

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, Etc.

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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.)

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.

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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.

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

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

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

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. —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.

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.
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"Ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." A community of such individuals as these constitutes the mystical body of Christ. By faith its elements are "members of his body, of his flesh and of his bones." Hence they are "bone of his bone" and "flesh of his flesh," and therefore the beloved Eve of the last Adam who is to come from Heaven and make her of the same Holy spiritual nature as Himself. —"Elpis Israel," p. 54.

PRINCIPAL CONTENTS:

RELIGION.	SIGNS OF THE TIMES.	PRIMITIVE CHRISTIANITY.
THE BOOK OF REVELATION.	SPIRITUALISM.	WHERE ARE THE DEAD?

Volume XXXI AUGUST, 1943 NO. 368

EDITORIAL

RELIGION.

Religion is a term now generally used for any form of worship. Its root lies in a word and a prefix, RE-LIGIO, meaning very simply to rebind or to bind again. The implication is that there was a break or breach between God and man and that there is a way of mending it, and rebinding or reuniting the creature with the Creator.

A very simple illustration of the use of the word in this connection is found in the Epistle of James. The Apostle discriminates between things that bind together and things that have the opposite effect. He denounces the paying of special honour to those who are rich and the despising of the poor. This disunites. The unbridled tongue is a very great cause of breaches and quarrels. He commends the things that bind men and women together. Here is his own illustration: —

"Pure religion and undefiled before God and the Father is this — to visit the fatherless and the widows in their affliction and to keep one's self unspotted from the world."—James 1., 27.

Prayer and kindness are other instances he cites.

**The Means of
Re-Binding.** It is clear that if the Creator be the sole source and giver of life, then He should be the sole arbiter as to the conditions of its retention or otherwise. Hence religion must be absolutely determined by His will. Immortality simply means a body that does not die and He alone can give that. Furthermore, He only has eternal life and can sustain in life for ever those who please Him. Eternal life, He declares, is his "gift."

Adam and Eve were created "very good," but fell from that balanced condition by reason of sin and so began that decline into mortality that resulted in death. "And so in Adam all die."

The essential fact of true religion is by Paul put in one sentence: "In Christ shall all be made alive."

The means of rebinding is found in a belief of the gospel and obedience thereto, firstly in baptism.

**Religion
International.**

There is no hope of salvation from sin and death in any other form of religion or worship. This one hope divinely offered to man is international in scope. It cuts, across all nationality; in fact, across every other relationship. It may divide a family or a tribe, but it unites, or should unite, in one body all who believe it. Hence those only have the right to the title Christian who are embraced within its scope.

The serious fact, however, emerges that nations who are nominally Christian are prepared to fight and kill one another and in the name of patriotism or love of country to split religion itself into suicidal fractions. Hence the German Catholic will do his best to kill his brother and sister Catholic, just because he is English or French and not German. He does this at the urge of his national political rulers, whom he puts first in his esteem.

What is true of Catholicism is true of all religions with adherents in different countries, with very few exceptions.

Now we stand for the old paths and walk as far as we can in the one narrow way. Our understanding of religion makes us appreciate that as we are all brethren who hold the truth in purity, we have therefore to love and not to kill our fellows in the same faith.

**The Churches'
Defence.**

The defence of their position made by the great organised churches of Christendom is that the authority for all religion is not in any book and not, therefore, in the Bible. It is in the Church itself, and any change it may make on its own authority is therefore valid. Its work is to convert the world and to establish the Kingdom of God. It has therefore claimed the right to incorporate the doctrine of the soul's inherent immortality and many other doctrines in its creeds. It has also claimed the right to abandon the position of the Early Church in relation to the personal second coming of our Lord Jesus and to place a different interpretation upon his words, "I will come again," than that the Apostles understood.

We therefore reject that defence and stand fast by the "Faith once for all delivered to the Saints."

EDITORS.

When Shall He Come? —Isa. ix. 6.

When shall He come for whom we wait?
We see the earth baptised in blood.
We see love slain by cruel hate,
And life poured out as in a flood.

When shall He come, the Wonderful,
Whose rule and reign shall endless be,
Whose throne shall be immovable,
His judgment framed in equity?

When shall He come, the Counsellor,
Beneath whose hand the poor shall feed;
Sorrow and sighing be no more
The mourner cheered, the captive freed?

When shall He come, the Mighty God,
Beneath whose power, all just and true,
Earth shall be smitten with a rod,
Then made like potter's bowl anew?

When shall He come, the Prince of Peace,
Whose tender hand shall dry all tears,
In whose dominion war shall cease,
And love shall reign through endless years?

When shall He come, and evermore
In truth and mercy 'stablished be?
O God, when all the world's at war,
Our only peace is found in Thee.

When shall He come? Our longing eyes
Look from the stricken earth away
To where our promised sun shall rise,
Lord, tarry not, but come, we pray.

Signs of the Times.

"I have seen the foolish taking root: but suddenly I cursed his habitation. His children are far from safety and they are crushed in the gate, neither is there any to deliver them." —Job v.

**The counsel
of the forward
is carried
headlong.**

The Roman Journal "Messenger," in March, 1933, told all Italy that "the threat of war hangs more lowering and immediate over Europe." The same press at the time and almost ever since, have exulted in the prospect of war and ruin which was to come and give

the Italians a revival of their long-lost glory under the Caesars. But he that ruleth in the kingdoms of men has taken the wise in their own craftiness, He has disappointed the devices of the crafty. Hence, as it always has been, human history has closely followed divine prophecy and the war, bloodshed and ruin the Duce intended for others recoils upon his own head, to the consternation of all those who greedily followed his gaudy promises of a cheap imperialism.

Daniel's vision of human empires clearly indicates four, and then the breaking of all to make way for the Kingdom of God. For nearly 6,000 years kings and politicians have striven to establish their domains in the earth. They are striving against God. Hitler and Mussolini illustrate in their terrible strivings for world suzerainty the evil ambitions of men. They are the last but one, prior to the return of Christ, of those who set themselves against the decrees of heaven. So Sicily follows the crumbling of Italy's African empire, the horrors of mechanised war sweep over the Italian people and Rome herself, once so proudly papal and imperial, will bow before the conquerors she openly boasted to subdue. Lampedusa and Pantellaria fell to British assault as last month's notes went to press, and the requirements of prophecy would indicate the utter rout of Italian resistance and the passing of all the ancient trading stations of the Tyrean colonists into the hands of Britain and the U.S.A. It is significant that the invading Forces are composed exclusively of British, American and Canadian units. As these

lines are being written comes the news of nine ports having been seized. The sea-power of Tarshish is ruthlessly in evidence. Some 3,000 ships sail for the conquest of Sicily.

"This shall be," cries Isaiah, "with burning and fuel of fire." The air-war in Sicily illustrates the tempest of divine anger poured out on the wicked. The consequences of a European air-war were dimly foreseen, but unpredictable and terrible, and with the gloves off its issues will be terrifying and unforgettable—more so as the war, as Mr. Roosevelt says, reaches the beginning of the end.

The cities of south-eastern Sicily are smouldering slag heaps. "I will give blood," says God in fury and jealousy (Ezek. xvi. 36-41); and if such is Jahveh's wrath on Israel for this sin, how much more on the Gentiles with whom He has made no covenant? It is perfectly true, except the Lord keep the city, the watchman waketh in vain—Psalm cxxvii. Soon these splendid wrecks of human presumption and gilded glory will give place to the mild and beneficent rule of the Prince of the house of David enthroned on the hill of Zion, from which will go the divine law and blessing to a war-torn and weary world. This is the grand climax of present evils.

The wilderness and solitary place shall be glad, for God will have come at long last with a recompense (Is. xxxv.).

"For the day of the Lord of hosts shall be upon every one that is proud and lofty."—Isaiah ii.

**Prepare ye war
against her.**

Meanwhile, the death grapple is renewed in the East. Thousands more must perish in the insatiable maw of this Moloch of ambition and an endless countryside go up in flames. But far more significant than these swaying armies locked in death is the almost unnoticed political advance of the Moscow government. Trade pacts with Turkey, a renewed diplomatic representation in Egypt after many years of severed relations; and now Abyssinia welcomes Marshal Stalin's political envoy. Gog's shadow comes west! An augury of things to come, already seen in prophetic forecast.

Behind the present Eastern front is being prepared that lighting machine which will carry Russia to her long foreseen destiny.

Current trends of political thought show clearly what it is that the rulers of Russia are steadily preparing. The problems of building a durable peace and prosperous world are widely discussed, the organising of security is eagerly debated and the Soviet Union's desire for an equal share with Britain and America in world reconstruction is boldly put forward. The dissection and destruction of the Reich is held in many influential quarters to be necessary. Russia has, it seems, already planned her Utopia—the Northern iron and steel is being forged in the blast furnaces of war (Jer. xv.).

As victory assumes shape, so peace is being spoken about. But it will even prove as the Scriptures declare—a peace that is no peace! (Jer. vi.). General Chiang Kai-Shek speaks of a future peace that will emancipate humanity. Mr. Eden, in his speech on Japanese aggression, says that he who draws the sword shall perish by it. The sayings of the Prince of Peace are quoted if convenient, but His doctrines and commandments are ignored. It is Christ alone who will speak peace to the nations, to His people and the Saints (Psalm lxxxv.). Mr. Attlee adds to the shibboleths of confusion by observing that unless, a unanimous programme is agreed it is obvious that nothing effective will be done. The Saints know that only the divine plan can succeed.

The Archbishops of Canterbury and Liverpool both add to the quota of war wisdom, lamenting the general lack of Christian virtues. The latter especially speaks of the evils of "Stateolatry." The servants of God have always fought that form of paganism and like Daniel and his companions have been divinely blessed in their refusal to worship the Image. State-gods are not new in human experience. The whole world will continue as it is getting worse and worse until the coming of the glorious King of righteousness. Then and only then will the people cast their idols to the bats

and moles—for the days of vile men, tyrants, Fuehrers and even bishops will be over, for a King shall reign in righteousness aided by immortal princes, dispensing divine justice, quietness and security for ever (Is. ii. and xxxii.) —CARMÍ.

The Well.

The water supply in country districts is more often than not from wells. Especially is this true of Eastern countries. In the days of Abraham disputes about the ownership of wells appear to have been frequent, so great was the importance attached to them. The well in the evening was a place of resort and at one well Eliezer found Rebekah. Our Lord gathered lessons for the Samaritan woman at Shechem from the well of Jacob and spoke of waters of life which cure spiritual thirst completely. The people of Israel sang the song of the well when a new well was successfully made. An incidental reference to this is to be found in Numbers xxi. 17: —

“Spring up, Oh well,
Sing ye unto it,
The Princes digged the well
By direction of the lawgiver
With their spades
From the wilderness, a gift.”

The Book of Revelation.

No. 3. —The Messages to the Churches.

Jesus addresses His messages to the seven ecclesias of Asia Minor in these words: “These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.” Now look at a map of Asia Minor. It will be seen that its western coast is very like a man's hand, with indentations corresponding to the digits of it. The seven ecclesias addressed all lie at the junctions of these fingers. The choice of these seven—Ephesus, Smyrna, Pergamon, Thyatira, Sardis, Philadelphia and Laodicea—lay in their fitness respectively to represent the different stages of ecclesiastical history that were to ensue prior to and leading up to our Lord's return to earth. Their geographical situation, like their spiritual condition, is appropriate to the words used. They were in the hand of Asia, as it was sometimes called, but they were also held by the hand of their Lord, who tells them that He can remove them out of their place if they prove unworthy of their trust.

Here is the Chronological tableau of the Apostasy as developed through the centuries and exhibited through this medium of ecclesias exhibiting the characteristics of the different stages. We follow Eureka, Vol. i. p. 428.

EPHESUS STATE. —Existing during the period of the First Seal. The Christians falling from their first love and works. Rev. ii. 4-5. **IGNATIUS A.D.** 107.

SMYRNA STATE. —Still the first Seal period. Roman prosperity; Paganism declining; Christianity growing apace with outside persecution developing. **JUSTIN, POLYCARP, IRENEUS.** Rev. ii. 9.

PERGAMOS STATE. —Great divisions among the Christians, all kinds of new opinions. Heresy rampant. Celsus said that Christians were now so split up that the name Christian was all they had in common. Coincides with the Second Seal.

THYATIRAN STATE. —Here the third Seal is contemporary, Christianity becoming nominal and losing its spiritual character. Jezebel and the Satan. Development of organised Christianity with pomp and ceremony.

SARDIS STATE. — The Fourth Seal. Spiritual Death. Influence of Plato comes within the churches. Ethics but not doctrine paramount in teaching, man's mind taking God's place.

PHILADELPHIA STATE. —During the course of the Fifth Seal. Only a few remain faithful to the truth as given by Jesus and His Apostles. Superstition and men's philosophy paramount. Fast abandoning the Faith once and for all delivered to the Saints.

LAODICEAN STATE. —Sixth and Seventh Seals. The few faithful ones routed out of the Church. Apostasy supreme. The Church joins hands with Paganism. Constantine calls it to political power. Term Catholic now used to denote its power and authority. All nations drink of its wine. Christ's Second Coming as a literal fact abandoned. Continues UNTIL HE COMES.

Education.

The root meaning of the word "educate" is to elucidate or to draw out. The inference is that where there is latent ability in child or man it can be drawn out. The process is education.

Jesus said, "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day."

Here the meaning is that where a man has the ability to appreciate and to obey the Truth of God he will be attracted to it and will be educated or developed or drawn out by it. When that results, he is a fit subject for exaltation in the day of resurrection and judgment. For him the "last day" of his mortality means reception of the Divine nature, so that the character that has been developed in him by God's word may be maintained for ever.

But between the first understanding of the Truth and the final salvation there is a process of gradual education. This is often described in the Scriptures. Milk for babes and meat for strong men.

A duty lies upon speaking, presiding and managing brethren to see that the education of an ecclesia is continuous and comprehensive.

The sad dirge in "The Dawn" for July illustrates what happens when this work is not properly done. It is a terrible admission that in a strong ecclesia numerically the education of the younger people has been so neglected that they are not able to "give a reason for the hope that is within them" when brought before tribunals. Let us heed the warning and see that a like fault may not be found in us.

A Prayer for Our Present Needs.

Lord, give us peace from worldly strife and care,
Strength to endure, and faith to trust in Thee.
Thy Throne approach, and find forgiveness there,
And in Thy truth, rejoice that we are free.

Recollections of Robert Roberts (3).

As for his work, it speaks for itself; we are indebted to him for the richest spiritual literature that has come from the pen of one man since the days of Inspiration. In writing thus we are not forgetting the monumental expositions of Dr. Thomas— "R.R." himself freely acknowledged his indebtedness to the doctor for his own understanding of the Apocalypse, in both the Old and the New Testaments.

These two great men cannot properly be compared; they are alike in their preference for the Truth of God and those who believe it above all things on earth, but in gifts and temperament they were different, and therefore their literary works are different. The doctor's calmly analytical mind was eminently suited to the demonstration of the Truth in its doctrinal and historical aspects, but "R.R.'s" warm and fervent spirit found equally powerful expression in the elaboration of the Truth in its spiritual relations. Hence, upon the foundations of Elpis Israel and Eureka, "R. R." reared the marvellous superstructure of "Christendom Astray," "Nazareth Revisited," "Law of Moses," "Ways of Providence," etc.

Over and above the marshalling of the facts of Revelation with irresistible force, the lectures, and especially the exhortations, of Robert Roberts were a spiritual feast of fat things by which the "new man in Christ Jesus" was enriched and enlarged in every sense. His energy and capacity for literary work was amazing; for many years he was lecturing nearly every Sunday and oftentimes during the week, in addition to his Thursday evening duties as first speaker. At the same time he was writing editorials for the "Christadelphian" and contributing serial expositions, which afterwards became standard works on the Truth. To him we owe the "Bible Companion" and, to a large extent, the hymn book also; to say nothing of a multitude of valuable pamphlets covering many phases of the Truth. His "Answers to Correspondents" over a period of many years are a mine of instruction on Bible difficulties also.

To those of our readers who would like a sort of personal glimpse of the man, we recommend the reading of "A Voyage to Australia and Other Lands." It is now out of print, but can be found in the old volumes of the "Christadelphian." In this lighter work our hero (I hope he will not be angry with me when he meets me for using that word) discourses in a delightful way, upon people and their ways, and the "ups and downs" of life on board ship, and the changes of weather and scenery. Unlike many men of less calibre, "R. R." was never self-important. On reaching the end of his account of the first voyage, he proposed to close the story, although he was still continuing his travels, but his readers would not hear of it. He then said something to this effect: "Well, if these babblings of mine upon the vicissitudes of travel, wind, weather, people, etc., will give innocent pleasure to some of our readers, I suppose we had better continue these notes."

But, above all, Bro. Roberts was a shining example in his fidelity to the Truth and its interests; he would give praise where it was due, but he never handed "bouquets" to any. Like Elijah, he was jealous for the Lord God of Hosts. He brought every question to the test of "the Word." He was a friend to every lover of God, but to no others. Being human, he made mistakes and suffered accordingly; but we believe, as did our brother, that it was all in God's good Providence and for his ultimate happiness and salvation. Robert Roberts was a prince among men and, we are assured, will be a prince in the Kingdom of God, "which is. far better."

* * * * *

This brief sketch of the author of "Christendom Astray" would hardly be just without some reference to Sister Roberts. Her regard for him will be understood when we mention that in all the many years she survived him she always wore her widow's attire. She was a most gracious, intellectual and spiritually-minded lady and would have adorned ANY station in life.

Bro. Roberts freely acknowledged his indebtedness to her as a never-failing support to him in the great work to which his life and talents were dedicated.

Her writings to the Sisters in the old volumes of the "Christadelphian" are well worth reading by the sisters of to-day.

Speaking for ourselves, her personal encouragement to the writer as a young speaker will never be forgotten, and we hope it may yet be our privilege to meet her and her distinguished husband in better days.

B. A. WARRENDER.

Gifts That You Can Give.

To your enemy, forgiveness; to your friend, faithfulness; to your children, a good example; to your parents, deference; to your wife, respectful and sympathising love; to your husband, devotedness; to all men, benevolence; to wrong, no quarter; to God, your whole heart, in reverential and supreme obedience.

EXHORTATION

The Love of the Brethren and Sisters Towards God and Towards One Another

Love is a basic principle of the universe. God is Love (1 John, 4, 8) and, as God is everywhere (Ps. 139), so love is everywhere, and, as Love is a synonym for God, we may truly say "Without LOVE it is impossible to please God."

Now, some people may doubt that such a great and infinite Being, such awful Majesty, wants the love of such frail and insignificant creatures as we are, and others may suggest that a careful obedience to the Divine Commandments will suffice to give pleasure to the God of heaven. These doubts, however, are for ever set at rest by the fact that God Himself, through His mediator, Moses, made it quite clear to the children of Israel that He desired their love.

This sublime fact, that God values the love of His servants above all else, is a unique factor of our Faith and reveals the vast difference that exists between the Truth and the so-called religions of the Gentiles. To love God, then, is our first duty. Jesus said, "The first of all the Commandments is Hear, O Israel; the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark xii. 29 and 30).

Now, it is very difficult, if not impossible, to love an unlovely character. If Hitler or Stalin suddenly ordered that all the people must love them with all their affections and intellects, how many could properly obey? But when God requires to be loved, there is every reason for an enthusiastic response. We generally love people because they love us, or have been very kind to us, or because of their beautiful character, and when we first prepare to obey the greatest of all the Commandments we find that there are all these reasons for doing so. The Apostle John tells us that "He first loved us" (1 John iv. 19) and exclaims, "Behold what manner of love the Father hath bestowed upon us!" (1 John iii. 1), and Jesus said, "God so loved the world" (John iii. 16). And how kind has the Creator been to His creatures! In the darkest hour of the Fall He promised the future salvation of mankind (Gen. iii. 15) and in due time spared not His only-begotten Son, the Son of His Love, but gave Him to be the "Lamb that taketh away the sin of the world" (John i. 29). And with regard to His character, is it not a beautiful description which is put into Jeremiah's mouth? (Jere. ix. 24). "Let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord." And remember what David says (Ps. lxxxiv. 15): "But Thou, O Lord, art a God full of compassion and gracious, slow to anger and plenteous in mercy and truth." We see, then, that there is nothing to prevent our love toward God from being most profound; indeed, there is every reason for it becoming the greatest fact of our lives! And this is as it should be, for the Commandment is threefold: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul or mind and with all thy strength." Thus we are to love our God with all our heart or affections, with all our soul, or intelligence, and with all our strength, or physical powers. This threefold division of the Commandment covers our whole life. When we contemplate this Commandment, we realise how inadequate our response has been. Let us consider how we should endeavour to obey this "Royal Command" and determine to make greater efforts in the future.

**“With all
thy heart.”**

As we have already said, the heart stands for the affection. God must have first place in our affections, and does He not draw us near to Himself by His great condescension? We who

were, at one time, afar off, are brought nigh by the Blood of Christ (Eph. ii. 13) and made sons and daughters of the Lord Almighty by adoption (2 Corinth. vi. 18) and able to address Him as "Our Father." This title implies that our love towards God should be like the love of children for their parents—fervent, trustful, grateful, absorbing. Parents greatly value the love of their children and even obedience is not so acceptable to them if rendered in anything but a loving spirit. The Heavenly Father Himself complains thus of the children of Israel (Isaiah xxix. 13): "This people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me." "Set your affections on things above, not on things on the earth," the Apostle Paul (Coloss. iii. 2). If our heart is set upon making a lot of money or making our home a palace, we cannot "love the Lord our God with all our heart." Gratitude produces love and, if we truly give thanks always for all things (Eph. v. 20), we shall not forget God at any time and our hearts will be full of love towards Him who is the Giver of every good and perfect gift.

**"With all
thy soul, or
mind."**

How can we love God with all our mind? By filling it with a knowledge of God and His Ways and His Plan. We cannot love an "unknown quantity," but God has revealed His Character and His Plan in full detail in the Scriptures, and

also what sort of men and women give Him pleasure. The way to love God with all our mind then, is to read the Bible and to meditate upon its contents; to revel in its promises; to love what God loves and thus to be linked up with the Divine Mind. The books of Brother Thomas and Brother Roberts will be found a great help in this direction and all should read "Phanerosis," "Elpis Israel," "Anastasis," "The Law of Moses," "Nazareth Revisited," "The Ways of Providence" and "The Visible Hand of God." The more we know of the Bible, the more real God becomes to us and the more we love Him.

**“With all
thy strength.”**

It has been said that "Love is shown by actions," and, if we love people, we are only too pleased to do something for them. We have our physical powers and we can manifest our

love towards God by using them in His service. We can do our daily work "heartily, as unto the Lord"; we can use our lips, so often the cause of trouble, in proclaiming the "good news," "in season and out of season," our legs will take us to the meetings and on errands of love and mercy, and with our hands we can write to the alien about the Truth. It is with our physical powers, our strength, that we can "do good unto all men, especially unto the household of faith" (Gal. vi. 10). These are merely indications as to how we can "love God with all our strength"—it is for us to work out the details.

Now, if we turn to the chapter from which our first quotation was taken (1 John), we shall see that the second part of our subject is connected with the first. 1 John iv. 20 is very plain, "If a man say, I love God and hateth his brother, he is a liar," and equally so is the next verse, "And this commandment have we from Him (God), that he who loveth God, love his brother also." These statements confirm that of the Lord Jesus when He said, "The second commandment is like unto the first; thou shalt love thy neighbour as thyself," and that of Paul, who writes, "By love serve one another" (Gal. v. 13), and also that of Peter, "See that ye love one another with a pure heart, fervently" (1 Peter i. 22). From these quotations we see the necessity and the intensity of the love we should have for each other. They are not empty words and we do well to "ponder them in our hearts" frequently. We cannot expect to be perfect in regard to this commandment, or any other, but we can *try*. And try we *must*, "for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?" (1 John iv. 20). "If we love one another, God dwelleth in us, and His love is perfected in us" (1 John iv. 12). Jesus said we must love each other as "ourselves." This is a clear guide, but not easily carried out. How do we love ourselves? Well, surely, by always seeing the "good" that is in us; by giving ourselves the "benefit of the doubt"; by having an excuse ready for any failing; by seeking

our comfort and well-being; by feeling joyous when we are blessed; and by being very interested in our own affairs. Are we ready to love our brothers and sisters in the same way? Jesus died for His brethren and sisters; what are we prepared to do for ours? A handshake on Sundays and Thursdays is not "loving with a pure heart fervently." If we love in the apostolic way, we shall desire a closer companionship than this; we shall "be given to hospitality" and shall welcome the chance visit of a brother or sister as an unexpected pleasure. True love will never keep the visitor on the doorstep. The basis of our love for one another is the fact that we have all been baptised into Christ and are thus "brethren of Christ" and members of the Household of God (Eph. ii. 19). Being so closely related, there should be no formality in our dealings one with the other. Of course, this love is a Divine love. It is not the "romantic feelings" or mutual attraction of the flesh, but rather an attitude because of our relationship in Christ." A brother or sister may not appeal to us, but we love them because they are "in the Faith." We must not love those we "like" and ignore those we do not. This would not be the real "article," but mere sentimentalism. There must be no "class distinction" in this love. For "well-off" brothers and sisters to form "cliques" and to leave out their poorer brethren and sisters is preposterous and a sign of apostasy. "There is neither bond nor free," said the Scripture (Gal. iii), for ye are all one in Christ Jesus."

So important is the practical application of this love, that Jesus makes it the test at the Judgment Seat. (Of course, faith and obedience to the other commandments is embraced.) The picture is found in the 25th chapter of Matthew. The King welcomes those on His right hand because they have done various "good turns" to him. These happy, but puzzled, people exclaim "When did we do these things to Thee?" The King replies, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Now let us look at the kindly deeds which the King of Kings values so much. "I was an hungred, and ye gave me meat." We are living in better times, now, and it is seldom that anyone is found destitute. We may, however, find a brother or sister who is in difficult circumstances, where food is short. Something must be done. We may not be able to do much ourselves, but we can notify the brother treasurer, without delay, and thus bring help from the common fund of the ecclesia. There are plenty of opportunities, though, for love to find expression in small gifts, which are valued more for the thought than the quantity. "I was thirsty and ye gave me drink." With present-day conditions, this need seldom arises, but there may be a mental or spiritual "thirst" somewhere. A brother or sister may be oppressed by their circumstances, by a sorrow, by sickness, or because of isolation. May not a loving word, or a letter, come as "refreshing drink" to such a one? "I was a stranger, and ye took me in." We have already spoken of hospitality, and, if we have the right spirit, in this connection, we shall not fail, when the need arises. "Naked, and ye clothed me." There is still a need, apparently, for cast-off clothing, as the editors of the "Berean" continue to ask for it. We, as an ecclesia, have sent one parcel. Shall we, while the cold weather lasts, organise a further collection for those in need? "I was sick, and ye visited me." This need arises in every age and in every clime. The sick, like the poor, we have always with us. How pleasant is a visit from a brother or sister when one is ill, or bedridden, crippled or blind! And how acceptable is the gift that may be taken! This is indeed a ministry of blessing! "In prison, and ye came unto me." This applied more particularly to the early days, when the believers were imprisoned for their faith. We remember that many visited Paul while he was a prisoner. He mentions Onesiphorus, who, "when he was in Rome, sought me out very diligently and found me. He oft refreshed me and was not ashamed of my chain." (Tim. ii. 1). During the great war, Brother Jannaway and others visited the brothers who were in prison. In such ways as these, our love for our brethren and sisters is manifested.

While stating that our love must be for all the brethren and sisters, we must not overlook the fact that we can have "special" friends, but the reason should be that they have a greater love and zeal for the Truth. We remember that there was a disciple "whom Jesus loved" more than the others, apparently. This was John, who is called "The Apostle of Love," and it was no doubt because of his great love, that Jesus chose him for special friendship.

From our brief consideration of these great subjects, we see that love is an essential part of our faith. It is like a golden thread which brightens a tapestry; and, as we weave our lives, this golden thread must be introduced into the pattern every day. Our first duty is to love God with all our powers,

and our second, to love our brothers and sisters as ourselves. Let these golden words be always before our eyes: "He that loveth not, knoweth not God." (John i. 4, 8).

D. S. GRAY.

Hanwell.

“**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.

At the meeting held in London of all British Ecclesias in the Berean Fellowship on June 5th, it was decided to ask the Clapham Ecclesia to meet representatives of all ecclesias to discuss the present position with, a view to making peace and harmony. That ecclesia have now replied declining the suggested meeting.

The correspondence will be sent to all ecclesias and we hope to publish it next month.

ADELAIDE, S. AUSTRALIA.

A movement is en foot to establish a Berean ecclesia in Adelaide. Information can be had from Bro. J. A. Kingston, 14, Goldfinch Avenue, Cowandilla, Adelaide.

BISHOPS STORTFORD.

“I am the resurrection and the Life, he that believeth in Me, though he were dead, yet shall he live.”—John 11-25.

Beloved Bro. Denney, —Greetings in the name of Christ. Our beloved. Bro. J. Long passed into his last sleep on Thursday, June 10th. In his passing I lose a brother beloved. Up to the last he never regretted the step he took on the divorce question; and he was a source of strength to me, as we spoke together of the things concerning the Kingdom of God. Yet I am able to rejoice in his passing, for to him it was the end of pain, and soon Christ will be here and we shall all stand in our lot. May we also be ready.

The funeral took place on Tuesday, June 15th. —G. T. Lovewell Rec. Bro.

BOSTON, U.S.A. —218, Huntington Avenue. Lecture, 10.30 a.m. Sunday School, 11.45 a.m. Memorial, 12.45 p.m.

With sorrow we report that the grim reaper, Death, has separated us from two of our members. Sis. Aimee Jackson died on March 6th of this year at the age of 74 years, after 28 earnest years in the service of the master. Bro. George Strong fell asleep on May 10th after meeting round the table of the Lord with us the day previous. He was 62 years of age, immersed in Glasgow, Scotland, in 1904, and has been a member of our ecclesia since coming to this country, except for a brief stay in California. Our sympathy is extended to his sister, wife and his daughter our Sis. Jean Ricketson. We pray for the day to soon dawn when the graves will be unlocked and death will be swallowed up in victory.

Our regular Sunday morning lectures have been supplemented with, a special series of four evening lectures held on the last Sunday of each month. The first two have been well attended. On the first of July we plan (God willing) to change our meeting-place to a hall in the Nottingham Building at 25, Huntington Avenue. —Kenneth MacKellar, Rec. Bro.

BRIMINGTON, CHESTERFIELD.

We regret that for a "little while" we have lost the company of Bro. R. Wharton, of Brimington, where he had long upheld the Truth in his pilgrimage of just over 60 years. He fell asleep in Jesus on May 15th. Bro. E. Wharton still remains to carry on, and the love of all is with him. He is Bro. R. Wharton's sole surviving son. It will be remembered that the elder son, Bro. C. Wharton, died very suddenly a few years ago in the Clapham meeting-room.

CRAYFORD, KENT.

The activities of the late Crayford Ecclesia necessarily have been diminished since the cleavage over the Clapham resolution. The financial and geographical situation of the few brethren and sisters remaining made it impossible to continue at the Co-operative Hall, Crayford, which therefore has been relinquished. Endeavours are being made to obtain the use of another hall (possibly in the Bexley area—hitherto untapped so far as the public proclamation of the Truth is concerned) and in the meantime we meet for the Breaking of Bread on Sunday afternoon at 3 p.m. alternatively at the homes of our Bro. Harry Smith, 23, Freta Road, Bexley Heath, and Sis. R. Sell, 43, Highland Road, Bexley Heath—the advancing age of Sis. Sell makes it difficult for her to travel very far.

Should any brother or sister be travelling in this neighbourhood, their company would be very warmly welcomed. —Owen A. Smith.

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

Our fraternal gathering at Kew Gardens held jointly with our brethren, at Ealing was a great success. There was a crowded attendance, seven ecclesias being represented.

Bro. C. Ask presided and Bro. G. Adams, of St. Albans, spoke on "A garden enclosed is my sister," and Bro. G. A. Denney followed him and dealt with "A well of living waters."

During the past two months we have welcomed many visitors and received much helpful exhortation and advocacy of the Truth. Among these have been Bro. W. Southall, of Birmingham, Bro. D. M. Williams, of Newport, Bro. and Sis. James Brown, of Motherwell, Scotland, Bro. and Sis. A. A. Jeacock, of Croydon, Bro. and Sis. W. L. Wille, of Rayleigh, Sis. E. Williams, Sis. D. Bath, Bro. P. Goodwin and Bro. J. L. Mettam, of St. Albans, Bro. and Sis C. Ask, Sis. E. Ask and Bro. and Sis. Grey, of Ealing, Bro. P. Metcalfe, of Rayleigh, Bro. H. M. Doust, Bro. and Sis. D. Cooke and Bro. J. Adams, of St. Albans.

From October next our times of meetings will be changed to 2.30 and 4.15 on Sundays.

LONDON (PUTNEY). —Christadelphian Hall, 210, Putney Bridge Road, S.W.15. Sundays: Breaking of Bread, 2.30 p.m. Lecture or Bible Class (on alternate Sundays), 4 p.m.

Will the brethren and sisters please note that the times of our meetings have been put back for half-an-hour. In addition, because it is not practicable for us to hold a mid-week Bible Class, we have arranged to hold lectures fortnightly instead of weekly and to have Bible Class meetings on alternate Sundays. —J. A. Balchin, 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.

We are pleased to report that on June 20th we had a visit of our Bro. P. H. Wicks, of North London. Our brother faithfully delivered unto us the Word of Exhortation and in the evening delivered the Gospel message to those who still have ears to hear the glorious news of the Kingdom. On this occasion there were 12 of the alien present.

Our Sis. V. Harris, of Pontymister, has now moved to Weymouth, where she will be in isolation. She will be pleased to see any brother or sister who may be travelling that way. Her address for the time being is Mrs. V. Harris, c/o 17, Broadmeadow Road, Wyke-Regis, Weymouth. —David M. Williams, Rec. Bro.

NEWPORT (MON.). —(Later).

Bro. D. M. Williams writes that owing to continued ill-health—heart trouble—he has been compelled to resign his post of Recording Brother after 17 years' service. We all sympathise with our brother and hope he will soon be restored to full health and vigour. Bro. T. Lambert, of 80, Sycamore Avenue, Newport, has been appointed Recording Brother in his place.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (next to Gaumont Cinema). Sundays: Breaking of Bread, 2.30 p.m. Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.

The good hand of our God has still been upon us in that our Bro. A. G. Brown has been granted exemption from Home Guard duties, on the condition that he continues in his present employment on the land.

On June 24th Bro. A. G. Brown and Sis. V. A. Lewingdon were united in marriage. We wish them happiness in their new relationship, and pray that they may be helpful to each other on their journey to the Kingdom.

We take this opportunity of correcting an error in our recent announcement of the baptism of a sister on March 11th last. Her name is Miss Matilda Mary Hammond Pike, and not as inserted by us in the May issue of the "Berean."—Hubert R. Nicholls, Rec. Bro.

RAYLEIGH. —121, High Road. Near Rayleigh Weir (off Arterial Road, six or seven miles London side of Southend-on-Sea). Defence restrictions now removed Breaking of Bread, Sundays at 3 p.m. Bible Class, Wednesdays, 7.30 p.m. Lectures when necessary and we are able, Saturdays, 7.30 p.m.

Since our last notice to the Magazine we have been pleased to welcome to the Table of the Lord the following brethren and sisters: Bro. G. T. Lovewell, of Bishops Stortford, Bro. Fred King and Sis. Phyllis King, of Colchester. We are still zealously pursuing at our Bible Class the study of the

Book of Daniel, which we find so appropriate and encouraging in these last days of the Times of the Gentiles.

We would like once more to call attention to the resolution of this ecclesia regarding Civil Defence, published in the "Berean," July, 1942, in which we clearly stated our intention to refuse fellowship to all who participate therein or who condone such infringement of the commands of Christ. We would also like to draw attention to the generally-accepted Berean declaration which was sent by the Service Committee to certain ministers concerned, in which it was categorically stated that no Berean Christadelphian could take part in any way in Civil Defence. Our ecclesia is determined to adhere to this sound scriptural position and we would sincerely advocate brethren and sisters everywhere to see that this, our Berean Christadelphian position, is faithfully adhered to and carried out. —W. Leslie Wille, Rec. Bro.

WONGAN HILLS, WEST AUSTRALIA.

I have to inform you of the death of my father, Bro. E. J. York. He died on March 30th, 1942, and was laid to rest in the Wongan Hills Cemetery by myself. The signs of the times show that the day of glad re-union is now very near. Let us all try to be found worthy when the great day dawns. —Gerald E. York, Rec. Bro.

THE "DAWN" AND OURSELVES.

In the July number of the "Dawn," official organ of the Clapham Fellowship, the editor returns to the attack upon us. We should like to bring this controversy to a conclusion. It does (and has done) no good to anybody. We therefore make this offer to Bro. Joslin or any other member of the Clapham Fellowship—we will meet him or any other in open debate before the brethren and sisters generally in any town, at any time, and entirely at our own expense. The subject to be debated to be "That the Clapham Fellowship has departed from the Truth." We will affirm and have no doubt whatever that we will prove our case. This would be much better than the method suggested by Bro. Joslin, and would demonstrate where the facts really lie.

LOS ANGELES, U.S.A. —1329, South Hope Street. 9.45, 10.0 and 11.0 a.m.

This ecclesial news dates from May 25th, 1942, and covers the period of time to May 1st, 1943. During this interval we have had cause to rejoice in that Donald Hawthorne, a Sunday School scholar (October 18th, 1942), Richard Stone, a friend (December 27th, 1942), and Eugene Cooper, a Sunday School scholar (April 18th, 1943), rendered obedience to the Divine command to repent and be baptised, remembering their Creator in the days of their youth.

It is encouraging and comforting to know that salvation through Christ is still being sought, and thus from time to time we are incited to put forth greater effort that others may learn of Christ and accept Him and His teachings. It is our sincere prayer that these new and young brethren of Christ may run faithfully to the end the race for life and receive the crown—eternal life.

We are also pleased to report that Sis. E. Baldwin, following a satisfactory interview, was received into fellowship, March 7th, 1943.

We have to record, with regret, the death of Sis. Bessie F. Ewey, who fell asleep January 30th, 1943. Sis. Bessie Ewey was the sister of our brother, C. E. Burnett. She was baptised January 22nd, 1909, at Denver, Colorado, and came to Los Angeles, August 16th, 1910. Brethren B. A. Warrender, of Glendale, and A. C. Johnston, of Los Angeles, conducted the services in Compton, California. The sympathies of the ecclesia are extended to the bereaved.

We also regretfully record the death of Bro. Henry John Capp, February 16th, 1943. Bro. Capp was without kin in the Truth. It was unknown whether he had any living relatives, but it was

supposed a son existed somewhere. In our last intelligence items account was given of his immersion April 26th, 1942, at the age of 78. Bro. Capp's sojourn in the Truth was short, but he looked forward expectantly and hopefully to Christ's appearance on earth a second time. Bro. R. R. Livingstone conducted the services in Los Angeles. We will all miss Bro. Capp's pleasant outlook of joyfully hoping for a grand reward at the coming of Christ.

We regret to advise that we found it necessary in the fulfilment of our duty to withdraw fellowship (August 23rd, 1942) from Sis. Betty Clarke because of going to law to obtain a divorce.

At this time we wish to express our sympathy to our Sis. Helen Cooper, whose mother, Sis. E. Seago, fell asleep about February 12th, 1943, and also to our Sis. Helen White, whose father passed away about April 20th, 1943.

We are very glad that our Sis. Evelyn Rehfus has returned from Oregon, and that our Bro. and Sis. J. F. Brinkerhoff have returned from Montana and are able once more to be with us around the table of the Lord and enjoy the companionship of those of like precious faith.

On December 6th, 1942, Bro. John Livingstone and Sis. Lucelle Waddell were united in marriage; and on February 14th, 1943, Bro. Richard Stone and Sis. Mary Gray were united in marriage. We all join in wishing happiness to these two newly-married couples. May God's blessings be upon them. May their first desire be to please God in all their ways until the end of their sojourn; that they may realise the great union in Christ and enjoy blessings for evermore.

On September 22nd, 1942, our Bro. Robert Herrera left to go to C.P.S. Camp, located near Santa Barbara, California. The previous Sunday evening a group of brethren and sisters met to cheer Bro. Herrera and encourage him in his stand. Loyalty to Christ will result in eternal life. We are glad our brother is located so near the ecclesia at Santa Barbara and thus able to occasionally get to the meetings. May our brother continue his noble example and be strengthened during his trial.

On April 6th, 1943, our Bro. John E. Land left to go to C.P.S. Camp at Waldport, Oregon. On the preceding Sunday evening a group of brethren and sisters met to encourage our brother and wish him "God speed." It is unfortunate our brother is so far from a meeting centre; however, he will have the comfort of another brother at Camp and they will be able to remember the Lord each first day of the week in the appointed way. We will miss Bro. Land's interesting lectures and instructive exhortations. May he take courage and continue. God is certain to abundantly reward those who are faithful.

The annual Sunday School Picnic and Ecclesial Outing was held on Saturday, May 30th, 1942, at Arroyo Seco Park (Victory Section), Los Angeles, California. Brethren and sisters from Glendale, Pomona and Santa Barbara helped to make the occasion an enjoyable one. The Sunday Schools scholars fully enjoyed the basket-picnic, the competitive games, races, etc., and had opportunity to become better acquainted. Brethren and sisters had ample time to engage in scriptural topics of the day. All in all, the time was profitably spent.

The annual fraternal meeting and Sunday School Exercises were held on Friday, January 1st, 1943, with approximately 300 in attendance. Brethren and sisters from Pomona, Glendale and Santa Barbara gladdened us by their presence. We dispensed with the fraternal meeting on account of "wartime" conditions. During the luncheon period opportunity was provided for the general fraternal greetings. The Sunday School scholars rendered their various pieces and songs acceptably, and a pleasant time was enjoyed.

Again the importance of the Sunday School in ecclesial affairs is brought to our attention. This work is bound to bring good results. May God's blessing be upon those who undertake this responsibility and may they see their efforts bring forth fruit—manifold.

In November (8th), 1942, a Camp Auxiliary Committee (Southern California) was formed, its purpose being, to care for the needs of brethren in C.P.S. Camps, send them occasional remembrances to let them know they have not been forgotten, and, to cheer and comfort them in whatsoever way they see fit. Much good work has been done in this field and I am sure the brethren in Camps appreciate the untiring efforts of the sisters engaged in this work who have willingly contributed so much of their time and strength to this end. The committee also appreciates and thanks those who have so readily contributed aid in this work.

We have enjoyed the visits of brethren and sisters from the neighbouring ecclesias of Glendale, Pomona and Santa Barbara. Brethren E. Round and B. A. Warrender, of Glendale, and O. Beauchamp, D. Stocks, A. Wolfe and C. Wolfe, of Pomona, favoured us with words of exhortation. We also had as visitors Sis. Lorraine Phillips, Houston, Texas (who has recently transferred membership to Los Angeles Ecclesia), Sis. Prentiss, Worcester, Mass., and Sisters J. T. Smith. Evalyn Smith and Martha Walsh, Houston, Texas.

It has been our good fortune to be strengthened by the transfer of membership to the Los Angeles Ecclesia of the following:

Sis. Elisabeth Gillette, from Glendale, California, Ecclesia; Sis. Helen Moore, from Glendale, California, Ecclesia; Sis. A. Heller, from Glendale, California, Ecclesia; Bro. and Sis. W. A. Hirst, from Glendale, California, Ecclesia; Sis. Lorraine Phillips, from Houston, Texas, Ecclesia; Bro. and Sis. Gerald Burnett, from Fresno, California, Ecclesia.

It might be well to note at this time that the Fresno, California, Ecclesia has disbanded with the removal of Bro. and Sis. Gerald Burnett from this area. Their addition to our meeting will be greatly appreciated. Bro. Burnett has already favoured us with timely lectures and an instructive exhortation.

We are very glad to have all the aforementioned brethren and sisters with us and hope they will enjoy their new ecclesial association. We invite their co-operation in the work of the Truth and hope they will assist in the support of our public lectures.

We are mindful of the daily increasing "tempo" of this total war. Day by day the scene changes, but ever fulfilling scriptural prophecy indicating the nearness of Christ's appearance. Let us be watchful and ready. With fraternal love, —G. F. Aue, Rec. Bro.

LESSONS FROM PAUL.

About God's Fatherly Love.

The Pharisaic emphasis on works which merit reward determined their conception of the Divine character. God was for them primarily a legislator and a judge. With Jesus it was quite different. God's blessings were not given to those who had earned them; they were not wages, but gifts. So Jesus taught that God made His sun to rise upon the evil and the good and sent rain upon the just and the unjust. While, therefore, the aspect of God as judge was not entirely neglected, the keynote of Jesus' teaching is that God is a gracious and loving Father.

Paul learnt this lesson, too. He started as a Pharisee, struggling to attain the righteousness which would secure his acceptance with God by reason of his obedience to the law; but the revelation of Jesus to him taught him that God had not waited for him to climb up to Him by the ladder of works, but had stooped down to him, that all along God had been very close to him, pressing in upon him, had he but known it, to bring him into fellowship with Himself. This experience of God's love taught him that not only was the Pharisaic view of righteousness inadequate, but also that their view of God's

character as pre-eminently legislative and judge was equally inadequate. He was a Father Who loved and helped His children.

In place, then, of "the stern voice of God," Paul speaks of the voice of "the God and Father of our Lord Jesus Christ." An appealing Voice, One offering to help and heal. Those who responded to the Divine overture became His Sons. No longer did they fear the Judge; their emotions were those of trust and confidence, love and joy. Paul writes to the Romans: "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." They were become sons by adoption and could know the joys of freedom which sonship brings.

Sonship is secured through God's son Jesus. This Paul shows in a passage similar to the above in his letter to the Galatians: "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (iv. 4-7). How this redemption has been secured through Christ is the theme of Romans v., which the Apostle opens with the words: "Therefore being justified (i.e., declared righteous) by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace, wherein we stand and rejoice in the hope of the glory of God" (1-2). Only one further verse need be quoted; it symbolises the whole: "God commended His love towards us, in that, while we were yet sinners, Christ died for us" (8).

Thus it is that God's love and Christ's sacrifice are directly connected—as they are also in John's Gospel, iii. 16. In the cross of Christ, God's love is revealed. Great love was manifested by Jesus in laying down His life as he did, and that love was the expression of His Father's love; for God was in Christ reconciling the world unto Himself.

How was this love shown? By leaving men in the estrangement they had chosen? No. The parables of Jesus tell us—by seeking for them that were lost. The lost coin, the lost sheep, the lost son, all exemplify God's love manifested in Jesus. Why were these parables told? Because the scribes and Pharisees murmured against Jesus for his practice of mixing with sinners (Luke xv. ii.). What he told them in parable he repeated plainly when he declared that "the Son of man is come to seek and to save that which was lost."

Thus the movement towards reconciliation has come from God. He has not stood aloof and demanded that others should make the first approach. Sometimes in our quarrels we count ourselves magnanimous if we "go more than half way" to effecting a settlement. But God goes all the way. All He looks for is a decisive response to His reconciling love. If that is forthcoming the reconciliation has been achieved.

That does not mean, however, that the fundamental principles of righteousness are ignored. Sinners are not forgiven and yet encouraged to continue in their sinful ways. Far from it. Those who are now sons are exhorted to demonstrate their sonship, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. ii. 15).

The context in which this last injunction is framed is important—because Paul shows that the reconciled son is not left to his own devices in endeavouring to achieve blamelessness. Jesus had said, "Be ye perfect as your Heavenly Father is perfect," but in stating so high an aim he did not imply that their Father would not help them attain it.

Looking, then, at Phil. ii. we observe that the Apostle is exhorting the Philippians to love, humility and self-effacement. He says, "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men; and being

found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. . . . Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation in fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure" (5-13).

Paul does not here or elsewhere give the slightest hint that his readers must work out their own salvation in the sense that they must "work" in order to merit forgiveness and acceptance with God. That, as we have continually stressed, is of grace, not of works. Nor is he thinking, at least primarily, of the eventual salvation which the Kingdom will bring. That belongs indeed to his idea of completed salvation, but he is here thinking of salvation, in so far as it could be realised then. To be saved in his sense is to have a foretaste of the Kingdom, to be delivered from all that is irreconcilable from a Christ-like life, to have the mind which was in Christ Jesus.

It was in this sense that the Apostle urges the Philippians to work out their salvation; to live through their life of probation, their life in Christ. And it is for their encouragement in such endeavours that he reminds them that God is working in them both to will and to do His good pleasure. They are not left to themselves in the struggle; God is on their side, working in them and with them. They must listen for the voice of God always urging them to greater things, purifying their conscience, making them to realise what should be their ideal and how to attain it. God does not just help them "to do His good pleasure"; that would be no use. They cannot be automatons, whether mechanically or divinely impelled. They must "will" to do it before they perform it. And, says Paul, God will help them in this respect also. He enlarges their mind, widens their vision, develops their conscience that they might want passionately to perform the right, and then helps them achieve it.

This to Paul was not just theory. He had experienced it deeply in his own life in the Truth. He often shows himself keenly conscious of the great things he can do through God. "I can do all things through Him that strengtheneth me" (Phil. iv. 13—R.V.). "I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power" (Eph. iii. 7). Again, to the Corinthians, the Apostle says: "Not that we are sufficient of ourselves to think any thing of ourselves; but our sufficiency is of God" (2. iii. 5).

It remains for us to make this "sufficiency" real in our lives; to look to God to work within us, that we can both will and do His pleasure. It demands a right frame of mind; the humbleness and readiness to learn which Jesus saw in the "little child." For only thus shall we "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened in all might, according to His glorious power unto all patience and long-suffering with joyfulness; giving thanks unto our Father, who hath made us meet to be partakers of the inheritance of the saints in light" (Col. i. 10-12).

TERTIUS.

Letters to a Friend in Doubt. No. 9.

Where are the Dead?

DOES SPIRITUALISM SUPPLY THE ANSWER?

In previous letters we have shown how the Bible in no way countenances the idea that man has a conscious identity apart from the body and we have seen how intimately interwoven with the mortality of man are the promises of resurrection and judgment. There is, however, a type of human mind that takes hold of certain phenomena and attributes their existence to what is called the "occult." From the days when Egyptian thought developed and extended the doctrine of the immortality of the soul which it had received from Babylon, until now, there have always been "mediums," "necromancers," "diviners," "clairvoyants," and the like. Hence the strong condemnation of such

which God gave to the Hebrew people on their migration from Egypt to Canaan (Exodus xxii. 18, Deut. xviii. 10).

They were not allowed to practise this kind of thing under any circumstances (Jer. xxix. 8.). Moses had been brought up in an Egyptian Court in which the practice of necromancy, or spiritualism, was very strongly developed. If there had been in it something commendable then God would not have given Moses such strict injunctions against it.

Real Phenomena. Let us say at the outset that there are certain possibilities of the human frame which can be developed. Some at least of the phenomena produced by the spiritualists is actual fact.

But the explanation of the facts is what is wrong. It is possible for one human mind to be in touch with another without speech and to communicate messages. We have ourselves conducted quite successful experiments in this direction. It does not, however, need outside "spirits" to convey such messages.

Jesus "knew" what was in men and needed not anyone to tell him. Peter exercised the same power over Ananias and Sapphira. People whose lives are closely bound together often find themselves in touch over long distances.

Clairvoyance. Outside Spiritualist meeting houses you will see an announcement that clairvoyance follows public addresses on spiritualism. A male or female person stands on the platform and addresses his or herself to members of the audience. The message goes like this: "Madam, I see at your shoulder an elderly person" (or it may be a child). Then the supposed person is described, features and dress, etc. The lady is then asked "Do you recognise her?" In say one out of about four cases the answer is yes and the relationship is described. Then the clairvoyant gives a "message" from her.

Examination of the message reveals that nothing whatever is added to the sum of human knowledge by the "message."

So puerile are the messages that one sits and wonders why a "spirit" should take so much trouble, dress up so elaborately, for the sake of saying that she loves still and is very well.

Sometimes where the medium is able to get very much in touch with the selected member of the audience some reference is made to a known fact that rather puzzles the uninitiated. But there is no real puzzle about the matter. Nothing can be or ever is produced that is not already known to some human mind.

The next step in the study of spiritualism is taken by the mediums. You are asked to attend a séance. Here in either full or semi-darkness the medium goes into a trance and a supposed spirit speaks through him or her. Again the thing to be most carefully observed is that nothing whatever is ever revealed that is not already known to someone. The sum of human knowledge is never increased. It will be seen at once that this séance business lends itself to ingenious devices and sometimes to fraud. Often it is associated with attempted fortune telling.

Mediums who have been prosecuted have said that while much of what they gave their clients was they believed true, they had to satisfy the people who came to them that they had received value for the money they had paid.

Table rapping, as it is called, and the use of various instruments, such as the planchette, all have the same basis, i.e., the use of human possibilities. Nebuchadnezzar tested his mediums very severely. He had a dream and said he had forgotten it. It was in his mind either consciously or subconsciously or he would not have been able to recognise it as true when Daniel related it to him.

He tested out if the dealers with the spirit world could really add to human knowledge and he carefully suppressed (or really had forgotten until he was reminded) what it was that he had dreamed. Hence the preface that Daniel (who believed in mortality, resurrection and judgment) made to his exposition. "The God of Heaven, who alone reveals secrets, hath made known the dream and its interpretation." This was the very opposite of the Chaldean soothsayers. Nebuchadnezzar was justified in condemning these men to death. They had sought to deceive him and his people. Tested, they completely failed.

Modern Experiences.

Sir Oliver Lodge, one time head of the Birmingham University, and somewhat eccentric, though a genius, believed in disembodied spirits. When his son, Raymond, was killed in

France he immediately sought the help of mediums to "get in touch" with him. Then he wrote an extraordinary book entitled, "Raymond."

Actually the book is an extravaganza. Raymond describes his enjoyment of whisky and cigars. Tells of his trousers and, in fact, seems to live just as he did before he was killed, or, as Sir Oliver puts it, "passed over."

Again nothing is added to human knowledge. Sir Oliver left a sealed message declaring that when he died, or rather after his death, he would give its contents, known to one person only, openly through a trusted medium. The message has never "come through."

Sir Conan Doyle's death was accompanied by some queer happenings. Mediums all over the world were getting messages from him at one and the same time, and the messages did not agree together. So great was the confusion that his widow issued orders that no message purporting to come from him should be published until it had first been submitted to and passed by her.

Of course, it is claimed that the limitations from which we suffer as to distance and time are largely eliminated in the "spirit world." But this claim made to justify Conan Doyle speaking through mediums in Cape Town, London and Pittsburgh all in one day, falls down when tested. Here is a very simple test. Mr. W. T. Stead, who founded the "Review of Reviews" and was an ardent spiritualist, sailed for America in the "Titanic." in 1912. He perished when that great ship struck an iceberg. The very next day Julia, a famous medium whom he supported and for whom he maintained a bureau in the Strand, London, declared that he had appeared to her there and given her a message. But in 1909 and 1910 Mr. Stead had warmly approved of another spiritualist's design to reach the South Pole. This was Commander K. F. Scott, who sailed for the Antarctic in 1910. He reached his objective on January 25th, 1912, and, unfortunately, perished on his journey back to his base actually only 11 miles therefrom. The following spring, 1913, a search party discovered the tent and his body at the place at which he perished. No medium ever told the world of his death and no "message" ever came through from him *until after the searchers found his corpse and told of his death.*

But what was the Stead "spirit" doing? It "passed over" on April 14th, 1912. We heard Mr. Stead tell some wonderful things in his address on the powers of the spirit world. He gave us to understand that these showed a great advance on those enjoyed by ordinary humanity. The most famous French medium, living in Paris, later in 1912 gave the world a record in book form of the conversations she had had with Mr. Stead after his death. He was reported to have told her that he had met Gladstone, Homer and many other notabilities. But he never once mentioned his friend Scott. He could not add that item to human knowledge, and so we had to await the ordinary way of receiving the news and knew of Mr. Scott's fate only when our own newspapers told us of it in May, 1913.

But Sir Oliver Lodge's "Raymond" claimed that news travelled quicker in the spirit world. Were the spirits unaware of the arrival among them of this very distinguished man or did they hide it from Mr. Stead?

It is clear that Mr. Stead had a unique opportunity to justify his faith if he were really alive after his death.

The truth is, of course, as Solomon, under Divine inspiration, declared: "The dead know not anything, neither have they any more a part in anything for their memory is perished" (Ecc. ix. 5.)

The glorious hope of the true Christian is not founded on shifting sand. It depends on the promise of God in Christ. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life."

Eternal life is therefore a conditional gift. "He that believeth and is baptised shall be saved" (Mark xvi. 16).

G. H. D.

Syracuse.

This ancient city has come strongly into the news this month because of its conquest by the British and American forces. It has been for centuries one of the show places of the world. Only Rome and Athens ante-date it in the Mediterranean. Two hundred and fifty years before Our Lord's birth it had a population of nearly 500,000. To-day the inhabitants number about 52,000. The Roman writer, Cicero, said many complimentary things about it, and declared that it had the most delightful and equable climate in the world.

Its first building seems to have been about 735 B.C. and was erected by Archias, of Corinth. At one time Syracuse claimed to be the leading city of the hellenic world.

In 415 B.C. the Athenians sent their great expedition against the city. Thucydides tells the story of the long conflict that ensued. Carthage was the city's next assailant and Sicily has been invaded many times since. Probably it has been the scene of conflict more than any other part of the whole of the Mediterranean Sea. The name of Dionysius is inseparable from the city and the "Ear of Dionysius" is the name of a grotto shown to visitors. It has a most remarkable echo.

The Christadelphians:

TRUE REPRESENTATIVES OF THE CHRISTIANS OF THE FIRST CENTURY.

None of us can doubt that we, as Christadelphians, hold the true beliefs taught in the scriptures, and that we endeavour to carry out the Divine injunctions for the Christian dispensation. We are all equally sure that the "Christian" world by which we are surrounded, has nothing to offer but heresy and wrong practice collected throughout the ages since Christianity first fell from "her virgin purity." But, although we are certain of these things, as we live in a world of doubt and unbelief, it is never undesirable to confirm ourselves in the things we know to be true. We can never have too many proofs of the Truth.

Thus we propose by a brief study of history, based especially on the classic work of the great Gibbon, to glance at the beliefs and practices of the early Christian church, and to compare them with our own, noting the striking similarity. The original primitive Christians (first and early second century), before corruption and "progress" set in to any large extent, must obviously have believed and acted upon the correct interpretation of Christ's teaching, for they lived near His day and were at first blessed with the guidance of the spirit and of the apostles. Thus if history—accepted by the world—can teach us how the early Christians believed and acted—and we find that it coincides with our interpretation of the Bible—then we are more than ever justified in pointing the finger of accusation at the corrupt "Christianity" and asking if it dares to be wiser than the apostles.

Chapter 15 of Gibbon's "Decline and Fall of the Roman Empire" can provide us with much valuable material in this matter and all standard historical works dealing with the period are of use. From them we find, quite definitely, that adult baptism was believed to be essential to salvation and that its mode was not mere sprinkling. Dean Stanley admits all this but goes on to say: "Speaking generally, the Christian civilised world has decided against it. It is a striking example of the triumph of common sense and convenience over the bondage of form and custom." In other words, he believes that mere man can improve upon the words and work of God.

Gibbon informs us that the early Christians were possessed of none of the "airy" pagan philosophies and undecided heathen metaphysics with regard to the doctrine of the immortality of the soul. Instead they had a CLEAR CUT belief in a personal advent of Christ to bring a kingdom to the earth itself. They believed these ideas to be supported by prophecy and revelation, in which they had great faith. Furthermore, they believed that this advent might occur at any time; hence the sole aim of their existence was to gain eternal life and a position in this kingdom—no matter at what cost in this life. Thus they were not concerned with progress in this worldly, mortal existence. The historian admits that the original Christians "held, as a reigning sentiment, a belief in the second coming of Christ," and then goes on to say, "the doctrine of Christ's reign upon the earth was at length rejected as the absurd invention of heresy and fanaticism," and that the Apocalypse "which was thought to favour the exploded sentiment, narrowly escaped exclusion from the canon of Scripture."

Many other Christadelphian doctrines can be shown by history to have been held by the early Christians, and if we had time it would be of use to show how the original teaching was deviated from and how heresy became the meat of orthodox Christianity.

With regard to Christian morals and politics, even more evidence is available from the pages of History. We learn (as we know from the Scriptures), that "the zeal of the early Christians was exclusive," that they were separate from the wicked world ("called out among the heathen"). Hence their religion could on no account be adopted as a national one and retain its original purity. The history of Christianity shows the true man-resistant religion to be essentially a minority one, which was based on the thesis that Christ called individuals out of all nations to inherit the Kingdom. There again we can trace the corruption of the religion when Constantine made it a national one.

Thus, following on this idea of separateness, it is not a wide step to the fact that the early Christians would not use or belong to national organisations. They would not go to law for the righting of personal wrongs; they would not hold administrative positions and they refused to join the state forces or to kill on behalf of Caesar. While passively obedient, "they refused to take part in the civil administration or military defences of the Empire"—however much the safety of the community might demand it, for their main concern was not with the present world order, but with one to come. They would not stir a finger to assist the community, to which they only apparently belonged, beyond the limits of Christ's commands.

History informs us that the early Christians were in the habit of doing something now neglected by orthodox religion. They conceived it part of their duty as "watchmen" for the near advent of their Saviour, to study prophecy, seek the interpretation and observe the signs of the times; thereby keeping up a pitch of expectancy and salutary zeal to be found acting rightly. The Christadelphians and a few otherwise misguided "evangelical" sects are the small minority who continue to do this today. The rest of the religious world does not believe that these "signs can be pressed too closely," it does not know what to think of the Apocalypse, and anyway, does not believe the personal advent of Christ to be an actual happening on the future divine programme.

In keeping with their ideas of separation they passed rigid judgment on all past and present pagans who believed not the gospel. The worldly culture of such—even the great Socrates—did not entitle them to any salvation by the action of deity. This, of course, meets with the stern disapproval of the learned and tolerant professors of religion, in the present day. The present official Christianity has lost the healthy contempt for man, which—says Gibbon—was possessed by the early Christians. They

understood the divine point of view, that man was and is not intrinsically good, that he was no better than the beasts and had no right to any consideration on the part of God. Any such Divine notice taken was purely an act of mercy on the part of the Creator.

As contrasted with present-day so-called Christian morals, in the ideal the early Christians are recognised to have been serious "averse to the gay luxury of the age," chaste, temperate, domestic, sober, honest, humble, meek, patient and cynical of worldly pleasure and culture. In other words, we learn that, in the ideal, they interpreted the Gospel and Pauline elucidation thereof, just as did Dr. Thomas and Bro. Roberts. We see that they were just what ideal Christadelphians try to be; that they were morally different from the world until Judaism and formalism caused this joyous sobriety to change to the ritualism and miserable monasticism of the Catholic church.

Our historical investigation leads us next into a brief examination of early church government, and of how a gradual change in methods of government brought about a decline in the spirit of Christianity and gave birth to Catholicism. Decrying the ideas of practical scholars, Gibbon presents for us a form of organisation simple and uncorrupted, simple ecclesias bound to one another by no hard and fast legal ties, but by the inestimably stronger ones of faith and love.

All in the church were equal and independent, hence no "Bishop of Rome" was entitled to special reverence except as a brother; even the apostles received special love and attention only because "they had been with Jesus," were specially inspired and had in many cases introduced the Truth to the ecclesias. Presbyters and Bishops (elder Brothers) were appointed for their gravity and wisdom (not for their superior learning in the classics or for their university qualifications), and they were to have inspection over the faith and manners of their flocks. A committee of these would affectionately guide each congregation, and the office of presiding brother over these committees, in order to ensure smooth working, was given to one of the wisest and holiest elders. With the withdrawal of the spirit, these bishops began to feel the exaltation of their position and Christian men began to look to the church as a field for human ambition and power when it was barred to them in the world. Financial and political ambition led to a drive for power and the modern systems of priesthood and episcopacy, when the universal equality of the meanest brother with the richest and most well known was lost; and a distinction, which did not originally exist, arose between clergy and laity. The teachers and elder brothers in the church did not originally make it a profession; they continued in their ordinary occupations and were paid no salary; love and a wish to serve God was their motive. They received money from their brethren only if they fell on hard times—and then it was not because of their special position, but administered out of the poor fund, which was a regular feature of early practical Christianity. Every brother might become an elder and many of them held positions which would now be called clerical. Their office was surrounded by no pomp and ceremony and was distinguished by a desire to serve humbly and acceptably.

The election of the elders was democratic—by a free vote of the entire congregation, who elected them as "first of their equals and honourable servants of a free people." Thus there was no idea of a divinely chosen succession—except as God might guide the best choice. No theological theories were originally propounded regarding an apostolic succession, whereby special consecration and passing on of the spirit gave a mere brother a title to special holiness.

There was no supreme legislative authority: each ecclesia governed itself, although brotherly love caused mutual interest among the churches, and letters were written from one church to another, and their representatives would meet as often as possible. This latter intrinsically good thing, however, was soon abused. Frequent meetings of the elders made them conscious of their power and separate existence as a different order from the mere brethren. The synod system developed and the faith—once pure and humble, unfettered by any law other than the law of liberty which is in Christ—became a strongly centralised religion. Decrees (canons) were issued by them as by a dictator, arbitrarily settling matters without universal consultation. In the late second and third centuries these councils of bishops "allied to usurp the rights of the people—and clergy," the existence of which as a separate order is by then a settled matter. "Brotherly exhortation changed to command," and the myth of the

episcopal office was imperceptibly introduced: the elder brethren "became now the vicegerents of Christ, the mystic substitutes of the high priest of the Mosaic law." Democracy vanished and the "succession from Christ" doctrine meant that if a bishop consulted his congregation, it was voluntary condescension on his part.

(To Be Continued)

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Scrampton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Tishomingo, Oklahoma. —E. W. Banta.
Utica, N.Y.—B. J. Dowling, 133 Harding Place.
Worcester, Mass. —R. A. Waid, 75 Olean St.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

Notes

Death of Sister C. C. Walker. —We regret to announce the death of the widow of Bro. C. C. Walker, which took place on April 13th. She was 93 years of age and had been in the Truth for 62 years, being baptised at Keighley in 1881.

"Mein Kampf." — It is interesting to read Hitler's "masterpiece" again in view of what is now taking place in Europe. Men fight against God and His purpose in vain. Jewish deliverance follows upon his persecutions. The day of our Lord's return hastens upon us.

Acknowledgments. — Letters and MSS. have been received from P.H.P., A.V.B., J.B., I.P., C.F.T., D.L., P.G.F., W.R.S., G.F.B., F.C.C., J.H. (3), F.B. (Thanks for your very thoughtful letter), F.W., D.W.G., J.P.V., E.B., H.E.T., J.F.H., E.W.A.

Jewish Relief Fund. —We have received £2 9s. 0d. from Plymouth Ecclesia, Anon. (Plymouth), £2 10s. 0d.; Detroit Ecc., £30; Onaway Ecc., Canada, \$23.

Missing Numbers. —Every month a few numbers go astray. Any subscriber not receiving current number in U.S.A. should write either to Bro. G. Growcott (of Detroit), Bro. B. J. Dowling (of Utica), or Bro. G. F. Aue (of Los Angeles). In Canada write Bro. G. A. Gibson. All addresses are on third page of cover.

Collapse. —As we anticipated collapse is coming in the European sphere of war. Mussolini's resignation shows the hopelessness of the Axis position. Russia, Britain and the U.S.A. go from strength to strength.

"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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