avoid as the plague this once more developing papal spirit.

EDITORS.

Put to the Proof. North London Ecclesia in July passed a resolution covering the whole position faithfully and using precedents of old time. But, like Eusebius at the Nicae Conference, they found that this was not acceptable. As a result, some Clapham brethren who were on its lecturing list have written that unless North London brethren "whole-heartedly endorse the Clapham resolutions," they will not come to serve or to have fellowship with them. So it is the form of words and not the Scriptural position that counts.

G. H. D.

The Letters of the Apostle Paul.

THE EPISTLE TO THE GALATIANS (2).

(Continued)

Paul then goes on to expand his argument against the folly of the Galatians in letting themselves be bewitched by the subtleties of the Jewish perverters of the Gospel.

If it be asked in what way are we interested in this defence against Judaism, surely the answer is, that unless we appreciate the relative positions of the Law of Moses and the Law of Christ we cannot understand either perfectly.

In Paul's own words, "a man is not justified by the works of the law, but by the faith of Jesus Christ" (ch. ii. 16). To appreciate his argument we must be clear in our minds as to what he means by "justified." A faithful Israelite was "forgiven" his iniquity so soon as he had offered the necessary sacrifice, assuming true repentance. In like manner we are "forgiven" our iniquities so soon as we sincerely ask God for forgiveness, believing we receive it. But all men are sinners, even the most righteous, so that, looked at from the Mosaical point of view, there would be a continual stream of offerers seeking forgiveness, and, assuming faithfulness, God would be continually forgiving them. This provision, however, could not vindicate the righteousness of God so sadly violated in Eden. Had God agreed to accept the sacrifice of bulls and of goats as the means of "justification," it would have meant that He was prepared to accept a low standard as satisfactory. This cannot be thought of; it was not perfect justification. As God is the essence of righteousness, we shall appreciate that absolute perfection was necessary. In His mercy we read "His eye pitied and His own arm brought salvation," and in raising up the man Christ Jesus, the man "made strong for Jehovah," it became possible for all to be "justified" through His perfect sacrifice. A faithful Israelite, then, being an ardent believer in the promises to Abraham, kept the law to the best of his ability and obtained forgiveness for his sins by bringing the correct offering. His mind was directed forward to the day when the antitypical offering, signified by Abraham's offering of Isaac on Moriah and also by his own particular offering, would once and for all atone for sin. The keeping of the law, then, whilst perfectly necessary in its place, would not of itself bring that life, inasmuch as human nature, unaided by God, is incapable of yielding perfect obedience.

Just as the shadow cast back from a figure gives the outline of the substance, so the law held within itself the outline of that substance which was Christ, a man of our nature Who yielded perfect obedience.

But, says Paul, answering objections, "if while we seek to be justified by Christ, we ourselves also are found sinners (by not keeping the law), is Christ therefore the minister of sin? God forbid" (ch. ii. 17). To try and "build again" the law fulfilled by the death of Christ was itself a sin. In his denunciation of the law Paul "died" unto the law, and hence, even according to its provisions, came outside the scope of the law. Though dead to the Law of Moses, he was alive unto the Law of Christ "by the faith of the Son of God, who loved me and gave himself for me" (ch. ii. 20). There was no frustration of the grace of God in this; in fact, God's grace showed up all the more clearly. "If righteousness came by the law," he continues, "then Christ is dead in vain" (ch. ii. 21). The death of Christ would be meaningless if the "blood of bulls and of goats" could take away, that is, atone for sin. There would have been no need for Christ's appearance if the law contained within it the way of life.

Realising the folly such a conclusion suggests, the Apostle bursts out, O, foolish Galatians, who have bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (ch. iii. 1). To Paul, obedience to the Truth was far more than baptism into the name of Christ; it implied to him correct doctrine as well as correct practice. These Galatian Judaisers had submitted to the "form of doctrine" in baptism, but went about to establish their own righteousness by a keeping of the law. To the elders whom he had ordained, Paul says, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (ch. iii. 2). There was but one answer, "having begun in the Spirit" they could not be "made perfect by the flesh" (ch. iii. 3). No, "the hearing of faith" was undoubtedly the means of their justification.

Paul appeals to the Jewish belief in Abraham, of whom it is said that his faith was "accounted to him for righteousness." To him the Gospel was preached, "the Scripture foreseeing that God would justify the heathen (nations) through faith" (ch. iii. 8). As far as the law was concerned, "that no man is justified by the law in the sight of God is evident: for, the just shall live by faith. And the law is not of faith; but the man that doeth them shall live in them" (ch. iii. 11-12). The inability of the law to give life lay in the incapability of man "to continue in all things which are written in the book of the law to do them" (ch. iii. 10). Christ's redemptive work, however, fulfilled the law, he himself being brought under its curse by being hanged on a tree.

But faith still remained, and therefore the "blessing of Abraham" could "come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (ch. iii. 14).

So that those who read this Epistle should have clearly before them the respective merits of the promises to Abraham and the Law of Moses, the Apostle goes on to show that both have their place, though the latter is secondary.

"To Abraham and his seed were the promises made. God saith not, And to seeds as of many, but as of one, and to thy seed, which is Christ" (ch. iii. 16). This covenant, duly confirmed, could not be disannulled. In any event, the other "covenant," the Law of Moses, was some "four hundred and thirty years after," and could not "make the promise of none effect." The inheritance covenanted to man was to be by "promise" and not by "law," so that the law, if exalted beyond its scope, would disannul the promise.

The question which would then obviously be raised was, wherefore, then, serveth the law?" The Apostle answers by telling us that "it was *added* because of transgressions, till the seed should come, to whom the promise was made, and was ordained by angels in the hand of a mediator" (ch. iii. 19).

Man apart from law was sinful, but by compelling obedience to a law "sin by the commandment became exceeding sinful (Rom. vii. 13). Its effect was to show man more forcibly how sinful he was.

Then, too, a period of time must elapse between the giving of the promise and its fulfilment, to enable that "seed," as numerous as the stars, to develop. The particular "seed" — Christ—could not

come until "the fulness of time." In a way, therefore, the law represented a marking time during which period the development of the seed should take place.

But the law was in no way "against the promises of God" for "if there had been a law given which could have given life, verily righteousness should have been by the law" (ch. iii. 21).

The Abrahamic promise, obtained by the faith of and through faith in Jesus Christ will be given "to them that believe." But before faith, in the person of Christ came, individuals had to look ahead to the "faith which should afterwards be revealed" (ch. iii. 23). The law was but the guide, the indicator of the way, and not the way itself.

Faith accompanied by baptism brought all those who submitted to this "form of doctrine" into covenant relationship both with Abraham and with Christ, for "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (ch. iii. 29). But heirship depends on a certain "fulness of stature." During childhood the heir is little better than a servant, being "under tutors and governors until the time appointed of the father" (ch. iv. 1-2). So, too, when we were children we were "in bondage under the elements of the world." But that "time appointed of the father" had come, even the "fulness of time" when "God sent forth His Son, made of a woman, made under the law." Those "under the law" could now be redeemed, for the "justifier" had come, the One whose life of perfect obedience even unto death atoned for sin and vindicated the righteousness of the father.

(To be continued.)

"THE WHOLE FAMILY."—Eph. iii. 15.

Ecclesial News

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

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

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

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

BEDFORD. — 53, Harpur Street. Lecture, 3 p.m. Breaking of Bread, 4.15 p.m.

Since last reporting we have been assisted in the service of the Truth by Bro. J. Adams and Bro. H. Crawley, of the St. Albans Ecclesia, and also by Bro. H. F. Wicks, of the North London Ecclesia. Their exhortations were very much appreciated and, although the lectures to the stranger have met with little response, we rejoice that our labours have once more been blessed with fruit to account.

Mr. Edward E. Clark, of this town, after a very satisfactory conversation and examination on the First Principles of the Truth, was baptised into Christ on the 4th of July, 1942, and received into

fellowship on the following Sunday. Our new brother is a man of mature age and, after being in touch with the Truth's teaching nearly all his life (particularly in the North of England), has at last realised that the things concerning the Kingdom of God and the Name of Jesus Christ are the only things that matter in this life, in order to prepare for the life that is to come. May he run the race with patience and in the end win the prize.

Sister Wicks and Sister Crawley visited us on the occasions of the visits of Bro. Wicks and Bro. Crawley.

We have received various circular letters and resolutions relating to divorce and remarriage, which disclose the havoc created by the Clapham resolution. We prefer to get on with the Master's work in the short time left at the end of Gentile times, in order that we may be of use to others still in darkness. —W. H. Cotton, Rec. Bro.

BISHOP'S STORTFORD, HERTS. — Technical Institute, Church Street. Breaking of Bread, 11.15 a.m. Lecture 3 p.m. Bible Class, Tuesdays, 31, New Path, 7.30 p.m.

At a meeting held on Tuesday, June 2nd, the following resolution was put to the Ecclesia: —

"Resolved that we, the Brethren and Sisters of the Bishop's Stortford Ecclesia, view with sadness and with deep concern the condition existing in the brotherhood to-day. A spirit of contention is growing which, if allowed to continue, must of necessity lead to a division.

"We regret that the Ecclesia at Clapham (Avondale Hall) has introduced a resolution dealing with a subject of which the Apostle Paul says, 'Let it not once be named among you as becoming saints' (Eph. v. 3). As, however, the Clapham (Avondale Hall) Ecclesia asks for a reply, we herewith resolve to shelve the whole matter until a case exist in the Brotherhood. We prefer to get on with the Master's work, preaching the Truth and exhorting one another so much the more as we see the day approaching—Heb. x. 25."

Every brother and sister voted and it was carried by the majority. It is therefore with regret we report the withdrawal from the ecclesia of a brother and two sisters. We desire to say that continued discussions by writing and conversation with exponents of the Clapham and Nottingham resolutions have shown us that they are unable to agree among themselves upon every point. The inclusion of Clause C denies responsibility before baptism, and is therefore not only unsound, but distinctly unscripturally so.

No scriptural evidence has been produced and its proposers state quite definitely that it is a negative clause introduced to refute the claims of certain extremists not in our fellowship, and the onus of Scriptural proof rests with the rejectors of this clause.

The Apostle Paul says, "Now abideth faith, hope and love. These three, and the greatest of these is love" (1 Cor. xiii. 13). We pray that the proposers of the resolutions will demonstrate that love for the brethren, that they will revoke the resolution, so that we may all work together in love, building up each other in our most holy faith, watching and praying until the Master returns or we sleep in the dust. —Your brother in Christ, Garth T. Lovewell, Rec. Bro.

BRANDON, CANADA. —125, 8th Street, Brandon, Manitoba, Canada. 9.45 and 11 a.m. Wednesdays, 8.15.

It gives me great pleasure to inform you that we have formed an ecclesia here. We have been recently moved from Winnipeg, Man., to this town, and we now number eight brethren and sisters of the one faith, and it is our earnest prayer we may be able to contend for the things of the name, and send forth the glad tidings of the Kingdom of God. We have established regular meetings at the home of Bro. and Sis. Boux, and, with the help of our Heavenly Father, may our work be approved. We are

far removed from large towns and cities and would be glad to be posted on ecclesial matters. We would welcome any passing this way who are of the Berean Fellowship. My address is 335 on 8th Street. —Harry Morse, Rec. Bro.

BRANTFORD, CANADA. —Christadelphian Hall, 44, George Street. Sundays: 9.45 and 11 a.m. and 7 p.m. Wednesdays: Eureka Study, 8 p.m.

Nothing special to report. Just the regular standard activities. The annual S.S. entertainment and prize distribution passed off as usual, January 9th. Visitors to the Table of the Lord since last report include Bro. and Sis. Garfield Robinson and Sis. Martin (of Toronto), Bro. and Sis. Ernest Styles and Bro. and Sis. Herbert Styles (of Detroit). Brothers Herbert and Garfield gave us the necessary work of exhortation, to our edification and comfort. —H. W. Styles, Rec. Bro

BROCKHOLLANDS. —"Olivet," 77, Upper Tennyson Road, Newport, Mon.

Just a line to let you know that our Sister Jenkins, of 2, Paisley Villas, Brockhollands, fell asleep in Christ on June 14th, 1942, and was laid to rest in the churchyard in Bream, Brothers Rees and Lambert, of Newport, doing all that was necessary at the graveside. You will probably remember her, she being the sister in the flesh to Sis. Lewis and the daughter of Sis. Jaine.

As Sis. Jaine has now come to reside with us at Newport, will you please remove Sis. Jenkins's name from off the cover of the "Berean."— F. Lewis.

BUFFALO, NEW YORK, U.S.A. — Mizpah Hall, 221, West Ferry Street. Breaking of Bread 10 a.m. Sunday School, 11.30 a.m. Lecture (once a month), 3.30 p.m. (Third Sunday).

We are pleased to report the following baptisms into the Saving Name of Christ of our Sunday School pupils: —On March 17th, 1941, Willard J. Kling, son of the writer, and Florence Marthaler; on September 11th, 1941, Mrs. Lillian Yung, daughter of our Sister J. McConville.

On April 19th, 1941, Bro. Willard J. Kling and Sister Florence Marthaler were united in marriage and have the best wishes of all our brethren and sisters in their new relationship.

Midst our rejoicing in these immersions we are sorry to report the death on January 9th, 1942, of our beloved elderly Sister L. P. Robinson. She was laid to rest to await the coming of our Lord with appropriate words of the comforts of the Truth by Bro. H. A. Sommerville. We are also sorry to report the death on February 22nd, 1942, of our beloved Bro. J. J. Mittelsteadt, who was laid to rest on February 25th. Bro. V. Gilbert spoke comforting words, which directed our minds to the hope of that bright Resurrection morn.

We have had the pleasure of the following visitors at the Lord's table: —Bro. and Sis. H. A. Sommerville (Hawley, Pa.), Sis. Gotthard (Detroit, Mich.), Sis. Cockey (Fostoria, Ohio), Bro. O. S. Johnson and Bro. C. E. George (Philadelphia, Pa.), Bro. John and Sis. Ruth Jones (Glendale, Pa.). We had the pleasure of listening to stirring words of exhortation from both Bros. Sommerville and George, and appreciate very much their labour of love in the Lord's service. —Geo. A. Kling, Rec. Bro.

BURY ST. EDMUNDS. —

We rejoice that two more have now entered the narrow way and walk with us toward the Kingdom of God. On June 7th we baptised Mr. John Ernest Pitt, of Great Yarmouth, Norfolk (formerly Church of England), and on June 21st Mrs. Doris Margaret Tennant, of Wells-on-Sea, Norfolk (formerly Methodist).

In January of last year a small advertisement offering the loan of "Christendom Astray" was inserted in a Norfolk weekly paper. There were only three applicants; the two mentioned above have

now "come out" after much anxious and careful study, and the third still shows interest. May our loving Father watch over these babes in Christ and so guide them that they may enter into life eternal. Surely the coming of our beloved Lord is near! —H. P. Christmas, Rec. Bro.

COLCHESTER. —Breaking of Bread, 11 a.m. on Sundays, generally at 185, Shrub End Road. Will intending visitors please write. Bible Class Thursdays, 7.30 p.m.

The seven brethren and sisters in this town who have not submitted to the Clapham position on divorce and remarriage and on civil defence meet at Bro. Munson's house in the apostolic "house to house" fashion. Fewness and unity draw us together in the bonds of love and many happy spiritual times are spent.

We are frequently cheered by visits to and from those of like precious faith at Rayleigh and Bishop's Stortford, with whom we work in close association, and also by occasional visits from Bro. A. E. Wade (Bury St. Edmunds), who has helped us with the word of exhortation.

In our Bible Class we are finding great profit in the consideration of the Book of Revelation, with the assistance of 13 lectures on the Apocalypse by Bro. Roberts.

More than ever in these days we feel it necessary for the Brotherhood to work together as a happy family, preparing itself for the Master's return. With love in the Truth. —F. A. King, E. Munson.

The Rayleigh Ecclesia have reported the baptism of our Bro. Fred. King elsewhere in this issue.

HOME COUNTIES COMMITTEE.

In the "Daily Telegraph" for June 27th the following notice was printed which is the fulfilment of what was anticipated in the "Home Counties Fire-Watching Circular," May, 1942, page 1, regarding the training of all fire-guards.

"Compulsory training for fire-guards serving under the local authority and on business premises and Government premises is to be introduced," Miss Ellen Wilkinson, Parliamentary Secretary, Ministry of Home Security, announced yesterday in a speech at Newcastle-on-Tyne.

"The training will not be an additional liability, but will be carried out during the 48 hours of part-time service a month.

"The training will go beyond instruction in the use of the stirrup-pump and the characteristics of incendiary bombs. Every fire-guard will have to know his way about the roofs of his premises, the whereabouts of fire-fighting appliances and the general operational tactics of fire-guard parties."

Will there still be found brethren and sisters who will defend the supposed legitimacy of Christ's servants being found in the ranks of a section of the Fourth Arm of the Services?

Copies may still be had of the May circular and the "Call to Separateness" on application to the Secretary, W. Leslie Wille, 121, High Road, Rayleigh, Essex.

LINCOLN. —"Cartrefle," Wragby Road East.

The few here desire it to be made known that they are not in agreement with clause (c) of the Clapham resolution, which opens the door to corruption.

The primary question should not be what does the law of the land allow in respect of divorce and remarriage, but what does the Lord approve? For we ought to obey God rather than men.

To the adulterous generation, to which the Pharisees belonged, Jesus said: "No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." And to amplify the necessity for faithfulness in all things, He said to the same covetous men: "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery."

A similar class of people came to John to be baptised of him, but his reply to them was, "Bring forth fruit worthy of repentance" (R.V.). And Paul said to the Gentiles that "they should repent . . . and do works meet (or worthy) for repentance." To repent is to sorrow for sin, to change one's mind, and to amend one's ways.

Furthermore, Jesus said: "Whosoever he be of you that forsaketh not all that he hath (that is in opposition to His will) cannot be My disciple." "If any man will come after Me let him deny himself."

Repentance and self-denial are lacking where an applicant for immersion is determined to continue an adulterous union. Therefore baptism should be refused until he does works meet for repentance. This may be considered "an hard saying" by some, but wisdom is profitable to direct. A merciful man would direct his affairs with discretion and with full assurance of faith.

Moreover, we must bear in mind that "God . . . now commandeth all men everywhere to repent: Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained," and it might be well to mention at this juncture that the events which are taking place in earth are in fulfilment of prophecy, and indicate that "that Day" is very near at hand. Let us therefore watch and pray that we may rightly divide the word of truth at all times, lest the Judge "come in such an hour as ye think not."—W. E. Christopher, Rec. Bro.

LOS ANGELES, U.S.A. —Independent Foresters' Building, 1,329, South Hope Street, Los Angeles, California. Sunday School, 9.45 a.m. Public Lecture, 10 a.m. Worship, 11 a.m.

This ecclesial news dates from January 24th, 1941. During the year 1941, on March 30th, we had great cause to rejoice in that another of our Sunday School scholars—Miriam Booth—rendered obedience to the command to repent and be baptised, remembering her Creator in the days of her youth. In contrast to this, April 26th, 1942, Henry John Capp, aged 78, was baptised into Christ . . . coming to a knowledge of the Truth from attending our public lectures and week-night Bible Class, meanwhile being aided in study by several of our brethren.

It is encouraging and comforting to know the saving Name of Christ is still being sought. It is our sincere prayer that they may run faithfully, to the end, the race for life and receive the crown—Eternal Life.

We have to record, with regret, the death of Bro. Harry Moore, who had been residing in Roscoe, California, and who fell asleep in August, 1941. Bro. Harry Moore was the father of our Sisters Edna Moore and Freda Gillette. As near as can be ascertained, Bro. Moore was immersed January, 1888, and came from Pomona to Los Angeles July 1, 1934. Bro. Edgar Round, of the Glendale Ecclesia, conducted the service in Pomona and offered words of consolation. The sympathies of the ecclesia are extended to the bereaved.

We also regretfully record the death of Bro. Ernest Irwin, who fell asleep Monday, November 3rd, 1941. Bro. Ernest Irwin was the husband of our Sis. Grace Irwin. Bro. Irwin was immersed January, 1902, and came from Pomona to the Los Angeles Ecclesia November, 1929. The services were held in Pomona, where Bro. B. A. Warrender, of the Glendale Ecclesia, spoke appropriate words

for the occasion. The loss of Bro. Irwin will be deeply felt and the Los Angeles Ecclesia extends heartfelt sympathy to the bereaved.

We are pleased to report that Bro. John Tomlin, following a satisfactory interview, was received into fellowship April 27th, 1941.

We are also pleased to report that Bro. Jack Perry, who had married an unbeliever, following a satisfactory interview, was received back into fellowship May 4th, 1941.

We regret to have to advise that we have found it necessary, in the fulfilment of our Scriptural duty, to withdraw fellowship (March 9th, 1941) from Bro. Russell Burnett because of marriage with an unbeliever.

We wish to announce the following marriages during the year 1941: — Bro. Robert Herrera to Sis. Agnes MacDougall; Bro. John E. Land to Sis. Pauline Cocke, of Pomona Ecclesia; Bro. Arthur Hawthorne to Sis. Miriam Booth; Bro. Paul Rutherford to Sis. Mary Frank, of Pomona Ecclesia; Bro. James Parker to Sis. Evelyn Douthit, of Santa Barbara Ecclesia.

We all join in wishing happiness to these newly-married couples. May God's blessings be upon them. May their first desire be to please God in all their ways, until the end of their sojourn; that they may realise the great union in Christ and enjoy blessings for evermore.

On March 15th, 1942, our Sis. Evelyn Rehfus notified us she was leaving California and would make her new residence in Oregon State, although she hoped to retain her membership with the Los Angeles Ecclesia. We are sorry to hear that our sister will be in isolation. We sincerely hope the Scriptures will be her daily guide and counsel and that opportunity will be provided for her to meet around the Table of the Lord.

On April 21st, 1942, our Bro. James Parker (recently married to Sis. Evelyn Douthit, of Santa Barbara Ecclesia) left to go to C.O. Camp 21, located at Cascade Locks, Oregon. About 15 brethren and sisters were at the train depot to cheer our brother on his way. Bro. Parker will never regret the stand he has taken. Loyalty to Christ will reward us with eternal life. May he humbly continue this example and be comforted in knowing he is remembered by us in prayer.

The annual Sunday School picnic and ecclesial outing was held on Friday, May 30th, 1941, Arroyo Seco Park (Victory Section), Los Angeles, California. Brethren and sisters from Glendale, Pomona, Santa Barbara and Fresno helped to make the occasion an enjoyable one. The Sunday School scholars fully enjoyed the basket-picnic, competitive games, races, etc., and had opportunity to become better acquainted. Brethren and sisters had ample time to engage in Scriptural topics of the day. All in all, the time was profitably spent.

The annual Fraternal Meeting and Sunday School Exercises took place on Thursday, January 1st, 1942, with approximately 350 in attendance. Brethren and sisters from Pomona, Glendale, Santa Barbara and Fresno gladdened us by their presence. We dispensed with the Fraternal Meeting on account of "blackout" conditions. During the luncheon period opportunity was provided for the general fraternal greetings. The Sunday School scholars rendered their various pieces and songs acceptably and a pleasant time was enjoyed.

The importance of the Sunday School in ecclesial affairs is again brought to our attention. Much good is sure to result from, this work. May God's blessing be upon the effort and upon those engaged in so noble an enterprise, to the honour and praise of His High and Holy Name.

We regret that "blackout" conditions, rubber conservation, etc., has made it necessary to suspend our week-night Bible Eureka Class. We hope to resume this class again, God permitting,

when conditions change. For the same reason, our Singing Class undertaking the "Messiah" was changed from a week night to Sunday afternoons for the time being.

During the year 1941 we undertook two series of mid-week special lectures. One continued for three months in the Highland Park district and the other for five weeks in the Huntington Park district. We thank the brethren and sisters from Glendale and Pomona that assisted us in this work; those brethren who lectured and those who aided with their presence. In the Highland Park district the attendance was very good at the outset.

During the year 1941 we have enjoyed the visits of brethren and sisters from the neighbouring Ecclesias of Glendale, Pomona, Santa Barbara and Fresno. Brethren E. Round and B. A. Warrender, of Glendale, and Brethren O. Beauchamp, A. Wolfe and C. Wolfe, of Pomona, favoured us with words of exhortation. We also had as visitors Bro. J. W. Smith, Bro. Dixon, Bro. and Sis. Green, Bro. H. P. Corbin, Sis. M. P. Grafton (Denver, Colorado), Bro. and Sis. Barnes (Chicago, Illinois), Bro. and Sis. D. Gray (Chicago, Illinois, who later joined Los Angeles), Sis. Curtis (Holbrook, Arizona), and Sis. Lambert (Washington State).

We have to report the transfer of membership from the Los Angeles Ecclesia of the following: Bro. and Sis. Howard Wade and Sis. Betty Wade to Glendale Ecclesia, Bro. and Sis. H. H. Magill to Glendale Ecclesia, Sis. Louise Deatrick to Glendale Ecclesia, Sis. Florence Smead to Pomona Ecclesia, Sis. Vivian Baldwin to Santa Barbara Ecclesia. We will miss the weekly association of these brethren and sisters and hope they will reap much spiritual good in their various new ecclesias.

It has been our good fortune to be strengthened by the transfer of membership to the Los Angeles Ecclesia of the following: Bro. and Sis. David Gray (Chicago, Ill. Ecclesia), Bro. and Sis. C. Lenar Seago (Glendale Ecclesia), Bro. and Sis. Verne Stone (Pomona Ecclesia), Bro. Paul Smead (Pomona Ecclesia), Sis. Mary Rutherford (Pomona Ecclesia), Sis. Marion Isabel Cocke (Pomona Ecclesia), Sis. Emma Hanes (Pomona Ecclesia), Bro. John R. Livingston (Santa Barbara Ecclesia), Sis. Beryl Smead (Santa Barbara Ecclesia), Sis. Eleanor Dickman (Santa Barbara Ecclesia).

We are glad to have these brethren and sisters with us and hope they will enjoy their new ecclesial association. We invite their cooperation in the work of the Truth and hope they will assist in the support of our lectures.

We are mindful of the ordeals and experiences the brethren and sisters in England are undergoing. Time and chance happeneth to all. God knoweth our intent. Then if our time be short or long, we need not fear, so long as our will has been to serve God humbly and untiringly. Meanwhile the "appointed" day draws nearer. Rapidly changing war scenes cause us to realise the swift development of events possible for the sudden appearance of Christ. Until then, brethren, hold fast—hopefully. —G. F. Aue, Rec. Bro.

LONDON, N. (WINCHMORE HILL). —Adult School Hall, Church Hill. 4.15 and 6.15 p.m.

We lose by removal Sis. J. Pope to the Putney Ecclesia, to whom we commend her in love.

We have welcomed as visitors Bro. and Sis. Mettam, Bro. J. Doust and Sis. Harrison, of St. Albans; Bro. and Sis. Harris and Bro. C. Harris, of Clapham, and Bro. and Sis. Wille, of Rayleigh. —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.

It is with sorrow we have to report the death of our Sister, Lilian Jenkins, of Brockhollands, N. Lydney. Our sister passed away on Sunday, June 14th, and was laid to rest in Bream Cemetery on

Thursday, June 18th, our Bro. I. Rees and T. Lambert doing that which is necessary on these occasions.

Our sister now awaits the return of Him who is the Resurrection and the Life, when the Glorious Hope which was held firmly by her to the last will be realised, the Resurrection from the Dead.

Since our last report we have welcomed around the Table of our absent Lord our Bro. Beard, of Abercynon and Bro. A. Morse, of Cardiff. —D. M. Williams, Rec. Bro.

RAYLEIGH, ESSEX. —121, High-road near Weir on Arterial Road, six miles from Southend-on-Sea). Sundays: Breaking of Bread, 3 p.m. Wednesdays: Bible Class, 7.30 p.m. Lectures occasionally on Saturdays, 7.30 p.m.

We have been much encouraged in this corner of the Master's vineyard by two further immersions into the Saving Name, viz., Mary Adeline Shipgood, on Saturday, June 13th, and Frederick Cecil King, son of Bro. and Sis. King, of Lexden, on Thursday, June 18th. In the case of our Sis. Mary Shipgood, she was interviewed on the Friday, baptised on Saturday and given the right hand of fellowship on Sunday. In Bro. Frederick King's case we travelled down to Colchester on the Thursday, interviewed and baptised him the same evening and, in the presence of several brothers and sisters, received him into fellowship, after which he partook of the emblems with us. On both these occasions we felt we were going back to the early Christian practice, for, although all things were done "decently and in order," there was more of the apostolic simplicity than is usually manifest. We were reminded of the manner of the Eunuch's baptism by Philip; after a preliminary interview, water was prepared and the baptism took place just shortly after the good confession of Faith.

As a matter of fact, in this little portion of the household, we do seem to be getting back to the primitive atmosphere of the Truth. We are a few in number at Rayleigh, but we have a close working arrangement with those at Lexden, Colchester, who have separated from the Colchester Ecclesia (Clapham Fellowship) on the Civil Defence (Fire Watching) question and Divorce; and also with the few at Bishop's Stortford, who have similarly separated or been separated from the Clapham section in that town. Frequent visits to and fro in each direction, coupled with correspondence together, help to bind about 20 of us in the "Bonds of Love and Truth." Where possible, those so situated would do well to copy this manner of keeping in close touch. There would, thereby, be maintained a spirit of love in "the whole family." (Eph. iii. 15).

Besides a visit from Bro. G. T. Lovewell, of Bishop's Stortford, on a week day, which was much appreciated and was helpful, we have been helped by the words of exhortation from Bro. A. E. Redman, of Dudley, and Bro. A. A. Jeacock, of Croydon, both of whom gave us stirring words to encourage us in the exercise of "more faith" in these difficult times.

Other visitors have been the following: Brethren Richard Lovewell, A. King, F. C. King and Sisters E. Munson, A. A. Jeacock and Phyllis King.

On June 28th our little room in the house held 15 of us, who participated in the good things provided from the Spirit word through the medium of Bro. Jeacock and the Breaking of Bread, etc.

We have a standing arrangement with the police for the unfettered entrance into this Defence Area of all who wish to come to our meeting. But please let us know and visitors will be met at the station. A copy of the "Berean" ought to be carried with the identity card.

Circulars on Civil Defence and Divorce can still be had.

With love in Christ. —Wm. Leslie Wille, Rec. Bro.

RICHARD, SASK., CANADA.

We have nothing of serious importance to record in the "Berean." During 1941 we were cheered by many of the brethren and sisters from Battleford, Onoway, Winnipeg and Clover Bar. They have been a source of great encouragement to us for several years and we still hope for a little time to have their cheery company. They know we look for their welcome guidance and help whenever possible.

We have lost for a little time at least Sis. Bonskill to Vancouver, where she will be in isolation.

Our love to all our brethren. —Fred. W. Jones, Rec. Bro.

TORONTO. —Kimbourne Hall, 1,480, Danforth Avenue, Toronto, Ontario. Sundays: 11 a.m. and 7 p.m.

It is a great pleasure to report further advancement from our Sunday School to membership in the ecclesia. On November 12th, 1941, Phyllis Curry (daughter of Bro. and Sis. Sydney Curry) and Ellen Simpson (daughter of Bro. and Sis. Robert Simpson, Sr.), were immersed into the saving name of Jesus. On December 10th, 1941, Grace King was likewise immersed. It is our earnest prayer that they will stand fast in the faith. As announced in the April "Berean," Bro. Thomas Cummins, of Yarmouth, Nova Scotia, is now a member of this ecclesia. We welcome him to our association and fellowship. On November 8th, 1941, Bro. George Field and Sis. Bessie Briggs were united in marriage, and carry with them the best wishes and prayers of the brethren and sisters of this ecclesia.

Visiting speakers have been Bro. W. D. Gwalchmai and Bro. William Robson (London). Their assistance is greatly appreciated. Here are the names of some of our welcome visitors: Bro. and Sis. Arthur Leaper, Bro. Owen Bailey and his mother (Winnipeg), Bro. Harry Fotheringham, and Sisters Evelyn Price, Janet Adam, Lilian Cope and her mother (Hamilton) and Sis. Mary Styles (Brantford).

In lieu of military service, conscientious objectors in Canada are being employed on the construction of roads under civilian control. Bre. James Maclvor and James V. Lambardo, and Robert Simpson, of our Sunday School, are the first to be employed in this work. Because of an accident, Bro. Maclvor returned home, but has since recovered. We are very thankful to our Heavenly Father that such provision has been made for our brethren. —George A. Gibson, Rec. Bro.

News from Correspondents.

Nottingham. —Bro. J. B. Strawson sends us his further reply to the Birmingham ecclesia. He makes some very serious mistakes and evidently is needing a good deal of spiritual education. One lesson he should learn is that "with God there is no variableness or shadow cast by turnings" (James i. 17).

Goff's Oak. —An interesting afternoon was spent at the house of Bro. and Sis. F. E. Cooke, of this Hertfordshire village, on June 27th, when Bro. G. H. Denney met the Vicars of Leytonstone and Goff's Oak to discuss the "Kingdom of God." There was a small company present. The two ministers strongly attacked the idea that the Bible was wholly inspired of God and infallible.

Winchmore Hill. — The North London Ecclesia recently removed to Winchmore Hill. They diligently for three months advertised the lectures, on Sunday evenings. The attendance was rather disappointing until June 28th, when nine interested friends attended.

Sutton. —From Sutton comes a report of an address by Bro. E. C. Clements on Clapham's ultimatum. He seems to have drunk deep of the polluted stream, but needs a Scriptural purgative. This we offered to administer, but our offer was declined.

Toronto. — In marked contrast comes the reply of the Toronto Ecclesia to the defence written by Bro. Smallwood of those who have left that ecclesia in order to retain fellowship with Clapham.

Uxbridge. —Bro. Doust writes as follows: —

139, Harefield Road,
Uxbridge.
June 20th, 1942.

Dear Bro. Denney,

It is to be deplored that brethren in these closing days should fritter away their time, talents and money in discussions and strifes which fall under the ban of the Apostle, and indulge in arguments to no spiritual profit.

The entire world is collapsing into chaos, and the ecclesias are in many cases bent upon self-destruction. Despite the obvious and imminent passing of the kingdoms of men, the brethren with the grandest and most inspiring message ever committed to mankind, and directly commissioned by God to preach repentance from dead works, ARE ALMOST EVERYWHERE IDLE. There is no effort that can be called an effort being made to bring this nation to a realisation of Divine intentions. We are practically silent in the midst of earth-shaking catastrophe. Atlantic charters, United Nations' peace and prosperity propaganda, democratic and trade union conventions are energetic in urging their perplexing nostrums upon a war-weary and suspicious populace.

The sons of God are content to do nothing save argue amongst themselves and waste precious moments in threats of inter-ecclesial disruption. But is it not possible to organise vital action in the Truth's service? Cannot we galvanise ourselves into doing some really worth-while work for the Yahweh of the heavens? The Buchmanite adherents grew from a mere handful and now spread moral rearmament ideas over the world. A mere panacea! Foredoomed to failure! Yet we who have the most sublime issue to place before men are literally doing nothing. Are there not some amongst us who are prepared to unite in a last moment effort for the glory of God? Let us abandon pretensions to place and leadership. Ideas of domination, whether personally or ecclesially expressed, claims to pre-eminence—all are forbidden by Christ. Are any left still burning with the zeal of the prophets, the courage of the apostles?

I feel deeply that the present is opportune. My proposal is that a cheap but thoroughly attractive brochure be issued country-wide, embracing the chief points in the teaching of Jesus, and written in a modern style to meet present-day taste. The scheme would involve (i) creation of a central fund; (ii) organisation of a panel of brethren to draft the twelve chapters; (iii) country-wide distribution, bookstalls, etc.; (iv) after the war distribution throughout the colonies, dominions and dependencies, America, etc.; (v) monomark for world enquiries.

H. E. J. M. DOUST.

Croydon. —Bro. A. A. Jeacock writes saying that he is prepared to endorse Clapham's resolutions if that ecclesia can show clearly from the Scriptures that in order to remain in fellowship with the Father and the Son he must agree with Clauses B and C and make them tests of fellowship. As to Clauses A and D, in so far as it relates to A, he is in agreement. He asks the impossible, as Bro. F. G. Jannaway argued in 1933, and Bro. Roberts agreed in 1884. It is not purity of the Faith that is in jeopardy from those who oppose Clapham. But those who follow Clapham will fall into a very grievous snare. This Bro. Jeacock's letter makes very plain. The pity is that so many in Clapham follow Ephesus, Rev. 2.

London, S. (Clapham). —The following baptisms have taken place: —Joyce Miriam Southgate, daughter of Bro. and Sis. H. Southgate, on May 24th, and Charles William Gill and his wife, Eva M. Gill, and Mrs. E. M. Doherty, on June 7th.

An old friend has fallen asleep, Sis. F. Churchill, who had nearly completed 48 years of faithful service.

Sutton. —On March 26th Miss E. Price was baptised.

Walking in the Truth.

John wrote his second epistle to a faithful ecclesia which he personified as an "elect lady." Its members he addresses as "children." A very beautiful thought. The word here translated "lady" is the Greek word, "kurios," in its feminine form, and means "a woman of honour."

Its only occurrence in the New Testament is in this short letter. The Saxon word "hlafdien" is the origin of the English "lady," and means "the woman who looks after the needs of her household," literally, "the dispenser of the loaf."

The note of the epistle is to walk in the Truth, literally, to have it as a guide to a journey.

G. H. D.

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

Brandon, Man.—H. Morse, 335 8th Street.

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.—J. Beasley, 27½ Simcoe St., So.
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.

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Canton, Ohio. —P. M. Phillips, Route No. 5.
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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.
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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

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Jewish Relief. —We have received for this purpose £4 from Plymouth Ecclesia, 10/- from L.S.

Change of Address. — Bro. C. A. Ask has removed to 107, High Street, Yiewsley, Middlesex.

On the Eve. —The world is on the eve of tremendous events. A ghastly crescendo will, without doubt, be reached this year. Happenings of the near future will show many prophecies to be startlingly clear in their light. May we all be prepared.

Removal. —Bro. P. L. Hone, who has been chiefly responsible for the policy of the Clapham Ecclesia for some time, has removed through a business change to Ilfracombe.

Newport, Mon. —We have received a very important letter from this ecclesia bearing upon present-day happenings and the duty of brethren and sisters. We hope to deal with it at once.

Birmingham and the "Dawn." —We have received most emphatic protests against the "utterly inaccurate" and "misleading" statements contained in the Clapham Rec. Bro.'s article referring to a recent meeting, contained in the July Number of the "Dawn."

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