

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

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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.)

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

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

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GREAT BRIDGE. —T. Phipps, “Cartref,” Toll End Road, Ocker Hill, Tipton.

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).

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. —E. Peach, 30 Belgrave Road, Moss Estate. 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.

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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.

The Berean Christadelphian

Edited by G. H. DENNEY and G. A. GIBSON.
All communications and manuscripts should be sent to—
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The Truth of God has never changed The authority for it has never been vested in any body of men, whether they be patriarchs, princes, judges, kings or elders, nor in any church or ecclesia. All such bodies have been judged of God according as they have submitted themselves to the authority of the written Word. Even Jesus, Who could surely have claimed authority above the Word, if anyone could, always pointed to its supreme authority. "It is written," was ever on His lips. "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Here is the line of division between true and false "Christians." The true deem the Word infallible. The false reject its authority and depend upon the decisions of men.

PRINCIPAL CONTENTS:

THE AGE OF MIRACLES SIGNS OF THE TIMES
RIGHTEOUSNESS ACCORDING TO THE APOSTLE PAUL
JUDGMENT

Volume XXXI JULY, 1943 NO. 367

EDITORIAL

Miracles.

The condition of the organic world which we see around us is popularly termed Nature. Men speak of things within it as "natural." Observation of its phenomena has enabled men to see that there is within it order, balance and certain definite lines of continuance. These things are popularly called "the laws of Nature."

Anything that happens outside of these, i.e., something not in accord with these laws, is generally termed miraculous. Especially is this so if the happening be something that appears to be quite contrary to the observed laws.

Round the question of the possibility of miracles much controversy has raged and still rages. The Rationalist position is very simply a denial of the possibility of miracles under any circumstances.

Not far removed from this is the position taken up by believers in the various theories contracted under the head of Evolution. (It should not be forgotten that there are several schools of thought under that head. By some Darwin is said to be "not a good Darwinian.")

Unfortunately, following its practice since the third century, the organised Christian Church and its offshoots always trims its sails to catch the breeze of popular thought. Many, therefore, belonging to the great churches profess to be Christians and at the same time to reject the story of Creation given in Genesis, ch. 1, 2 and 3.

We claim that it is impossible to be a true Christian unless you believe in miracles. The creation itself can be termed a miracle, with all the wealth of beauty, usefulness and variety contained

within the act. "God looked upon all the things that He had made and declared that they were very good."

If God Rules.

If, then, God made all the laws of Nature and is Supreme Ruler of them, then He can at any time change or vary them.

Only the laws of the Medes and Persians were ever said to be unalterable, and those ingenious people sometimes found a way out even then without troubling their conscience too much.

When man makes laws, he, as a rule, claims the right to alter them as and when he pleases. Why should he not? But no man should challenge the right of the Creator to supersede His own laws for a definite purpose at any time. When He does this it is styled "miraculous," and because it is contrary to the general rule, it is too much for some people to believe.

God's Purpose.

If it be conceded that God has a purpose with the earth and man upon it that will ultimately and in His own set time "fill the earth with His glory and His knowledge," as is so often declared in His Word, then miracles cannot be ruled out. There must be interference in order that His Will shall at last prevail.

The Flood.

If God had not upset the whole balance of human existence by the Flood, it needed but the murder by their fellowmen of one family, that of Noah, to put an end to the righteousness (way of obedience) and the truth of God upon the face of the whole earth. And the righteous have often been a prey. Christ declared that a state of things similar to that existing at the time of the Flood would again come about and that then the miracle of His Own Second Coming would be brought about. (See Matt. 24.) There is, therefore, no difficulty in the way of acceptance of the many miracles recorded in the Scriptures.

Present-day Miracles.

In our day a deliberate attempt has been made by wicked men, headed by Adolf Hitler, to frustrate the purpose of God in relation to three very important matters. These are: (1) The Jewish regathering to Palestine; (2) the preservation of the power of the British people in order that they might continue to be the protector of the "people gathered out of many countries and dwelling safely in the midst of the Holy Land" (Ezek. xxxviii); (3) the guardianship of the European peoples by the head of the Russian State.

If Hitler won this present war, not one of these things could be continued or established. Now, it was apparently quite plain to all the "neutral" countries that the great power developed by the Nazis was irresistible. Even the last American Ambassador before Mr. Winant went home with this report.

France expected the immediate collapse of Britain in 1940, following the debacle of June.

But what happened? The Unseen Hand intervened.

At Dover, Folkestone and the Thanet ports a certain calm came upon the sea. We ourselves saw little motor-boats, designed for river or in-shore playthings for people on holiday, going back and forth across the roughest straits in the European zone, loaded to the water's edge with soldiers driven out from Dunkirk. This great calm, that made the sea look like a millpond, came in a week of the year that is always without remembered exception one of fairly rough winds. (We once had a terribly rough passage in the first week of June.) That calm helped to save England.

Now, Hitler had fixed a date for the invasion of Britain. He chose the week which has invariably been chosen by the would-be Channel swimmers—September 15th to 22nd. The tides are then at their most favourable time. Successful attempts to swim that 21 miles have always been accomplished round about that date. So, while Britain's tiny Air Force had to a large extent frustrated his design for the Luftwaffe to destroy British airfields, he, never-the-less, expected to make his invasion a success. So he prepared his crafts and his men for the purpose. They were not ready in June, but they were in September.

But God intervened again. For the first remembered time, great gales sprang up on 16th September and continued for 10 days. The invasion boats had to be close-harboured, forming targets for the R.A.F., and many were swamped or driven right out to sea. Dr. Goebbels himself announced that Providence had favoured the British twice, but would favour the Germans in due course. He pointed to the fogs that were bound to come and said "advantage would be taken of them."

So God performed another miracle. For the first time in living memory there were no fogs that winter in the Straits of Dover.

Then the Germans gave up any further attempt and, tearing up their treaty with Stalin, marched East. Today all the world sees that Britain and the Jews will come into the position the Scriptures designed for them and that Hitler will be thoroughly and decisively defeated.

For one thing we are thankful. Mr. W. Churchill, with downright honesty, gives the glory to God in public utterance. Let us also go back to the Written Word and believe that no man can stand against God and that the age of miracles is not passed. The great outstanding miracles of the Coming Christ are sure and steadfast. There will be resurrection and judgment, and "a King shall reign in righteousness and Princes with him in judgment."

EDITORS.

Signs of the Times.

"Behold, the name of the Lord cometh from far, burning with anger ... his lips are full of indignation and his tongue as a devouring fire ... and the Lord shall cause his glorious voice to be heard ... with the flame of a devouring fire, with scattering, and tempest and hailstones."—Isaiah xxx.

**They are
drunken ...
they stagger, but
not with strong
drink.**

Hitler's boasted fortress in Europe is already being rocked to its foundations. This year may well see the final catastrophe, for bomb, fire and the sword and the avengers' bullet and knife are taking a terrible toll within its groaning confines, and even the very earth beneath their feet rocks to the earthquake of Divine

anger. Germany, Italy, the Balkans and now South America are rocking drunkenly, and in the latter place, too, political earthquakes follow in the fall of a pro-Axis Government in the Argentine and its replacement by an even more reactionary regime. The flame of war spreads, and as Dr. Thomas foresaw, God's word requires that no nation shall escape the decreed doom of the Gentiles. There is enough political dynamite now stored in the midst of the nations to utterly wreck every vestige of civilisation. Gladstone in his day saw Europe covered with armed camps; today it seethes with passionate hatred and unquenched revenge. But in this fiery torment we see the intention of God to put away the wicked of the earth like dross. It is only in a boiling pot that scum comes to the top (Ps. cxix.119).

God is shaking the nations—Haggai.

“Then the earth shook and trembled.”—Ps. xviii.

**It is God
that avengeth.**

Tarshish, flushed with triumph, reviews her armed might in the ancient amphitheatre of Her old-time prototype—for from these very scenes Carthage sent her African troops across the seas to reinforce Hannibal’s armies in the fifteenth year ravage of the Italian mainland. Sicily in those days was a Punic possession. Thus coming events cast their shadows before—across some twenty-three centuries of time. God names things not yet in existence as though they were, a procedure styled by the Apostle “the sure word of prophecy” (Rom. iv., 2 Peter 1.). Modern Tyre and modern Carthage have now entered that indissoluble partnership which, seen in the great Anglo-Saxon pact, will last until the stricken field of Armageddon, when the kings of Tarshish and Sheba shall tender their submission to King Jesus, and the daughter of Tyre shall bow with a gift (Ps. xlv., lxxii.).

With these portentous events at the door, the true servants of God will redeem the time, for the days are evil (Ephes. v.), for while time can be sold for whatever our labours will fetch, not a precious second of opportunity once lost can ever be purchased, no, not even with all the gold of Ophir.

David’s prophecy speaks of the heavens in convulsions of thunder (i.e., political) and the devastations of hailstones and coals of fire. Italy is the next marked out for the divine stroke. Britain has filled her cities with fire and death, Mussolini’s Government drops one Fascist star after another and her populace is trembling with fear and perplexity (c.f., Luke xxi.). The armies of Tyre will again cross the Sicilian Narrows—so Pantelleria and Lampedusa must fall, and Sicily pass into the control of Britain and U.S.A.

So while the Duce calls on his dupes to “stand by,” Rome radio plaintively admits they never expected such appalling disasters. Italy has no choice. She is wide open to attack, as Mr. Eden says. If she fights her provinces will be ravaged with the fire of war; if she meets Britain’s demands for unconditional surrender her German ally will lay the country waste as he falls back across the Brenner.

If Germany abandons Italy, Hitler gives Britain and America a bombing base from which to harry the Reich with fire; if she goes to Italy’s assistance she must inevitably open another war front and so weaken her position vis-à-vis Russia. The prophecy of Jeremiah is receiving its latter-day fulfilment. “I took the cup at the Lord’s hand and made all the nations to drink . . .and be mad, because of the sword . . . Drink ye and be drunken, and spue and fall and *rise no more*. . . . And if they refuse to take the cup . . . then shalt thou say, “Thus saith the Lord of Hosts, ye shall certainly drink . . .” (Chp. xxv.). Why? The answer comes in a flash. “For the Lord hath a controversy with the nations.”

Even Abyssinia is preparing an expeditionary corps to go with the armies of Tarshish (truly the weak say they are strong —Joel iii.), and Mussolini, Caesar’s *imperium*, will pass out one of the shortest lived empires on record, disappearing in the “great whirlwind raised up from the coasts of the earth.”

“And the slain of the Lord . . . shall be dung upon the ground.”—Jer. xxv.

**Because ye
have not heard
My words.**

The position in Germany is hourly becoming more desperate. Both Spain and Turkey are trembling in anticipation of the fire of war sweeping over their frontiers, so Franco tries to limit the conflagration by an attempt to localise the devastation, and Ankara braces herself behind her mustered armies. Whispers seem to say that Hitler may attempt some spectacular *coup-de-main* to recover his lost prestige and to turn the flanks of the African threat.

Meanwhile, the Gestapo have swept the captured Russian provinces bare. Slave gangs are labouring in the fields and factories of the Reich. Thousands of women and girls, forced to abandon families and babies, work in direst poverty, in semi-starvation and rags. Secret advices show that Moscow, brooding over her slaughtered population and shattered industry, is meditating to ruthlessly debauch the Reich from the Vistula to the Rhine and leave the land a blood-soaked, reeking ruin—a revenge such as would fill the old Scythian freebooters mad with envy that they were born centuries too soon. As Russians say, there will be no mercy.

Retilling her outraged fields, Gog bids her Stalingrad farmers remember that when their rich harvests come in the autumn the wheat will have fattened on the arrogant enemy hordes buried for ever in Volga soil. Again prophecy is pointedly fulfilled.

Russia is more and more in world news. The basic question between Britain and Russia is simply stated, "Will they seek peace and security in common?" And thus the "Observer" asserts, "We must demand from the Soviet Union the assurance that she will not seek to dominate Europe or parts of it . . ." "Russia feels," says "Washington Post," "that she must be a partner in world organisation. Evidently the twenty-year Alliance with Britain is not sufficient for that purpose."

So, to meet this changing viewpoint, this re-Orienting of political thought, the Comintern is dissolved, leaving Moscow free of all entanglements to shape her imperial policy first and foremost as a world power, and centralising the control of Russian foreign policy in the hands of Premier Stalin, Marshal of the Soviet Union and Commander-in-Chief of its armed forces. And Stalin's ancestry is rooted in the Caucasus, the ancient homelands of Gog and the Scythian hordes he led to plunder in the days of Assurbanipal.

The political world stage is being reset for Ezekiel's vision (xxxviii.).

CARMI.

Is Man Progressing?

Substance of a Lecture delivered at Co-Op. Hall, 153, Uxbridge Road, W. Ealing.

Is man progressing? Really, the question is an insult to our intelligence. To-day man does not kill his fellows in hundreds or thousands, but literally in millions. His cities are being razed to the ground, the fruits of the earth being wantonly destroyed. We ask, IS man progressing?

We suggest that man has never progressed! Once a noble creature, he has fallen, fallen until now he faces the greatest destruction the world has ever seen.

A study of man's history reveals the true facts of the case. In the Book of Daniel, ii, we read of a great metallic image seen in a dream by the great Nebuchadnezzar, King of Babylon. He was told: "thou art this head of gold . . . after thee shall arise another kingdom INFERIOR to thee as silver is inferior to gold." Progression is not indicated here! Consider the historical French Revolution, which was designed to vastly improve the lot of the French people. Progression? The present distressing state of affairs can largely be traced back to the French Revolution.

A happier world, it was thought would follow, but instead there has been war upon war, and now we are immersed in the bloodiest war conceivable. And the reason? The great Apostle Paul tells us, in writing to the Romans iii. 11-18.

"There is none that understandeth, there is none that seeketh after God.

"They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no, not one.

"Their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace they have not known." And WHY? "There is no fear of God before their eyes."

So it is revealed in the Scriptures that God "will stain the pride of all nations." God has declared that He will send a mighty warrior, who will destroy the wicked from the earth. It is written, for instance: "The slain of the Lord shall be from one end of the earth unto the other."

It must be recognised that, where God is left out of account, progression is impossible. Cannot we discern a description of the tyrants of the earth in reading Romans iii. 12, 14?

"Destruction and misery are in their ways—the way of peace they have not known." God's decreed Prince of Peace will return to the earth literally and establish peace. He will destroy the wicked from the earth. How man has degenerated can easily be seen by a study of history. Sennacherib, King of ancient Assyria, was a proud "Fuehrer." He plundered many nations and made them his servants. Certain tablets have been dug up which reveal what he caused to be recorded. Note the proud nature of the record. "In the third year of my campaign, to the land of the Hittites I went. Lulii, King of Sidon, the terror of the splendour of my sovereignty overwhelmed." "By the strength of my hand have I done all this . . ." This might well have been Hitler writing this.

Man has NOT progressed. Man is an evil creature, doomed to death. God is in control of the nations, otherwise man must have long destroyed himself. What hope has the world in the "new orders" of man's aspirations? God has planned to fill the earth with His glory. Human progression is only possible where there is a belief in the great purpose of God.

God is calling out a people for His Name. For the present He tolerates the wicked of the earth. When the fixed time comes those who have progressed by believing the Gospel of the Kingdom, by subsequent obedience in Baptism, and thereafter a faithful keeping of the Divine Commands, such will receive the crown of everlasting life and the eternal inheritance of the earth, freed from all pain and sorrow and all anxiety, and from death itself.

C. A. ASK.

EXHORTATION

We Are Not Deceived

When the Lord appointed this breaking of bread, it was that we might be strengthened in the faith of Him during his necessary absence. Though there is a sense in which the Gentile proverb is true that, "absence makes the heart grow fonder," there is a sense in which it works the other way. The absent friend is liable to become the forgotten friend because of the other principle affirmable of frail human nature, "out of sight, out of mind." Jesus, who "knew what was in man," knew our need for help in the essential matter of "keeping in memory" the things delivered to his brethren concerning himself. Therefore he said "do this in remembrance of me." Therefore, also, Peter, to whom the Lord pre-eminently confided the work of feeding the flock, in writing, says "I will endeavour that ye may be able after my decease, to have these things always in remembrance."

The reviving of our memories in relation to the things of Christ is the process of edification or building-up. To revive this memory is to strengthen faith, for faith is the conviction of these things. Whatever strengthens conviction strengthens faith, and faith is the power by which we triumph in our conflict with the weights and the sins which do so easily beset us, within and without. Now, it must be the experience of every properly developed and exercised mind, that nothing tends more powerfully to the preservation of our conviction of the facts testified of Christ, than this weekly act of breaking

bread in remembrance of him as appointed. This conviction is in this act nourished within us in a variety of ways. Sometimes one point strikes us forcibly, sometimes another. Take one suggested by words which are pronounced in the breaking of bread almost every time we perform the act—I mean the words of Paul: "I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, etc." How often we have heard these words without being impressed with them with all the power with which they are calculated to impress when properly estimated. Let us ponder them a moment. Here is one who says "I have received of the Lord," not "I believe that the Lord Jesus the same night in which he was betrayed, took bread,"—not "I am persuaded by testimony of the apostles," —not "thus it is written in the law or in the prophets," but "I have received of the Lord." Now who speaks thus? Who wrote these words to the Corinthians? There are no two opinions on the answer to this question. Jew and Gentile, unbeliever and disciple, friend and foe, are united here, Paul wrote the words. There is no room for doubt. Realise the simple process by which the fact is demonstrated and universally received.

The epistle to the Corinthians exists in many languages. It has done so from the beginning of the Christian era. Ancient MSS. in different tongues, belonging to various countries, are extant at the present day containing it, not to speak of the thousand or more modern copies, and all these copies give us these words, "I have received of the Lord." How came these words to be there? They could only get into all the copies (ancient and modern in different countries, among rival religious bodies) through being in the first copies circulated with. Paul's consent among the first assemblies of believers in the first century. Additions or mutilations would have been detected in the hands of the first holders, and would at all events have led to diversity and discrepancy in subsequent copies made in different parts, from different copies—the true and the corrupted. There has been nothing of the sort. The epistle is now as it was in the beginning, and therefore the words read in our hearing this morning are, in their English form, the words written by Paul 1,800 years ago. I will not dwell on the point, but it is important to realise the fact. It is morally equivalent to having Paul personally in our midst, and declaring to us, by word of mouth, this morning that he had received of the Lord the things delivered to us.

The next obvious matter of reflection is whether Paul spoke the truth when he said he had received them from the Lord. It is well to remember that this is far from being the only place where Paul affirms the direct reception from God, of the things he taught. You will recollect what he says to the Galatians: "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ." Also to the Corinthians: "Am I not an apostle? Have I not seen Jesus Christ our Lord?" And again: "Last of all he was seen of me also." Did Paul speak truly when he wrote these words, as all the world allows and is obliged to allow that he did? The unbeliever, who, by the way, is not generally a person who has given a very thorough attention to the facts of the case, says, "No doubt Paul thought he was speaking truly." Well this is a great admission. It is something to know that in dealing with the statements of the apostle Paul, you are dealing with the statements of a man to whom the enemy dare not impute untruth. The whole life of Paul is the guarantee of this. It was a life of self-sacrifice and drawback from beginning to end, because of his testimony for Christ; a life ending in prison and death, for declaring the truth of the matters in question. Now it is a universal rule that no man acts the part of an hypocrite, and palms off an invented story, except for personal advantage in some shape or other. It is unheard of that a man should persevere with an imposture that had no promise of advantage in it, and that, as a matter of fact, brought loss of all things.

Consequently, the way is not open for the suggestion that Paul was a wilful deceiver. There is only one other view of his case by which the force of it can be plausibly evaded, and that is the view of those who say he was an honest madman—under the power of hallucination—a man who thought he had received things of the Lord, and that he had seen Christ, but who had done nothing of the sort in reality. From this last entrenchment of deceit the enemy is bound to fly when the facts of the case, like a storming party, come on to the attack. For what are the facts? Why, that the occurrences upon which Paul's convictions on the subject were founded, were of a nature to preclude the possibility of hallucination. It was a public occurrence before witnesses in the light of day. As Paul said to Agrippa,

who was acquainted with the surroundings of the case in its beginning: "This thing was not done in a corner." "For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him." What was the nature of these things to which Paul thus alludes? All the world knows or might know. Paul was engaged in a public errand against the Christians of Damascus under official authority, and attended by a retinue of officials. That which happened on the way to change his course happened not at night, but in the full blaze of the noon-day sun: not in solitude, but in the company of all his attendants; not to himself only, but to all who were with him. The blinding light, "above the brightness of the sun," was seen by all, and felled all to the earth; the voice which informed Paul of the cause and meaning of the light was heard by all, though not heard in its intelligent articulation, because a voice in Hebrew; and the effect was not limited to a change of Paul's mind, but sealed also his eyes with blindness, and unfitted him to continue his journey, except with the help of those who were with him, and who led him by the hand to Damascus. To talk of "hallucination" in the presence of these attested facts is to be guilty of a mere perverse resistance of truth under the presence of wisdom. If these things were hallucinations, to what circumstance of experience of real life may we not apply the word? Our eating and drinking, our thinking and our talking, our staying at home and our travelling, all we hear and all we see, in heaven above and earth beneath, have no better claim to be received as facts than the appearance of Christ to Paul on his way to Damascus. The only difference is that the incident in question happened only once, while the others are always happening, and if this is to be made the ground of objection, then must we refuse to believe in the battle of Waterloo, because it happened only once; or in our own birth because we were born only once?

No, no: Paul's case is invincible. An honest man needs no stronger foundation for his faith. As he hears the words, "I have received of the Lord that which I also delivered unto you," he sees before him in comforting vision, the panoramic display of Paul's whole history, bringing with it all its incidents, the conviction of the truth of what Peter said, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." But though the said honest man needs no stronger foundation for his faith, he has got it. Although there were no case and no evidence but that of Paul, there would be enough to convince us of the resurrection of the Lord; but we do not depend upon him exclusively. Paul is not alone. Paul was not the first to declare the Lord's resurrection. There were thousands busy before he appeared upon the scene. It was the enterprise and success of these earlier witnesses that inspired his persecuting zeal. Who were they? The disciples of the Lord—unlettered fishermen of Galilee, who "with great power gave witness of the Lord's resurrection". What did they get for their testimony? Spoliation, imprisonment, and death. Therefore their testimony is the testimony of honest men. On that grounds did they put forth their testimony? Personal "experience." "We have eaten and drunk with him since he rose from the dead." "We are his witnesses." "We cannot but speak the things we have seen and heard." How came thousands to believe their testimony? "The Lord worked with them, confirming their words with signs following."

We do not even depend upon them. The Lord himself is proof. He is before us in the record of his life and sayings. That life could not be invented by illiterate men, or by literate men either, for the matter of that, for it is entirely out of the line of human conception. And such a life cannot be explained except on the principle that Jesus was the Son of God. And we do not depend upon it: we have a Jewish nation in the world, and Jewish Scriptures. The history and the nature of both properly estimated, will also lead to the same conclusion, that "God, having at sundry times and divers manners, spoken in time past unto the fathers by the prophets, hath in these last days (of Judah's commonwealth) spoken by his Son, whom he hath appointed heir of all things."

These things being so, behold on how strong a foundation our hopes rest. Christ having risen from the dead, Christ now lives: and Christ now living is our watchful shepherd now only waits the appointed time to manifest himself to all whom the Father hath given him, not only in this generation but in the generations of the past, whose harvest to his life-sowing will shortly be garnered with every circumstance of glory and joy. Wherefore, "Cast not away your confidence, which hath great

recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.”

R.R.

MEDITATION

Our Conduct and Why—

With what pre-vision should we justify our conduct, we, who are illuminated with the transplendent glory, reflected from the facets of the precious gems of revealed truths? Take, for instance, the statement “The earth is Ehyeh’s and her fulness” (Psalm xxiv. 1, 1 Cor. x. 26). How great the joy of our Eloah-chief! And how replete with calm assurance is our own joy, that as the Father has given all things into his hand, all authority, both in heaven and earth, all things are vested in him—and we are in him—Ehyeh.

Therefore, conjointly with him, the earth is ours and her fulness. So, as we voluntarily offer our sanctified and consecrated lives, lives lived acceptably to the Creator, a rejoicing to our Eloah-chief and a joy to the Elohim. Let this sweet refrain linger in our hearts, all things are ours in him.

What limitless wealth, what precious possession, and what an irresistible incentive to reciprocal love. Hath not deathless love festooned the way of life with many exceeding great and precious promises, all centred in and radiating from our Eloah-chief? For greater love hath no one, than that he lay down his life on behalf of his friends. What a thought! His friends and his friendship is not fickle, nor is it limited, but it is conditional. “Ye are My friends, if ye do whatsoever things I have enjoined on you.” Hence it is essential to be led by accurate knowledge to perfect obedience in order to aid our blind faculty, conscience. Should conscience fail to retain her hold upon both knowledge and obedience, she will become timid, cowardly and insensate, and the injunction will have thus become negative law. “Ye are not My friends if ye do not whatsoever I have enjoined on you.” Thus both justification and condemnation are definitely conditional. But even should we err, our Heavenly Father, in His surpassing love and pity, has imposed perfect conditions of forgiveness, for we have a just advocate with the Father, by virtue of whose shed blood we plead, and if we confess and abandon our error, or sin, our Father is faithful to forgive us in Him who interpleads for us. For did He not himself confess, “All thine are mine, and mine are thine”? Therefore, because we are children of the Eternal Deity, He justifies us that we may live aeonian life.

Just as protoplasm is the basis of natural life, so faith is the basis of spiritual life—and just as natural life reaches its highest manifestation when in the most favourable surroundings, so the educative effect of revealed truth is the most potent factor in developing a true filial character.

So then, our various temperaments, aims and ideals and our collective efforts and activities are co-ordinated and subordinated to the one great end assigned to us.

Because the holy rights and privileges of our high calling are based, not on enforced expediency, but upon immutable principle, to which it is our first obligation to adapt circumstances.

So that we may know accurately, not merely the titular, but also the real position which we are invited to occupy, in the economy and administration of the regime of the New Theocracy.

Hove.

BASIL D. HAMILTON.

Lines for Wisdom's Children. No. 1.

Lift up your heads, the Gentile times
Are closing grandly in,
The restless hurrying to and fro,
The battle's frightful din.
God's judgment's coming nearer,
His wrath on every hand,
And folly-stricken millions round
Who will not understand.
Lift up your heads; above the pall
The evening shall be clear,
This cloud of tribulation but
Proclaims the Bridegroom near.
Behold I have foretold you,
The Master's words are they:
Lo, as a thief at night I come,
Be ready, watch and pray.

R. S.

“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.

MEETING OF ALL ECCLESIAS.

A meeting of the British ecclesias in the Berean fellowship was convened for June 5th, 1943. By the courtesy of the Royal Hotel, Woburn Place, London, it was held in the great hall there.

Bro. J. Widger, of Plymouth, presided, and a large number of ecclesias were represented. The Chairman explained that the meeting was an informal one, called to consider the present situation, and, if thought advisable, to pass resolutions defining our position.

Speakers who were heard included Bros. W. Southall, R. Smith and G. Tarplee (of Birmingham), A. A. Jeacock (of Croydon), D. Gray (of Ealing), O. Smith (of Crayford), H. F. Wicks and G. H. Denney (of North London), C. Seagrave, E. F. Williams, J. Adams, H. Crawley (of St.

Albans), W. L. Wille and E. Wille (of Rayleigh), G. Lovewell (of Bishops Stortford), H. M. Doust (of Uxbridge), D. L. Jenkins and others from Putney, W. H. Cotton and H. Rylatt (of Bedford).

The major resolution arrived at was: —

"That the Berean fellowship of Christadelphians be advised that no addition whatever should be made to our Statement of Faith as held in the year 1926."

Other resolutions were passed and will be circulated.

In a moving appeal the Chairman pleaded for greater service and zeal and more and more co-operation in preaching the Truth and in love, helping those who have fallen into error to retrieve their steps and join us again in our work.

BRISTOL. —73, Groveleaze, Shirehampton.

Our times of meeting during the summer, if the Lord wills, are: — Junior Bible Class, 3 o'clock. Breaking of Bread, 6 o'clock. We shall be glad to welcome visitors passing this way.

Once again, many thanks for the "Berean," which is always looked forward to here. We still endeavour to do our part faithfully, looking to our Heavenly Father to give the increase. Of nine special numbers of the "Berean" we send out monthly, only one has been refused so far, and that after four issues had been sent them.

It is generally implied by the "Dawn" that those who have remained loyal to the "Berean" have been biased, or, it was stated, misinformed, or easily led, but that this is far from the fact is noticed by the trend of the various ecclesial news from time to time. In particular, we endorse the view of the West London Ecclesia, reported in their intelligence of the May issue. Their view is also ours.

Let us endeavour to keep out "vain jangles," and those who would magnify a crotchet, and also, in the words of Bro. Roberts, "those who discourage, pull down, hinder and distress, by their hypercriticism" (S. of C., page 36).

And be it noted, brethren and sisters, after many years, our magazine is now free from ecclesial influence. Let us keep it so by supporting its co-labourers, to make it not only good, but even better than ever it was before. "The grace of our Lord Jesus Christ be with you. —Amen."—A. V. Bailey, Rec. Bro.

BUFFALO, U.S.A. —Mizpah Hall, 221 West Ferry Street. Breaking of Bread, 10. 30 a.m. Sunday School, 11.30 a.m. (except third Sunday of the month, November to May, when Breaking of Bread is 6 p.m.), Lecture, 7.45 p.m.

We are sorry to report the death of our beloved elderly brother, I. P. Robinson, who fell asleep in Christ May 9th, 1942. He obeyed the Divine command by being immersed into the Saving Name of Christ December 12th, 1889. During his fifty-three years of service in the Truth our brother had weathered many a storm of ill-wind of doctrine, but continued unwavering until the end of his probation, always holding before him the glorious prospect of the return of Christ to bring the promised blessings. He was beloved of all who knew and associated with him, and has left a splendid example of faith. Our brother was laid to rest on May 12th, when comforting and encouraging words were spoken at the home and graveside by Bro. H. A. Sommerville and our Recording Brother. May his sleep in Christ be but for a short time when the call shall go forth, and those found worthy will receive the great reward.

We have been strengthened in our faith by the following visitors at the Table of the Lord: — Sis. Phillips (Elizabeth, N.J.), Bro. and Sis. E. Styles (Detroit, Mich.), and Bro. B. J. Dowling (Utica,

N.Y.). We had a very enjoyable visit for a week with Bro. Dowling and his daughter, Sis. Grace Beynon.

We take the opportunity of thanking Brothers Dowling and Styles for their comforting words of exhortation. —Geo. A. Kling, Rec. Bro.

COLCHESTER. —Breaking of Bread, 11 a.m. on Sundays at 185 Shrub End Road, Colchester. First Sunday in the month at 3 p.m. Visitors please notify.

Since our last report we have been very active in this district. We have had visits from brothers and sisters from the surrounding neighbourhood. Bro. Edgar Wille (Rayleigh) in his exhortation gave us a forceful and masterful exposition on the Seven Pillars of Fellowship in which he enumerated the following dwelling on each in their respective order: —(1) One God and Father; (2) Christ; (3) Spirit; (4) One Faith; (5) One Hope; (6) One Baptism; (7) The One Body.

Bro. R. Metcalfe (Rayleigh) also took part in the meeting.

Bro. Albert Wade has been in the district for a week or two and on several occasions has given us the word of exhortation. He has also been out in the evenings, dealing with some who are apparently seeking the truth. Our brother who displays much tact and energy in his methods of making the Bible his standard of appeal and the touch-stone of argument, should be convincing to the sincere.

We also tender our best thanks to Bro. D. Grey (London) for sending us a written exhortation, which was read by Bro. T. E. Munson at the meeting on Sunday, June 30th, which proved to be exceedingly interesting and was much appreciated.

We hope to hear further from our brother in the future. —T. E. Munson, Rec. Bro.

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

Since our last report we have had the pleasure of the company at the Table of the Lord of Bro. G. H. Denney and Bro. and Sis. Wicks (Winchmore Hill), Sis. Bishop (West Ealing), Bro. and Sis. H. Smith, Bro. and Sis. B. Smith, Bro. O. Smith, Bro. and Sis. Penn (Crayford), Bro. Paul Ford and Bro. Metcalfe (Rayleigh). Bro. Denney and Bro. Wicks were with us in the service of the Truth and we thank them for their assistance in the work.

We have to gratefully acknowledge a gift of 5/- to our ecclesial funds from a brother in isolation. —Arthur A. Jeacock, Rec. Bro.

HAMILTON, CANADA. —C.O.O.F. Hall, King William and Wentworth Streets. Breaking of Bread, 11 a.m. Lecture, 7 p.m. Sunday School, 9.45 a.m. Wednesdays, 8 p.m., Bible Class.

After a lapse of some time we wish once again to forward our ecclesial news.

We are pleased to report the baptism into the All-Saving Name of Harold Templeton, third son of our Bro. and Sis. Templeton. We rejoice with them in that another member of their family has had the courage in these last days to obey the truth. Our new brother is of military age and it is our earnest prayer that he may be permitted to remain with his parents, as their eldest son is now away at camp.

We deeply regret to record that two of our members have fallen asleep, doubly so because they were both of one family.

Our Sis. Isabella Martin fell asleep November 30th, 1942. She was baptised November 5th, 1918, in Glasgow, Scotland. During the years between she remained faithful to the Truth through the

trials she had to endure on account of ill-health. We know by experience the Truth was the first thing in her life. Because of this we sorrow not as others, knowing that she sleeps to await the return of the Master.

On March 7th, 1943, our beloved Bro. David Martin, Senr., fell asleep. This is indeed a great loss and a great loss and a severe trial to his loved ones.

His death was sudden and the trial severe so short a period after the death of Sis. Isabella. Our hearts go out with deepest sympathy to the members of the family.

Our brother was some years ago well known throughout England and Scotland. He came to Canada August, 1923, from the Mid-City Hall Ecclesia, Glasgow. Before coming to Canada he was treasurer of the Scotland Auxiliary Lecturing League from its inauguration, and he lectured continuously throughout Scotland on its behalf. He obeyed the truth in his youth and remained faithful to the end; he had a great understanding in the knowledge of the truth and he worked hard in the Master's vineyard. He was responsible for many others coming into the Truth.

May he receive that crown of life along with other faithful brethren and sisters when Christ returns to end all sorrow and establish His Kingdom.

It is with regret that we report that because of continual absence from the Table of the Lord we have withdrawn fellowship from the following brethren and sisters: —Bro. and Sis. Edwin Button, Bro. Gilbert Fotheringham and Sis. Florence McNiel.

Our visitors have been too numerous to mention individually, but we are always pleased to see those of like faith and welcome them to meet with us around the emblems. Sis. Francis Linton (of Toronto) was with us for a few weeks, but is now back in Toronto. On March 13th, 1943, we held our Sunday School entertainment. An enjoyable evening was spent with the children. Also the same evening our Bro. J. Price showed us some of his pictures, which was enjoyed by all. — D. Percival, Rec. Bro., 51, Cedar Avenue.

HARROW-ON-THE-HILL. —20, Angel Road, Harrow, Middlesex Breaking of Bread, 3 p.m., Sunday. Bible Class, Thursday, 8.30 p.m., at 10, Rayner's Lane, South Harrow.

We have not much to report from this corner of the vineyard. We endeavour to spread the Good News as opportunity offers. Since last report we have received a visit from Bro. Doust, of Uxbridge. —T. C. Brett, Rec. Bro.

LONDON, N. (WINCHMORE HILL). — Adult School Hall, Church Hill. 4.30 and 6.30 p.m. Wednesday, 7.30 p.m.

Our special effort during May attracted a fair number of strangers on each occasion. Brethren Headon, Williams, Doust and Jeacock gave very helpful addresses.

Visitors during the month have been welcomed to the Table of the Lord, as follows: —Bro. J. L. Mettam, Sis. E. F. Williams, Sis. E. Bath (of St. Albans), Bro. W. L. Wille and Sis. I. Wille (of Rayleigh). Bro. and Sis. A. A. Jeacock (of Croydon)

On July 10th, in conjunction with the Ealing Ecclesia, we hope to have an outing to Kew Gardens. Tea will be at 5 o'clock at Miss Pitt's Restaurant, 69, The Green, Kew. The meeting at 6.0 is to be addressed by Brethren Adams (of Welwyn) and G. H. Denney on the subject, "The Bride of Christ." Programmes will be ready shortly. — C. H. Bath, Rec. Bro.

LONDON (PUTNEY). —210, Putney Bridge Road, S.W.15. Sundays: Breaking of Bread, 2 p.m. Lecture, 3.30 p.m.

After a year's silence the Putney Ecclesia again wish to appear in the "Ecclesial News." A tentative declaration on the subject of divorce and remarriage was issued by the ecclesia to all ecclesias on 24th May 1942. Since that time a prolonged and detailed examination of the evidence, together with correspondence and interviews, have taken place. As a result the ecclesia met on 6th June, 1943, to reach their final decision. At that meeting the majority decided to reject the Clapham Resolution of 1940 and to continue to meet on a Berean basis. This decision was unacceptable to eight brethren and sisters, who have withdrawn to join the Clapham Ecclesia or ecclesias in fellowship with that ecclesia. It was hoped at one time that a compromise would be effected in some way so as to maintain the ecclesia intact. But the minority at length indicated that they were not prepared to compromise on any other basis than assent to the Clapham Resolution. For the reasons explained in the Statement of 24th May, 1942, this was not acceptable to the majority, who still adhere to the views expressed in that Statement, and consequently division has followed.

Although parted from the minority, which includes some of our oldest members, we should like to record how much we have enjoyed their fellowship and help in the past. The ecclesia had had a particularly happy existence in recent years and it is for this reason all the more regrettable that this division could not have been averted. The parting took place with feeling, but without bitterness or rancour, and we can only commend the brethren and sisters to their new ecclesial sphere. Faithfulness to the Truth could not, however, persuade us to follow them. —J. A. Balchin.

MANCHESTER. —5, Henley Place, Burnage

There have been "resolutions" put forward by various brethren in different parts recently as a basis of fellowship with their particular meeting. We hold "that no resolution be set up as a basis of fellowship, seeing that the Word of God is the basis."

We feel that our Statement of Faith is sufficient for all purposes of faith and practice.

There is just one other point: the evil of some brethren and sisters passing smaller ecclesias to attend the larger. We hold "that brethren and sisters should join the meeting in the town in which they reside," carrying out the truth in sincerity. —H. S. Nicholson.

NEWARK, U.S.A. —Mount Sinai Temple, 509, High Street.

After continued absence from the Table of the Lord a committee interviewed Sis. Teresa J. Beach and found that she repudiates all the fundamentals of the Truth. We have advised Sis. Beach that we can no longer fellowship her. We pray that she may see the error of her way. —Alex. Packie, Asst. 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 a visit of our Bro. C. H. Bath (of North London) on May 23rd. Our brother faithfully exhorted us unto all good works, and in the evening proclaimed the glorious news of the Gospel to those who are without, a fair number on this occasion being present. — David M. Williams, Rec Bro.

SWINDON. —58, Manchester Road.

I regret to say that I do not see many brethren and sisters now. Sis. E. Acock (of Bath) comes sometimes to see me. I am always glad to hear news of and to have visits from our brethren and sisters. — K. Gay.

TIPTON. —"Cartref," Toll End Road, Ocker Hill, Tipton.

I should be glad if you would note our change of address from 91, New Road, Great Bridge, Tipton, to "Cartref," Toll End Road, Ocker Hill, Tipton. —Sincerely your brother in Christ, T. Phipps.

UXBRIDGE. —

I have read "The Truth and the Clapham Ecclesia" with many sad thoughts. I have watched this ecclesia gradually decline until to-day the Master's words are fully illustrated in this final repetition of the early apostasy—brethren are smiting brethren. Truly perilous times have come. And so has the Sanhedrim, for a few rule, and many, the great majority, are content to sit down and do nothing, content to have it so.

It all reveals the tragedy of the ecclesias—the ever-recurring struggle for power and pre-eminence, the one outstanding folly to which many of the greatest in Israel have succumbed. This selfishness, this lust for self-aggrandisement, was the ruin of David's house; and the cry of the righteous is for deliverance from the man of deceit (Ps. xliii. 1), for only through deceit can lusters for personal vainglory justify their conduct.

Origen, relative to the 2nd and 3rd century fall from the faith, tells of the ambitious and haughty manners of pastors and of the improper steps which some took to obtain preferments. And Cyprian, too, shows how the brethren practised fraud and deceit, how they railed against one another with outrageous acrimony and conducted quarrels with determined malice.

Let true Bereans unite in that quiet and earnest zeal for the Truth, and, while working out their individual salvation in fear and trembling, so unselfishly pursue the paths of righteousness that the remaining days of this pilgrimage be spent in profound harmony and peace—for only in so doing can we abide in the Father's love. —Your brother in Christ, H. E. J. M. Doust, Uxbridge.

WHANGAREI, NEW ZEALAND.

We continue to advertise "Free Literature on all Bible Subjects," but so far have had no requests. Here in N.Z. war preparations go on all round us, but we have not yet had a taste of actual war. Wages are high, food is plentiful, and, in fact, the people want for nothing for the flesh, so for the most part they continue to enjoy their lusts to the full. It would seem, generally speaking, that suffering in the flesh is the only thing that makes men turn to the things of the Spirit, whether inside or outside "the Truth," and so it is in this sad disruption of the household in these last days. Christ (Matt. xviii. 7), addressing both the world and the ecclesias, says, "Offences must come." These offences cause suffering, and no doubt cause those who are "ready to perish" (Rev. iii. 2) either to go right out or to "turn again," and once more diligently seek God (Heb. ii. 6), and in repentance to turn back to their "first love," remembering the things they then received and heard—things of the Spirit of God, which made them humble and meek and merciful and lovable, because they then realised the great mercy they themselves had received through the One who sacrificed all for them. Surely when the test of trouble comes to us individually, as it always does sooner or later, we have to choose between love of self and love of God (self-sacrifice), which often means the "cutting off of our hand"—our own flesh and blood. It is the individual test of obedience to God, like that of Abraham and his son Isaac. Some are so clever they can beat down all opponents in argument, yet the Word of God remains the same, and is to be found in the humblest and meekest of His "little ones." None are so clever as to be able to alter the meaning of such words as "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." May God bless you, continue to prosper your labour of love for the truth, and keep those who remain "of the Truth" in that one spirit of humility and love. —Allan P. Fisher, Rec. Bro.

WONGAN HILLS, AUSTRALIA. —Ingoldsby.

It is with pleasure that I inform you that one more has put on the Saving Name. Ruth York (15 years) gave a good confession and was baptised on December 5th, 1942. Our prayer is she may walk faithful to the end. —G. E. York, Rec. Bro.

LESSONS FROM PAUL.

About Righteousness.

In previous articles* reference has been made to the conflict which arose between Jesus and the Pharisees, and to the fact that Jesus' teachings about goodness was the reason for it. The Pharisees were obsessed with the idea that a good life was one which resulted from a strict observance of the Mosaic Law and of the oral law which had been erected on it. Jesus expounded another view; He insisted that goodness sprang from a good heart (cf. Matt. vii. 18, and Luke vi. 43-45). He concentrated attention, not on external conduct resulting from compliance with legal precepts, but on the inner life; what a man is, not so much what he does. For Him, those were blessed who were "poor in spirit," "pure in heart" (Matt. v. 3, 8).

It was inevitable therefore that Jesus should review and criticise the conceptions current in His day among the Jews. They regarded all law, including "the traditions of the elders," as having equal sanction. He differentiated between commandments on the basis of the relation which they bore to the heart. So, when the Pharisees questioned him concerning His disciples transgressing the tradition by eating without washing their hands, He retorted that theirs was a misplaced emphasis; it was not unwashed hands, but an unclean heart that needed cleansing. (Mark vii.)

From the point of view of the Pharisees, Jesus was an enemy of the Law, and this fact more than anything led them to combine with their opponents, the Sadducees and the Herodians, to encompass Jesus' death.

It was the same fact which brought the Apostle Paul—or, as he then was, Saul of Tarsus—into contact with Jesus. Paul was a Pharisee, the son of a Pharisee (Acts xxiii. 6); as a Pharisee, his ruling ambition was to be a good man and to live a righteous life. To be a good man he deemed it necessary to render obedience to all the precepts of the law and tradition; to fail in one was to fail in loyalty to God, Whose authority was behind them. He devoted himself wholeheartedly to the scrupulous observance of the Law as interpreted by the scribes, so that he could say quite honestly that he had excelled his contemporaries in his zeal (Gal. i. 13-14) to such effect that, "as touching the righteousness of the Law," he could be adjudged "blameless." (Phil. iii. 6.)

Yet, despite this, there was, he tells us, a great unrest in his heart. Notwithstanding his progress in "the Jews' religion," he was conscious of an evil self at work within him from which resulted evil impulses, lovelessness and hardness of heart.

* * *

* "Pharisaism and Righteousness," Nov., 1941, and "Jesus and the Law," April, 1943.

Many scholars hold the view that in the latter half of the 7th chapter of Romans the Apostle is describing the great conflict of mind which he underwent in his pre-Christian days. This idea is certainly attractive and, if true, would throw much light on the state of mind the Apostle was in when it pleased God to reveal His Son to him. The chapter describes the Law as giving life and power to sin so that the commandment which was ordained to life was found, in fact, to bring in the penalty of death (vii. 10). It is true that the Law was given by God, Who is Spirit, and was, therefore, spiritual; but man, to whom it was given, was carnal, sold under sin. So, while on the one hand Saul's better self (his conscience and reason) recognised the commandments of the Law as right, on the other hand, his lower nature (his passions and appetites) was altogether possessed by sin; so that his better self was

powerless to keep him from sin or make him to do the right. This sin-within-him—his evil self—continually thwarted him in his struggle to live up to what he knows to be the highest good. Thus he is compelled to exclaim: "In me (i.e., in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. . . If I find then a law that, when I would do good, evil is present with me" (vii. 18-21). There seems no escape from the toils in which the evil self has bound him and there is wrung from his hot, despairing heart the cry: "O wretched man that I am! Who shall deliver me from the body of this death?" (24).

He did not cry in vain. For, while he sought to stifle his misgivings by devoting himself with even greater zealousness to the cause of the Law, his work brought him to the One Who should deliver him. This work was to track down those who were the followers of the crucified Jesus. How much he knew about the Lord then we cannot say. Very likely his knowledge was considerable; sufficient, anyway, to stir within his Pharisaic breast great wrath against one who sought to undermine the Law and who had deservedly come beneath the Law's curse. He did not yet realise that it was this Jesus Who should answer his cry and redeem him from the bondage both of law and sin. Jesus was for him another spurious Messiah, a false teacher and an enemy of the law; He had been slain, but His followers still remained and threatened to become a powerful sect if they were not speedily stamped out.

So it was that Saul applied his zeal to persecuting the Christians. But this did not ease his troubled soul; those whom he persecuted seemed to possess just what he had sought for in vain. They had mastered their base natures. "Their loving spirit, their peace of heart, their abounding joy, their unflinching courage and indomitable hope, their conviction that the crucified Master was still present with them—all that may have stirred the question: "What must Jesus have been to be the source of life like that?"

Was, then, the peace of mind for which he longed to be found in Jesus? Impossible! Were not the rabbis unanimous in their condemnation of this impostor? Had he not been crucified as a malefactor? Appropriately enough that he should die as he lived—amid sinners! But, stay! Were not Nicodemus and the Aramathaeon Joseph—prominent men in the Sanhedrin—the disciples of this Jesus? Again, had not His revered teacher, Gamaliel, advised caution in this case?

It was in these circumstances that "it was the good pleasure of God to reveal His Son in him." The Voice on the road to Damascus called on him to struggle no more in his mind. No longer could he "kick against the pricks" (Acts xxvi. 14). The Light which became his was such as could break the shackles of Satan, bring forgiveness of sins and give an inheritance, not on account of works, but through faith (18).

Scales had fallen from his eyes and a weight from his heart. This Jesus, Whom he had persecuted, was his deliverer. No longer need he repeat that despairing cry, "Who shall deliver me?" He had the answer, "I thank God through Jesus Christ, Our Lord" (Rom. vii. 25). And the words which follow in the Roman letter tell us all that this phase meant to Paul. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (viii. 1-2).

There lay before him a new life. Gone were the torments which he had suffered in the past. Peace, joy, happiness, were his for the first time. Christ was within him, energising him and enthraling him. Indeed, it was as though his personality was absorbed in his Lord's. Thus he says: "For I, through the law, am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me." (Gal. ii. 20.)

In this brief outline we have traced how that Paul came to abandon his own troublesome beliefs about what God expected of him and to adopt instead the teaching of his Master. As he wrote

to the Corinthians: "The letter (*i.e.*, mere obedience to the Law as a system of statutory precepts) killeth, but the spirit (the spirit of Christ, which is the spirit of love) giveth life." (2 Cor. iii. 6)

We must learn the same lesson that Paul had to learn. We must devote ourselves, not to rules and laws, their formulation and enforcement, but to love. Over-emphasis of the former will only lead to a cold morality, a frigid discipline and a loveless association. The latter—love—will ennoble the heart, purify the mind, and energise and enrich our fellowship the one with the other. **TERTIUS.**

The Book of Revelation: No. 2: Its Structure.

The structure of the Book is telescopic. It has four slides, each of which gives a view of the end, *i.e.*, the consummation of God's purpose in His Kingdom to come on earth. As these four slides are successively pulled out greater detail is revealed of the events that were to transpire prior to the return of Jesus and the establishment of God's New Order by Him.

Nearly all these events have now transpired and the few remaining crowd upon us to-day.

The introduction to the Book having, as we have seen, declared its purpose to be to give the answer to the Church's question, "When will Christ return?" the first slide deals with the story of the Church throughout the ages since.

First, then, there are seven epistles to the churches, as follows: —(1) Ephesus, (2) Smyrna, (3) Pergamos, (4) Thyatira, (5) Sardis, (6) Philadelphia, (7) Laodicea.

The particular character of each of these ecclesias is used to set up an historical sequence. This we shall treat upon shortly in a detailed form.

Then come 7 Seals. The last Seal contains the 7 Trumpets, and the last Trumpet embraces the 7 Vials.

This diagram will illustrate the construction of the Book clearly: —

		Revelation Chapter	Years A.D.
1st SEAL	White	VI. v. 1-2	90-180
2nd ,,	Red	3-4	183-212
3rd ,,	Black	5-6	212
4th ,,	Pale	7-8	235-268
5th ,,	Souls under the Altar	9-11	303-313
6th ,,	Great Earthquake	12-17	306-324
1st TRUMPET	Alaric	VIII. v.-7	339
2nd "	Genseric	8-9	429
3rd "	Attila	10-11	450
4th "	Odoacer	12-13	476
5th "	Saracens	IX. v.-11	632-902
6th "	Turks	13-21	1300-1690
7th ,, "			

1 st	VIAL on R.C. France XVI. v.-2	1789
2 nd	“ “ Sea	-3 1793
3 rd	“ “ Rivers	4-7 1796
4 th	“ “ Sun	8-9 1805
5 th	“ “ R.C. Church	10-11 1809
6 th	“ “ Turks	12-16 1820-1917
7 th	The Air	17-21 1917-

7th

Ch. XI

V15-19

G.H.D.

Letters to a Friend in Doubt. —No. 8.

Judgment.

The doctrines of the Catholic Church and its offshoots afford a strange dilemma because of the attempt to link up Bible teaching concerning Resurrection and post-Resurrectional judgment with the non-Biblical idea of the soul's inherent immortality. The Church of England Prayer Book exhibits this dilemma very clearly and tries to meet it by references to "soul and body meeting again."

But surely there is neither use nor point in the resurrection of a discarded body for habitation by a "soul" that is much better off without it!

Nor would it appear to be a very reasonable thing to suppose that after some, being judged at death, had been for many years in glory, and others, likewise judged, had spent a similar period in a burning hell of torment, that they should be brought back, joined to a body of flesh and then judged again in one great assize? Yet this is the *reductio ad absurdum* to which this brings us.

The Catholic Church seeks to remedy this by giving the idea of a place of cleansing—a purgatory—to which souls go to be cleansed so that they may gradually make progress towards the perfect state, and so at last meet with God in His Heaven.

Candles may be bought and prayers said for a fee, so that a soul may be hastened through purgatory by the anxiety of his friends still living.

But the Scriptures that speak of judgment leave no room for doubt that there is no final (and no interim) decision as to the fate of any until the Lord Jesus has sat in judgment on His throne in the earth.

He says himself, "The hour will come in which all that are in the graves shall hear his voice and come forth—they that have done righteously unto the resurrection of life and they that have done evil to the resurrection of condemnation" (John v. 28).

He depicts the actual scene of judgment in Matt. xxv. It is a congregational gathering and judgment; not a day by day judgment of departing souls. There is no possibility of harmonising the doctrines associated with the idea of an immortal soul with our Lord's very deliberate teaching regarding the method, manner and time of judgment.

The early Church had no doubts about the matter. This is how the Apostles put it: "Every man shall stand before the judgment seat of Christ." "We shall all give account of the deeds done in the

body, whether good or bad." "We shall not escape the righteous judgment of God." "Judgment shall begin at the household of God." "It is given unto men once to die and after this the judgment."

There is no departure in the New Testament from the Old Testament teaching concerning judgment.

Job visualised it in the same way; so did Moses and Solomon. Daniel died in hope of "standing in his lot at the end of the days."

David, in the psalms, again and again returns to this theme of judgment and of the extinction of the wicked in the earth and the reward of the righteous therein.

Hence it is clear that an abandonment of the doctrine of inherent immortality is absolutely necessary if the Divine teaching regarding final judgment is to be accepted.

And it ought to be accepted, "Jesus shall judge the living and the dead at His appearing and His Kingdom" (2 Tim. iv. 1).

G. H. D.

Gog—Russia or Germany?

(Continued)

Gog is styled the "Prince of Rosh, Meshekh and Thuval," that is, Autocrat of the Russians, Muscovites and Siberians, or of "All the Russias." But he is also styled "Gog of the land of Magog" as well. There must be something significant in this. It affirms that he is sovereign of Magog as well as prince of all the Russias; for there in the latter days is his proper dominion. "Whoever reads Ezekiel," says Michaelis, "can hardly entertain a doubt that Gog is the name of a sovereign and Magog that of his people; the prophet speaks of the former, not as a people, but as an emperor." Let us, then, now inquire where is the region styled Magog; that we may be able to ascertain of what people besides the Russians Gog will be the imperial mishmarl or sentinel. And as Gomer is represented by Ezekiel as a constituent of his confederacy, we will also endeavour to establish what people among the moderns will answer to the name.

From the Hebrew Scriptures we learn that Magog and Gomer were the names of two of the sons of Japheth, and it is to ancient Hebrew authority alone that we can resort to ascertain where, according to the common repute of the Israelites, the nations which descended from these two heads of families, and which long retained the proper names of those heads, were spread and established. Josephus says "that Japheth, the son of Noah, had seven sons, who, proceeding from their primitive seats in the mountains of Taurus and Amanus, ascended Asia to the River Tanais (or Don), and then, entering Europe, penetrated as far westward as the Straits of Gibraltar, occupying the lands which they successively met with in their progress, all of which were uninhabited, and bequeathed their names to their different families, or nations. Gomer founded the Gomari, whom the Greeks at that time called Galatae, and that Magog founded the Magogae, whom the Greeks then called Scythae." It only remains for us to ascertain which were the nations that the Greeks in the time of Josephus called Scythae and which they then styled Galatae, and to observe whether the geographical affinities of these nations are such as answer to those which are plainly required by the prophecy for Magog and Gomer.

In the general description furnished by the ancient historians may be easily discerned that extended portion of the West of Europe, comprehending ancient Gaul, Belgium and the countries bordering upon them, which constituted in our day the Napoleonic empire. Gomer, then, points immediately to France. "Scythia above Gaul," or Magog above Gomer, that is, to the north of it, through which flows the Ems, Elbe and Weser, is the country from which proceeded principally that renowned people who in the early ages of Romanism formed an extensive confederacy with their

kindred nations upon the Rhine, which had migrated successively thither from the regions of the Danube, and who, under the common denomination of Franks, overran Gaul and subdued it, and, finally establishing their power and population in the conquered country, permanently superseded the name of Gaul by that of France. "As for the seats of the Franks," says the Universal History, "it appears from their constant incursions into Gaul, that they dwelt on the banks of the Rhine, in the neighbourhood of Mentz." All historians speak of them as placed there till their settling in Gaul. Their country, according to the best modern geographers and historians, was bounded on the north by the Ocean and the Rhine, on the south by the Maine and on the east by the Weser.

These were, therefore, the Celto-Scythians, or Scythians on the northern confines of Gaul—that is, Magog in contiguity with Gomer. The Chaldean interpreter applies the name of Magog to the Germans; in short, all the ancients looked for the Magog of Scripture in the West. The Scythae of Asia, who, as we have seen, were only a partial emigration, or reflux, from their ancient stock in Europe, cannot, with any soundness of criticism, be taken account of in this argument.

From the evidence, then, now before the reader, the proposition may be considered as fairly good, that Daniel's "king of the north" is the same power as Ezekiel's "Gog," and that Gog, being the Russian power in full manifestation, the king of the north and the Russian power are identical. This position being established, we can now look around us and far before us into the future and be prepared to point out assuredly what will be the general progress and issue of the present Eastern question.

Daniel does not particularise the extent of the dominion of the King of the North in the eleventh chapter, though, indeed, he symbolises it in his second. But what he has omitted in the eleventh Ezekiel has sufficiently supplied in his prophecy of Gog. By the names of the people he mentions in Gog's title, and the description of his army, the reader may learn what nations this autocrat gathereth and heapeth to himself as thick clay in the day of his high exaltation.

Daniel says of him in general terms, "He shall enter into the countries and shall overwhelm and pass over" and "many (rabboth, referring to erezoh, countries, understood) shall fall," that is, from weakness, as the word implies—the worn-out condition of the powers facilitating his progress. Ezekiel tells us that these countries are those of Magog, Gomer, Persia, Ethiopia, Libya and Togarmah, with their hosts, in addition to Rosh, Meshekh and Thuval. He says that the King of the North, or Gog, is to be for mishmar, a guard, sentinel shepherd, or supervisor over all these.

There never has been such an age of conquest as that which will soon open upon the world, and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotisms that ever wrung the heart of nations. England's ally, in whom she now glories, and by whose aid she proposes to do such great things for Europe, will eventually prove but a broken reed. The French Empire must fall and Napoleon, perhaps, give place to a nominee of his "good friend" the Autocrat, for before the end comes the French Monarchy may be expected to reappear, and then, unless Britain can form some alliance beyond the limits of the Kingdom of Babylon, she will have to fight the battle of freedom and independence alone and at the price of her own existence if she fail. France, as I have said, is Gomerian, and as such must come into confederacy with the great Cossack ruler of the Gogian Image, and then, though not as a principal, she will send her conquered and crest-fallen hosts to do battle for the Autocrat against Britain on the mountains of Israel's land.

It is impossible that Nebuchadnezzar's image can represent any other imperial confederacy of nations than that under the King of the North in the time of the end. The names given in Ezekiel's list of Gog's army are representative of the countries known to have existed under the dynastic rule of the gold, the silver, the brass and the iron. Part of Assyria proper already belongs to the King of the North, and pertains to the gold; Persia is to be with him as the silver element; his Grecism is typified by the brass and his Gomerians by the iron, while his Magogians, Roshi, Muscovites and Siberians, with the

Central Asiatic Tartars of Togarmah's house, are the clay, which he commingles with the iron to form the feet as the connecting medium between the legs and toes.

From "Elpis Israel," A.D. 1850.

Recollections of Robert Roberts (2).

At the memorial meeting, Bro. Roberts presided with a grace and dignity that was all his own; his prayers on these occasions were models. They usually were brief and deeply reverential; the words were well chosen, and the ideas came in proper sequence; and he was never guilty of the not uncommon fault of breaking the thread of his petitions to the Deity by uttering sentiments in the way of exhortation. There is a time for exhortation, but not whilst we are praying; and no one knew this better than Robert Roberts. He had no false modesty, and at times he would offer all the prayers himself; or, if a speaker failed to appear, rather than call upon a mediocre speaker, he would himself occupy the time, to our great profit and pleasure. We believe some of his best efforts were made when he was unexpectedly called upon.

After the lapse of half a century, some of his lectures still linger in our memory; notably, the one he gave on Col. 1:15. Viz: "Christ—the image of the invisible God." The crowded audience was deeply impressed; and no doubt many were permanently enriched in their understanding of Christ, as the spiritual image of the Father, in the days of His flesh; and the more glorious manifestations yet to come, when he appears "the second time without sin unto salvation." He also gave two lectures on successive Sundays on the Scriptural position and duties of "Husbands and Wives." This is worth mentioning, if only to recall the amusing reactions of those who were specially addressed; this writer, being neither a husband or wife at that time, was in a position to relish the situation.

The first lecture was upon the duties of wives to their husbands, and as one would expect, R.R. had no respect for modern unscriptural notions upon the subject, but laid down the law in no uncertain terms, touching the duty of wives to reverence and obey their husbands, and generally to comport themselves as "daughters of Sarah."

The husbands came away from the lecture in high spirits, and were inclined to gently banter the wives on the matter of "obedience."

However, on the following Sunday, the husbands were well chastened, as the speaker made pointed reference to unreasonable and over-bearing husbands, who abused their position, and failed to render the wife that kind consideration and "benevolence," commanded by the Apostle Paul, and which is their due as "the weaker vessel," and as the bearers of children by a long-drawn-out process of fatigue and pain.

It was now the sisters' turn to be elated, and husbands were twitted upon some of their frailties as brought out in the lecture.

In truth, the subject was handled in masterly fashion, and both husbands and wives, together with the unmarried, could not fail to be benefited.

An old brother, now dead, was first attracted to the Truth by seeing these lectures advertised; the subject was novel, and he decided to go and hear them; he was so impressed that he soon obeyed the Truth, together with all his family.

The greatness of Bro. Roberts is shown especially in that he "knew no man after the flesh." Although he was warm and genial in disposition, no one dared to be flippant or unduly familiar with him; he had an almost uncanny perception of the manifestations of the Flesh, however well concealed, and better still, he had the courage to rebuke them, whether in friend or foe. On one occasion, he called upon a visiting brother to address the Thursday night meeting, but it so happened that there

were two visiting brethren of the same name, and one of these at once rose to respond, but R. R. quickly interposed, and said that it was the other brother that was invited.

Bro. Roberts was very sensitive to interruptions of any kind, and crying babies could not be tolerated whilst he was speaking; this was understood by all, and these were quickly removed; if the mother failed to act promptly she was gently reminded that the baby, however desirable at other times, could not be allowed to mar the effect of the meeting for several hundred believers. On another occasion, R. R. was absent from the chair at a meeting of the Arranging Brethren, and at the next meeting when the minutes were read, his incisive mind instantly detected something done at the previous meeting which was not in accordance with good practice; he intervened and quietly asked for that item to be re-read; he then pointed out that that action was improper, and at once called for the minute to be rescinded. A motion to this effect was at once made, seconded, and carried, and the meeting went on the even tenor of its way.

We cannot forget one of the last meetings in Birmingham, when he was about to leave for Australia, when some lamented that we were about to lose "our leader," Bro. Roberts rose, and sadly shaking his head, he said, "I am not your leader; we have only one leader, and that is—Christ."

At his last lecture in Birmingham he seemed to have a presentiment that he would not see us again in this life. He remarked that it was certainly curious, that in his lectures in Birmingham, he had traversed the Bible from Genesis to Revelation, and he wondered if that were to be his last lecture in our midst? His premonition proved to be true, for we never saw him again.

The news of his death was a great shock, and it was a moving scene when the announcement was made at the morning meeting. The late Bro. B. Warrender was presiding, and made feeling reference to the fact that "A prince and a great man has fallen this day in Israel." The assembly was deeply moved, and many could not restrain their tears.

B. A. W.

(To Be Continued)

The Truth.

The Apostle John in his first epistle dwells very fully with love as a Divine attribute and as the most necessary Christian virtue. In his second and third epistles he turns to "The Truth" as his principal theme: —

"Whom I love in the Truth."

"Those who know the Truth."

"For the Truth's sake."

"The Truth will be with us for ever."

"Jesus Christ is the Son of God in Truth and Love."

"Thy children walk in the Truth."

"He that abideth in the doctrines of the Truth."

"Fellow helpers of the Truth."

"Our record is Truth."

These are some of the expressions he uses in these two short letters. The Early Church spoke of "the faith once for all delivered to the saints" as The Truth. Those who believed it came into it by baptism and then walked in it.

The main idea it was sought to convey was that there had been given to the early Church of Christ a certain completely defined body of teaching which was for all time absolutely unalterable. This is to be distinguished by the use of the definite article. It is not "some" truth or merely "truth." It is The Truth and abides for ever.

In after years the organised churches of Christendom departed from this view and altered doctrine and precept as seemed good to them. Hence the totally different outlook of the Catholic Church headed by successive Popes, from that of John, Peter and Paul.

Paul was most emphatic about the sinfulness of any change. Writing to the believers in Galatia, he says: —"If any man preach any other gospel—good news—than that ye have received let him be accursed."

If therefore we accept the strongly-expressed conclusion of the Apostles, we shall be compelled to refuse acceptance to any and every change that has been made in what is called "the body of Christian thought." We shall be forced to get back to the primitive or first-given doctrines and commandments of the Church; not as "expressions of the churches' mind," but as a form of belief imposed upon the Church and all believers from Divine authority. Then it becomes "The Truth" and all the expressions used by John in his epistles 2 and 3 come into their place. Love is dependent upon The Truth. Men walk in The Truth and live by it.

Salvation then depends upon acceptance of The Truth and complete obedience thereto. This sweeps away a mass of accumulated tradition since apostolic times, but it puts us back where Jesus and his devoted followers stood, a safer and firmer foundation than any other.

G. H. D.

"Truth is a lamp to light the world,
And sweep the darkened sky;
But still the world needs brave, true men,
To hold Truth's lantern high."

"Abide with us . . . !"—Luke xxiv. 29.

Abide with us, O Master, for th' light
Is swiftly fading from yon glorious skies;
And we—like timid children—of th' night,
Affrighted be; our calm assurance dies!
('Tis only when Thy gracious voice we hear,
We strangers be to troublous doubts and fear).

Abide with us, O Teacher, so when we
Arise to meet th' new day's cares and toil,
It may be with true courage, prayerfully,
That naught of "self " its priceless record soil;
But in whatever we do, and think, and say,
We may Thine own sweet gracious "mind" display!

Abide with us. O Friend, for aye abide!
So when this troublous, storm-toss'd life be o'er,
"Salvation's portals " Thou may'st open wide, —
And richly of Thy Spirit on us pour;
So shall each longing heart for itself prove,
Th' sweetness of Thy matchless, changeless Love!

ADA M. J. TILBURY.

Andover.

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Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

King George's Visits. —The visits of King George VI. to Africa, Malta and Gibraltar are of considerable importance. He travelled 5,000 miles by air and was not once molested by enemy aircraft. This exhibits a large measure of air control by the Allied Powers, and also is in contrast with the furtive methods of travel employed by the Axis leaders, with their armoured trains and cars and secret headquarters and journeys.

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