

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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October: 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.)
- 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.** —O. A. Smith, 68 Lyndon Avenue, Sidcup.
- CROYDON.** —A. A. Jeacock, 10 Garden Close Wallington.
- 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. (2.15, 4.0 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.

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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.). —Mrs. 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.

"The immersed believers of the exceeding great and precious promises covenanted to the fathers and confirmed in Jesus, the Minister of the Circumcision (Rom. xv. 8), by obeying the teaching of God were brought into a patient waiting for what they believed in and hoped for. In writing to some of them Paul said they came behind in no gift waiting for the coming of the Lord the Anointed Jesus. The Greek word translated Coming is expressed as apocalypse—i.e., revelation. We wait for our Lord's revelation from Heaven and we wait not in vain."—Eureka vol. i. 28.

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Volume XXX

OCTOBER, 1942

NO. 358

EDITORIAL

The World Outlook.

Mr. W. Churchill has certainly travelled very widely, more so than any previous British Prime Minister, to get a clear view of the present position of affairs. He returned to London full of optimism as to the present outlook. Britain and U.S.A. are building ships faster than U-boats can sink them. The Air Forces of the Allied Nations grow in strength every day and will soon be overwhelmingly superior to those of Germany.

The position in Egypt has been strengthened. But the grave danger that Germany may overcome Russia unless something else is done by way of a second front seems also to have been thoroughly discussed. Possibly the plans for this are by this time well in hand.

**Who Is
Gog?**

We adhere to our view that Russia, not Germany, is to dominate Central Europe and be the final antagonist of Britain and the Jew. We would have liked to publish a very well-written

article by Bro. W. Christopher, of Lincoln, in which the view is expressed that Hitler will become, if he is not already, Gog of Magog!

Bro. Thomas Owen, of Rotherham, also writes, "There is no doubt that Hitler is prince of Germany, and will be prince of Russia when he has achieved the conquest of that country."

We are fearful of opening our pages to a discussion of this point because we are very devoted followers of Bro. J. Thomas's wonderful exposition in "Elpis Israel." The terrible persecution of the Jews now going on all over Europe is pointed to as indicating that Hitler is Gog.

Our view is that the present persecution of the Jew is a sign that the present war will end in an occupation of Palestine by the Jews that will justify the clear description given in Ezekiel xxxviii. The uneasy occupation alongside of treacherous Arabs has not, to our mind, fulfilled that object.

Furthermore, the population figure is not anywhere near that indicated in Isaiah vi., unless we accept Bro. Christopher's suggestion in our September number.

We think Marshal Smuts is right and that Palestine will be given to the Jews as soon as this great war is won by the Allies. Professor Brodetsky, speaking recently in London, said: "The number of Jews driven by the Nazis from Central and Near-Eastern Europe is four millions at least. There is to-day being made ready in Palestine by racial, economic, industrial and scientific means room for upwards of three million Jews, and there are four millions waiting the opportunity.

Men of very high ability from Germany, Austria, etc., who are of Jewish blood have brought and are daily bringing to Palestine their store of energy bursting to be used to the fullest extent.

These are the best indications of the present position and its possibilities.

EDITORS.

Looking for the Morning.

Psalm 130, 6, speaks of some thus: "They that watch for the morning." The place called morning is where life begins: eventide brings its close. The world's morning began brightly, but clouds and storm soon came. Now it wears away to a very stormy midnight.

But another morning can be looked for—one without clouds. David saw this ahead of him and rejoiced as he contemplated it. His seed—our Lord—is "the light of the morning."—2 Sam. xxiii. 4.

EXHORTATION

Our Calling.

Paul, addressing the ecclesia at Corinth, said: "Ye see your calling brethren; now that not many wise or mighty or noble men in the world's estimation are called. God hath chosen weak things, despised things, things of no value to the worldly man. No flesh may glory in His presence. Of God, are ye, in Christ Jesus."

In various ways all of us were called, for the Voice of God "calleth every man everywhere to repent" (Acts xvii.) The Call has been the same throughout all the ages. The Law of God and His Will and Purpose has never varied. He has not always dealt with men according to their sins. "He will not at all times chide, but He will not keep His anger for ever." (Psalm 103.) The Word of God clearly differentiates between culpability and responsibility, but there is never any condonation of sin. It is always abominable before God. Now we all, in the natural state, dwell in sin. "We were by nature the children of wrath" (Eph. ii. 3).

We were unconscious of our sinfulness before God until His call reached us. Then we were put in a position to know His Will and our responsibility to Him began. "Light brings responsibility" is but another way of saying that knowledge develops understanding and consequent responsibility for the resulting actions of life. The calling is the first stage. The subsequent stages are "chosen" and "faithful." When finally the host of God is made up they march into battle as the "called, chosen and faithful" (Rev. xvii. 14).

The call to righteousness comes in the first place from the Word and two passages leap to the mind.

First, Matt. xxiv. 14: "This Gospel of God's Kingdom shall be preached in all the world for a testimony unto all nations, and then shall the end come."

Second: Rev. v. 9: "The redeemed are out of every kindred, tongue, people and nation."

These surely mean that the Bible would be circulated in every language in the world, so that all who will may hear the call to righteousness and, furthermore, that this wide dissemination of the Truth would result in men of all nations ("few there be") responding to the call and becoming related to the purpose of God, choosing the way of life and developing faithfulness.

Our Own Call.

We were all called to the Truth in apparently different ways. The little stories we publish from time to time illustrate this. Our Lord Jesus fittingly, and in His penetrating way, divided the manner of our calling into three heads. These are to be found in Matt. xiii. and take the form of three parables. The parable of the sower had just been given, with its lessons relating to growth and failure. These specific parables, like our little stories, show how all the called received the message in one of three ways.

Here is the first one:—"The Kingdom of Heaven is like unto treasure hid in a field, the which when a man hath found he hideth it and for joy thereof goeth and selleth all that he hath and buyeth that field."

Here is the case of the man who sets out to buy a field and apparently by accident finds a treasure. Going about their daily tasks, engaging in the business whereby they get their livelihood, thousands of brethren and sisters have, like Saul on the way to Damascus, suddenly come up against the Light and have been forced to say, "Lord, what wilt Thou have me to do?"

A soldier standing in a trench in Northern France in 1916 had a piece of paper blown into his face by a breeze from No Man's Land. It was a page of a Bible—a book the soldier confessed he had never read seriously—and it had Psalm 72 upon it. He read it and re-read it.

It was God's call to him and he obeyed the Truth three years afterwards.

Such instances can be found in any ecclesia. Men who went to buy a field, but found the greatest of all treasures.

Then Jesus takes us to the second class; those who diligently search for the Truth until at last they find it.

Bro. John Thomas was one of such, and there are a very large number like him. How expressive of their quest is the parable, "The Kingdom of Heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he possessed and bought it." The seekers who find are generally the most ardent of all who are called. One thing emerges from this and the previous parable. The Truth, as a definite and final thing, can be sought and found. We do not need to be always looking for it in our life in Christ. We can have it and hold it. Our Statement of Faith admirably fulfils its function in this respect and we must be very careful indeed not to seek to add or take away therefrom, lest we destroy the certainty of possession and satisfaction. In fact, no greater disservice can be done to the man who rejoices in his treasure or in his pearl than to throw doubt upon its value. It is to him *the* pearl and *the* treasure. Let us, therefore, beware of this temptation to disparagement.

The third class of the called are then described by our Lord in this way: —"The Kingdom of God is like unto a net that was cast into the sea. It gathered of every kind. When it was finally full they drew to shore and sat down and gathered the good fish into vessels, but cast the bad away."

This is the class, always the larger one, in the third and fourth generations, who come into the Truth, not because they ardently sought it or found it in a day of surprise and realisation, but who have come through association. They have been "brought up in the Truth." They have possibly been right through the Sunday School. Some have come through friendship developed in offices or homes. Often a member of the male sex finds one of the other sex who attracts him greatly. She comes to the Truth because, in the first place, she is netted by their mutual attraction. The reverse often happens and the one in the Truth is led away. Hence the warning of 1 Cor. vii. 39. But many a good brother and sister have come in the net this way.

Now, the trouble with many who come into the Truth through association is that they lose, or rather, never possess, the delight of finding the Truth as the result of a quest or as a wonderful revelation suddenly received. Such need more care and more spiritual food than either of the other classes. One of the "sins that do so easily beset" such is that of self-satisfaction, and possibly pride and egotism. How proudly some say, "I was brought up in the Truth." But they cannot ever understand the joy of the pearl-seeker and often they are inclined to take the Truth for granted. For such, constant reading and study and attendance to duty is necessary. Not having the incentive of contrast as between their present state and their former state, they may lapse into a comatose condition and become an easy prey to an eloquent man who sets out to introduce some new thing. Or they may become lax and thus be but feeble workers in the vineyard.

Working Together. All these classes are brought together in the ecclesias. They must live and have fellowship together. Friction sometimes arises between the ardent man who wants more and more work done and the easy-going soul who merely wants to sit and listen. The lesson of the net is plain. All sorts come in and the good at the end will be declared. "At the end the angels shall sever the wicked from among the just" (Matt. xiii. 49).

In our calling, in which we are called to "abide" (1 Cor. vii. 20) we need to develop sympathy, discrimination and respect for one another's limitations, not despising any of God's little ones. A great responsibility rests upon each and every member of an ecclesia to do his or her part faithfully in our collective work. Such responsibility cannot be deputed. It must be borne individually. A large part of it consists in sinking our own personality in order that we may bind each and all together in a loving unity of mind and purpose. So often do causes of trouble arise out of human ambition and selfishness. Self must go if the true spirit of comradeship is to be developed. We are properly told that we ought to "study one another so as to provoke unto love and to good works" (Heb. x. 24).

An ideal ecclesia would be one in which every member sought not how to find fault, but how to help one another. Something of that fear of God which makes us afraid of doing anything that would displease Him should enter into our relationship together and our attitude to one another.

Keep back the angry word. Put aside the feeling of being slighted. Our calling is a high and holy one. Saintliness is associated with "a meek and quiet spirit which is, in the sight of God, of great price" (1 Peter iii. 4).

We should watch ourselves and consider what our actions may mean in their effect upon those who are with us in the household. "Words fitly spoken are like apples of gold in a setting of silver" (Prov. xxix. 11). We can help one another to make our calling and election sure, but we can also be a hindrance and a snare. Let us choose the better part.

G.H.D.

Children At Meetings.

Children of brethren and sisters should be encouraged to attend the meetings from the earliest age. There is a true discretion in such matters on the part of parents, but while children differ in temperament, where a child is taught to regard meeting attendance as a "treat" and a pleasure, it more often than not results in a growing desire to "go to meeting." Early in life each should be given a little hymn book. One youngster of 4½ adores her "singing book" and would not let her mother go without her to the meetings. A good plan where there are enough children is to have the Sunday School at the same time as the meeting for the Breaking of Bread, so that the youngest child has parental care on the journeys.

A little inconvenience happens to speakers sometimes and also to hearers through children's happy little noises, but such are of small importance when weighed beside the value of a growing habit. "Suffer little children to come unto Me; forbid them not, for of such is the Kingdom of Heaven."

A WARNING

Culpability and Responsibility.

The time seems opportune to say a few words upon the subjects of culpability and responsibility. Some have fallen into the error of supposing that God's mind and His way changes from time to time. Going the wrong way about to reconcile apparent contradictions, they have accused God of "conniving at or" "consenting to" the breaking of His own laws. The true facts should be faced. God has never set out two contradictory things. He has, however, never confused culpability and responsibility.

Responsibility rests always upon understanding and enlightenment. Hence Paul declares: "Those that sin without law shall perish without law" (Rom. ii. 12). Sin is sin, it will be observed, but the sinner is not brought to judgment under the law because he sinned in ignorance. Such a one is culpable, he is sinful, but he is not responsible to a judgment. This does not absolve him from sin and he perishes. He is not righteous in his ignorance nor does God condone his sin.

Take any of God's laws. Idolatry is not merely the setting up of an idol of wood or stone. It is putting any thing in life first before God (1 John v. 21). One's home or business or family may become idolatry if there be this tendency to exalt them to the premier place in one's affections. The law is the same all through. But while the ignorant inhabitant of Central Africa worships the sun and moon and maybe a stock or a stone, he will not be brought to judgment. But he who knows the law of God will be, by virtue of the responsibility created in him by his understanding. It is not for us to decide about the exact incidence or extent of responsibility. Judgment is not committed to us, but to the Son of Man (John v. 27), who will "execute His Father's will." We must, however, recognise the principle. Take the law regarding marriage. This, as Jesus said, never changed from the beginning. Questioned regarding it, he quoted Genesis ii. 24 as governing this highest of human co-relationships. The law given through Moses, which our Lord fulfilled, recognised the same law. Death only can sever the marriage bond under Divine law.

The fact that men neglected the law of God, and even righteous men were led away by the customs of the age in which they lived, does not alter the law. It merely exhibits man's proneness to sinful ways.

Application of these principles is quite clear and easy. The points recently set forward by the Clapham Ecclesia erred in that they did not recognise these. This serious fault vitiates altogether the conclusions they have reached.

As in all the different sins linked together, for instance, in 1 Cor. vi. 9, 10, there is no ground for discrimination as between one sin and another. All sins are equally distasteful to God. All sins can be forgiven if repented of, as John declares: "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from *all unrighteousness*."

We may pray for the forgiveness of the faults of our brethren. "The effectual fervent prayer of a righteous man availeth much" (James v. 16), but we must not ask forgiveness for the man who rejects God's word, the "sin unto death" (1 John v. 16). "All unrighteousness is sin" (1 John v. 17). One of the greatest exhibitions of the "sin unto death"—rejection of God's law—is seen to-day in the declaration that the process of endeavour to secure the bringing back of those alleged to be at fault (with the proviso that when all fails, and then only, the offender should be withdrawn from) can be dispensed with. It is a terribly serious matter. Brethren and sisters have been refused fellowship because, by a given date, they had either not signed a certain document or had not been able conscientiously to submit to its terms. Such an action constitutes the most radical departure from the one Faith that these latter days have witnessed. Let us who, being Berean minded, search the Scriptures for ourselves and are led by them only, take care that we partake not of this sin.

**The Christ
Way.**

Christ's way of dealing with all offenders is: —
"To seek and to save that which is lost"
(Luke xix. 10).

"To meet thine adversary and agree with him quickly" (Matt. v. 25).

"To forgive until seventy times seven" (Matt. xviii. 21).

"To tell thy brother his fault between thee and him alone," so as to *gain* him (Matt. xviii. 15).

Only if all endeavours fail can the matter be publicised.

"Forbearing and forgiving one another" is how Paul translated this into action (see Col. iii. 13).

"In case of sin, therefore, known or heard of," said Bro. R. Roberts, "speak not of it to others, but tell the offending brother of the matter between thee and him alone with a view to recovery."

If this had been followed the present difficulty would never have arisen. Our faults beget our sorrows. But there is always room for repentance. One weakness honestly estimated and conquered lends power to every attribute one possesses. To win the battle against a weakness of the flesh is to develop one's character magnificently.

EDITORS.

Signs of the Times

AT EVENTIDE, TROUBLE.

**They Know
Not . . .**

Since the appearance of the last notes specially dealing with Jewish persecution, much more has come to hand concerning the brutal usage of the people of the Book. Laval has renewed in even greater ferocity his determination to win the approval of his German masters. Nought is more likely to ingratiate into their favour this seeker after place and power than this anti-Jewish attitude. It seems, too, that this alignment of the Vichy Government with the Hitlerite power is likely to prepare Europe for one of those dramatic interludes in history which have ever marked these divinely manipulated crises.

The fact must not be lost sight of that France is the first son of the Church, and as such she may be cast for a tragic role in the God-controlled dramatisation of human wickedness. Her fall before Germany may be a prelude to even greater disaster. In any case, it begins to appear that there is no time for any national revival to take place. The world is now in the year 5941 A.M. and, having regard to the still greater events which must take place in the earth before the final overthrow of the Image of the kingdoms of men, the immediate future may see not merely the terrible punishment of Nazi Germany for the foul crimes committed against the Jews, but the coalescence of all Daniel's Fourth Beast territory under the political hegemony of Gog.

Prophecy is the key to the future. Prophecy can only be interpreted in terms of the past. God declared that Israel was His firstborn, and because Pharaoh refused to let Israel go, then God slew the firstborn of Egypt. France has been struck down; there is no time left now except for her destruction. God has declared Himself to be father to Israel, and now that the political firebrand of Europe has joined Germany in persecuting the hapless Jew, only the direst retribution can possibly await her (Ex. iv. 22-23 and Mic. iv. 11-13).

The nations are all ignorant of their impending doom, but, nevertheless, God is surely gathering them as sheaves into the threshing floor—when Zion shall arise and take a terrible vengeance and a great gain shall be consecrated unto her King.

The increasing bombing of French works and harbours, the rising tide of Vichy's anger with Britain, the angry tone of Laval's protesting notes to America concerning the awful destruction wrought by Flying Fortresses, seem to herald the coming of a mighty stroke which shall blaze France from end to end in one wail of desolation. The impending invasion may be God's way of bringing this to pass.

"When I begin I will also make an end."

Chaff of the Mountains.

In former notes Dakar and the French possessions in North and West Africa received some mention in connection with the showing forth of the Daughter of Tyre. Now that German

sea outrages have brought Brazil into the conflict American newspapers are openly assessing the value of the South American coastline as a useful jumping-off point for a tank force for the invasion of the Mediterranean area. Thus each new threat to the Axis and its satellites moves round prophecy as a wheel moves round its hub.

It truly looks as though the entire habitable of the great and terrible Iron Beast kingdom, notorious in all its history for its persecutions of God's people, will meet a ferocious recompense, and fire and slaughter be its portion throughout its borders in the very near future.

It is, however, to the East, and continually to the East, that the servant of God will look for the real portent of the signs of the times. Great and stirring events are about to be seen in the vast theatre of war stretching from Libya to the Caucasus. The eastward movement of the German armies in the latter region is offset by the repulse of Rommel in the desert. The jaws of the pincers will never meet. Prophecy forbids it. But what we shall see will be the great and unmistakable sign of the drying up of the Euphrates. How God will effect this is not at all clear, but, in view of the impending return of Christ, earth-shaking events effecting the entire political boundaries of the Near-East cannot now be long delayed.

The divine method of working is fully seen from the declaration to be found in Samuel's fateful message to Eli, "When I begin I will also make an end." As the time draws near to the end the tempo of events will increase.

This makes the more important the Master's exhortation to watch! For the very fascinating speed with which affairs are now paced in this mad world, tends to distract the mind from the real issue. God has declared woe to the multitude of many people, to the rushing of nations, for He will rebuke them and chase them away as thistledown before the whirlwind. At eventide trouble! And this is to be the portion of those that spoil Israel, the lot (or fate) of those that rob them (Is. xvii.).

The student of God's word will note that the focus of events is always eastward, and the true explanation of the differing political and military movements of these latter days is only to be found by surveying relative prophecies. Human ideas to fit the swaying fortunes of war can be found to fit almost any circumstance, but God's intentions are fixed and His control of nations and great historical figures equally determined and that from of old.

It is all bound up with the first victims of Nazi vileness—the Jews. Wherever Hitler has seized power, first in Germany and then in Europe, his first act has been to turn against the chosen people whom he hates. He has succeeded only too well in his bestial and savage aim. One-seventh of European Jewry have been slaughtered, and in all countries where the blight of Hitler falls the entire community of Israel is doomed to spoliation and brutal extinction. So, as the foul shadow of the swastika falls towards Palestine from the north and from the south, the trend of prophecy implies that stirring events will mark the passing of another who has dared to lay his finger upon the people of God. With what fiendish delight would Hitler realise if he could his mad lusting ambition, to exterminate the Jews from the villages and fields of their ancestral homeland—the maniacal frenzy hatched in the gimcrack brain of the housepainter in a Viennese slum some forty years ago.

"Devils . . . which go forth unto the kings of the earth."

The Frog Spirit.

“Almost the whole responsibility for the politics of the Continent of Europe lies at the door of France.” So wrote Signor Francesco Nitti, one-time Prime Minister of Italy. He

signed the Treaty of Versailles on behalf of his country. His words epitomise the career of France. The present calamities which have overtaken British arms are almost all due from the strategical viewpoint to French causes. The terrible and strained military and naval situation in the Mediterranean, the tense phase of the Atlantic battle, the recent impasse in Syria and the German foothold in Libya are all traceable to the French intrigues which heralded the collapse of the metropolitan front and the overrunning of Belgium and the Dunkirk withdrawal. This vindicates the 16th chapter of Revelation.

Rousset, perhaps France's greatest historian, admits that from Roman times no nation has turned its eyes to territorial conquests more than the French. A survey of past centuries shows that in the 300 years immediately prior to 1914, France had exactly 148 years of warfare and 152 of peace, far surpassing in these respects all other countries in the world. Looking over the familiar events of the past few years, it is only too obvious that France has consistently used her vast financial resources for selfish political ends, and into all her treaties and international contracts one can read the determination to achieve a control of European markets, and through that means, an economic and military suzerainty over the Continent. It can be shown that France has never given assistance except to weaken an enemy or to secure an ally.

Since the last war French politicians in league with international finance and cartels, have sought to secure a French hegemony over the Continent which the Grande Monarch, Louis XIV., the cunning churchman Richelieu, and Napoleon held for a time. The Treaty ending the last war was a French document. Critical analysis has shown that it was one of the most outrageous, dishonest and designing documents recorded in history. "From the moment when the (Peace) Conference opened at Paris, the representatives of France assumed control of all the records, of all the reports of the proceedings and of the Press, and created the atmosphere of the Conference." And again, describing the Reparations Commission which followed, the same commentator, Signor Nitti, says, "History will

describe it as a collection of idiots, rewarded with large salaries, to serve unashamed the most greedy designs of plutocratic schemers."

The late M. Venizelos, one-time premier of Greece, thus wrote of the scenes which followed: "Blunderers, vindictive old men squabbling with the jugglery of diplomacy . . . the deepest political sewer . . . thickest vapours of corruption creating the vilest political stench . . . cliques, combinations, parties, groups . . . the intrigues of the peacemakers" (cf. Is. xxxiii. 7; Jer. xxiii. 17; Mic. iii. 5).

The study of past and current events shows that the history of the world is naught but a labyrinth of national ambitions, the shameless intrigues of those lusting for personal glorification, and all and everywhere the seas of human raging.

But God, through His servants, the prophets, has said it all hundreds of decades ago. As Isaiah records, they smite with the fist of wickedness and sin with a cart rope.

Those to whom the Master has manifested the divine name will not be dismayed, however; but reading the words of love and comforting assurance uttered just before He drank of the brook in the way, will await in patience and undimmed hope the hour of triumph over a world sunk in godlessness and carnal depravity.

CARMI.

EXHORTATION

Walking As Children of Light.

A few years ago there was an exhortation in the Christadelphian which I have wished could be repeated yearly for the benefit of brethren joining our ecclesias from time to time, and for those who need to be reminded of certain things affecting godliness.

There is an evil largely tolerated and practised in the world until it seems to have become so much a matter of habit and custom that its hateful character is lost sight of, and even brethren of Christ are not ashamed of its indulgence.

"Vice is a monster that, seen too oft, familiar with its face,
We first endure, then pity, then embrace."

And vice is not too strong a name to apply to this habit that chains those who practise it as slaves, till it seems as if they could not overcome it if they would. But to men under subjection to the Spirit many things are possible which to those under the control of flesh alone are impossible. "I can do all things through Christ, which strengtheneth me," saith the man led by the Spirit. And Christ has commanded His followers to walk as He set them an example. "Be ye holy, for I am holy." "Cleansing yourselves from all filthiness of the flesh and spirit." "Laying aside every weight and the sin which doth so easily beset."

Let me plead with you, then, dear brethren of Christ, as ye have come out from among the Gentiles in faith, to forsake also their heathenish practices, which are unclean in the sight of Deity. Among the bad habits interdicted by Scripture, the use of tobacco (not then known) was not mentioned, and this is the reason why its indulgence is looked on either as innocent or as a trifling wrong.

Though the liquor habit is thought a heinous sin to be avoided, yet the tobacco habit, which often leads to the other, is used without shame, as respectable. Says a physician, one of its victims, "Tobacco is as much worse than liquor as palsy is worse than fever"; and another, a physician of note, "It is a law to which there is rarely an exception that the man who uses both of these poisons cannot

reform from the use of the one habit without reforming from the use of the other. To give up rum and cleave to the narcotic is almost a sure way to revert to the old habit. Safety lies only in abandonment of both."

I have heard brethren strongly denouncing intemperance and other lusts of the flesh, exhorting earnestly, eloquently, to a pure and blameless life—praying that they might keep the flesh in subjection—even while their bodies were saturated with tobacco and their clothes and breaths polluted by its stench.

I have wondered if such verses as, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," had never pricked at the sleepy consciences of these brethren, or if the deadly narcotic had so effectually stupefied their mental vision that they could give thanks to God for all things and ask His blessing while puffing their tobacco. Some claim for excuse, "My doctor has ordered it," or they use it for sore throat or asthma, or neuralgia or dyspepsia, etc.; in fact, for any one of the ailments flesh is heir to. Let such calmly and unselfishly consider the nature of their ailments and the qualities of tobacco, and reason must convince them that tobacco only deadens for a time by its narcotic influence, and thus in the end aggravates rather than cures disease.

Tobacco contains the most subtle poison known to the chemist, except the deadly prussic acid. Leeches, when applied to draw the blood from a smoker, have been instantly killed by it. American-Indians poison their arrows in an oil obtained from the tobacco leaf. Fainting, convulsions and often death are caused by these arrow wounds. The smoker cannot escape the poison of tobacco. It gets into his blood and through the circulation affects every fibre of his frame. Think of this, you who have died to sin and submitted to the death burial in water are now no longer your own but bought with a price. Do you glorify God in your body, when you introduce poison into your blood for the pleasure it gives? Could you imagine for a moment our Master smoking and spitting? To suggest the thought seems irreverent. Then why excuse in His professed servants a habit you could not associate with their great Example. It is written, "Be ye clean that bear the vessels of the Lord," and does no sense of personal defilement ever humble you when you assemble round the table of the Lord with the ecclesia, and you vitiate the air from your polluted persons and lungs so that, when singing, one using a book with you, instinctively turns the head from the offensive exhalations? Is this brotherly kindness or courtesy or charity? Think of these commands when you subject to continual discomfort while in your presence those who, through much self-denial, have renounced the habit.

Smokers, what think ye of the instance of an interested stranger who attended a meeting and afterwards made the sister ashamed who induced him to go by remarking:—"You Christadelphians have not the high standard I thought you had. Your brethren do not deny themselves the lusts of the flesh, however, much they may profess to be living after Apostolic example. Men must practice what they preach before they can influence me, and I don't want to hear the Gospel of Jesus—the pure and Holy One—from a mouth smelling of odours that bring to mind the Evil One."

A lady, convinced of the truth, yet doubtful of her fitness, confessed pride of heart as a hindrance, for, she said, how could she bring herself to associate with such people? One of the brethren had spent an evening at her house and, though he did not smoke while there, yet she could not get the smell of tobacco from the room for days. I reassured her by reminding her that she felt no pride of heart toward those lowly ones who are cleanly in person, and showed her that what she mistook for pride was only natural repulsion to filthy habits which children of God should avoid, "hating even the garment spotted by the flesh," at the same time trying to forbear those weak ones for Christ's sake and helping them to lead purer lives. Nothing more refines and elevates the nature than the precepts of Truth rooted and growing in honest hearts.

A Christadelphian mother, excusing the attentions of an alien to her daughter, remarked that among the brethren she had not met any of such good moral character; that young brothers that she knew both smoked and chewed, and she recoiled from the thought of her daughter marrying one of unclean habits.

Fathers, who are smokers, think of the example you set your sons, even while you exhort them to "flee youthful lusts." To the child, example is stronger than precept, and no argument can convince a boy that what is not wrong in father is wrong for him. Yet many a smoker has threatened and even dared to horsewhip his son for using tobacco. I know a little boy of seven whose greatest delight is to get a pipe to play with. Punishment does not frighten him—so his nurse thought she would cure him by letting him have some tobacco. He endured the taste and the nausea bravely, since he believes he must learn to smoke before he can be a man. It is no use telling him all men do not smoke. He is satisfied it must be right because "father smokes."

One member, who cannot conscientiously refuse lending books where any are willing to read, keeps a separate set of Christadelphian literature—in order that reading matter used by smokers will not disgust those of cleanly habits or lead the alien to think that brethren of Christ are addicted to tobacco.

Many Gentiles have given up the habit upon a realisation of its expense. The extent of the trade in tobacco may be inferred from the fact that the annual product of the dried leaf throughout the world is about 6,000,000,000 pounds. Brethren, would it not be wiser to spend your spare money in the cause of your Master than in helping to keep up the enormous traffic in a weed which is not only a personal injury, but a hindrance to the cause you seek to advance?

The exhortation referred to in the beginning of this appeal had the effect of causing some brethren to abandon the habit. Many suppose it must be given up gradually or the health will suffer. But their experience was that the moment they were awakened to the fact that they were defiling themselves in the sight of the Deity the habit became loathsome to them and the smell noxious. Where a desire exists for their accustomed indulgence, chewing gentian root and swallowing the saliva satisfies the craving and gives tone to the nerves dependent on stimulus.

May our Father enable His children to shun even the appearance of evil and to walk in the light of the Spirit's teachings individually, so that, as ecclesias, they may shine as light-stands of the Deity.

1885.

CHRISTADELPHIAN.

To the Creator of All.

When I behold the glorious heavens,
The moon, the stars, the sun;
And know 'tis written in Thy word
Thou namest every one;
And all the orbs with gracious ease
Move at Thy wondrous will;
The seasons come, the seasons go,
Their months of days fulfil.

Then what is man who full of pride
Doth boast of many things?
Yet, when he cometh into life
Naught in his hand he brings.
His days at best are brief and frail
His body made of clay,
And to the clay it doth return
Like vapours pass away.

But Thou dost live and move and be;
Eternal is Thy Name;
The heavens also with all its lights
Continue on the same.
Therefore in humbleness of mind
We marvel at Thy might;
And through our Saviour ask for help
To worship Thee aright.

WINIFRED MATTHEWS BOOTH.

Santa Barbara.

Diary of a Voyage. (Continued.)

Arrived at Saratoga Springs at 6.30 p.m., Brother Walker took us to tea just before lecture. Saratoga is a beautiful place, a summer resort. There is a small Ecclesia, developed by various private workings from Campbellite sources. Audience at lecture about 300 persons, who listened for about an hour until the Editor referred to Henry Ward Beecher's denial of the resurrection and the danger of putting implicit confidence in the clergy, who were a manufactured order of men, and always of the pattern of the institution at which they might have been reared. Some began to go out. The Editor took no notice for a time, but the process went on and became somewhat distracting, upon which he stopped and said, if there were any others who would like to relieve themselves from the further hearing of the lecture, he would be glad if they would leave the meeting, so that such as might be disposed to listen might hear the rest in peace, upon which almost half the assembly rose and retired. Not much to be wondered at; the bulk had come from curiosity, and finding nothing to tickle the ear, but a sober argument upon fact and Scriptures, they felt uninterested, and thought an hour of it long enough. Though the world may not profit by it, it is not in vain in the Lord.

Next morning departed for Rochester (N.Y.), nearly 300 miles distant. There is a better state of things here now than formerly. Adventism, a weak and beggarly dilution of one part of the truth, was in the ascendant. Many parts of the truth were unknown or compromised for the sake of peace and numbers: but now, through the steadfastness and energy of Brother McMillan (a sterling old man), a better state prevails. The truth in Rochester had its beginning in the Millerite increment in 1860. At the four meetings brethren from various parts assembled on the occasion of the Editor's visit. There was some talk of getting up "conferences" and paid evangelists. To this no wise man will lend aid for a moment. It has wrought much mischief in the past and must have the same result. Shallow minds find pleasure in such, and thus, what is professedly a means to a godly end, becomes the end of ungodly means of such as are given to talk, sociality and display. Let a man have the root of the matter in him, he will be sought after, and his way made plain without a machinery which genders vain talkers. Let such as name the name of Christ be given to the daily (Pro. 8. 34) study of the word, and they will have no need of or taste for "conferences," with their pretentious machinery of "hon. secs.," "sessions," "committees," "reports," etc., which are mere occasions of fleshly nose-rubbings and personal glorifications. Meanwhile we are a crowd of "strangers and pilgrims" striving to bring ourselves into harmony with the mind of Christ—so much the more as we see the day approaching. Conferences and paid evangelism corrupt this work.

The next place is Seneca Falls (about 60 miles from Rochester), where an Ecclesia has recently been formed through the activity of Brother T. H. Dunn, who, by lecturing, broke up a body, a so-called "Church of God," a species of Adventist body, most of whom were re-immersed. They seemed hearty and determined to abide by their new calling in Christ.

Buffalo. A large city of about 80,000 and an Ecclesia of about twenty brethren and sisters. Their invitation came too late for the Editor to visit them. They are of old standing, hearty in the faith and attachment to the Gospel. May hear more of them hereafter.

Hamilton. A neat little thriving town, population about 20,000, in a beautiful bay at end of Lake Ontario, not far from Niagara River, which divides Canada from the States. The inspectors of baggage are British, which is a relief from the "take-care-of-yourself" manners of the American officials. There is an Ecclesia of about twenty believers. Brother Powell has canvassed the town right and left, to subscribe to the Christadelphian. Result, about 50 subscribers. His plan has been that he has a magazine to which they must subscribe; he will take no denial; he will send it to them for a year, and that if they don't like it he will pay it himself and not trouble them another year; that if they do like it he will ask them to pay and become regular subscribers. So far, all but one desired it at the end of the last year to be renewed. God bless them and help them.

At the three lectures, "The Gospel," "The Kingdom of God" and "The Birth and Witness of the Spirit," were large attendances, among whom were a Mr. McCullum, inspector of twelve Government schools; he is said to be of great influence among the clergy. He came forward and expressed his approval of what he had heard; but it is feared the truth embraced and obeyed would turn the clergy against him and might result in being deprived of the influential appointment he holds. Still, there are brave men who, like Paul, are able to suffer the loss of all things for Christ's sake. Perhaps Mr. McCullum is among them. Two unexpected visitors were from Listowell, the headquarters of Marturionism. Lecture, "What is the truth, whereby a man can be 'saved'?"

Toronto was the next place of call, with a population of about 100,000, and only about thirty adherents to the truth. Here the Editor delivered two lectures, taking occasion of Henry Ward Beecher's publicly-recorded denial of the resurrection, to bring out the apostolic doctrine on that subject. Two days was the extent of our stay in Toronto, would have preferred more, but time was short and the ground to be covered extensive, necessitating a rigid adherence to the programme. Leaving Brother Boshier in Toronto, I proceeded to Ottawa, where my brother in the flesh (and in the faith), John Roberts, has sojourned, with his wife (also in the faith), for the last fourteen years. Personal appearance changed, but same in identity and personal recollection. So will it be "in the resurrection." The truth makes no headway in Ottawa. My brother is not gifted in the presentation of it, but he lends books and commends it to neighbours.

East Zorra and Woodstock. A prosperous and united company of believers. Religious revivals do not make much progress. The younger people here have come to distrust parsons of all sorts, as the result of the ideas agitated by the brethren. "Clerical interpretation of the Scriptures a Delusion" drew a large audience.

Guelph, 36 miles distant from Zorra, here, with the assistance of Brother Cook, clambered through the window of a temporarily unoccupied house (Brother Packham's) and succeeded in doing some writing, which is difficult when travelling so rapidly. An Ecclesia of about twelve. They "dwell together in unity." Importunate in their entreaties for a future visit to the States by a second trip. This request was pressed at almost every point. But could not promise.

Detroit (Mich.), 170 miles distant. Here being separated on the question of God manifestation, the Editor could not accept their invitation, which was sufficient justification in not identifying himself with them—the time limit was also too short.

Reached Chicago after ten hours' journey (350 miles), rent in two on the subject of God manifestation. Degrees of knowledge there may be, but difference of faith there must not be. One faith, one hope, one mind, one judgment; this is the apostolic cue, which we do well to hold on by. The reporter of the two lectures made sad stuff of his report by such a terrible muddle that it would have been better if left entirely alone. The truth must be upheld in all its vital elements. One would make immortality an open question, another the judgment, another the devil, another the nature of Christ, another the Kingdom. Give them all their way, there would not be a vestige of the truth left. The safe policy is, insist on all the elements of the faith, refusing the first false step that leads to perdition. There were large audiences and some quasi friends of the truth, who at one time or other

found its straightness too narrow or its mysteries too much for their faith. At the close of the second lecture a Birmingham clerical stepped forward and claimed acquaintance. He seemed to consider townsmanship a strong bond. I did not know him. He was wonderfully hearty. The Editor asked how he knew him. He said, "Do you think we don't know as much about the Christadelphians as you know of us?" The Editor suggested that what he had heard must have shocked him. "Oh, no," he said, "I believe those things; in fact, many of the clergy hold these views." "They don't say much about them." "No. You see, it would not do to disturb the churches on non-essentials." "If souls are saved that is the great point." This showed how much he comprehended of "the views" he so readily professed a belief in.

Milwaukie (Wis.). Here a considerable audience turned out in the pouring rain to hear of "The coming peace celebrations among all nations" in connection with the celebration of peace between France and Germany. The peace as foretold by the prophets was very different. The whole world under Christ, war could not arise, for it took two to make war.

Adeline (Ill.), where Brother Coffman, of Cold Spring Farm (Ogle Co.), was the next stage; he was Dr. Thomas's right-hand man, dating back to the early days, having been thirty-five years associated with the fortunes of the truth. His whole house is in the faith, with several of his servants. He is an Abraham on a small scale. On his farm of 800 acres he has built a meeting house and opened a burying ground, in which the Dr. spoke frequently of being laid to rest. Lecture, "The Hope permitted to us Gentiles." The Editor also lectured on the "Hope in store for the World." Some of those holding the "meremanites view" now more distinctly realise that "God was in Christ reconciling the world unto Himself," that Jesus was "God manifested in the flesh," the "Word made flesh," the tabernacle in which the Father dwelt, behind the veil of the flesh, looking upon whom "we behold the glory of God in the face of Jesus Christ" (anointed); facts which explain those enigmatical sayings which stumbled the Jews and led many of His disciples to walk no more with Him, viz., "that He came down from heaven," that "He was from above," that "before Abraham He was," that "He proceeded forth, and came from God." It was at Adeline that the name "Christadelphian" originated—during the Doctor's tour through the U.S.A. and Canada in the Civil War, 1860-1861, when we were constituted a "Religious Association." For details see "The Ambassador " of 1865.

Henderson, Kentucky. A long and wearisome journey of about 400 miles. Hot day, lots of dust and niggers; I have heavy clothes on, niggers nearly naked laugh at me; enjoy the joke. Campbellites granted their meeting house, about 100 in attendance. Lecture on "The hopelessness of thinking to be saved in any other than the way made known by the apostles." Another subject, "The importance of life after the resurrection." This constituted all that was done in Henderson, a city of about 12,000, in which there are in and about some fifty professors of the truth, where the standard has been planted not far short of twenty years. Some were divided on "the judgment" and other "roots of bitterness." At "Zion" a small village about six miles distant, there is a meeting house in which there was a large audience, the lecture was a reply to a Baptist minister (Miller, if we remember rightly) in defence of eternal torments, against the attacks of the Christadelphians. We stripped his arguments quite bare. Subject of lecture, "The Kingdom of God." On Sunday afternoon on the way to Henderson met several lots of "niggers," male and female, dressed in the first style, riding in "buggies." They had been to meet'n, very pious and very ignorant. They rave at a prayer meeting and come home and steal chickens from a neighbour's farm. Left next morning for Jeffersonville, about 200 miles. Delayed by an overturned engine across the track, blocking the way. 10,000 to 12,000 inhabitants, and about 10 or 12 friends of the truth, but not united upon "the mystery of Godliness." Two lectures in this place on the third storey of Sister Botorffe's house, thus, like Lydia of old, she has taken the truth into her house and given it a lodging place. The Lord reward. R.R.

(To be continued.)

Preaching the Truth

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 15.

A gentleman was not happy in modern Church circles and was looking for the Truth. He was appointed as a censor of imported literature. His duty was to examine it to discover seditious matter and unclean matter. Many religious magazines came through his office. One day he came across Christadelphian literature and read it as a duty. He found it a pleasure and, after a while sought out the librarian to whom this literature was addressed at the city in which he was in office. He had found the pearl of great price and bye and bye was baptised.

G.

Lotteries.

Brethren and sisters do wisely to keep clear of lotteries and all forms of gambling, even where State-sanctioned as in France, Spain, Alberta, Canada, etc. All such things develop a frame of mind not benefiting a Christian. Let us work for what we have, not get it at some other one's expense.

"Truth In Measure"

(Ex. "CHRISTADELPHIAN," 1888.)

Remarks on some matters appearing in the Conference report of the Conditional Immortality Association: —

It is all very well to have "a measure of truth," but it is better still to possess a "full assurance of understanding," and to be able, as a result of that, to "declare all the counsel of God." It is more apostolic to be "perfectly joined together in the same mind and in the same judgment" than to be united merely on the Bible doctrine of "conditional immortality," and divided in opinion on what you like outside of that.

The reasoning of these people agrees with the limited "measure of Truth" they claim to possess; to wit, the following as an argument for the pre-existence of the Son: "God sent His own Son. Then He had a Son to send before He sent Him."

It is only necessary to apply this kind of reasoning to another passage of the same sort, in which in this instance, the disciples are similarly described, to see at once the illogical character of the argument—thus: "As Thou hast sent Me into the world," said Jesus, "even so have I also sent them into the world" (John xvii. 18). If this class of language means that Christ was there to send in some pre-existent state, what about the disciples who are included in the description? Did they pre-exist, too? The pre-existence in the case of Christ was the spirit of which He was the incarnation, and thereby "God manifest in the flesh"; "God with us and the temple of the Father's indwelling Presence." "The mythical, non-personal devil of the Christadelphians" is itself the description of a myth, for the devil of Christadelphian belief is neither mythical nor altogether impersonal; in part, it is the personification of sin and in part the personal manifestation of sin, as in the case of Judas, who betrayed Christ, and whom He described as a "devil," and in the case of Peter, who opposed Christ, and whom He styled "Satan," telling Peter appropriately to "get behind him"; for, while a devil stabs you in the back, a Satan confronts you with his opposition. Again, it was said that the wives of the deacons were not to be "slanderers," which, in the Greek, is diabolos, devils (1 Tim. iii. 11); and again, what John (1 John iii. 8) calls "works of the Devil," Paul calls "works of the flesh" (Gal. v. 19), a phrase equivalent to "the things that be of men." The devil is, therefore, quite a human affair. Not so necessarily human, however, the term Satan, which, meaning a hinderer, or an adversary, or one that

opposes you, may be equally applied to the opposition of an evil-disposed person, or to the resistance offered by the most righteous of beings on earth or heaven; as, for instance, the angel that withstood Balaam, of whom it is said that he "stood in the way (with a drawn sword in his hand) for an adversary (Heb. Satan) against him."

Between the out-and-out truth and the "orthodox faith" there is no "middle course," except the course described by the term "compromise," a course which a man or a society creates for itself when it attempts to combine the two or feels a kind of old love for some features of the Bible institution, out of which it may have to some extent emerged, but feeling at the time that no section of the Church held exclusive truth. No wonder that there should be doctrinal latitude and longitude in a system that merely recognises in the sectional Church of all denominations an institution that does not hold the whole truth or nothing but the truth in any of its multitudinous divisions. The section-divided Church of Protestant Christendom is Roman at the core and every way astray from the apostolic original.

Beginnings and Endings.

The earth began with chaos, "without form and void." It is to result in the end in perfect order, the city of God's habitation in the midst: and all things complete before Him. The world began with a garden for two; it ends with the garden or paradise of God for the whole host of the redeemed.

World history began with man's sin; it ends with man's perfection. It began with a garden with one gate: The City of God at the end has twelve gates, facing every point of the compass. Paradise was lost at the start. Paradise is to be regained at the close.

Man's story began with "Cursed is the ground for thy sake." It ends with "And there shall be no more curse." It began with the temptation by the Serpent; it will end with the destruction of the devil. It began with "Thou shalt surely die" because of wilful sin; it will end with "There shall be no more death, neither sorrow nor crying." It began with no temple and no priest. Successive ages brought tabernacle and temples. At the end it is recorded, "And I, John, saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."

The Sun and Moon were the lights at the fourth day. The eighth day brings, "They have no need for the sun, neither of the moon, to shine in it, for the glory of God did lighten it and the Lamb is the light thereof."

The promise of a Redeemer was associated with the fall in Eden, "the seed of the woman." The redeemed assemble around the throne of the Lamb that was slain for man's redemption and their song of triumph is "Worthy the Lamb." That is when we reach the day of our Lord's return. 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.

ANDOVER. —

Sis. A. M. J. Tilbury writes us a long and very interesting letter expressing her thanks to the many brethren and sisters who have cheered her with their letters, and especially the West Ealing Ecclesia. After reading all the various pamphlets sent to her, our sister feels that the position taken up at Clapham is wrong and unscriptural. She will value letters from other lonely sisters at her address, c/o Miss Coleman, Andover Down, Andover.

BISHOPS STORTFORD. —Technical Institute, Church Street. Breaking of Bread, 11.15 a.m. Lecture, 3 p.m. Bible Class, Tuesdays.

Greetings; though few in number we give thanks unto God for His goodness towards us; we are still holding fast and giving forth the Gospel message.

In view of Bro. B. Smith's statement in the Berean, we feel that Bro. Atkinson and Bro. Lindars should now produce scriptural evidence to support Clause C, and if unable, to then see that the Clapham resolution is withdrawn.

As there appears to be some misunderstanding as regards fire watching, we wish to draw the attention of brethren and sisters to a quotation from a letter in our possession from the Clapham Military Service Committee, dated 29th May, 1941: —

Fire Prevention Business Premises Order, 1941.

Some of our number are already doing fire watching in a purely private and voluntary capacity on the scriptural principle of "doing good to all men," but this compulsory enrolment alters the private status and immediately makes those affected members of a state organisation coming under the general head of Civil Defence, and, as such is one which a Brother of Christ could not join and still maintain the vital principle of separation from the world.

It is as well that brethren and sisters in the Clapham Fellowship should realise where their presiding brethren are leading them. —G. T. Lovewell, Rec. Bro.

BRISTOL. —73, Groveleaze, Shirehampton.

We are happy to state that we agree to No. 1 and No. 2 of the resolutions passed at the special meeting held in London on the 15th August last.

In reference to No. 3, we shall not be able to take part in that because at present we are only one brother, but we shall be glad to ask God's blessing on who ever may be nominated and we shall always be glad to be kept in touch with the Committee's work. —A. V. Bailey, Rec. Bro.

CROYDON. —

I enclose copy of a letter which I have addressed to the members of the Croydon Ecclesia. There are only nine of us meeting on the old basis—five brethren and four sisters—but as the majority have absented themselves, we are still meeting at Ruskin House, and the brethren have requested me

to ask you to be good enough to insert in the Berean, or put a note on the cover, informing the brethren and sisters that we are meeting at Ruskin House on Sundays at 11 a.m. for Breaking of Bread and 5.30 p.m. for the Lecture as a temporary arrangement until the end of September, by which time we hope, if the Lord will, to make more definite arrangements. We shall welcome all brethren and sisters who agree with us and will meet on the former basis as set out in the resolution passed on the 15th inst. at Moorgate. In order to disabuse the minds of any who have doubts as to our attitude regarding Divorce, we wholeheartedly confirm Clause A of the Clapham resolution and will apply Clause D in relation to Clause A. —Arthur A. Jeacock, Rec. Bro.

10, Garden Close,
Wallington, Surrey.
20th August, 1942.

Dear Brethren and Sisters,

CROYDON ECCLESIA.

In view of the circular letter sent out by Bro. R. W. Jeacock, it is necessary to state that there is no divergence of view amongst any members of the Ecclesia regarding Divorce; but there are some who are making the opinions of the Clapham presiding brethren, as expressed in Clauses B and C of the Clapham resolution, matters of fellowship.

Although it is stated that a majority of the members have endorsed the Clapham view, they have not implemented their decision by fixing a date for its operation, but have absented themselves from the meetings, leaving others to continue and provide a meeting for some of those who have been induced to express agreement with Clapham without understanding the matter.

It remains, therefore, for all those who hold without reservation all the First Principles of the One Faith into which they were immersed, to continue to meet on that basis as hitherto. For myself, and I believe I can say on behalf of the other members of the meeting who are not willing to add "doubtful disputations" to the Statement of Faith, that we have not changed at all, and we will deal with all breaches of the Commandments of Christ in the manner laid down by Him.

If the Lord will, the meetings will be held on Sunday at Ruskin House at the usual times of 11 a.m. and 6.30 p.m. and it is hoped that as many as possible will attend and invite to meet with us all who are willing to meet on the same basis as hitherto, without subtraction or addition.

All brethren in agreement are invited to communicate with the undersigned as soon as possible, so that a meeting can be called to consider arrangements for the continuance of the Croydon Ecclesia.

Sincerely your brother,

A. A. JEACOCK.

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

It is our pleasure to report two more immersions. Margaret Livermore and William Pytel were assisted to put on the Saving Name on July 12th. Margaret is the daughter of our Bro. and Sis. Arthur Livermore; to see our young people of the Sunday School one by one take this step on reaching the "age of discretion" is a great encouragement. Bro. Pytel's case is an unusual one. He was brought up in the camp of spiritual Babylon but early grew sceptical. A few revelations were sufficient to separate him and he looked for the Truth elsewhere. As a Customs officer it was his duty to examine imported literature for seditious articles and matter unfit for the consumption of the general public. Of the religious publications which passed through his hands, ours impressed him most favourably, and from perusing it as a matter of duty he began to make it a study. Eventually deciding to meet us, he made himself known to our librarian and was soon attending the meetings. There were very few doubts to settle for he realised he had found the pearl of great price.

Sis. J. Rees has again returned home from hospital and although more or less confined to the house, is able to have small meetings there for memorial service. Bro. and Sis. Robert H. Carney have removed to California. Sis. M. Campbell has removed from Merlin to Windsor, still in Canada and across the river, but she is now able to come across more frequently. Bro. George Marshall, of Merlin, has been several weeks in Detroit and a welcome visitor at all meetings. Other visitors have been Bro. John Sommerville and Sis. Emily Sommerville (Jersey City), Bro. and Sis. Taylor (Saginaw) and Sis. Mary Styles, of Brantford. — G. Growcott, Rec. Bro.

HUNSTON. —Lodge Cottage, Hunston, Bury St Edmunds.

I am in isolation here, but nevertheless I have a keen desire to be kept posted with information concerning those brethren and sisters who, like myself, now find themselves severed from the Clapham Fellowship.

I hope that God's blessing will rest upon the efforts of our serving brethren that have been and will be elected (God Willing) to make another start and so bind us all with the Spirit of Love and Truth and to go forth abounding in the work of the Lord and that in the Day of Account, which is fast approaching, we may all receive a smile and a "Well done" from the lips of the Righteous Judge. —A. E. Wade.

KIDDERMINSTER. —Eureka, Bridgenorth Road, Franche.

We agree with the resolutions passed at the London meeting on August 15th. We are not intimidated by the Clapham edict of excommunication, having in no way changed our belief. —H. W. Pigott, Rec. Bro.

LONDON, EALING, W. —Robin Hood Cafe, 131, Uxbridge Road, West Ealing (nearest bus stop, St. Leonard's Road). Breaking of Bread, 11 a.m. Lecture, 3.30 p.m.

Greetings to all brethren and sisters. The following Ecclesial resolution was passed for publication in the Berean: —

"That we continue as heretofore to carry on our work as an Ecclesia, holding fast to the Statement of Faith, without additions or amendments such as those put forward by the Clapham Ecclesia recently."

In a loving spirit of co-operation, several brethren have promised to help us in the service of the Truth. Lectures are accordingly being arranged. Already, one or two strangers have attended the meetings; for this we thank God and take courage.

On August 16th, Bro. J. Adams, of St. Albans, gave to us encouraging words of exhortation. On August 30th, we welcomed Bro. G. H. Denney to the Table, greatly appreciating his services, both morning and evening, two strangers being present at the lecture. Will brethren and sisters intending visiting us, God willing, note altered time for Lecture. — Charles A. Ask, Rec. Bro.

LONDON, N. —Winchmore Hill. Adult School Hall, Church Hill. 2.15 and 4 p.m.

We are having a special effort for the month of October, 1942, in an endeavour to awaken interest in eternal things. Will intending visitors kindly note the change in times of meetings for the winter months, commencing Sunday, October 4th, 1942.

We have welcomed and enjoyed the company around the Table of the following brethren and sisters: Bro J. Doust, St. Albans, Bro. and Sis. Roland Smith and Sis. Doris Smith, of Birmingham, and Bro. D. L. Jenkins, of Putney. —C. H. Bath, Rec. Bro.

MACCLESFIELD. —30, High Street.

I heartily agree with Clapham on Clauses A, B and D, and think it is a very serious matter to fellowship those who cannot endorse these very plain commands, namely A and B, as they are definitely described in God's Word as adulterers, and that such will not enter the Kingdom.

But I cannot agree to endorse their resolution regarding Clause C. — E. Peach.

MONTREAL, QUEBEC, CANADA. —Steele Building, 408C Wellington Street, Verdun, Quebec. Room No. 1. Breaking of Bread, Sundays, 11 a.m. Bible Class, Wednesday evenings, 8 p.m.

We are indeed thankful for a ray of sunshine amid the dark and ominous clouds of the present evil day. Happy are we to report an addition to our numbers, sorely depleted recently over the much unsettled question of divorce.

We announce with joy the successful examination and immersion of our new sister, Millicent Giberson, June 28th, 1942. We pray God's richest blessing may rest upon her on this new road she has embarked upon, and that she might gain that great prize.

It is with exceeding regret that we have to announce that Bre. J. V. Richmond and A. Dubeau, owing to a change of mind on the divorce question, saw fit to withdraw from us in June. —W. G. Tinker, Acting Rec. Bro., 3477, Evelyn Street, Verdun, P.Q.

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

On August, 9th, we were pleased to have had another visit of our Bro. H. M. Doust, of Uxbridge, and on September 6th, another visit of our Bro. Gomer Jones, of Bridgend.

Our brethren faithfully delivered the Words of Exhortation, and in the evening proclaimed the glorious truth of the Gospel to the alien, a goodly number being present on each occasion.

On September 2nd, a ballot of the Ecclesia was taken up as to whether we accept the Clapham resolution as it stood, or accept our own resolution. The counting of the ballot revealed a large majority for our own resolution, which is as follows: —

RESOLUTION: —

- (a) That we re-affirm our former resolution of 1927 that suing at law for the enforcement of any right whatsoever, including divorce, is contrary to the teaching of Christ and is, therefore, to be shunned by all His servants.
- (b) We affirm that a brother or sister of Christ, who being divorced after becoming responsible to the Laws of Christ, takes another husband or wife during the lifetime of the former partner, commits adultery and in such circumstances no profession of repentance can be recognised while the sinful alliance continues.
- (c) That we, the members of the Newport (Mon.) Ecclesia, do not support Clause C of Clapham resolution because it cannot be scripturally affirmed and supported satisfactorily, and to take the responsibility of disfellowshipping brethren and sisters on a point of controversy would be unjust and unChristlike.

We regret that four of our members have now left us, having decided to accept the Clapham resolution. —David M. Williams, Rec. Bro.

NEW TREDEGAR (MON.). —Pentwyn House, Cwmsyfiog.

The Ecclesia here have decided to abide by the first of the resolutions which were passed at the meeting held on August 15th in London: "That we continue as heretofore to carry on our work as Ecclesias who hold fast to the Statement of Faith held by us all without additions or amendments such as that put forward by the Clapham Ecclesia recently."—Ivor Morgan, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near railway arch). Sundays: Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m.

Sister Tremaine having prolonged her stay in Plymouth, we have had her company at the Breaking of Bread throughout the month of August. We have also enjoyed the company and fellowship, at both the memorial service and the bible class, of Sis. N. Evans (Glasgow). —Hubert R. Nicholls, Rec. Bro.

RAYLEIGH. — (Six miles from Southend). 121, High Road, Rayleigh. Sundays: Breaking of Bread, 3 p.m. Wednesdays: Bible Class, 7.30 p.m. Week-day Lecture occasionally at 7.30 p.m. Police permit visitors to our meetings in this defence area. Carry a Berean and notify us; carry also identity card.

We have been pleased to welcome to the Table our Bro. Tarplee, of Birmingham, who also gave us the "word of exhortation," which was much appreciated.

In our Bible Class we have now commenced the study of the Book of Revelation, and it is really a "study" class, as several industriously take notes which are written out afterwards so as to make a permanent record. We hope to have some further Lectures on account of a few interested friends.

Regarding Civil Defence matters, it is our considered opinion that there are now left very few "complexities," the two new orders (S.R.O. 1654 and 1655) make it plain that recognised fire-watching is a Civil Defence duty; and in all compulsory areas, "voluntary fire-watching" has now been abolished. We must still remain "alert" in these matters and faithfully render the things that are clearly Caesar's to him, but our services, which are God's, to Him alone.

Note: —A summary of the two orders will be sent on request. —Wm. Leslie Wille, Rec. Bro.

SELKIRK, N.Y., U.S.A. —Maple Avenue. .

We are sorry to record the death of Sis. A. Compton in her 71st year, mother of Sis. R. Bedell. She was laid to rest by the comforting words of Bro. S. L. Van Akin, of Detroit, Mich. —R. Bedell, Rec. Bro.

WORCESTER, MASS., U.S.A. —

I was very much pleased with the June number of the Berean; it was full of good things. Your article on Fellowship was fine, giving the facts. We cannot see the right of any one Ecclesia to dictate to all others the term of Fellowship.

We received the Clapham resolution and brought it before the Ecclesia, May 3rd, 1942, with the result that it was placed in the Ecclesial file for further information and study with the last letter from Clapham giving us notice that if we did not sign on the dotted line by September 1st in the U.S.A., we would be cut off from fellowship. This letter was brought before the Ecclesia at the quarterly business meeting, July 12th, and discussed, with the result that a motion was made and seconded and carried that no notice be taken of the letter containing the resolution from Clapham.

I could not consistently endorse the Clapham resolution—we cannot become a party to any resolution that Ecclesias throughout the Brotherhood choose to formulate. As for endorsing any resolution adopted by another Ecclesia as far as the conditions of continued Fellowship are concerned, it would seem to me that each Ecclesia should reserve the right of exercising their own judgment on matters of that kind.

You are doing a good work and may our Heavenly Father bless you with health and strength to carry on amid the strife and turmoil that now prevails. —Russell A. Waid, Rec. Bro.

Some Questions, Answered.

Is it an use *thinking* that one day there'll be an end to our mortal condition?

Is it any use *hoping* that one day we'll see fulfilment of our great ambition?

Is it any use *longing* for immortal life, with enjoyment of peace all our days?

Is it any use *praying* for end to this strife that mankind may be taught all God's ways?

Is the thought of such things just a beautiful dream, a Utopian hope altogether?

No! Jehovah has *promised*. His Word stands supreme, though the blind, faithless world doubts for ever.

BASIL D. HAMILTON.

Fellowship.

The Clapham departure from the One Faith Meeting in London.

A meeting of the ecclesias in Britain that are not supporting the rejection of the doctrine of fellowship and withdrawal by the Clapham Ecclesia was held in London at Moorgate Hall, E.C., on Saturday, August 15th, at 3.0 p.m.

Bro. J. Widger, of Plymouth, was elected to the position of Presiding Brother. Approximately 24 ecclesias were represented.

Bro. W. Southall, Birmingham, opened the proceedings as follows: —

“There is so much that should be said because of Clapham's unscriptural attitude in the present division, but the time at our disposal will not permit. Birmingham have fairly considered the matter and are of the opinion that the Clapham Ecclesia is, in the first place, in an improper position as affecting inter-ecclesial relationships. We believe, in Birmingham, that the commands laid down by Christ in Matthew xviii. are the principles which should govern our ecclesial interests, and therefore any ecclesia, in its dealings with another, should confine all its activities to the proper channels. We have found that the present position has largely been brought about by private correspondence and interviews, and are satisfied that this is improper, and so, on those grounds alone, we should reject the demands made upon us by Clapham.

"Far more serious is the unscriptural teaching which arises from the booklet, 'Marriage, Divorce and Re-marriage.' That booklet contains a number of unproven assumptions, and these form the basis of the Resolution in its four clauses, and that resolution is both inconsistent in itself and, arising out of the inconsistency is unsound in doctrine. On the grounds of the booklet, we refuse to be stampeded to a wrong conclusion, and the object of this meeting is, in the first place, to endeavour to

come to a unanimous decision as to what is our attitude to Clapham, and those who support them, and, secondly, to resolve our own mutual interests and policy and try to form a committee.

"We feel, in Birmingham, that even after we have made this resolve there will still remain our positive duty to deal with Clapham. We believe their teaching is unproven, inconsistent and unsound doctrine. This is not the moment to prove this serious statement; all I have to say here is that, so far as we are concerned, we believe we have followed the proper procedure. We have abstained from any private correspondence and from any move which would be contrary to Matthew 18. Whatever we have had to say we have said most plainly and more than anything else to the Clapham Presiding Brethren, and we are not afraid of having done what is our duty, reasoning it out in a brotherly, sympathetic and tolerant spirit, and we are sorry to say this has not been reciprocated. We were complimented by Bro. White on our brotherly conduct, and although we left that meeting believing that our position would be further considered, we have since been entirely ignored. We have replied to none of the accusations and have sought to have another interview to see if we can resolve our differences in a Scriptural agreement."

Bro. Southall then moved: —

"That we continue as heretofore to carry on our work as ecclesias who hold fast to the Statement of Faith held by us all, without additions or amendments such as those put forward by the Clapham Ecclesia recently."

Bro. T. Phipps, Gt. Bridge, seconded.

Bro. W. L. Wille, of Rayleigh, Bro. G. Tarplee, of Birmingham, and Bro. J. Halliwell, of Wigan, spoke in support of the motion.

Bro. Wille, in answer to Bro. Ask, read out the resolution of Rayleigh and quoted Bro. Roberts's article in "Christadelphian" on "Uncertain details, etc."

Bro. Tarplee asked what is Bro. Wille's position regarding his statement on fire-watching in "Berean."

Bro. Wille replied that they made their position clear on Civil Defence in its particular relation to fire-watching, but they don't refuse fellowship to the ecclesias as a whole; the application of the main and general principle must be left to the ecclesias to deal with faithfully.

Bro. Rylatt, Bedford, asked if representatives are to be known as "Bereans" separate from Clapham from to-day.

Bro. Widger answered, "Yes."

Bro. A. A. Jeacock asked that the resolution be amplified to cover those not representing ecclesias but as individuals from ecclesias that have gone with Clapham.

Bro. Phipps said the way out is to indicate the unscriptural teaching of Clapham. Clapham have set up a fellowship of their own which is not now the fellowship of the Father and the Son, because it propounds false doctrine, and what our duty is in regard to those is well known to us all, and the false doctrine should be named.

Bro. G. H. Denney said: "Is not the whole point whether we are going to alter our Statement of Faith? I contend that to alter our Statement at this point is a tragic and wrong thing, for it means that for all of us we did not know the whole counsel of God when baptised. The Commands of Christ deal with any and every situation that may arise whenever and wherever it may occur, and therefore I say

let us stand just where we are. Los Angeles dealt faithfully with the case before them, and we can do the same with any that may arise."

Bro. Smith, Crayford: "In continuing as we are, do we make it clear that we cannot go to law, as we have brethren and sisters thinking that we can do so."

Bro. Widger said that he was sure we are all agreed on that point, that none can set the law in motion for even the smallest thing.

Bro. Ask: "Thinking over what we have heard, it appears to me that as there are no cases in the brotherhood, we may profitably drop the subject and make up our minds that we will deal with any that may arise and if an ecclesia deals wrongly with it to deal with the matter then."

Bro. Southall: "We regard the desirability of rallying together as of first importance. We have been scattered. This bombshell has been dropped into our midst and the Temple of the Lord has been desecrated, and we have been scattered everyone to his own home and it has become essential that those who are not in agreement with Clapham should themselves rally together and that is the primary object of this resolution, that those of us who do not agree with this unscriptural resolution by Clapham should rally together on the basis of Faith as heretofore and go on as we are, but this qualification will be in our minds, that Clapham's is an unscriptural attitude, and we shall finally have to deal with them. No brother can deny that this is our positive duty. They have acted unscripturally and are guilty of unsound doctrine, so the time will come when we must deal with them and mark very clearly our disapproval. Meanwhile, in passing this resolution, we are carrying on (all those who do not support Clapham) that work to which we have put our hands, and which we believe the right and proper work, without imposing conditions."

The resolution was put to the vote and carried practically unanimously. Three or four abstained from voting.

With very little discussion, a further resolution—"That in each district, North, Midland, East, West and South, we establish and maintain cordial co-operation with those who are left in isolation or depleted in numbers, so that none may be neglected in the ministrations of the Word"—was passed. Bro. Denney proposed and Bro. Doust (Uxbridge) seconded.

Bro. Denney was asked to indicate in the "Berean" the ecclesias in need of help.

A committee of seven was appointed, comprising Bro. Denney (N. London), Bro. Southall (Birmingham), Bro. Adams (Welwyn), Bro. Goodwin (St. Albans), Bro. A. A. Jeacock (Croydon), Bro. W. L. Wille (Rayleigh), Bro. J. Widger (Plymouth) to act until representatives from each Meeting in agreement with us can meet to appoint a standing committee to deal with Civil Defence and Military Service matters.

H.

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.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Onoway (Alta). —F. C. Crawford
Oshawa, Ont.—J. Beasley, 29½ Simcoe St., So.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred W. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—J. Snobolen, R.R. No. 3.
Winnipeg, Man.—Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.
Windsor, Ont.— William Harvey, 420 Erie Street, W.

UNITED STATES

Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck and Liberty Roads, Woodland P.O. Md.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —G. A. Kling, 79 Mang Avenue, Kenmore.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —J. Barcus, 3639 N. Springfield Avenue.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Dale, Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit. —G. V. Growcott, 15586, Normandy.
Dinwiddie, Va.—F. Bird, Stonycreek Lodge, R.F.D.2.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 520 Arden Avenue, Glendale.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.

Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing, Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Newark, N.J. —A. Packie, P.O. Box 186, Green Village, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —L. E. Cochran 733 E. Monterey St. Pomona.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Tishomingo, Oklahoma. —E. W. Banta.
Worcester, Mass. —R. A. Waid, 75 Olean St.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

Are we Inconsistent? —"The Dawn" now accuses us of inconsistency. The truth is that we are the people who have been consistent all through. Any reader who would like to have our reply to Bro. Joslin may have it on application, sending postage.

Acknowledgments. — Letters and MSS. have been received from A.B.C., J.P.H., A.C., W.D., Sis. H. (Oxford), R.A.W., A.J.C., A.A.J., C.A, C.B., W.H.C., H.R.N., A.W., J.P.C.H., H.B., KB. and B.L., W.C., W.L.W., C.A.B., Anon. (Wandsworth), K.W., D.G. (Thanks for notes), S.M.H.

"The Trial."—A copy is urgently needed. Full price given. Send to Bro. D. Gray, 10, Brookbank Avenue, Hanwell, London, W.7.

Lost in Transit. —Any subscriber not receiving current copies should write us if in Britain. If in U.S.A., either Bro. G. A. Gibson, B. J. Dowling or G. V. Growcott will oblige. We are thankful that, owing to the shield of the British Navy and the U.S.A. Navy so few have gone astray. One Texas subscriber writes, "The Berean' has not once failed to arrive."

Matter In hand. —We thank our readers who in these difficult days make time to send us their MSS. and valued letters. We are always glad to have this help. As a result we always seem to have much in hand. We crave indulgence when we seem rather slow in using the material we receive so freely.

Sister in Isolation would like to have letters from others similarly placed. Write to Sister A. M. Tilbury, c/o Miss Coleman, Andover Down, Andover.

Editorial Responsibility. —The Editors do not necessarily hold themselves responsible for all the views expressed by our various contributors, but believe in giving a fair hearing to all of faithful mind.

Supplement for Free Distribution. — Many brethren suggest the issue of a supplement conveying first principle matter for free distribution. The issue of such, legally speaking, is not possible until the war is over, and we do not believe in subterfuge.

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