

# **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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**May: 1943**

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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.** —J. 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.

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# *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.

*"Ye are the branches," said Jesus to His disciples, "and severed from Me ye can do nothing." This is true whether Jesus be regarded as a vine or as a seven-branched candlestick or lampstand. The branches of the olive trees are connected with the bowl by the two golden tubes which make them thus branches of the lamp. The olive trees represent Israel after the flesh and Israel after the spirit in their post resurrectional relation to the lamp of David's house. —Eureka, Vol. I. p. 61.*

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## **PRINCIPAL CONTENTS:**

SIGNS OF THE TIMES.  
HOW THE DOCTRINE OF THE IMMORTALITY OF THE SOUL CAME  
INTO THE CHURCH.  
THE RICH MAN AND LAZARUS.

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Volume XXXI                      MAY, 1943                      NO. 365

## **EDITORIAL**

### **Our Daily Bread.**

When the Lord taught His disciples to pray He gave them a seven-fold and very terse but comprehensive model: —

- (1) Our Father, who art in heaven,
- (2) Hallowed be Thy name,
- (3) Thy Kingdom come,
- (4) Thy Will be done in earth as in heaven.
- (5) Give us this day our daily bread.
- (6) Forgive us our trespasses as we forgive those who trespass against us.
- (7) Lead us not into temptation, but deliver us from evil.

We would draw special attention to the 5th petition. We have learned much about our daily bread during this present terrible war.

Here is in Britain a vast army of men to be well fed in order to be strong for war in the air, on the land and at sea.

Alongside is the great host of the civilian population. A total here of about 50 million people.

Then there are expeditionary forces to be equipped and fed and a thousand ways in which the fruits of the earth are needed.

Let us suppose that God cut off productivity from the earth for a short time. All flesh would perish. Yet how much thought is ever given to this aspect of the matter, and how little thanks are tendered to Him by those who benefit from His largesse.

The United States, Canada and Australia have always been looked upon as great store-houses. But Nature's bounty is the first source of all these stores.

We were invited this month to take luncheon with Lord Woolton, that redoubtable man who has been Britain's Minister of Food supplies throughout the present war. It was very interesting to hear him describe how all his powers have had to be bent to the task of keeping up and also developing supplies of food for this vast host of hungry people.

It is agreed on beyond dispute that he has done his work well. We in this country, while we have not had all we would have desired by far—we have seen only one lemon in two years—have nevertheless never once gone hungry, with no means of appeasement. Changes of diet, yes; but real want—never.

Submarines have chased and sunk many food ships, but the majority arrive at the ports.

But all would have been in vain if it had not been for rich harvests, laden nets and the cattle upon a thousand hills. No matter how great the population of the world may be, no matter how many luxuries the heart of man may desire, the earth has always brought forth her increase. Summer and winter, spring and harvest have never failed.

**Palestine.** Land that has laid idle and waste for many centuries has been proved during the last 20 years to be as potential for production as at any previous time, and hundreds of smiling green settlements effected by Jews in Palestine testify to the fact.

**The Lesson.** But the lesson for us all is one of supreme thankfulness to the Creator of all things for His wonderful provision. "Every prospect pleases and only man is vile." Man ought, speaking generally, to hide his face for very shame for the way he has mishandled the Divine bounty. He has burnt coffee, thrown back fish into the sea, cornered wheat and oats, and committed a thousand other crimes to minister to his own selfishness.

But the day is coming soon when the Lord of Sabaoth shall come "and every man shall dwell safely under his own vine and fig tree and none shall dare to put him in fear."

But for us who know the purpose of God there should be at all times upon our lips the words of thankfulness and praise. If God is our Father because we have entered His family, then we can utter from the heart those words of our Lord— "Give us our daily bread."

And while we eat the bread that satisfies our physical needs, we shall be led to thank Him for His spiritual provision, and to thank Him for the bread that came down from heaven which if a man eat and assimilate he shall live for ever. This takes us forward to the day of God's Kingdom on earth, when men shall joyfully do His will. Here is the word of our Lord in Rev. vii. 16: —

"They shall hunger no more, nor thirst any more. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."  
EDITORS.

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## Signs of the Times.

“The trees of the forest which I have given to the fire for fuel.” —Ezek. xv. 6.

**The wicked  
Perish at  
the presence  
of God.**

" . . . whenever Roman interests were at stake,  
all mankind, and the lives of nations, were  
considered as of no importance."

These words from the German historian  
illustrate the immolation of the human race.

Man has worshipped violence; and violence

will destroy him and all his works. The centuries have not abated one iota the divine purpose. God says He will scatter the people that delight in war—and all the great nations and empires have witnessed to the truth of the psalmist. Kings of armies shall yet flee apace (Ps. lxxviii.) A comparison of history and prophecy shows that one nation is used to destroy another, and God is the controller of destiny and the Author of their destruction.

It is curious to note that as the world struggle moves towards its end and the war potential rises even higher, the more terrifying becomes the prospect of fire and sword throughout all the earth, the greater certain the destruction that overwhelms the nations, so the presumption of man assumes even bigger proportions. The interest in prophecy is shifting from the field of war to the domain of economics. That must of necessity be so, for the economic aspects of the Future Age are deeply stressed in the Bible, for to such an extent will a God-blessed aion of righteousness increase the fruits of the earth, fill the garner with corn and the people with happiness, that even the grumbler will disappear from the street corners (Zech. viii.; Ps. lxxvii., cxxiv.). Truly, happy will be the people when their oppressors are perished, and Jesus is enthroned WORLD-KING.

Already politicians are planning for the future. The Nazis have set forth their new order and will last just long enough to see it devoured with fire. The pseudo Son of Heaven, the arch-blasphemer Mikado, has his co-prosperity sphere for the enslaved sons of Ham—until by high explosive he is blasted out of his assumption of divine dignities. Dr. Schacht, Germany's late Finance Minister, is also busy with plans; and now comes an invitation for thirty-seven nations to meet in Washington under the shadow of an even more pretentious scheme—the stabilisation of world money. But as Paul told Timothy (1 Epis. vi.), the love of money is the root of all evil—students of God's word fully realise how far such schemes will mature.

Mr. Eden in Ottawa and Mr. Simmer Welles unite in urging "a spirit of understanding" which implies international collaboration in maintaining peace in the post-war world. Yet as the "Globe and Mail" (Toronto) says, until these things are given expression in a practical plan, *they are only hopes*. The italics are ours. That practical plan has yet to be evolved. All countries have their War Ministers; not a single Peace Minister has ever existed. In a world devoted to struggle and war such an appointment would be a political absurdity — a supreme cynicism.

Already post-war trends are showing themselves. The Vice-President of the U.S. War Production Board has mentioned among other things the likelihood after the war of "a mad scramble for all the world's materials." The London "Observer" clearly realises that the factors which hitherto prevented or limited wars have now ceased to function. Distance, lack of technical weapons, inter-dynastic relations no longer exist to stay the hand of the schemer for glory, power, position and other people's goods. The same journal declares that only a WORLD-AUTHORITY, closely integrated . . . all-embracing, can restore peace.

God set that solution before men some 2,500 years ago (Zech. xiv. —c.f. Rev. xxi.). Like Gallio in Corinth (Acts xvii.), the high and mighty in these days care for none of these things, but, as Jesus significantly observed, "the poor have the gospel preached to them." That is a sign—the truth is found among the comparatively despised. These only know the coming of the Prince of Peace.

**“When ye shall hear of wars and commotions be not terrified; for these things must first come to pass.”**—Luke xxi.

**The fist  
of  
wickedness.**

Mr. Eden has referred to the splendid imperial stand of the dominions and colonies. "For a peace which can endure we shall need not only a close understanding between ourselves, the British Commonwealth, the United States,

Russia and China, but the full co-operation of all the United Nations. Together we shall win the war and win the peace." This is Jeremiah's cry, "Peace, peace, when there is no peace." There is no peace possible in present world conditions; but destruction cometh, and they shall seek peace and there shall be none (Is. xlvi., Jer. vi., Ezek. vii.). But what is being accomplished is the continued imperial grouping of Tarshish and the young lions thereof — including the U.S.A., foreseen in Ezekiel's prophecy of Gog in the latter days and indicated by Dr. Thomas in "Eureka."

In attempting to put an end to war we face a problem the human race has never yet been able to solve. These words of Mr. Sumner Welles should cause his hearers to furiously think. He speaks of preventing international anarchy, of the disruptive forces of starvation and pestilence, of the technical problems of constructing peace, that unemployment, poverty, and declining living standards will not be tolerated in after-war conditions for —he affirmed before the Chamber of Commerce of New York State—peoples will in desperation take any action which promises momentary relief, even if it means the destruction of world order and world peace.

If men would only study such chapters as Isaiah lviii. and parallel passages, they would soon see that the only way to loose the bands of wickedness, to undo the heavy burdens and to break every yoke, is to feed the poor and hungry, to clothe the naked—not to follow their own ways, not to speak their own words, but to take delight in approaching unto God and to ask of Him the ordinances of justice. Carnal man cannot solve world problems.

Even already is the rift in the lute of post-war planning "I am revealing no State secret when I say that one of the gravest doubts which exist in the minds of our partners of the United Nations today is the doubt as to what the policy of the United States will be when victory is won." So says the American Under-Secretary of State. Not in Tarshish and her imperial might, but in Mount Zion and in Jerusalem shall be deliverance (Joel ii.).

**"Your riches are corrupted."**—James v.

**Gold and  
silver is  
cankered.**

Two news items stand out vividly—one, the appalling problem of some 100,000,000 refugees scattered the world over; the other, the scheme sponsored by the wits of the money market to stabilise world currency and trade. The

former problem, including the Jewish problem, will only be solved by the establishment of a world government under King Jesus; the latter will be instrumental in forming the situation which brings Gog down upon the land of Israel in search of plunder and prey.

Mr. Herbert Morrison spoke in grave terms of monopoly and cartels, price rings and price-fixing federations. Such organisations are as old as man. The prophet of God speaks of similar combines in his day, who sold the poor for a pair of shoes, a girl for a drink of wine, and traded in the refuse of the wheat (Amos ii., viii.; Joel iii.). Like Esau of old, men have sold the glorious heritage of

everlasting life and joy for a morsel of meat (Heb. xii.), and the Sanhedrim, in the foulest act in history, bartered the life of the Son of God for thirty pieces of silver.

Such deeds are ingrained in human nature, and the modern economist, however bold his measures, will never remove them. Men will continue to the very end to heap "treasure together for the last days," saying "to-day we will go and buy and sell and get gain." But the time is coming when the very rust of their riches shall be a witness against them, and the cries of their labourers who have reaped down their fields and been fraudulently robbed of their wages will enter at long last into the ears of the Lord of Sabaoth (James iv. and v., cf. Ps. lxxii.).

The saints are described as trees of righteousness, the planting of the Lord that He might be glorified. Their mighty captain is the tree of life. In parallel symbology, nations are styled trees—there is the tree of the kingdoms of men hewn down and bound with brass and iron, as set forth in Nebuchadnezzar's dream. This latter, says God in the close of the vision of the prophets, is to be as stubble, for the proud and the wicked are to be burned up, to leave them neither root nor branch. That will leave the earth, cleansed and purified, possessed by Christ, the heir of all things and the wondrous host of the redeemed out of every kindred, tribe and tongue (Mal. iv., Heb. i., Rev xxii.).

But the end is not yet, as Jesus said. These notes open with an extract from the historian. Conveniently they can close in the same strain, for Europe, the modern body politique of Daniel's great and terrible Iron Beast kingdom, is to-day packed with every descriptive element and festooned with terror. "Rome, the mistress of the world," quotes Von Schlegel with reference to her decline and fall, "drunk with the blood of nations, now began to rage in her entrails."

God bringeth the princes to nothing and maketh the judges of the earth as vanity, says Isaiah. They are just grasshoppers in His sight (cap. xi.).

CARMI.

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## **The House of Lords and True Christianity.**

In a debate in the House of Lords on March 2nd the Bishop of Birmingham said, "I myself am a Christian Pacifist, because I feel sure that such was the attitude towards war adopted by the Christian Church during practically the first three centuries of its existence."

"The need of moral courage is very great for a young man in these days to become a conscientious objector."—"Hansard," Vol. 126, No. 32.

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## **Stars of the Twilight.**

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

This, in its correctly understood setting, is the inheritance of the saints in light. It is, as Paul explains in his letter to the ecclesia of the Galatians, focalised in Christ (Gal. iii. c.f., Gen. xiii. 14-17). And to all those, too, who are Israelites indeed, that is in the spiritual sense. For does not the Apostle conclude, "if ye be Christ's then are ye Abraham's seed and heirs according to the promise." The gift is for ever. Therefore, its recipients must live for ever to enjoy it. This is the life Jesus came to demonstrate and confer on His friends. The means whereby this will be realised is plainly taught by Jesus Himself in Luke xiii. 28-29; it is the Kingdom of God in which Abraham, the patriarchs and the prophets, will find, with all the saints, an honoured place.

Thus must come the twilight of this world-age of sin.

Hence Milman says of rabbinical teaching concerning the hope of Israel, as Jeremiah calls it in chapter xvii., that pious Jews "treated their present humiliation merely as a preparatory trial from the ever-faithful God of their fathers." These rabbis promised temporal aggrandisement as the inalienable, though perhaps late heritage, of the people of Israel; consoling them for its tardy approach by the promise of the equally inalienable and equally exclusive privileges of the children of Israel—everlasting life in the world to come" (Hist. Jews, Bk. xx.).

But while the tragedy of world disobedience comes to its final act, humanity suffers the punishment divinely decreed. Yet to those who know the Truth and live it there is the calm assurance of ultimate release from this morass of presumption and degradation, for God declares "He healeth the broken in heart and bindeth up their wounds" (Ps. cxlvii. 3).

Illustrating the Godlessness of the world, it should be noted that the ecclesiastical historian just quoted follows with this illuminating and Christendom-condemning observation: "At the same time unhappily the Church had lost entirely, or to a great degree, its miraculous powers, the simple truth of its doctrines and the blameless lives of its believers." This concerning the third century A.D., and it has been the same evil phase, gradually worsening, ever since.

It has been an endless procession of wars and commotions. Tyrants, crafty potentates and ambitious priests, kings and despots, have filled the stage with their vanity and the earth with the slain. So, one by one, the stars of the twilight have set. One other alone remains, to flash like a blazing meteor through the eastern sky, and to utter his impious boasts against the God of Heaven. His doom by "an overflowing rain and great hailstones" will prove to a staggered and startled world that God has indeed spoken: "Thus will I magnify Myself and sanctify Myself: and I will be known in the eyes of many nations and they shall know that I am the Lord." At long last the Star of Jacob, the Sun of righteousness, will have risen with healing in His wings, risen to set no more, to bless the entire earth with the benign powers of the future age, a divinely administered law giving joy, prosperity, peace and security for ever (Mal. iv.).

"He that overcometh," says King Jesus, shall live for ever and share the royalty of Judah, in the glory of a new heavens and new earth, when present evils shall have passed away like a forgotten dream. The saints will then be no strangers in the earth, but constituents of a mighty constellation of great and honourable ones, immovably set, a flawless jewel in immortality. To them will men bend the knee, to this new race of deathless kings, captained in Christ, all in perfected joy, wearing the victorious wreath of a fadeless glory, endowed by God with the inexhaustible treasures of the earth and the sweetness of eternal strength and declaring to men the divine splendour and righteousness set in the Son of David.

"And they that be wise shall shine as the brightness of the firmament . . . as the stars for ever and ever" (Dan. xii. 3).

"The heavens declare the glory of God and the firmament showeth His handiwork" (Ps. xix. 1).  
Uxbridge. H. E. J. M. DOUST.

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## **EXHORTATION**

### **The End of the Commandment.**

To the brethren of the first century the apostle Paul wrote many things. His letters were both comprehensive and weighty. To some he wrote words of praise, and to others words of rebuke; to some he wrote words of comfort, and to others words of warning. To Timothy he wrote exhortative letters containing instructions having a two-fold purpose. That is, they related to matters pertaining to Timothy's personal conduct, on the one hand, and to matters concerning ecclesial life, on the other.

The personal aspect of these instructions was expressed by Paul when he said, "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. iii. 14-15).

And again, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. ii. 15-16).

Let us not overlook the fact that this did not apply to Timothy only, but to all who walk in His footsteps. The same principle applies to the other feature of these letters to Timothy. But, one might ask, in what way do these letters pertain to ecclesial life? Just this—if we give earnest heed, and careful attention to what Paul has to say about personal conduct, the success of our ecclesial life will be assured because, "Speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Ephes. iv. 15-16)

This edifying, or building up of itself in love, is a feature of ecclesial life that will always be pursued by men and women who permit the enlightening influence of the Gospel to have first place in their lives. It must never be lost sight of, nor give place to any personal ambitions generated by self-esteem, and a desire for primacy. It matters not, the extent of our knowledge and understanding of God's word, unless such wisdom is dominated by love. So declared Paul when he said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Cor. xiii. 1-2).

At any time, under ordinary circumstances, we are liable to overlook this great truth. Therefore, we must be on the alert continually as we grow in the knowledge and understanding of the truth. Watchfulness, and introspection, should be the keynote in the life of every believer. Let us consider this feature of the new life in Christ, and cross-examine ourselves by the commandments and precepts of the written word. To-day is here now; to-morrow may never come. Therefore, let us give ourselves no rest while we follow after the things which make for peace, and things wherewith one may edify another. To do that we must develop within ourselves the mind of Christ. The mind of the flesh is already there, and needs no cultivation. It is like weeds that thrive in a neglected garden. Let us, then, awake to the responsibility which rests upon us because of our belief and obedience of the gospel of salvation, and build up for ourselves a character well-pleasing to the Father. We must, however, keep in mind that such a character can only be formed by following the divine pattern revealed in the word of God. This, faithfully done, will produce a character indicated by the spirit of humility.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii. 3-4).

It is no easy matter to develop such a character in this age, when the ambitions of the flesh are encouraged in every walk of worldly life. It requires courage and determination—courage to face the world, and do what we know to be right, and determination to carry out whatever we set our hands to do in the service of the Lord, regardless of the cost. It will help us if we keep in mind those wonderful words of the Lord, when He admonished Joshua to "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Joshua i. 9).

Our position, however, is not identical with that of Joshua. He was the leader of a nation about to embark on a mission of conquest, and it was necessary that he should be endued with great strength

and courage. But there is a similarity, and we, too, have embarked on a mission of conquest. The weapons of our warfare, however, are not carnal. Our mission is that of "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5).

Because of our position under the law of Christ, it is necessary that we be admonished in harmony with that law. This has not been overlooked. That which is needful has been supplied in the following words of Paul, "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love" (1 Cor. xvi. 13-14, R.V.).

This brings our minds back to the thought expressed by Paul in our opening remarks regarding matters pertaining to ecclesial life, and "the edifying of itself in love." John has said "This is love, that we walk after his commandments" (2 John vi.).

Paul, however, is more expressive in writing to Timothy, and defines the nature and object of the commandment committed to him, and we will do well to consider what he says. In fact, it should enlighten and strengthen us. Because of its significance, we use the Diaglott rendering.

"Now the end of the commandment is love, from a pure heart, and a good conscience, and an undissembled faith; which some, having missed, turned aside to foolish talking; desiring to be law-expositors, neither understanding what they are saying, nor certain things about which they positively affirm" (1 Tim. i. 5-7).

Does Paul mean that these people had left the truth and become heretics? Evidently not. They did not leave the truth, but they turned aside from "the end of the commandment" and began to agitate and argue about something of a subordinate nature which they could not understand, and, even if they could, it had very little to do with the important matter in which we are engaged—working out our salvation. They were very positive in their affirmation concerning the things they were attempting to teach. But, as Paul said, they did not understand what they were saying. Therefore, they became vain janglers. Unfortunately we do not have to go back to the days of Paul before we find a similar situation. Even in our own time vain janglers have been at work magnifying a crotchet into a place of importance, and exalting themselves into a position of pre-eminence. The serious business of preaching the truth, and edifying the ecclesia in love, gave place to discussions which had the effect of lowering the moral standard that characterises the ecclesia, and created an atmosphere highly detrimental to spiritual health. Vain janglers of this type, and the atmosphere they create, should be carefully avoided (1 Tim. vi. 20 and Titus iii. 9). It is exceedingly unwise and unprofitable for men and women professing the name of Christ to exercise themselves about things which they do not understand, to such an extent that it becomes vain jangling and strife about words. As Bro. Roberts has well said, "Vain jangling is like whiskey toddy: exhilarating to those who have no better way of spending their time, but destructive to the constitution." The sensible thing to do is to apply the energy, thus misused, to that which is all-important, "making our calling and election sure," by holding fast to the "first principles" of the oracles of God.

The truth concerning the Gospel of Christ is simple and easy to be understood. Eternal life is offered unto men and women on condition that they have unfeigned faith in the promises of God, in which He has assured us that all nations will be blessed through the seed of Abraham; that He is the Son of God, and was brought into the world to take away sin; that He was faithful in all things, even unto death, and, because of this, He was raised from the dead, and is now alive for ever more; that He will come again to establish the Kingdom of God, and will redeem the faithful in Christ Jesus out of every kindred, and nation, by conferring upon them glory and immortality. They will then become constituents of the just and holy name that is to rule the nations in the age to come. We said that the truth is simple, and so it is. To it we should cling with all the courage and determination that we can muster, and let nothing distract our attention. Any "wind of doctrine," or crotchet, that blights the spiritual man, and retards his growth in the knowledge of our Lord and Saviour, is but "vain jangling."

and, if persisted in, will bring ruin and disaster into the lives of many who are striving to walk in newness of life.

Let us, therefore, dearly beloved, stand fast in the Lord, and think upon His name, and talk of those things that will cause Him to hearken and inscribe our names in the book of remembrance. By so doing our ecclesia will prosper and be edified, and built up in love; the fruits of the spirit will have free course among us and we will have joy and confidence in our walk in the truth.

GEORGE A. GIBSON.

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## Preaching the Truth

### HOW SOME HAVE FOUND THE TRUTH.

**Little  
Stories  
No. 25.**

A man waiting to keep an appointment with time hanging a little heavily on his hands went into a free library. There he saw in the reading room a Christadelphian publication.

Out of pure curiosity he read it. An advertisement of "Christendom Astray from the Bible" caught his eye. He read that and next day wrote for the book. Six months later he was baptised. This is what arrested him—the chapter on the Nature of Man. He was a doctor of medicine, and its common sense appealed to him. He had long doubted the idea of inherent immortality.

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### Keramos.

Turn, turn, my wheel! Turn round and round,  
Without a pause, without a sound:  
So spins the flying world away!  
This clay, well mixed with marl and sand,  
Follows the motion of My hand;  
For some must follow, and some command,  
Though all are made of clay.

Turn, turn, my wheel! All things must change  
To something new, to something strange;  
Nothing that is can pause or stay;  
The moon will wax, the moon will wane,  
The mist and cloud will turn to rain,  
The rain to mist and cloud again,  
To-morrow be to-day.

Turn, turn, my wheel! This earthen jar  
A touch can make, a touch can mar.  
And shall it to the potter say,  
What madest thou? Thou hast no hand?  
As men who think to understand  
A world by their Creator planned,  
Who wiser is than they.

Turn, turn, my wheel! All life is brief:  
What now is bud will soon be leaf;  
What now is leaf will soon decay.  
The wind blows east, the wind blows west;  
The blue eggs in the robin's nest

Will soon have wings, and beak and breast,  
And flutter and fly away.

Turn, turn, my wheel! What is begun  
At daybreak must at dark be done.  
To-morrow will be another day.  
To-morrow the hot furnace flame  
Will search the heart and try the frame,  
And stamp with honour or with shame  
These vessels made of clay.

R. S. L.

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## The World.

The world is Ismaelitish; its hand is raised against every man, and much more against God. As at present constituted, it is a huge kingdom divided against itself. In differing national interests we have the proximate cause of war. The existence of so many opposing institutions, political, religious, commercial and social, tend to keep up a continual strife of tongues, while they bring into existence a ceaseless round of activities. Add to this the fact that every man is supposed to have to fight his way through life, as against the interests and claims of his neighbour (in so far as this may appear necessary), and you have the picture of millions of human beings in a constant state of friction, year in and year out. Vanity and vexation of spirit is truly written over all the works of man. For that which succeeds is vain, because it comes to an end; and that which does not succeed is vexatious, because it fails of this result. "Live and let live" is the world's law to itself, but how little it acts it out is plain to be seen. Construe the maxim according to the facts of the case, and it means "live for yourself as best you may, and let other people live if they can, after you have done the best for yourself." There is a divine side to the picture, however, as well as a human side.

The divine side is the only edifying and comforting side in the case. The divine side tells us that, apart from the universal "tug of war" that characterises every department of the world's life, things would soon run to a state of stagnation, altogether powerless to develop the results of war and peace that the purpose of God requires. Results that involve conquest of territory on the part of one nation, and the loss of it on the part of another. Results that require the development of the earth's resources to an everywhere increased extent. Results that necessitate progress in science, mechanics and the laws that govern the universe. Results that require the employment of steam and electricity as means of locomotion and the transmission of messages in conjunction with a thousand educational schemes (including the truth), fulfilling Daniel's prophecy, that in the time of the end "many shall run to and fro in the earth and knowledge be increased." It is noteworthy that the greatest progress has been made in all departments of human industry during the last fifty years; this is explained by the fact that it is "the time of the end"; and the new and diviner form which things are presently to take necessitates this kind of leading up to "the greatest of all events in human history—the transfer of all the kingdoms of the world to the hands of Christ." To this ends every work under the sun is as it were being accelerated, so that when the time comes to put the world of nations under new management, they may have arrived at some sort of perfection in the arts both of war and peace—the arts of war on behalf of the destruction of the human political fabric, and the arts of peace with reference to the age of peaceful industry that is to follow after; under which the ends of the earth will be united together under one system of laws, and under one divinely-constituted law-giver, who will possess the earth to the uttermost bounds of its everlasting hills.

The evil of the present world is not without its divine uses; it makes a good furnace of affliction in which to try the children of faith. A good world in all respects would not answer this end.

In this and other ways "God maketh the wrath of man to praise Him." "Live and learn" is a good maxim applied to divine things.

There is nothing to live for as regards the present; but there is much to live for and much to learn as respects the future to which we are called by the Gospel. We are called to live in the future even now, and not in the present. We live in it in faith of its realisation, and in the adoption of its principles as the rule of our present life. It is the adoption of divine principles as the rule of action that brings a large part of the evil experience that is incident to the profession of the truth. To the faithful in Christ Jesus it is a rough life, with a smooth and joyful ending, while to the "lovers of pleasure more than lovers of God" it is a comparatively smooth life, but ending off at last with the "terrors of the Lord," and "weeping and wailing and gnashing of teeth." And even should they fail of being confronted with these—it is at least an ending that introduces them to the "blackness of darkness" which is for ever. Let us therefore "use this world, as not abusing it; for the fashion of this world passeth away; but "he that doeth the will of God abideth for ever."

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### **God's Grace.**

God's graciousness hath blest us through the days  
That formed the circle of the year,  
And though we failed in many varied ways,  
He cared for us with kindly care.  
This graciousness now tendeth us to seek  
His care through days that are to be,  
Asking for strength where we have proven weak,  
And grace to grow in humility.  
Thus living near and nearer the ideal,  
Our lives become so intertwined,  
That each the other's joy or griefs may feel,  
Unite with love all hearts and minds.

Santa Barbara.

WINIFRED M. BOOTH.

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### **Modern Thought.**

In 1888 Brother Roberts records in December issue of "The Christadelphian" that: "Mr. Spurgeon in a recent sermon at Metropolitan Tabernacle, compared modern thought with the idolatrous faiths of ancient Babylon and predicted its oblivion 50 years hence."

"The god of modern thought is a monkey," added Mr. Spurgeon, "and its votaries address it as 'Our Father, which art up a tree.' "

#### **GOD MUST BE.**

And in December issue of 1887 Brother Roberts states: "We reproduce the following excellent demonstration of God's existence from 'The Earth and Its Evidences,' thus: —

'Either the universe had a beginning or not. If it had a beginning, that beginning was either caused or uncaused, and, if uncaused, explain how there could be an effect without a cause, especially such an effect as the universe, with all the order, design and life in it. To assert that the universe came into existence uncaused, of itself, by its own will, its own power, is to assert that it existed before it had existence; it willed its own being before there was a being or a will, it exercised power before it had any power at all. What monstrous supposition could be more monstrous?'

'But, if its beginning was caused, that cause must have been infinitely superior to itself, and a cause without a cause—God?'

‘But if the universe had no beginning, or was not an effect at all, but a cause uncaused, then all the intelligence and life in it are due to itself and it is self-dependent, without any superior or equal imaginable or known, and the universe must therefore be a god. But the universe consists of parts, the earth and sea, with all the beings, animate and inanimate therein, the sun, moon and stars. Now, if the universe be a god, is it all or certain parts of it only that are Divine? All could not be gods, for the universe being a god on the assumption of having no beginning, those being unquestionably with a beginning are no gods. Man is not a god, for his beginning, according to modern science, is due to the ape; nor the ape or any other animal, because, according to science, preceded by plants; nor the plants, for they had no existence when the earth was a molten mass; nor the moon, for it, says science, proceeded from the earth; nor the earth, which was thrown off from the sun by the sun; nor the sun or stars, for their beginning was owing to the nebula. Here scientists stop. Have they at last found their god, without a beginning, the uncaused cause of all? But what is the nebula? Gaseous substance, all gas—and the god of scientists is all gas?

‘Now, if we ask scientists how any natural event or phenomenon occurs or has occurred, the answer is invariably “According to law.” Then, did the universe ever exist without law and, if so, how long? If laws had no beginning, they must be gods. If they had a beginning, either that beginning had itself a cause or not. If caused, what was the cause; but, if uncaused, explain how laws could come into operation without a cause.

‘If changes or phenomena occur according to laws, are these laws the causes of such changes or phenomena? Does “Law of Nature” merely signify the fixed order in which phenomena occur, or do the laws themselves maintain that order; and if the order is uncaused, explain how the universe has perfect invariable order, rather than continual disorder. Human laws are merely rules of human conduct which may be either obeyed or disobeyed. If natural laws are rules for Nature to obey, then how do you account for obedience so perfect and invariable as the scientists say? The earth, sun, moon and stars are not, surely, intelligent beings capable of willing, and therefore they cannot obey as men do. —A. McL.’ ”

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### **Israel's Liberation.**

How glorious the vision of Sons of God in power!  
O Jacob, manumission is thine from that blest hour.  
No more wilt thou be weary, or languish in the way.  
Or roam in byways dreary, or groan beneath the sway  
Of vile usurper-despots; in pales, or ghetto strife,  
Or yearn for Egypt's flesh-pots, to keep thy soul in life.  
No ingrate's foul derision, will fall upon thine ear;  
It is the Lord's decision, to put in them thy fear:  
For wealth and honour wait thee, His love will guide and guard,  
His preservation sate thee; thy joy no more be marred.  
Thy King in all His beauty, thy tearless eyes shall see,  
And loyal love and duty, thy heart's desire will be.  
Thine Elohim will bless thee, thine every want supply,  
And all the earth confess thee, as loved of the Most High.

BASIL D. HAMILTON.

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### **FROM THE STUDY**

### **The Book of Esther.**

God is not mentioned once by name in the Book of Esther; yet He is everywhere present in it—the unseen manipulator of events on behalf of His people. This book is a wonderful exposition of the Ways of Providence.

In chapter one, owing to her refusal to be made a gazing-stock, Queen Vashti is deposed. We are not told that God was in the matter, but, in view of what follows, would we not be justified in supposing that the "Lord turned the heart of Vashti" as He often did the hearts of rulers in order to suit His predetermined end? A decree goes forth, apparently in a very natural way, and after events have taken a seemingly natural course Esther, the Jewess, becomes queen. Great things came of this—yet still no mention of God; no mention, as with Joseph, that the "Lord was with Esther and He prospered her," or that "God meant it for good" (see Gen. 1. 19-20). By chance (or was it?) Mordecai finds his way into the King's records owing to a service he is able to render to Ahasuerus, and then, through his refusal to give homage to Prince Haman, he precipitates an unparalleled outburst of anti-Semitism. The Jews are to be obliterated: but they are God's people; of them God will never make a full end. Hence, if by a series of coincidences (as it would appear), they are saved, are we not justified in inferring the Hand of God in the matter? Particularly is this so when we consider the historical setting of the book. Tribulation is brought to the Jews through the disobedience of their fathers, who had not exterminated the Amalekites and their King Agag. Naturally, Haman the Agagite, whose ancestor had been hewed in pieces by Samuel, would be the "enemy of the Jews." But God had determined that retribution should come to the house of Amalek, and in Haman's defeat at the hand of God we see this exemplified.

That this is the case is apparent from Esther iv. 13-14: When Mordecai is persuading Esther to use her influence to save her race, he points out that if she does not act "then shall there enlargement and deliverance arise to the Jews from another place." Obviously from He who has always been watching over His chosen people—but still no definite reference to God. Esther resolves to act regardless of consequences. "If I perish, I perish." Is there an echo of trust in God, in those words, even if it is not reported that Esther said, like the psalmist, "I will put my trust in the Lord: He is my refuge and strength"? Esther enters the King's inner court and is encouraged by the golden sceptre of acceptance. What unseen influence caused the King to be in such a favourable mood, so that he did not manifest his Oriental despotism in a fit of rage at such intrusion? What caused him to grant her request? In view of the large issues at stake, shall we not answer "God."

Another remarkable event occurs about this time: Mordecai receives advancement and power at court. This new position causes him to effect a vital influence over the situation. But how does the hated and sackcloth-covered Jew achieve this elevation? By a series of seemingly chance events. Ahasuerus happens to be restless; he happens to desire to while away time by reading the palace records: a scroll which included the record of that court conspiracy is brought; he happens to strike on that very part where Mordecai's revelation of the plot is recorded, and he happens to enquire whether he has been rewarded. No! Haman happens to be just outside, hoping to receive permission to hang Mordecai on prepared gallows. The King asks, "What shall be done to the man the King delights to honour?" Haman thinks, "That's me," and so makes extravagant suggestions. "Go thou and do all that to Mordecai." O, gall of bitterness! Haman has begun to lose the battle, and in chapter vi. verse 13 his friends seem to realise that Haman is in conflict with some power that cannot be prevailed against. It would all seem mere chance, but can it really be considered such? The case seems analogous to Ruth ii. 3: "It was her hap to light upon that part of the field that belonged to Boaz." But as Naomi recognised (verse 20), it was "the kindness of God," and these small events led to man's salvation through the birth of Christ in the line of Ruth.

We all know the upshot of the events in Esther: Haman is hung upon his own gallows—by the irony of fate, as some might say; by the inexorable decree of Providence, we would prefer to say. The Jews are given permission to defend themselves. Deliverance comes through the instrumentality of Esther and Mordecai. A succession of supposedly fortuitous events leads to great things. But God was at the helm.

God is not mentioned once. Yet He is the theme of the book. The book is full of encouragement for us. God still works silently on behalf of His saints, if they are prayerful and put their trust in Him. God never appears visible in our lives; a worldlyling might write our biographies

without mentioning God; a good many chance events would appear: little circumstances, changing the course of our lives. Bro. Denney's "Little Stories" illustrate how little incidents have caused people to become related to light. As with His people Israel, in the time of Esther, so God is in our lives now. "All things work together for good to them that love God." "The angel of the Lord encampeth round about them that fear Him, and delivereth them."  
Rayleigh. EDGAR WILLE.

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### **The Truth in Norway.**

We have received news of the fate of those holding the Truth as we do who resided in Norway before the invasion by the Germans.

A brother was examined by the Gestapo as to whether he had "agitated for world domination by the Jews from Jerusalem." He told of the Gospel of the Kingdom of God. Violent laughter was his answer. He went to prison for his "crime." Meetings were forbidden altogether, and on various pretexts our brethren, in common with many others, were put to hard labour and other forms of "punishment." All because they were accused of "favouring the Jews."

Some pastors for reward who belonged to the State Church have followed Quisling and obeyed the Nazis.

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### **Poland and Russia.**

Dr. Goebbels is a great propagandist. Truth and he fell out a long time ago. His latest exploit is to concoct a story of Russia having murdered a large number of Polish Army officers in cold blood.

The Polish people have no love for the Russians, and no doubt because of this were stirred up to demand investigation by the Red Cross organisation. The Russian Government resented this and interpreted it as another sign of antagonism. One can read between the lines and see what Russia's attitude is likely to be when a Peace Conference sits with, shall we say? Stalin in the chair.

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**"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 5<sup>th</sup> of each month.

**BISHOP'S STORTFORD, HERTS.** —31, New Path. Breaking of Bread, 11.15.

We are grateful to our Heavenly Father for his goodness and mercy. We have been refreshed by the visit of Brethren Richard and Henry Lovewell, of Rayleigh, and of Bro. F. King, Junr., of Colchester, Brethren Richard and Henry giving the word of exhortation. We are reading "Nazareth Revisited," by Bro. Roberts, and commence this week a further study of the "Exposition of Daniel," by Bro. Dr. Thomas. Our Bro. Long is about the same. I have been able to meet with him, though not so often as one would like. He sends his love; begotten of the Truth, to all brethren and sisters of like precious faith. Will brethren and sisters intending to visit give two weeks' notice, as duties sometimes prevent the holding of the service at the appointed time. With love begotten of the Truth, your brother in Christ, Garth T. Lovewell.

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

The Sunday School Christmas entertainment and distribution of prizes was held on Friday, January 8th, and, together with hot supper, made a happy evening for old and young. Visitors at the Table included Sis. Grace Marshall (London), Sis. Martin (Toronto), and from Detroit Bro. and Sis. Wm. Styles, Bro. and Sis. Ernest Styles, Bro. Herbert Styles, Bro. and Sis. Higham, Senr. Thanks to Bro. Ernest for the good word of exhortation. —H. W. Styles, Rec. Bro.

**COLCHESTER.** —185, Shunt End. 11.15 a.m.

There is little to report from this corner of the vineyard, except that we much enjoy our meeting together around the Table as each first day comes round, and look forward to the spiritual food prepared for us by the brethren, and we appreciate their labours among us very much. We thank our Heavenly Father for all His mercies to usward.

Since our last report we have had pleasure in welcoming to the Table Bro. King (Harlow), Bro. R. Lovewell, E. Wille and Sis. S. Wille (Rayleigh), Bro. A E. Wade (Newbourne).

Will Intending visitors please note: —Commencing in May, Breaking of Bread will take place at 11.15 a.m., except first Sunday in the month, when Breaking of Bread takes place at 3.15 p.m. —E. Munson, Rec. Bro.

**GLASGOW.** —17, Daleview Drive, Clarkston, Renfrewshire.

Will you please note change of address for "Berean" parcel. Will write fully when settled down. Love as ever. —Norman G. Widger.

**LONDON, N. (WINCHMORE HILL).** — Adult School Hall, Church Hill. 4.30 and 6.30 p.m.

We have welcomed the following visitors during the past month: — Bro. and Sis. J. L. Mettam and Bro. and Sis. Crawley (of St. Albans), Bro. W. L. Wille and Sis. S. Wille (of Rayleigh), Bro. D. M. Williams (of Newport, Mon.), and Bro. Doust (of Uxbridge).

Our fraternal gathering is fixed for Saturday, May 1st, at Slater's Restaurant, 159-161, Moorgate Street, City of London, at 4 p.m.

Bro. P. Coliapanian is to preside and Brothers D. M. Williams (of Newport), J. L. Mettam (of St. Albans) and W. Southall (of Birmingham) are (God willing) to speak.

Our special effort is in our own hall on Wednesday evenings during May at 7.30 p.m. We shall be glad to see any visitors.

Our thanks are due to the brethren mentioned above for their good help in the preaching of the Truth and in exhortation. —C. H. Bath, Rec. Bro.

**LONDON, S. (CLAPHAM).** —

The Clapham Ecclesia return to the attack upon us in the April number of "The Dawn" in a very venomous way. Our readers ask us not to fill our columns with the "husks of controversy." Our side of the matter can be had on application, "The Truth versus the Clapham Ecclesia," being now ready.

**LONDON, W.** —Co-operative Hall, 153, Uxbridge Road, West Ealing. Breaking of Bread, 2.30 p.m. Lecture, 4 p.m.

In the mercy of God we have now obtained the use of the above hall, both for the Breaking of Bread and the lectures. Will intending visitors please note change of time for the Memorial meetings.

Last month two of our members were brought before the Uxbridge Police Court for a second time for refusing to register for Civil Defence duties (fire-watching) and were again heavily fined. The law of Christ remains unchanged from month to month, so our attitude, based upon His law, must remain unchanged, notwithstanding the consequences.

We have been pleased to welcome to the Table of the Lord the following visitors: —Bro. D. L. Jenkins (Putney), Bro. and Sis. A. A. Jeacock (Croydon), Bro. and Sis. Wicks, Bro. K. Widger, Sis. Widger (North London), Bro. F. King (Colchester), Bro. Philip Goodwin (St. Albans).

Brethren Jenkins, Wicks and A. A. Jeacock were with us in the service of the Truth.

We have sent the following letter to the Editor of "The Dawn": —

Dear Bro. Joslin: —

We are in receipt of the "Dawn" Supplement for the current month and wish to correct the implication of the leading article that those forming the Berean Fellowship are more or less personal supporters of Bro. Denney, irrespective of doctrinal matters.

The reason why Sis. Ask and I, and many other brethren and sisters, are not in fellowship with Clapham is simply because we are not able to confirm as Scriptural the Clapham Resolution containing the four clauses on divorce, etc.

Whether Bro. Denney was at fault or otherwise in making full use of a cablegram from Bro. Gibson in 1941 does not affect the doctrinal issues raised by the Clapham Resolution of 1940.

We wish this letter to be published in the supplement in order that no brother or sister shall be under any false impression concerning our position as "Bereans."

We are in fellowship with Bro. Denney because we mutually cannot uphold the Clapham Resolution in more than one particular.

Your brother in the patient waiting for Christ, Charles A. Ask, Rec. Bro.

**NEWPORT (MON.).** — Clarence Hall, Rodney Road (opposite Technical Institute). —Sundays: Breaking of Bread, 11 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: Week-night Meeting and Eureka and M.I.C. (alternately), 7 p.m.

It is with pleasure we report that on March 28th we had a visit from our Bro. J. Adams, of St. Albans. Our brother faithfully exhorted us unto all good works, and in the evening proclaimed the gospel to those who are without. The subject being topical, namely, Britain's Divine Mission in tine East, it attracted a goodly number of the alien. —David M. Williams, Rec. Bro.

**PLYMOUTH.** —Oddfellows' Hall, 148, Union Street (near Railway Bridge). Sundays: Breaking of Bread, 2.30 p.m. Lecture, 6.30 p.m. Bible Class, Thursdays, 7.30 p.m.

On March 11th we had the pleasing duty of assisting Miss Mary Hammond Pike to put on the Saving Name of Christ by passing through the waters of baptism. We pray that our sister will hold fast to the "pearl of great price" which she has found, firmly to the end.

After an absence of about three months our Brother A. H. Nicholls has again been able to meet with us at the Memorial Service and has assisted us in the public proclamation of the Truth. We always appreciate his help which is so readily given.

With the coming of "double summer time" we have been able to recommence our Bible Class, and hope to make it as interesting and instructive as it proved to be last year. —Hubert R. Nicholls, Rec. Bro.

**RAYLEIGH.** —121, High Road (near Weir). Breaking of Bread, 3 p.m., Sundays. Bible Class (Daniel), 7.30 p.m. Wednesdays, and occasional week-day lectures.

We have been pleased to welcome Sis. F. Williams (North London) at the Table of the Lord. Sis. Phyllis Tarplee (of Birmingham) has joined our ecclesia, as she is working in Essex. Owing to her refusal as a servant of Christ to be bound down by conditions of the State, she faces possible prosecution for breach of condition. Bro. Owen Woodhouse (of Sheringham) is now on our ecclesial roll and we are able to keep in touch with him by correspondence. He faces prosecution for refusal to accept direction into part-time Civil Defence under Defence Regulation 29 BA. Both these members will need our prayers in the trials which firmness to their citizenship of Zion may bring upon them.

We are now in the midst of our study of Daniel, finding therein valuable prophetic exposition and helpful lessons for the present day of men who stood firm rather than consent to ungodly purposes. —W. Leslie Wille, Rec. Bro.

**RICHARD, SASK., CANADA.** —

On August 9th, 1942, our Sis. Adams, aged 71, wife of Bro. Adams, was parted from us by death and was laid to rest in the North Battleford Cemetery in the Christadelphian burial plot, Bro. Tyson (of North Battleford) and Bro. Arthur Jones (of Richard) doing what was necessary. Bro. and Sis. Tyson kindly accommodated us in their home on the occasion.

Bro. Mitchell (of Busby) and Bro. and Sis. Robert Crawford (of Onoway, Alberta), who refreshed us last summer by their company, were a help and a comfort to us during the sad period. But we do not sorrow without hope, for we believe that Christ died and rose again, and so them also which sleep in Jesus will God lead out through Him.

Our sister so far being the first believer from Richard to join those who sleep in death, waiting for the call to come forth.

The eldest member of our little meeting (due to illness) has been compelled to cease his activities, leaving us more responsibilities and duties May our God give us the wisdom and ability to carry the gospel banner to the end.

We also had Bro. Donald Snobelen with us some time ago and enjoyed him being with us. May God grant us and those scattered believers in this country the pleasure, in the midst of so much turmoil, to be able to walk together in unity and peace, based on righteousness, until our Master appear.

The times in which we live are a warning to all who have eyes to see, so let us watch, and be sober, yet always rejoicing, knowing that the coming of the Lord draweth nigh. —Fred. G. Jones, Asst. Rec. Bro.

#### **TORONTO, CANADA. —**

Up to the present all of our brethren who have been called under the Military Service Act have been granted indefinite postponement and placed in forestry camps, or in some cases road camps. They are now calling married men, and that includes some of our brethren. One of our married brethren has three children. He was called two weeks ago. As farm help is very scarce, he appealed for the privilege of working on a farm in order to support his wife and children, so that they would not become a burden on the community. To our surprise his petition was granted. The war services department have been very kind to us. One of the members stated that if he had his way Christadelphians would be the only conscientious objectors to receive recognition. —G. A. Gibson.

#### **WHANGAREI, NEW ZEALAND. —**

We are sorry to report that our Bro. K. R. McDonald, having sold his property here, has gone to reside with relations in Opotama. We hope, with God's help, to keep the light burning which he for so many years maintained through all the troubles incidental to ecclesial life. We miss him very much, but realise that these things are in the hands of God. To make matters worse, one of our oldest members has deserted us, and three—more recent ones—with him. Not for any of our sins, but because of the sins of others on the other side of the world, and because we who are left do not agree with those who declare that these particular sins cannot be forgiven unless the commands of certain brethren are complied with, which would break up the home of the repentant sinners and most likely the hearts of both innocent and guilty alike. But we have not so learned Christ, who brought to us grace to replace the hardness of the law (John i. 17) and taught us that none can fulfil His laws without this "mercy," which springs from His eternal love, so that unless we show this love and compassion in our dealings with each other, all our strivings about His laws and the words of His prophets are as empty as a sounding brass or a tinkling cymbal (1 Cor. xiii. 1). So now there are only six of us who live near enough to attend the meetings regularly, but for these we thank God and take courage; but, owing to this fact and the blackout, and the non-attendance of any alien, we have given up the lectures for the time being. —A. P. Fisher, Rec. Bro.

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### **Letters to a Friend in Doubt. No. 6.**

#### **HOW THE DOCTRINE OF THE IMMORTALITY OF THE SOUL CAME INTO THE CHRISTIAN CHURCH.**

All Bible and theological students are agreed that for life after death as a natural endowment, inherent in man by creation, the religion of Yahweh, as unfolded in the Old Testament, finds no place whatever. The excuse found for this absence (and for the very strong language to the contrary, such as Eccles. ix. 1 to 6, and a hundred like passages), which is set forth by modern theologians, may be best illustrated by this extract from Dr. S. D. F. Salmond in his very able book, "The Christian Doctrine of Immortality": —"These passages reflect moods of feeling, sinkings and fluctuations of hope, which may come at times on any mind in the dark and painful things of life. They express what death looks like when viewed simply from the side of nature. It is the removal of the individual from the engagements, possessions and activities of the familiar earthly scene " (p. 166). So that when Paul

said, 'God spake at sundry times and in divers manners in time past by the prophets," he was mistaken, or else God taught the opposite of the truth by them. Such a conclusion is worse than absurd.

The New Testament is entirely in line with the Old on this matter. Some of its passages have been extracted for the purpose of a treatment by immortal soul apologists that would seem to bring them into harmony with their own views. One such is the parable of the rich man and Lazarus, which is dealt with in this month's issue.

There are many writings and fragments remaining to us from the first three centuries of the Christian era and they help us to obtain a clear view as to the way in which the doctrine of the soul's inherent immortality found its way into the early Church and thus produced at last complete apostasy.

Paul saw this with prophetic eye and speaks of it as "a strong delusion" and "belief of a lie." The fact clearly emerges from these writings that for more than 200 years the doctrine was either unknown in the Church or was rejected by it as essentially pagan.

Justin Martyr, in the second century, says: —"To live is not the soul's attribute. It is God's attribute. But as a man does not live alway, and the soul is not forever joined to the body, since whenever this harmony must be broken up the soul leaves the body and the man exists no longer. The spirit of life leaves the body and there is no more soul."

Theophilus of Antioch, second century, writes: —Was man at creation by nature mortal? Certainly not! Was he then immortal? Neither do we affirm this. He was neither mortal nor immortal. If God had made him immortal from the beginning, he would have made him a God. Again, if he had made him mortal, i.e., dying, God would seem to have predetermined his death. Neither then mortal or immortal was man made, but capable of both, so that if he should incline to the things of immortality, keeping the commandments of God, he should receive as a reward from Him immortality. If on the other hand he should turn to the things of death, disobeying God, he should himself be the cause of death to himself" ("Ad Antolyeum," 2-27).

Tatian, in the same century, in his book ("Ad Graecos," 13), definitely declares the natural mortality of man, and that immortality was, and remains, a conditional gift. We pass on to the end of the second century, and we find Clement of Alexandria saying, "When baptised (immersed) we become enlightened: enlightened we become sons: as sons we shall become perfect and immortal" ("Paed" 1, 3, 6).

These men had either heard the truth from the Apostles or their immediate followers.

But at the beginning of the third century Greek ideas began to percolate into the Church.

Plato in the "Phaedo" had again asserted that the soul can be separated from the body and is deathless and will exist in happiness or misery for endless ages.

While the term, "the soul is immortal," never occurs once in the Scriptures, or in any Christian writing up to the point we have reached, it occurs in the "Phaedo" 20 times.

Augustine in his "Confessions," written A.D. 413, warmly acknowledges his indebtedness to Plato for an understanding of the doctrine of the soul's immortality, but he does not quote the Bible to support it.

Tertullian about A.D. 330 declares that he had accepted Plato's view.

On the contrary, Ephrem Syris, A.D. 420, emphatically declares for conditional immortality.

So does Lactantius, along with his tutor, Arnobius.

Says the latter, "The idea of the soul's natural immortality is an innovation and absurd." Mark the term, "an innovation," something new in Christian teachings. He goes on to call the doctrine "a vain hope." "If men either knew themselves thoroughly," or had the slightest knowledge of God, they would never claim as their own a divine and immortal nature" ("Adversus Gentes" 2, 15, 19).

Lactantius goes further and says, "A belief in the soul's immortality as a native endowment would tend to remove moral restraint and have a prejudicial effect on human life."

Lactantius has proved to be a true prophet.

Catholics and Protestants to-day try to kill one another in war because this doctrine has had precisely this effect. We referred to Augustine. His teaching is described by the Catholic Church as "the very foundation of their doctrine" (Cardinal Manning).

At this time (Century 3) an Athenian philosopher, Athenagoras, joined the Christian Church and set forth the doctrine of man's inherent immortality. Referring to this, Ireneus, Bishop of Lyons, denounced the teaching as "a very dangerous innovation." The dispute grew apace, and, as the belief in the early return of Jesus to establish His kingdom on earth began to fade, so the idea of salvation at death took its place.

The view of an intermediate state before final determination of character was first formulated by Pope Gregory the Great in A.D. 604, and so purgatory was brought in.

It is safe to say that as a result of the introduction of this doctrine the whole face of Christianity as presented to the world was changed and the way made clear for the successive declarations emanating from Rome that gave the Church supreme authority over doctrine, to the complete supersession of the Bible's claim to be the Light of God.

The world conquered the Church, and if to-day the world says war, the Church says war. If the world says evolution, the churches join in the chorus.

The only safe way for one who desires to serve God faithfully is to return to His Word, remembering, as Jude, the Lord's kinsman, sternly says, that "Ye should earnestly contend for the Truth, which was once for all delivered to the Saints." G.H.D.

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#### OUR SPECIAL EDITION.

The special edition for the purpose of being used to hand to an interested friend has gone very well so far.

One ecclesia sent us selected names in their own neighbourhood, directing us to send a copy to each address each month.

Another distributes them with a lecture card enclosed.

One result comes to hand: A gentleman came to a lecture because of the magazine and card together reaching and interesting him.

One brother got it into the local free library.

We shall be glad of suggestions to improve this edition. The price remains at 4d. per copy, but we are prepared to do large orders at a slightly reduced price for the present time only.

Brethren with ability to write on first principles in an interesting way are invited to send in manuscripts. Short and to the point, please.

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## **The Rich Man and Lazarus**

The phrases, "a certain rich man" and "a certain beggar" are indefinite expressions. We admit that there were many such in Israel. Jesus was speaking to a crowd of such characters; and, it is quite probable that "a certain beggar named Lazarus" may have been a notable and afflicted pauper in Jerusalem. We also admit that certain rich Israelites were "clothed in purple and fine linen, and fared sumptuously every day"; that beggars often laid at their gates: and they were often ulcerous; and that there were dogs in Jerusalem; that with much relish they licked sores; and the beggars' sores when they would let them; and even those of a certain beggar named Lazarus; that neither the rich men nor beggars of Israel were immortal, but that they died and were buried, some with pomp and circumstance, and others by the Angels of the Corporation of the City—and why should there not be Angels of the City as well as Angels of Synagogues and Churches; for Angel is but a name of office, whether held by Immortals or by the sons of men. We admit that rich men in their life-time receive good things; and that the tables will be turned with respect to some of each of these classes at the resurrection; but we emphatically deny that this reverse of fortune obtains in the death-time of either party; for Jesus taught that men should be rewarded, etc., at the resurrection, which cannot be true (and with reverence be it said) if in their winding sheets they are tormented or comforted. Luke xiv. 14v. The Great Teacher's doctrine was not "yea and nay"—He did not teach that men should be recompensed at their death and at their resurrection; what ambitious heretic dare affirm that He did?

We admit that many rich dead men had five living brethren in those days; that they had Moses and the Prophets; that they would not regard them; and if the dead men, Lazarus and Jesus, went to them from among the dead, they would not repent. All these facts we admit; but what then? That all the rest is mere hypothesis, "to point a moral and adorn a tale."

The life of Abraham in a place unseen; the reclining of Lazarus in his bosom; the tormentation and consolation of the rich man and Lazarus in their death-time; the intermediate gulf; the dialogue; the benevolent sympathy of the rich man—all these are mere fictions assumed according to the propriety of parabolic speech as a hypothetical comparison illustrative of a "Mystery of the Kingdom of God."

But, the profound gentleman of the west contends, that good spirits are in conscious existence in the death-time in the presence of the Lord; while bad spirits are with the devil—their locality is different, but their state is the same. He does not pretend that the dead bodies of the rich man and Abraham were talking together in the unseen; oh, no, but that they were the departed spirits of the two men; therefore, spirits are bodies; for, says the rich man, "Have mercy on me (the thinking I in an unhappy accusative case) and send Lazarus (he does not say send Lazarus' spirit) that he may dip the tip (or third phalanx) of his (index) finger in water (real oxygen of hydrogen) and cool my tongue (a muscular organ with all its arteries, veins and nerves), for I (the thinking principle) am tormented in this flame!! (Gaseous matter in intense ignition). If this ratiocination does not prove that bodies are nothing, and spirits real bodies, then there is no difference between "twixt tweedledum and tweedledee." This we call *reductio ad absurdum* of the learned nonsense which abounds in that prodigy of exegesis, styled "Life and Death."

"All our Lord's parables," says this wonderful author, "are founded upon facts." Well; a certain lord gave his servant a talent; he hid it in a napkin and gave it to his lord again. After this gentleman's fashion of interpreting Dives and Lazarus, this comparison indicates that men have golden talents given to them which they wrap up in napkins and when the Donor comes they will pay them back again! This is great—but, dismissing "Life and Death," we come seriously to set forth in brief the meaning of the text. It is admitted, we believe, by all whose opinion is worth anything, that Dives and

Lazarus is a parable for in another place it is said: "Without a parable spake He not unto them." Matt. xiii. 34.

In these parables were involved mysteries—the mysteries of the Kingdom of Heaven. Hence, a parable is a mysterious form of speech—a dark saying. To His apostles Jesus either “spoke plainly” or by parable or exposition thereof; but to the multitude, it was foretold by the prophet, “He opened His mouth in parables and uttered things which had been kept secret from the foundation of the world.” But, said the apostles to him, “Why speakest to them in parables?” and He replied, because it is not given to the multitude to know the mysteries of the Kingdom of Heaven.

But why was it not given? Because they were judicially blinded as a punishment for not hearing Moses and the prophets. They had made void the Law by their traditions; their hearts were full of the compound nullity—a little law and much tradition. It stupefied the senses, so that seeing, they did not perceive and, hearing, they did not understand—the mental pathology precisely of the religionists of the present age.

The outward or literal interpretation of a parable is not its true import; it is the hidden or inward sense veiled by the outward that must be sought for. The carnal mind cannot penetrate this veil, but contents itself by seizing hold of externals—the mere drapery of truth—while the beautiful handmaid herself escapes its observation. So true is it that the carnal mind discerns not the things of the Spirit of God—they are too spiritual for its gross conceptions; they are spiritually discerned.

The popular interpretation of Dives and Lazarus is the carnal import and belongs to a corrupt and fleshly theology, its true or spiritual sense lies, like truth in all things, below the surface.

Jesus was discoursing mysteries to “covetous” and fleshly Pharisees. He was speaking things pertaining to the Kingdom of Heaven, of which our modern rabbis are as ignorant as the ancient ones. He told them that the Law and the prophets were their instructors until John, but that these they would not hear; since His appearance, the time spoken of by Daniel was fulfilled and the Kingdom of God of which they prophesied was now made the subject of proclamation to Israel, and every man, the commonality of the nation, was pressing for admission into it. Having alluded to their adulterousness He proceeded to illustrate their relation to the Kingdom of Heaven, when they should see Abraham, Moses and the prophets, with many others from the cardinal points of the compass, sitting down at table in God’s Kingdom and themselves excluded—by the parable of the rich man, who personated them as a class, and Lazarus, who represented the lame, the halt and the blind—the poor to whom the Gospel of the Kingdom was preached and from whom God had determined to choose the princes, nobles and grandees of the State, when it should be established under the government of the king whom He had raised up unto them in the House of David as He had promised, but whom they then derided and sought to kill.

By this parable He showed what He had often told them, namely that the first should be the last and the last first. That when He should receive the Kingdom they would see Abraham afar off and the poor his honoured associates; who, though they had been despised and neglected at their gates, longing for the fragments of their gluttony and the companions of more friendly and sympathising dogs, would then sit down with Him at table and recline in His paternal bosom. That when they should see this they would wail and gnash their teeth, the torment of despair like a flame of fire would consume them. Then when they should find themselves excluded, cast out from the Kingdom, having no part, no lot, no inheritance with the fathers—aye, could they in their death-time see the realities afar off which in their life-time they despised, they would cry: Father Abraham, send one of those favoured ones, destined to be thine associate in glory, awake him and send him from the dead to warn our survivors that the things they have heard are true, that they may believe and escape the terrific destiny which we see awaits us and them if they do not repent! With the wail and gnash of tormenting anguish, when risen from the dead and beholding these things, you will call for succour from those whom you now despise; ye may invoke Abraham whom you now vainly style your Father; ye may then supplicate Me as Lord; but your invocations and supplications will be in vain; a great gulf of

separation will divide you from the Father of the faithful and the Family of God—all these things will come upon you if you believe not Moses and the prophets, nor be persuaded of the things which are announced to you concerning the Kingdom of God.

Such is the hidden or veiled mystery of this notable similitude. The moral deducible from it is that if men believed not Moses and the prophets concerning the Kingdom, neither would they be persuaded, though one rose from the dead. The comparison is an elegant speaking hieroglyphic, if we may say so, in the style of Isaiah's parable against the King of Babylon, whose overthrow is recorded in Daniel v.: "Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth it has raised up from their couches all the kings of the nations. All they shall speak and say unto thee: Art thou also become weak as ye? Art thou become like unto us? Thy pomp is brought down to the grave and the noise of thy viols; the worm is spread under thee, the worms cover thee. How art thou fallen from Heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the nations! For thou hast said in thy heart, I will ascend into Heaven, I will exult my throne above the stars of God; I will sit also upon the Mount of the Congregation in the sides of the North; I will ascend above the heights of the clouds; I will be like the Most-High. Yet thou shalt be brought down to Hell, to the sides of the pit. They that see thee shall narrowly look upon thee and consider thee, saying: Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, every one in his own sepulchre. But thou (Belshazzar) art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit, as carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people; the seed of evildoers shall never be renowned. Is. xiv. 9-20. Here the dead, as in the parable of Dives, are made to discourse in grand and poetic vein. In this sublime apostrophe to the slaughtered king it is evident that they are dead bodies and not departed spirits or ghosts, conscious in Hades, that are supposed to speak.

JOHN THOMAS.

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### **"Is It Not a Little One?"**

When Abraham said "Let there be no strife between me and thee; is not the whole land before thee, if thou wilt take the left hand then I will go to the right." "And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered." Many more of the sons and daughters of men had beheld the same scene, and it had become a popular and prosperous place. It was quite possible, too, that Lot's wife influenced his choice. So down they went to Sodom, to the pleasant seductiveness of community life. His choice cost him many daughters, and his wife, and daily vexation through the filthy conversation of the wicked, "for that righteous man dwelling among them in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds" (2 Peter ii. 7). What a heavy price Lot paid by taking "the way of the Gentiles," by joining his life with theirs, by submitting his children to the temptations and joys of Gentile association. The judgment of God brooded over these guilty cities, although it would seem they had little knowledge of God's exact requirements, they were still culpable in God's sight, as are the Gentile nations of to-day. There is no doubt that Lot had learned his lesson, that the road to the pleasant and populated valley is not the way to the tree of life. His words to the Angel when fleeing, molested and spoiled of worldly wealth, his daughters, and now his wife, are eloquent on this point, bereft, he said, "I cannot escape to the mountain, behold, now this city is near—and it is a little one—O let me escape thither—is it not a little one?" just a village, perhaps, where lust and vice did not lift its head to the extent it did in the larger cities. Yes, Lot realised his mistake, but what a price he paid. Shall we not also see the mercy and kindness of God to a mistaken and broken man, "As a father pitieth his children?" Let us, above all things, learn this lesson, "for with what judgment ye meet."

Birmingham.

R. S.

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## Notes

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**Service Committee.** —The Service Committee in Canada has for Chairman Bro. C. C. Macdonald, 1723, Dufferin Street, Toronto, and Secretary Bro. H. J. Newnham, 25, Pepler Avenue, Toronto.

**Jewish Relief.** —We have received £2 10s. from Anon., £20 from Detroit Ecclesia, £13 15s. from Birmingham Ecclesia. A Sister £2, Plymouth Ecclesia £2 17s. 5d.

**Typewriter.** —A brother laid aside by illness for a long time could earn a little if he had a typewriter. Can any brother or sister lease or lend him one? Reply to G., c/o Editor.

**Housekeeper.** —A brother and his daughter out at business all day require a sister as housekeeper. Please apply to R., c/o Editor.

**Special Notice.** —On the occasion of Bro. W. Southall's visit on May 2nd the meetings for the Breaking of Bread at Winchmore Hill will be 3.30 instead of 4.30, as is now customary.

**Fraternal Gathering.** — The 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.

**"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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