

SPECIAL. —WHEN WILL OUR LORD RETURN?

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

FULL EDITION—SUBSCRIPTION: 8 SHILLINGS PER ANNUM, POST FREE
SPECIAL EDITION 4d. PER COPY

PRINTED IN GREAT BRITAIN

June: 1944

ADDRESSES OF RECORDING BRETHERN, Etc.

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BIRMINGHAM. —W. Southall 102 Sandwell Rd., Handsworth, Birmingham 21. (B.B. 11 a.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.)

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BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. (3 p.m.)

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

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COALBROOKDALE (Salop.). —S. Stanway, 16, Woodside.

COLCHESTER. —B. H. Smith and A. Wade, 216 Shrub End (11 a.m.).

CRAYFORD. —O. A. Smith, 68 Lyndon Avenue, Sidcup.

CROYDON. —A. A. Jeacock, 10 Garden Close Wallington, 11 a.m.

DANBURY, Essex.—B. Smith 6 Council Houses, Eves Corner

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

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

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

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, Middlesex.

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 .30 and 4 p.m.)

LANGSTONE, Mon.—W. Hill, Wellow Wern.

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MOTHERWELL. —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

NEWPORT. (Mon.) —T. H. Lambert, 80 Sycamore Avenue. 11 a.m. and 6.30 p.m.

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

NORWICH. —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

PLYMOUTH. —Oddfellows’ Hall, 148 Union St. (B. of B. 2.30 p.m.), H.R. Nicholls 5 Norton Ave, Lipson.

READING. —G. Rowland 123 Hemdean Road, Caversham.

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

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

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

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

SIDCUP. —O. A. Smith, 68 Lyndon Avenue, (11 a.m.).

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

ST. ALBANS. —C. Seagrave, Eureka, Risedale Road, Hemel, Hempstead. (Sundays 2 p.m. and 4 p.m. Thursdays 7.30 p.m.)

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

“The same Gospel that was preached to Abraham was preached also to Jews and Gentiles by the Apostles after the Ascension of Jesus to the right hand of power. There was, however, this difference: When it was preached to Abraham and to the generation which perished in the wilderness it was altogether a matter of promise: but when preached by the apostles to the Roman-governed nations some things connected with the promise were fulfilled: so that the Gospel of the kingdom, as they preached it, was partly a matter of promise, partly a matter of history and partly doctrinal.”—
ELPIS ISRAEL, pp. 193.

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WHEN WILL OUR LORD RETURN?

COUNTING THE COST.
THE TEN LOST TRIBES.

Volume XXXII

JUNE, 1944

NO. 378

EDITORIAL

Counting the Cost

Addressing His disciples and other guests while He was being entertained to a feast in the house of one of the Chief Pharisees our Lord Jesus used the words: “Which of you intending to build a stronghold sitteth not down first and counteth the cost?” The occasion was a Sabbath day and a full account of it may be read in Luke xiv. There is a tradition that the Pharisee was Joseph of Arimathea, who afterwards gave his own tomb to the crucified Son of God.

Now it has always been a very costly thing to be a real follower of our Lord; in so far as the word "costly" has to do with the relinquishment of those things that the natural man delights in. Jesus had already emphasised this, for He had said: "If any man come to Me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever will not bear his cross and follow Me cannot be My disciple."

The word "hate" here, it must be remembered, has no trace of bitterness and anger, such as we generally associate with it. Its real meaning is to be prepared to utterly abandon.

A man to serve faithfully must therefore be ready to give up all the world has to offer in order that his life may be dedicated to the service of his Master, Christ.

At the outset.

At the beginning of the world-proclamation of the Gospel this fact of separation was deeply emphasised. Paul and Peter constantly sounded that note.

No nationality in Christ, neither Jew nor Greek. These were expressions often used by them. The early Christians were prepared to give up all earthly ties for the greater bond of Christianity.

Now if this had continued to be the case there would not have been the anomaly we now witness of countless thousands of men calling themselves by the name of Christ and at the same time devoting themselves to the task of mutual destruction because of having put the things of the flesh and of the world first in their affections, and so are actually abandoning their ostensible first allegiance.

Professing Christians. Let us examine the statistics just set out by the "Catholic Herald."

Total number of Christians in the world, 692 millions, of whom 398 millions owe allegiance to Roman Catholicism: a majority, it will be noted, over all other sects combined.

"Whittaker's Almanac," 1943, gives the present number of practising Catholics as 331 millions. A useful comparison with other world religions is afforded thus:

Mohammedans	209	millions
Buddhists	150	„
Confucians	350	„
Hindus	230	„

Now it is perfectly clear that the greatest homogenous body of professing Christians in the world is the Catholic Church, and that by its own claim.

If its adherents "counted the cost," as our Lord directed, not one would be engaged in war to-day. But the vast majority of the 692 millions, of which Catholicism claims the major part, have put worldly pomps and power, earthly possessions and material joys in the first place and their adherence to our Lord's principle of separation far behind. Hence the great tragedy of our times.

The True Christian. The true Christian is, however, still the man who gives up all the world has to offer. He cannot be a politician, a king, a soldier, a policeman. None of the honours, the V.C.s, the Orders and the medals, none of the titles and emoluments of this world are possible for him. He will be hated in every nation and branded as pusillanimous. Jesus forecast this: "Ye shall be hated of all men for My name's sake, but he that endureth to the end shall be saved" (Matt. x. 22).

This magazine seeks to uphold that separation and to help men to be patient under present evils until the "end," of which all the Scriptures speak so eloquently, when Jesus shall bring human mis-rule to an end, destroy this pseudo-Christianity and establish God's law and His righteousness in all the earth.

The Personal Equation. Even where "two or three are gathered together in My name" there is to be no attempt at mastery. "Ye are all one," Jesus told His disciples, and washed their feet to emphasise His words and to teach them better than to ask "Who shall be greatest among us?" He declared, "Whosoever will be chief among you let him be your greatest servant."

EDITORS.

Dr. Weizmann Comes to the Rescue.

"After the last war Mr. Lloyd George said in Parliament, 'I do not know whether the House realises how much we owe to Dr. Weizmann with his marvellous scientific brain. He absolutely saved the British Army at a critical moment when a particular ingredient which it was essential we should

have for our great guns was completely exhausted. His great chemical genius enabled us to solve that problem."—London "Express."

In the present war Dr. Weizmann has again come to the rescue. At a recent "Christian Conference on Palestine," held in Washington, Mr. Henry Wallace, Vice-President of the U.S., urging the claims of Jewry on the world's attention, said:—

"Dr. Weizmann came over to this country because he saw us on the point of making some very serious mistakes with regard to our rubber programme.

"He felt that oil could not do it by itself, so he brought in alcohol to do the job.

"I know that he made it possible for us to avoid a serious mistake in terms of the war effort."

The full story of Dr. Weizmann's achievement can only be told after the war. All that can be said now is that rubber supplies remained until recently one of the chief problems of the British and U.S. Governments.

Dr. Weizmann at 69 years of age is the present leader of Zionism.

Signs of the Times.

"An end is come, the end is come: it watcheth for thee; behold it is come."—Ezekiel vii.

Destruction Cometh.

Post-war relations are increasingly occupying the attention of world statesmen. In almost every quarter, save Moscow, warnings are being put out as to the serious possibilities which may come with peace. As the climax

draws nearer, so do these portents come in graver tones. The whole of the thinking world feels the ominous looming of future events. As Solomon says, there is a time to every purpose under heaven . . . a time to kill . . . a time of war. . . . The time of peace he includes in his catalogue of human fortunes and misfortunes is not yet. The Prince of Peace is not yet back.

Prominent American opinion urges the co-operation of the nations in the erection of the structure of future world peace. The Governor of New York State says that no such measures will have permanent value "unless they fall within the setting of durable cohesion between Britain and ourselves . . ." and then he goes on to make a statement which negatives his pious wish, "together, I hope, with Russia. . . ." Has he ever read of the coming of the Prince of Rosh? The prophet of the Most High tells us that the ambassadors of peace shall weep bitterly, and the apostle says that when they shall say peace and safety, then sudden destruction cometh upon them (Is. xxxiii. and 1 Thess. v.). "They shall seek peace and there shall be none."

Recent American political activities, however, show a most remarkable tendency to tie up the Tarshish federacy of the old lion and the young lions thereof, as Ezekiel foreshadows, in the final line-up of the kingdoms of men for the last great conflict. Canada will co-operate fully at the table of British nations. The political and economic future of the Empire is now being forged into the weapon to challenge Gog, and in the Divine control of these times, the completed family of the young lions becomes a reality. Every sign to-day shows this remarkable feature of present world politics.

The whole earth, like Israel of old, is full of bloody crimes and the city is full of violence. And so as Ezekiel foretold (vii.), the sword is without and pestilence and famine within. The very worst of the nations have come up as a desolating power upon the lands of the heathen. The type and anti-type are perfectly aligned. God punished Israel "after their way and according to their deserts," and most

assuredly He will similarly expend His fury upon the equal if not worst wickedness of the world at large. "Thus will I magnify myself and . . . be known in the eyes of many nations, and they shall know that I am the Lord" (xxxviii.).

There is a stressed and analogous emphasis upon the final note in each chapter which calls for serious attention. Tho climax did fall on Israel; it will likewise fall on the goyim.

"All the heathen shall see my judgment." —Ezekiel xxxix.

**Shall Thy
wrath burn
like fire?**

I will send a fire on Magog, says God, and
among them that dwell confidently in the isles.
This falling of destruction upon the people of
Gog and the discomfiture of the Gentile nations
through the agency of fire is being fully borne

out by current events. The vast bombing programme of Britain and America, now stepped up to a very tornado of fury from the shores of the Atlantic to the Black Sea, is ample vindication that God is indeed pouring out His fiery indignation upon all the peoples of the old Roman habitable, and will continue these judgments according to the ancient decrees of the Divine purpose. These terrors and the slaying of millions will at last force the Gentiles to acknowledge that it is the Divine hand which is inflicting these punishments because of world wickedness, and when this awful tide of death and destruction recedes then the Divine glory will be set among the nations and the Name of the mighty God of Israel be held in honour among the residue of men.

This is the plain meaning of current events. Historically, the prophecy is rapidly passing into fact. All accounts speak of the whirlwind campaign of the Russian armies in their reconquest of the Crimea. That agrees with the scene as depicted by Ezekiel of the Gogian confederacy coming down upon the Land of Israel like a storm, "thou shalt be like a cloud to cover the land, thou, and all thy bands and many people with thee." This latter event is still future, but not far, we think, into the future; but it is noteworthy, however, that Russia is fast assuming the character sketched out for her by the servant of Jahveh some twenty-five centuries ago.

Another feature of current events marking out the Divinely-controlled course of these days is Russia's declared, intention to enslave the whole German army, and after the overthrow of Hitler and his system to force the erstwhile destroyers of Europe to rebuild and restore that which they have destroyed. This matter has only just been released for publication in Britain, but the idea and intention has been the subject of open discussion in high Soviet circles for some time. Thus Russia is setting up as the avenger of the despoiled lands; her prestige will rise among the shattered peoples of the Continent, and readily will she lade herself with thick clay for the final troubles, when her armies face the immortal legions of Christ on the field of Armageddon. For of God's Anointed it is said, "the enemy shall not exact upon Him nor the son of wickedness afflict Him (Ps. lxxxix.). And those associated with Jesus in the sadness and test of these days will triumph with Him in the great hour of victory and the conquest of the whole earth.

"I will prepare destroyers against thee." —Jeremiah xxii.

**Folly is set
in great
dignity.**

Nothing more illustrates God's control of the
nations through their political activities than
the present developments in France and the
North African empire. The Apocalypse (xvi.)
clearly shows that French influences have been

responsible for the rapid disintegration of European public life, and the spirit of revolution and social upheaval which began in 1789 spread its tentacles all over the Continent, and still reverberates in mighty Russia, now completes the circle and returns to France, its original birthplace, and threatens that unhappy country with fresh bitterness, if not other disasters to come. The Third Republic, the France which has fallen to Hitler, was nothing if not a parliamentary regime; but the impending Fourth

Republic, if it matures, bids fair to be dominated by the Communists, who have always expressed themselves as ultra-Jacobins in their aims and methods. Is France about to break entirely with her age of decadence and set her face again in the direction of revolutionary activism? The tide of French affairs in Algiers is setting in this direction. In the recent affairs Giraud, the execution of Pucheu, and now the readjustment of power in the Consultative Assembly, is seen a sure reorientation of the body politique toward Left principles.

The retirement of General Giraud and the dropping of General Georges from the Committee is not just a weakening of the Right, but the replacement by two notable Communists of the vacancies thus created in the Consultative Assembly "represents a political shift away from Conservative and more traditional elements toward Left-wing Jacobin elements." So says the London "Times."

The natural unenlightened man is quite unable to tell what shall be after him—Eccles. x.—but the servants of the Most High are truly instructed in righteousness and fully understand that God alone ruleth in the kingdoms of men, and has definitely promised to do nothing, but He will reveal His secret unto His elect. As it is revealed, He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say to Him . . . What doest thou? (Dan. iv., Amos iii.).

As the Wise Man observes, the beginning of the words of the mouth of the wicked is foolishness and the end of his talk is mischievous madness.

The French Revolution began in an orgy of foolishness; it is returning upon the head of France in a whirlwind of mischievous madness. It will prove the binding element, consolidating the thick clay of the nations around the colossus of the North for the final gamble for world empire. "But the Lord shall nave them in derision."

"A madman who casteth firebrands." —Proverbs xxvi.

**They are
utterly
confounded
with terrors.**

Nowhere in the Scriptures is the carnally-minded man shown to possess either the wisdom or the power to rule his fellows. And nothing more illustrates that fact than the wretched condition of the world to-day. It is engaged in self-destruction. It is essentially a matter

of rulership. "If," said one well-known author, "you took all the Cabinets of the Western world and set them, provided with enough tools and in any rural solitude, they would starve and freeze and soak to death without the physical or mental imagination to plant a brussel sprout or to gather reeds for the thatching of a primitive shelter."

And yet mankind refuse the glad news of the gospel of the kingdom of God, with its Divinely-appointed ruler and its age of blessedness and lasting peace. Gross darkness covers the earth and gross darkness the people. Instead, a mad world prefers those who would buy the poor for silver and haggle over the sale of the very refuse of the wheat (Amos viii.). In a world of fatness and riches, with its overflowing fruits and Divinely-given bounty, millions are famished and faint, towns torn to dust and rubble, and the tramp of the oppressor brings fear and death.

The nations are locked in a death struggle the like of which eclipses all history. Jeremiah says they are mad. The Scriptures clearly foreshadow these calamities until the nations learn righteousness. There can therefore be no cessation of these evils until the end determined, the removal of human governance and the coming of Christ as a mighty warrior and then Prince of Peace, to comfort and heal a broken earth. . . . (Is. xxvi., ix.).

All measures therefore introduced by man for post-war developments must inevitably fail. This is the time of the end. We read of great projects afoot, of many schemes, of vast stores and

treasures for the rehabilitation of the war-stricken areas, but it is plainly taught that there is no peace to the wicked, and all these designs, however well meant, are doomed to perish. Man's six thousand years of wickedness and rebellion against the mighty Creator are almost ended. The great conquering Pharaohs of bygone days passed in the Divine purpose, mere wind; modern tyrants will fare no better.

The servants of Jahveh alone knew the truth. "My flesh and my heart faileth; but God is the strength of my heart and my portion for ever" (Ps. lxxiii.).

CARMI.

Why was the New Testament Written in Greek?

The Greek language was at that time extended over the whole civilised world. It prevailed, even in several cities of Palestine, and was to the Jews of Egypt, and of all other foreign lands, the language of the Bible and of literature. As soon, therefore, as Christianity passed the bounds of Palestine, it was necessarily propagated in this language, although at the outset it was preached first to the Jews. At an early period, however, there were found among the Christians native Greeks or Greek Jews, who preached the Gospel to the Greeks. At Antioch, the point whence proceeded the missions to the Greeks and the Greek Jews, the Greek language and culture prevailed. Barnabas and Paul, who led these missions, were Greek Jews; and the latter was probably the father of the New Testament literature. Ancient tradition claims for but one of the New Testament books a non-Greek original. The supposition of other such originals is inadmissible. And wisely was this so, for from the earliest rise of Christianity to the present time the spread of the Gospel has waited, on extension of commerce. Alexandria was the grand emporium of trade, the resort of the great Jewish merchants, and the seat of their celebrated philosophical school, where the common language was the so-called popular dialect of Greek, or the Macedonio-Alexandrian. Into that dialect the Old Testament had been translated, centuries before the advent of the Saviour, by the Seventy, and but upon especial occasions it is to that translation that Our Lord Himself, as well as the Apostles, always refers. The Gospel had been rejected by the unbelieving Jews. It was to be preached to the Gentiles, and Greek was, at that period, pre-eminently the language of the Gentile world—even that Macedonio-Alexandrian Greek, which had become the vernacular language of commerce throughout all the ports of the Mediterranean. J. THOMAS (1859).

EXHORTATION

Our Relation to the Powers That Be.

Romans xiii. read this morning contains guidance upon a subject having an important bearing upon us in the Truth, and one upon which the very reception of the Truth creates a necessity for guidance. The position to which the Gospel calls us is that of waiting for the Lord from heaven, of Whom the Truth teaches that He is King of kings and Lord of lords; that He is the rightful governor of the nations; that in due time there will be no other upon earth, and no other law recognised but His own. Now, without guidance, we might argue that these things being true, we are absolved from allegiance to the powers that now exist; that we are consequently under no obligation to obey. This chapter comes in and stops any such apparently right conclusion. I say apparently right; it is only apparently so, because the truth does not teach us that Christ's kingdom now exists. Campbellism would teach us that, the logical upshot of which would be rebellion against kings and governments. If the government of Christ is now in force in the earth, it would be natural to say: "We recognise no king but Christ, and decline to obey the laws of other rulers." But the Truth teaches us that the power of the Lord Jesus, as king over the whole earth, is not to come into practical force until His return, at the season appointed for the manifestation of the sons of God. Then the Lord will be king over all the earth: there will be but one Lord. All other lords will be broken like a potter's vessel. The present question is, what is, meanwhile, our relation to the powers that be? In answer to that question, this chapter tells us something that prevents us from being rebels against the authorities of the time, or from being political plotters or political agitators in any shape. It prevents us, indeed, from taking any part in the political movements of the time, and shuts us up to the position of "strangers and pilgrims,"

whose energy is all required for the work of preparing for the great administration of authority that is to come on earth in God's appointed time, of which we shall have a share, if God account us worthy.

"Let every soul be subject to the higher powers." This passage practically deals with the question: "How can we, who are subject to God, submit to those who are opposed to Him?" The answer is, that, although on the surface it appears otherwise, there is no power but what is of God. The kings of the earth have one object in what they do, and God, who controls them, has another. The king of Assyria went against Israel for his own aggrandisement; but, in reality, he was an instrument, invisibly wielded by God against His people. "Howbeit," said the prophet, "he meaneth not so" (Isaiah x. 7). He does it to aggrandise himself, but he cannot go beyond his appointed line. "Shall the saw shake itself against him who uses it?" So it is with all the kingdoms of the earth; God is making use of them; God superintends them by the angels of His power. Daniel tells us, in a sense that does not conflict with the gospel of the kingdom, that he ruleth in the kingdoms of men, setting up some and putting down others. The kingdoms, now existing, are provisionally of God's appointment. God's purpose to make the earth a habitation of order, love, intelligence and glory, requires a preliminary prevalence of evil, and yet the evil must be regulated. If evil were allowed to run riot, it would make the world a desert, in which it would be impossible for the preliminary work of trial in patient obedience to be done; we could never assemble here this morning if evil were not controlled in its operations. There is a necessity for a certain machinery to exist, and God has appointed that machinery, but only for mechanical service. It is, so to speak, but the scaffolding for the erection of the future building. They are a crude work; the saints are called to a higher work in all respects. Even now, it is highest work to preach the gospel of the future kingdom.

Paul's explanations on this point are perfectly necessary. These governments are of God's appointment; therefore, if you resist them, you will be resisting God. The Truth teaches us to be the most obedient subjects in the realm. It imposes upon us the attitude of subjects, having nothing to do with State questions, except to obey and give honour and respect to the constituted authorities for the time being, when their commands do not conflict with what God requires. Submission and respect, in these circumstances, are a duty. We disobey if we refuse them. The Quaker who refuses to comply with the requirements of the Court is no model for a Christadelphian. He won't take off his hat; in this he thinks he stands on Scriptural ground. He does the opposite. The taking off the hat in the presence of the king is a mere conventional respect, which we are, apostolically, bound to yield. The Quakers are very disobedient to the apostles in many things, although they profess so much to be exemplary.

Then Paul urges as a sort of collateral consideration that governors are not a terror to those who do right, which is true, apart from the special experiences of the believers in Paul's day, and Paul does not refer to them. Writing to the Romans before the authorities at Rome had lent themselves to the work of persecution; his remarks have probable reference to their lenity, and not to the rulers of the Jews, at whose hands he had experienced the principal part of his sufferings. His dealings with the Roman authorities up to the time of writing had rather been in the way of invoking their protection; as when he was seized in Jerusalem and rescued from the mob by the Roman soldiers, and again when his status as a Roman freeman was recognised as a protection against scourging, and again when the Roman captain gave him an escort to Caesarea, to get him out of the way of a Jewish plot to kill him, and again, when he claimed the protection of the Roman law, as against Jewish intrigue. "To the Jews I have done no wrong: I stand before Caesar's judgment seat; there I ought to be judged; I appeal unto Caesar." In a general way, the statement is true of all governments, that it is only the evilly disposed who suffer from them; with those who are submissive, the authorities have nothing to do but protect them. Apart from bad laws, they inflict hardship on those only who do evil; as Peter says, "who is he that will harm you if ye follow that which is good?" "Wherefore," says Paul, summarising his argument, "we must be in subjection not only for wrath, but for conscience sake." That is, not only as a matter of expediency in the sense of keeping on the favourable side of the law, but, as a matter of principle, the disciples of Christ have nothing to do with the rulers, but to be subject—not to resist nor to take any part in the process of resisting what they do or may think well to do. In this aspect it is apparent it would be much out of place for brethren or sisters to take part in the movements to overthrow governments, movements which, even if successful, we know would bring nothing but

anarchy; but, whether successful or not successful, we are excluded from taking part in till the Lord Himself begins. "Render to ail their dues; tribute to whom tribute; custom to whom custom, fear to whom fear, honour to whom honour." Church-rates to whom Church-rates; it is no business of ours what the governments do with the money they extort from us in the shape of tribute. The tribute levied on the Christians in Rome went to pay for the support of the idolatrous temples; how unscripturally, therefore, many are acting who have a great reputation for being wise and who are in their own way very honest, who suffer restraint rather than pay church-rates. It is really simple in them to let the State take £20 in the shape of goods sold under value, when they could get off by paying £5. It is not a matter of conscience; we have nothing to do with the uses to which the State puts the money. All we have to do is to pay when ordered, and see that we do not countenance the abominations which they uphold. The "rights of man" are no standard for the action of a Christian; abstractedly, God only has "rights." Our only concern is to know what He would have us to do on this point. His will is plain. We are to submit, "looking for the blessed hope" of the manifestation of His power, in which the saint is to participate after trial. We need not and must not reach our hands to the political machinery which at present exists. We know how hopeless it is for human efforts to make the world better, for the world is 6,000 years old in the experiment of human good, and as far off as ever from the condition of things desired. Effective good requires infallible wisdom and infallible power. When these are on the earth, it will be a satisfaction and a glory to have to do with government. At present it is vexation of spirit. Stand aloof from human movements and lay hold on God's movement, which He has given us the honour of assisting.

Another thing mentioned in this chapter is equally important in its way, though more of a private character. Do not get into debt. "Owe no man anything but love"; it is an apostolic precept. You can be under a debt of gratitude as much as you like, but keep money out of the obligation. This is good advice, even apart from precept, but here is precept, therefore a binding rule on those who submit to apostolic law. There are many evils, connected with debt. "The borrower is servant to the lender." The debt is something between you which has power to cloud friendship; it is always an anxiety, a worm that gnaws the roots, of joy. At last perhaps it is a seed of hatred and strife. Keep the air clear of debt, and the sun will have a better chance. But some say we cannot help it, and doubtless there are times when people cannot help it, but in 99 cases out of a hundred they can help it, by denying themselves. The advantages that come of the borrowing are very dearly bought in a higher than a commercial sense. Most borrowers find that out by experience, but it is better not to let experience teach in this matter, since we have a command; it is better to obey the command and not get into debt; a recognition of duty in this matter will greatly help. There is nothing like duty as the motive principle of life; applied to this matter, it would save worlds of trouble. Acting on this principle of not getting into debt, people would be enabled to get out of it. Once get into debt, the difficulty of getting out is greater than dreamt of; but some people do not think about it. They see an opportunity; they conceive a desire in a certain direction; and borrowing is as easy with them as possible. This is wrong. They have no business to handle money that is not their own; they are not sure they will live to repay; their health may fail, prospects may desert them and the lender is robbed; and that the lender may have plenty is no weakening of the obligation to give him his own. In our circumstances, it is specially important to be particular on this point. The Lord may be upon us any day, and how discomfiting for Him to find us with hands and feet tied—owing and unable to do anything for His Name, for the burden we have taken on our shoulders. There is nothing but wisdom in this precept; a noble-hearted lender may forgive debt, but we must not presume on this; nay, rather refuse to be forgiven and insist on the advantage of being free and independent. Shut your ears to flattering projects. Say not, "I will pay up in a year." Ye know not the year is yours. Even if ye live, things may go wrong, and ye in a fix will have to say with humiliation, "I would pay, but I cannot." Traffic in love without limit, for love is fulfilling of the law. We are allowed to contract indefinite obligations in this direction; the interest is sweet to the payer and receiver, and leaves a man richer in the article when paid. At the same time, beware of counterfeits; beware of such as talk of love, and, on the head of it, get into debt and bear false witness. Love is the fulfilling of the law only in the sense that it is the sentiment that leads to the spontaneous doing of what the law enjoins, and abstinence from what it forbids. It will not do to put love in the place of obedience; this is characteristic of the false religions

of the day. We must always guard against the misapplication of good principles, that we may see the right fulfilment of all in the kingdom of God. (Copied from the "Christadelphian," January, 1872.)

Preaching the Truth.

HOW SOME HAVE FOUND THE TRUTH.

Little Stories No. 31.

Two school girls went to a country school together. They were not great friends—just acquaintances. After a few years these two girls found themselves daily travelling on a 'bus to business together. The acquaintance ripened into friendship. Then one, who read her Bible daily, began to speak to the other about what the Scriptures taught. For a year this continued. The Gospel became the great theme of their talk. Now both, as a result, are members of the body of Christ. The one who read the Bible was brought up in a Christadelphian Sunday School. The other one has now for years been a faithful sister with her, always maintaining her course and quietly upholding the Truth, in spite of the gainsaying of her family and their circle of friends. While she has not their approval, she has earned their respect by her consistency.

There was a sequel to this, for another business friend has also heard the good news from her and has followed her good example.

Speak Out the Truth.

"When did Satan even succeed but by plausible arguments? Doth he understand his trade so ill as to come forward in his own naked character? If that were the case, we had no need to be warned against 'the deceitfulness of sin.' Our Lord predicted false Christs; and if Satan is permitted to set up a mimic Christ, he will surely set up mimic Christians, and a mimic church. As to men of great piety being members of it, that is only another proof that infidelity under the mask of liberality has pervaded 'the church' in proportion as it has pervaded the outer world; and hence the great necessity of those who would be esteemed of God as His real servants to come out and stand aloof both from the professing as well as from the non-professing world. This was the case with the church at the period immediately preceding the Deluge; she had mingled herself with the men of the earth, and that judgment came upon her as well as upon them, Noah and his family—a family of separatists—alone, being saved.

"If the study of the prophecies, and the belief which it inculcates of the speedy coming of Christ, had led merely to an intellectual speculation without its practical tendency being seen to draw the believer to a closer walk with God, and a greater separation from the maxims and practices of the world, it would not have been so much opposed as it has been; but professors call every attempt to rise, and still more to lead others above the ordinary standard, a breach of Christian unity and love.

"But our first duty is to protest clearly and boldly against the sins of 'the church.' She has settled upon her lees, and all she begs is, like the world, to be let alone. This sort of happiness consists in the conscience being asleep: the true believer tries to awaken it, and they detest him for his pains. Hence it comes to pass that the Sons of God, who are children of peace, are, nevertheless, the occasion of much suffering to themselves. 'I am for peace,' said David, 'but when I speak, they are for war.' Why speak then? Why not exercise love, and charity, and forbearance, and avoid giving offence by disagreeable truths? 'I tried,' he says, 'to refrain even from good works, but it was pain and grief to me; as I mused, the fire kindled, and at last I spake with my lips.' Jeremiah found the same thing; see ch. xv. 7-11. A greater than David said, even He who will be Prince of Peace. 'Think not that I am come to send peace on earth; I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law; and a man's foes shall be they of his own household' (Matt. x. 34-36). When holiness

and zeal are combined in any man, that man becomes a sword in a wicked world. If a man be holy without zeal, he will be scoffed at indeed by many, but despised for his insignificance. If a man be zealous without holiness, he exposes himself to that withering rebuke. 'Thou hypocrite, first cast out the beam in thine own eye.' This would be all easy if we had no contention but with the unconverted world; but we have a multitude who belong not fully to either camp. It seems uncharitable to call them enemies; it seems unfaithful to admit that they are friends. Hence arises the difficulty. It is the Lord's special and distinctive commandment to His disciples that they love one another. But who is a disciple? And how far is our love to one whom we suppose a disciple to be carried? I lay before you a statement which I believe to be the truth of God. There is a man whom I suppose not to be a Christian. This statement does, I say, offend that man. What is my duty? Should I out of love to the man suppress the statement; or should I out of love to the truth make the statement, though I offend the man? Suppose we adopt the former mode of keeping the peace, then it is clear that this consequence would follow; the prejudices of our brother, and not the contents of the Bible, would become the measure and standard of our statements of truth; an evil than which I cannot imagine anything more absolutely destructive. If this be admitted, the church, instead of growing to the measure of the stature of Christ, would dwindle into the dwarfish littleness of the most puny, timid believer in her communion. We must adopt the latter mode then, and speak out; and in so doing we must incur the consequence, namely, we shall be reproached for disturbing peace and harmony, and brotherly love, as renders of the body of Christ; as destitute of that meekness which characterised our Master, whose commandment we shall hear was love."

J. THOMAS.

"Beautiful Thoughts."

Beautiful thoughts be fugitive thoughts,
They do not belong to man;
So when they arrive, we should earnestly strive,
To keep them as long as we can;
And when they depart, should say from our heart,
"We love you . . . we would have you stay.
Where you may roam, don't forget, this is home,
Whene'er you may come our way."

ADA M. J. DENNIS.

"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.

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BEXLEY, KENT.

Our small ecclesia has suffered a further diminution of numbers by the removal (consequent upon an employment transfer) of our Bro. and Sis. B. H. Smith to Danbury, near Chelmsford, Essex. We greatly miss the companionship of our brother and sister and also his very active and earnest participation in the work of the Truth here. He is contacting the brethren and sisters living relatively near to his new sphere of activities and we feel sure that our loss will prove another's gain.

We have altered the time of our Breaking of Bread to 11.0 a.m. for the immediate future.

It is perhaps superfluous to add that any brother or sister happening to be in pur vicinity would be very welcome at any time. —Owen A. Smith, Rec. Bro.

BIRMINGHAM. —Edmund Street. Breaking of Bread, 3.0 p.m.; Lecture, 6.0 p.m.; Sunday School, 3.0 p.m.; Bible Class, Thursdays, 7.0 p.m.

Since our last report, the probation of two of our aged sisters has ended; both fell asleep in Christ on Thursday, April 6th, namely Sis. Fisher, aged 80, who suffered a long illness borne with great patience, and Sis. Stride, aged 73, whose quiet faith and regular attendance at all meetings was an example to all. Sis. Fisher was laid to rest at Lodge Hill Cemetery, Selly Oak, by Bro. John Phipps; Sis. Stride at St. John's, Bromsgrove, by Bro. W. Southall. While we shall miss the company of these fellow saints, we do not sorrow as those that have no hope; our hope, like the apostles', is that there shall be a resurrection of the dead.

On March 19th we held a fraternal gathering when we were all exhorted by a consideration of the lives of faithful saints: Abraham, Moses, Nehemiah, Daniel and the beloved Paul. Our visitors were from Manchester, Worcester, Plymouth, Newport, St. Albans, whom we were very pleased to welcome.

We have welcomed around the Table of the Lord the following visitors: Brethren Goodwin, senior and junior, St. Albans, Brethren Lambert and Young, Newport. Bro. Bennett, Plymouth. Sisters Nicholson, Worcester. Brethren Lambert and Bennett ministered to our spiritual needs. —F. Phipps, Asst. Rec. Bro.

BOURNEMOUTH.

We greatly regret to record the death of Bro. K. T. Jackson, for many years recording brother of the ecclesia here. He was killed by an H.E. bomb. Our sympathy is with his wife and his children, who are thus so suddenly bereaved.

BISHOPS STORTFORD.

We have been strengthened and encouraged through correspondence with various brethren. We are pleased to receive into our midst Bro. and Sis. B. Smith, from Crayford. Bro. Smith has been appointed recording brother, to whom all communications should be sent. His address is 6, Council Houses, Eve's Corner, near Danbury, Essex.

We give thanks to God and pray that His blessing will rest upon each one of us and that we may be a blessing to those around us. Your brother in hope of Israel. —G. T. Lovewell.

CROYDON. —Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m.

It is with pleasure and great thankfulness to our Heavenly Father that we have to report that we have had the privilege of assisting two more to put on the Saving Name. Mr. and Mrs. D. A. Cox, who have been attending our lectures for some time, have witnessed a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, and were immersed at Croydon Baths on May 6th, being received into fellowship on the following morning. We pray that our new brother and sister may so run the race that they may receive the prize when the Master returns.

Recent visitors whom we have had the pleasure of welcoming to the Table of the Lord have been Sis. Wright (Winchmore Hill), Sis. Bishop (West Ealing), Bro. and Sis. A. H. Nicholls, from Cumberland. — A. A. Jeacock, Rec. Bro.

GLENDALE, CAL., U.S.A. —Hahn Hall. 11.0 a.m. and 7.0 p.m.

Touching the world situation: The Doctor, I believe, is going to be vindicated by the final emergence of Russia as "Lord Paramount of Europe and Asia," much to the dislike of the Anglo-Saxon camp. But the latter can do nothing about it. How marvellous—that nations do the most idiotic things to fulfil the requirements of prophecy. Had Germany not gone out of her way to attack Russia, I very much doubt whether Britain and America, combined, could have prevailed against her. And if Japan had not been so mad as to attack America, how would Britain have fared against her? The war picture would have been mighty different in that case. He certainly "doeth according to His will in the armies of Heaven and among the inhabitants of the earth."

I think Turkey is going to suffer the fate of "him that hesitates"—etc. If she had joined the allies when they needed her, they couldn't very well have deprived her of Constantinople; but Russia, now, will have no scruples when it suits her to act. —B. A. Warrender, Rec. Bro.

HARROW-ON-THE-HILL. —Breaking of Bread, Sunday, 3.0 p.m., 20, Angel Road, Harrow-on-the-Hill. Bible Class, Wednesday, 8.0 p.m., 10, Rayners Lane, South Harrow.

We are pleased to report an increase in our numbers by the transfer of Bro. H. M. Doust from the St. Albans meeting. We trust our association together will be to our mutual help. —T. G. Brett, Rec. Bro.

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

It is with very deep regret that we report that we have had to withdraw from Sis. Gladys Williams for marriage with the alien. We also greatly regret that Bro. and Sis. W. Thomas have found it necessary to remove to St. Albans owing to lack of suitable accommodation in our district. They have been so very useful and given such loving service that we shall miss their company and help very much, indeed.

We have been visited by Bro. J. L. Mettam, of St. Albans, and Bro. F. Dormer, of Putney, in the service of the Truth. We have arranged, God willing, to hold our next fraternal gathering on Saturday, October 14th, at the Friends' Meeting House in Euston Road, W.C. Will other ecclesias please note so as to avoid clashing. —C. H. Bath, Rec. Bro.

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

We are very pleased to report the return to our fellowship of Bro. and Sis. R. Learman. Before joining the Clapham Fellowship, Bro. and Sis. Learman were members of this ecclesia and their return to our company is very gratifying. —J. A. Balchin, Rec. Bro.

MOTHERWELL. —Orange Hall. 11.0 a.m.

Since our last writing, we have been cheered, by a visit from Bro. and Sis. Clark, from the Glasgow Ecclesia, when Bro. Clark gave us the word of exhortation. We welcome at this time those of like precious faith, as visits are very few and welcome to us. Bro. Alex Jaap, of our ecclesia, is still up country on account of his work, but he is able to meet with us as occasion permits. We can ill afford to lose the company of such willing helpers in the Truth's service. We regret to report our withdrawal from Bro. George Paterson for long continued absence from the Lord's Table of Remembrance. Every effort was made to stir him up, but without avail. We look for the time when all weakness shall be banished from among us and Faith reap its rich reward. —Alex McKay, Rec. Bro.

NEWPORT, MON. —11.0 a.m. and 6.30 p.m. Thursday, 6.30 p.m.

Since our last report the following brethren have assisted us in the service of the Truth: Bro J. Adams (St. Albans), Bro. W. Southall (Birmingham), Bro. Nichols (Plymouth), Bro. C. H. Bath (N. London), Bro. Doust (Harrow). Bro. and Sis. Nichols were on holiday in South Wales from Carlisle, where they are following their occupations, in isolation. We thank the brethren for their labours amongst us, both in exhortation and public proclamation of divine oracles.

We have now commenced a course of fortnightly public lectures on Thursday evenings. Our first effort was attended by three strangers, the second by eight strangers. We still have an average attendance of nine strangers at our Sunday evening lectures. In these days of distress and perplexity for the Gentiles, it is, indeed, a pleasure to be able to show them "The Better Way" from God's Word.

We pray for God's help and guidance for the Brotherhood in these days, to do His work and keep His commandments. —Thomas. H. Lambert, Rec. Bro.

OLDHAM.

A brother writes appreciatively of the exhortation in the May number on "The Future of Our Ecclesia," but then says: "The Bible is not read enough. The writings of Brethren J. Thomas and R. Roberts are despised by some in favour of modern D.D.s and B.D.s. To have a 'name' in the ecclesias and to have their own way is typical of some. They will break up ecclesias to get it. Presiding brethren becoming general managers and doing business in the ecclesias on worldly lines, professing a zeal for the Truth, but just ask them a few questions and you will find you will scratch through the veneer. Well, man will not have lordship in the Kingdom of God."

PLYMOUTH. —Oddfellows' Hall, 148, Union Street (next to Gaumont Theatre). Sundays: Breaking of Bread, 2.30 p.m.; Lecture, 4.0 p.m. Bible Class, Thursdays at 7.30 p.m. (from house to house).

During the Easter vacation we had a visit from Bro. and Sis. A. H. Nicholls, whose company and fellowship we enjoyed at the Memorial Table. As usual our brother assisted us in the Truth's service, and his help was appreciated.

We wish to thank the Toronto Ecclesia (Canada) for a parcel of children's clothing recently received. A brother and sister were delighted with a little boy's suit which, they declared, could not have fitted better if it had been "made to measure." We pass this appreciation on for the encouragement of those whose labour of love has been responsible for the gifts thus received.

Although we still witness regularly by weekly lectures, we do not often get any strangers, as the Truth seems to have little or no appeal to those who to-day are living in such a state of turmoil. However, the signs around us indicate the imminence of our Lord's return, and it is our desire and duty to be found "occupying" when He comes. —Herbert R. Nicholls, Recording Brother.

Trees of Righteousness.

Isa. lxi. 3.

Would we be trees of rightness,
A planting for the Lord,
With leaves of gracious healing
For nations scarred by sword?
Be named as priests of Yahweh,
The ministers of God,
To peoples broken, ravished,
Crushed with an iron rod?
Clothed with the bridegroom's glory,

Salvation for a robe
Permitted then to see Him
And enter His abode;
To preach unto the nations
The glories of His Name,
Teach them the love abiding
Of Him Who once was slain.

Would we be trees of glory?
We must humbly submit
To all the strenuous pruning
Our Father deemeth fit.
And through the shaping process
That each more fruit may bear,
Instead of grim complaining,
Seek help and strength in prayer.
Would we have leaves of healing
To help the wounded heart,
Uphold the weakened spirit
And joy to all impart?
Now is the time to practise
For many stand in need,
Of spirit medication
That will uplift indeed.

WINIFRED M. BOOTH.

Lessons from Paul. No. 9.

About Conduct and Character.

The admission of the Gentiles (discussed in the previous article) brought all kinds of problems in its train. Foremost among these were ethical problems, as may be seen by reference, for example, to the Corinthian correspondence. The reason is not far to seek. It rests in the distinction between the Jewish tradition in which Paul had been reared and the Hellenic ideas which influenced the mind and conduct of the Gentiles before their conversion. This distinction may be summed up by saying that Judaism, reflecting the law and the prophets, recognised the closest connection between religion and morality; religion was looked to produce "the fruits of righteousness." Hellenism, on the other hand, recognised no such connection. Religion and morality were distinct and separate.

It is not difficult to imagine, then, the change of outlook which had to be experienced by every Gentile who became a Jew inwardly. It meant nothing less than a revolution in ethical ideas as well as in ethical practice. Consequently, Paul had a hard task in making all his converts realise the truth of the prophetic dictum: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Mic. vi. 8).

The Jewish synagogues had been faced with a similar problem, with their proselytes when they endeavoured to make morality the condition of religion. They met it by formulating a catechism imposing a training (in conduct as well as in doctrine) before full proselytism was permitted. But Paul did not follow suit. Had he done so, he might have been more successful in imposing a higher standard of external morality among the Gentile believers (though in doing so he would not have been true to Christ). For, as one historian of the Church has remarked, "The natural man is a born Catholic." Consequently, immature Christians more easily conceive of Christianity as simply a doctrine to be learned and as a law to be obeyed, than as a creative experience of Divine forgiveness, fellowship with

God and moral renewal. For this reason many would have welcomed a code of conduct, an adapted Law of Moses to regulate their new life in Christ.

But this was impossible to Paul, in view of his own experience. We have seen how he learned to reject the necessity for "law" to which Christ had made an end. It was the love of Christ which constrained him and the Spirit which gave him insight into the meaning of God's revelation in Christ. His newly-gained faith in Christ worked through love; it found expression in love. For love is the basis on which the Christian life rests, the soil from which it draws its nourishment.

Instead, therefore, of issuing systematic orders regulating conduct, Paul sought to get his converts to allow Christ to work in them, to act as men who remembered the great facts of Christian experience. "Ye have been bought with a price," "Therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20). Ye are the sons of God, therefore "Be blameless and harmless, without rebuke in the midst of a crooked and perverse nation, among whom shine ye as lights in the world" (Phil. ii. 15). Ye have been redeemed by Christ's death and resurrection, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore remain in your mortal body, that ye should obey it in the lusts thereof" (Rom. vi. 11-12; see also Col. iii. 1-8). Ye have a share in the Spirit's power, "If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." For the works of the flesh are these, "adultery, fornication . . .," but "the fruit of the Spirit is love, joy, peace," and so on (Gal. v. 16-26).

Their experience in Christ suffices to teach them what is true and lovely. Their love for Christ urges them to perform it. Wherefore Paul writes: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; being not conformed to this world, but transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (xii. 1-2). This transformation is the subject also of the Ephesian letter: "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light (for the fruit of the Spirit is in all goodness and righteousness and truth), proving what is acceptable unto the Lord" (v. 8-10). "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, of good report—think on these things" (Phil. iv. 8).

In every ease the Christian "has to prove what is true and lovely, what is holy and acceptable. The Christian is not given definitions of holiness, truth and loveliness, and left to conform to their specifications. True, he is given an example in Christ, and it is his aim to be conformed to the image of Christ. But this conformation is not achieved by obedience to a superimposed code. It is achieved rather by the working within him of the new life in Christ, so that the character and conduct of the Christian is the spontaneous outcome of that life, its natural expression.

Another writer has well stated the position: "Paul was true to his own principle: the written code killeth." The code which in the form of the Jewish law had proved a 'law that leads to sin and death' was something from which Christ's disciples had been emancipated. Paul had no intention that another written code should take its place. What had taken its place was 'the governing principle (A.V., 'law') of the Spirit of Life in Christ Jesus' (Rom. viii. 2)."

And yet this teaching could be really effective only with those of some spiritual maturity. As we have seen, the Gentile converts had not the ethical background possessed by their Jewish brethren. They were babes in Christ, carnal and not spiritual. Paul could not treat them as fully grown, mature enough to win from Christian truth guidance on Christian morals. He himself must guide the young ones in the right direction and so avoid the danger of their misusing their liberty in the Lord.

Consequently, while refusing to compile a Christian moral code, Paul is compelled by circumstances to advise and direct his converts on those problems which they were too immature to solve.

How does the Apostle go about this task?

Firstly, he appeals to the Old Testament, in whose Law was "the form of knowledge and truth" (Rom. ii. 10), examples being Eph. vi. 2 and 1 Cor. ix. 9, and to the sayings of Jesus to which he attaches the greatest importance (see 1 Cor. vii. 10, ix. 14). He points to the example of Christ (see Rom. xv. 7, Eph. v. 2, 28, 29, Col. iii. 13), and to his own example (1 Thess. i. 6, 1 Cor. xi. 1). He emphasises the need for developing the Christian's instinctive sense of propriety, of what was "becoming" or "fitting" (Col. iii. 18, Rom. i. 28), "decent" (Rom. xiii. 13 margin), and the need for refraining from the undesirable, and exhorts them to do what is pleasing to God (e.g., Col. i. 9, 10, Phil. ii. 13, 2 Cor. v. 9, 2 Tim. ii. 4).

Secondly, assuming such general standards or ideals as he has sought to instil into the minds and hearts of his hearers, Paul applies them to deal with the problems of conduct as they arise. How successfully he does so may be seen by reference to the first Corinthian letter, where the matters in doubt are so varied as to include divisions, litigation, marriage, divorce, fornication, eating of idol-meat, participation in pagan festivals, the Lord's Supper and the place of women in the ecclesia. But it is clear from his treatment of these questions that, though he is often dogmatic, he does not seek to introduce ecclesial legislation. Did he so, he would have built up an ethical system of precepts and prohibitions and not left it to later generations of theologians and ecclesiastics to attempt. That he did not is surely sufficient reason why we should not and why we with him should recognise that the new life in Christ "is not the copy of any model, nor the deed fulfilling of any law, but springs out of the fellowship of God and Christ, an ever new, original and individual product of the Spirit, a free creation of religious inwardness which derives its law out of itself."

TERTIUS.

FROM THE STUDY

Which Generation?

"This generation shall not pass, till all these things be done."

The above saying by the Lord Jesus, taken from Mark xiii. 30, together with the parallel passages in Matt. xxiv. and Luke xxi., has long been considered very debatable as to its exact meaning. The earlier part of the discourse, admittedly deals with two widely separated crises—viz., the destruction of Jerusalem by the Romans and the Return of Christ to the earth, in a time of widespread trouble and distress among the nations. We still await the return of the Saviour, and yet the saying that "this generation shall not pass till all these things be done," seems to cover the two epochs.

It is well to remember that the whole chapter represents a conversation, and is not an essay or treatise; and therefore a chronological sequence is not necessarily to be expected, as is so often the case in Scripture. "Here a little, and there a little," seems to be God's way of imparting instruction.

The word translated "generation" is "genea" in the Greek, and occurs 34 times in the New Testament. The word itself means "race, family or stock," but it is more important to note that in thirty of the thirty-four times it is used it signifies a particular generation, and is not used in the racial sense, as, for instance, "this adulterous and sinful generation," and "the blood of all the prophets shall be required of this generation" (Mark viii. 38, Luke xi. 50-51).

We believe that when Jesus said "This generation shall not pass till all these things be done" He referred to the destruction of Jerusalem by the Romans, and the passing of the Mosaic system. This took place in A.D. 70—within that generation. Then Jesus returns to the subject of the second advent and says: "But of that day and hour knowest no man, not the angels which are in heaven, neither the Son, but the Father."

This last saying evidently refers to something not included in the previous statement, "that this generation shall not pass," etc. The two sayings are not likely to apply to the same time, for in the first Jesus said it would transpire in that generation, while in the second He said that the time was unknown to all except the Father.

It has been argued that "this generation" means the generation that will witness the second advent: but this seems rather far-fetched, for had the Saviour meant a generation nineteen centuries in the future, one would think He would have given some indication of this.

On the other hand, one commentator says that "this generation shall not pass" means that the nation, or family, of Israel will not pass away, but shall be preserved until all is fulfilled. However, this idea will not hold water for two reasons: First, the statement is superfluous in view of the testimony of the prophets regarding Israel's preservation; and second, "this generation" cannot apply to the family of Israel, for that will never "pass away."

At all events, the fact is that the terrible events of the end of the Mosaic Age came to pass before the end of that generation that saw the Lord; whilst the second advent has had to await the "decline and fall of the Roman Empire," the subdivision of Europe, the drying up of the Euphratean Power, the rise of Zionism and the development of the "king of the North" and of the Lion Power of Tarshish. No wonder, then, that Jesus referred these things to a distant day, which was unknown as regards the exact time, even to the angels and Himself.

B. A. WARRENDER.

Glendale.

"So they wrap it up."

Micah, commenting upon the ways of men in his time, laments that, while evil things are done, they are "wrapped up," i.e., they are cloaked over.

Not openly do men "hunt other men as with a net." They speak of "business being business," and under that most sacred overcoat they do things that only deserve one name—robbery. Distinctions are made continually between what are termed "legal rights" on the one hand and "moral acts" upon the other. Often it is said, "I never let sentiment come into business relationships," or "There is no room for sentiment in a business deal." Men get rich who are "cute" and the unsophisticated and innocent suffer loss.

For a true servant of God the rules are, "Do as you would like to be done by," "Love your neighbour as yourself."

When Will Our Lord Return?

LOOKING EASTWARD AGAIN!

In the "Berean" for July, 1941, and August, 1941, in my articles under the above title, great stress was laid upon events taking place, then, in the East, in Russia and Palestine, and I expressed firm confidence that Russia would win her fight with Germany (in spite of crushing defeats she had suffered), and that as a result of the turn of the tide in this direction Britain would be compelled to revise her attitude towards the Jewish problem in Palestine. I remarked that "the force of circumstances" (using the Doctor's term) would cause the British Power to take a greater interest in the Zionist plans for Palestine and bring about a change in the present policy of Britain with regard to the administration of Palestine. This was over two years ago; and what stirring events have taken place since then, especially in regard to Russia. It does appear now that the tide has firmly set in for Russian victory over Germany. Parallel with this "turn of the tide" is the defeat of Italy in the Middle East and the great concentration of British power in the Mediterranean giving her the command of that historic

sea which abuts on Palestine. There is still much work for Britain "eastwards," including the "liberation" of the Balkans and Greece. This work will cause Great Britain to maintain its interest in eastern affairs and will, we feel sure, eventually lend her to see the necessity of a greater co-operation with the Jews and more sympathetic administration in Palestine with a complete reversal of the May, 1939, White Paper policy. Under that policy there is to be a cessation of Jewish immigration into Palestine in 1944. This is tantamount to a complete reversal of the policy declared in the Balfour Declaration of 1917, which was embodied in the Palestine Mandate in 1922. The White Paper was the climax of persistent efforts at "appeasing" the Arabs of the East; but as was predicted by many who knew, it did not achieve "appeasement," but made Britain appear weak and foolish to Eastern folk. Now that, generally speaking, the policy of appeasement is dead, as students of history and prophecy we look to a sign of the reversal of appeasement in the Land of the Jews. The Zionists have been hard at it since 1939 trying to argue the foolishness, futility and illegality of the policy of whittling down of the Mandate. It has been pointed out over and over again that the 1939 White Paper did not have the sanction of the Mandates' Commission of the League of Nations and is therefore not valid, leading to the rather startling conclusion that Palestine is at present being administered by the British Power illegally. This thesis was laid before the House of Lords by Lord Davies on July 28, 1943, in a long speech he made. This speech arose out of discussions on the Bermuda Conference on the Refugee question, and Lord Davies put in a special plea for Palestine as a most important area for receiving refugees. Of course, to receive refugees to any helpful number the 1939 White Paper would have to be scrapped and more sympathy shown to the Jews. In an important statement Lord Davies inter alia said:

"I cannot help feeling that that is one of the black pages in our administration during the last five years (referring to the refusal of the 750 refugees recently and the sinking of the ship which brought them to Palestine). Therefore I would appeal to the Government to remove entirely the restrictions upon refugees entering into Palestine. I know I shall be told that the stumbling block is the White Paper. I wonder if the White Paper is to last for ever. After all, it was with some trepidation, at any rate, that Parliament endorsed the provisions of the White Paper. Your Lordships will remember that in 1939 Jews and Arabs were invited to meet in London at a Round-Table Conference, but the Arabs refused to meet the Jews to discuss their problems round the table. Subsequently, the White Paper was issued, and I think it was only approved by what was then a relatively small majority of 89 votes in another place. On that occasion the Prime Minister (Mr. Churchill) made a very cogent speech, as he always does. He said: —

"As one intimately and responsibly connected in the earlier stages of our Palestinian policy, I could not stand by and see solemn engagements into which Britain has entered before the world set aside for reasons of economic convenience or—and it will be a vain hope—for the sake of a quiet life. I should feel personally embarrassed in the more acute manner if I lent myself to what I must regard as an act of repudiation."

That debate and division took place in 1939. It was the culminating point in the process, which had been going on for some time, of whittling down the provisions of the Balfour Declaration. I cannot bring myself to believe that this policy really represented the considered views of the country. It was engineered, I think, by a relatively small body of persons, and it was a case of the dog being wagged by the tail.

"Surely, if the policy of the Balfour Declaration was sound and righteous twenty-five years ago, it is far more so after we have witnessed all the horrible happenings and the terrible slaughter and persecution of the Jews during the last four years. If that policy, providing a city of refuge for these unfortunates, was sound twenty-five years ago, it is a far sounder and more righteous policy to-day. After all, what was the White Paper? It was one of the last instalments of appeasement, and one cannot help feeling, having regard to all that has happened since that time, that the restrictions imposed by the White Paper should be finally done away with."

Lord Davies then went on to show why he thought the White Paper to be invalid and illegal and made a stirring appeal for more to be done for the refugees.

Other speakers followed Lord Davies and agreed with much that he said, but did not follow up his appeal for the cancelling of the White Paper, and Lord Cranbourne, in his reply for the Government, refused to be drawn into a discussion upon that point. Lord Davies thus appears for the moment as a voice crying in the wilderness. But such a cry will gather strength and more adherents will yet come and Britain will be compelled to alter her attitude. As Dr. Thomas puts it, "The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews" ("Elpis Israel," Robert Roberts' edition, p. 396). This decree must yet be obeyed. We are grateful to see the signs, faint though they may seem to be, of Britain once more resuming her appointed position: for Lord Davies, whilst he may be a lone voice in the House of Lords, had many outside sympathisers; and other voices have spoken authoritatively very recently.

At the Whitsun, 1948, Labour Party Conference the following resolution was passed: —

"This Conference gives renewed expression to the horror and indignation with which all civilised mankind witnesses Hitler's bestial campaign of extermination of European Jews, and declares that the work of salvation must be on a scale proportionate to the unparalleled crime. It urges the Governments of those of the United Nations which are in a position to admit victims of this terror to do so, and to encourage neutral States to similar action by example and, where necessary, financial and other guarantees."

"The Conference declares that victory must ensure for the Jews full civil, political and economic equality and their national rights. It reaffirms the traditional policy of the British Labour Party in favour of building Palestine as the Jewish National Home. It asks that the Jewish Agency be given authority to make the fullest use of the economic capacity of the country to absorb immigrants and to develop the country, including the development of unoccupied and undeveloped lands. It demands for the Jewish people an equal status among the free nations of the world. It urges the National Executive Committee to take all possible steps to combat the growth of anti-Semitism as a factor, the development of which is vitally connected with the Nazi and Fascist outlook."

This voice of British Labour will one day, and that soon, prevail and Britain be compelled to act. Mr. Harold J. Laski, himself a Jew, in accepting on behalf of the executive the above resolution, made the remark: "For 2,000 years we have been the victims of persecution of this kind. But we have stood at the grave of every one of our previous oppressors, and we shall stand at the grave of our Nazi oppressors, too." A very true statement, that: but the final stand by the graveside of all Jewish persecutors will not be until Christ, the accepted Jewish deliverer, smites them on the mountains of Israel and that great burying takes place in Hamon-Gog, when both the Jews and their persecutors will, know that Jehovah—He is God, and none else.

Finally, a strong voice comes from America; and all these things are straws in the wind, showing us the favourable trend of events, showing, too, the growing insistence of the Jewish question and that nations must take notice of the problem and give the Jews a greater opportunity in the only land which can hold them in safety under British protection.

The American Jewish Conference, which met in New York August 29 to September 2 (1943), and passed, "amidst scenes and indescribable and unforgettable enthusiasm," a resolution from which we extract the following: —

"The American Jewish Conference, meeting at a time when the policies of peace are in the making, and conscious of its historic responsibility and of its position as representative of American Jewry and spokesman for the silenced Jewish communities of Europe, calls for the loyal and faithful fulfilment of the covenant entered into between the nations of the world and

the Jewish people. We call for the fulfilment of the Balfour Declaration and of the Mandate for Palestine, whose intent and underlying purpose, based on the 'historical connection of the Jewish people with Palestine,' was to reconstitute Palestine as the Jewish Commonwealth.

"We demand the immediate withdrawal in its entirety of the Palestine White Paper of May, 1939, with its unwarranted restrictions on Jewish immigrants and land settlement. The White Paper is a violation of the rights accorded to the Jewish people under the Mandate for Palestine. It was characterised by Mr. Winston Churchill in the House of Commons as a breach and a repudiation of the Balfour Declaration. The Permanent Mandate Commission of the League of Nations refused to recognise its legality or its moral validity.

"The Conference demands that the gate of Palestine be opened to Jewish immigration and that the Jewish Agency, recognised under the Mandate as the authorised representative of the Jewish people, be vested with authority to direct and regulate immigration into Palestine, to develop to the maximum the agricultural and industrial possibilities of the natural resources of the country, and to utilise its uncultivated and unoccupied lands for Jewish colonisation and for the benefit of the country as a whole."

We personally cannot conceive that these growing voices of protest against the White Paper will go unheeded, and with the pressure of the urgent and ever more urgent refugee problem Britain will take notice, especially as the present Prime Minister was so outspoken in 1939 in condemnation of the present policy in Palestine, added to which are many other voices, not least amongst which is that of General Smuts, that great South African leader. In a broadcast, November 1, 1941, from Pretoria he made a glowing appeal for "justice for the people of the Book," and said: —

"The case for the Balfour Declaration thus has become overwhelmingly stronger. Instead of the horror of new ghettos in the twentieth century, let us carry out our promise and open up the National Home. The case has become one not merely of promises and international law, but for the conscience of mankind. We dare not fold our hands without insulting the human spirit itself: . . . The Balfour Declaration is not dead. It still stands on rock foundations, and the structure that will arise from it will be greater than the Declaration itself."

Much more could have been shown of recent indication of the speeding up of events leading to a greater colonisation of that land that has yet to be a "land of unwallled villages," whose people have "gotten goods and cattle," "all of them dwelling safely, having neither bars nor gates." Let what we have related suffice to encourage us to see these things "beginning to come to pass." Couple them with the growing Russian victory and the visions already taking shape of a great Russia on the horizon: and we can "lift up our heads for our redemption draweth nigh."

W. L. W.

To a Family Bereaved.

What words, dear friends, can comfort you this day,
As you in sorrow lay your dead away?
What consolation is there for your pain?
Except that you shall meet again!

"The Lost Ten Tribes."

The above phrase is said to have originated in the darkness of the Middle Ages; in any case, it is not a Bible term, nor can the idea be found in the Scriptures. However, a certain sect professes to identify the English-speaking race, as the posterity of Israel, as ten tribes that are supposed to have become lost. As a people, the British have not the faintest consciousness of a Semitic origin; and the

theory is against the facts, both of history and ethnology. The Scripture testimony, however, is decisive, apart from anything else.

We turn to the account of the division of the Kingdom, as recorded in 2 Chron. ii. 1-12, and we learn that at first Judah and Benjamin only espoused the cause of the House of David; then afterwards, as a result of being thrust out of their sacred office by Jeroboam, the priests and Levites out of all Israel left their cities and possessions and threw in their lot with the Southern Kingdom. The account then says that the devout out of all the tribes of Israel came to Jerusalem to worship and to sacrifice to the Lord God of their fathers.

It is also to be noted that the tribe of Simeon was allotted the extreme south-western portion of the territory of Judah, as otherwise Judah's portion was far too large. This perhaps explains why Simeon is not mentioned in the subsequent history of the tribes, and was certainly not involved in the captivity of the Northern Kingdom, as recorded in 2 Kings xvii. 6. As for this event, it is important to remember that only a nucleus of 27,290 persons were actually carried away, according to ancient records, as compared with 100,000 that were taken away afterwards from Judah.

These consisted chiefly of the educated, well-to-do and craftsman classes, leaving the bulk of the population partly in the Land and partly scattered in the surrounding countries of Syria, Philistia, Egypt and Transjordan.

Thus in the reformations of Hezekiah and Josiah the whole of the tribes were involved to some extent, although Josiah's Passover took place about a century after the captivity of the Northern Kingdom.

We are told that the captives were taken to the districts of Halar, Habor and Gozan, and in the cities of the Medes, and, of course, these were included in the Decree of Cyrus, authorising Israel to return from all the provinces of the Empire to the land of their fathers, and to rebuild the Temple. In response, about 40,000 returned, as recorded in Ezra. ii. 64, and these were representative of "all Israel," and therefore Ezra at the dedication of the restored Temple offered twelve he goats as a sin offering for "all Israel"; and this term is used repeatedly both in Ezra and Nehemiah. Hence, from that time onwards, the old distinction between Israel and Judah was gradually dropped, and, by the time of Christ, it had disappeared altogether.

From this time the term "Jew" was used in a general sense, as applying to the whole nation: as we learn from Acts ii. 5, when, on the day of Pentecost, pilgrims were present from all the countries of the dispersion. However, the Apostles generally addressed their compatriots as "men of Israel."

Jesus Himself said, "I am not sent, but unto the lost sheep of the house of Israel"; and when sending forth the twelve Jesus instructed them to avoid the Samaritans (a mixed people) and to "go rather to the lost sheep of the house of Israel."

Such an expression would seem singularly out of place if the bulk of the nation were racially lost, and therefore could not be approached; and surely it could not be otherwise, in view of the prophecy of Isaiah viii. 14: "And he shall be for a sanctuary, but for a stone of stumbling and a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." The Spirit in Balaam said, "The people shall dwell alone and not be reckoned among the nations," and the ten tribes have therefore not been assimilated. From Amos we learn that the house of Israel were to be sifted (margin, caused to move) among the nations, but not the least grain should fall upon the earth. In the eyes of their enemies, that is the head and front of their offending—that they cannot be assimilated.

The late Bro. F. G. Jannaway, telling of his travels in Russia, mentioned that the Jews there were more often referred to as Israelites. We note also that in Chapter 3 of "The Ministry of the Prophets" we have the following reference to our subject:—"The practical effect of the Elijah-Elisha

work is visible in the almost over-weening regard in which Elijah is held among the Jews to the present day; and in another form may be traced in the racial faithfulness to the law of Moses among those masses of Jewish population who are the undoubted descendants of the ten tribes in Russia, Poland, Roumania, Austria and Germany. However, it is quite true that the breach in the house of Israel has never been formally healed, and we have therefore the prophecy of Ezekiel xxxvii., that God will gather them on every side and make them one nation upon the mountains of Israel, and that David (the beloved) shall be King over them all.

In this chapter we have also the moving vision of the whole house of Israel arising from their political graves, and standing upon their feet, as an exceeding great army, to the terror of their enemies, like the witnesses of Rev. xi. 12.

Our thesis is, then, that the people scattered among all nations and known as the Jews consist of the whole house of Israel, and that the time is near for their national resurrection, when, after due preparation, they will become the Lord's "battleaxe and weapons of war," and (in conjunction with Christ and His immortal legions), will execute the judgments written, and thus prepare a humbled world for the glories of the Kingdom of God.

In view of these considerations, we believe the British-Israel theory fades into "thin air."
Glendale. B. A. WARRENDER.

The Blame Lies with Organised Religion»

The London "Daily Sketch" commissioned the Rev. D. Kennedy-Bell to write an article for its pages on the subject, "What is Wrong with Mankind?"

In the course of his article this clergyman said: —

"From the World War there arose in the hearts of the common people of all nations a greater dread of war, a greater desire for peace than had ever manifested itself in the mind of man before.

And yet, dreading it, loathing it, shunning it, in 1939 the world was hurled once more, as by irresistible, unseen forces, into universal war.

An accident? No. For all the time, slowly, insidiously, relentlessly, there has been going on a gradual and progressive decline in faith and a widespread decay of religion.

I was talking to the Bishop of Southwark the other day, and we agreed that in many ways England to-day appears to be kinder, more considerate, less selfish than a generation ago. When, however, we came to ask whether it is a better England, he remarked: "But look how standards have sunk!"

Standards have sunk in the last fifty years. The eternal landmarks of right and wrong are in danger of being obliterated. Standards of common honesty, decency, morality are incredibly lower than they were."

Now the whole blame for these terrible wars and consequent lowering of standards lies with organised religion. Being apostate to the Truth as revealed in the Scriptures, and the servants of the world, the great, so-called Christian churches simply do as their members who are politicians urge them to do, and split up into national factions and murder one another. The Pope could do more for peace by forbidding Goering the consolation of the Mass every Sunday and ordering Catholics not to kill other Catholics because they are brother Catholics, than he does by making speeches in favour of peace.

How can we expect standards to be anything but lowered when even the Churches become prostitutes to the world's wanton desires?
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Notes

Acknowledgments. — Letters and MSS. have been received from G.F.T., J.B., W.B., V.B., M.A.L., L.C., F.S., R.B.M., C.E.T., T.P., C.S., M.B., W.W., J.V., W.McD., W.B., A.C., J.M.T., W.L.W., J.J.B., T.H.P., J.A.L., B.A.W., W.D.McD., M.M., T.H.P., H.W.C., R.B., A.K., E.B., T.L., D.J., A.M.T.

Jewish Relief. — We have received £2 9s. 8d. from Plymouth Ecc.; A Sister, 5/-.

Free List. —A Glasgow Bro. and Sis., 10/-.

Ealing. —Will intending visitors please note that there will be no meetings on June 4th or July 30th.

"Christendom Astray." —Any interested friend may have this book on loan by application to any of the names on the cover page.

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.

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1 Cor. vi. 1. —We have received several very interesting letters from brethren who have been studying I Cor. vi. 1 and the general application of its principle. This passage, forbidding Christians to go to law against another person for the redress of any grievance, is a great test of the love or otherwise of those who claim to be brethren of our Lord. It is rather surprising to find so much variety of thought thereon, but it is healthy to see this continued study of the Scriptures, especially where there is humility in the writers.

Printed by the "H.J." Service, 161, Tottenham Lane, N.8, and Published by the Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.
