

JUNE, 1948.

The Berean Christadelphian

EDITED BY G. H. DENNEY & G. A. GIBSON
Assisted by H. E. J. M. DOUST

Subscription
12/- ANNUALLY, POST FREE.

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

**THE
SHADOWS
OF THE
EVENING**

PRINTED IN
GREAT BRITAIN

ADDRESSES OF RECORDING BRETHERN, Etc.

BATH. —E. Acock, 36 Penn Lea Road, and R. H. Bath, 10 Longfellow Avenue, Wellsway.

BILLERICAY.—W. R. Scott, Laleham, Noak Hill Road.

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

BOURNEMOUTH. —A. E. Crowhurst, 54 Herbert Avenue, Parkstone.

BRIDGEND. —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. Druids Hall, Perry Road. (B of B 3 p.m.;
Lecture 5.15 p.m. Wednesdays: 7. 30 p.m.)

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

CARDIFF. —Mrs. B. O. H. Jenkins, “Treneith,” 13 Heol Wernlas, Whitchurch, Glam.

CLARKSTON, Renfrewshire.—N. G. Widger, 17 Daleview Drive.

COLCHESTER. —F. A. King, 38 Collingwood Road.

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

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

EDGWARE (Middx.). —H. F. Wicks, 15 Orchard Grove, Burnt Oak.

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

GURNEY SLADE, Nr. Bath.—W. Porter, 17 Dallestone.

HARROW-ON-THE-HILL (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 3 p.m.)

HITCHIN.—H. S. Shorter, Treetops, Charlton.

ILFORD.—P. Collier, 113 Herent Drive.

IPSWICH. —A. E. Rowland, 292 Spring Road.

KIDDERMINSTER. — H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road., Franche.

KINGSBRIDGE, Devon—H. J. Beardon, Townsend Cottage, Slapton.

KNEBWORTH.—J. L. Mettam, Heath Cottage, Bulls Green.

LICHFIELD. —Miss M. Harrison, 102 Birmingham Road.

LONDON (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (3.30 & 5.30 p.m.)

LANGSTONE, Mon.—W. Hill, Wellow Wern.

MANCHESTER. —H. S. Nicholson, 5 Henley Place, Burrage, Levenshulme.

MOTHERWELL. —J. Brown, 42 Range Road.

NEWPORT. (Mon.) —D. M. Williams, 3 Constance St.

NEWTON ABBOT. —J.D. Rowley, 23 Stoney Hill, Abbots Kerswell.

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

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

PLYMOUTH. —H.R. Nicholls 323 Old Laira Road, Laira. (B. of B. 11 a.m., Lecture 6.30 p.m.)

RHONDDA (Glam.)—C. Latcham, 4 Railway Terrace, Penycraig. (B.B. 3 p.m.)

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

ST. ALBANS. —D. Bath, 72 Somerset Road, New Barnet. (Sundays 4 p.m. and 6.30 p.m. Thursdays 7.30 p.m. Oddfellows’ Hall).

SOUTHWOLD Suffolk.—F. W. Smith, 7 Bartholomew Green.

STRATFORD-ON-AVON—A. Marshall, Yew Tree Cottage, Banbury Road, Ettington.

TAVISTOCK. —J. Widger, Rouken Glen, Watts Road

THETFORD.—L. Brackpool, The Nest, Pound Green, Shipdham.

UXBRIDGE. —H. E. J. M. Doust, 139 Harefield Road.

WIGAN. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

WORCESTER. —H. Blake, 18 St. Dunstan’s Crescent.

YEALMPTON (S. Devon.)—H. Beardon, 1 Gnaton Cott.

The Berean Christadelphian

Edited by G. H. DENNEY and G. A. GIBSON.

Assisted by H. E. J. M. DOUST.

All communications and manuscripts should be sent to—

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

or to

G. A. GIBSON, 294 Glebeholme Blvd., Toronto, Canada.

WARNING

We would have liberality in the promotion of God's Truth spring from a self-denying appreciation of it. We feel we have a right to speak plainly on this subject, for we have proved our faith by our works, and would stir up our friends to do more than we if they can. We have forsaken all for the sake of the Truth; will our friends go and do likewise, or will they, in proportion to their ability, begin to do something that will shield them from shame and contempt when they shall appear before the tribunal of Christ? Let them not mistake, we ask for no bounty for our own individual profit. Our advocacy of the Truth does not depend upon so much per annum; we are bound to advocate it as long as we can. Our anxiety is that the advocacy should be efficient, and, as we cannot do all that needs to be done, and have friends who are able to do much, we desire to stir them up to a co-operation that shall not consist in mere words, but in deed and in Truth. Let them see to it, for the Lord's eye is upon all their ways, and all their thoughts and motives are known to him. — "Herald of the Kingdom"—Dr. Thomas.

VOL. XXXVI.

JUNE, 1948

No. 424

EDITORIAL

VANITY

Solomon has much to say concerning human vanity. The word he uses, however, is not one that confines itself to what is popularly known to-day as "vanity." The present general use of the word is to call attention to human conceit or too much desire for praise and honour from others. A "vain" man is often a fop or a cad. Some, however, have a liking for appreciation and are stimulated thereby.

In Bible Classes and Mutual Improvement Classes a little praise judiciously given is a good thing and acts as a stimulus to a young man desiring to do good work for the cause he has espoused. A woman given to over-elaboration in dress and personal adornment is spoken of as vain. James and Peter counsel humility here. Solomon is very caustic when he says "Vanity of vanities: all is vanity"—Eccles. i. 2.

The wise king goes on to describe various kinds of human activities as "vanity." In Ecclesiastes ii—how true the descriptions are! Summed up they amount to this, that if the human mind is directed only to those things that appear to come naturally then the "end of these things" is vanity. This leads us to examine the word itself. Dr. Aaron Pick shall be our guide, and there has been no greater authority on the meaning and use of Hebrew words than this Prague professor. He shows how seven different Hebrew words are translated "vanity" in the Old Testament. Jer. xvi. 19 says, "Our fathers have inherited lies, vanity and things wherein there is no profit." The word "vanity" here is

Sheker—a falsehood. The word "lies" is the same Hebrew word in the text quoted. The translators were wise scholars. Lies are vanity in exhibition. The word used throughout the book of Ecclesiastes is the word *hebel*. It means evanescence, impermanence, and nothingness. There is no exception in that book but some instances elsewhere are of great interest. Psalm iv. 2 says, "How long will ye love vanity?" The word in the original here is *reek*, i.e., emptiness. It is easy to see its appropriateness. One is always impressed with the meticulous care of the Holy Spirit in the production of the Word of God. The right shade of meaning is always there.

Lived as fully as it may be—as, for instance, Solomon lived it—human existence ends in "nothing," "vanity" and final extinction. The third chapter closes the matter with those pregnant words, "All are of the dust and all turn to dust again." But Solomon allows the blackness of the picture to be the more impressive by the contrast he depicts of the final end of the man who puts God first and seeks to keep His commandments. Such an one does not live his life in vain. By allowing God to guide him he is linked on to permanence. Here are impressive words: "It shall be well with them that fear God." "He that feareth God shall come forth of them all."

Permanence is achieved by submission to the rules of the Divine plan. Vanity belongs to those who merely labour for the present. The wise man considers his way and adopts that which is highest and best. The fool perishes in his own conceit.

A few words may be said of the futility of self-conceit. Much evil is wrought through human vanity. Many a man will not acknowledge that he has been in the wrong, because it hurts his self-esteem to do so. It takes a strong man to humble himself so as to see the other man's point of view.

The seeking of change in doctrine and the promulgation of new and strange ideas are symptoms of man's self-conceit at work.

Let us commend the man who seeks that he may not "offend one of these little ones." He is satisfied with service and seeks no place of power. "Of such are the kingdom of heaven."

EDITORS.

ROMANS XI

THE FAILURE OF ISRAEL AS A NATION

The Epistle to the Romans is, perhaps, the deepest and most comprehensive of all the Pauline Epistles. In this we heartily concur with the brethren at Corinth, that Paul's letters are weighty and powerful. The Epistle to the Romans was originally directed to a few believers in Rome—"Beloved of God, called to be saints." Its application to us may be seen when we recall that this Epistle was written for our learning. One thing about the Truth, it changeth not. The gifts and calling of God are without change. The believers at Rome were called to be saints. So are we! They were called unto holiness. So are we! They were called unto His kingdom. So also are we! Moreover, human nature has not changed. The motion of sin working in our members is equally as great as it was in the brethren of the first century. The world also is equally as much at enmity with God in our generation as it was with them, and, that being so, we can very profitably benefit by the same counsel.

After greeting the brethren and expressing a longing and affectionate desire to see them, Paul proceeds to outline the state of the Roman world in the sight of God. Twice in the first chapter we read "God gave them up," and again he writes: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." This implies no degree of responsibility as far as the ungodly may be concerned, but it does teach that God was not far from them if haply they should seek after him—Acts xvii. 27. At first it would appear that there is nothing in this that would directly apply to us. On consideration, however, it will be found that we can easily drift into the same condition. The mind has to be constantly fed. We cannot retain God in remembrance without a loving

and sympathetic response to the Word. Ours is a mechanical age, with little time for meditation. Life for most of us is very crowded. Like Martha, we are troubled over many things, and how easy it is to neglect the one thing that is needful. The mind is subtle, and, if left alone, takes the path of least resistance. Draw nigh unto God and He will draw nigh unto us is the counsel of James. Paul draws richly from Israelitish history, for he sees the loving hand of God in all their affairs. God was in Christ reconciling the world unto Himself, and the ultimate end of God's great plan was ever expressed, for God hath concluded them all in unbelief, that He might have mercy on all. Thus Christ is held up as being the great focal point to which all God's operations pointed.

Touching the purpose and examples of Israelitish history recorded in the eleventh chapter, such terms as "casting away," "stumbled," "blinded," "their fall," are used to describe the failure of Israel as a nation to attain unto righteousness, yet there is nothing to warrant the assumption that they did not have an equal opportunity with the faithful remnant. Here again, there is a lesson for us. The existence of knowledge does not necessarily imply that we have faith. Paul emphasized elsewhere that even that generation which fell in the wilderness had the Word preached unto them. The basic principle concerning all God's dealings with men is that character may be developed through the Word. The statement to Cain, "if thou doest well, shalt thou not be accepted" could well apply to all coming within the Gospel sound. The reasoning of the Apostle was to the effect that the olive tree of God's purpose existed prior to the call of the Gentiles. "And if some of the branches were broken off, and thou being a wild olive tree were grafted in among them, and with them partakers of the root and fatness of the olive tree." This olive tree was planted by the rivers of water. It drew from the perennial springs of God's Word—the promises made unto the fathers. The roots of this great tree drew nourishment from the Old Testament. It feeds not only on the book of Genesis, but on the Prophets, and transmits this life-giving and oil-producing nourishment to all the branches. As long as the Everlasting Covenant is made known to men for the obedience of faith, so long may it be said that the olive tree of God's purpose is still bearing fruit. But ultimately the olive tree withered away.

We are surrounded by people claiming allegiance to Christ, yet they see no connection between Him and the promises made to the fathers, in spite of the fact that the Apostle taught that if we be Christ's, then we are Abraham's seed and heirs according to the promise.

By a consideration of the Epistle to the Ephesians, we see that this formed the basis of the apostolic message, that which in other ages was not made known to the sons of men.

"That the Gentiles should be fellow heirs of the same body, and partakers of his promise in Christ by the Gospel." These things the Apostle termed the unsearchable riches of Christ.

Israel was early taught the lesson of humility. They were not allowed to forget that their father was a Syrian ready to perish, and they were once a nation of slaves. Paul's reasoning was to the effect that, although Israel enjoyed the unique distinction of being the only nation known of God, with many of them He was not well pleased. Consequently they were cut off from their olive tree, and the called from among the Gentiles, grafted in. He then infers that we would benefit by the record of Israel's experience, and be not high-minded but fear, "for if God spared not the natural branches, take heed lest he also spare not thee." "Be not high-minded but fear." While it has been our observations that our ecclesial affairs have been controlled by firm and loving hands, yet we do well to look to the rock from which we were hewn, especially when we recall that the great apostle to the Gentiles was himself humbled before being commissioned to a task unparalleled in human experience.

That Paul felt it keenly it is evident, for which cause he said: "I besought the Lord thrice," only to be told that God's favour was sufficient for him, yet we can testify by the weight of his powerful letters that his strength was made perfect in weakness.

Paul saw the Truth progressing in the earth in spite of human failure and opposition. He was not harsh in his judgment of Israel. He rather saw through their fall God's favour extended to the Gentiles. The Apostle's reference to the Prophet Elijah seems to convey a lesson to us. He used the

incident to convey the thought that there was even at that time a remnant according to the election of favour. It seems to teach us the lesson that we should be slow to condemn, because the final disposal thereof is of the Lord. Elijah had, through the power of the Spirit, wrought wonders in Israel, because he walked in the spirit and power of Jahveh.

God worked with him by signs and wonders; he was fed by the ravens; he raised the dead, slaughtered the prophets of Baal in righteous zeal; rebuked Ahab, yet he fled before the wrath of Jezebel. Even while he was still sustained by the bread of God, he sought refuge in a cave.

Elijah had previously said "it was enough, now, O Lord, take away my life." There is nothing to indicate that he incurred divine displeasure. There is the remark, "What doest thou here, Elijah?" Kings were yet to be anointed by him, and a glorious transfiguration was before him. God works where man fails. There is evidence that the ecclesia will be sifted before the coming of the Lord. There is a natural inclination to hide in the time of trouble, yet Jesus said when we see these things come to pass, look up, for our redemption draweth nigh. If it had been possible for Elijah to have visualized the future he would have seen the chariots of Israel and the horses thereof.

How brethren and sisters should walk in the new calling to which the Truth had called them was the principle concern of Paul. With him there was no middle ground, we are either one or the other. No man can serve two masters. One of the two would get our allegiance—sin unto death, or obedience unto righteousness. The exhortation is to the effect that we should walk in newness of life.

The Apostle Peter, speaking of the great example of Christ, writes: "Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:"—i Epis. iv.

It would be a grievous thing for God to see his sons and daughters enjoying, indulging and having pleasure in the same things as the children of darkness. Hence His casting off of Israel after the flesh. Let the past of our lives suffice for us to have done these things. We have to associate with the world during the circumstances of our daily calling, but let it begin and end there. To seek the world or its associations apart from this, unless it be to present the Truth, can only bring bitterness in the end. The Master said that the cares of the world and the deceitfulness of riches choke the Word and it becomes unfruitful. The world is ever seeking to mould us to its ways. Let us aim at complete separation and be not conformed to this world.

A contributing factor in Israel's downfall was that their service to God was formal, cold and lifeless. They lacked zeal, warmth and enthusiastic response to the Word, consequently it did not profit them. We read that they had a "heart of stone," and that their hearts were hardened. It is easy for us to drift in the same way. We know that a seal can make no impression on wax that is hard; the Word of God is the seal of the Spirit. If it makes an impression on our minds, we conform to the image of His Son. The Apostle makes it a matter of life and death. If we through the Spirit do mortify the deeds of the flesh we shall live. God scourgeth every son He receiveth with a chastisement grievous to be borne, thus the heirs of the kingdom are tried and tested. The failure of Israel is their failure under this test.

The Word of the Lord to the ecclesia at Laodicea reads: "As many as I love I rebuke and chasten"; again, "if we endure chastening, God deals with us as with sons." Every one of us in some way has been affected by the Word, some more, some less. With some, it has changed the whole course of their life. If the Apostle Paul, who suffered so much for the Truth that he despaired even of his life, could speak of his persecutions which is but for a moment, and worketh out for us a far more exceeding and eternal weight of glory, should we not be ashamed to faint in the day of adversity!

The Truth is not all sorrow. It is tempered with joy—rejoicing in fellowship and companionship one with another. We read of Paul on one occasion (and who among men was stronger in the Faith) that when he met the brethren, he took courage. After writing of the extraordinary faith exhibited by the worthies of old, Paul calls them "a great cloud of witnesses, the spirits of just men made perfect," for were they not tried by fire? "Let us lay aside every weight and sin that doth so easily beset us, and run with patience the race that is set before us." How will we stand with such competitors as Paul and the great worthies of ancient Israel? Yet we are capable of developing through the Word the same virtues, the same determination. Of Christ it is said, He endured through joy. We can do the same; the joy of receiving the end of our labours; the joy of associating with, and seeing these righteous men, and each other in the Kingdom of God made possible by Him who said "Fear not little flock, it is your Father's good pleasure to give you the kingdom." For in the restitution of all things it is the Saints who ascend into the political aerial.

W.T.

THE TRUTH IN ACTION

"I am with you"—Haggai

We often hear it expressed from the platform and through prayer that it is a great privilege to know the Truth and to be called according to God's purpose. How true this is. An understanding of the penetrating depths of its realities is life and spiritual health.

The word "Truth" is a broad term, used to describe the narrow way, and it is the precious heritage of all assembled in Israel.

Jesus, in one of His parables, likened His absence to a nobleman taking a journey into a far country, and unto each of His servants was given a pound with this charge, "Occupy until I come." According to the concordance, the word translated occupy means to do business. This is our charge, brethren and sisters, "Occupy until I come." On our shoulders individually, and on the ecclesia collectively, hangs a measure of responsibility for the progress of the Truth. It is a sobering fact to recall that, without the witnessing testimony of brethren and sisters, the light of truth would not be shining in our generation. The ecclesia, therefore, is the lightstand and olive trees of the Divine purpose.

The mission of the ecclesia in this respect is particularly outlined by the Apostle Paul in the Epistle to the Ephesians. Quoting from the Emphatic Diaglott for clarity, "In order that now may be made known to the governments and authorities in the heavenlies through the congregation the much diversified wisdom of God"—iii. 10.

This sketches in bold lines the work of the ecclesia during Christ's absence. It is to make known the manifold wisdom of God. We see the Truth in action in varying periods of history, and we are in a fairly good position to make a comparison with our own days. In Ezra and Nehemiah for instance (to choose an example at random) we have a record of how God revived His Word in the midst of the years. Think of the great power for good manifested in these men, and a record of what can be accomplished in spite of great odds and much opposition. It is hard to find a period in history when men were confronted with: a greater task.

Then stood up Jeshua, the son of Josadak, and his brethren the priests, and Zerubbabel, the son of Shealtiel, and built the altar of the God of Israel. These faithful men reasoned that as long as Jerusalem was desolate and the temple in ruins, God had no habitation among men, for was not Jerusalem chosen that God might place His name there? They could well have reasoned that the task was desirable but hopeless, as they considered the influence and power of their adversaries, and the spiritual state of the mixed multitude that returned with them. Many of them, both of the priests and

the people, had polluted themselves by marrying the people of the land. To all faithful men there is a work to do in their several generations. In the period under review, although God's servants moved with fear, they, nevertheless, proceeded with zeal and great determination to build the temple and the wall. When the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals to praise the Lord after the ordinance of David, king of Israel, and thus, amid great joy mingled with sorrow, the work of the Lord prospered. Strengthened and exhorted by the prophecies of Haggai and Zechariah, these men rebuilt the temple.

Later came Nehemiah. His love for Jerusalem and the people of God was so great that he left the comfort of the palace of Artaxerxes and sought the welfare of his people, putting his life in jeopardy that the work of God might prosper.

What do these things mean to us, brethren and sisters? We are reminded that the Most High dwelleth not in houses made with hands. There are some in whom God has an habitation through the Spirit Word. These are the household of God "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

This house is not yet complete, because God is still calling a people for His name, one here, and one there, and so the house of Israel is being built. God provided the Gospel net, it is for us to cast it into the sea. Nehemiah's exhortation to his brethren was "arise, let us build." One whole chapter of Nehemiah is occupied in giving a record of the man who built the wall of Jerusalem, also describing what portion of the wall the different families built and guarded.

Are we building and guarding our portion of the wall? Nehemiah found it necessary to be in a constant state of preparedness, even to the extent of carrying weapons. We, too, have the sword of the spirit, which is the Word of God. One is inclined to think of the words of the Lord Jesus. After assuring us that it is our Father's good pleasure to give us the kingdom, He warns us lest that day come upon us unawares, saying, "Let your loins be girded about, and your light burning, and ye yourselves like unto men that wait for their Lord."

The fourth chapter of Nehemiah concludes with these words: "So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared."

"Likewise at the same time said I unto the people, Let everyone with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that everyone put them off for washing."

We must be prepared to sacrifice for what we know to be the Truth. If Ezra, Nehemiah, Joshua, Zerubbabel and those who laboured with them had regarded their personal safety, comfort or self interest, the temple and wall would never have been built. What if we should go out of our way a little on account of the work of the Truth; is it not written, "whosoever shall compel thee to go a mile, go with him twain"? What if we are deprived of a little rest because of the work of the Truth, would not the example of these faithful men put us to shame if we complain? We are not unmindful of the fact that some have suffered for righteousness sake. Yet again it is written: "If any man suffer as a Christian, happy is he."

We read that the prophets of God helped in the building of the temple, for the work prospered during the joint prophecies of Haggai and Zechariah, and the seal of Divine approval and inspiration was put on the work by direct vision and revelation.

"Then spake Haggai the Lord's message unto the people, saying, I am with you, saith the Lord." These men who laboured in fear and weakness, yet with great determination, themselves

became a sign and type of a greater and more enduring work, which the Lord will perform on the earth—the blessing of all mankind in Abraham and his seed.

Then consider the Work of Paul in the Acts of the Apostles. Apart from the Lord Jesus no man in the history of the world has brought so much good to the human race as the Apostle Paul, yet the verdict was "Away with this fellow from the earth, for it is not fit that he should live." If we have wondered why so many could be wrong, surely the history of the Truth in the first century answers the question. If we have been inclined to feel that we are weak because we are few, then, surely, we are encouraged by the experience of Paul.

The world has not changed in so far as its attitude towards the Truth is concerned. The leaders, scholars, rulers and other intellectual men were the accusers of the Apostle. Ananias, the High Priest, vested with all the political power that his sanctimonious garments implied, commanded that Paul be smitten on the mouth. The chief captain previously had ordered that the Apostle Paul be examined by scourging, thus he would have gladly employed this inhuman, barbarous, cruel and merciless method of interrogation, which he undoubtedly would have carried out if Paul had not appealed unto Caesar. Paul drove a wedge between Romans and Jews, and between the Pharisees and Sadducees. Well ordered discussion is a very effective way of spreading the Truth. Paul used every occasion to witness for Christ, so much so that he could say: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; And many of the brethren in the Lord, waxing confident in my bonds, are much more bold to speak the word without fear"—Phil. i.

With Paul only one thing was important; he wanted to magnify his ministry, whether it be in life or in the manner of his death. Even when he was faced with so many false accusations as a prisoner in bonds, yet he could testify: "And herein do I exercise myself to have a conscience void of offence toward God and toward men." In the midst of the confusion, and at a time when the apostle did not know what would befall him, we read the Lord stood by him and said: "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

Perhaps there is a lesson here. Would it not seem on the basis of this that we must first of all set our own house in order before we can expect to effectively influence those afar off?

By ecclesial arrangement, the light of Truth is shining in remote places, while, of course, the record is altogether gratifying as far as ecclesial support is concerned, yet the exhortation is—let us keep it so. We must also be forever on our guard against keeping the things which form the very basis of our associations in the background. Mere social attachment is not what is required, but rather that we should be knit together by the Truth, and in so far as possible in the same mind and judgment.

We are exhorted to be followers of Paul, not only in faith, zeal and moral excellency, but also we should be influenced by the example of his untiring efforts. It scarcely seems possible that we could run into as much opposition as Paul did, for we know people are not responsive where there is a general disinterest, but this should not be used as an excuse for evading our responsibilities.

According to the parable of the pounds, there was one class of servants who hid their talent or pound, and when our Master returns He will take the talent from them and leave them destitute. Note the difference in what might be considered acceptable trading. The first servant was commended because his pound had gained ten pounds, whereas unto the servant who hid his talent the Master said: "Wherefore gavest thou not my money into the bank that at my coming I might have required mine own with usury."

We all know well that in the business world there is great revenue obtained from what they call successful investment, whereas, in comparison, the little interest obtained from money in the bank is negligible, yet both were redeeming features according to the parable when applied to those things God has put in our trust. We are not all constituted alike. Some are bold and outspoken for the Truth;

others again are quiet and reserved. There are some who, by their good works go before to judgment; that is, their labours are open and manifested; consequently, a correct estimate of their future status could be obtained. Others labour practically in obscurity; they labour in secret, and their good works will not be manifested until the judgment. There is a sense in which we cannot judge, for to our own Master shall we stand or fall, but as labourers together with God we work, each one in his separate sphere. Both Ezra and Paul were encouraged and strengthened by open visions and angelic ministrations. We have no such manifestations of the Holy Spirit to-day, yet we have the full record of divine revelation able to develop, strengthen and promote the Faith.

It cannot be said that our field of labour is any the less extensive. The harvest is great, but the labourers are few. There is much work to be done, so let us heed the call—arise, let us build, for blessed are those servants whom the Lord when He cometh shall find so doing.

W. THOMAS.

Detroit.

Constitutions

In brief reply to Bro. J. Beasley's "protest" (April), it might be pointed out that, while the U.S.A. has a written constitution, Great Britain and the Commonwealth has no such document.

True, Israel had a constitution (the Mosaic Law) and the Kingdom of God will have "the law that goes forth from Zion," but the grand difference here is that such constitutions are not the fumbling efforts of man. They are not administered on Greek principles of "majority votes," but are divinely designed for special *national organizations*.

If God's purpose in our day was the creation of an organization, if He was setting up a sect, a visible church with an order of officials, etc., instead of dealing with individuals, calling them out of all human organizations for the purpose of developing in them characters according to the Christ-pattern, then, doubtless, He would have provided us with a constitution suitable for the purpose. But He has not done this, and it is not for us to try to supply what He has omitted. If we do we are guilty of presumption and shall find ourselves entangled in all sorts of disputes and difficulties, just as the Brotherhood has found to-day to its cost.

The inference that nothing can be done "decently and in order" without a constitution is a common mistake. Is not the *Spirit of Christ in faithful men* sufficient to ensure decency and order in the few simple arrangements needful to carry out the Lord's appointment concerning the breaking of bread? Experience and Scripture prove that it is. What "constitution" was there among Christ and His friends, or in the apostolic assemblies? Where the Spirit of Christ is constitutions are unnecessary, and where that Spirit is lacking no constitution we can devise will remedy the lack.

A.C.

* * * *

Apropos the above observations, note carefully the words of Benjamin Franklin, at the drawing up of the American Constitution: "I agree to this Constitution with all its faults, if they are such. When you assemble a number of men to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interest and their selfish views. From such an assembly can a perfect production be expected?"

The Athenian Republic openly vowed their empire was a tyranny, and frankly stated they relied upon force and terror. They agreed that the weaker should be coerced by the stronger. They had a constitution—*Thuc. i. 77*. Note that the first historical act of the Man of Sin was to frame a constitution. Secular despotism and ecclesiastical bigotry have reigned ever since.

H.M.D.

EXHORTATION

THE GOOD SHEPHERD

C. H. STYLES, Toronto

There is no more expressive nor impressive salutation than that which the apostle Peter uses at the commencement of both his epistles: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." This expresses the greetings of love we bring you from your fellow members of the Household of Faith with whom it is our joy to be associated.

Simon Peter, a bondservant and an apostle of Jesus Christ, addresses this Second Epistle to those who have "obtained an equally precious faith with us by the righteousness or justice of our God and Saviour Jesus Christ." Paul writes: "For all these things are on your account that the abounding favour may overflow, through the thanksgiving of many to the glory of God"—ii Cor. iv.

Here we are by the favour of God in possession of the One Hope endeavouring to maintain the One Faith and associated with the Saving Name of Jesus through the medium of the One Baptism. To such it is that Simon Peter writes as he executes his Master's instructions thrice-repeated as recorded in John xxi. We were impressed by the Emphatic Diaglott rendering of these instructions. First, "feed my lambs"; then, "tend my sheep"; and, finally, "feed my sheep." Our Lord's instructions to Peter were full and embodied the complete care. We cannot reflect upon these instructions without thinking of those events that are implied in this thrice-repeated question, "Simon, son of Jonas, dost thou affectionately love me?" We are all most familiar with the advice of Paul, "But let a man examine himself and so let him eat of the bread and drink of the cup." Three times Peter had denied any knowledge, or acquaintance, with Jesus. How full of the deepest reality are his words: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ and also a partaker of the glory that shall be revealed." What agony and suffering for both is expressed in the record: "And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice"—i Pet. v. 1; Luke xxii. 61.

There is no doubt whatsoever that when Jesus thrice addressed Peter, "Simon, son of Jonas, dost thou affectionately love me?" that Peter remembered. How many times does Jesus turn and look upon us? Many times we may find ourselves in a position similar to that of Peter's experience, and many times, like Peter, we will fail. However, we may also enjoy an experience similar to that of Peter's. Peter was humbled, but he was not crushed. Out of weakness he became strong. He was one of the first to visit the sepulchre. How beautiful is the beloved apostle's record of Peter's public reinstatement into the service of his Lord. Peter said to Jesus, "Lord, thou knowest all things. Thou knowest that I affectionately love thee." Jesus says to him, "Feed my sheep."

How beautiful is Luke's record in the first ten chapters of Acts of the actions and the conduct of this great leader. While Peter was recognized as the chief apostle, we find he never exercised any lordship, nor asserted any authority over nor apart from the rest of the disciples. In nearly all the transactions recorded in the first ten chapters of the Acts Peter stands forth as the recognized leader in that great missionary work of his Lord and Master and, through his efforts, the gospel message of the great salvation was firmly planted and the early communities of believers were organized into ecclesias. The crowning consummation of Peter's gospel preaching was reached in the home of Cornelius when the door of salvation was opened to the Gentiles. Paul pays a striking tribute to the work of Peter: "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles):"—Gal. ii. 7-8.

In Acts ix we note that Peter was occupied in making a general apostolic tour of visitation to the churches hitherto established. It is generally conceded that in this manner the apostle was occupied

during the declining years of his life busily engaged in carrying out his Master's instructions "to tend and feed Christ's Sheep and Lambs."

From the last chapter of Peter's First Epistle we learn that toward the end of his life the apostle resided in Babylon which at that time and for some hundreds of years after, was a chief seat of Jewish culture. It was from Babylon that Peter sent his First Epistle by the hand of Silvanus, or Silas, to the elect scattered abroad, a scattering which had come about because of the first Roman persecution of the Christians under Nero, as disclosed in Chapter i. verses 5-7: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

Silvanus, or Silas, had been an eminent member of the early Christian Church. We are impressed by Luke's account of him in Acts xv because it is these records that provide us with examples that we do well to imitate in the hope that on our record page in the Lamb's Book of Life something akin may be written. We note that Silas accomplished his mission and returned to Jerusalem. We note also that it was Silas that Paul selected to accompany him on his second journey: "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." It is a pleasant record that we have of the service of Silvanus as we contact him in Paul's epistles, and now we find him with Peter at Babylon, and there is no doubt that Peter would consult Silvanus continuously and they would talk over and compose, guided by the Spirit, the many beautiful matters presented to us in these letters.

How lovely is the language of this Christ-appointed shepherd. "Ye shall receive a crown of glory that fadeth not away." Here Peter gives expression to that which was uppermost in his mind. The apostle's mind is full of one thought, the realization of all that is expressed in his opening salutation, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God in faith unto salvation ready to be revealed in the last time." And, again, in the Second Epistle, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Peter dwells more frequently than Paul upon the future manifestation of Christ and upon this glorious theme he bases nearly all his exhortations to patience, self-control and the discharge of every Christian duty. Peter had no vague nor mistaken conception respecting the promise that Jesus had made to him and to the disciples of Jesus in every generation, as recorded in Matthew xix. verses 28-30, in response to Peter's question to Jesus, "What therefore shall we obtain?" "Verily I say unto you, that ye which have followed Me in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last: and the last shall be first."

What was the object that Peter desired to accomplish by his epistles? We read: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord

Jesus Christ hath showed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. That ye may be mindful," or that ye may recollect and in order to give force to the achievement of this fruitful end, we find the apostle blends his instructions and his appeal for the manifestation of the practical and spiritual duties involved in our High Calling in Christ Jesus with that glorious reward in store for all who do. We in this favoured land cannot appreciate except in a very small degree what these letters of Peter meant to those early, most severely persecuted followers of Jesus Christ. One of Peter's primary objects was to comfort and strengthen, in a season of severe trial, the followers of Jesus. Peter writes that there is no doubt nor any question whatsoever as to the infallibility and the sureness of the Hope of the Gospel. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased."

And there is no more stirring portion in the writings of the prophets than in Psalm xlv. Peter, speaking to that great congregation at the commencement of the Apostolic ministry on the day of Pentecost, declared, "Men and brethren, let me freely speak unto you of the patriarch David, that being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne."

In this Psalm David portrays the majesty and grace of Christ's Kingdom. Every line is rich in prophetic significance and, if we permit our minds to be exercised by these things, they will create within us an immovable confidence and will incite us to a resolute determination to the utmost that within our power lies to be included amongst those whom the Psalmist declares Jesus will make princes in all the earth. In verse 9 David declares, "upon thy right hand did stand the queen in gold of Ophir." The gold of Ophir, we know, is scripturally emblematic of the most precious, the richest, and the most rare. In these expressions of David we have one of the most beautiful descriptions of the Redeemed in all the Scriptures of Truth. The Queen—the Bride of Christ.

Paul, in demonstrating the superiority of Jesus over the angels, quotes these expressions of David in Hebrews i: "But unto the son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."

Who are to constitute the fellows, companions or partners of the coming King of all the earth? Jesus revealed this at the institution of this Memorial Feast: "Ye are they which have continued with me in my temptations, and I appoint you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel." Speaking of Jesus, David declares, "God, thy God, hath anointed thee with the oil of gladness above thy fellows." This implies that the companions or fellows of Jesus are, likewise, to be anointed with the oil of gladness by being changed into the same nature as Jesus now possesses. To enable us to realize what a high rank we now possess and what a glorious heritage we possess in the Truth all we require is to ask the question, how many are there in the earth to-day who can read this Psalm xlv with an understanding mind and heart? "Behold, the amazing gift of love the Father hath bestowed on us, the sinful sons of men to call us sons of God."

Surely, then, we are in a similar position to that of David. Therefore, may our attitude be the same as when the Psalmist declares, "My heart overflowed with a goodly matter. I speak, my work is for the King. Thou art fairer than the children of men. Grace is poured into thy lips," or, as Luke records, "All wondered at the gracious words that proceeded out of His mouth." "Gird Thy sword upon Thy thigh, O Thou most mighty, with Thy glory and Thy majesty, and in Thy majesty ride prosperously in behalf of truth and meekness and righteousness."

May our standard be "My work is for the King," and may we find ourselves in that happy company described by David—"With gladness and rejoicing shall they be led. They shall enter into the King's palace."

PRAYER

Thou Lord of Life whose mighty power
Created all by means divine,
Send forth Thy Spirit in this hour
And make this heart Thine, wholly Thine.

As on the river's flowing tides,
Come strength and coolness from the sea,
So through the way Thy love provides,
May quick'ning life flow in from Thee—

To heal the wound, to still the pain,
And strength to failing pulses bring,
Till the lame feet shall leap again
And parched lips with gladness sing.

Bless those who now Thy strength have sought,
Bless Thou the work our hands have planned,
Ours is the hope, the will, the thought,
The rest, O Lord, is in Thine hand.

Brisbane.

S.G.

Signs of the Times

"Prepare ye war The shadows of the evening are stretched out" —Jer. vi.

LXIII.—A Revolting and Rebellious Heart.

Wherever one turns in the Near East, or whatever phase of development is surveyed, it is at once evident that not only has the entire problem deteriorated since the mandate ended, but there is abundant proof that the fierce political cross-currents have intensified a position the most complex and exasperating that the United Nations have yet had to face. The attempts of Count Bernadotte to secure a cease fire in Palestine have met with some result at the time of writing. Now to the suspicions of Jew and Arab is to be added the Russian zest for stirring up trouble in whatever way she can for the Western Powers. If it is agreed that Russian truce observers are sent to Palestine it can be safely asserted that further anxious moments will ensue.

The "state" of Israel is in desperate straits. It faces a desperate league of Arab enemies without; within is banditry in many areas, while the Nazi-cum-Communistic ideas embodied in the Tel-Aviv organisation have developed a secretiveness in public affairs which, if political precedents are anything to go by, augur ill for Zionism in its present form.

Already the terrors of partisanship are beginning to be seen. It is reported that Haganah men attempted to stop the surrender of Old Jerusalem by the threatened murder of the rabbi who negotiated with the Transjordan army. Is history to see all the horrors of A.D. 69-70 over again? The one great factor making for the stability of Palestine is now removed, and, as Lord Vansittart said, the British were a people easy to abuse but hard to replace.

The Jewish Agency has made the fatal mistake of under-rating the Arab opposition. Britain, with her decades of experience in this storm centre of the world, gave warning after warning, and practically every interested party in the Near East ignored her advice. To-day, the delegates at Lake Success are bitterly lamenting a situation they cannot control nor prevent it engendering further

disasters. The speeches of the British representative there should be closely noted, for they are an index to the entire quandary which defies all the wits of the United Nations.

The kernel of it all is the Jew. Because they are "revolted and gone" destruction is decreed against them. "Behold a people cometh from the north country and a great nation against thee, O daughter of Zion."

LXIV.—The Fremder.

The circumstances of the Jews to-day, and their partial return to God's Land, are entirely moved by God Himself. This, neither the Jewish people nor their representatives will admit. They ignore the past, are wholly without God in heart and mind, and are seeking an escape from the Diaspora on their own terms. That is the tragedy of things seen to-day in Palestine.

The Jew is streaming Zionwards—the ancient prophecies are awakening to life and a fulfilment of meaning. Unfortunately, due partly to conditions created by his own lawless and unsocial conduct, and partly to the vagueness and lack of direction in current world politics in dealing with the problems of the displaced persons, the Jew finds himself, not the inheritor of the promises made unto the fathers, but a *fremder*, a foreigner in a land he fondly hoped would be his by virtue of its possession by his race centuries ago. This, over and over again, has been the argument of eminent Jewish leaders. How vain and misleading. God turned them out of Palestine because of their rebellion against Him.

Those glorious promises made by Jahveh are still beyond his reach. Like the Gentile, it is only when God's judgments are in the earth that he will learn righteousness. Thus, as Paul says, all have sinned and come short of the glory of God—Ix. xxvi: Rom. iii. The descent of Gog upon the Land will utterly destroy present Jewish hopes; the turning of Judah to the Prince their forefathers slew will mean their ascent to the leading positions among the nations of the earth. It will mean, too, the destruction of Gentilism.

Politically, it is all chicanery and corruption, fraudulent self-interest, and murderous strife if necessary to get it. The present situation is summed up in the inspired words of the Psalmist, "I have seen violence and strife in the City . . . mischief also and sorrow . . . wickedness in the midst thereof . . . deceit and guile depart not from her streets"—lv. 9-11. That is the picture of Jerusalem to-day. Yet, for all that, it is the City of the Great King, and will soon resound with hosannahs to His Everlasting Name.

Almost without exception, the nations have closed their frontiers against the Jew. He is wanted by none and treated as a pariah by all. Study carefully the awful warning uttered by Moses, and we at once have the key to the situation—Lev. xxvi: Deut. xxviii. "Thou hast made us," cries the Psalmist, "a strife unto our neighbours, and our enemies laugh among themselves"—lxxx.

Yet the mercy of God is still open to His people. "But if thou shalt indeed obey . . . I will be an enemy unto thine enemies, and an adversary unto thine adversaries"—Ex. xxiii.

"And that Israel will obey is certain. And the Lord their God shall save them in that day"—Zech. xii and ix. "And so it will be God who will laugh last"—Ps. ii.

LXV.—Disrupting the Middle East.

The *Weekly Scotsman*, May 20th, makes the following caustic remarks in the leading article: "Already the Governments of the United States and Russia have nearly tripped over each other in their haste to recognize the new Jewish State, which is an indication of the important place that Palestine occupies on the strategic map. Meanwhile, Britain counts herself lucky that she is getting out—if she can stay out."

This same view is expressed in parallel terms by a man who has left his name on the history of the East. "Zionism is proving to be a fearful calamity for mankind. It has opened the door for Russian penetration in the Middle East, which may result in irretrievable disaster to western civilization. Russia is favouring the Jews to-day. The reason is simple: it is the best way of disrupting the Middle East." Thus God is providing those circumstances which are conducive to His purpose in the getting of Israel in part into the Land ready for the apocalypse of the Lord Jesus Christ, and at the same time occasion that very situation among the nations which shall bring them down to Armageddon.

It is profoundly significant, and illustrative of the exactness of the prophetic record, forecasting the end. As Jeremiah has left on record, "the day goeth away for the shadows of the evening are stretched out." And this in connection with "Jerusalem, this is the City to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before me continually is grief and wounds." No picture could be more graphic of to-day's events.

The Russian attitude to all the matters which are the subject of diplomatic approach to the Western Powers and their interests, is one of veiled truculence. Russia agrees to nothing unless it represents her view and fosters her interests; she will effect no compromise except to gain an advantage. She is, in fact, brutally imperialistic. It is an attitude which can only have one ending. "Evil appeareth out of the north and great destruction"—Jer. vi. i.

The same authority on the Middle and Near East already quoted states clearly in his view the outcome of the present situation. He foresees that those very bases acquired by Britain and the security of which was one of the objects of the sponsors of the Jewish home, "may well be lost to us not only in Palestine but from the Mediterranean to the Persian Gulf." Mr. Amery, an ex-Cabinet minister, admits that Britain had political motives in assuming the mandate, a statement fully in agreement with all that Dr. Thomas wrote some hundred years back, on the scripturally defined attitude of modern Tarshish.

LXVI.—A Date with Destiny.

For the first time in history for nearly 2,000 years, a Jewish state has crept into the world. The world's youngest state is also the most threatened, for it is surrounded on all sides by enemies it has deliberately provoked.

The *York Diocesan Leaflet*, dated April 29th last, issued by the Archbishop of York, Dr. Garbett, contains a summary of the Palestinian question which calls for no further comment. It carries its own implications. "We kept our promise: . . . and gave the Jews a home in Palestine; without our protection they would long ago have been swept away by the Arabs. But, not content with a home, they demanded a state, and to enforce this they used murder and lying propaganda. They treated the Arabs with contempt, and the Mandatory Power as a foe. Cold-blooded murders increased in number and atrocity; not only unarmed men, but women and children were killed. While occasionally the Agency denounced the worst of these crimes, it gave no help in stopping them or in bringing to justice their perpetrators; and it has steadily refused to co-operate with the Palestinian Government."

Tarshish it appears has completed the first charge upon her by the Deity. The second will be when she hides the refugees from Zion under her armies in Moab (*i.e.*, Transjordan)—"be thou a covert to them from the face of the spoiler"—when Gog comes down like a storm to cover the land—Is. xvi. The third charge will be when her ships bring Israel's sons from far a present unto the Lord of hosts—Is. xviii and lx.

And so this stiff-necked people, utterly regardless of the promises made by God unto their fathers and the magnificent future before them, dependent upon their repentance, are determined to carve out their own fortunes. As one prominent newspaper has said, "the readiness of the Palestine Jews to keep a date with destiny is beyond dispute."

God plans otherwise, however. The very perverseness of Israel and the ambitions and political greed of nations, are, in the higher dispensation of earth's affairs, the very means whereby man's aims are frustrated and the divine programme completed. "For *this* is the covenant that I will make with the house of Israel after these days, saith the Lord; I will put My laws *in their mind* and write them in their hearts and I will be to them a God, and they shall be to Me a people"—Zech. viii and Heb. viii.

So Russia comes the nearer to her doom. The modern Assyrian fascinated and magnetised by this intoxicating passion for world power is even now poised ready to move.

"Then shall the Assyrian fall with the sword . . . and his young men shall be discomfited . . . and his princes shall be afraid of the ensign, saith the Lord whose fire is in Zion, and His furnace in Jerusalem"—Is. xxxi.

CARMI.

The Book of the Revelation.

No. 24. THE SECOND VIAL.

Following the French Revolution great commotion arose throughout Europe. When, however, France declared war on Britain the sea became the greatest factor of importance.

Victory after victory came for the British navies. Nelson went on from triumph to triumph until the Battle of Trafalgar brought about the absolute supremacy of the British power. "Britannia ruled the waves." Fyffe says, "Trafalgar was not only the greatest naval victory: it was the most momentous victory won either by the land or by the sea during the whole of the revolutionary war. Not only did it establish the naval supremacy of Britain, but it compelled Napoleon to adopt a policy which ultimately proved his ruin." (*History of Modern Europe.*)

The figure used in the Revelation is seen at once to be very fitting: "The second angel poured out his vial upon the sea and it became as the blood of a dead man and every living soul died in the sea."

The "souls" referred to are those supporting the movement headed by Napoleon. They had "ascended up to heaven," i.e., to political power, but the conflict on the sea resulted in the disappointment of all their hopes. Twenty years of war resulted and until recently the wars of 1793-1814 were looked upon as causing more widespread misery than any previous conflict had done. But now we live in days which, while still suffering from the "sores" and "plagues" on the body politic that the French Revolution first brought about, have nevertheless shown how wars have become, and bid fair to be, increasingly terrible as the Day of the Lord approaches.

Let it be emphasized that the unerring Divine Word has under this head of "the second vial" singled out in the order of importance of the events leading from 1793 to the final denouement, the rise to supremacy of the British naval power. Until 1939 Britain was supreme on the seas but she has now lost that proud position, and, without her "young lions," especially Canada and the U.S.A., would be helpless to avoid starvation and political impotence.

So we see the importance of this vial and its proper place in the sequence of events coming up to our own day and the "time of trouble such as never was."

"A strange phenomena faces mankind . . . everything has failed us: Faith, Belief, Knowledge, History, Law, Science; even the beatitudes of Culture in every form. We lack a new ideology for the mass to face a new situation.

"Man is still just the venerated savage, lazy for real progress; virile for gain"—*The World in the Melting Pot*.

G.H.D.

Strength and Weakness

Human nature is a curious compound. Samson's life is a strange contrast in strength and weakness. Then the apostle Paul had an infirmity in his flesh which, to his mind, detracted from his effectiveness in preaching the Gospel. Several times he besought God to remove it from him. God finally said: "My grace is sufficient for thee: for My strength is made perfect in weakness." When Paul understood this, he could say, "When I am weak, then am I strong"—i Cor. xii.

Natural power, ability or favourable circumstances are nothing to the Spirit of God. All natural ideas are backward. "That which is highly esteemed among men is abomination in the sight of God." "God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty"—Luke xvi. 15, and i Cor. i. 27.

Why? The Scriptures give us the clear answer, "That no flesh should glory." Any glorification of the flesh is false and abominable to God. Moses forgot this great principle just for a moment and under great pressure. In consequence, he was cut off from entrance to the promised land as a standing example to all following ages.

All the world's institutions are based on false beautification and glorification of the flesh. Therefore they reject the true Christ. "His visage was marred more than any man, and His form more than the sons of men. He hath no form nor comeliness, no beauty that we should desire him"—Is. lii. 14, and liii. 2. There was in Him no appeal to the flesh. He was and is despised and rejected. The flesh hates the principles He typifies and enunciates.

So with God's great ambassador to the Gentiles—"his bodily presence is weak and his speech of no account." Again, why? And the Scriptures answer—so that the power and glory and influence should be with the message and not with the messenger—ii Cor. x. 10, R.V.; i Cor. ii. 3-5. The principle is clearly enunciated in the case of the Immerser. "What went ye out into the wilderness to see? A man clothed in soft raiment? Verily, they that wear soft raiment, and live delicately, are in king's houses." John dwelt in the wilderness, clothed with skins, and eating the meagre fare of the desert, and all who would be with him must go out unto him—Matt. xi. The Gospel message is a call to come out—*not* go in!

Strength is made perfect in weakness—in mortification, in humiliation, in simplicity. Never in glorification, or exaltation of the motions of the flesh, or vain show, or false appearances. As soon as we begin to glorify the flesh, we immediately lose contact with the power of God.

Our difficulties are God's tests. He may want to prove us. —Robert Roberts.

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time." Mortification of the flesh and glorification of the flesh cannot exist together—they are mutually antagonistic. One will surely destroy the other.

Samson is only mentioned once outside of Judges, but that one mention is vitally important to the true picture for it tells us two things: one, that Samson was a man of faith and, second, that he obtained a good report. Apart from this, apparently so casual reference, the life of Samson would appear to be a tragedy of weakness.

Samson, like David, was a true man of God at heart but he had to learn wisdom by great suffering and humiliation. He was trained in the hard bitter school of everyday life.

His name is listed in the divine roll of honour of the outstandingly faithful—Hebrews xi. We are glad to learn that his great strength was a result of his intense faith—not merely the self-pleasing vanity of a capricious giant. A careful examination of the record will confirm this view—Judges xv.

Here we see Samson in the same light as David before Goliath. All Judah was in abject fear of the Philistines—so much so that they came to bind Samson, their God-given judge, to deliver him to the Philistines to appease them for the sake of shameful peace.

Samson permitted himself to be bound and delivered. Then, we read:

"And when he came unto Lehi, the Philistines shouted against him; and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands."

The clear meaning surely is that he permitted himself to be bound and delivered in *faith* that the Spirit of God would come upon him when needed.

Following this, he judged and defended Israel twenty years. Then, at the end of this long and faithful service, he joined himself to a woman of the world, who could not rest until she had broken down the sacred bond of faith and obedience between him and God, and sold him in shame to his enemies. His punishment for this lapse of his lifelong vows was very great. The Philistines put out his eyes and used him for sport in the worship of their idol Dagon.

But, says Paul, he died in faith, having learned wisdom by suffering. Out of weakness he was made strong by faith. The loss of his natural vision opened the eyes of his understanding, and in his death wrought the overthrow of the temple of the ungodly.

Paul's own experience was similar. He, too, was blinded that he might see. He, too, was reviled, despised, buffeted and set forth as a spectacle to the world, yet, in his humiliation and death, he pulled down the strongholds of wickedness.

But Jesus himself is the pre-eminent example of dying in a public spectacle of shame, yet in death destroying His destroyers and delivering His people. All the great men of the Philistines were destroyed in Samson's death, and the Philistines did not bother Israel again for many years.

The lesson of Samson is clear. It is the lesson of Adam. Adam was not deceived, but persuaded. Samson was worn down by continual contention until he finally gave in foolishly against his judgment for the sake of peace. The peace never came.

Those who neglect or loosely hold what they have, are in danger of being deserted by God. — Seasons of Comfort.

With Samson, it was the lust of the eye and the lust of the flesh. With Hezekiah, later, it was the pride of life. Hezekiah was flattered by the attention of the great king of Babylon, and drawn into exposing himself to the cunning and cupidity of his enemies. God, we are told, was trying him to see what was really in his heart.

This, like Samson, was at the end of a worthy and useful life. What was wrong with Hezekiah showing all his possessions? Why was God's judgment so severe upon so good a man? It is the same lesson man never learns—No flesh should glory. Many times God strikingly demonstrates His utter abhorrence of glorification of the flesh. Sometimes the retribution is slow—sometimes it is terribly sudden. Herod gave not God glory, "and immediately the angel of the Lord smote him, and he was eaten of worms and gave up the spirit"—Acts xii.

All glory belongs to God, and He is very jealous. He will dispense glory at the last day to those whom He chooses to honour. Until then, all man's glorying is vain and abominable. The flesh is so unclean and corrupt that any attempt to glorify it is the height of presumption before God. How man loves to bedeck and glorify his vile body, and to parade his possessions, purchased through unfaithful stewardship of his Lord's goods!

"But ye have not so learned Christ, if so be ye have been taught of him"—Eph. iv. The mortification and humiliation of the flesh is the low, small gateway into the Kingdom of God—never pomp and show.

Hezekiah was a very good king. He had great zeal, for he rooted out all idol worship in the land. He had much faith, for he stood up against the mighty host of Assyria, when all nations were falling before it. And he was very careful to be obedient to all God's commands. These fine points in his career are illustrated in ii Kings xviii.

"He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not."

He was the greatest of all the kings of Judah. And God wrought on his behalf one of the greatest deliverances recorded in scripture. The most powerful nation on earth, Assyria, came to destroy Judah in its sweeping march of conquest. Hezekiah put his faith in God, and defied the Assyrians.—ii Chron. xxxii.

If we hold the treasure of His wisdom with a loose hand He will forsake us. —Seasons of Comfort.

"And for this cause Hezekiah the king, and the prophet Isaiah the son of Amos, prayed and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. And many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth."

A glorious reign, with a fitting climax. A mighty delivery in the sight of all nations, so that all nations sought his favour.

"In those days Hezekiah was sick to the death, and prayed unto the Lord: and He spake unto him, and He gave him a sign."

Turning back to the record in ii Kings xx, we read:

"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amos came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." God said he had done well. The time had come for him to rest. He was forty years old. He had a good record and God was willing to terminate his period of trial and probation. "The righteous man is taken away from the evil to come"—Is. lvii. i. But Hezekiah was not ready, and he prayed to God to live. In this, he questioned the wisdom of God, and rejected His merciful rest. Having failed in this test, his

life was lengthened for further testing and trial. Continuing, there is evidence that a declension had in part set in, and the king's character was seen in a less favourable aspect.

"But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem." Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." In his pride he showed off all his possessions and glory to the ambassadors from Babylon. There was not a thing that he failed to display. Humility and prudence were alike forgotten. God directly connects this incident with the later carrying away of all these treasures into Babylon, as cause and effect.—Is. xxxix.

Here was Judah's first dealing with Babylon. The Babylonians get a full catalogue of all their possessions, and see Judah as a small country with much wealth. This incident sowed the seed for later conquest and plunder. Instead of being permanently impressed with the power and terror of God—the consideration that first caused them to send the ambassadors—they find a foolish little king wrapped up in his own glory and vainly displaying his treasures, and the glory and power of God—Hezekiah's real treasure—is forgotten.

The judgment of God will always prevail to the extinction of evil and evil men. —Is there a God?

The prophet Isaiah is sent to rebuke him, and tell him the consequences of his foolishness. And Hezekiah answers, "Good is the word of the Lord which thou hast spoken." He recognized and accepted the justice of God's condemnation.

Going back again, in ii Chron. xxxii, "Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." We here see the real and true Hezekiah emerging from the crucible of test.

"He said, moreover, for there shall be peace and truth in my days." Not just peace, but peace and truth. He recognized their relationship. He determined, henceforth, as long as *he* lived, that the evil should be averted and peace prolonged by a rigid and well-pleasing conformity to God's way of truth. Here is true humility and repentance. "So the wrath of God came not upon them in the days of Hezekiah." Hezekiah, like Samson, finally triumphed over himself.

There is one character in the New Testament to whom our minds particularly go when we think of strength out of weakness and success out of failure. That is Peter.

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." No matter how pure minds may be—that is, no matter how thoroughly they have freed themselves from worldly things, they still need constant stirring up to remembrance. Here is the wisdom of constant reading of the Word.

God Himself is a great Remembrancer. He forgets nothing except that which He wills in mercy to forget. The scriptures contain many exhortations to remembrance. Forgetfulness is one of the greatest enemies of the spiritual mind in the present day of weakness. The Apostle speaks of those who get all worked up with zeal and determination—then straightway go and forget. "Keeping in memory" is the distinguishing mark between a substantial and a superficial faith—Jas. i.

All flesh truly is weak and forgetful, but it will be noticed that memory generally follows the line of interest, and the things people love, those things they remember. Notice the class of things people remember and discuss without difficulty. It is a good index to their heart and mind. Three things combat forgetfulness—search the Scriptures daily, exhort one another daily, and "forsake not

the assembling of yourselves together" but "do this in remembrance of Me." Any who neglect these salutary admonitions court disaster. This principle, like other scriptural principles, works both ways. It is recorded that God keeps a book of remembrance for those who remember Him, and talk often together about Him.—Mal. iii.

Reconciliation and return are in process of accomplishment. —Ways of Providence.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation." One of the greatest and most recent signs of the times is the significant fact that the day of the scoffer is nearly over. Things no longer remain the same, and few are left that would pretend they do. People now rather look with fear of heart upon the dark shadows of the things that are coming to pass on the earth. The destruction of heaven and earth is now no longer a lightly ridiculed fancy—it is becoming a common dread. The scoffer is ceasing to scoff, and beginning to tremble. Peter's prophecy is now revealed in all its naked truth.—ii Epis. iii. To-day the world gasps.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." What is the connection? The exhortation gets its point from the fact that all that is not holy and godly will share in the universal destruction. Only the things that cannot be shaken will remain. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

How exacting is this demand for diligence. Webster defines diligence as "careful attention, persevering, application"; but the concordances show that the original word carries the idea of haste, despatch and promptness. It is the word used when Mary is said to go to the hill country with *haste*.—Luke i. The underlying thought is that there is no time to lose. Do this *first*. Give it first attention as the most pressing consideration. Jesus said: "Seek ye *first* the kingdom of God." And Paul: "Do it *now*, while it is yet called to-day, for the night comes quickly, and to-morrow will be too late."

"*Without spot and blameless.*" We speak of high standards. Here is something we are told to labour diligently for. It may be said we cannot be perfect. That is beside the point. Let us concentrate our attention upon the positive, constructive aspect—what we *can* do in this direction of perfection, towards attaining to that divinely set standard.

"Without spot." A spot is a very small thing—quite insignificant, we would say, in comparison with the whole. But one small dirty spot on an otherwise spotless white garment can be very noticeable and very embarrassing. The Spirit, through Solomon, records, "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour."—Eccl. x. God will not accept a stinking savour. Let us be careful we do not offer Him one by permitting small spots to appear.

What are these little spots composed of? Jude says: "Hating even the garment spotted by the flesh." And James: "Keep unspotted from the world." The flesh and the world. The flesh is that part of the world that is in our own members: the world is the whole aggregate of the mind and activities of the flesh that is outside ourselves. Paul says that Christ loved the church and gave His life for it, so that He might be able to offer it without spot unto God, and the way Paul says He was to cleanse it was by the washing of the Word. The Word will remove the spots if we humbly seek guidance from it with a sincere mind.—Eph. v.

The comfort of faith where the blight of unbelief prevails. —Is the Bible true?

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." The world lieth in wickedness. Therefore the "errors of the wicked" are the "customs of the world." Our steadfastness consists in maintaining our spotlessness from them.

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Grace and knowledge are mutually essential. Neither can truly exist without the other. Grace is a word that is difficult to define. It is the harmoniously balanced sum total of many virtues. It is a definition of the Godly character in all its relations.

It is, in the original, derived from the root word meaning "joy, gladness, rejoicing." It is very closely related to the words of Jesus, see John xv. 11. "These things have I spoken unto you, that my joy might remain in you, and that your joy may be full." A life built around this principle, and always in harmony with it in all associations with God and with man is a life of grace.

A few examples will help define grace as scripturally used. The original word is *charis*. "If ye love them which love you, what *charis* have you? If ye do good to them which do good to you, what grace have you?" Even sinners do that much.—Luke vi. 32-33.

"For *this* is *charis* (grace), if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is *grace* with God." So writes Peter by the direction of the Spirit.

"It is a good thing that the heart be established with grace"—that is, settled and grounded on an inward unshakable joy and peace that leads it to act in a spiritual and godly manner in all circumstances.—Heb. xiii. 9.

To grow in grace and knowledge is to take firmer and deeper root in divine things, so that the disposition and viewpoint is less and less affected by outward things, and the conduct more and more truly motivated by spiritual perception and discernment.

These closing words of Peter's epistle define the whole purpose of our present existence. The success or failure of our life will be measured in relation to this one consideration—how far we have, through faith, transformed our fleshly weakness into spiritual strength, and to what extent we have grown in the grace and knowledge of Jesus Christ.

Detroit.

G. V. GROWCOTT.

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.

* * *

BOSTON, U.S.A.

We are pleased to announce to the Household of Faith the baptism of one more that has renounced the teachings of man and accepted the true Gospel of our Lord Jesus Christ. Our new Sis. Esther Lancour (formerly Roman Catholic) can already be commended for her great enthusiasm for her newly found treasure which she has gained under great adversity.

Our joys, however, are tempered with the loss through death of our Bro. Charles Caldwell, whose faithful service to his duties in the Ecclesia will always be remembered. Sis. Margaret Carruthers, who has long been in isolation in Milford, Connecticut, also fell asleep awaiting her Lord's return. Both died the same day—April 24th.—Kenneth MacKellar, Rec. Bro.

BOSTON AND WORCESTER, U.S.A., JOINT FRATERNAL. — 37, Itasca Street, Mattapan, Mass.

Would you please note the change of date for the Fraternal which is planned, God willing, for the autumn in Boston.

Corrected date is Sunday, September 5th (Labour Day week-end), instead of October 10th, and is now to be a combined Fraternal of the Boston and Worcester Ecclesias.—Robert Wilson, Committee Chairman.

BRISTOL. —Druids Hall, Perry Road, Bristol. Sundays: Breaking of Bread, 3 p.m.; Bible Class, 5.15 p.m. Wednesdays: Bible Class, 7.15 p.m., at Shirehampton.

On April 18th we were pleased to welcome at the Lord's Table Bro. Porter, from Gurney Slade, Somerset. Owing to the inconvenient 'bus service on Sundays from that district, we have arranged to put him up at Shirehampton one week-end each month. He is very pleased to be among us again.—A. V. Bailey, Recorder.

DETROIT, U.S.A. —2610, Ewald Circle. Sunday: Breaking of Bread, 10 a.m.; Bible Class, 11.30; Lecture, 7.30. Thursday: 8 p.m.

We have had the unusual and comforting pleasure of assisting five members of one family to put on the Saving Name. Mr. Clarence Cady, Mrs. Barbara Cady, James, Robert and Florence Cady were immersed on May 8th. They came into contact with the Truth by attending the lectures, having been drawn by a newspaper advertisement.

We are further encouraged by the addition of Sis. Gladys Butterfield, sister of our Bro. Spencer, and formerly of the Birmingham Central Fellowship.

We are sorry to lose Sis. Jeannette Smith, junr., who has moved to Portland, Ore.

The following have visited us: Bro. Wilfred Davy, Sis. Davy, senr. (Toronto); Bro. and Sis. Arthur Jones, Bro. Fred Jones, Sis. Jones, senr., Sis. Edith Jones (Richard, Sask.); and Sis. Esther Wilson (Boston). —G. V. Growcott, Rec. Bro.

HAMILTON, CANADA. —Crescent Hall, 63, King St. E., Hamilton, Ontario.

Once again we forward our ecclesial news.

It is with regret that we report the death of our Sis. Clara Tebbutt at the advanced age of eighty-eight years. She had been in the Truth for forty-one years, having been baptised in Derby, England, in 1907. Our Sis. was a regular attender at our meetings until the time of her death, and we sincerely hope that her faithful service will be rewarded at the Master's return. We extend our deepest sympathy to the members of her family who, with us, mourn her loss.

We have been pleased to welcome several visitors from surrounding Ecclesias and are grateful for the assistance of Bre. Geo. Gibson and C. Styles (Toronto), D. Gwalchmai and W. Robson (London); and F. Brewer (Brantford) in lecturing for us during a series of five special lectures on "The Signs of the Times" held last November. We also thank Bro. W. Green (Toronto), Bro. W. Robson (London) and Bro. H. Pryer (Fort Erie) for their words of exhortation and lectures on other occasions.

We were pleased to have Sis. Todd (Glasgow, Scotland) with us for a few days during her recent visit to Canada.

On March 6th we held our annual Sunday School Entertainment. There were films shown suitable for the occasion, supper was served, and prizes distributed. A good number of Bre. and Sisters and friends were present, who, with the children, enjoyed a pleasant evening.

We regret to advise that Bro. D. Percival has been obliged to resign his position of Recording Brother due to a breakdown in health. We are happy to say, however, that our Bro. is making good progress towards recovery. Kindly have all correspondence sent to H. N. Fotheringham, 331, Barton St. E., who has been appointed in his stead. —Henry N. Fotheringham, Rec. Bro.

HITCHIN. —"Treetops," Charlton.

We have again been recipients of useful gifts from our Bre. and Sisters overseas and record our grateful thanks for this practical expression of their loving thought for fellow pilgrims. We feel that the end of the journey is in sight and eagerly look for the meeting with our Elder Brother.—Herbert S. Shorter, Rec. Bro.

HOUSTON, TEXAS, U.S.A. —Christadelphian House of Worship, 8008, Junius St., Houston, Texas. Sunday: Bible Class, 10 a.m.; Breaking of Bread, 11 a.m.; Public Lecture, 8 p.m. Friday: Bible Study. 7.30 p.m.

Our Ecclesia has gained in numbers by the removal to Houston of the following: Bro. and Sis. R. H. Carney (Canton, Ohio), Sis. Thelma Ray Garnand (Floresville, Texas), and Bro. Johnnie Packer (Canton, Ohio).

We are pleased to report the following visitors: Bro. and Sis. Erby Wolfe, Sis. Hattie Wolfe (Lampasas, Texas), Sis. Inez McInvale (Floresville, Texas) and Bro. and Sis. Russell Frisbie (Baltimore, Md.). —E. W. Banta, Rec. Bro.

LAMPASAS, TEXAS. —Breaking of Bread, 11 a.m.; Bible Study, 2 p.m.

On April 18th, 1948, we had the great pleasure of assisting William Patrick Cassidy and wife through the waters of baptism into the one and only Hope of life eternal. May they continue faithful and grow in favour and knowledge of the Lord until He come.

Our recent visitors to the Table of the Lord were: Bro. and Sis. Joe Burkett, Bre. Joe Banta, Taylor Hunt, Johnnie Packer (Houston, Texas); Bro. and Sis. George Hurst (Gorman, Texas); and Bro. and Sis. Melvin Edwards (Eden, Texas). —Erby Wolfe, Rec. Bro.

MANCHESTER. —5, Henley Place, Burnage, Manchester, 19.

I have heard that there have been some enquiries about our standing in regard to the Berean Fellowship. I should like to know what it is about.

I still hold the Berean Christadelphian stand in regard to the doctrines which they uphold and I have not changed my views upon this question.

I hoped that the Committees of the Berean Brethren and the Central Fellowship Brethren had reached an agreement upon the Statement of Faith as it affects the division of 1923, and I understand that some brethren had joined the Central Fellowship.

On account of the bad train service to Birmingham—the first train from Manchester on Sunday arrives Birmingham about 12.30—coupled with the fact that the Berean brethren Break Bread at 11 in the morning, makes it impossible to meet there occasionally. There is not an ecclesia on the Berean basis nearer. —H. S. Nicholson.

NORTH BATTLEFORD, SASKATCHEWAN. —822, 108th Street, North Battleford. Memorial Service: Sunday, 11 a.m.

The numerical strength of the North Battleford brethren and sisters has increased sufficiently to warrant the formation of an ecclesia in this city. A meeting was held in December, 1947, at which the following resolution was passed: "That our basis of fellowship shall continue to be the Birmingham Amended Statement of Faith and that we shall receive in fellowship brethren and sisters who accept the same without reservations or private interpretations."

After a brief association with Central brethren, Bro. J. Hiley has returned to the Berean Fellowship, believing it a duty to stand aside from Central meetings until such time as the false teaching on ecclesial fellowship and also regarding the Nature of Man and the Sacrifice of Christ is put away from their midst.

It is with deep sorrow that we look upon the ecclesial world to-day. What a pity that in these closing days so much time and energy is being spent in ecclesial strife. We are reminded forcefully of the words of our Master, "When the Son of Man cometh shall he find faith on the Earth." Let us, therefore, strive if by any means we may be among those to whom He will say, "Thou hast been faithful in a few things. I will make thee ruler over many things; enter thou into the Joy of thy Lord."

Every good wish of the Ecclesia here has been extended to Sis. Winnifred May Pyson and Bro. Frederick John Hiley who were united in marriage on January 30th, 1948. —J. Hiley, Rec. Bro., 1332, 108th Street, North Battleford, Sask.

RICHARD, SASK., CANADA. —Sundays: B.B., 10.30 a.m. Wednesdays: Bible Class, 8 p.m.

Greetings!

Since we last sent in a record of our activities, we, in conjunction with the North Battleford Ecclesia, held our gathering on July 1st, 1947. Bro. Luard, (Clover Bar) and Bro. W. Crawford (Onoway, Alberta) were welcome visitors. Also the following were visitors: Bro. Tyson, Sis. Winnie and Sis. Eric Tyson (North Battleford, Sask.); Sis. Stuart (Victoria, B.C.); and Bro. and Sis. Punter (Flaxcombe, Sask.). We are grateful for their help.

On July 1st this year (God willing) we hold our gathering, inviting any in fellowship.

Some of the members of our small Ecclesia attended the Toronto Easter Gathering this year and feel encouraged and strengthened by the uplifting addresses and pleasant company.

We trust the day is near at hand when we shall all gather together for the marriage supper of the Lamb.

The happenings in God's land, coupled with Russia's dominating position in world affairs, cause us to watch with intense interest the signs which herald our Master's return. While the world looks on with fear and dread, we rejoice for we know that ultimately the faithful will be delivered. Our safety lies in us complying with what the scriptures require of us: to walk worthy of our high and holy calling, therefore let us not sleep as do others, but let us watch and be sober.

We welcome to our midst Sis. June Curry, of Toronto, who was united in marriage to Bro. Arthur Jones, of our Ecclesia. We trust they will receive God's blessing through life. Toronto's loss is our gain.

To the brethren and sisters everywhere we send our fraternal love and best wishes. —Fred G. Jones, Rec. Bro.

TORONTO.—Kimbourne Hall.

In the March issue appeared an advance notice of our Good Friday Gathering. This was held on March 26th in the Foresters' Hall, College Street, Toronto, jointly by the Kimbourne Hall and Lauder Avenue Ecclesias, and was an occasion of much rejoicing and upbuilding in the Truth.

The attendance approximated 270 to 300, and the admonition of Christ, "Occupy till I come," formed the theme for the day. In the afternoon Bro. C. J. Webb, of Pembroke, addressed the gathering on the subject of "Shepherds," followed by Bro. W. Green, of Toronto, on "Light-bearers," and by Bro. H. A. Sommerville, of Hawley, Pa., on "Stewards." In the evening, Bro. Arthur Livermore, of Detroit, lectured on the theme "Present-day events that herald the coming of the Lord."

Bre. and Sis. assembled from many points, such as Brantford, Hamilton, London Ont., Montreal, Oshawa, Buffalo, Detroit, Rochester N.Y., and St. John N.B., while letters of encouragement were received from many places too far distant for bre. and sis. to reach the gathering. The occasion was one calculated to stimulate all present to a keener appreciation of our privileges and responsibilities in the possession of the Truth.

On the following Sunday we acknowledge the services of Bro. Fred Higham, of Detroit, and Bro. Sommerville. Bro. Higham exhorted us to faithfulness, and Bro. Sommerville lectured on the subject "Prophecy fulfilled and fulfilling." We thank them for their labours on our behalf.

On Saturday, March 20th, Bro. Arthur Jones, of Richard, Sask., was united in marriage with Sis. June Curry, of this Ecclesia. They have now left us to take up residence at Richard. The good wishes of all our members are extended to them in their new relationship, as being "heirs together of the grace of life."

We report also that Bro. Wilfred Davy and his mother, Sis. M. Davy, left Toronto on April 1st, and will eventually be located in California. They have been members of this meeting for many years, Sis. Davy since 1931 and Bro. Davy since 1932. We wish them Godspeed and every success in their new surroundings.

Other visitors we have been pleased to welcome were: Bro. and Sis. J. Rees (Detroit), Bro. and Sis. D. Percival (Hamilton) and Sis. Astles (London).

We have gained the following members, whom we are very pleased to welcome: Bro. James Abel and his wife, Sis. Ruth Abel, also Sis. King, all transferred from Lauder Avenue Ecclesia; Bro. Will Jones, formerly of Richard, Sask.; and Sis. Arris, removed from Hamilton. On the other hand, Bro. Fred Jones, Sis. Jones, senr., and Sis. Edith Jones have returned to Richard after an extended visit to Ontario, during which time we have had the pleasure of their company on many occasions. —H. J. Newnham, Rec. Bro.

WASHINGTON, D.C., U.S.A.

A long and interesting letter has come from our Sis. Katie Ferguson. Her vigorous defence of our mutual opposition to the false doctrines now being advocated by many careless brethren is refreshing. She argues that toleration of wrong teaching leads to disaster. We agree with her.

ZECHARIAH IX

Prisoners of hope arise,
And see your Lord appear—
Lo! on the wings of love He flies
And brings redemption near.

PALESTINE

Jerusalem—Jas. H. W. Neal, Scottish Hospice.

NEW ZEALAND

Nwhaka.—H. B. Russell Hughes, Hikitunga Station.

Papakura.—A. J. Starr

R. D. Tirau.—B. E. Brandt, Sweetwaters.

Whangarei. —K. R. MacDonald, Lilian Street, Kamo.

AUSTRALIA

Adelaide, (S.A.) —J. A. Kingston, 6 Boucquet St., Glen Osmond.

Boulder City, (W.A.). —K. H. Hodges, 59 North Terrace.

Brisbane, (Queensland). —Samuel Gallier, Ipswich Road, Moorooka.

Cardiff, (N.S.W.)—A. G. Hoy, Highfield Terrace.

Dungog, (N.S.W.)—D. T. James, Chichester Dam, Wangat.

Harvey, (W.A.)—R. W. Hodges, Sir James' Ave.

Inglewood, (Victoria).—E. W. Appleby, Sullivan Street.

Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.

Perth, (W.A.) —R. E. Brock, 12 Hay Street, Claremont.

Victoria. —E. W. Appleby, Sullivan St., Inglewood.

Wagga, (N.S.W.). —R. L. Saxon, Murlesville Cotter, Coolamon.

CANADA

Bedford. (N.S.)—W. E. Hull, R.K. No. 2.

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.

Edmonton, Clover Bar, Alta.—G. Luard, Clover Bar, Alta.

Guelph. —R. J. Hawkins, 9 Elizabeth Street.

Hamilton, Ont. —H. N. Fotheringham, 331 Barton Street, E.

Hudson (Ont.)—T. H. Pringle.

Lethbridge, Alberta. — W. Blacker, 1225 6th Ave., S.

London. —D. W. Gwalchmai, 173 Devonshire Avenue.

Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.

Montreal. — J. D. Baines, 1426 Clemenceau Ave., Verdun 19. P.Q.

North Battleford (Sask.)—J. Hiley, 1332 108th Street.

Onoway (Alta). —F. C. Crawford

Oshawa, Ont.—J. Beasley, 449 Ritson Road, South.

Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.

Richard, Sask.—Fred G. Jones, Box 30.

St. John, N.B.—A. D. Duncan, 46 Adelaide Street.

Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.

The Pas, Manitoba. —R. C. Klaas.

Toronto, Ont. — H. J. Newnham, 25 Pepler Ave., Toronto, 6.

Victoria, B.C.—Thos. Stuart, 62 Scott Apts., Douglas St.

UNITED STATES

Akron, Ohio. —Mrs. Johnson, 993 Lover's Lane.

Boston, Mass.—K. MacKellar, 195 S. Main Street, Reading. 'Phone: 0965 W.
Buffalo, N.Y. —G. A. Kling, 79 Mang Avenue, Kenmore.
Canton, Ohio. —Chas. Wheeler, 1708 Maple Ave. N.E.
Chicago, Ill. —A. S. Barcus, 3639 N. Springfield Avenue.
Denver. — P. Dixson, 4792 Federal Blvd.
Detroit. (Detroit, 21.)—G. Growcott, 15586, Normandy.
Dinwiddie, Va.—C. Bird, Stonycreek Lodge, R.F.D.2.
Elizabeth, N.J. —E. G. Twelves, 14 Stiles St.
Glendale, Calif. —J. D. Laidlaw, 1130 Graynold Avenue.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Henrietta (N.Y.)—Chas. W. Rodgers, Park Circle Road.
Houston, Texas. — J. Hatcher 1011, West Main St.
Houston, Texas.—E. W. Banta, 8008 Junius St. 'Phone: H. 9085.
Jasonville, Indiana. —J. Burns, RRE. Shanklin Street.
Janesville, Ohio. —J. J. Phillips, 1520 Euclid Avenue.
Jersey City, N.J. —Louis F. Bas, 156 Prospect Place, Rutherford, N.J.

Lampasas, Texas. —S. S. Wolfe.
Lackawaxen, Pa. —John L. D. van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Los Angeles (Calif.)—G. W. Burnett, 10214 S. Vermont.
Los Angeles, —T. Lloyd Jones, Odd Fellows Temple, 1828 Oak St.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 563 Maple St.
Marion (N.Y.)—Chas. N. Rodgers.
Newark, N.J. —H. Deakin, Matawan.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —G. C. Wolfe, 734 East Grand Ave., Pomona.
Santa Barbara, Calif. —W. S. Davis, 2817 Serena Road.
Scranton, Pa.—J. Scaramastro, 434 Luzerne Street.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Utica, N.Y.—B. J. Dowling, 133 Harding Place.
Worcester, Mass. —A. Marshall, Sr. 27 Hitchcock Road, Worcester, 3.

"Against."—This pamphlet, based on i Cor. vi. i, is now in supply at 6d. per copy post free. Apply to G. H. Denney.

Distress Fund. —Our fund for help to some in distress in various parts of the world is at the moment overdrawn. Help would be esteemed.

Acknowledgements. —Letters, MSS and Parcels have been received from T.P., R.W.A., V.L.R., W.H.F., J.W., E.W.B., A.J.S., W.B.S., T.L., P.H.P., D.W.G., W.M. (2), W.H.G., W.D., J.D., E.W., J.B., J.C., J.A.H., J.H., G.V.G., H.S.S., J.S., J.L.Y., J.J.M., A.V.B., D.M.W., N.W.P., J.B., G.S.C., E.R., H.C.T., K.R.M., K.McK., H.W.B., W.H.G., S.A., S.C., J.H., P.H., A.P.C., F.M., E.L.P., Y.B., F.G.J., H.R.N., K.F., J.C., W.M.W., F.T., J.B., T.G.B., R.W.A., D.H., D.McG., T.L., C.F.T., H.T. (2), J.S., H.C.R., A.M.N., K.F., P.H.

Jewish Children's Relief. —We have received £4 10s. 3d. from Plymouth Ecclesia; £22 from Detroit Ecclesia.

* * * *

SPECIAL NOTICE

An important request to contributors:

It would be extremely helpful if contributors would observe the following points:

(a) Write (or preferable type) on one side of the paper only.

(b) Use double spacing so as to allow for such adaptations or corrections as may be found necessary.

(c) Fold contributions once only.

(d) Keep contributions to 2, 3 or 4 page length, unless otherwise arranged.

* * * *

U.S.A. — Bro. G. V. Growcott, of 15586 Normandy Avenue, Detroit, Mich., U.S.A., now acts as our agent for the collection of subscriptions from individual brethren and sisters in the U.S.A. All remittances and orders should be sent to him. Parcels will be sent in bulk to him and he will undertake postage to all such subscribers.

Ecclesial parcels are not included in this arrangement and will be sent direct as hitherto. We hope the arrangement will give greater efficiency in our service, and we are grateful to Bro. Growcott for undertaking it. The subscription rate in U.S.A. will now be 2½ dollars per annum.

This arrangement does not apply to Canada.

Printed by King & Hutchings Ltd., The Hillingdon Press, Uxbridge, and Published by the Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.
