

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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September: 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.).

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

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

CHELMSFORD. —E. Beeson, c/o Plessey Grange.

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

COLCHESTER. —J. Munson, 185 Shrub End Road (B.B. 11.0 a.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.).

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.

GILLINGHAM (Dorset). —R. Bath, Spencer House.

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

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

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

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

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

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

HUNSTON (Suffolk). —A. Wade, Lodge Cottage.

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 (Ealing). —C. A. Ask, 197 High Street, Yiewsley.

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.)

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

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

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

MOTHERWELL. —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

NEWCASTLE. (Mon.)—Mrs. W. M. Pugh, “Mount Pleasant.”

NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (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.

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

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

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

ROCHDALE (Lancs.)—T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

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

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

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

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

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

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

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

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

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.).

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.

“Paul reminded the Presbyters or Elders of the Ephesian Ecclesia of the persecutions he had endured. He told them that he had kept back nothing that was profitable, testifying both to Jews and Gentiles change of mind concerning the Deity and faith concerning the Anointed Jesus our Lord. This was the result he aimed to produce by his disputations and persuasions concerning the Kingdom—first to give correct ideas of God and His promises and then to work faith in them, concerning Jesus and the things pertaining to Him.”—Eureka, vol. 1, p. 191.

PRINCIPAL CONTENTS

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Volume XXX

SEPTEMBER, 1942

NO. 357

EDITORIAL

The Present Position Of Affairs.

Russia. Several brethren have written to us this month, notably Bro. C. Christopher, of Lincoln, in a very thoughtful article, suggesting that the great drive by the German forces into the Caucasus, along with the Axis successes in Egypt and other parts of the world, may mean that Hitler will fulfil the role allotted to Gog, of the Land of Magog. There are many obstacles in the way of acceptance of this view, notably that British power is to continue till Christ returns to the scene, and also the necessity of comparative peace in Palestine. If Germany wins, neither of these can be visualised. There would be an end to the ships of Tarshish, as well as to Jewish ownership of the Holy Land.

Hitler's pledges to the Arabs and to the Mufti of Jerusalem would have to be redeemed.

We therefore counsel patience. The end appears to us to be quite sure—a British victory and a Russian victory.

After the war there will be, if we read Ezekiel xxxviii. aright, two great schools of thought, two ideals and two policies.

On the one hand, the individualistic, energetic outlook of the English-speaking world, with Liberalism and opportunism in the ascendant. On the other hand, the Communistic ideal, which the advantages it offers to the down-trodden peoples of Europe under the lead of that power to whom the words are said: "Be thou a guard unto them."

Keep to the main line and do not let momentary happenings lead any away into the sidings. In August, 1918, a British victory seemed remote and far from possible. In November a great triumph came to the plains of France. So it will be—in our judgment—on this occasion.

**Death of
Sir Flinders
Petrie.**

We regret the loss to the British Museum of Sir Flinders Petrie. He was really the creator of modern archaeological science. Among achievements that have interested us were his evidences that the doctrine of the Trinity came to Rome via Egypt. His books on the influence of Egypt on modern religious thought contained some very remarkable statements. Here is one: "The doctrine of the Trinity would *never have been heard of in its present form* if it had not been for the influence of Egypt." Sir Flinders proved the Phoenician traders' connection with Cornwall and that commerce took place between Jaffa and Ireland before Babylon wrecked Jerusalem. Among his finds at Gaza were gold ear-rings made in Ireland 4,000 years ago.

He declared once that the greatest lesson his work afforded to him was that there was no basis whatever for the idea that humanity was continuously making progress. Civilisations, like human beings, waxed and waned in life and finally died.

Sir Flinders and Lady Petrie went on with excavation work in Egypt and Palestine right through this present war, and he died in Jerusalem on 29th July at the ripe age of 89. Much of his work enriched the British Museum. It was once said of him that he "was the 'B.M.' " He helped the brethren very much at different times in the things he brought to light.

**Present
Ecclesial
Matters.**

We are pleased to see that so many ecclesias have now decided not to support the new papacy. "One is your Master and all ye are brethren."

**Our Duty to
the World.**

We have received many offers of help and support. Bristol ecclesia sent the first monetary contribution. Thank you, Bro. Bailey. We shall have more to say on this head next month.

**Renewal of
Subscriptions.**

The time has come round once more to solicit our brethren and sisters' help to carry on through 1943, if the Lord delay His Coming. We are very thankful indeed for the help given so freely during the present year. While the Lord delays His Coming we will do our best in his fear to encourage those who try to "walk justly and humbly and to love mercy." (Micah vi. 8.)

EDITORS.

EXHORTATION

Prayer

Prayer is the language of want and it supposes a belief in the ability of God to supply all our needs, according to His riches in glory of Christ Jesus. It is the breath of spiritual life and is therefore indispensable to the Brotherhood. A golden thread of prayer, says one, must run through the web of the whole life of a saint; it is a part of the armour of grace and, as we are always in the field of conflict, we should be always in the spirit of prayer. Our eyes should be ever towards God. We should pray always, because our wants are always returning. We are not only liable to be needy, but we are actually so.

Spiritual want is our inheritance and we are a mass of wants every moment. We need "daily bread," "daily light," "daily pardon," "daily strength," "daily wisdom," "daily succour"; in short, our wants are countless, and they are always returning.

Our relationships, employments, enjoyments, crosses and comforts all increase our necessities, and should lead us on to Him who is the author and giver of everything that is good, from whom we derive all the supplies of life, and move and have our being.

Prayer is invariably needful, because inside and outside danger surrounds our paths. We may lay aside our armour and slumber at our posts, but spiritual enemies never slumber and are never indifferent to our destruction. Wherefore saith the apostle, "Take unto you the whole armour of God, praying always."

Prayerless brethren, if such there be, must live under the persuasion that they need nothing. Such are poor indeed, with that true poverty which will keep their lamps in darkness when the bridegroom comes.

Constancy in prayer is needful, because our hearts are prone to wander from God. The heart by nature is deceitful above all things and desperately wicked. How vain are its imaginations, how frequently is it filled with pride and self-confidence! What need there is to the issue of our hearts, to watch and pray, that we enter not into temptation. Prayer keeps the heart open to God and shut to sin. When we feel the temptation beginning to arise, what better thing can we do than to take ourselves to prayer, and thus draw nigh to God, and He will draw nigh to us, for is it not written, "Your Father knoweth what things ye have need of before ye ask of Him"? He careth for you.

What though He suffer evil to befall, so did He to His beloved Son, in whom He was well pleased. What if He appoint chastisement, in stripes, that sometimes seem beyond our poor endurance? It is that we may be partakers of His holiness. Did not Christ teach his disciples to pray, "Forgive us our trespasses even as we must forgive others their trespasses"? Has not the apostle John written, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity"? Has not David written, "As heaven is high above the earth, so great is His mercy towards those who fear Him"? How important then that we should live in the spirit of preparation for Christ, praying always. Let our prayers be the key of the morning and the bolt of the evening. Filling up time with and for God is the way to rise up, and lie down in peace. Let us then try to maintain a praying frame of mind. In all our ways, acknowledge Him, and He will direct our paths. In everything, by prayer and supplication let our requests be presented unto God. We ought always to pray and not to faint. We must be instant in prayer. "If the vision tarry, wait for it; in the end it will surely come." God may for a while defer our requests, but He will never forget His word.

"Shall God avenge His own elect? He will avenge them speedily." We have every encouragement to pray. The Saviour's words are, "Ask, and it shall be given you."

The character of God should stimulate us. How great is His goodness! How kind are His compassions! The consideration of this animated David. "Unto thee, O Lord, do I lift up my voice, for thou, Lord, art good and ready to forgive, and plenteous in mercy to all those who call upon Thee." This also encouraged Jonah. "When My soul fainted within me, I remembered the Lord, and my prayer came in unto Him, into Thy holy temple." The direction is still when we pray, "Our Father." That is the character in which we are to approach Him. A name which is entwined with the dearest associations of the heart. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." The promises of the Holy Scriptures should encourage us; they are exceeding great and precious. God will grant our proper requests. "No good thing will He withhold from those who walk uprightly." Only God is the best judge. We should be grateful that God knows best. God says of His affected people, "While they are yet speaking, I will hear, and before they call I will answer." Moses prayed, "Shew me Thy glory," and God made all His glory to pass before him. Daniel prayed, and an angel was commissioned to fly swiftly and inform him that his supplications were heard and that he was greatly

beloved. Elijah prayed, and fire came down from heaven and consumed the sacrifice and confounded his enemies.

The Royal Psalmist has left us many illustrious monuments of success in prayer. Hezekiah, Gideon, Abraham and Jacob were all successful at the throne of grace. Of our Lord and Saviour himself we read that "He offered up prayers and supplications with strong crying and tears, and was heard in that He feared." And can we not add some of the experiences of those we have known, and loved, but who are now asleep in Christ? Can we not look to the Rock that is higher than ourselves? Have we never realised a shelter from the enemy? Do we not believe that a prayer-hearing God is a prayer-answering God? For while we are praying in the outer court, He is praying in the inner court. The names of all the saints He bears engraven on His heart.

Seeing then that we have a great High Priest that is passed into the heavens, let us come boldly unto the Throne of Grace. The doors of the Tabernacle stand open day and night and the God of Mercy will never reject us for coming unseasonably. He assures us, "Him that cometh unto me I will in no wise cast out." Let us then trust in Him at all times and pour out our hearts' desires before Him, and find in Him a present help sufficient for our every requirement. The advantages of prayer are many and varied. Every duty is its own recompense, and the path of duty is not only the path of safety, but the path of happiness. In keeping God's commandments there is great reward, and in nothing is this more strikingly realised than in the exercise of prayer. He who has never prayed can never conceive, and he who has prayed aright can never forget how much is to be gained by communion with God. The exercise of prayer stimulates to duty, for those who live in the spirit of prayer will strive to live in the regular practice of God's precepts. Hence the apostle's admonition, "If ye shall call on the Father, who without respect of persons judgeth according to every man's work." Let us pass the time of our sojourning here in fear. If we pray as we ought, we shall endeavour to live as we pray.

Communion with God elevates the affections. The fire of Divine love is enkindled upon the altar of the heart by a live coal from the altar above and causes us to estimate at their proper value the pleasures of sin for a season. Even now we can sit in heavenly places in Christ Jesus and by faith catch a glimpse of the glorious hereafter to be revealed. Intercourse with God brightens our graces and promotes our spiritual progress. Faith then becomes strengthened, hope invigorated, love inflamed, patience increased, humility deepened, joy exalted. We are told to build ourselves up in our most holy faith, praying always, and to keep ourselves in the love of God, and to look for the mercy of our Lord, Jesus Christ, unto Eternal Life. Then we may grow in grace, being weaned from the world and assimilated to the Saviour, and therefore increases our happiness and procures for us the greatest blessings. God has promisee! us blessings in answer to prayer, which He will withhold if we neglect it. How often is it true that we have not, because we ask not, or we ask amiss? God gives food to the hungry, and blessed are they who do hunger and thirst after righteousness, for they shall be filled. Indolence, sloth and indifference will keep us from the Throne of Grace, and we shall lose the richest blessings we are capable of receiving from the hand of God. Prayer is the key that unlocks the treasury of heaven; it is the avenue to all spiritual blessings and it is the only way. Those who live in the Spirit of Prayer gain unspeakable and solid pleasure, true and permanent repose, real and substantial blessings. They find in God a friend who sticketh closer than a brother, and obtain heartsease in affection, deliverance from trials, victory over enemies, peace in death, and prospect of being like Jesus in a glorified body. No blessings are too great for prayer to obtain. He that has the ear has the hand of God that moves the world. "The effectual fervent prayer of a righteous man availeth much." Prayer is a haven to the shipwrecked mariner, an anchor to those who are sinking in the waves, a staff to the limbs that totter, a guardian of health. It at once secures the continuance of our blessings and dissipates the cloud of calamities. Let us then give ourselves more often to prayer. "I will call upon God as long as I live, to the altar of God my exceeding joy."

Canada.

A. W.

The Letters of the Apostle Paul.

THE EPISTLE TO THE GALATIANS (2).

(Continued)

The faithful Israelite, whose life was one of service, though erring yet repentant and forgiven, could now stand justified. Actually, of course, he may have been buried in the dust of ages when justification came, but on the resurrection morn he will stand justified in the sight of God. Those who have believed since the death of Christ are also justified if they are obedient to His law, keeping the Abrahamic promise well before them.

The Apostle cannot help feeling a kind of frustration at the lack of understanding of these Jews, who sought to pervert the Gospel. " But now, after that, ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements where unto ye desire again to be in bondage?" (ch. iv. 9). He pleads with them to be like him and to remember their original zealous regard for the truths he taught. He bears record to their appreciation of the physical difficulties under which he laboured.

Returning once again to the argument, the Apostle speaks of an allegory. The two covenants he represents by the two children of Abraham, Ishmael and Isaac. The former being born of the will of the flesh, represents the Siniatic covenant which "gendereth to bondage." The second, Isaac, was a child of promise and represents the greater covenant to Abraham—greater because of its implications. Transferring the figure to Jerusalem as she then was, her then present state of bondage was also typical of the bondage caused through the law. The "Jerusalem which is above" represented the freedom of the Christ Law developed from faith in the Abrahamic covenant.

Persecution true to type had arisen between the natural seed and the spiritual seed. Those who were the heirs of faith were not " children of the bond-woman, but of the free." Christ had therefore brought liberation from the yoke of the law, and of greater moment still—justification.

Paul reminds them that if they relied on circumcision as an essential to justification, "Christ shall profit you nothing." To be circumcised would entail the keeping of the entire law, whereas because of "faith which worketh by love" neither circumcision nor uncircumcision counted in Christ. As He carefully pointed out to the believers in Rome, Abraham received the covenant of promise before he was circumcised (Rom. iv. 10).

Those who were troubling the community "shall bear his judgment, whosoever he be," and the Apostle expressed a certain confidence that when his letter was received a purification of the Ecclesias would result. "Brethren," he says, "ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another."

This failure to rise above the flesh he knew was the cause of most of the trouble so he turns his attention to the warfare that continually goes on between the flesh and the Spirit. In a few verses he enumerates the "works of the flesh," a list which is appalling enough to read, but worse when we realise that they form the base from which we all spring. The heart of man is "desperately wicked," as Jeremiah had testified, and thereout come these evil things. The mind lacking discipline in God's ways reverts to that state and accordingly "shall not inherit the Kingdom of God" (ch. v. 21). The reverse qualities, however, are set out as the fruits of the Spirit, after which all those who have freed themselves from bondage should strive. "If we live in the Spirit, let us also walk in the Spirit."

But Paul, sympathetic and kindly as we know him to be, contemplates the possibility of the offenders being summarily dealt with. See his recommendation to mercy and forbearance—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted" (ch. vi. 1).

In the closing verses of the Epistle he discloses the real cause for the desire to amalgamate circumcision with the Gospel of Christ. The truth made the converts unpopular with the Jews and persecution developed. By compromising and agreeing to circumcision, the Gentile believers would suffer less, but in so yielding they fell from the grace of God.

Though times have altered, the same principle is involved to-day. Any act we may do with intent to compromise between the truth of God and current opinion will place us beside those in Galatia who "sowed to the flesh and reaped corruption."

Newness of life, apart from circumcision or uncircumcision, was the great thing to the Apostle. Having been freed from the yoke of bondage himself, he gloried in the Cross of Christ, whereby the world was a crucified thing to him and he to the world. This was his "rule," and to those who followed him in this desire to maintain the purity of the truth against perversions from within and without, "peace be upon them," he says, "and mercy and upon the Israel of God" (ch. vi. 16).

With a final invocation of blessing the Apostle lays down his pen and the letter is despatched to its destination, probably with directions as to which Ecclesias it should be sent.

But what happened to those Ecclesias? Did they accept the reproof? We know not, except it be in the general statement made at a later date when the Apostle was writing to Timothy, "all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes" (2 Tim. i. 15).

Who these men were we are not told, though undoubtedly they would establish themselves as leaders of the communities and stir up the members against the Apostles.

Letter-writing can be very pleasant, but for Paul it often caused grief even to tears. He knew that a rapid declension from truth would appear, even in his own lifetime. How soon the beautiful flower of truth faded before the burning desires of fleshly wisdom! In these days of the truth's revival, shall it be said that we sought to impose human ideas upon the Divine Truth? What better call could we have from the Apostle himself than his own words, "Stand fast in the liberty wherewith Christ hath made us free . . . using this liberty not for an occasion to the flesh . . . but in love serving one another . . . by the faith of the Son of God who loved us and gave himself for us."

L. R. HODGE.

Exeter.

"Vengeance is Mine, saith Ehyeh."—Romans 12-19.

The precious shed blood of the first-born son of the Deity commingled with the shed blood of all His holy ones, will all be required at the hand of the Great Harlot. The time of her brief exaltation and glory is over and that of her degradation and destruction is near at hand.

The Great Harlot also had a first-born son—to France belongs the title, "The first-born Son of the Church"—a son whose activities in the past have thrilled the Church and startled the world—and from whom shall come the call to the war of that great day of the Omnipotent Deity.

France is the principal street in the Great City which is called Spiritually "Sodom and Egypt," where also Jesus, the first-born Son of the Deity, was "crucified" or impaled. But His precious innocent blood will be mightily avenged, when retributive judgment shall be visited on that Great City holding sovereignty over the kings of the earth, whose hearts are inclined by the Deity to perform his purpose, and give their sovereignty to the Beast until the words of the Creator have been completed and He shall have made His Son higher than the kings of the earth.

BASIL D. HAMILTON. Hove.

Live and Learn.

The world is Ishmaelitic, its hand is raised against every man, and much more against God. As at present constituted, it is a huge kingdom divided against itself.

In differing national interests we have the proximate cause of war. The existence of so many opposing institutions, political, religious, commercial and social, tend to keep up a continual strife of tongues, while they bring into existence a ceaseless round of activities. Add to this the fact that every man is supposed to have to fight his way through life, as against the interest and claims of his neighbour (in so far as this may appear necessary), and you have the picture of millions of human beings in a constant vexation, year in and year out. Vanity and vexation of spirit is truly written over all the works of man. For that which succeeds is vain, because it comes to an end; and that which does not succeed is vexatious, because it fails of this result. "Live and let live" is the world's law to itself, but how little it acts it out is plain to be seen. Construe the maxim according to the facts of the case, and it means live for yourself as best you may, and let other people live if they can, after you have done the best for yourself. There is a divine side to the picture, however, as well as a human side. The divine side is the only edifying and comforting side in the case. The divine side tells us that apart from the universal "tug of war" that characterises every department of the world's life, things would soon run to a state of stagnation, altogether powerless to develop the results of war and peace that the purpose of God requires. Results that involve conquest of territory on the part of one nation, and the loss of it on the part of another. Results that require the development of the earth's resources to an everywhere increased extent. Results that necessitate progress in science, mechanics, and the laws that govern the universe. Results that require the employment of steam and electricity as means of locomotion and the transmission of messages, in conjunction with a thousand educational schemes (including the truth), fulfilling Daniel's prophecy, that in the time of the end "many shall run to and fro in the earth, and knowledge be increased." It is noteworthy that the greatest of all events in human history is the transfer of all the kingdoms of the world to the hands of Christ.

To this end every work under the sun is, as it were, being accelerated, so that when the time comes to put the world of nations under new management, they may have arrived at some sort of perfection in the arts both of war and peace—the arts of war on behalf of the destruction of the human political fabric, and the arts of peace, with reference to the age of peaceful industry that is to follow after, under which the ends of the earth will be united together under one system of laws, and under one divinely-constituted lawgiver, who will possess the earth to the "utmost bounds of its everlasting hills." The evil of the present world is not without its divine uses—it makes a good furnace of affliction in which to try the children of faith. A good world in all respects would not answer this end. In this and other ways "God maketh the wrath of man to praise Him." "Live and learn" is a good maxim applied to divine things. There is nothing to live for as regards the present; but there is much to live for and much to learn as respects the future to which we are called by the Gospel. We are called to live in the future even now, and not in the present. We live in it in faith of its realisation; and in the adoption of its principles as the rule of action that brings a large part of the evil experience that is incident to the profession of the truth. To the faithful in Christ Jesus it is a rough life, with a smooth and joyful ending; while to the "lovers of pleasure more than lovers of God" it is a comparatively smooth life, but ending off at last with the "terrors of the Lord" and "weeping and wailing and gnashing of teeth." And even should they fail of being confronted with these—it is at least an ending that introduces them to the "blackness of darkness" for ever. Let us therefore use this world, as not abusing it, for the fashion of this world passeth away," but "he that doeth the Will of God abideth for ever."

F. R. S.

1887.

"The Tenth."

With reference to your article in the "Berean" for July, regarding "The Tenth," I likewise believe that it refers to population. You calculate on the present population of the Jews in the world and say: "The number involved is 1¼ millions and this should be reached in the next five years," and if that is the case, then it would appear that the return of the Lord will not be sooner than the period mentioned.

I have been wondering if the tenth referred to had reference to the population of the Land of Israel in ancient times. Senator Wagner said: "In ancient days Palestine . . . is believed to have sustained a population of 4,000,000 to 5,000,000." Present figures reveal 500,000 Jews in Palestine. If the prophecy of Isaiah really refers to "a tenth" of ancient population, then the time is near for salvation to come out of Zion.

W. E. CHRISTOPHER.

Lincoln.

"The Good Confession."

With reference to the article in the February "Berean" by Brother A. T. Abbotts on "The Good Confession of Jesus" before Pilate, is not the punctuation in our authorised version of John xviii. 37 at fault? This makes Jesus say that Pilate had said that He (Jesus) was a king, but Pilate did not say so. Pilate had just previously put the question to Jesus, "Art Thou the King of the Jews?" Jesus answered, "Sayest thou this of thyself, or did others tell it thee of Me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered Thee to me. What hast Thou done?" Jesus answered, "My kingdom is not of this aion. If my kingdom were of this aion, then would My servants fight that I should not be delivered to the Jews, but now is My kingdom not from hence" (vs. 33-36). Then Pilate put to Him the other question, "Art Thou a king then?" The Jewish mode of assent was, "Thou sayest." Jesus, using this mode of assent, replied to Pilate, "Thou sayest." Jesus did not say, "Thou sayest that I am a king," because Pilate had said nothing of the kind. He had asked Jesus the question, "Art Thou a king, then?" to which Jesus replied, "Thou sayest," literally, in plain English, "Yes" (compare Matt. xxvii. 11, Mark xv. 2, Luke xxiii. 3). Jesus then continued, "That I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth, every one that is of the truth heareth My voice." Pilate said, "What is truth?" Does the inscription which Pilate had placed above Jesus on the Cross mean or imply that Pilate had discovered truth, and that he believed that Jesus was the King of the Jews, or did he do it to provoke the Jews to still further anger, or did he place it there because, although he could not accept Jesus' claim to be a king in the true sense, he had found Him a king among men in the moral sense? Whichever of these three thoughts caused him to place this inscription there, the feeling was so strong within him that when the Jews raised their objection to it Pilate was constrained to say, "What I have written, I have written," and with that the Jews had to be satisfied.

This is just a thought upon this passage which has always seemed to me to be more in keeping with truth, seeing that the punctuation was placed there by the translators.

A. CHARMAN.

Orpington.

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories
No. 13.

A brother working on the land was looking for lodgings on a pitch-black night in December. He saw a light under a shop door and, making inquiries, was given an address to go to. The

lady consented to take him in, but a few days later altered her mind, saying that as she also worked on the land (relying on her invalid husband for meals) she felt the responsibility too great. She had mentioned the matter to her workmates, however, and was able to give our brother an address to try. This proved successful and he took up his abode.

A few weeks later he was reading "Immortality of the Soul," by Bro. P. E. White, when his landlady's daughter, who worked on the land with the aforementioned lady, asked him what the book was about. This opened up a discussion on the Truth, with the result that four months later this young lady obeyed the Call of the Gospel.

And it all started with the light under the door. How wonderful are the ways of Providence!

Little Stories
No. 14.

Over 50 years ago a young man who had been overcome by a drug habit, the son-in-law of a Baptist minister, left Eastern Canada for Australia, so that by wandering in the Bush this

habit might be overcome—as it was. Selling books in these wild places, he called one day at a little "Bush" school, where one teacher taught all ages. She did not want one of his books, but she said, "If you will promise to read it, I will give you a book that will reveal the truth." She gave him "Twelve Lectures," the forerunner of "Christendom Astray." He was home early at the rough "Bush" hotel, but before he went to bed, sitting on a big log, he finished the book, and "I knew," he said, "that I had found the Truth," and I am glad to say he never sold it, but sleeps now in the dust of the earth awaiting his Master's return.

R.S.

The Flood.

There is a direct reference to the Flood that destroyed the wicked from the Earth in the days of Noah to be found in Psalm xxix. Here, after speaking of the strength and glory of the Lord God, and particularly of how Yahweh speaks and it is done ("The voice of the Lord" being a constant refrain), the psalmist goes on to say (taking the literal Hebrew) —

"The Lord sat as King at the Flood,
Yes: the Lord sitteth King for ever."

G.

SIGNS OF THE TIMES

The Jewish Sign.

To know wisdom and instruction—Solomon. —Prov. i. 2.

Wanderers
Among the
Nations.

The world, true to natural law, is reverting to type. The cycle is almost completed, and in the kingdoms of men to-day are seen all the predominant characteristics of the Assyrio-Babylonian age. Tiglath-Pileser, Sargon and

Nebuchadnezzar were despots and tyrants, the regime each established was totalitarian in all respects. We see to-day the proud image of the Babylonian autocrat almost erect again in the earth, its political rebirth assured by this present war which will give Gog her long-foretold confederacy (Ezek. xxxviii.). One terrible feature of the old and new tyrannies impels comment. The uprooting of whole populations, enforced migrations, is being used by the German Reich as a means of breaking the power of its foes and establishing its own hegemony over the earth.

With scarce an exception, all over Europe bitter persecutions have again flared up against the Jews. From France thousands have been forcibly migrated to odd corners of the Continent and

numbers untold have perished at the hands of their inhuman captors. Seven hundred were shot out of hand. Men were mostly sent to the dreaded concentration camps, girls and young women to the State brothels of Hitler's Reich, women cruelly torn from their young and tender children, hundreds of whom perished, immolated the innocent and tender victims of German science in the gas-warfare testing laboratories. Thousands of unknown graves stretch across Europe, literally heaped with the bones of slaughtered Israel. Of bygone days Josephus says that "the Israelites indulged themselves in living according to their own pleasure . . . till they were full of evil doings. . . . God, therefore, was angry with them and they lost their happy state." Moses had already warned them of the result of transgressing the divine law, and Hosea long after confirmed it, "My God will cast them away because they did not hearken unto Him; they shall be wanderers among the nations" (ix. 17).

"Our enemies laugh among themselves."—Ps. lxxx. 6.

**Pomp and
Strength
Shall Cease.**

The foulest of pogroms are now almost of daily occurrence. In some corner of Europe or other terrible and dark deeds are wrought against God's chosen people. It is everywhere the same hideous tale of massacres, tortures,

mutilations and burnings, terrible as the doings of Torquemada, loathsome as the worst features of the age-old Russian mass persecutions.

So disgusting are Gestapo bestialities that waves of indignation are sweeping France. Filled fearfully with their own cares, Frenchmen are finding expressions of pity for the unprovoked plight of their Jewish neighbours. Jews in business are the victims of forced taxes extorted at a moment's notice. Forced selling up of Jewish business houses at ruinous prices for the benefit of Nazi gangsters is freely resorted to. Under the rule of M. Darquier de Pellepoex synagogues are being destroyed and all Jews over six years of age must wear the Star of David. This notorious anti-Semite is making the lot of the wretched Jew as bitter as his Reich masters could wish it to be. It seems the very focus of the intent against Israel, to utterly destroy this ancient people and all vestige of their memory. Yet in the background, behind all this universal tragedy, the student of prophecy perceives the finger of Him who wrote, "I will bereave them of whatsoever is dear, I will destroy my peoples since they return not from their ways." Such is the decreed fate of all those who break the covenant of the Lord (Jer. xv., vii. and xxii. 1-9). And all this, in order that Israel might know that Yahweh is the Lord, and that His enactments cannot be trifled with (Ezek. xxxiii. 27-29.) Israel failed to learn the lesson and, as God said, so it has with terrible exactness come to pass. The aftermath is upon this same people to-day. The lesson is unheeded, but the impending return of the Messiah will find Israel repentant at long last. The present situation points certainly to the fulfilment of Malachi's stirring assurance from God, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. . . ."

"And where will ye leave your glory?"—Is. x. 3.

**The day
Thou hast
called.**

Terrible though the hardships and ill-treatment are that are meted out to the European populations, the sufferings of Jewry far exceed anything others have had to bear. But while everywhere the greatest publicity is given to

Hitler's barbarous doings against the Continental nations, very little is heard about the almost unbelievable cruelty Nazidom inflicts upon the defenceless Jewish communities scattered throughout the lands overrun by Germany.

All Jews are to be deported from Germany to Poland by August 1st. Mass expulsions from Warsaw are even now in progress. That means the break up of families, dispersal to unknown destinations, slave labour in the industries of the Reich, children drafted into the brutalising schools, where they are the sadist victims of the herrenfolk. And thousands massacred, as many more die of slow tortures which cannot be named. From all quarters come terrible stories of Jews killing their

whole families and then destroying themselves. In Paris mothers in despair have flung their children from the tops of tenements and then followed in a headlong plunge to death. And everywhere from Western Russia to the Pyrenees come stories of the Gestapo's secret arrests, midnight raids upon the ghettos, and mysterious disappearances, never to be seen again, of some of Jewry's most celebrated figures. Truly it is the time of Jacob's trouble. Nothing worse could happen. Eastern Jewry in particular have been plundered to their skins, their homes levelled to the ground in thousands, and whole once-thriving communities are now deserted and silent. "Because thy sins were increased, I have done these things unto thee" (Jer. xxx. 15). Is it nothing to you all ye that pass by? Yes, as God foreshadowed, from the daughter of Zion all her beauty is departed (Lam. i.).

"Ye shall perish among the heathen."—Lev. xxvi. 38.

**A Great
Wrath.**

Yet despite all their sufferings, the Jews have
always held to Moses in their dispersion.
Those divine writings which condemn their
Stiffneckedness the most, they the more dearly

cherish. They have always accepted the stern declarations of the prophets, the setting forth of divine omnipotence behind Nature and history—this mysterious power of the Yahweh of Israel; and, moreover, in the ultimate universal recognition of this fact, they have always held themselves to be the chosen instrument. "The Jewish community is more than a people in the modern political meaning of the word." Thus wrote Nossig in his book "Integrales Judentum." "It is the trustee of an historical world mission. It is a world order destined to guide humanity . . . that is the true, the only meaning of the choice of the Hebrews as a Chosen People."

A great Jew, albeit his mind clouded with the sophistries of the Talmud, once wrote thus to Karl Marx, "Messiah . . . His reign over the universe will be obtained by the unification of the other human races. . . The sons of Israel . . . will become the directing element everywhere . . . the governors of Jewish race will administer in all places the public wealth."

Such were and are the high hopes engendered by Moses and the prophets, of this race perishing in its thousands on the doorstep of Europe. This loyalty to their faith is a precious, but misdirected thing. The Messiah, the glorious Messenger for whom the Jew so ardently looks, his fathers crucified, and the curse of Moses came on them even as God foreshadowed it would. But as the writer of "The Jew at Bay" has said, "No jackboot can crush the Jews or erase their place in history. They are a peculiar people, of such character, of such potency that they survive and multiply. . . . Like a reed, the Jew has swayed through history, bowed, but never broken."

"Hear the word of the Lord, O ye nations. . . . He that scattered Israel will gather him . . . and ransom him from the hand of him that was stronger than he" (Jer. xxxi. 10-11).

The Scriptures thus contain their own guarantee of the fulfilment of prophecy. Even as the scattering has come, then even so of a surety must the regathering be. Ponder Sir Walter Scott's splendid words, "Read the ancient history of the people of God and tell me if those by whom Jehovah wrought such marvels among the nations were a people of misers and usurers! We number names amongst us to which your boasted northern nobility is as a gourd to a cedar—names that ascend far back to those times when the divine presence shook the mercy seat and which derived their splendour from no earthly prince, but from the awful voice which bade their fathers be nearest of the congregation to the vision . . . such were the princes of the House of Judah . . . now . . . no more . . . trampled down like the shorn grass and mixed with the mire of the ways."

Thus God with the fierce storm of His anger scattered rebellious Israel (Zech. vii. 11-14).

"In the day of Christ."—Phil. ii. 16.

**Ye are
Even My
Witnesses.**

All these things show that the day of deliverance is close at hand. "Behold, I will gather them out of all countries whither I have driven them in Mine anger . . . and I will bring them again unto this place and I will cause them

to dwell safely" (Jer. xxxii. 37). Palestine to-day is vibrating with Jewish life and activity. As the menace of the German armies draws closer and more ominous, the one dominant thought in Israel is that the land bought back from the sword (of the Desolator) shall not again fall to waste and decay. It will not—yet! Jewish renaissance is everywhere visible. Jewish battalions are formed to fight the possible enemy. General Smuts, the great South African leader, now tells Jewish deputies in Capetown that a post-war structure must provide for a stable national life and economy for the Jewish race. It will be provided, not by the effort of men, however well disposed they may be to Israel, but the work will be done by that Glorious One whom God has already shown to the world, the Man, Christ Jesus. "Behold, a king shall reign in righteousness . . . and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceful habitation, and in sure dwellings and in quiet resting places."

The dread spectre of Hitler rising across the world has flung the whole of Jewry into the arms of the Zionist movement as their only hope. Bible students see in it the infallible workings of the divine mind.

There is a feverish activity stirring in Palestine. It is a colossal armed camp, the plans of British world strategy to circumvent the downfall of Hitler and the awful attempt to grasp at world empire for which he stands. That attempt is doomed to failure. Otherwise the Scriptures will be falsified and the word of God shown to be of none effect. Hitler's triumph means Britain's fall. But Tarshish falls before Gog, *after she has done the work for which God has given her Egypt as wages*. That is the meaning of current events. And God is not a man that He should lie.

So far the tragic lines have held true:

"The wild bird hath her nest, the fox his cave,
Mankind their country, Israel but the grave."

Soon, however, this will no longer be expressive of the people whom the Almighty has chosen for Himself. Rather shall it be said in the glowing future portrayed by the prophet, "I have blotted out as a thick cloud thy transgressions and as a cloud thy sins: return unto me for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it; shout . . . break forth into singing . . . for the Lord hath redeemed Jacob and glorified Himself in Israel (Isaiah xlv).

Peter, too, prophesied of the coming of the new heavens wherein righteousness is to dwell, and John heard the glorious constituent ones of the new heavens sing the song of Moses and the Lamb.

The exultant hate of Israel's enemies rises to a crescendo of fury. But it is just when the workers of iniquity do flourish that they are destroyed for ever (Ps. xcii. 7). God will have them all in derision. He will laugh last (Ps. ii.).

CARMI.

EXHORTATION

What House Will Ye Build?

“As a wise master - builder, I have laid the foundation.”—PAUL.

Divinely traced, planned with that perfection God alone can give, the house of wisdom is set forth in beauty of form, in matchless design and in a glowing splendour of delineation which baffles the ablest description of the human mind. Its perspective is seen down through the ages. Each succeeding epoch from the days when Truth was unfolded by those angelic ministers of the antediluvian order to the closing years of the Spirit's utterance in apostolic days, has seen its grandeur.

God has worked to teach the sons of men those fundamentals of His purpose, without which all effort becomes aimless and void. The labour of man has accomplished much. So has the diligence of the ant. The work of the world brings forth nothing that stands the test of time. It remains for the sons of God, the gifted labourers of the vineyard and the desert, to behold the pattern of things shown in the Mount, and wise-heartedly to construct like good master-builders after the specification and example of the Divine Mind.

So each age has seen its few taught of God. To them has God shown His plans. And these have seen the glory of the house as afar off, in faith and vision. "Ye, also, as lively stones, *be ye* built up a spiritual house. . ." Jude follows Peter in thus exhorting: "Beloved, building up yourselves on your most holy Faith, praying in the Holy Spirit, keep yourselves in the Love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

In all ages men have come to admire, to survey the house in all its majestic conception, the noble dignity which its mysteries so exquisitely set forth as the final form of earth's estate. These have seen the glories of the character of the Master Builder christened like gems in the setting of the prophets, and they have seen the express image of the Deity, the Word made Flesh, the only Begotten of the Father, full of grace and truth. And they have aspired to a mansion in the Father's house. They have perceived the wondrous play of light and shadow in the parts of the house fitly framed together, and they have marvelled much, and often for long rejoiced in the promise of the symbol—brotherly love, peace, joy and the excellence of eternal strength.

The minds of men, though long dazzled by the glory of the structure and awed by the manifested attributes of the Eternal Architect, have seldom risen to the fulness of the message, nor learned the inner truth so eloquently set forth.

Man tires of the Eternal and his mind becomes soon satiated with righteousness.

"Who is like unto Thee, O Lord, among the rulers? Who is like Thee, glorious in holiness? Fearful in praises, doing wonders?" So sang Israel in fervour and wholehearted joy for Divine deliverance. Yet before that generation was gone much was the hay, stubble and rubbish the people of God built into the House. In finality, God never fails. He employs intervening time to demonstrate man's folly and failure. As Solomon says, "A fool returneth to his folly"—and that is wickedness. By the very nature of things man is a builder, but where the Truth is concerned he is a dauber. Israel daubed. They did not build.

God builds in perfection. It is LOVE. The symbol is flawless in its beauty. Because He loved He gave His only Begotten Son that whosoever believeth on Him should not perish, but have eternal life. But belief alone is an unfinished building. "And this is life eternal," said Jesus, "that they might know thee the only true God and Jesus, the anointed, Whom Thou hast sent." "If ye love Me, keep My commandments." "Ye are My friends if ye do whatsoever I command you." All of which leads up to the focal point in the teaching of the Master, "This is My commandment, that ye love one another."

If time reveals the folly of man, history is a cyclonic recital of his hypocrisy. For this new commandment which Christ gave to His friends is subjected to the greater abuse. There is and always has been much talk of love and about love. Practical application is largely wanting, and that is because men are become lovers of their own selves, and that brotherly love which John exhorted should

continue is a thing oft spoken about, but in the realm of vital issues of life remains for the most part a very pleasant speculation.

Thus, like Israel of old, ecclesial Israel builds in contention, in murmurings and misgivings. The twilight of jealousy settles down and the night of cruel words, backbiting, whisperings and tumults and open slanders, shrouds all thought and action in a fog of gloom and uncertainty. Judah's divinely-appointed throne was overturned by weakness and wickedness. Zedekiah heard the prophet's warning, but, as the record shows, preferred to incur the anger of God rather than the mockings of the men who fell away to the Chaldeans (Jer. xxviii. 19).

The multitude of years has taught them no wisdom. To-day the helmet of salvation is being laid aside for the tin-hat of a God-less gentilism struggling in its death-throes. Forward or backward in time—all is vanity. Folly abounds. The saints of the seven ecclesias *removed their own* light-stands and returned to the darkness of the world around and the gross darkness of the people.

The house which God had instructed them to build was after the similitude of prayer, but the changers and brokers gathered in its holy precincts, turned it into a den of thieves. Jesus condemned His own generation for exactly the same reason that Isaiah condemned his—for Israel's princes were become rebellious and companions, of thieves. And He Who is King of Eternity, Whose are the cattle upon a thousand hills, Who gives every good and perfect gift and feeds the thankless and the thoughtful alike, He stoops from the glory of His holy habitation to satiate the weary soul and to replenish every sorrowful soul. (Jer. xxxi. 25.) And Israel sold the refuse of the wheat!

The simple laws of Divine character building became merged with the vanities of the world. Wealth, power, prestige—then luxury, the love of pre-eminence and, finally, the apostasy set the seal to the open rift between God and Israel. The house was desecrated, its seven pillars thrown down.

Tertullian, in presenting his *Apologia* for his contemporaries, proves their shameless guilt. "We fill all places among you, your cities . . . corporations, councils, nay, your armies themselves . . . only your temples have we left you free!" And soon they took them over, too! The same writer also says: "We live amongst you, have the same habit, manner and way of life . . . we live not in the world without the use of your markets and other ways of human commerce."

"Unto you, O men, I call!" "Doth not wisdom cry, and understanding put forth her voice?" Yes, to fall upon deaf ears. The wheel of time turns its full cycle and the same things are seen. Man left to himself reverts to type. God has been silent. There is no open vision. If the profession of arms is forbidden, the Christadelphian in Civil Defence serves the sin-power in whose destruction he hopes one day to share. And, too, we are not above those "other ways of human commerce" which bring us under Christ's scathing indictment. "My Father's house shall be called a house of prayer, but ye have made it a den of thieves."

Thus, while many have seen, few have really understood the message. It was when Jeshurun waxed fat that he kicked. The inference is obvious. When the homeless Jesus came preaching the glad tidings of the Kingdom of God it was the poor, hungry and thirsting after righteousness, who heard Him gladly. They had so little that was of any worth to lose. There is all the subtle charm and beauty of Divine symbology in the picture of blind Bartimeus arising from the dusty wayside and casting away his filthy rags, receives sight to approach the Door and enter into the household of faith.

Rich men invariably have much that claims their affection. That is why the young man went away sorrowful, for he had great possessions. He had the distinction of honesty, however. For some come into the truth, as history attests, and go away *afterwards*.

Complacency finds no place in the house. Its Divine specification forbids self-invented virtues. The garb of skins replaced the chosen garment covering Adam's sin. The humble know little of the sophistries of life. The only bartering in the market they know is the worst of the deal. That is why

the blessing is with the poor in spirit, with him who was girt with a coat of coarse camel hair and becomes a type for all time of those who cry in the wilderness, "Prepare ye the way of the Lord." It is with the widow, indeed, in her homely solicitude, washing the saint's feet or sharing her cruse of oil. It is with the gatherer of sycamore fruits. And if Joseph of Arimathea and the wife of Herod's steward find honourable mention for their good works, these are exceptions proving the rule laid down by Jesus that a rich man shall hardly enter into the Kingdom of Heaven.

These all represent in their several ways and divided times the chosen few drawn from among the sons of men by the beauty of the Vision—they are the lively stones being built into that spiritual house which is to be in the fulness of time for the indwelling of the Eternal Himself.

Yet all these beautiful analogies of the Spirit's teaching became mere lifeless metaphor once the brethren begin the dire practice of smiting their fellow-labourers and then robbing their companions in the way of that peace and serenity of the Christ mind which Jesus leaves as His own personal and peculiar gift. "My peace I give unto you." It is the most priceless possession we have in the Truth. Without it the mind must wither and the intellect decay. Certainly the entry of strife and turmoil can only render one mentally less receptive to the finer beauties of the Word and thus hinder the process of character building, which should be the first concern of God's chosen ones.

Christ's charge against the Pharisees clearly brings this out. They had their forms and ceremonies. Their place and personal pre-eminence was, in their own eyes, of paramount importance. In effect, they claimed superiority and held that all outside their class were born in sin (John ix. 34). "Dost thou teach us." They were unteachable, had they but known it. They were the hay, stubble and rubbish which had been built into the house and the day was coming, as they so often read but so little understood, that would burn them up, both root and branch (Mal. iv.). They would rather sacrifice the innocent than jeopardise their own station in life. They said as much in their own councils. In any case, they put themselves before their nation. It was their argument, we let Christ alone, "all men will believe in Him and the Romans shall come and take away both our place and nation! (John xi. 49). "Our place" first, mark that!

"For Israel hath forgotten his Maker and buildeth temples; and Judah hath multiplied fenced cities: *but I will send a fire upon his cities and it shall devour the palace thereof.*" And even as Hosea (viii. 14) prophesied, so it came to pass—for that which Israel had builded and the Pharisees applauded, and that which Judah had amassed unto herself in wealth and prestige, was utterly lost in fratricidal strife within and the Roman sword and fire without in those fateful years which saw the Gentile triumph over the people of God.

The faithful fled—to Pella. The heedless stayed and perished. Lot would have died in Sodom in the rain of fire had he joined affinity with the Sodomites. History is God's warning to the thoughtful and devout.

Hay and stubble burns so easily! Let us beware lest, like Edom of old, we build . . . and Yahweh shall say concerning the work of your hands, "I WILL THROW DOWN."
Uxbridge. H. E. J. M. DOUST.

Jewish Persecution.

Oh! weep for those that wept by Babel's stream,
Whose shrines are desolate, whose land a dream;
Weep for the harp of Judah's broken shell;
Mourn—where their God hath dwelt the Godless dwell!

And where shall Israel lave her bleeding feet?
And when shall Sion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leap'd before its heavenly voice?

Tribes of the wandering foot and weary breast
How shall ye flee away and be at rest!
The wild-dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave!

On Jordan's banks the Arab's camels stray,
On Sion's hill the False One's votaries pray,
The Baal-adorer bows on Sinai's steep—
Yet there—e'en there—oh God! Thy thunders sleep:

There—where Thy finger scorch'd the tablet stone!
There—where Thy shadow to Thy people shone!
Thy glory shrouded in its garb of fire:
Thyself—none living see and not expire!

Oh! in the lightning let Thy glance appear;
Sweep from his shiver'd hand the oppressor's spear:
How long by tyrants shall Thy land be trod!
How long Thy temple worshipless, oh God!

—Byron.

Light.

Light was the first thing caused to appear upon the earth when, it being formless and void, the spirit of God moved upon the waters (Gen. i. 2-3). Light, as we now know, can exist apart from the sun or moon. It used to be contended before the knowledge of electricity was established that all light derived from the sun. Coal was sunlight stored up, we were told, which, of course, is true. But the Spirit of God is light in the natural sense and from it the most brilliant lights known to man can be developed. It is this electric power at the base of all things. So in the spiritual sphere there is one great and all-embracing light—the Word of God. Hence in Psalm xxxvi. 9 we have an exhortation set out by way of a declared fact, "In Thy light shall we see light."
G. H. D.

“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.

BEXLEY, KENT. —48, Baldwyn's Park.

I feel it my duty to make it known to all brethren and sisters that at an arranged discussion held at the Co-Op. Hall, High Street, Welling, on August 1st, on the Clapham resolution, Bro. Atkinson and Bro. Lindars, in answering questions put by myself, had to admit that there is no Scripture at all to support Clause (c) of their own resolution, and that they also would permit and retain in fellowship a divorced brother or sister who remarried during the lifetime of their former partner.

Surely, brethren and sisters, this illustrates the futility of passing man-made resolutions, instead of abiding by the Word of God, which is able to make us wise unto salvation. Let us hear the conclusion of the whole matter as given us by the wise man, "Fear God and keep His commandments: for this is the whole duty of man."—B. H. Smith.

BRIDGEND. —Nolton Chambers. Sundays: 11 a.m. and 6 p.m. Tuesdays: 7.30 p.m.

We desire to make it known that we dissociate ourselves from the attitude of the Clapham Ecclesia and those who support them on the divorce issue, especially Clause (c) of their resolution, which is, to our mind, utterly unscriptural and which creates a dangerous precedent for the infiltration of corruption in relation to the marriage law.

We have sought in vain for Scriptural evidence supporting the above clause of some of their supporters, both personally and in correspondence, but as yet have received none.

We wrote Bro. F. C. Wood four months ago asking for the evidence supporting such resolution, but have received no reply.

We deplore the division that has taken place, but the responsibility for the cleavage rests not on us, but on those who have taken such drastic measures without a vestige of proof from the Word. We pray that they may yet see the error of the way and return to the simple teaching of the Master.

We continue to propagate the Word at Bridgend, but without any apparent result.

Our visitors have been Bro. and Sis. E. Jones (of Brighton), who met with us around the Table. Bro. Jones also ably exhorted us to love and good works.

If there are any brethren seeking constructional work as a condition of exemption from military service, the writer can be of some help in obtaining such work for them at Bridgend. —Gomer Jones, Rec. Bro.

BRISTOL. —73, Groveleaze, Shirehampton.

Once again thanks for "Berean."

We have always been thankful to our Heavenly Father for the "Berean." But to this month's, coming at a time when the Brotherhood shows such signs of disruption, we are most especially thankful.

We thoroughly endorse the sentiments of the Editorial, and of Bro. Doust's letter, and of the ecclesias, who, with few exceptions, write in similar strain.

As regards the numerous letters, booklets and pamphlets dealing with the divorce question which we have from time to time received, although we have carefully read them all, we have not answered any. We have no time to waste on doubtful questions.

Although only a very small ecclesia, we always find our spare time fully taken up in writing, etc., to the alien, and try to convince those of our acquaintance of the importance of the "Gospel Message" "The time is at hand." "Are any left," writes our brother, "still burning with the zeal of the prophets, the courage of the apostles?" Yes, indeed there are, and they are not all found in big "meetings," or even on platforms at all.

In reference to the "New Papacy," it has been our experience in an ecclesia whose light has nearly gone out that the "leaders" had the same tendency of the "elders" to become "masters," and, indeed, sought to "dominate and destroy" instead of seeking to help and save.

This same ecclesia had only recently refused fellowship to a young visiting brother who had not yet seen his way clear to "toe the Clapham line."

In reference to the Clapham resolution, after much powerful thought we have decided we cannot support any resolutions made by another ecclesia; to our mind it is not Scriptural.

We welcome the idea of the proposed book, and therefore are happy to subscribe a small sum to help give it a start. Sum enclosed.

While the Lord tarries, and if it is His will, we hope to continue our support of the "Berean," and may God's richest blessing rest upon its work and the new proposal.

Sincerely your brother in hope of life. —A. V. Bailey, Rec. Bro.

CESSNOCK, N.S.W., AUSTRALIA. —51, Hickey Street.

We regret to inform you that we cannot endorse your teaching on the matter of marriage and divorce, and we would state that we endorse the Clapham resolution with the exception of Clause (c). —E. Dando, Rec. Bro.

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

We have been pleased to welcome the following brethren and sisters since our last report: — Bro. A. E. Wade (Bury St. Edmunds), Bro. Edgar Willie (Rayleigh), Bro. G. T. Lovewell (Bishop's Stortford); also Bro. and Sis. W. L. Wille on a Bible-Class night.

When Bro. Wille addressed us on the important subject of "Fellowship," showing that, while we had no jurisdiction over the fellowship of our brothers and sisters with the Father, we had a duty to keep our fellowship with each other pure on all matters that were certain.

We thank all the brethren who have spoken for us, and continue to rejoice in the study of the glorious purpose God had with this earth. —With love in Christ, T. E. Munson.

GLASGOW. —Co-operative Memorial Building, Kingston Street, Tradeston.

In conjunction with the Motherwell Ecclesia, a combined outing to Strathaven was made on Saturday, June 20th. After tea, we adjourned to a delightful riverside spot and were much upbuilt by a meeting in peaceful surroundings, the address being given by Bro. R. H. Ross. Spiritual food, received in such restful circumstances, which permit meditation, is indeed a strengthening feast.

We rejoice that we have been permitted to baptise yet another in these closing days. Miss Nancy Evans, whose home is at Aberdare, Glam., but who is employed at Carlisle, was immersed on Saturday, August 1st, and received into fellowship on Sunday, August 2nd, Our sister hopes to meet with us as circumstances permit, and we pray that she may continue steadfast in faith until the Kingdom we all long for is established. —Norman G. Widger, Rec. Bro.

HARROW-ON-THE-HILL. —20, Angel Road. Breaking of Bread, Sunday, 3 p.m.

The brethren and sisters of the above meeting have decided not to agree to the four-claused Clapham proposition, as they consider that the present Statement of Faith is sufficient to deal righteously with all matters, and they are not prepared to join in disfellowship of their brethren and sisters for a form of words.

Since last report we have had the company of Bro. D. Taylor and Sis. Somerby (of St. Albans) at the Table of the Lord.

Here is a copy of the letter sent to the Clapham Ecclesia, and also our view with reference to the suggestion in this month's "Berean" by Bro. Doust. We think the idea a good one. Has it yet progressed to a concrete stage, and are any details of the suggested brochure yet proposed? For example, how large is it contemplated it will be? The Harrow meeting is open to assist financially if the Lord will, and would be glad to hear how the suggestion progresses. —T. G. Brett, Rec. Bro.

[COPY.]

29, Worples Way,
Harrow, Mdx.
12/7/1942.

To the Clapham Ecclesia.

Dear Brethren and Sisters, —Greetings. We have carefully considered the matters put before us in our recent interview with your two brethren, together with those raised in your various pamphlets, and, whilst sympathising with you in your desire to maintain the purity of the ecclesias, we feel that the method you have adopted to do so is going beyond the warranty of Scripture, and aiding a dangerous principle which has already caused unnecessary disruption in the ecclesias.

With regard to the first point, we think that you are going beyond what is written when you describe adultery as a state and not an act. It is this over-statement we believe is the cause of the whole difficulty which Clause 2 of your resolution is designed to overcome, and leads to further doubtful arguments. To maintain your contention, as set out in "The Facts," the words of Christ to His disciples need to be amended on something of the following lines: — "Whosoever putteth away his wife and taketh another woman is not married, because he commits adultery." But Christ plainly recognised the second union as marriage and plainly says the parties commit adultery to attain to that state, and are therefore sinners.

This places them on a parity with those who marry out of the Truth. They, too, commit sin to enter into a state of marriage. Both, therefore, must carry out Christ's commands regarding offences before they can be admitted back to fellowship.

With regard to the second point, we feel that Clause 4 of your Statement strengthens the hands of all who would disrupt the ecclesias to enforce their own private views on their brethren and sisters, and we at Harrow cannot be parties to such an act. We believe that our present Statement of Faith is sufficient to deal righteously with any matter that may arise and needs no addition.

Again, therefore, we beg you, dear brethren and sisters, to rescind Clause 4, and so not to enforce division amongst us, which the matter at issue does not warrant. — (Signed) T. G. Brett, Rec. Bro.

HOME COUNTIES COMMITTEE.

According to the "Daily Telegraph" (31st July, 1942), the Minister of Home Security (Mr. Morrison) contemplates a measure making fire-watching compulsory for all (men and women). Under it there will be no loopholes left, such as supposedly voluntary street fire-parties. Compulsion will be made "more comprehensive than it has been." This was stated by Mr. Morrison in a debate on civil defence. Thus the fire-guard section of the Civil Defence Service will soon affect all brethren and sisters. This further emphasises our advice as already given in previous circulars, still obtainable. Faithfulness to the Truth and a stringent adherence to our separate position is incumbent on all the brethren and sisters of Christ. The first step towards the service will, of course, be registration. Our faithful ones will know how to act in this matter. Registration is an act of consent to be enrolled and then to serve. —Wm. Leslie Wille.

LICHFIELD. —102, Birmingham Road

Please insert the following correspondence in your next issue. —S. M. Harrison, Rec. Bro.

THE SOUTH LONDON (CLAPHAM) CHRISTADELPHIAN ECCLESIA.

Secretary: F. C. Wood.

36, Danecroft Road,
Herne Hill, S.E.24.
6th June, 1942.

Dear Brother Harrison, —

Greetings.

I have your letter of the 27th May, which I read with great interest, and quite frankly I do not think I disagree with any of it, as it really sets out the position we take up under Clause (b).

You do not mention Clause (c) of our resolution, and in this respect I cannot add anything to what has been already expressed in our booklet, "The Facts."

I hope upon further consideration you will see the Scripturalness of our position and take your stand with us.

Sincerely your brother in Christ,

F. C. WOOD.

* * *

102, Birmingham Road,
Lichfield, Staffs.
8th June, 1942.

To Brother F. C. Wood and
The Clapham Ecclesia, London.

Dear Brethren, —Greetings.

We in Lichfield thank you for your reply to our letter of the 27th May, 1942, which reached us to-day, 8th June, 1942.

We are pleased to know that you have read our letter of 27th May, 1942, with great interest, and that you acknowledge you do not think you disagree with any of it.

We regret your oversight concerning our reference to your Clause (c), which we did mention twice in the opening of our letter to you, showing that we refused to submit to your views as expressed in Clause (c).

That Clause (c) of your resolution of 6th June, 1940, is unscriptural and out of harmony with the Divine law and the teaching of Christ. It is a crotchety Clause (c), which opens the Christ door to those living in adultery, and admits the modern Zimri and Cosbi (Num. xxv. 6), the modern Herod and Herodias (Mark vi. 18). It condones with the adulterous sons of Eli, and with Eli, whom God rejected, and whose end was like that of the unredeemed ass (Exo. xiii. 13). Your unholy Clause (c) encourages the modern doctrine of Balaam and Jezebel, and approves the doctrine of the Nicolaitanes, i.e., the exchange of wives, which thing God hates (Rev. ii. 14-15-20-22), (Num. xxv.).

Your infamous Clause (c), together with your ungodly ultimatum, has spread confusion throughout the whole brotherhood and has turned some who should be saints into something like ecclesial lawyers, whose tendency is to exalt the flesh above the Spirit, thus causing disruption instead of unity, destroying the precious fruits of the Spirit (Gal. v. 22-24), and encouraging the works of the flesh (Gal. v. 19-21).

All those who support Clause (c) of the Clapham resolution are espousing a suicidal policy, as they will discover in the near future at the return of Christ.

We in Lichfield will not endorse or sanction your Clause (c).

In conclusion, we advise you to read what Bro. R. Roberts has to say concerning crotchets in his "Seasons of Comfort," chap. xlv. page 210, especially page 215, beginning with the words, "The time is short. The scene will suddenly be changed, etc."

And if that will not move you to abandon your present unscriptural attitude, then we are afraid your case is hopeless.

Meanwhile, we in Lichfield remain firm with Christ, who is the Way, the Truth and the Life.

Sincerely your brother, awaiting the return of Christ,

S. M. HARRISON.

LONDON, WEST EALING, W. —Breaking of Bread, 11 a.m. Bible Class and reading of "Visible Hand of God," alternately, 6 p.m.

The following named brethren and sisters, formerly members of the West Ealing (Leighton Hall) meeting, have formed themselves into a new ecclesia: —Bro. D. Gray, Sis. M. Gray, Sis. O. Gray, Sis. M. Eato, Sis. E. Bishop, Bro. C. A. Ask, Sis. Ask and Sis. E. Ask.

We hope to be able to meet shortly (God willing) at the Robin Hood Cafe, Uxbridge Road, West Ealing. Immediate tenancy is not possible, owing to a shortage of chairs, etc., the room being let to us unfurnished. At present we are meeting from house to house, after the apostolic manner.

We wish to place on record our inability to agree with the Clapham resolution on divorce and re-marriage, particularly with respect to Clause (c). The Scriptures do not warrant any brother or sister living with a second partner whilst the first is alive.

We shall be pleased to welcome all brethren and sisters of like mind around the Table of the Lord and would appreciate the ministrations of any speaking brethren who may be able to "come over and help us."

Correspondence should be addressed to the undersigned, 197, High Street, Yiewsley, Middlx. —Charles A. Ask, Rec. Bro.

LONDON, N. (WINCHMORE HILL). — Adult School Hall, Church Hill. Sundays, 4.15 and 6.15. Wednesdays, 8.0.

We are very happy to report that our Sis. Ida Garrett has now been discharged from the sanatorium and is now living with relatives at "Longways," Bull's Green Road, Tewin, Welwyn North, Herts.

We propose to hold a special effort during October in our new hall, when we shall be pleased to have the assistance and company of those of like precious faith.

We have welcomed at the Table of the Lord Bro. J. Doust (from St. Albans) and Bro. Roy Bath (from Dorchester). —C. H. Bath, Rec. Bro.

MOTHERWELL. —103, Bellshill Road.

Since our last report we are still making every effort to keep the light shining in this part of the Lord's vineyard. We are still short of workers in the ecclesia, owing to the calls the war has put upon us. However, we work cheerfully in a service which will bring us a rich reward. We have been cheered by the help of several of our brethren, namely: —Brethren N. Widger, R. H. Ross and D. Clark, and Sisters Ross and M. Paterson, all of the Glasgow (Kingston Street) Ecclesia, also Bro. Restall (Edinburgh) and Bro. Alex. Jaap (Peebles). We are grateful for the willing help of the foregoing brethren in the word of exhortation. We regret to announce the withdrawal from Sis. Hinshelwood because of her marriage outside the Truth, but hope to keep in touch with our sister with a view to help her back to the paths of righteousness. We look forward to the day when Christ shall give peace to His people and glorify God's name in all the earth. —Alex. McKay, 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.

We have been pleased to welcome around the Table of our Absent Lord our Sis. W. M. Pugh (of Newcastle, Mon.). Our sister has now removed to Langstone, nr. Newport (Mon.), where she is residing with her son, our Bro. J. Gale.

We have also welcomed at the Table our Bro. A. Morse, of Cardiff. — David M. Williams, Rec. Bro.

OSHAWA, ONT., CANADA. —Apt 27½, 29½ Simcoe Street South.

We wish to compliment you on this month's "Berean," which came to hand on the 15th ult. Your remarks on "Fellowship" we consider are excellent, and keep it up, brother. We believe ecclesias do not get much appreciation unless they cater to everyone's desires, but we believe you hit the nail on the head when you called attention to Luke xxii. 24 on the cover. This has been the ground of my objection to the Clapham Statement (which was nothing else but an ultimatum), a desire for leadership, to be looked up to, and written to for advice. We have said several times, the sooner all the ecclesias rise up in rebellion against Clapham's dictatorship, and put them in their place, the better.

Regarding this divorce and re-marriage question, no one for a moment would ever think of defending or upholding it, but when we have brethren demanding that we must be coerced, we say "No," and emphatically so, even though we stand alone. Neither have we any authority to annul any marriage. The only thing we can do is to disfellowship them, and let them make their own arrangements or suggestions regarding disfellowship, and then the ecclesia can deal with them as they see fit, for undoubtedly it is a sin, and a great sin, and one we certainly would not like to be guilty of.

There has been much misrepresentation of our position. We, however, do not think that divorce is the real issue. We honestly believe that the control of the "Berean" magazine is Clapham's real objective. We shall be glad to welcome visitors at the above address. —Jos. Beasley, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch). Sundays: 11.15 a.m. and 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.

On account of further transport restrictions and for the convenience of some of our members who are living in rural areas, the time for our Breaking of Bread meetings has been altered to 11.15 a.m. Since last writing, we have for several weeks enjoyed the company and fellowship of our elderly Sister Tremaine, who lives in isolation near Newquay (Cornwall). We have also had a week-end visit from Sister Amy Hosking, of Porthleven (Cornwall), who, although on our register, is virtually in isolation, as she has to travel some 80 miles to meet with us on infrequent occasions. We are still regularly sowing the seed, but are unable to arouse much interest in the Truth amongst our neighbours in these days of indifference. We insert a monthly notice in a local newspaper offering free copies of "The Dawn" to applicants, and have recently been surprised by an air-mail reply from Gibraltar requesting that we forward a copy by air mail, postage being included. An application has also been received from a local clergyman, and we wonder what he thinks of his copy. Paul may plant and Apollos water, but God alone can bless with increase, so we pray for His blessing on our humble efforts. —Hubert R. Nicholls, Rec. Bro.

RAYLEIGH, ESSEX (six miles from Southend), 121, High Road (near Weir on Arterial Road). Sundays: Breaking of Bread, 3 p.m. Wednesdays: Bible Class, 7.30 p.m. Occasional Saturday Lectures 7.30 p.m. Standing arrangement with the police for entry into the area of brethren and sisters attending for the meetings, who should carry a "Berean" and their identity-card. Please notify us and we will meet such visitors.

We are pleased to report the uniting in marriage of Bro. Paul Ford and Sis. Mary Shipgood on August 1st. We pray God may bless their union in order that strength and comfort may be imparted to them both in their joint path to the kingdom.

We have been encouraged by a visit from Bro. and Sis. Wickes (North London), our brother helping us with the word of exhortation, which we all appreciated and enjoyed. Some of our Colchester brethren and sisters also visited us.

With regard to our Civil Defence resolution, we would point out that this expresses no new position in our fellowship, as membership of such service was always deemed by us as unscriptural. What our resolution emphasised was that recognised fire-watching is now seen to be included officially and naturally in such service. It is a clearer definition of an old position in relation to new details. Our wording asserts a principle while allowing for cases to be dealt with on their own merits by ecclesias concerned. We hope the brethren and sisters of our fellowship will join in recognition of the principle and faithfully apply it.

If the brotherhood visualises the engaging in a world message, it must first be "pure in the doctrine and pure in the word. Having set our "house " in order, we can then boldly proclaim the glad tidings of the Coming Kingdom. —With love in the Truth, Wm. Leslie Wille, Rec. Bro.

In reply to correspondents on our Civil Defence resolution, we would like to explain that we have taken up no new position. It has always been our ecclesial position to refuse participation in civil defence and we have always considered joining the civil defence is a breach of Christ's commands, and therefore along with the munition question a matter of fellowship. In the past our policy has been that, had any infringements of this in the brotherhood come to our notice, we should have taken the matter up with the ecclesias concerned and eventually taken action. It has now become necessary to re-affirm our position and to add a definition of civil defence, pointing out that it now obviously includes fire-guard. A new set of circumstances have arisen, hence it has become necessary to acquaint brethren and sisters of this application of old principles. If cases come to our notice in our fellowship of any infringements of the Scriptural position, we should be bound to take them up in the spirit of brotherly love, to maintain the purity of our fellowship.

SWINDON. —58, Manchester Road.

I am still alone here, but am glad to have the company of Sister Acock, of Bath, occasionally. I send love to all the faithful. —K. Gay.

WIGAN. —151, Moor Road, Orrell, Wigan. 2.30 p.m.

The following brethren and sisters now meet at the above address: — Bro. and Sis. G. Halliwell, Sis. R. Halliwell and Bro. W. Wright. Visitors and help will be welcomed. —G. Halliwell, Rec. Bro.

News from Correspondents.

Clapham, London, S. —We have received many letters from members of the Clapham Fellowship and had some talks with many. Here are a few extracts which really speak for themselves: —

Bro. P. L. Hone in September, 1940, a brother reports to us, said, "We, the P.B.s, must either get the Berean under our control or we must kill it." Asked how they would do it, he replied, "We shall find a way." They did.

A sister, "I signed the paper given to me because I did not want to be put out."

A brother, "I signed for the sake of peace, though I strongly disapprove of the whole business."

Another brother, "Our P.B.s have done devilish work. I signed because I have always belonged to the meeting."

Another, "I entirely disagree with the whole business, but signed for my family's sake."

Another, "I received repeated warnings that I must toe the line. The P.B.s said they would accept full responsibility. So I signed, but not from any conviction."

Another, "As far as the present trouble is concerned, I thought that it is a thing on which we can have various opinions, all equally based on Scripture. A large number in our ecclesia at Clapham are not wholeheartedly happy over the matter. I signed to keep my own family together there."

Another plaintively asks, "If I do not sign where can I go?"

Another, "The P.B.s have forced the issue and they will be held responsible for our actions."

Another, "I signed because I really had not the pluck to come out and stand on my own."

Another, "I signed because I was told that my salvation depended on it. They, the P.B.s, ought to know."

Another, "Very few signed through study and conviction. The vast majority signed because they trusted the Presiding Brethren and for that reason alone. Very few seem able to grasp what it is all about."

Another, "The interviews at Bro. Atkinson's house were largely personal attacks."

Thirty-four ecclesias in Britain have refused up to this date to give assent to Clapham's proposals to govern the Brotherhood. Clapham have therefore no majority of ecclesias supporting

them, although they have a very large numerical support in their own ecclesia. Several ecclesias have signed in order to continue to receive lecturing help.

The following baptisms have taken place: Frank E. Skinner, son of Bro. and Sis. A. E. Skinner, and Muriel E. Denyer, daughter of Bro. and Sis. H. Denyer, both from the Sunday School.

Bridport.—A special effort was carried out in July. We understand that much work was done by the small number here and that the results were encouraging.

The War Against God (2).

From Babylon to Egypt the war against God was carried. Soon the Land of the Nile turned over to the doctrines of the soul's inherent immortality and of a Trinity in the Godhead.

Osiris, Isis and Horus were the new names. Babylon called them Baal, Astarte, and Adonis, or the Beautiful Son. Astarte becomes Ashtaroth in Judges ii. 13. She was the Queen of Heaven, to whom cakes were offered (Jer. xxxiv. 17 to 19). These cakes were made at the spring equinox and survive to this day in the crossed bun of our Good Friday. Rome adopted them.

The transition in Egypt is easily discerned. Genesis xii. shows its head as recognising the same God as Abram and observing the same laws regarding marriage. In Gerah we may observe the same condition (Gen. xx.).

But wherever the two great false doctrines were found, as they spread abroad in the earth we see the war against the one true God—the God of Israel—carried on.

The moral condition of Egypt sank as it became strong in priestcraft and political ambition.

But Egypt found its level at last—a very low one—and became the basest of kingdoms, as Ezekiel prophesied (ch. xxix. v. 14 to 16).

The persecution of the Hebrew race was one of the great crimes of its history. Pharaoh was nine times defeated in his war against these people. Acknowledging defeat while overcome by the plagues, he turned back to his fight when these were successfully removed. But the tenth plague—the death of all the first-born—brought Israel's release.

Impetuously, however, Pharaoh pursued the fleeing people and met his doom when engulfed in the rising waters of the Red Sea. By this defeat the preservation of the house of Abraham as the vehicle of God's Truth was ensured.

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.

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.
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Notes

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Jewish Relief. —We have received 5/- from a Putney sister; from Detroit Ecc., £16; from Glendale (U.S.A.) Ecc., £8 12s. 10d.; Anon., £2.

The Clapham Trouble. —A largely-attended meeting of the ecclesias in Britain that are not supporting the Clapham ultimatum was held in London on August 15th, under the presidency of Bro. J. Widger, of Plymouth. Important resolutions were passed and a full report of the meeting will appear in our next issue. A new Service Committee is in course of appointment and Bro. G. H. Denney was elected Secretary thereof pro tem.

The meeting included representatives from a majority of the British ecclesias.

A letter has been «sent to all Recording Brethren.

Colchester brethren and sisters ask us to state that "The Dawn" has misrepresented their reasons for leaving the meeting at the Oddfellows' Hall. Their real reasons are quite different and have been sent to the Editor of "The Dawn" for insertion next month.

Help. —Any brethren or sisters in isolation or needing help in any way should write to us. We desire to serve.

Libya and Egypt. —Mr. Winston Churchill has visited the Near East battlefield and a change of commanders has taken place.

Commando Raids. —These recent raids prepare the way for a new invasion of Europe. The war is coming up to its crescendo.

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