

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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LONDON (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (3.15 & 5 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.

NEWQUAY, Cornwall.—H. W. Brown, 96 Mount Wise.

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.

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

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

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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

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

Will the Churches Convert the World?

"I say without hesitation that the conversion of the world to Christ's supremacy will not be accomplished by the existing orders of bishops, priests, ministers and missionaries. The nations will be subdued to the sceptre of Shiloh by the sword of Christ and the tribes of Israel will be his soldiers in the war. Besides punishing them for their idolatry and their subsequent unbelief of the gospel of the kingdom preached to Judah in the name of Jesus, Israel has also been scattered among all nations that they may be ready for the work assigned them in the time of trouble which intervenes between the battle of Armageddon and their final and complete restoration at the end of forty years."—Elpis Israel, p. 447.

PRINCIPAL CONTENTS:

1945. SIGNS OF THE TIMES. THE SPIDER'S WEB.

Volume XXXIII JANUARY, 1945 NO. 385

EDITORIAL

1945. The Last Lap Commences.

Paul speaks of the Christian pilgrimage to the Kingdom of God as a race: "Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking to Jesus the judge who began and will end our race" (Heb. xii. 1, 2).

The Apostle was visualising one of the games of the day in which he lived. The last lap is the one that comes up the straight to the judge's box.

1945 ends the last lap but one: The final one commences.

Daniel in c. xii. gives times that make this absolutely clear.

The periods of 1260, 1290 and 1335 years given by him as indicating the final laps of the race for life have a double commencement and a double ending. All have to do with desolation upon Israel and upon the world and the final end of that desolation.

The greatest of all desolators of the world's peace and of all truth was and is the Roman Catholic Church. Its career of desolation properly dates from the date when the wicked Phocas gave to an even more wicked Pope the decree by which temporal power or power over the bodies of men was granted to the Catholic Church. This was in 607 to 610.

The ending of the times of Daniel xii. has been seen to be as regards the first one, the 1260, the deprivation of the Catholic Church of its temporal power in 1867-70.

The second period ended—the 1290—in 1897-1900, when the Zionist movement sprang into life and there was no power left to the great desolator to forcibly intervene.

The third period in the same sequence, the 1335, ends in 1942-1945.

As a result we should see the beginning of the final development of the picture presented in Ezekiel xxxviii. in so far as the regathering of Israel is concerned and the grouping of the nations around Palestine.

The Moslem Side.

But undoubtedly the years of Daniel have a dual application—the other one being the Moslem desolation and its removal. Dating from the Hegira, when all Turkish dates

commence, the year when Mahomet turned from persuasion by tongue and pen to persuasion by force of arms, we see the desolations wrought by Moslem powers. 622-625 was the commencement. The first terminal point was thus 1882-1885.

In 1880 Mr. W. E. Gladstone won a signal victory over Disraeli because of his opposition to his opponent's policy of Empire expansion. He pledged his party not to go into Egypt. Because of that pledge he refused to support General Gordon's ill-fated excursion to Khartoum. But in 1882, entirely against his will, forced by Queen Victoria and public opinion, he had to send a British army into Egypt and "I gave Egypt for thy ransom" began to be accomplished.

In 1885 another General Election took place. We heard personally Mr. Gladstone explain why Britain had been obliged to go into Egypt. Said he: "We shall merely restore order and then come out." But, while a lover of the Bible, he had not read it so well as Dr. J. Thomas, who, in 1848, in *Elpis Israel*, had said: "God will bring Britain's rulers to see the desirableness of Egypt which they will be *induced by the force of circumstances* to take possession of. The ascendancy of Britain in Egypt will lead to the colonisation of Palestine by the Jews."

In 1886 Mr. Gladstone and his party were swept out of office to make room, for practically 20 years, for the party of Lord Salisbury and Mr. J. Chamberlain, who laboured hard on the great work of Empire building. Lord Cromer built up British power and influence in Egypt, and the first steps were made towards the freeing of Palestine from the yoke of the "unspeakable Turk," as Mr. Gladstone called the Sultan at a later date speaking at Chester.

The second time period expired in 1912-1915. This was marked by the fatal mistake of the Turkish power in allying itself with the German Kaiser. That evil man swaggered his way into Jerusalem, little dreaming that he was preparing the way for the British conquest of Palestine and the Balfour declaration. From that day forward Jewish colonisation has gone on.

The 1335 period thus works out on the Moslem basis in 1957 to 1960. No Bible time, except the 6000 years marking out man's full period of his own endeavour to rule the world, goes beyond this, unless we include at 1960 the 40 years of Micah, of which Dr. Thomas says: "The state of belligerence between Jesus as King of Israel and the nations of Gogue's dominion will continue for 40 years."

We therefore submit that we have rightly entitled our remarks "The last lap of the race."

There is no escape from this conclusion and those who, like Daniel, are earnestly waiting for the promised end should be moved with a deep and strong enthusiasm to let all the world know, as Noah did in his time, of the coming storm of judgment. Close the ranks, forget all things of self. Tell the world of this greatest of all messages—THE LORD IS AT HAND.

Against.

1 Cor. vi. 1 is properly dealt with by R. Roberts in "Christendom Astray," (c. xviii., p. 308).

"It is generally conceded that a brother has no right to resort to law *against* a brother because of Paul's express words in 1 Cor. vi. 1-4, but some conceive they may do so against a stranger. The first thought upon such a proposition is, that it is contrary to the entire spirit of Christ's teaching to suppose we are at liberty to apply any process of hurt to strangers which we are not to apply to brethren. His command to be absolutely harmless extends even to any enemy, *still more to a debtor*, who may not necessarily be an enemy. The supposed distinction in favour of brethren in this matter would be a return to the spirit of things which said: "Thou shalt love thy neighbour and hate thine enemy" which Christ expressly superseded.

Signs of the Times.

"The secrets of wisdom."—Job xi.

**The robber
swalloweth
up their
substance.**

A new year in Gentile times is about to open as these notes again are prepared. Looking back over the prophetic review of the past two years the pattern of the year to dawn is clearly seen. Hitler has been retired from the footlights of the German tragedy of shame and

world anguish, by what means matters nothing. What does matter is the fact that the defeat of German world-mastery plans does not end the Nazi dream of a Fifth Universal Empire. That this conceit will survive German downfall is certain. What, however, are the means to this revival of an ideology the Allied Nations are struggling so desperately to destroy?

The proclamation last November in Hitler's name bore the stamp of a cunning master mind, and may or may not have been the work of this modern Haman, the Jews' enemy. Arguing from the Nazi defeat in 1923, and reviewing its subsequent rise to undisputed power, the proclamation went on to plausibly present the case for its ultimate triumph.

It played on the passions produced in the German mind by the Barbarossa legends, wherein the German hero sleeps in the underworld and awakes at the end of time to lead his countrymen to the Golden Age. It all seems preposterous, Wagnerian. But the design is not so impossible as may appear, for Hitler, dead or alive, would be a good myth to revive in due time when the next clash of ideas becomes inevitable. For the Nazi faith, outlawed in national defeat, will assuredly renew its fight against Christianity, at which it is in reality aimed. Hence the attempt to eradicate the Jew, for that accomplished would destroy the very foundations of Christendom and plunge men's minds everywhere back to the gloom and myth of pre-Roman Europe. Nazism is thus, aimed against God. The Jew destroyed would prove false the entire conception of civilisation as it is. Then, on the shattered foundations of this age, the neo-Nazism would make its supreme bid to build another world order.

That appeal will come. The inspired Word shows how the very conditions for it are even now coming into existence, and the intense passionate belief in Slavonic myths will provide the driving force for its attempt. Says Isaiah, "gross darkness shall cover the earth and gross darkness the people." Europe is moving swiftly to its divinely predicted destiny. Darkness is settling down over the entire Continent. The great shadow of godless Gog moves to meet the cloud of dismay, fear and perplexity in the West. So myth meets myth!

"Darkness in the daytime . . . noonday as in the night." —Job v.

**Wrath killeth
the foolish man,
indignation
slayeth the
silly one.**

In the Russian legends Gog and Magog are mighty heroes and giants, enchained by mystic forces in the Caucasus, kept for an awakening at the Judgment Day, when they will be loosed to sweep down upon mankind and wreak an appalling destruction throughout the entire world. So, again, Ezekiel's vision comes under

review, and chapters xxxviii. and xxxix. will become history. For have not the Russian leaders said that atheist children are to be enrolled in the battalions of those who will fight against God? Thus, at every survey and from whatever the angle of approach, the prophetic Word yields up its secrets of wisdom to those who seek. "Seek and ye shall find," said Jesus. But the Gentiles don't seek, so they never find, for they walk in the vanity of their mind, having the understanding darkness.—Eph. iv.

So God, all unknown, save to the little flock of Christ's promise (Luke xii.), is fashioning the end of human pride and folly. The saints are exhorted to stand aside from it all, and let the mad men and cunning men, men seeped in crime and furious with ambition and dead to every sense of decency, contribute their quota of world discord and final self destruction.

In the end God laughs and holds them in derision, for, despite all, He yet will set His King upon His holy hill of Zion (Ps. ii.) Meanwhile, the stage is set in this awful dramatisation of the sin power, and, as the Patriarch has observed, "the terrors of God do set themselves in array."

The supreme irony of it all is that man thinks himself capable of solving his difficulties. Everywhere the urge to power is seen. It works desperately in the dark places of the earth. Its forces are incalculable; the more powerful the nations the greater their lust for dominion, and the only brake on their greed is the counter-greed of competitors. And out of this hideous maelstrom of human passions of blind fury, envy and hatred, the critic arises with his presumption and blasphemous assertion—that the Communist International is the "powerful and universal form of the old Russian Messianic tradition, the belief in the Russian mission to redeem humanity."

But the Scripture says that no man can save his brother, and that when God saw that there was no intercessor, His own arm brought salvation; and thus the exalted Name of the Lord Jesus Christ was manifested as the only Name under heaven whereby man could be saved (Ps. xlix.; Is. lix.; Acts iv.).

"He that hath an ear let him hear what the Spirit saith . . ."

"Into smoke shall they consume away."—Ps. xxxvii.

**Casting down
imagination
and every
high thing.**

R. Roberts, in "Law of Moses," says "When Adam was driven out of Eden his relation to God was not suspended, though changed by the sentence of death affecting all mankind. Man was under command to walk in the way of God" (page 9). Thus disobedient Israel

and disbelieving Gentile alike are meriting divine wrath, and the application of this principle to current events is sharply illustrated by a recent speech of General Smuts, in which he said that "what Hitler had begun for the Jews, the war had completed for Christians."

Thus while the Russian drive swallows up all Hungary in a sea of flames, the notorious S.S. leader, Butcher Eichmann, a Palestinian by birth and a Hebrew scholar of repute, has liquidated some million Jews in Budapest, the old, infirm and young go to the gas chambers, while the able-bodied go to the slave gangs dragged in the wake of Germany's sullenly retreating armies.

In the Near East the sensation of Moyné's assassination is followed by the Greek tragedy. The alarm is felt almost everywhere and Turkish opinion is that the guerillas are controlled by some "occult centre." This is nearer the truth than its authors think. The insurrection is aimed directly against the Royalists, and, as the "Times" observes, this tragedy of errors unless quelled will have consequences in neighbouring countries and beyond. These Greek disturbances must react upon Russian affairs in the Balkans, and it remains to be seen how far ideological sympathies will colour grand policy.

So is illustrated Christ's prophecy of signs in the sun and the stars (Luke xxi.), "for the powers of (the political) heavens, shall be shaken." To add to the general unrest, it seems almost certain that Russia faces a similar problem in Poland, but this time the opposition will come from the Right wing politicians, landowners and industrialists, who view with dismay the alignment of the Polish peasant class under the aegis of Moscow. The deadlock between the émigré Government in London and Stalin shows that Polish politics are drifting to a perilous end, for quite clearly Russia seeks territorial adjustments at Poland's expense. Elsewhere, the Communist case strengthens. In China, the Chungking Government has been forced to admit Communist politicians into its counsels, and in Spain a catastrophic upheaval is expected at any moment. The Franco-Russian Treaty is a fact, and as Moscow's armies storm deeper and deeper into the Reich so the clearer becomes the divine plan in its latter-day development. Thus are Gentile strongholds and apostate reasoning (marginal reference), as Paul shows, subject to the pulling down process to eventuate, ultimately, in their total ruin (2 Cor. x.).

"The children of the devil."—1 John iii.

Spoiling and violence are before me.

It is just three years since was signed the Fascist Tripartite Pact, and its intentions now stand fully revealed—to conquer the world and divide its spoils. The impulse was greed, hatred and cruelty; the object, robbery. And

to achieve this great project millions of mankind were debased into sadistic fiends for the slaughter of their fellow beings. Mr. Attlee correctly summed up the position in his speech before the Labour Party Conference: ". . . the younger generation of Germans had been deliberately perverted and trained in savagery," and Field-Marshal Sir Bernard Montgomery completes the picture, "Germans between 20 and 25 are hopeless in their outlook, and the only thing to do is to kill them."

Mr. Attlee went on to affirm his belief that if another war breaks out civilisation must perish through man failing to control the destruction provided by his own inventiveness. His view unconsciously reflects the divine intentions, while the highest authorities refer to science as a Frankenstein monster "devouring its own children." The hidden meaning conveyed in the words of the prophet at once come to mind. . . "Shall they therefore empty their net and not spare continually to slay the nations?" (Hab. i.).

Daniel's inspired words give the cause of present evils. "As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth" (ix.). It is not only a statement of fact, it is prophetic! Dr. Thomas many years ago drew the parallel between those far off days of disobedient Israel and our own times of mass disbelief. "Jehovah punished His own people, Israel, with terrible evils. . . . How, then, is it to be expected that He will spare Gentiles, 'who are not His people' and guilty of the same crimes? Therefore hath the Lord watched upon the evil and brought it upon us: for the Lord our God is righteous in all His works which He doeth for we obey not His voice." (c.f. Lev. xxvi. 14; Deut. xxviii. 15; Lam. ii. 17). *

This is the key to the world's distresses.

CARMI.

*Read carefully all three chapters.

Preaching the Truth.

HOW SOME PEOPLE HAVE FOUND THE TRUTH.

Little Stories
No. 36.

A young lady about to be baptised mentioned it to a young operator on the Birmingham telephone exchange, one she knew well through telephone contact, but who she had never personally met. She greeted this announcement with mirth and laughter, and said: "Why, whatever for?" Well, the answer and other answers, opened her eyes to the way of life in Christ, and she, too, now rejoices in Christ.

R. S.

Words in the A.V. that have changed their meaning:

After.

The word "after" is worthy of note. In the 17th Century it more often than not meant "according to" or "in conformity with."

Shakespeare says of one man that he was "like a man after the old painting." He meant as we now would say, according to the old painting. Remembering this fact turn to Rom. viii. 13. "If ye live after the flesh ye shall die." It is according to the desires or uncontrolled impulses of the flesh that is meant here by "after."

Other instances may be seen in 1 Cor. vii. 40, Galatians iv. 23 and Ephesians i. 11.

Referring to the days in which we now live Paul told Timothy: "The time will come when they will not endure sound doctrine but after their own lusts they shall gather to themselves teachers who shall tickle their ears." Humour will, and does, take the place of sound reasoning. But "after" here means "according to," or in conformity with their desires.

Other instances will readily occur to Bible readers.

Compass.

When one reads of a compass one immediately thinks of the little magnetic instrument known as the mariner's compass. But this kind of compass was only brought to Europe from China in 1260 A.D.

The Phoenician long-distance ships travelled coastwise on their journeys.

But in Acts xxviii. 13 we read that Paul's friends "fetched a compass" from Syracuse to Rhegium. The term used to mean in ordinary English to make a circuit.

This makes plain such passages as Numbers xxxiv. 5, Joshua xv. 3, 2 Samuel v. 23, 2 Kings iii. 9, etc.

G. H. D.

The Behaviour of the Saints.

Marriage with the Alien

"Alien" as a description of those outside of the Household of Faith is seen in Ephesians ii. 12. "Aliens from the commonwealth of Israel and strangers from the covenants of promise, having no

hope and without God in the world." The question now propounded, is: Can a brother or sister marry one outside the faith and be deemed guiltless?

The answer is to be found in God's dealing with Israel after the flesh and in His directions to His children conveyed through Paul.

Ezra's quotation from the law as expressed in his prayer to God (Ezra ix.) was: —"The land which ye go to possess is unclean by reason of the filthy ways of its people. With their abominations they have filled it from end to end with uncleanness. Now, therefore, give not your daughters unto their sons, neither take their daughters unto your sons, nor seek peace or wealth with them for ever, that ye may continue strong and eat the fruit of the land and leave it a sacred inheritance for your children for ever."

Ezra prayed, "Should we break Thy commandments and join in affinity with these people, wouldest Thou not be angry with us till Thou hadst consumed us?"

The same principle is expressed for spiritual Israel when the call to the Gentiles came.

"Only in the Lord" dominates marital connections (1 Cor. vii. 39). "Be not unequally yoked with unbelievers" covers even a wider field.

The call to separateness or to holiness involves such self restraint. The command cannot be set aside with impunity.

Punishment. No specific punishment for the individual offence is mentioned in the law of Moses. The matter is left to the community to deal with, and the duty of the people was to discourage it and to forbid it. Sometimes, as in Ezra x., all strange wives were put away, the sin acknowledged and sacrifice made to atone.

Nehemiah chased out of the temple the son of Joiada, a priest, who had married Sanballat's daughter and accused him of "defiling the priesthood" by marriage.

The community was reminded that, like so many other evils, this sin would bring its own punishment. The people's hearts would be "turned away."

That wise king, Solomon, who excelled in so many ways, failed in this respect, and his alien marriages turned him to toleration of idolatry, and so "his heart was not perfect with the Lord" (1 Kings xi. 4). Experience and a long and prosperous life did not prevent Solomon falling into this grave error. "When he was old his alien wives turned away his heart."

Punishment instantly fell on him and his family in his closing days, and Rehoboam, his favoured son and heir, lost half his kingdom. This toleration of idolatry was the evil that came out of alien connections. Its punishment was severe indeed. In the Early Church the offence was condemned, and without doubt the consequence was that repentance alone of the act could reinstate a man in fellowship. As to the maintenance of the marital connection, the same rule then applied as was observed in respect of men and women coming into the Truth (See 1 Cor. vii. 12 to 15).

The outstanding difference in the two cases is clear.

Israel after the flesh started with those embraced within it. Israel after the spirit has to take account of those who come into the fold from the outside and who have connections already formed. We should be thankful for Paul's very clear directions In 1 Cor. vii.

Our Duty. Our duty becomes perfectly clear. We must condemn marriage with the alien as a lamentable sin, and withdrawal from those who offend

is entailed. But in all cases of offence our Lord's regulations as set forth in Matt. xviii. must be carried out. The question then arises, when must these rules be observed—before or after the marriage has taken place? It would appear difficult to carry these out when the couple are enjoying their honeymoon, and would any expression of repentance be sincere or acceptable at such a time?

Our view is that weeds should be dealt with when they begin to show themselves. We should not wait till the thistle has a two-foot root and a three-foot stem.

When an ecclesia desirous of keeping its members in the straight and narrow path sees one of its members cultivating an alien friendship or indulging in the usual signs of courtship, then is the time for it to act. Cognisance should be taken of the matter by those appointed as servants of the ecclesia. A brother of tact and of a good, kind disposition should be appointed to see the brother or sister and point out the Scriptural rule. "Peradventure he will gain his brother."

If the brother or sister is contumelious or defiant, the Scriptural course must be carried out without waiting for the final exhibition of sin. The member must be dealt with as a rejector of sound doctrine. His mind or her mind would be soon disclosed if Matt. xviii. were faithfully carried out before marriage took place.

Withdrawal should not wait upon that event. The community cannot claim to be doing its duty that does not fulfil it before the evil results.

The matter should never be treated carelessly. Compromise is always fatal to the Truth and a good fertiliser for spiritual weeds.

In Practice. Here is how that method we recommend works out in practice.

(1) A brother who had begun to "court" a Catholic turned angry at "interference with his private affairs." He was withdrawn from before he married for rejection of an element of the Truth. Some time afterwards he sincerely repented and applied for refellowship. This was granted.

(2) A brother was approached who was bringing a young lady (who worked in the same office as he did) to the meetings. He at once said that "the Truth was first with him," that the lady was deeply interested in it, that this had been their original base of contact and friendship, and that he would not think for a moment of breaking the rule of the household. The young woman came into the Truth and is one of the most faithful sisters it would be possible to imagine. They were married and their children rise up and call them blessed. Such cases might be multiplied, but these examples do prove beyond doubt the necessity of action before "ill deeds are done" and not after. Prevention is better than cure and this lesson was given to Israel of old and it is given to us. G. H. D.

Words in Season

When in sorrow read John xiv.
,, you have sinned read Psalm li.
,, you worry read ... Matt. vi. 19-34
,, in danger read Psalm xci.
,, despondent read Psalm xxxiv.
,, discouraged Isaiah xl.
,, doubts come upon you John vii
,, lonely or afraid Psalm xxii.

„ forgetful of blessing Psalm ciii.
„ your faith is weak Heb. xi.
„ you want rest and peace Matt. xi. 25-30
„ leaving home for labour or travel read Psalm xxvi
„ you grow bitter read 1 Cor. xiii.
For the secret of happiness Col. iii. 12, 17

Separation and Consecration.

(Luke ii.)

Luke, the beloved physician, has given us—under Spirit guidance—the most human and detailed of all four Gospel accounts. The same care for historical detail, is shown in the writing of "The Acts"; and we recall that he remained with Paul when the rest of his friends had left; and, doubtless, ministered to the Apostle in those last days when he was awaiting execution (2 Tim. 4-11).

It is thought that the four Gospels bear a definite resemblance to the four faces of the Cherubim; and in that case there is no doubt that in Matthew we have the lion, as it stresses the Kingship of Jesus; whilst in Mark we have the ox phase of his work and sacrifice; and in Luke it is the humanity of Jesus that is prominent; with John, answering to the eagle, in the exalted, soaring presentation of Jesus, as "God manifest in the flesh."

The events of this chapter reveal the hand of God in human affairs; a subject that is ably elaborated in "The Ways of Providence," by R. Roberts. Augustus Caesar, the first and greatest of the Roman Emperors, little thought that he was fulfilling the requirements of prophecy when he ordered the census of the empire. Joseph and Mary, being of the house of David, had to repair to Bethlehem to be enrolled, and whilst there Jesus was born, as foretold in Micah v. 2. In the inn there was no room for them—being occupied by more important people—in the world's estimation; and so the Saviour of the world was "laid in a manger." His birth was announced by angels, but only to "shepherds abiding in the field." The angels sang of "Glory to God in the Highest, on earth peace and goodwill toward men"; but this was not spoken of Christ's mission and its results in the days of his flesh, but of the glorious time to come—the halcyon days of the Kingdom—when "they shall call Jerusalem the throne of the Lord, .and all nations shall be gathered to it, to the name of the Lord." The religious world in general regards the song of the angels as an ideal to be striven for and perhaps attained by the efforts of men, but this is a vain hope: "First pure, then peaceable," is the divine order, and this will be effected by the personal intervention of Christ, as the Scriptures show. The circumcision of the Child, and the offering of Mary for her cleansing, reminds us that in all points He was made like unto His brethren; "made under the Law," and therefore subject to its provisions, and was in need of "redemption," as we all are.

The episode of Simeon is interesting and conveys a lesson. He was informed by the Spirit that he would not die before he had seen the long promised Messiah, and coming into the temple as the Child was presented he took the Babe in his arms and blessed God, saying: "Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation; . . . a light to lighten the Gentiles, and the glory of Thy people Israel."

Having seen the infant Saviour he was ready to lay down the burden of this mortal life in full assurance of faith in the promised salvation. We in our day probably have more knowledge than Simeon, but does our faith measure up to the same high standard?

Anna also adds her testimony to Him as the Saviour of all "who look for redemption in Jerusalem." It is our privilege to be of those who look for redemption in Jerusalem when Christ returns to take the kingdom and reward His servants. However, most religious people would be rather astonished at such a suggestion.

Having obeyed all the requirements of the law Joseph and Mary return to Nazareth, and the next glimpse we have of Jesus is at the age of 12, when he accompanied His mother and Joseph to the passover feast at Jerusalem. At the end of the feast they were returning home with a large company and had gone a day's journey before they noticed the absence of Jesus. Retracing their steps they searched for three days with increasing anxiety, when at last they found Him in the Temple sitting among the doctors and engaged in earnest discussion with them. His reply to Mary's natural rebuke was a gentle but decisive repudiation of Joseph's paternity, and a reminder of His divine mission.

"How is it that ye sought Me; wist ye not that I must be about My Father's business?" This saying was too deep for their understanding; but He went home with them to Nazareth, "and was subject to them." The idea of a boy of 12 being *subject* is contrary to modern sentiments of freedom and self-expression; but modern sentiment in this matter is worthless in face of the fifth commandment and Christ's emphatic endorsement thereof. In this connection, we remember that one of the qualifications for elders is to "have their children in subjection with all gravity" (I Tim., 3-4). This is eminently reasonable and is in the best interests of the children to say nothing of the parents. But it is Christ's consecration to His Father's business, and the lesson to us, that we wish to stress this morning. From boyhood His mind was centred upon the work that God had given Him to do, rather than the trivialities of the daily life at Nazareth (Isaiah lix. 1); not but what the daily duties have their proper place in our lives, but divine things must be paramount. First things first is the right way. At Jacob's well Jesus was weary and probably hungry, but when food was pressed upon Him by His anxious disciples He remarked that He had food to eat, of which they knew nothing, saying: "My meat is to do the will of Him that sent Me, and to finish His work."

When Martha was "cumbered about much serving" Jesus gently chided her, but commended Mary who sat at His feet listening. As for ourselves, Christ said: "seek ye first the Kingdom of God and all these (material) things shall be added unto you."

Jesus was sealed and sanctified by the Father, and we who are His brethren by profession are likewise set apart as helpers together with Him. If this obligation is accepted and carried out it will distinguish us from the world, and segregate us from its fellowship, as it did in the case of the Master. "Ye are not of the world; even as I am not of the world." We are in the world, but not *of* it. We stand related as heirs to a new world "Order," wherein dwelleth righteousness, as Peter reminds us. We are seeking "glory, honour and immortality" in order to be qualified to have power over the nations, and to establish righteousness and peace on earth. This is an high and holy calling, and requires diligent endeavour to *make it sure*. Consecration and devotion are needed, such as Paul described in Gal. 2-20.

"I am crucified with Christ . . . and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." This is the "only way" to life eternal, and with the distinguished examples of Moses and the prophets, and Jesus and the Apostles before us, let us endure to the end, and a great recompense of reward shall be ours.

GLENDALÉ.

B. A. WARRENDER.

Amoeba.

Chambers' dictionary defines amoeba as the name given to a member of the simplest Protozoa which consist of unit masses of living matter. They flow out in all directions in blunt processes—pseudopodia—and have thus an endlessly varying form. The Huxley school of evolutionists declare this to be the earliest and simplest form of life from which all forms have since developed.

No trace of such development can ever now be observed. Hence the demand of evolutionists for millions of years for the gradual development of gorillas and then men. If man goes on destroying himself the gorilla will soon have to start all over again. God's purpose as revealed holds the field against all this.

EXHORTATION.

"A Sunday Morning."

We owe our possession of the privilege that brings us together to the fact that Christ has been upon earth, and that He has left laws (1 Cor. ix. 21) and commandments (John xiv. 21) for our observation during His absence.

Now Proverbs vi. 23 informs us that "the commandment is a lamp, and the law is light." The fitness of this description lies in the fact that outside the circle of the divine communications all is dark. Hence Peter speaks of the sure word of prophecy as being a light shining in a dark place, unto which we do well to take heed. To the same effect are the words of John, who, speaking of the advent of Christ on the earth eighteen hundred years ago, describes Him as "the light that shineth in darkness." The difference between a man who carries the commandment-lamp with him and one who despiseth the light-giving word, finds useful illustration at the hands of Christ. "If any man," says the "light of the world," "walk in the day, he stumbleth not, because he seeth the light of this world; but if any man walk in the night, he stumbleth, because there is no light in him" (John xi. 9 and 10). Our advantages, therefore, over the majority of mankind are great. Now darkness *alias* ignorance, and alienation from "the life of God" go hand in hand (Eph. iv. 18). But God, says Peter, "hath called us out of darkness into His marvellous light." It is for this reason that the disciples of faith are called "the children of light."

But the measure of our advantages is the measure of our responsibilities. It was in this connection that Christ said to His disciples, "Ye are the light of the world," that there might be no obscurity about His meaning; He immediately adds what would be a mere truism if said for its own sake for itself. "A city set on the hill," illustrates the place that we are to seek to gain for the truth amongst men. We are to place it on the hill of public affairs, so that it may not be hid from the public eye. Or, to drop the figure, we are to let our light SHINE BEFORE MEN so that they may see and be attracted to the good work in which by the kindness of God, we have come to be engaged. Bushels were made for corn, and candles for candlesticks, else both the house and the city must needs be in total darkness. To put a bushel over the candle is to confine the light within very small limits, and so far as any practical utility goes to extinguish it altogether; for bushelled candles are candles with the extinguisher on, which is a sign that the occupants of the house are gone to bed and to sleep. This has a bearing upon our collective witnessing for the truth as its light-bearers to men everywhere in the darkness of doubt and superstition. We are to hold the truth aloft that men may see it, whether they will hear or forbear. The gospel talents were never given us to hide in the earth, even though we had only one; unless we would incur the Lord's displeasure. If we would "catch men," we must cast the ecclesial net into the municipal sea, cast our bread upon the waters. We must be John the Baptists, crying in the wilderness of barren human life—"repent ye and believe the gospel" for the Kingdom of Heaven is at hand. And in all our doing, we must remember the adage that "What is worth doing at all is worth doing well," and "What, is well done is twice done." Ecclesial life and work, like the Israelitish vineyard, requires setting on a "very fruitful hill," next, it requires fencing in; next, the stones require gathering out; next to this, the enclosure wants planting with choice vines; next to this, a watch tower must be built; and lastly, a wine-press must be made. In other words, all the appliances necessary to a fruitful husbandry must be brought to bear. The divine husbandman is our pattern: looking out upon his national vineyard he could say: "What could have been done more to my vineyard than I have done in it?" Only when we have done all that could be done have we fulfilled the measure of our privileges. It is where the things of Christ come into competition with the things of the present life that there is the greatest danger of failure. Failure is a comparative thing—when a thing does not come up to our reasonable expectations we call it "a failure." Now, we are failures from God's point of view, if we are barren and unfruitful in divine service. The command is that we are to lay up treasure, only not on earth, and that we are to be rich in faith and good works, and rich toward God, and always abounding in the work of the Lord. When duty calls you this way, or that way, in the

Master's service, give no heed to the stock excuses which mere creature policy always dictates, and which are as current in our day as they were in Christ's—say not, "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused." Say not, "I have married a wife, and, therefore, I cannot come; I pray thee have me excused." Say not such things when the truth beckons you to other work. Say not, "I have bought five yoke of oxen, and I must needs go to prove them; I pray thee have me excused." Say not such things lest the master of the house be angry, and bestow on others the honour that you despise.

For to be the truth's servant is the greatest honour a man can attain to in the present life. When it addresses us on behalf of the Master's work, let us say with Samuel, "Speak, Lord, for Thy servant heareth." Or, if peradventure we be just casting our net into the sea or mending our nets in our Father's ship, and the call come to us "follow Me," let us "immediately leave the ship like Peter, James and John and Andrew," at the bidding of their Master.

And instead of counting that the principle was exhausted in our initial obedience to it, in the call of the gospel, let us rather make it the law of our life—a thing with a thousand applications, if need be. A better motto at all times than the land, oxen, wife, excuses of the parable, is "Lord, what wilt thou have me to do?" Let our first anxiety be to know the will of God, and let our next and constant anxiety be to do it in the spirit of faith and manifold love.

Counting all things but dross and loss,
For the excellency of Christ and His cross.

Let us beware of the self-deception which says, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." The only protection we have against such a possibility lies in our remembrance of wisdom's verdict—"Thou fool." F. R. S.

WORDS IN THE A.V. THAT HAVE CHANGED THEIR MEANING.

Tempt and Temptation.

In the word tempt we have another illustration of how words have changed. In Shakespeare's King John we read, "Mighty heaven tempt us not to bear above our power."

The idea was not to be kept from sin here, but not to be tried above his power. "Tempt" meant generally any kind of trial. Exodus xvii. 2 does not mean that God could be led into a sinful act. It means: Why do ye try the patience of the Lord?

The temptations referred to by our Lord Jesus in Luke xxii. 28 have to do with all his trials and difficulties which his disciples shared with him. In the Lord's prayer surely it is easy to see that the petition "Lead us not into temptation" or "Leave us not in temptation" as some translate it, refers not specifically to temptations to sin, but in the broadest way to any and every kind of trial. How much dignity and force there is in the prayer, "Leave me not in the hour of trial." So God did try, not tempt, Abraham (Gen. xxii. 1).

The narrower sense of the word is, however, occasionally seen as in James i. 13. The word "attempt" illustrates the general change. To at-tempt is actually to try again. We use it, for "to try."

"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.

* * *

BEDFORD. —Co-operative Hall, Midland Road. Breaking of Bread, 5.45 p.m.

We have to report that after our Ecclesial News was sent for publication in the December issue we received a letter from Sister Brown stating that her absence from the meeting was owing to ill-health of her husband and self; but regarding her decision on fellowship she has not yet stated her intentions. —W. H. Cotton, Rec. Bro.

BIRMINGHAM. —Edmund Street. Breaking of Bread, 3.30 p.m. Lecture, 6.0 p.m. Sunday School, 3.30 p.m. Bible Class (Thursdays), 7.0 p.m.

On November 11th we held a Fraternal Gathering in the above room, and were very pleased to welcome visitors from St. Albans, Wigan, London, Manchester and Ettington, and felt very much strengthened in our mutual faith by a consideration of the following subject: —

Under the general heading of "Our Pilgrimage." This was dealt with as follows: —

"Our Calling," Bro. A. H. Nicholls. "The Journey," Bro. W. Southall "The Journey Ends," Bro. T. Phipps. "The Reward," Bro. G. H. Denney.

It is also our pleasing duty to record that on November 18th, Sis. Doris Smith, the only daughter of our Bro. and Sis. Roland Smith, was united in marriage to Bro. T. H. Bennett of Plymouth. Our brother and sister have the good wishes of the Ecclesia in this their new relationship, and we sincerely hope that they may be a help to each other in the race for eternal life, and that they, with us, may be invited to the Marriage Supper of the Lamb. As she has now removed to Plymouth, we commend her to the love and fellowship of that Ecclesia, whose gain is our loss.

We have welcomed around the Table of the Lord the following visitors: —

Bro. G. H. Denney, London; Bro. Halliwell, Wigan; Sis. R. Halliwell, Wigan; Sis. Marshall, Ettington; Bro. and Sis. Hoskins, Plymouth; Sis. Sandy, Plymouth; Sis. A. R. Nicholls, Plymouth; Bro. P. Goodwin, St. Albans; Bro. T. H. Bennett, Plymouth.

We regret, after much entreaty, to announce our withdrawal from Sis. A. Knight for apathy and long continued absence from the Table. —T. Phipps, Ass. 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.

There has been much discussion among those of like precious faith in Eastern United States, of the need of a yearly fraternal gathering. As a result a special arranging meeting was held on October 25th, 1944, and a date was set for a fraternal gathering to be held in Boston, God willing, on Labor Day week-end, September, 1945.

It is needful, especially so in these last days of Gentile times, that we gather together to discuss those things most assuredly believed among us, that we may encourage one another along the road to the Kingdom. Such gatherings strengthen us to remain a separate people, worthy of inclusion among those who will rule with Christ.

We ask for the co-operation and support of "as many brethren and sisters in the States and Canada as can possibly come to make it a success. An affectionate invitation is extended to all brethren and sisters in fellowship. Further details will be announced at a later date.

We are sorry to attach the announcement of the death, at the age of 64 years, of our beloved sister Janet Wilson, who was laid at rest, awaiting the call of the Master, last September. She was active until the time of her sickness in the work of our Sunday School and was always in her place at the meetings. She was a sister in the flesh to Bro. George Denney, Editor of this magazine. She had been in the Truth for 47 years. — Kenneth MacKellar, Rec. Bro.

GLASGOW. —Central Halls, Bath Street. Breaking of Bread: Sunday, 11.30 a.m. Sunday School, Sunday, 11.30 a.m.

We are endeavouring in the goodness of God to keep alive a lightstand in this dark city of Gentile domain. Recently we held four special lectures in Paisley, two strangers being present at the first lecture, one at the second and third, and none to the last. The demand or response to Divine Truth is now as ever, very meagre, proving the truth of the words we so often sing, "How few receive with cordial faith the tidings which we bring." We are not discouraged, however, for we know that prior to the Light arising in Zion the prophet has declared that darkness shall cover the earth.

Visitors to the Lord's table have been Bro. Denney, of London, Bro. Adams, St. Albans, Bro. and Sis. Nicholls, late of Carlisle, Bro. Stevens, of Peebles, Bro. Read, Croydon, and Bro. and Sis. Weir, of Motherwell. We felt renewed in faith by the cheering words of comfort and exhortation we received from these brethren, and rejoiced in the communion we had in Christ our Lord.

We regret that Sis. Weir, of Motherwell, has met the last time with us on this side of the Kingdom, as she died recently in an illness of barely half-an-hour. We shall miss her warmth for us all, but with joy remember her as a tried and faithful sister, whom we hope to meet again at the feast of the Marriage of the Lamb.

We gratefully acknowledge the gift of children's clothing from the Toronto Ecclesial sewing class. In the early Christian Churches kindness was a common characteristic of the body; it is refreshing to see this model of the early times being reproduced in these times of Gentile cruelty and power.

Our Bro. Boyd has undergone a major operation for internal complaints, which has been successful. He is now on his way to complete recovery, a blessing for which we are thankful to our Heavenly Father.

The brothers and sisters of Glasgow sendeth greeting and love to all in Christ Jesus, and may God preserve them all to attain the inheritance of the saints in light. —David Clark, Rec. Bro.

LONDON, N. (WINCHMORE HILL). —Adult School Hall, Church Hill, 3.15 and 5.0 p.m.

Another year draws to its close and we desire first of all to thank all the lecturing brethren who from other meetings have ministered to our spiritual needs and preached the Truth. We have had very much to encourage us. Both from the Sunday School and from outside we have been able to see conversions to the way of God and of His Son.

Our Children's Day was a very happy affair. It was held on December 2. Bro. J. A. Baldwin gave a very appropriate address on "Children of the Bible." The children themselves told the Story of Ruth and improvised some Eastern costumes to illustrate it.

With the distribution of prizes and hymns of praise, a very good time concluded.

Visitors during the month were Bro. W. Fisher, of Putney, Bro. and Sis. E. F. Williams, of St. Albans, and Bro. H. M. Doust, of Harrow. —C. H. Bath, Rec Bro.

NEWQUAY (CORNWALL). —Hebron, 96, Mount Wise.

You may be interested to know that I have removed from Callington to the above address, together with my sister-wife and younger son. We are still on the register of the Plymouth Ecclesia, but unable to attend the meeting, as it is too far away and there are no Sunday trains on this branch line. Am enclosing cheque for 8s. 6d. for one year's subscription to Berean magazine, commencing with the January issue. If you consider it desirable you may insert my name inside cover, as we should be always happy (D.V.) to welcome brethren and sisters of like faith.

My elder son, whose name you already publish, still resides in Callington. There is an energetic brother and his wife here who we sometimes meet, but they are in the Central Fellowship. We earnestly look forward to the time when these divisions will be ended.

With fraternal love begotten of the Truth, I remain your brother in hope of Eternal Life. —H. W. Brown.

PEMBERTON (WIGAN).—

We are still holding our integrity here, and with God's help we shall continue to do so. We have had the company of Sis. Nicholson, of Manchester, which we appreciate; we extend a welcome to any other brother or sister coming our way. We desire to express our thanks to our Birmingham brothers and sisters for the welcome they gave us, and for the food we received at their hands, especially the spiritual food we received; it will do us more good and last us longer than bodily food, which also was very good and graciously provided. We have much to thank our Heavenly Father for, though we are a bit lonely here. But we look forward to the time which is fast drawing near, when we hope to be in the eternal company of you all, with our Master watching and smiling on us, blessings beyond our imaginations. —Rec. Bro. G. Halliwell.

ORRELL (Nr. WIGAN). —151, Moor Road.

Dear Bro. Denney,

Greetings in Christ's name. I hope you arrived home safely from Birmingham and also enjoyed your visit there. We had good travelling home, and we enjoyed the company of the brothers and sisters, and the exhortations both Saturday and Sunday. They certainly did encourage us. I thanked God for the pleasant week-end and spiritual food we had received.

Remember me to brother and sister Headon; give them my brotherly love.
Fraternally yours.

Bro. G. Halliwell.

PLYMOUTH. —Oddfellows Hall, 148, Union Street (next to Gaumont Theatre). Sundays: Breaking of Bread, 2.30 p.m. Lecture, 4 p.m. Bible Class: Thursday, 7.30 p.m. (house to house).

On November 18th, Bro. T. H. Bennett of this Ecclesia, and Sis. Doris Smith of the Birmingham Ecclesia, were united in marriage. They have our very best wishes for their temporal and spiritual welfare in their new relationship, and it is our prayer that they may be true helpmates during their probationary life and so be counted worthy to inherit Eternal Life.

On the other hand we have to report that Sisters K. Vodden and O. Prynne (both nee Branch) have taken upon themselves the responsibility of having married out of the Truth. It is now our duty to endeavour "t o restore them in the spirit of meekness, considering lest we also be tempted." —Hubert R. Nicholls, Rec. Bro.

RICHARD, CANADA. —

Since writing last, we have been cheered by having several visiting brethren and sisters, namely, Bro. and Sis. Turner, of Winnipeg, Man., Bro. and Sis. Fred. Crawford, of Onoway, Alberta, Sis. Sadler and Sis. Sarah Sadler, of Dafoe, Sask., Sis. Bull, Bro. and Sis. Tyson and Sis. Winnie Tyson, of North Battleford; also Bro. Mitchell, Busby, Alta, and Sis. Luard and Bro. Arthur Luard, of Clover Bar, Alberta. We can truly say we enjoyed the company and fellowship of them all. Bro. Turner exhorted us in the faith. In the providence of Almighty God we have all been permitted to remain in occupations which do not violate our conscience, and we owe a debt of gratitude to the giver of every good and perfect gift, and also to those brethren who have made our path of duty clear. Our thoughts and prayers are towards our brethren and sisters in England who face the dangers of war; we pray they will be mercifully spared by God's overruling power.

These judgments show to us God's anger upon an ungodly world, from which we must separate ourselves, and walk worthy of the high and holy calling we have been called to. We welcome brethren and sisters in fellowship, and long for the day when division and differences of opinion will be eliminated and God's people everywhere will be one united family of immortals. —Fred. G. Jones, Rec. Bro.

STEWIACKE, N.S., CANADA.—

We are very pleased to say our son, William E. Hull (31) and his wife Hazel (24), were both baptized on September 3rd and they will be in isolation at Oakfield, N.S. We wish them God's speed on the journey to the Kingdom and trust they will be permitted to enter therein. We were pleased to have at the Table of the Lord Bro. and Sis. W. E. Hayward, of Moncton, N.B., and Bro. and Sis. William E. Hull, of Oakfield, and Stanley Lovewell, of Herts, England. Anyone passing this way we would welcome very much as we are in isolation. I have the pleasure of attending the Montreal Ecclesia occasionally. —Thomas H. Hull, Rec. Bro.

TORONTO, CANADA. —Kimbourne Hall, 1480 Danforth Avenue.

On April 7th, 1944/ we held a fraternal gathering in the Temple Building. This was the first gathering in three years. Visitors were received from Brantford, Hamilton, London, and Pembroke (Ontario), Winnipeg (Manitoba) and Detroit (Michigan). The theme for the day was "Good Soldiers of Jesus Christ" and four addresses were given. They were, "Our Enrolment," by Bro. Albert Styles, of Detroit; "Our Armament," by Bro. Cyril J. Webb, of Pembroke; "Our Warfare," by Bro. C. C. MacDonald, of Toronto; and "To Him That Overcometh," by Bro. William Robson, of London. It was generally felt that it was one of the most successful and upbuilding gatherings that we have experienced. The attendance was unusually large, and the atmosphere was pervaded with a serious reverence such as should be evident at every fraternal gathering.

We regret that, due to an oversight, the marriage of Bro. John Simpson and Sis. Verna Trotter was not announced earlier. This happy event took place on November 27th, 1943.

We have had the pleasure of the company of the following visitor's: — Bro. and Sis. William Drywood, Sis. Eva Drywood, Bro. and Sis. Joseph Templeton, Bro. Harry Templeton, Bro. Robert Templeton, Bro. and Sis. Arthur Percival and Sis. Addie Turner (Hamilton), Sis. Ellen Astles, Sis. Edith Hunter and Bro. Albert Stunden (London), Bro. and Sis. Cyril Webb (Pembroke). The receiving of visiting brethren and sisters is one of the great pleasures of ecclesial life. Rightly viewed, it strengthens us in the faith and makes us realise that we are not alone in our walk towards the Kingdom of God.

It is with sincere regret that we announce the death of Sis. Christina Abel, on March 4th, 1944, after a long and trying illness. Sis. Abel was the mother of brethren Frank, James, Keith and Donald

Abel, and Sis. Christina Simpson, to whom we extend our sympathy and commend them to the Word of God wherein will be found the only real comfort in this life. —George A. Gibson, Rec. Bro.

WORCESTER, MASS., U.S.A. —Levana Hall, 393, Main Street. Sunday: Breaking of Bread, 10.30. Sunday School, 12.0. Lecture, 7.0 p.m.

Amid the fleeting days with their sorrows and joy we still hold forth the Word of Life. On May 28th, Bro. Thomas Sharpe, husband of Sis. Anna Sharpe, fell asleep after a long illness and was buried in Hope Cemetery. Bro. G. F. Williams, of Boston, conducted the service, speaking words of comfort to those who have been left behind and to friends assembled.

Bro. Bernie Marshall, who has not been identified with any meeting for some time, applied for fellowship with our meeting. After an interview on October 8th, wherein he showed that he was in entire harmony with us on the things concerning the Kingdom of God and the name of Jesus Christ, the following Sunday we extended to him the right hand of fellowship and are pleased to have him in our midst.

We are thankful to God for the *Berean Christadelphian*, which we delight to read from month to month. We note the Editor's remarks on page 309, wherein our action in withdrawing from all the Ecclesias who upheld and taught the pernicious and truth-destroying doctrines in the book "Out of Darkness Into Light," has now been *completely vindicated*.

Caution should be exercised, however, in the receiving back to our fellowship those who have believed and taught the above errors. Nothing short of a complete repudiation of the above book and its teachings, together with a personal examination, should suffice for their uniting with us.

We have also noted several attempts by some of our well-meaning brethren here in the States and in Canada to bring about the unity of the Berean fellowship with that of Birmingham Central fellowship.

The latest circular letter on this is from a committee representing four Southern California "Berean" Ecclesias, of which Brethren Round, Warrender, Livingston and Johnston are its members.

The following is a part of our reply to the above circular: —

"We believe your efforts are no better than those which have been made by Bro. Carter and the Winnipeg, Toronto, Ecclesia. While we are in full accord with the six points to be accepted and the four points to be rejected, we feel that nothing short of a complete repudiation of the false and destructive doctrines of the book, 'Out of Darkness Into Light,' upheld by those of the Central Birmingham Fellowship, will suffice for a return to our fellowship.

"Furthermore, we would not consider receiving into our fellowship without an individual examination any who have held and taught the above erroneous doctrines.

"We suggest an additional two points to be added to the four points already rejected.

"We suggest that the following requirements be insisted upon: —

"1st—That those desiring our fellowship wholeheartedly repudiate the teachings of the book, 'Out of Darkness Into Light.'

"2nd—Each one seeking our fellowship be examined individually."

The writer has been appointed Recorder of the Ecclesia and all communications should be sent to Andrew Marshall, Sr., 27, Hitchcock Road, Worcester 3, Mass., U.S.A.

The Basis of Fellowship.

A loose basis of fellowship is convenient and easily becomes popular with inexperienced believers or obtuse believers of long standing. It is agreeable to human feeling, but it is out of harmony with the apostolic standard which demands "the whole council of God" and "the unity of the faith." The loose basis, admits of a larger co-operation with men and a little more of the friendship of this world than is possible with those who accept the strangership with God which the truth always brings with it where it is earnestly and fully received. Of course, it is defended as a scriptural thing; no man would admit his way to be unscriptural: but it may be very unscriptural for all that. A man thinks he takes scriptural ground when he says he is content with what Paul required, "Jesus Christ and him crucified." But his misuse of the words he quotes becomes manifest when he attempts to answer very obvious questions. Does he mean that he would not require a belief in Christ's resurrection! Does he mean that he would ignore the question of whose son Christ is? Does he mean that he would leave out baptism and the condemnation that has come on all men through Adam? Does he really mean that he would require no more as a basis of fellowship in the truth than a belief that there was such a person as Christ and that he was crucified?

It would probably turn out that he meant no such thing. It would probably turn out that he would require all that is meant and involved in these terms. Jesus Christ and him crucified is a brief periphrasis of the things, concerning the Kingdom of God and the name of Jesus Christ and was never intended as an indication of how little of the truth would do, but as a definition of the whole truth in contrast with the wisdom of the Greeks which Paul determinedly ignored in his intercourse with believers.

In every other attempt by the quotation of phrases, to excuse loose and limited bases of fellowship, the same fallacy will be apparent. The truth is a complete thing. It is made up of coherent parts, and any consent to ignore any of the parts is unfaithfulness to the whole, and must inevitably lead, as it always has done, to first the gradual corruption and then the ultimate surrender of the whole. There is no safe or logical or scriptural position but that of requiring the whole truth in its integrity. To say that it is a sufficient basis of fellowship if the mortality of man is admitted and the Kingdom of God is allowed—whether a man know God or not, or understands His son or not, or know of His spirit or not, or receive the commandments or not, or believe in the priesthood of Christ or not, or in His appointment as judge for life or death at His coming or not, or in the nature of the devil He came to destroy or not, is to show either one of two things—either that there lacks capacity to grasp the commonest issues of divine truth, or that there is a predominant susceptibility to human sentiments and friendships and conveniences. We have long since washed our hands of such unfaithfulness to the truth of God, and we will not now consent to those who say there never ought to have been any such a hand-washing (though they took part in it). Dowieism was re-welcomed by Renunciationism when Renunciationists broke away from the restraints of the truth. And partial inspirationists are repeating the said evil course. Friends of the truth have need of the adamant and the brazen forehead enjoined on Ezekiel. It is an unpleasant necessity but must be accepted if the truth is not to slide back once more into the slough of world-wide corruption from which it has been fished up and washed in these latter days.

LONDON, CANADA.

ARTHUR HALL.

Frying Pans from the Dead Sea.

When the destruction of Sodom and Gomorrah took place the Jordan ceased to flow down the Arabah to the Red Sea. This river has its source in mountains rich in potash and other minerals, and pours its waters into the great declivity called the Dead Sea. In the course of time this sea has become deeply impregnated with potash, bromine, etc. Since Palestine's liberation from the Turk a company,

known as Palestine Potash, Ltd., has been extracting minerals from the Dead Sea, and its managing director, Mr. M. Novomeysky, was recently in London. He made many interesting statements, among them being one that housewives in the world would soon be able to use pans, kettles and saucepans made of magnesium, which is but three-quarters the weight of aluminium, but is nevertheless more durable and stronger. He told of his pleasure in producing goods from the Dead Sea. Magnesium, potash and other minerals are all there in solution, only awaiting development. Electrical power is available for running the necessary works. Potash is used as a fertiliser, and the Dead Sea produces it cheaper than any other place in the world. The output has doubled during the present war.

The Spider's Web.

Despite the interplay of diplomacy and the finesse behind the political journeys from capital to capital, to the watchers in Israel this tangled skein presents but one point of interest, one centre of absorbing tension—the Near East.

The real purpose at the back of the minds of the war-makers is the seizure of world-power, and that can never be attained until universal dominion is seated at the world-centre, Jerusalem. That was the motive behind the Egyptian campaign of Napoleon, to seize the Near East. But it is Christ who is to wield the sceptre of peace from the ancient throne of the Lord in Mount Zion, and that is the reason for the failure of Hitler to establish a German dominion over all races of men. The divine purpose cannot be thwarted.

Hitler's scheming led him to develop two of the most powerful expeditions ever directed toward the Near East. One, the northern thrust, drove across the Russian steppes, and was intended to drive round the Caspian and turn south into Turkey and Syria. It was blunted and finally crushed at Stalingrad. The other opposing arm of the pincers was Rommel's Afrika Corps, driving east likewise, to over-run Egypt and Palestine, and finally to meet the northern armies in the neighbourhood of the old battlefields of Carchemish. The design was obvious—to seize the centre of the world's land mass and with it supreme strategical control, and cut the British Empire in half. The dream faded away like the mirage of the desert at El-Alamein, for Germany was engaged in a struggle which, if successful, would have upset the divine programme.

The problems commonly associated with the Near East have been profoundly disturbing to European equilibrium since Turkey entered that period of her existence which was, and still is, governed by the determining influence of the Sixth Vial. The break-up of Turkey, the drying up of the Euphrates that the way of the kings from the sun's rising might be prepared, has been going on ever since the Ottoman became the Sick Man of Europe; and although Kemal Ataturk for a time arrested the decay of his country, it is all too obvious that Turkish power is now in its political twilight. Job's parable aptly comes to mind—"Terrors take hold on him as waters . . . the east wind carrieth him away and as a storm hurleth him out of his place" (chap. xxvii.).

Waters in divine symbology represent peoples and nations. Habakkuk speaks of God's wrath on the seas and the Psalmist of the floods of ungodly men, but it is Isaiah who gives, perhaps, the most brilliant example of the usage of this symbol. "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of the nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at eventide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us." The nations and peoples that have robbed and spoiled Israel! Their fate—"before the morning he is not."

With one or two exceptions, all Europe is guilty of official persecutions of Israel, and therefore the inference is that vast earthshaking changes must take place to develop the crushing of

human power and prerogative and to give the dominion under the whole heaven to the Saints of the Most High, Jesus and His brethren (Dan. vii. and Rev. xi.).

That Christ is to return and conquer the whole earth is the unmistakable theme of Bible teaching, but it is a matter which world governments would not believe even were they acquainted with its truth. But Satan has been busy casting out Satan, as Christ observed, and the prophecy must eventually be fulfilled in His return to give it effect. Great Babylon is doomed (Rev. xviii.).

Ankara to-day is deeply agitated. The uppermost question in Turkish minds is the problem of Russo-Turkish affairs. They are strained as never before. Last August, the breaking off of Turko-German relations was the work jointly of Great Britain and U.S.A. (another evidence of the oneness of the Tarshish Lion Power!), and the impression that Russia was aloof from the negotiations, created an unpleasant reaction in Turkish public opinion, and much uneasiness in Ankara. The shadow of coming events is now beginning to fall across Asia Minor. Leading opinion in Moscow has long held that Turkey must adopt full belligerency, and that her present equivocal attitude is an indication of double dealing. Meanwhile, the constant Berlin radio to the Mediterranean areas about impending territorial changes does nothing to calm the agitation of Near East politics.

A recent survey of the London *Times* is not without its significance. "Deep-rooted feelings of mutual distrust which have sprung up between Russia and Turkey have proved stronger than the official endeavours to re-establish the old relations of friendship which existed between the two countries from 1920 until the outbreak of war."

Meanwhile, it is ominous to observe that throughout the entire past year, earthquakes have rocked Anatolia. It is a precursor of that political shaking to complete the destruction of the Euphratean Power. "First that which is natural," as Paul observes. In symbolism it is universally true; in the personal sense as in the political. The Scriptures teem with instances of natural phenomena used as portents of things yet to come. Prophecy is given by the Spirit of God, and its fulfilment is equally the work of the divine power.

(To be concluded next month).

Lessons from Paul (No. 14).

About the Man Jesus Christ.

Errors about Christ's nature and mission are almost as old as true belief about them. In all ages there have been men who, while professing to serve Him, have been astray in these respects. Often we are disturbed in our ecclesial life by wrong beliefs about His nature and sacrifice. This is not new. Paul, too, had to combat similar error.

The error in Paul's day was largely due to an attempt to mix Christianity with philosophy, and particularly with speculative Gnosticism—"science falsely so called," the Apostle names it. In their attempts to "explain" Jesus by their dualistic theory of the world and evil, the Gnostics considered it abhorrent that our Lord should have come into close contact with matter which they deemed to be evil. They were, therefore, led to suppose that He had no true body but an appearance which He assumed only to reveal Himself to the sensuous nature of man. Some held that the Saviour Christ united Himself with the man Jesus at the Baptism and left Him again before the Death; others that the body was a pure phantom. All agreed that He was neither born nor capable of death. They agreed that He was a mediator or intermediary, but like all agents of redemption in the Gnostic system, the agent was a divinity with no connection with the lower world.

It was to give the lie to such false teaching, and at the same time to show what was the true gnosis, i.e., "the knowledge of the Truth," that Paul wrote to Timothy:

"For there is one God, and one mediator between God and men, the Man Christ Jesus who gave Himself a ransom for all" (I Tim. ii. 5).

"The Man Christ Jesus"—two significant thoughts attach themselves to this phrase. If Christ is really to mediate between God and men, He must Himself have lived a human life. He is representative of all men and mediator for all—not for some higher class of gnostics only. Moreover, the name Christ Jesus, shows that there was not a Heavenly Christ different from the man Jesus whom the former used as His instrument, but one indissoluble personality—that of the man who was at once both Christ and Jesus.

Had the ecclesiastics and theologians of later generations; given full weight to these words of Paul, the controversy and creeds of Nicaea, Chalcedon, Ephesus and Constantinople, would never have arisen. There is no excuse for neglecting them for Paul's declaration here is not alone in testifying to the humanity of Christ. Other words of his make it abundantly clear that for Christ's salvation to be availing for us, He must be of our nature.

Gal. iv. 4-5 may be quoted to illustrate this contention: "God sent forth His Son, made of a woman made under the Law, that we might receive the adoption of sons." What does this teach us? Four points must be noticed. (1) "God sent forth His Son." Jesus' sonship differed from that to which His followers aspired even as a son by birth differed from a son by adoption. Our first conclusion, therefore, is that Jesus was God's Son by birth. Yet (2) he was "made of a woman." The circumstances as described by Luke (i. 30ff) were as familiar to Paul as they are to us. Notice that Paul does not say "born" but "made" (cf. Rom. i. 3, John i. 14). Natural generation by a human father was not the means employed. His begetting was by the power of the Highest. Yet being made of a woman constituted Him a member of the human race and guaranteed His full participation in the nature common to man. Moreover (3), He was "made under the Law," i.e., not only was He a member of the human race; He was also a member of the Jewish race, partaking alike of its privileges and obligations. Lastly (4), His coming was to "redeem them that were under the Law."

Equally explicit are the words with which the Apostle opens his letter to the Roman brethren. He speaks of our Lord as being "made of the seed of David according to the flesh." He was of the "lineage of David," a royal scion of the royal house, in that respect fulfilling the expectation of Messiah. Notwithstanding this, and the greater fact of His divine origins, says Paul to the Philippians, our Lord "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" (Phil. ii. 7-8). It is not our intention fully to discuss this passage, which has long been a subject of controversy, but attention should be drawn to the phrases "in the likeness of men" and "in fashion as a man." These do not suggest (as orthodoxy has supposed) that Christ's human nature was not real but only an appearance. To assert that Paul meant this is to suppose him to be teaching the Gnostic fable which in writing to Timothy he was so concerned to deny. Rather he uses these phrases to make it plain that in all that fell under the observation of other men Jesus was like themselves.

In the same passage we meet the statement: "he took upon Him the form of a servant." Not just God's servant, or even man's servant (though He was both), but one who experienced the servitude from which He was to set men free—the servitude of sinful nature; the servitude of law; the servitude of death. Only by so doing could He pronounce the doom of sin, break the bonds of law, remove death's sting and bring to an end their claims and authority over men.

This leads to the conclusion which is stated in the Letter to the Hebrews: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the diabolos, and deliver them who through fear of death were all their lifetime subject to bondage" (ii. 14). Paul, too, is equally definite: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the

likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us" (Rom. viii. 3-4).

Three phrases in this passage require special attention. First, the recurring phrase "in the likeness of" sinful flesh. As before, Paul did not mean by it that Jesus appeared "in the guise of sinful flesh," as he might speak of a masquerade. There was a sameness or identity of nature—between Christ's and our's—yet there was this difference: that though like us in nature Jesus was not like us in character. Because of that, because of His willing obedience in life as in death, He condemned sin in the flesh, that enemy which wielded the power of death. Thus, as we might render the quotation from the Hebrews, "by death a death-blow been given to death."

The next phrase to be noticed is that difficult one which the A.V. renders, "and for sin condemned sin in the flesh." The margin reads, "and by a sacrifice for sin condemned sin" The R.V. reverses the position, printing in the text "as an offering for sin condemned sin" and relegating to the margin "and for sin" Which is right? Advocates in the Truth will be found for both views. The equivalent of "as an offering" is not to be found in the Greek text, but it is argued by the supporters of the R.V. that it is implied by the phrase *peri hamartias*, which is certainly used in the Septuagint (Greek) version of the Old Testament to mean "sin offering" (see the articles in the *Christadelphian Magazine* for December, 1913, and March, 1915). On the other hand, we are not forced to suppose that Paul is alluding here to Christ's death as a sacrifice. The phrase in dispute might equally mean "as touching sin" or "in the matter of sin," or even "to deal with sin" (see the editorial in the *Berean Christadelphian Magazine* for December, 1936). But whatever be the final verdict—and notwithstanding the trenchant remarks in the just-mentioned editorial, the matter is not easy to settle—this much is clear, for sin adequately to be dealt with, and for its jailer-grip on man to be broken, Jesus had to partake of our nature, *i.e.*, flesh of sin; that as man's new representative He might gain the verdict against sin and thereby constitute those "in Him" as righteous before the law.

This remark brings us to the third significant phrase in the passage. God is said to condemn sin. What meaning should be placed on this phrase? Another brother has suggested that it means here "a sentence to death," *i.e.*, sin received its death warrant. That may be. In any event, whether or not that is the meaning here, this did result from Christ's work. But it seems more likely that Paul is using this metaphorical phrase in a slightly different sense. The figure concerns litigation. Sin is thought of as suing at court of law. Sin (personified) comes to prosecute his claim, *i.e.*, his claim on man's person for enslavement. But the case fails; sin is condemned. The verdict goes against him and his adversary, man, is acquitted. Why! Because the man is represented by the crucified Jesus and not by Adam. That is why the Apostle opens his 8th chapter with the declaration: "There is therefore now no condemnation to them which are in Christ Jesus" (verse 1). "What the law could not do (it certainly could 'condemn sin in the sense of moral disapproval; it could not do so in the sense of acquitting the sinner') God did by sending His own Son." He gave a verdict *against* sin, by giving a verdict *for* man—in Christ.

Yet this verdict was achieved by Christ's death as well as by His life. It is not as if the latter would have been sufficient to secure man's acquittal. Only by dying could Jesus first divest Himself of the flesh of sin, escaping the dominion—nay, breaking the dominion—of sin, and then show a way for others through Him to achieve the same redemption. However uncertain, therefore, the reading "as an offering for sin" may be, the idea of Christ's death as a representative of the human race is here certainly to the fore in the Apostle's mind.

A final quotation from Paul remains to be considered. It occurs in II Cor. v. 21: "For God hath made Him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Before asking ourselves the meaning of the phrase "made sin for us," let us notice that the passage stresses our Lord's identification with the human race just as Gal. iii. 13 by stating Him to have been "made a curse for us" identifies Him with the Jewish race, *i.e.*, in that He shared with them in the curse of the law.

Now Christ's identification with the Jewish race was no masquerade. Neither, therefore, was His appearance in the likeness of human flesh. This should be clear from the phrase, "he was made sin for us." It is quite mistaken to suppose that an analogy with the (disputed) reading of Rom. viii. 3 the phrase in Corinthians means that Christ "was made a sacrifice for sin." (The Greek here is not even *peri hamartias*, but simply *hamartia*.) It means that Christ partook of our nature, i.e., our flesh of sin. "Sinful flesh," says Dr. Thomas, was "the hereditary nature of the Lord Jesus." For this reason, the doctor continues, "Jesus was a fit and proper sacrifice for sin" (*Elpis Israel*, p. 128). Jesus could be said by Paul to have been "made sin" because sin is used here as elsewhere as "a synonym for human nature" (*Elpis Israel*, p. 127). He was "made sin" when He was "made flesh."

Yet though made sin for our sakes, He "knew no sin." "His experience of the power of sin, of the attack of sin, or the danger from sin, was a reality. In all that belongs to man's relation to sin, except consent to it, Christ was partaker. Yet He was triumphant in all things. "Which of you convinceth Me of sin?" He was "holy, harmless, undefiled, separate from sinners." Only by having been "made sin" in reality could His victory have been real and our redemption be realised. This fact, which is so easily obscured in arguments about words, is the full sum of Paul's argument here in which the complete reversal achieved by God's redemption is stressed: that we (of sin's flesh) might be made the righteousness of God in Him.

It should be clear from the few, yet highly significant, passages which space has allowed us to examine, that our salvation is dependent on Christ's coming "in the flesh" and on our appreciation of that fact. To deny it on the mistaken assumption that by doing so we honour Him is to question God's righteousness and to endanger our "full reward" (II John 7-8).

TERTIUS.

Selah Corner No. 10.

Marriage.

What a delightful experience marriage "in the Lord" is!

With one common hope and one ambition—to win a place in the Kingdom of God—how very beautiful it is to have this as the background of a life together. If the husband is active in the Truth's service, and his wife is sympathetic, how much the burden of each can be eased.

A husband does not like to leave his home too much. The Truth's work calls him, and it might be possible for him to feel that he was neglecting his wife and children. He is torn between two. A loving partner helps to maintain a true balance. "Give and take" suffers no disagreement about this. "Love will bring Salvation's morning."

Turkey, Arabia and the Jews.

Turkey celebrates its twenty-first birthday as a Republic amid a political and economic gravity augmented by the shadow of Balkan events, for all educated Turks realise that out of the seething cauldron of terror, fear and discord, in which the major powers to-day are so vitally concerned, must come issues pregnant with fate for Ankara. On her other borders, Turkey sees both Persia and Saudi Arabia each the centre of oil intrigues for the acquisition and development of the almost illimitable riches of those lands. Turkey lies between the upper and the nether millstones of financial and political problems which may at any moment engulf her in ruin. Territorially, she represents a sphere as yet unabsorbed into either of the two great political orbits, Gog and Tarshish. The servant of God knows where her fate lies, despite present commitments with Britain.

This, then, is the sombre view which backs the tragic figure of the Jew struggling painfully away from the blood and horror of an insane Europe, a broken remnant looking for peace in the

ancient homeland promised to his fathers. For "the Jews as Jews do not fit into this world and into these states." So said the German writer in *Der Geist der Zeit*. It is all too tragically true. Thus, this Near East tangle of hopes and fears, discords and dismay, deep, insoluble and distressing as the problem appears, is in reality keyed to the dominating and even-greater factor of Jewish existence. This basic but elemental truth, embedded in the structure of the divine control of nations, is one essentially outside the political wisdom of the modern inheritors of that legacy of death, the Fourth Beast Kingdom.

The Hebrew nation has awaked to national consciousness. It is the outstanding feature of these last days. A Jewish Brigade appears in the field against the hated Nazi, Jews are advocating a Jewish State, and angry politicians are antagonised into protesting, Palestine immigration is a foremost topic in Anglo-American circles, and if acts of terrorism and anarchy appear in the Land itself, is it not but the stirring in the valley of dry bones?

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Worcester, Mass., U.S.A. —The gift of a fine cake from Worcester was the piece de resistance at the North London Ecclesia's Children's Day. Everybody present had a little bit of it. The eldest Sunday School pupil carved it up and distributed it. We have nothing like it here now.

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