

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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ADDRESSES OF RECORDING BRETHREN

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

BATH. —E. Acock, 36 Penn Lea Road.

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.)

CALLINGTON, Cornwall. —H. A. Brown, 52 Fore Street.

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, 11 a.m.

DERBY. —F. Gillard, 21 Spencer Street, Alvaston.

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

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

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

EDGWARE (Middx.). —H. F. Wicks, 15 Orchard Grove, Burnt Oak.

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

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

GLASGOW. —N. Widger, 14 Braefield Drive, Thorniebank, Renfrew.

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.)

HEMEL HEMPSTEAD. —C. Seagrave, “Eureka,” Risedale Road.

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). —B. D. Hamilton, 82 Coleridge Street.

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

IPSWICH. —A. E. Rowland, 292 Spring Road.

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

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

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

LONDON (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (4.30 & 6.30 p.m.)

LONDON (Putney). —J. A. Balchin, 345 Durnsford Road, S.W. 19. (2 p.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,” Ingham 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. of B. 2.30 p.m.), H.R. Nicholls 5 Norton Ave, Lipson.

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

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

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

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

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

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

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

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

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

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

ST. ALBANS. —E. R. Cuer, 4 Firwood Avenue, (Sundays 11 a.m. and 3.30 p.m. Thursdays 7.30 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.

TAVISTOCK. —W. J. R. Widger, Rouken Glen, Watts Road

UXBRIDGE. —H. M. Doust, 139 Harefield Road.

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

WELWYN GARDEN CITY. —J. R. Adams, Altimore Road.

WEST MERSEA. —E. Beeson, Rest-a-Home, St. Peter's Road.

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 to—
G. H. DENNEY at 47 Birchington Road, Crouch End, London, N.8.

No man or woman, no matter what he or she may profess to be, has any right to claim to be a lover of the Bible—God's Word—who is not interested in or does not love the Holy Land— Palestine, known also as Canaan. The Holy Scriptures speak of it as "The Land of Promise."

The claim to be a Christian on the part of one who is ignorant of the past, present and future history of the Holy Land is a false claim. A professor of religion who claims to be a Bible student makes a false claim to both his titles if he is ignorant of the great place Palestine takes in the Divine purpose.

F. G. JANNAWAY.

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CHRISTIANITY AND POLITICS.
HOW WE OUGHT TO LIVE. THE NATURE OF MAN.
SIGNS OF THE TIMES. BAPTISM.
ORGANISED CHRISTIANITY.

Volume XXXI

APRIL, 1943

NO. 364

EDITORIAL

Christianity and Politics.

The present Archbishop of Canterbury, Dr. Temple, has taken up a very strong stand recently regarding social reform. He supports the plan known as the Beveridge Report in so far as the present British Government accepts it. He has made many speeches to assemblies of working men regarding measures needed for the comfort and prosperity of the masses of the people.

Some conservative-minded members of the Church of England have, however, been greatly disturbed by this. Churchmen such as Sir Ernest Benn, and industrial and insurance magnates, who attend the State Church, are opposing the Beveridge proposals on various grounds, with all of which we were made familiar in 1906 to 1914, when the great Lloyd George established Unemployment and Health Insurance and Old Age Pensions

The "Daily Telegraph" and the "Times" have published letters urging that the Archbishop is going beyond his sphere and that as social reform is a controversial political matter he should refrain from "dabbling in politics." He should, it is said, confine himself to "spiritual" things. His reply to his critics is that it is no use preaching spiritual things if they be not accompanied by love and mutual help finding full expression in ameliorating the lot of one's fellow men.

**The Church
and
The State.**

Let us for a moment consider how it is that the Bishops sit with the Peers in the House of Lords as legislators.

Prior to the denunciation of the Papal jurisdiction in Britain, the Church was, more than the State, the governor of the legal system. Cardinal Wolsey, for instance, was the principal officer of State—Lord High Chancellor—in the reign of Henry VIII.

The struggle for supremacy between the Church and the secular arm continued after the Church of England had become the State Church and the Pope's mandate ceased to run in Britain.

Various methods were adopted to bring this struggle to an end, and it was finally done by compromise. Up to 1584 A.D the Church had great powers vested in it and exercised in Convocation. At that date the King agreed to become the controller of Convocation, which could only meet by his consent Bishops were curtailed of their powers to imprison suspected persons, or to try them and sentence them in their "spiritual courts." By the time the "Act of Settlement" was passed in 1701 all separate jurisdiction was surrendered by the Church and in return it was given the right to appoint a defined number of bishops, along with its two archbishops, to sit as "Lords spiritual" in the House of Lords. This has continued to this day. Church and State work together, and in time of war the Church appoints chaplains to the Forces who are paid and given rank by the War Office, and generally gives its utmost help in the prosecution of hostilities and in its keeping up of the morale of the people generally.

Constantine.

This wedding of State with Church had its commencement when Constantine, espousing the Christian religion, or avowing to do so, united the bishops of his time with him in the rulership of the Roman Empire.

Prior to his day, the Churches, or ecclesias, of Christ had, following the very plain injunctions of Christ and the Apostles, kept rigidly aloof from all association with any kind of human political rulership.

Gibbon, for instance, says: "The Christians (before Constantine's time) refused to take any active part in the civil administration or the military defence of the Empire."

"It was impossible for Christians, without renouncing a more sacred duty, to assume the character of soldiers or magistrates or of princes."—"Decline and Fall," ch. 15.

Now, as we stand for the "old paths" and hold fast to the position that the early ecclesias held so resolutely, we cannot call any man a Christian who becomes part of any State political organisation or that actively assists in its policy. Politics simply means "policies." Those that the nation by vote accepts become the country's "policy." Hence no true Christian can vote at any time and be true to the primitive faith. "Once for all delivered to the saints," as Jude puts it. No! When Constantine and the Church joined hands the world conquered the Church, and not the Church the world, as it imagined.

As there is no nationality in Christ (Gal. iii. 28) it is clear that the only way to avoid the great crime of murdering one another, both being of the same Church, is to avoid nationalism altogether, let patriotism be of the world order of the Kingdom of God and let men of faith wait patiently until He come. Then their ambition and their salvation will be realised.

Till He come. Oh, let the words—

Linger on the trembling chords,
Let the little while between
In their golden light be seen,
Let us think how joy and home
Lie beyond that "Till He come."

EDITORS.

The Book of Revelation.

At the request of many readers, we hope, God willing, to commence a new series of articles upon the Book of Revelation. There will be an attempt made to trace the direct connection of every part of the book to the events of the present day. History, while from the human point of view merely a record of events, is from the Divine point of view as given in the prophecies the result of definite causes. The Apocalypse, therefore, does not merely record "things to come"; it also shows the long range in human history of causes and movements. The stone dropped into the centre of a pond causes ripples to every part of it and to its farthest reaches.

We shall be glad to have for collation any original views of our readers.

Signs of the Times.

"It is not in man that walketh to direct his steps."—Jer. x.

**Every man
is brutish in
his knowledge.**

"These are the formative years. The sinister forces of chance and chaos must shape a future that will loom darkly . . . unless we here and now begin to shape the future consciously, according to our vision." The speaker of these

words is no believer in the God of Israel, who says, "He taketh the wise in their own craftiness" (1 Cor. iii. 19). Yahweh, in order that men may eventually come to know that He does in reality rule over the kingdoms of men, has sworn the utter destruction of all human polity, so that His glory, and not man's, shall be exalted (Dan. iv. 17 and Ezek. xxxviii. 28). The basest of men are by Him raised to power and dignity, so that, despite their conceits and designs, God's kingdom shall finally be established on the ruins of man's dominion. That is the golden thread of truth running through the entire prophetic vision. David's great song, commemorative of Divine deliverance, clearly shows that God watches intently the progress of the haughty, that He may bring them down (2 Sam. xxii. 28). And when the haughty set their hands against the people of God, divine retribution follows. Those very measures now taken by world politicians are the very means by which their own desires and plans will be in the end frustrated. At last God alone prevails. Man's puny span is a mere three score years and ten; but God's decrees are eternally fixed and His fiat controls the destiny of men across the millenniums.

"A doctrine of vanities."—Jer. x.

**The counsel
of the wise
is become
brutish.**

The ambitious and, for the most part from purely human reasoning, sound proposals embodied in the Beveridge Report are causing serious tremors in the political parties. There is talk of resignation and regrouping of interests and ideas, but, whatever the implications

of this obscure position may be, obviously political crosscurrents are running deep and strong.

But whatever is going to happen in domestic affairs, the concurrent statement on colonial issues lines up British policy in that respect in exact accordance with the requirements of prophecy.

Many are trying desperately to shape affairs otherwise, but they will fail. Britain is even now shaping her future along those imperialistic lines as a world power after the Ezekiel symbol, and it is evident from contemporary events that any standing in the way of this divinely-directed destiny will fall.

God's people alone can rightly judge this situation, and the impending upheaval to which it is directly leading, a world cataclysm which will shatter all existing arrangements and place all power in the world in the hands of Christ and His brethren. . . . *we here and now begin to shape the future consciously according to our own vision.* History is a cyclonic repetition of inconvenient facts. Let those who trust in their own vision closely study the fate of another empire—Egypt. God made her princes fools, her rulers were deceived, and He caused them to seduce the very state they served, so that Egypt staggered like a drunken man in his vomit. "The Lord hath mingled a perverse spirit in the midst thereof" (Is. xix.). And there was, as a consequence, no work for any to do, whether important folk or mere nobodies. Egypt became "like unto women . . . because of the shaking of the hand of the Lord of Hosts, which He shaketh over it." Like all the other vast empires of antiquity, she perished.

It is not recorded what schemes of social security and the banishment of want were prepared for the delectation of Pharaoh. That State-God is derisively styled by God's servant *a noise* (Jer. xlvi.); and "resting in awful majesty after the conquest of the whole of the then known world," as one historian puts it, we find that the sceptre of Egypt departed away, and she is just where God said she would be, a mere pawn in the Mediterranean struggle for world supremacy, wages to Tarshish for the work she is doing and is yet to do for the Jews (Zech. x.; Is. xliii.). A base kingdom, the descendant of an alien tobacco magnate sits enthroned on the Nile, and Egypt cannot even defend itself and makes no attempt to do so. And the same God who *did that* twenty-five centuries ago (Ezek. xxix.) is to-day still working His will. Past performance of the God of Israel's intentions guarantees future fulfilment of the remainder of prophecy. Men may scheme according to their own vision— but God says the seers shall be ashamed and the diviners confounded (Micah iii.).

**Mr. Wallace's
View of
Christianity.**

No speech has more shaken hard-thinking men than the weighty words of the U.S.A. Vice-President. He opened the Conference on Christian bases of world order at Delaware, Ohio, with the expression that "democracy is

the hope of civilisation." Three great lines of progress are open to mankind, based on the three great philosophies in the world to-day—the supremacy of might over right, the Marxian creed of a classless society, and the "democratic *Christian* philosophy," *the only true expression of Christianity, which boldly asserts that all men are brothers and that God is their Father*, and that ultimately peace must come.

We have inserted the *italics* to emphasise the carnal reasoning of these statements.

Thus, in common with an apostate Christendom, is expressed the ideals of human philosophy acclaiming the supreme value of each individual soul and a world brotherhood and unity set up on mere man-made standards. Nothing is farther from the actual facts of the near and distant future as foreshadowed by the servants of God in the Scriptures. The American speech, which has startled the entire world, sets out the yearning desire for peace, but ignores the divinely-prescribed foundation for security. When the righteousness which is of God is despised, then neither peace nor quietness is at all possible. The past six thousand years (nearly) of strife, blood and tears is sufficient proof. God made and set man in a paradise "very good." Jealousy and murder cemented the foundations of the first city ever built. Man from the very beginning chose his own way and has trod it ever since. For him there is no peace until again he comes under divine law and abandons the lust for power over his fellows and the greed for the goods of his neighbours.

That day is coming when the word of the Lord shall go forth from Jerusalem and Christ governs the nations on earth, a WORLD-KING, a priest upon His throne, ruling as a HOLY DESPOT

unto the ends of the earth and before His ancients gloriously (Mic. iv., Ps. lxxvii., lxxii., Zech. xiv., Is. xxiv.).

This is the MASTER RACE which is to arise—a nation born in a day which the prophet foresaw would arise and under the Captain of their salvation would flood the earth with the glory of God and bring quietness and security at last—and for ever. An enduring peace is otherwise an impossibility, for is it not written "the ambassadors of peace (i.e., of the kingdoms of men; shall weep bitterly"? All these great projects of men will be but mere dusty annals of the past, forgotten and unheeded, perished with their unpatronised purveyors of carnal wisdom, in the joyous acclamations of the future, when earth's populations, blessed with the Great Eternal's inexhaustible favours, will look to Christ and His friends, through whom the Yahweh of Israel will show His riches and His power (Is. xxxiii.).

The American Vice-President's fear of a herrenfolk arising again, built on the old blood-cult of Germanic gods, is baseless. Let him consider Yahweh's declared intention concerning the earth and man, and he may find much to cause him to recast his opinions—"Behold, the Lord cometh with ten thousands of His saints to execute judgment upon all"; and again—"I have exalted one chosen out of the people," and this EXALTED ONE is the world-King of the prophets, who shall arise as the fury of God and crush Meshech and Tubal in an appalling disaster, fill the earth with the bodies of His enemies; and His brethren associated with Him are chosen and faithful and are the heirs of the promised kingdom (Jude: Ps. lxxxix.; Ezek. xxxviii.; Jer. xxv.; Rev. xvii., Jas. ii.). And all this that men may come at last to realise that God exists, and is a rewarder of all who diligently seek Him (Heb. ii. 6), and He, too, plentifully rewardeth the proud doer (Ps. xxi. 23). Thus righteous men are recompensed at last and the evil punished.

"The chariots shall be with flaming torches in the day of his preparation."—Nahum.

**Keep the
munition,
watch the way.**

"Unless the Western democracies and Russia come to a satisfactory understanding before the war ends. I very much fear that World War No. 3 will be inevitable." These to-day are the Vice-President's words, but the great fact to be

noted is that Ezekiel foreshadows it all and he spoke by the power of God some 2,600 years ago!

Ezekiel's vision of these catastrophic days show that Gog and Tarshish and all the young lions thereof are antagonists.

The Vice-President of U.S.A. recapitulates in his speech all the discordant elements in the world to-day. The cult of war and international deceit is stressed, and Hitler dead is shown to be as dangerous as Hitler alive — for the lust for world dominion survives in all politics and in each ideology, a frenzy of greed and ambition. It is exhibited in every national aspiration and in its aggregate rendering even the very tender mercies of the wicked to be cruel and making the seats of their power the dark places of the earth.

In these circumstances no peace is possible. All the indications to-day point to the final fulfilment of the hope of Israel, and the appearance of Jesus in the earth in visible control of world affairs.

The vision of the prophets demands that Gog should assume the suzerainty of Europe and be a guard to them. This is to-day taking place before our eyes, for the Vice-President speaks of the signs of the times, and says, "We shall decide some time in 1943 or 1944 whether to plant the seeds for World War No. 3 . . . there is grave probability of Russia and Germany sooner or later making common cause."

This is the exact juncture when Christ intervenes and destroys this last gamble for human domination—and the kings of Tarshish shall present God's World Ruler with their submission, and the daughter of Tyre shall be there with a gift.

CARMI.

Stars of the Twilight.

*Kings and counsellors of the earth which built desolate places for themselves. —Job iii.
(Continued)*

World news bulletins, radio talks and communiqués are all full of the self-glorification of this age. Even death they applaud! The German Sixth Army perishes en masse before Stalingrad and the Berlin studios announce the passing of a quarter of a million men into the silence of Sheol with a Wagnerian background of warlike fanfares and trumpeting. A parallel is drawn with this old paganism—the terrible picture of "the Nibelings fighting in the halls of Atilla surrounded by flames."

The most prominent figures in these dark days have all, almost without exception, perished by the bullet of the bravo or the long knives of the secret assassins of political police. Thus God metes out to the wicked the merit of their deeds. Man will never learn the lesson that he that touches the Jew touches the apple of God's eye. Let the past speak. All these incurred divine displeasure. Hitler but repeats their crimes. Assyria had many mighty captains, but her nobles perished and her valiant ones slept in the dust. Her very cities are gone in age-old solitude and sand. Babylon plundered the earth, uprooted nations and filled whole cities with blood and tears—for what? To become a fouling ground for wild goats (Is. xiii.). Proud Pharaohs, the mighty gods of Egypt, who in their life put bitter burdens on Israel, now recline in mummified state for the passing amusement of the idle and the ignorant. But the hope of the Israel they sought to destroy is still a breathing vital reality in the enlightened minds of God's people.

So the voice of Jerusalem is still heard in this world-babel of conflicting nations. It is the only note of hope in a clangour of fear. "He who strikes terror into others," says the Latin writer Claudian, "is himself a continual fear." Human government is based on fear—hence these ever-recurring world disasters. The time is coming and soon shall be when the law of divine love administered through the hands of the immortal Jesus shall carry the edicts of blessing and peace to the uttermost ends of the earth. Then shall Jacob rejoice and Israel be glad (Mic. v.; Ps. liii. 6). Though God has scattered them for their unrepenting rebellion, He has also sworn to regather them in honour, prosperity and security. They are to enter the land in a blaze of national glory no gentile people have ever known—the land God gave to their fathers for an everlasting inheritance (Is. x., xi., Jer. xxx. xxxi.).

(To be continued.)

EXHORTATION

How We Ought to Live.

What is our position this morning but an illustration of the statement of the Word, that we are but strangers and sojourners? The symbols on the table tell us we are waiting for the Master; and the Master, when He comes, is to destroy the present order of things, Consequently, "this is not our rest." "We have no continuing city here." We are merely passing through; our aim is beyond. Our citizenship is in heaven. "We are looking for that blessed hope." We show the Lord's death "till He come."

But these facts ought to find a further expression than merely in our meeting together to break bread. They are not facts with us if they do not affect the whole life. We are under law to Christ, and His law is very specific on sundry matters pertaining to our temporal ways. It tells us, for instance, in the Scripture reading, that we are to "Let our conversation be without covetousness, and be content with such things as we have" (Heb. xiii. 5). What is this but condemning in a saint that which is a

deliberately chosen policy with the world? To make money is the great aim among those who know not God. To "save" is extolled as the very highest virtue. To be rich is to be honoured. It is the old story: "Men will praise when thou doest well to thyself" (Psalm xlix. 18). Hereby are saints in great danger. They are liable to fall in with the general tendency and to set up Mammon as the god of their lives. Of course, it would not be acknowledged to be in this form. All evil things are varnished with "good words and fair speeches" which deceive the hearts of the simple; and this treachery to Christ would be glossed over with pleasant phrases. One would not allow, to himself even, that his policy is to establish and secure himself, when all the while there may be scarcely another motive at work. The heart is deceitful. The nectar of the golden cup is intoxicating, and quickly finds the head and makes the poor thing reel in the path of Christ. Riches may be honourably possessed, if used as Job used them. The picture of his doings is profitable to contemplate, because it is a picture of a man whom God praised. He imprecates a curse upon himself if the following things were true: "If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep If I have made gold my hope, or have said to the fine gold, Thou art my confidence. If I rejoiced because my wealth was great, and because mine hand had gotten much." And then he says: "The stranger did not lodge in the street, but I opened my doors to the traveller." "Did not I weep for him that was in trouble? Was not my soul grieved for the poor?" Job is pointed to by James as an example. The excellency of that example is manifest. His was the case of a man "Making to himself friends of the Mammon of unrighteousness." He exemplified beforehand the exhortation of Paul: "Charge them that are rich that they be not high-minded . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying-up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life "

To rich and poor alike, the exhortation of wisdom is, in the words read: "Let your conversation be without covetousness; be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee." Here is a promise made to the fathers directly applied, by the Spirit in Paul, to their children—believers in all ages, who are sons and not bastards. It is a promise having reference to the present life, as the context shows. Godliness hath promise of the life that now is, as well as that which is to come (1 Tim. iv. 8). And what is the promise? That we shall have plenty? No; perhaps that would be a curse. That we shall always be well off? No; perhaps that would blind our weak eyes to the wretchedness of our present lot, and dim the glory that is to be revealed. It is a promise that we shall not be left or forsaken; and this means a great deal. It means that come prosperity or come trouble, come plenty or come poverty, come health or come sickness, come honour or come reproach, come the couch of ease or the bed of thorns, come weal or come woe—come what may, if we are the called according to His purpose (which will be evinced by our obedience of His commandments in all things), He will be at the helm, to make all things work together for our ultimate good, even in such things as may incline us to say, "All these things are against us." And if God be for us, with Paul we may say: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The lot desirable for saints, in this present probation, is nowhere better shadowed forth than in the prayer of Agur: "Give me neither poverty nor riches; feed me with food convenient for me" (Prov. xxx. 8). But, occasionally, a Joseph of Arimathea is wanted. "A rich man and a councillor" can do sometimes necessary work that is beyond the reach of Christ's poor men. When such are needed, God provides them and they do their work with all humility, but such are few and far between. Thanks be to God, the day is coming when they will not be few. His purpose will require a royal gathering of them—poor men once—but prepared in trial for the great joy of sharing with Christ the riches and the glory of all the earth, in wisdom, and strength, and joy, and immortality. This world of fools will then have passed away. The nightmare of the seven-headed monster will have vanished before the dawn of the blessed morning without clouds, when the glory of Yahweh shall be revealed and fill the whole earth as the waters cover the sea. Where, then, will be such as disregard the apostolic counsel, and "Let their conversation be always with covetousness, never content with such things as they have," but

always grasping after more? They will be with the poor quadrupeds which "fill their holes with ravin and their dens with prey."

So that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." If this was suitable language for saints of the first century, how is it unsuitable now? It cannot be so. It can only be a saintship having a name to live, but is dead, that finds such language awkward. Of course, there is such a thing as cant: no righteous man would advocate that; but there is such a thing as the other extreme. There is such a thing as being proud before God; not broken and contrite in heart; not humble under His mighty hand, ashamed to acknowledge our dependence on Him. This is the natural man, but if we be Christ's, the language of the new man is a different thing from that of the old. The language of the new man is to be learnt in the Word. The Spirit of the new man is to be drunk-in there. Let this Word dwell richly in us, and we shall soon be at home in those pure, lofty, dignified forms of speech in which it finds expression. If we fail to read the Word continually, we shall fail in this matter of salt-seasoned speech.

We always speak like the company we keep. If we are all the while among the foul-mouthed gabblers of the flesh we cannot expect to be free of their Sodomite brogue. If we read nothing but the literature of atheistical refinement we shall never rise above that thin, proper, superficial, cold style of talk, in which a practically godless state of mind expresses itself. Give us the atmosphere of the Spirit and the company of the Spirit's watchmen in the Word, and we are in altogether a balmier land. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night."

Another lesson affecting our ordinary life is contained in the words: "Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us." Men on a journey do not unnecessarily burden themselves. A man running to catch a train puts up with the dust and discomfort of his hurried exertion. The principle is the same. In the race for life eternal, there are many things lawful enough in the abstract; but that, viewed in relation to the object to be attained, are highly inexpedient, and to be "laid aside," as Paul advises. It is a simple, and a safe, and a reasonable, and a wise rule, and one that will give us much cause for joy at the last, to dispense with every habit or pleasure, or practice, or occupation, or friend that hinders our progress in the narrow way. This is but another way of saying what Christ said: "If thy right eye offends thee, pluck it out. It is better for thee to enter into life with one eye, than having two eyes to be cast into the fire of Gehenna." It is better to make our calling and election sure at the expense of worldly friends and engagements, and advantages, than to secure all these, in this present time, and find at last that we have cherished them at the expense of Christ's approbation, and have to pay for them with the loss of the kingdom of God. These considerations may fall faintly now on the heart, preoccupied with the affairs of this life; but in the day certain to come—as certain as the final flight of the life that is every hour passing with us now—they will be felt with a force and a grief that will cause "weeping and wailing and gnashing of teeth." It is better to listen to wisdom now in the day of her call. She stands at the door and knocks, saying, "Receive my instruction and not silver, and knowledge rather than choice gold, for wisdom is better than rubies, and all the things that may be desired are not to be compared to it." The Spirit tells us to hear, and the reason is beautiful: "Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." But if we turn away from her voice, a terrible retribution awaits: "Because I have called, and ye refused; I have stretched out my hand and no man regarded. But ye have set at nought all my counsel, and would none of my reproof. I will also laugh at your calamity. I will mock when your fear cometh. When your fear cometh, as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me. For that they hated knowledge and did not choose the fear of the Lord."

Yet another lesson: "By Him (Jesus), therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." What is this but the continual

command of the Spirit in the Psalms: "Praise ye the Lord"? A necessary lesson, indeed, that had need to be continually dinned in our ears! We have come from a state of things in which no sentiment is more distant or unreal than ascription of honour and thanksgiving to God. The carnal mind reigns in the world in all its rank development; "it is not subject to the law of God, neither can be." God is not in all their thoughts. They say, "Our lips are our own; who is Lord over us?" If there is one lesson we have to learn more than another, it is that it belongs to our calling in Christ to "offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." God will be praised. This he declares of himself, "I will be exalted in the earth" (Psalm xlvii. 10). "My glory will I not give to another" (Isaiah xlii. 8). "He that offereth praise glorifieth me" (Psalm li. 23). He has revealed that all things are formed for His glory; for His pleasure they were created. All intelligence is out of Him, and must bow to Him, as saith the Scripture: "Every knee shall bow to Me, and every tongue confess." Adoration of Him is the highest act of created intelligence. The fear of the Lord is the beginning of wisdom. Nothing exists by itself or for itself. All exist in God; all power, and strength, and wisdom, beauty and wealth is of Him. No thing can be without Him; all would perish by a word if He gave it. But He is great, and wise, and kind, and longsuffering; and so the world is established that it cannot be moved.

All flesh before Him is as nothing. He will not allow the flesh to glory in His sight. Adam was banished from Eden for casting dishonour on Him by disobedience. Moses was punished for taking to himself the credit of the miracle at the rock of Meribah. David fell into the hands of God in three days' plague for exulting in the numbers of his army. The Assyrian was brought down for taking to himself the credit of what God did by him in punishment of Israel. Mighty and arrogant Nebuchadnezzar was sent to herd among the beasts till he learnt that "the heavens do rule." Herod was eaten up of worms because he gave not God the glory; and salvation is by God in Christ, reconciling the world to himself—not of works, lest any man should boast.

It is all very reasonable. The Eternal should be first; the first should be highest; the Omnipotent should be feared; the Most Excellent should be worshipped. The Creator of all things, the source of all life, the upholder of the universe, the giver of all good, the fountain of life eternal—should be extolled and had in supremest reverence. "Holy, holy, holy is the Lord God Almighty: heaven and earth are full of His glory." What abortions and bastards of saints must we be, if we are backward to join our mortal praise with the ascriptions of the angelic host! We must or perish. The education of the truth is to prepare us to take part in that mighty anthem which will peal forth thunderously, like the noise of many waters to the honour of the Eternal Father: "Thou art worthy, O Lord, to receive glory and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."
R. R.

Organised Christianity in the Third Century, A.D.

The following is a picture of "Christianity" in the third century from various ecclesiastical writers: —

It is noted as the century in which the most memorable changes in doctrine, order and worship, as instituted by the apostles, took place, and that "simplicity that is in Christ Jesus" changed into the theology of the "Judaizers." Speaking of this century, the writer Mosheim says, "The records by writers of that age put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers . . . many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance and ambition, possessed with a spirit of contention and discord . . . in many places the bishops assumed a princely authority . . . particularly those who presided over the most opulent assemblies."

We also find that during this century a system of ecclesiastical management was introduced, styled by some the Episcopal System of Church Law. By it the bishops got rid of the trouble of

consulting the laity, or common folk, on the affairs of their ecclesias. It introduced, instead, sacerdotal or priestly authority.

More striking still, "the prelates of that century imperceptibly changed the language of exhortation into that of command," and supplied the want of force and reason in their doctrine by "Scriptural allegories and declamatory rhetoric." "They exalted the unity and power of the Church," each bishop "exacting from his flock explicit obedience." This obedience was not imposed without some resistance, but such resistance received the ignominious epithets of "faction" and "schism."

Thus we see to-day, some seventeen centuries later, the development, in the infant ecclesiastical body, "The Christadelphians," of the sane usurpation of authority, launched with the same technique, and, when rightfully opposed, its opponents placed under the same opprobrium. It is true that we are yet in the early days of this development, but it is equally true that unless this development is challenged and overthrown in time, then the way is opened for the whole movement to sink into a new papacy. More, it is true now to say that in many respects there is more freedom of thought and action in the Roman Catholic papacy than there is under the new Christadelphian papacy.
Hove. BASIL D. HAMILTON.

"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.

BOSTON, MASS. —218, Huntington Avenue.

Boston once again sends greetings to the Brotherhood. We are striving to bold fast to the faith delivered to the apostles and to share the knowledge of this treasured gift by public lectures held every Sunday in this large Metropolis. Of recent years we have found that the few strangers who attend show no sign of obeying the Truth.

Since our last report we held our Sunday-School picnic on the 4th of July in the Middlesex Fells Reservation at Spot Pond. A short address, games and social fellowship were enjoyed by all. On New Year's Day the regular Sunday School entertainment was held for the distribution of prizes and the exhortation of the children to continue in their good work.

We have had the pleasure of visits from Bro. and Sis. Priest and Sis. Lawton (of Worcester), Bro. McKelvie (of Philadelphia), Bro. Hamlin and Bro. Buckheit (from the C.P.S. Camps of New England).

This month Bro. and Sis. Thomas Lumley transferred their membership back to the Boston Ecclesia after many years of meeting with the Worcester meeting. This is one result of the war that brings us happiness. Their three children are a fine addition to our Sunday School.

So far, none of our brethren here in Boston have come under the selective service draft laws. We extend our sympathy and prayers for those who have been taken from other ecclesias the world over. Would that 1943 brings the return and the call of the Master that would release them from the power of the Gentiles and place them in that great army of Jesus Christ.

We would enjoy visits from brethren and sisters passing through this part of New England. — Kenneth MacKellar, Rec. Bro.

BRANDON, MAN., CANADA. —121-8th Street, Brandon, Man. Breaking of Bread, 9.45 a.m. Sunday School, 11 a.m. Sunday Evening, 7 p.m. Mutual Improvement Class, Wednesday. Bible Class, 8.15 p.m.

We have been encouraged by a visit from Sis. Winnie Morse (of Winnipeg).

New Year's Day we held our first annual tea meeting. Fourteen sat down at the feast of good things and we had an enjoyable and profitable time.

Any of like precious faith passing this way would be welcomed. —H. F. Morse, Rec. Bro.

CROYDON. —Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m.

Will intending visitors kindly take note of the altered times of our meetings. The times above mentioned will operate, if the Lord will, on and after Sunday, the 4th April.

Since our last report we have had the pleasure of welcoming to the Table of the Lord Sis. Wright (of Winchmore Hill) and Sis. Nicholson (of Kidderminster). —Arthur A. Jeacock, Rec. Bro.

DERBY. —21, Spencer Street, Alvaston.

We are going through the 13 lectures on the Apocalypse. We rejoice that soon the time of trouble will be over and the glorious kingdom we long and pray for will be here. We have also been studying the ecclesiastical history of the first 600 years A.D. That has been an education. We are glad to see any who can give us a call. —F. Gillard. Rec. Bro.

GLASGOW. —Co-operative Hall, 71, Kingston Street, Tradeston. Breaking of Bread, 1.15 p.m. Lecture, 3 p.m.

It is with regret that we announce the withdrawal on January 31st of seven brethren and sisters who have made the Clapham resolution on divorce a question of fellowship. They are Bro. and Sis. W. Cree, Sis. M. Drummond, Bro. N. Easton, Sis. M. McKay, and Bro. and Sis. R. Ross. We shall miss their company and service very much.

An ecclesial meeting on February 6th unanimously confirmed that we fellowship all who accept unreservedly the Birmingham amended Statement of Faith.

We are pleased to have with us again Bro. and Sis. J. L. Wilson and Bro. and Sis. J. Wilson, who have returned to this district from Peebles. Our brethren will be a great help to us in the Master's service.

Visitors to the Lord's Table have been Bro. and Sis. T. Stevens and Bro. A. Jaap (Peebles), Bro. A. H. Nicholls (Plymouth), Bro. J. Neal (Croydon), Bro. and Sis. W. Weir (Motherwell), and Sis. N. Evans (Carlisle). These have been warmly welcomed and the services of the brethren much appreciated. —Norman G. Widger, Rec. Bro.

GLENDALE, CAL., U.S.A. —Hahn Hall, 103a, North Brand. 11 a.m. and 7.0 p.m.

By the time you have received this I shall have removed to 1390, Wesley Avenue, Pasadena, to which address all communications should be sent. —B. A. Warrender, Rec. Bro.

LONDON (EALING). —Co-Op. Hall, 153, Uxbridge Road. W.6 Lecture only, 4 p.m.

We are pleased to report success to our long search for a meeting-room. The Co-operative Society have hired to us their hall at 153, Uxbridge Road, West Ealing.

Owing to restricted finances, we are able to use the hall for lectures only, God willing.

We shall greatly appreciate any active support or assistance in our new opportunity to proclaim the good news in West Ealing. Lecture, 4 p.m.

We have been pleased to welcome the following brethren, who have visited us in the service of the Truth: —Bros. Mettam, Crawley, Adams (all of St. Albans), Bro. C. Bath (of North London). —Charles A. Ask, Rec. Bro.

LONDON, N. —Adult School Hall, Church Hill, Winchmore Hill. Sundays: 4.30 and 6.30 p.m. Wednesdays, 7.30 p.m.

Our forthcoming fraternal gathering is now fixed for Saturday, May 1st, at Slater's Restaurant, 159-161, Moorgate, in the City of London.

Brethren W. Southall (of Birmingham), D. M. Williams (of Newport) and J. L. Mettam (of St. Albans) have promised (God willing) to speak on the occasion. Tea 4.0 and meeting 5.30.

Visitors since last report have been Bro. R. Lovewell and Bro. Metcalfe (of Rayleigh), Bro R. Bath (of Gillingham), Bro. and Sis. Gray and Sis. Eato (of Ealing), and Bro. Doust (of Uxbridge). —C. H. Bath. Rec. Bro.

LONDON, S. (CLAPHAM). —

In their campaign of misrepresentation and slander this ecclesia goes from bad to worse. In "The Dawn" for March they publish a letter addressed to our Editor by a brother named Biggar not in our fellowship, but in that of the Strickler and Central combination in U.S.A., to which he went in 1939. This brother has—inconsistently—been working hard to get our faithful ecclesias to join hands with the Central fellowship without segregation of those who hold the false theories of A. D. Strickler. Failing in this, he makes a good ally to Clapham, and his letter is a gross and unscrupulous libel.

OSHAWA, ONTARIO, CANADA. —

We are very pleased to announce an addition to our number by the removal of Bro. and Sis. George N. Slipp from Kitchener, Ontario, former members of the Guelph Ecclesia. There are now four

of us, therefore we have formed an ecclesia. Sis. Beasley and the writer previously carried on here as members of the Toronto Ecclesia.

It has been a great pleasure to welcome the following visitors: —Bro. and Sis. George Jackson, Junr., and Bro. and Sis. John Marsden (Toronto) and Bro. and Sis. Fred. Higham (of Detroit, Michigan). We extend a sincere welcome to any brethren and sisters who can find it convenient to visit us. —Jos. Beasley, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (near Railway Arch).

Various circumstances have made it difficult for us to adjust our meeting times to suit the majority of our members, but from now onwards we have decided to continue our Breaking of Bread services at 2.30 p.m. and to hold the Lectures at 6.30 p.m. It is hoped that we shall soon be able to recommence our Bible Class, which we had to suspend during the winter months. —Hubert R. Nicholls, Rec. Bro.

RAYLEIGH. —121, High Road (near Weir, six miles London side of Southend). Sunday: Breaking of Bread, 3 p.m. Wednesday: Bible Class, 7.30 p.m. Occasional week-day Lectures.

We have been glad to welcome at the Table of the Lord Bro. and Sis. H. F. Wicks (North London), Bro. Fred. King and Sis. Phyllis King (Colchester), and on several occasions Sis. Phyllis Tarplee (Birmingham). We were pleased to have the word of exhortation from Bro. Wicks on the occasion of his visit.

As our Bro. Ron. Metcalfe has been ill, for a few weeks we have postponed the proposed Daniel class, but have found profit in the consideration of some of the evidences, internal and external, of the truth of the Bible, such as prophecy, undesigned coincidences, archaeology and science. —W. Leslie Wille, Rec. Bro.

SAINT JOHN, N.B., CANADA. —46, Adelaide Street. Breaking of Bread, 7 p.m.

It is with sorrow I report the death of our beloved Sister Edith Gregg, wife of Bro. Herbert Gregg, after one week's illness, on February 2nd, 1943. She leaves her husband and one sister, both in the Truth. We sorrow not, as those who have no hope. Bro. William Hayward, of Moncton, N.B., said those things which were necessary at the house and grave. —A. D. Duncan, Rec. Bro.

ST ALBANS. —Oddfellows' Hall, 95, Victoria Street. Sundays: 11 a.m. and 3.30 p.m. Thursdays: 8 p.m.

We have arranged a special effort for April 10th (God willing) and shall be obliged if you would make a suitable announcement as follows: —“This ecclesia has arranged to deliver a special lecture at the Central Hall, Victoria Street, on April 10th, God willing. The lecture, which will commence at 7.30 p.m., is entitled, ‘The Greatest Crime in Our Time: The Systematic Massacre of the Jew.’ Speaker: Bro. W. Southall (of Birmingham). The support of brethren and sisters from other ecclesias will be much appreciated.”—E. R. Cuer, Rec. Bro.

TORONTO, ONTARIO, CANADA. —

We are very pleased to report that on July 18th Bro. Donald Abel and Sis. Grace King were united in marriage, and on November 7th Bro. James Irving and Sis. Janet Simpson also took on the same responsibility. It is our earnest prayer that they will all be happy in their new relationship and continue steadfast in the faith.

Here are some of the visitors who have helped to cheer us during some of our days of tribulation: —Bro. and Sis. Calvin Clubb, Bro. Arthur Hall, Sis. Betty Clubb and Sis. Eileen Howard

(London, Ont.), Bro. and Sis. Albert Styles, Bro. and Sis. William Styles, Bro. and Sis. John Anderson, Sis. Lillian Allan, Sis. Margery Shaw and Sis. Emilie Gotthardt (Detroit), and Bro. and Sis. Geo. N. Slipp (Oshawa).

News concerning our brethren who are serving in forestry camps will be interesting to many. Bro. James Lombardo has been discharged from the camp at Chalk River because of ill-health and is now at home. Bro. Donald Abel left on December 3rd to serve in the Montreal River Camp, and Bro. Robert Simpson has returned to Hill 60 Camp at Duncan, B.C., after a short leave of absence. We are truly thankful to our heavenly Father that such provision has been made for our brethren. —Geo. A. Gibson Rec. Bro.

WINNIPEG, CANADA. —Royal Templar Building, 360, Young Street.

During the year we have lost by removal Bro. and Sis. Henry F. Morse to Brandon, Manitoba. They came to Winnipeg some 20 years ago from Swansea, Wales. To offset this loss we gained two by immersion, one being a member of our Sunday School.

Our membership roll shows 29 brethren and sisters, and I am pleased to say they are all regular attenders at the meetings. We have difficulty in attracting the alien with our Sunday-night lectures and our midweek Bible Class, but we carry on.

Things are shaping up well as far as our hopes are concerned. In your last letter to me you concluded with the remark, "Russia will come out on top. The end is near." My dear brother, a lot has happened since. The terrible slaughter goes on. I have read and re-read the Doctor's remarks on Magogue and Gomer in Elpis Israel, and, to quote his statement on page 432, "The Austrian and German empire is doomed to extinction by fire and sword." The tide of warfare has turned. Russia is fast regaining lost territory. There will be no stopping them. Germany must go down. We are living in stirring times. —W. J. Turner, Rec. Bro.

MEDITATION

The Inward Look.

2 John, verses 8-9 (Emph. Diag.): "Look to yourselves, that you may not lose the things we performed, but that you may receive a full reward."

"Everyone who goes beyond and does not abide in the doctrine of the Anointed One has not God; he who abides in the doctrine has both the Father and the Son."

It seems that the present time of ecclesial unrest is a fitting time to apply the principle found in 2 John 8-9.

The inspired word exhorts us "to walk in love," keeping His commands. Verse 8: "Look to yourselves—that you may receive a full reward."

When we look what do we see? Brethren standing fast to the commands of their Master, and being sentenced to prison for so doing, brethren and sisters losing their employment, with all its accompanying troubles—i.e., hard work, long hours, loss of home comforts, etc.

Many of our brethren, and more particularly the sisters, are bearing burdens that only our Heavenly Father knows of.

But how cheerful all these trials are suffered, how laboriously they are overcome, but how they cement us together, how good it is to see brethren and sisters labouring for one another; we all

suffer together. Look how we rejoice together when we are able to see the hand of our God working for us.

All these trials and difficulties produce that love which is so pleasing to God, because the walk is according to His commands (John ii. 6).

But what else do we see? Trouble it is true, but of a different kind, not producing love, nor binding us together. Some even "going beyond" the commands of Christ Jesus and the apostles by making resolutions, which are so worded that it permits and retains in fellowship those who break a command but not a resolution.

We would refer to clause "B" of the resolution passed by the Clapham Ecclesia, to which all other ecclesias are asked to assent, or they will be withdrawn from.

The commands are quite clear and sufficient. Do not let us go beyond by adding resolutions (such as this) or else we shall find the same position arise with resolutions, as Solomon did with Books Eccles. xii. 12.

The Apostle Paul says (Romans vii. 2-3) and Christ in Matt. v. 32, "That whosoever remarries during the lifetime of their one flesh partner commits adultery." Whosoever, but the resolution only forbids remarriage to those who "have been divorced after becoming responsible to the commands of Christ." (This wording was carefully chosen to leave uncovered those who were divorced before coming to the truth). Do not let us be a party to such a position by passing it in our ecclesias. Rather let us try and reason together with a view to removing that which will eventually divide the brotherhood. Let us be persuaded that neither death, nor life, nor angels, etc., etc., shall separate us from the love of God (Romans viii. 38-39).

Let us heed the warning and take encouragement from the letters to the churches (Rev. ii. 10): "Fear none of those things which thou shalt suffer: be thou faithful until death, and I will give you a crown of life."

Crayford.

B. H. SMITH

"What Would'st Thou?"—Judges xiv. 15.

My Father, Thou hast given to me
The glorious "Southland" of "Thy Truth"; —
Where each fair, fruit-producing tree
Gives promise of "perennial youth"!
Within whose borders "Living Streams"
Their sparkling waters copious yield;
Where cleansing winds, and sun's bright beams
Cause golden-grain to grace the field!

And now, I would Thou grant to me,
Thou gracious Heavenly Father dear,
The spirit of humility.
Infused with Love and Godly fear;
The strength and wisdom to aye keep
Truth's beauteous garment clean and white;
Away all error swift to sweep, —
So Thou in me may "great delight"!

ADA M. J. TILBURY.

Andover, 1943.

Recollections of Robert Roberts.

We first saw and heard Bro. Roberts in 1883, and from then on until his decease in 1898, at San Francisco, it was our great privilege to hear him on numerous occasions, in the Temperance Hall, Birmingham, and also in the course of special lectures in the City Hall, before about three thousand people.

As most of those who knew him and worked with him have now passed from the scene, it seemed good to us to attempt a brief sketch of the personality and activities of this "man of God," being assured that such an endeavour cannot fail to be inspiring to some who read these pages.

In person, Bro. Roberts was of medium height and at middle age was rather broad shouldered and somewhat heavy. He was good-looking, and his deep-set eyes and the high dome of the forehead denoted the profound thinker and capable man of affairs. In repose, his face was stern, but in conversation it lighted up with a pleasing smile and his aspect was very attractive.

He was a gentleman in all his ways and much preferred the warmth of the social circle to the asperities of debate, which it was his misfortune (in the personal sense) to be involved in so frequently.

He was seen at his best when presiding at the ecclesial tea meetings, which at that time were held about six times in the year! At such times his presence was magnetic and imparted a warm glow and lively interest which will never be forgotten by those who were present. His easy grace and happy wit and humour, when rising to pass the plate for the collection, was perfectly inimitable. He indicated clearly that the collection was taken in order not to hurt the feelings of those who had a strong desire to contribute to the expenses, but that it was a matter of little consequence whether anything was collected or not.

In ecclesial business meetings his guidance and good judgment were of great value; speakers were required to be brief and to the point, and the business was conducted with celerity and dispatch. His unrivalled knowledge and ready command of Scripture was effective in quickly settling matters which otherwise would have taken valuable time that could be more profitably used.

R. R. liked to get the business through as soon as possible and then he would expound one of the readings for the day, as only he could. As a speaker, he had his drawbacks; his delivery was rather staccato and his voice was not very strong, as he had some bronchial weakness. For the first few minutes of a lecture one had to listen carefully in order to hear all he said. After that he would open up and at times a dramatic climax would be reached which could be heard to the end of the hall, and possibly even outside. R. R. had no regard for mere rhetoric; it was the idea rather than the words that he strove to bring out; and in this he was without a peer. Such was the attention of the listeners that in the pauses one could almost hear a pin drop. R. R. did not require the aid of notes in speaking; he had the rare faculty of being able to think clearly and speak concisely in the extempore method, and we also know that he needed no Concordance in order to find any required passage of Scripture. Added to that, his vocabulary was very extensive and we never knew him to be at a loss for the right word.

B. A. WARRENDER.

Glendale.

Diary of a Voyage.

Proceeded to NORFOLK (Va.) a journey from Washington of about 250 miles. Scene was lovely, but unnoticed by American passengers, who smoked, chewed and spat. Arrived Tuesday a.m. after voyage of 16 hours. Here are about forty brethren, rather mixed through the judgment controversy. The Kingdom without "gentleness, goodness and truth" would be no better than the hideous and hard-hearted systems of the present day, which tread the poor under their feet. Tobacco

pipes and the weed should be sent to "their own place," like Judas, in advance of the arrival of the glorious day. We know that place is not in the mouths of saints.

It is an interesting fact that in the late American Civil War the Norfolk brethren refused to bear arms under either Confederate or Federal Government. Their refusal to the South was interpreted as sympathy with the North. Their plea, that as brethren of Christ they were not at liberty to take the sword "until He come," was regarded as a mere excuse to cover treachery. They came near bad treatment in consequence, but the course of events justified them. Norfolk was captured by the Federals, and the brethren had to make to the Federal authorities the refusal of military service they had made to the Confederates, to which no charge of treason could be retorted. Methodists and Baptists, and all other names and denominations (except, perhaps, the Quakers), readily shouldered the musket, showing them to be of the world, without any further evidence. The brethren were permitted in peace to maintain their position of exemption to the close of the war, earning thereby the considerable respect of the community in which they live. Another interesting fact relates to a brother, J. A. Coffman, which Dr. Thomas noticed during a visit here. Brother Coffman was formerly an ordained Methodist minister, with considerable powers of mind and body. Large church of coloured people. Upon meeting with the truth he resigned his pastorate and took up farming. He lost an extraordinary child, aged three and a half years, or 1,260 days. The child was blind and unpromising to look at, but a musical prodigy. Without having been taught, it could perform on the piano any piece it once heard, or a strange piece for the first time. A professor of music tested him and changed the key three times, the child followed as quickly as inspiration and kept perfect accompaniment. The child evinced great power in a mathematical direction; its death was a great blow to Brother Coffman, and one of the afflictions by which he has been purified in the "furnace." Returning from the last lecture, we passed the very chapel of which Brother Coffman used to be pastor. We turned in; a niggers' "love feast" was in progress. It was in full swing—about 400 coloured people, to whom a coloured speaker was relating his experience. The audience responded to his wild words with claps, groans and jumps. Females began to shriek, some jumped from their seats and fell to the ground with hysterical wailing. One rushed up and down the aisle as if she were in flames and shrieking, dashing herself against the wall at each end. The hubbub became general, like a lot of wild cats let loose; it grew to a tempest and ended in a hymn sung with all their might. A calm, then another nigger orator spoke upon "the billows of life." After the excitement the niggers went on stealing, lying and other immoralities as badly as ever.

We next proceeded to RICHMOND (Va.), the ex-capital of the late Confederate States. Weather broiling hot, a beautiful city; negroes more plentiful than whites. Two lectures, "The Inheritance" and "Eternal Torments." We met, among others, Sister Albert Anderson, a long-trying friend of the truth.

LANESVILLE (Va.) was next, 20 miles from Richmond, once rich and prosperous, but nearly ruined by the war. Considerable company of believers, many who heard Dr. Thomas lecture frequently (he used to live here). Among them was Dr. Edwards, who was nearly shot by a Federal picket who demanded, "Who goes there?" The man asked Dr. Edwards why he was so cool." He said, "Because my life is in God's hands. If you had shot me it would have been well; as it is, it is well." The picket said, "I would not have killed you for the world." Brother Edwards was formerly with the Campbellites. He contributed heavily to the cost of their meeting place, which was allowed to us the use of; 200 persons were present, half of whom were Campbellites. Lecture, "The Kingdom of God in Relation to the Gospel."

Left Richmond next day for NEW YORK. On the way halted for a little at Baltimore, where we met Brother Packie. Reached New York at 4 p.m. Here spent three days winding up business. Time did not permit visiting Newark and Elizabethtown as intended. Went forward on

Friday to WORCESTER (Mass.), to which visit was promised before our return. The Editor and Brother Boshier departed next day for—

BOSTON (Mass.), about 30 miles from Worcester. It had been previously arranged we should sail from Boston instead of New York. Brother Hodgkinson arranged for two lectures here in the Public Hall, Jamaica Plain. After spending three days with Brother and Sister Hodgkinson the time arrived for returning home.

R. R.

Preaching the Truth.

HOW SOME HAYE FOUND THE TRUTH.

Little Stories No. 24.

Never did "Christendom Astray" work such havoc among a few friends as happened eight years ago in Birmingham. One young chemist not long; from college, answering a London advertisement offering "Christendom Astray," soon found its contents boring. His fellow chemist room-mate set about it and soon was set on fire. These young men courted two sisters, but the second chemist, now alive to the Truth, was soon rejected. The first chemist taunted the convert and made his life uncomfortable, but after a while he cast his engagement-ring upon the table. He, too, had succumbed to the Truth and been rejected. They then turned to their fellow chemists and each converted one. There was a happy ending, for one day the second chemist met his former lady friend, and she and her sister looked further into the Truth and finally obeyed, and now all but one continue the race for life.

R. S.

Letters to a Friend in Doubt. —No. 5.

The Nature of Man.

Most people in this present world have been brought up to believe that man is not merely a creature that lives by breathing, as the Bible states, but a framework of flesh enclosing an immortal spirit or soul that cannot die. Death in that case is not cessation of being, but merely a sloughing off of the body of flesh and blood.

It is interesting to see how this doctrine of the soul's inherent immortality came into the world and how it has been sustained and for what purpose.

Undoubtedly the first instance is to be found in Eden. Told by their Creator that disobedience to His command would mean death, Adam and Eve are confidently assured by the Serpent tempter that God has misled them and that "Ye shall not surely die" (Gen. iii. 4). Therefore they ate the forbidden fruit and, as recorded in Gen. v. 5, "All the days that Adam lived were nine hundred and thirty years, and he died."

Commenting upon this. Paul says: "In Adam all die; in Christ shall all be made alive." "By man Adam came death and by man Christ came the resurrection of the dead" (1 Cor. xv. 21).

The Flood.

When as now, the earth was filled with violence by men who had given up God's way altogether and only eight faithful people survived, God brought a flood upon the world and drowned all of these rejectors, saving alive the faithful in the Ark. Speaking of this, God declared: "I will bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and every living creature that is in the earth shall die (Gen. vi. 17).

The accomplishment is described thus "All flesh died that moved upon the earth: fowl cattle, beast and every creeping thing. All in whose nostrils was the breath of life died that was on the earth" (Gen. vii. 22).

As if to emphasise the fact that Solomon so clearly shows in Eccles. iii. 19, "Men and beasts have all one breath," the book of Genesis says: "Every living substance was destroyed which was upon the face of the earth, both man and cattle and the creeping things and the fowl. All were destroyed and Noah only remained alive and his family." Sir A. Conan Doyle, an eminent novelist and a spiritualist, did not believe in the flood. He said that if it were true it reflected upon God, for "all it accomplished was to move men out of one room into the next."

If all these wicked people were inherently immortal and the sphere of life depicted by the spiritualists is higher after death, as they claim, then God rewarded them for their sins and held over Noah's reward to a later date.

Well, that will not do, so we listen to Jesus confirming the flood. He says to us who live in the last days, "As the days of Noah were, so shall also the coming of the Son of Man be" (Matt. xxiv. 37).

As to the fate of those who reject Him and His Truth, Paul is quite clear. "Those who obey not the Gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power when He shall come to be glorified in His saints and to be admired of all who believe" (2 Thes. i. 8, 9).

Job. The oldest book in the Bible and in the world is the book that bears the name of patient and faithful Job. It has a prologue and an epilogue, and in between these a long debate between Job and his friends, concluded by Divine intervention.

The debate was concerning whether a man is rewarded in this life with riches, honour and power because of his righteousness and that if he were not so rewarded the incentive to right doing would fail. This had its obverse, i.e., if a man fell on evil days and grave misfortune it was because he had sinned against God and this was his consequential punishment.

But there were certain principles underlying all the arguments. The first of these was the mortality of man, the second the certainty of a final judgment, the third the coming of a daysman, or mediator, and the fourth the necessity and the promise of resurrection. There is, as a result, not the slightest hint of any of Job's company holding the view that man was inherently immortal. In fact, to have introduced such a thought would have killed the whole debate stone dead.

But the debate is a live and logical one. At the close it is clear that a man may suffer for the sake of others, and by his patience convert them, and that God doeth His own will and continueth in life those whom He pleases. God said: "My servant Job has spoken the thing that is right." Job said: "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down, he fleeth as a shadow and he continueth not."

"If a man die shall he live again?" "Shall mortal (dying) man be more just than God?" (Job xiv. 1, 2, 14, also Job iv. 17).

Another of the debaters, Elihu, declared: "If God set His heart upon man and gather unto Himself, His spirit and this breath, all flesh shall perish together and man shall turn again to dust" (Job xxxiv. 14).

Introduction After the flood the descendants of Noah began to multiply and to "replenish the earth."

**of the
Doctrine of
Inherent
Immortality.**

Their centre was in Mesopotamia.
One of Noah's descendants determined to
depart from complete individualism, which
was the primitive condition. As an aside, it
may be remembered that if "every man dwelt

under his own vine and fig tree" and minded his own business there would never have been any cities and kingdoms or even nationalities. Hence there would have been no wars and no causes for armament.

Nimrod conceived the ambition, therefore, to "organise" men. So he became a mighty warrior and went out and built cities—Babylon, Erech, Calneh and Accad. He established the first post-diluvian kingdom and began the first royal line, or dynasty.

He also sought to change the religious views of his "subjects" and there is abundant evidence that he and his successors succeeded in doing this. So much so that the day came when God called faithful Abram out of that land, from Ur of the Chaldees, in order to preserve His Truth from the new corruption

Now the first thing the Nimrod group of organisers appears to have done in developing their "new order" was to set out the theory of man's survival after death.

Says Dr. D. A. Mackenzie: The Hebrew "nephesh ruach" and "neshama," in Arabic "ruh" and "nefs," passed from meaning breath and breathing creatures to meaning spirit and spirits.

When, therefore, Nimrod died, or "passed on," he still was represented as watching over the interests of his State. His wife and son later joined him in the shades. So the doctrine was established in human thought. It succeeded because it ministered to human pride and because it suited statecraft. It is much easier to persuade young, strong men to go out to war, battle and death if this means for them not annihilation, but immediate entrance upon great glory.

Priests were made by and for the purposes of state craft and have faithfully (that is, to their masters, but not to God) supported the doctrine.

The Separation.

The chief seat of the new cult was Ur, says Dr. Mackenzie, and it was from thence Abram was called away. The new religion was condemned by God as false and as idolatry as Joshua told the people of Israel later.

By this escape of Abram the way was opened for the preservation of the Truth and the separation between those who hold it and those who reject it. The family of Abraham have from that time until to-day maintained the doctrines of—

Man's mortality,
The necessity and certainty of judgment,
The necessity and certainty of resurrection for the responsible dead.

All the writers in the Scriptures hold the same essentials and hence the declarations respecting the great day when "God shall judge the world by that man whom He hath ordained, of whom He hath given assurance to all men in that He hath raised him from the dead" (Acts xvii).

Our Brother W. L. Wille has prepared for us a summary of the whole matter as outlined in the Scripture. Here it is with its real hope for true Christians: —

THE ORIGIN OF SIN AND DEATH AND THE MEANS OF ITS DESTRUCTION IN CHRIST.

1. —Sin or disobedience brought and deserved death and thus became a physical law of our being. Proofs: Rom. v. 12; Gen. ii. and iii.; Rom. v. 14, 15, 17, 18, 19, 21; Rom. vi. 23.

2. —God's kindness caused Him to promise a way out of this condition consistently with His own Righteousness and supremacy. Proofs: Gen. iii. 15-19; Rom. viii. 3, iii. 21, etc

3. —By an act of God's grace and as a result of His love and mercy freely shown Christ was provided. Proofs: John iii 16; Rom. v. 8; 1 John iv. 9; 2 Cor. v. 18-21; Luke i. 35.

4. —Christ, thus provided by God, established a character by God's grace and with God's help, which deserved life. Proofs: 2 Cor. v. 21; Heb. ix. 14; Heb. iv. 14, etc.; Acts ii. 24; Psalm lxxx. 17.

5. —Christ, working out this character in sin's flesh, it was necessary that that flesh, or body, should suffer the just condemnation of sin in the flesh, thus justifying God and the sentence He righteously decreed; thus also purging Christ's nature of its uncleanness. Proofs: Rom. viii. 3; Heb ii 14; Rom. iii. 26; Rom. vi. 9; Heb. ix. 23, etc.

6. —The sentence, or condemnation, having thus been carried out, death could not justifiably or legitimately hold the righteous Christ, and so God raised Christ from the dead in harmony with His moral attributes of faithfulness to a person deserving of life, and in harmony with the law of obedience. Proofs: Acts ii. 24; Phill. ii. 9; Heb. i. 9; Heb. v. 8-9, ix. 12; Heb. ii. 9.

7. —By this accomplishment in Christ we see the example of salvation achieved; an example of sin put away or immortality brought to light; in harmony with God's character of love and yet without derogating from His supremacy. Proofs: 2 Tim. i. 10; Heb ix. 26; Heb. ix. 12.

8. —Upon the basis of this achievement God will exercise His grace and mercy to sinners; they may by baptism become constituted righteous in Him. Proofs: Rom. v. 21; all Romans iii. especially 22-26; Rom. v. 17-20; 1 Cor. xv. 20, etc., Rom. iv. 5; Rom. iv. 21, etc.

THUS

"Salvation achieved in Christ for us to have on the basis of faith and obedience" (Robert Roberts "Law of Moses," xviii., which should be read).

OR

As by one man's sin—death.

So by one man's sinlessness—life.

Christ's actual sinlessness brought life to Him.

Our faith when proved will be counted to us for righteousness, and so we shall have life given to us.

FROM THE STUDY

"Baptised Into Moses and Christ Jesus."

To show why and how the children of Israel became Moses' House (Heb. iii. 1-6) and that Jesus, Our Lord, was a son over His Own House, Whose House are we, if we hold fast the confidence and the rejoicing of the hope unto the end, we turn to Isaiah xlv. 18-19, "For thus, saith the Lord that created the heavens, God Himself that formed the earth and made it, He hath established it, He created it not in vain, He formed it to be inhabited, I am the Lord and there is none else. I have not spoken in secret in a dark place of the earth, I said not unto the seed of Jacob, 'Seek ye Me in vain.' I, the Lord,

speak righteousness. I declare things that are right." And again (Isaiah xlvi. 10): ". . . declaring the end from the beginning and from ancient times the things not yet done, saying My counsel shall stand and I will do all my pleasure." Bro. R. Roberts, in his book, "Visible Hand of God," has given to the household something worthy of study in keeping with the Scriptures.

It is manifest by the prophet Isaiah that it was no mere accident that the nation of Israel came into being, but their God had fore-ordained that "the earth should be filled with His glory." Adam, we see, failed and a Saviour was promised (Gen iii. 15). The Creator could have filled the earth with perfect immortals, but it appears He desired a tried people; those who through suffering and temptation would be able to be justly priests, kings and rulers of the earth, who could give righteous judgment over those whom He set them in any future period.

Now we read in John i. 29, "Behold the Lamb of God, which taketh away the sin of the world." We turn back to Noah, of whom we read in 1 Peter iii. 20, "When once the long suffering of God waited in the days of Noah while the Ark was a preparing wherein eight souls were saved by water," so we see by God's saving power water as well as blood holds a prominent place.

Now, there were many nations beside Israel, as we are all aware, but Israel, or, as Isaiah has written, "I said not to the seed of Jacob, 'Seek ye Me in vain.'" This nation was brought into being for a special purpose, unto whom God spake by His prophets and, last of all, by His Son. There is no need at this time to go through the lives of Abraham, Isaac and Jacob, and the twelve tribes, until they in history are found as bondservants and slaves in Egypt, from which land they were "brought out by a mighty hand."

It was revealed to Abraham that God would redeem them at His own time appointed, which He did by His servant Moses, whom He made head over them. God delivered them out of Egypt through the blood of a lamb, symbolic of the "Lamb slain from the foundation of the world," by which blood Israel were brought out of Egypt, travelling by land until they arrived at the Red Sea. Here they rested near the deep water of the sea, when there appeared the king from whom they fled. Here was to be a test of their faith in the God of Israel, their Deliverer.

We have stated that they had been brought out of Egypt by the blood, symbolic of the Lamb of God, and now we come to the second element of Salvation, namely, water. After preliminary words of exhortation, Moses commanded them to "stand still and see the Salvation of God." What a test of faith! The deep sea behind and a mighty army in front. Exod. xiv. 13: It is here we see "the Hand of the Lord," as expressed in the Scriptures; here is the faith manifested that is well pleasing to the Lord. We read in verse 16, "Lift now up thy rod and stretch out thine hand over the sea and DIVIDE it, and the children of Israel shall go on dry ground THROUGH THE MIDST of the sea." There is no mistaking what took place. The Red Sea was actually divided, for we read (21): "Moses stretched out his hand over the sea and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were *divided*." We wish to notice the wind came from the east, while Israel travelled from Egypt to Canaan, towards the east. Now, it is recorded in 1 Cor. x. 1-2, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea and were all baptised unto Moses in the cloud and in the sea." And again confirmed in Psalm lxxiv. 13, "Thou didst *divide* the sea by Thy strength, Thou breakest the heads of the dragons (Egyptians) in the waters." Also in Isaiah li. 15, the prophet confirms God's might in the *dividing* of the waters. When we consider 1 Cor. x. 1-2, what is baptism? It is a passing through water, a burial in water, so that Israel actually passed through the waters, and not, as one writer has said in his book, "Hand of the Lord," "They passed over on a sand bank, the tide being held back by a strong wind." Scripture distinctly records the sea was divided, a roadway was created between two walls of water held by the Mighty Power of God. Verse 22 reads: "And the children of Israel went into the *midst* of the sea upon dry ground and the waters were a wall unto them on their right and on their left." How a man can conceive such an explanation as published in his book that "we only get the idea of walls of water from pictures in our childhood days" is beyond common reason. Look at Joshua's crossing of the River Jordan (iii. 13, 16, 17), that when the river was divided "the

waters stood in heaps on either side," and Joshua confirms this record of the Red Sea (in his fourth chapter, verse 23), "For the Lord dried up the waters of Jordan from before you until ye passed over as the Lord your God did to the Red Sea." It was God's purpose to convince Israel, which some men seem to disbelieve (24), "That all the people of the earth might know the hand of the Lord, that it is mighty, that ye might fear the Lord your God for ever." Can the writer of that book explain the crossing of Jordan, a river only and not a deep sea? His explanation of a tide being held back by a strong wind is untenable, for tides never divide rivers, much less deep seas, and leave roadways in which a whole nation can walk through. The only effect on tides held back is felt on both banks and not in a division of the waters from side to side: the water still remains flowing through between the banks on either side, though much slower. But water does stand up as a wall by the power of God, for instance, a waterspout.

Now, the Scripture says plainly that by passing *through*, not over, the Nation of Israel were baptised unto Moses, as Isaiah declares (lxiii. 12): "That led them by the right hand of Moses, with his glorious arm dividing the waters before them, to make himself an everlasting name."

Even so, we, when baptised into Christ, pass through the waters of baptism, buried with Him, put Him on and, as Israel became Moses' House, we become members of Christ's House if we hold fast the confidence and the rejoicing of the Hope firm unto the end. Read Heb. iii.1-6: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Who was faithful to Him that appointed Him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as He Who hath builded the house, hath more honour than the house. For every house is builded by some man, but He that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. But Christ, as a Son over His Own house, whose house are we, if we hold fast the confidence and the rejoicing of the Hope firm unto the end." What a grand exhortation is expressed in our baptismal hymn, No. 71: —

"The water and the blood, O Lord,
They cleanse us from our sin;
When by the Spirit of Thy Word,
We are renewed within."

The water purifies; the sprinkled blood redeems. So we see Jew and Gentile alike must be baptised into Christ to receive a calling unto Redemption and Salvation and participate in those great benefits and blessings of God provided by the water and the blood of the everlasting covenant (Heb. xiii. 20). We must also remember that 2 Peter i. 20, is still true. All Scripture interprets itself. No Scripture is of private interpretation.

JAMES HUGHES.

Melbourne, Australia.

Be Strong.

The little sharp vexations,
And the briars that catch and fret;
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too:
Tell Him the baffled purpose,
When we scarce know what to do

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

PHILLIPS BROOKS

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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.

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Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Cardiff, N.S.W.—A. G. Hoy, Highfield Terrace.
Canberra, Federal Capital Territory. —O.E. Dye, "Naioth," Coranderrk St., Reid.
Dungog, N.S.W.—D. T. James, Chichester Dam, Wangat.
Inglewood, Vic.—J. Hughes.
Launceston, Tasmania. —Carmel Gee, 167 George Street.
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Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
Lampasas, Texas. —S. S. Wolfe.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
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.
Scrampton, 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

Death of Bro. Z. Whitehouse. —We regret to record the death of our old school fellow—at Sunday School some 60 years ago—Bro. Zebulon Whitehouse. He died on February 28th and was laid to rest at St. Woolos Cemetery, Newport, Mon., on March 4th.

Fraternal Gathering. — Tho North London Ecclesia invite all to their gathering on May 1st at 4.0 p.m. at Slater's Restaurant, 159-161, Moorgate Street, E.C.2.

Acknowledgments. —Letters and MSS. have been received from "Gamma," B.H., D.W.G., E.P., P.F., W.H.R., P.M., A.V.B., W.J.T., H.F.M., E.B., London Canada Sewing Class, G.G., W.M.W., R.S.P., W.L.W., H.H., B.D.H., E.A., J.W.S., E.H., A.W., I.M., A.V.B., T.H.B., H.W.G., B.S., M.B., J.T.P., R.S.P., D.C.W., W.M.W., R.G.L., M.S., D.M.W., S.R.R., F.S., H.G.S., M.E.

Jewish Relief Fund. —We have received from a Sister 5 - . J.V.B. 10/-.

St. Albans. —This ecclesia is making a special effort on Saturday, April 10th. See "Ecclesial News" for this month.

N. London. —Winchmore Hill Ecclesia hope to hold a special effort on Wednesdays in May. Particulars next month.

“Christendom Astray from the Bible.” —This very valuable work by R. Roberts may be had from any one of the addresses on the cover of this magazine. It is also in most free libraries. We commend it to any student of the Scriptures.

Special Edition. —We are always able to send copies direct to names and addresses furnished to us. Several ecclesias have sent on lists to us of people in their neighbourhood.

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