

SEPTEMBER, 1948.

The Berean Christadelphian

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

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Devoted to the exposition and
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the object of making ready a
People prepared for the

**EXPECTATION
OF
DREAD
THINGS**

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Wisdom turned to foolishness is no new phenomenon. —Law of Moses

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THE TRUTH

The Truth as it is in Jesus is entrusted to the ecclesia or House of the Deity, which is "the pillar and foundation support of the Truth." The members of this house are held responsible and accountable for their relations to this, as a treasure committed to them to be contended for earnestly, and to be upheld at all hazards, in their day and generation. This house being furnished with vessels of all sorts, some to honour and some to dishonour, the Truth receives a characteristic treatment at the hands of each sort. The vessels fitted to capture and destruction set forth traditions, or heresies, which nullify the word. If men speak or write upon the things of the spirit, they are commanded to do so "as the oracles of the Deity." If they disobey this injunction, it is because "there is no light in them." Nevertheless, they will give utterance to their folly. This cannot be helped. Fools will be fools come what may. From these premises it is inevitable that, as Paul says, "there must be heresies among you." They are permitted to exist, though not approved. Their existence arouses the energies of sterling and faithful men "who are able to teach others"—II Tim. ii. 2.

Eureka, iii, cap. xv. sec. 1.

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EDITORIAL

TWO SEVEN-PILLARED HOUSES

A Jewish Rabbi, Dr. R. Herschel, who some fifty years ago studied the New Testament for himself, came to the conclusion that the main doctrines of that part of the Bible were in every way based upon Old Testament teachings and were therefore in the closest harmony therewith.

When we come to examine the essential doctrines the harmony becomes very striking. An apt illustration of this is seen when we compare the two allegorical "houses" of the Old and New Testaments. Each of these houses has seven pillars. The New Testament "house" is an allegory of the unity of all true believers in the spiritual "house" of Jesus Christ.

"Whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the end"—Heb. ii. 6.

This is further described as "the household of God built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone"—Eph. ii.

The seven pillars of the New Testament are One body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One Father—GOD. Upon them the whole House rests. This is a "Statement of Faith" indeed and, while modern conditions necessitate an elaboration of some of the doctrines, or, possibly, better to say amplification, there is no change. While "One Hope" embraces or displays the

Kingdom of God on earth it becomes necessary to say that very clearly because of the false hopes that masquerade around the world to-day— "cunningly devised fables" that deny the Second Advent. "One body" cuts out the idea of Wesley that there were "many doors to the same house."

Now turn to the House in the Old Testament.

"Wisdom hath builded her house: she hath hewn out her seven pillars"—Prov. ix. i.

One seed: Gen. iii. First Christ and then all in Christ—Gal. iii.

One Word: The Holy writings of which not one word shall fail.

One Hope of Israel. "*Elpis Israel*": Acts xxviii. 20.

One Lamb to take away sin. The Lamb "without blemish." "As a lamb to the slaughter"—Psa. liii.

One great promise of world redemption made to Abraham: "In thee shall all the nations of the earth be blessed."

One Salvation by Water. The Flood saved Noah. The Cloud saved Israel. "So also doth baptism now save us."

Finally: "God in the beginning." "Hear, O Israel, the Lord thy God is One Lord"—Deut. vi. 4.

Peter uses the Greek word best expressed by our word "home" when he speaks of this great house. "Ye also, as living stones, are built up a spiritual house." A Spiritual Home is a delightful thought and surely one in which the warmth of love and kinship find their full expression—I Peter ii. 5. A house may be a transient possession. A home is home for ever.

Paul used the same words in writing to the Ecclesia at Corinth: "We are always confident knowing that while we are at home in the body we are absent from the Lord"—II Cor. v. 6.

Paul was looking to the end of his probation when he would be "with the Lord" and conveys the idea that while he would rest from his arduous labours and then come as in a flash to the Day of Resurrection and re-union which would be easiest for him, yet he would labour, whether present or absent, to be accepted of his Lord. But he found his spiritual "home" in the body of the believers who were all "in Christ."

Paul also, quoting from Moses, speaks of the people of God as the "temple of the living God."

Let us try to realize this "home" feeling as David did when he said, "I will dwell in the house of the Lord for ever"—Ps. xxiii. 6.

G.H.D.

Mars Hill

HYDE PARK OPEN-AIR EFFORT

"Go ye into all the world and preach the gospel"

Noah was a "Preacher of Righteousness" who faithfully warned his contemporaries of the impending judgments of God. He warned in vain, yet his "labour was not in vain in the Lord." It will be remembered for good in the great day of account.

Like Noah, we are called of God in these closing days of the Gentile Times to do a great work. We feel it is imperative that no opportunity be lost to publish abroad the good news of the coming Kingdom, and to warn all with whom we may come into contact of God's impending judgments and command to repent.

These few words have been penned in the hope that many brethren and sisters may be urged to support wholeheartedly an "effort" being made at Speakers' Corner, Hyde Park, Marble Arch, London, on Saturday evenings, between the hours of 5 p.m. to 7 p.m. Twenty-to twenty-five-minute lectures are given, with ample opportunity for questions. Great interest has been shewn by many, and immersions have resulted from past labours. The meetings are generally well attended, as many as 100-150 strangers at one time have heard the Gospel message. The work is truly great, but the labourers are few. For some time past, our Sunday lectures have been given to brethren and sisters only, and perhaps at the most only one or two strangers have attended. "If our gospel be hid, it is hid to those that are lost."

Surely it is our duty to do all that we can to warn the present generation of the judgments that must soon overtake them unless they repent. Lack of response on the part of the stranger is quite a common experience at the Sunday indoor lectures. *Outdoors*, at Hyde Park, a good attendance of strangers can always be expected. For those who can support, there arises a full opportunity to mingle with the crowd, to draw aside into conversation many whose interest has been aroused by the speaking brother. Any brethren who are prepared to speak would be welcomed.

The Unity of the Universe

The word unity implies the same thing as the term universe—a combination of units in one.

As Bro. R. Roberts said: "My argument is that as the whole universe is bound together in one system before our eyes, the existence of Omnipotent control is forced upon our recognition as an assumption necessitated by the spectacle. There is no other method of accounting for the movements of heaven and earth. It would not be going too far to say that it is a self-evident conclusion, one that we cannot resist. There it is: control is exercised: the stupendous fabric of creation holds together from age to age and works with greater exactness and smoothness than the most well-oiled machinery that man ever constructed. Here is a work of supreme wisdom: is it possible it could be done without intelligence? *"Is there a God?"*"

The Waters of Shiloah.

A. HUMPHERSON
Small Heath

Just outside the City of Jerusalem, in the vale of Kedron between Mount Olives and Mount Zion, there is a spring which is known as the Virgin's Fountain. This spring has been a main water supply to the City of Jerusalem for hundreds of years. It was known in early Bible times as Gihon, referred to in the Old Testament by that name. It is recorded that it has never failed to supply water to the inhabitants of Jerusalem. It is not the only supply, but it is one of the main supplies.

Now, let us try to bear in mind just what is involved by the provision of a special water supply to a city like Jerusalem, subject to long periods of drought, and, in view of the very hot weather that prevails in those climes, how important it would be to the inhabitants; so much so, that it was said in the days of the Lord Jesus Christ that the possession of a well or spring upon their ground, was "a gift of God." The case of the woman of Samaria immediately comes to mind, how, in conversation with the Lord Jesus Christ, there occurs a play upon that term—*the gift of God*. The woman of Samaria recognized the phrase Jesus used when He told her that if she had known the gift of God she would have asked for the living waters. Her mind was on the natural; she knew that a spring of fresh, living waters was regarded by all men as a gift of God, specially provided by God Almighty, and such, indeed, it was in that land— John iv. 1-25.

Now think of it from another angle. In early Bible times, particularly if an enemy of the inhabitants of Jerusalem could cut off the supply from that spring, it was a .major feature of his

warfare against the city. Without water the days of siege are limited to the period in which the inhabitants can hold out against thirst. So that that water supply at Gihon, now known as the Virgin's Fountain, was in the very fullest sense of the term the gift of God, but it also meant the salvation of the inhabitants of Jerusalem, because without its supplies the people would perish in any protracted siege.

In view of that, the challenge in II Sam. v. 6 is significant. All those who approached the city with war in their minds recognized the importance of that water supply. Now in the early days of Israel's history, round about the time when David was king in Hebron (before he reigned in Jerusalem) he was amongst others who knew of this weakness. He was a great warrior. But the inhabitants of the city, the Jebusites, recognized the importance of this water supply and feared an attacking enemy cutting off their supply, and decided to make it more safe, and this is the method they adopted. Their engineers hewed the rock to make a course for the water to run from Gihon to a point within the city walls—not exactly within, but up to the borders of the walls, so that the water-carriers could go down from steps within the walls, and draw water from a reservoir cut out of the solid rock on which Jerusalem stands. To accomplish this work it was necessary for the miners to hew a tunnel through solid rock. Bear that in mind, and the knowledge that David had, with war-like thoughts in his mind, to take the city for himself.

" . . . the Shiloh, to whom shall be the gathering of the peoples, as the Sceptre of Judah."—Eureka i.

David said on that day "Whosoever getteth up to the gutter"—margin, ditch; it was the water course or tunnel hewn through the solid rock from Gihon to the point we have mentioned just inside the city. That weakness in the defence of Jerusalem was now made known by the efforts of David. His men went up the water course through the tunnel. Men can now walk up that very same tunnel. The Word of God is thus shown to be accurate in these very old incidents in the history of God's people.

Those after David's time who made war against Jerusalem would recognize this at least, by the successful assault of David, as the one great weakness in the defence of the city. Bearing in mind that water meant the salvation of the inhabitants of the city, Hezekiah was one of those who made an effort to overcome that defect apparent in the tunnel of Jebusites, and Hezekiah stopped the water courses of the Jebusites, causing his engineers to make another tunnel which took the water right under the city walls to a point well within the city —II Kgs. xx. 20. He made the conduit or the water course, through which the water could run, from the entrance of the Jebusite tunnel, to a pool, well inside the city walls, so that the danger to the defence was, to a large extent, overcome. (We get another record of this in II Chron. xxxii. 30.)

Now that water course which was constructed by the engineers of Hezekiah so many hundreds of years ago has been unearthed in comparatively modern times. In 1880 the excavators working under the City of Jerusalem were able to clear out the debris from this tunnel and enter from both ends. This course is nearly 1,800 feet long, and men have actually walked from both ends and met in the middle, and here they discovered an inscription cut out of the solid rock—telling how the engineers of Hezekiah, working from both ends of the tunnel, met in the middle. It is often assumed that such is essentially a modern achievement by a mathematical calculation to tunnel from two ends and to exactly meet in the middle. Yet such a feat was performed in the early days under the streets of Jerusalem. It was done in the days of Hezekiah, so that any man can now go and witness for himself the evidence of the skill of these engineers. It is a witness to the truth of God's Word.

These things, however, speak of far more lofty matters. They are little witnesses of the accuracy of God's Word, but they speak of much greater—much more abiding—things yet to come.

In the days of the prophet who lived at the same time as Hezekiah we have the lament concerning the waywardness of God's people, the Israelites—Is. xxii. In this lament concerning their wickedness and God's intention to deal with that wickedness at the hands of other nations God had predicted the invasion of an enemy in their territory, and this is what they did to resist the invasion. "Ye have seen also the breaches of the city of David, that they are many, and ye gathered together the

waters of the lower pool"—the means of conserving the water supply so necessary in the defence of Jerusalem; "And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall"—the feeble efforts of the children of Israel to resist that which God had determined because of their wickedness. "Ye made also a ditch between the two walls for the water of the old pool; but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago." This is the lesson God makes out of it to Israel: "Ye have not looked unto the maker thereof." In other words, it is no good making fortifications, improving upon the breaches like David and your king, because I, God, have determined to send a persecutor against you. If, in effect, says God, you had put your trust in Me and remembered that that watercourse was God-given, and hence was figurative of the salvation God affords to all His people who put their trust in Him, your position would not have been such as it is.

God provided that spring; that which represented the "gift of God" to those who had a ready understanding of the need of water. They recognized how much it meant to them when it was taken away. God's gift was lying there—the provision that God had made, and they, in their wickedness, thought they could still preserve the water, when actually their evil deeds had forfeited God's care.

Earlier than the times of Hezekiah Isaiah met another one of the kings of Israel, *vide* vii. 3-14. The present name of that spring is the "Virgin's Fountain"; whether that has anything to do with the contents of these verses I do not know, but, in plain words, the prophet predicted the appearance of the Lord Jesus Christ in the earth, and this was given as a sign—the sign of the Virgin. This was the first indication to Israel, to the kings of Israel apart from David himself, of the water supply upon which the Israelites trusted so much as being a type or figure of the great salvation God would reveal through His Son, and the sign was—He should be born of a virgin. That needs no explanation surely.

Now in Is. viii. 5-8 is another prediction—the uprise of a power likened to a great river coming to overflow the land. God said this to the children of Israel, and as the Scripture explains, the great river was the king of Assyria—so the waters of Shiloah that go softly are typical of a greater power than Assyria. Bearing in mind the indication of the coming of the Messiah the relation between water and the sign God had given to Israel, the connection is obvious—it is that in the Waters of Shiloah—the salvation God offers to His people—is prefigured the appearance of the Lord Jesus Christ.

"Waters that go softly." Jesus appeared in the earth nearly 2,000 years ago, as a Lamb, a lamb to slaughter led. He went softly in the purpose of God, but He is yet to appear in the earth as a roaring lion, taking vengeance on them that know not God, and then the roaring of the river—power of Assyria will be nothing in comparison.

The figure is beautiful. That water constantly running through Gihon over the solid rock had smoothed out the bed so that the waters ran smoothly, an indicative of the constant mercy of God to Israel.

There was an evidence in Hezekiah's days of the strength that could be enjoyed by those who saw the benefits of putting their trust in God, and it deals with the warlike approach of the king of Assyria. Hezekiah did not depend upon the fortress; upon the breaking of the houses to fortify the walls; did not depend entirely upon the watercourse. When he saw the invading armies of Assyria surrounding Jerusalem and the appearance of Rabshakeh, ambassador of the king, he went to God in prayer. He went up to the altar, to the temple; to the waters of Shiloah that go softly—Is. xxxvii. The difference is condemnatory here. By putting one's confidence in the fortunes of men on the one hand; and, on the other, by the salvation which God affords to those who put their trust in Him. "As much as this people refuseth the waters of Shiloah."

The lesson is brought unto us in our day: never let us forget that though things seem to come our way they are indeed put in our way by God.

Under this figure, the Lord Jesus Christ is constantly referred to in the Scriptures, and in this connection, too, we see the great features of His work when He appears the second time without sin unto salvation.

"I will pour water upon him that is thirsty and floods (R.V. watercourse) upon the dry ground." The same figure connected with the great work of Christ when He appears in the earth, .not in a small way, but in a major sense—Is. xliv.

Ezekiel speaks of the time when living waters will flow from Mount Zion, from the Temple of the Living God. These figures of speech indicate the great work Christ will accomplish when He reappears in the earth.

Zechariah says, and this is a great testimony, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" and now we see how the symbol is applied directly to the Lord Jesus Christ; for "sin and uncleanness"—xiii.

Let us turn to John's gospel record. We have a record of the events when Jesus was in the earth, of the Feast of Tabernacles, at the time when feeling was getting high amongst the rulers in Jerusalem concerning the Lord Jesus Christ. There were some remarkable things which took place at this feast, and we are told that Jesus made Himself known; He went quietly and mixed with the people on the last day of the feast. Note: that *great* day. Now Jesus here is applying the figure to Himself. "Jesus stood and cried, saying, 'If any man thirst, let him come unto me and drink.' " It is remarkable that Jesus should say this upon the last day of the feast, because it was on this day that the Jews celebrated God's provision of water in their early history—when they wandered through the wilderness, God provided water through the rock; they were thirsty and the land yielded no water, and they thought they would perish, but Moses was given power to provide water by smiting the rock, and with the smiting of the staff upon the rock water was brought forth and the Israelites partook of it, and, as a nation, were saved because without it they would have perished in the wilderness. Paul says the rock represented Christ and the salvation He would accomplish for those who put their trust in Him—Jno. vii; I Cor. x. 4.

Upon this last day of the feast the Jews celebrated in a very remarkable way; the High Priest went with a golden vase to the Pool of Siloam which was the pool hewn out by Hezekiah, which was at the other end of the watercourse leading from Gihon, so that it was the same one referred to in all these other records. The High Priest went to the pool, drew water, mingled it with wine, took it back to the temple and poured it out upon the altar, and Josephus says upon that occasion so great was the celebration and singing on the part of the Jews it was said that "He that never saw the rejoicing of the drawing of water never saw rejoicing in all his life."

It was based upon Isa. xii. 1-4, to which Jesus undoubtedly referred when He spoke to the woman of Samaria. This was the basis of the rejoicing; yet it was misapplied. The Jews said it was a prophecy of their drawing water according to the tradition of the elders in Christ's time. "Cry out and shout." But it was misapplied, because the work of Jesus was to the blind Pharisees; His work was to make blind people see, and they were blind to the fact that Jesus was the one to bring salvation to Israel, as foretold by the prophets. The remarkable thing is that upon this occasion, on the last day of the Feast of Tabernacles, He should demonstrate this. "Behold, if any man thirst, let him come unto Me." On the last day of the feast, He was showing that *here* was the Holy One in the midst of them. They were blind, they could not see.

We are still in the precincts of the Pool of Siloam, that point where the water of Gihon was taken in Old Testament times, and the point where the Jews according to their tradition rejoiced in the drawing of water. A man passed by, blind from his birth, and the disciples asked who had sinned. It was one of the theories of the Pharisees that if a man was stricken it was through his own sin or through the parents. But this man was blind from birth; how could he be sinful before he was born,

and that was why the disciples raised the point. Jesus replied that neither had sinned, but that God's glory should be manifested.

"I must work the works of Him that sent me while it is day; the night cometh when no man can work. As long as I am in the world, I am the Light of the world," at the same time demonstrating He was the water of life to them that truly thirst. Also exhibiting Himself as the Light or Sight to them that are blind.

In the prophetic record was the full text of the quotation Jesus made. "To open the blind eyes"—and this man was passing by Jesus at «the psychological moment. Jesus demonstrated to the unbelieving, blind Pharisees in the cure of this blind man that He was the one who should appear to give sight to the blind—Is. xlii. 6-7.

What kind of blindness was this? "When He had thus spoken, He spat on the ground . . . and anointed the eyes of the blind man with clay." This was a strange thing to do. They would not be surprised at seeing Jesus anoint the eyes of a man with spittle; that was constantly practised in those days, because the flying sand caused soreness of the eyes, and it would create no curiosity at all, but to mingle clay and plaster it upon the eyes—in fact, such an operation would cause a man with good sight to be blind. And so Jesus by this act was telling the Pharisees that He not only had the power to give sight to the blind, but also to blind those who were willingly ignorant of all He represented in and to the world. The argument is simple—You are as blind as a bat; you cannot see; here is the Holy One of Israel in the midst of you to give salvation to those who put their trust in Him, and has opened the eyes, removing the scales from the eyes of people who had a contrite and humble spirit, but because of the pride and arrogance of the Pharisees their sin remains with them.

So by this miracle of giving sight to the blind Jesus demonstrates the great power with which He put into operation God's purpose in the earth. In the case of this blind man not only did he have the desire to understand who it was that gave him physical sight—but, after his logical argument with the Pharisees who wanted to condemn Jesus and him for associating with Him, this man had the desire for spiritual sight also, and, we are told, that he worshipped God when he understood that Jesus was the Messiah of Israel. The simple act of faith by the washing in the waters of Siloam is that type of baptism necessary for salvation in these days. People are just as blind and ignorant to-day of the simple truths as were the Pharisees in their day. Jesus showed that it is through faith and obedience to His commands that salvation is offered.

The inference is, therefore, obvious—not be as blind as the Pharisees, but put our trust in Christ and pay heed to His teaching ; not be like Israel of old who endeavoured to build up a false salvation around themselves and forgot Him who fashioned it long ago.

GOD'S BENEFICENCE—*Burke.*

"Those things that are not practicable, are not desirable. There is nothing in the world really beneficial, that does not lie within the reach of an informed understanding and well directed pursuit. There is nothing that God has judged good for us, that He has not given us the means to accomplish, both in the natural and the moral world."

From Abraham to Paul

III.—THE DECLINE OF THE KINGDOM OF GOD IN THE PAST

Manasseh, Hezekiah's unworthy successor, while quite young, fell into the hands of the court—pro-Egyptian, heathen party. Isaiah, lifting his voice in protest, finds but little response. He rallies the faithful in Judah by encouraging pictures of the future "feast of fat things when death is swallowed up in victory," when the judgments of God are in the earth then shall the inhabitants thereof

learn righteousness. He speaks of the day "when the desert shall blossom as a rose and the ransomed of the Lord shall return"—xxiv; xxv; xxxv; lvi; lvii.

The Prophet, at this time being relegated from public political work, occupied himself in preparing scrolls of comfort for those who should shortly after his death be taken captive by Babylon through the wickedness of Judah's kings and government. Some say that these scrolls (most of Isaiah's prophecy from chapter 40 onward) were written by a different prophet or prophets; but, as is suggested by some, Isaiah was inspired to project himself into the then near future to write comfort for the exiles and for us. Manasseh and his heathen party, saturated with foreign ideas, persecuted the prophets, and tradition has it that Isaiah was martyred during his reign.

Micah raised his voice at this time against iniquity and the oppression of the poor in Judah; and against the false prophets who cringed to the King. Yet he comforts the faithful by pictures of the day, "when the mountain of the house of the Lord shall be established: the law shall go forth of Zion; nation shall not lift up sword against nation . . . neither shall they learn war any more . . . but they shall sit every man under his vine and under his fig tree and none shall make them afraid." He assures them that God will "perform the truth to Jacob and the mercy to Abraham which thou hast sworn unto our fathers from the days of old."

Manasseh repented after being imprisoned in Babylon by the Assyrians for a short time, but it was too late to alter the state of the people. His grandson, Josiah, sought to bring the people back to the worship of the true God: finding the roll of the law (including probably the book of Deuteronomy) in the dilapidated temple, he proclaimed a solemn passover and a return to the original purity of worship as delivered to Moses.

In spite of momentary enthusiasm, as regards the people, the reformation touched only the surface. Hezekiah's great grandson, the Prophet Zephaniah, arose to show that the heart of the people was unchanged. Fearlessly he denounced the godless ways of even the royal family (excluding Josiah) iii. 3; and the scepticism of those who had ceased to recognise the hand of God—i. 12. He encourages the faithful with the same hope of the time when "I will bring you again, even in the time when I gather you; for I will make you a praise among all people of the earth, when I turn back your captivity before your eyes."—iii.

The Prophet Jeremiah, whose preaching had influenced the reformation, pronounced its shallowness: "Judah hath not turned unto me with her whole heart, but *feignedly*, saith the Lord God." At the same time he gives encouragement concerning the day when "they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it . . . and the house of Israel and Judah shall come together to the land that I have given for an inheritance unto your fathers." Note that both the promises to David and to Abraham are mentioned.

Josiah was the vassal of Assyria and Babylon and was killed fighting for them against Pharaoh Necho at Megiddo. His son, Jehoahaz, was taken by Pharaoh. His other son, Jehoiakim, was placed on the throne by Pharaoh. He was pro-Egyptian and therefore tried the policy of resistance to the Babylonian advances, relying on Egypt. Again and again, though it seemed unpatriotic, Jeremiah rose to say: "You deserve what is coming to you. God has decreed captivity: therefore submit to Babylon"—but he was imprisoned, or threatened. On one occasion Jehoiakim cut his message up and put it on the fire.—xxxvi.

His son Jeconiah succeeded, but was carried to Babylon by Nebuchadnezzar, with all the court nobility and middle classes. Zedekiah succeeded him, and again Jeremiah had to contend: "submit—seek no alliance with Egypt and other countries."

However, in the midst of his gloomy warnings, he gives comfort for the faithful; of the days when the "Lord shall raise unto David a righteous branch"; "though I make a full end of all nations yet will I not make a full end of thee"; "he that scattered Israel shall gather him and keep him as a

shepherd doth his flock"; "I will put my law in their inward parts and they shall all know me from the least of them unto the greatest of them"; "I will make an everlasting covenant with them and will bring upon them all the good that I promised them"—xxiii; xxx-xxxii; xliv.

Habakkuk prophesied at the same time concerning himself with the "reason why" of God's plan. Why is the Chaldean permitted to do all this? Because he is God's instrument: yet he is overstepping his rights, therefore the Chaldean will be brought low and in the distant future . . . "God shall come from Teman . . ."

NOTE.—The fitting of chapters in the prophets to their respective historical background is drawn from a number of sources: and only represents the probable harmony. Nevertheless, to have some idea of why a prophet wrote thus will make our reading of Scripture live.

E.W.

(To be concluded)

Continued from page 207

A FULL REWARD

The Gospel of the Kingdom of God in the Book of Ruth.

II

Chemosh, as the derivation of the name shows, implies a *taking away*. It was a mere man-made system of flesh-worship which detracted from the sublimity of Jahveh's wondrous plan of salvation, even as all carnal things must, where persisted in, blur and finally destroy the perception of the living Word. The writings of Moses, the man of God, would readily recur to that Israelitish household in its exilic refuge. Thus their hopes would be pointed forward to the day of noble triumph when the mighty Jahveh of Israel would vindicate His Name over all the gods of the heathen. "Woe to thee, O Moab thou art undone, O people of Chemosh . . ."—Num. xxi. 29. Moab's history and past bearing on the affairs of Israel was too pregnant with meaning for the outcome to be lost on those faithful ones.

It was famine, we know, but whatever were the intimate circumstances which enforced this sojourn in Moab, the subsequent course of events shows clearly that Elimelech fully appreciated the divine injunction, even though living in the midst of heathen profanities. The family evidently avoided, as far as possible, the ways of the ungodly, however much circumstances forced them to mix with the surrounding populace. Had not Moses commanded an aloof attitude, "that they teach you not"—Deut. xx. 18. And then that wide sweeping call to separation, surely they remembered that it was written in the Law, "Thou shalt not seek their peace nor their prosperity all thy days for ever"—Deut. xxiii. 6.

So, when the days came that bread was scarce in Israel, and famine lay sore upon the Land, how comforting would be the records left by Moses, and how eagerly must the fulfilment of the promise have been looked for; the return to their native land impatiently awaited. These things all come out of a perusal of the affairs of Elimelech's family. For his name commemorated the vital, underlying truth that *AIL is King*, Naomi his wife, *bountiful, agreeable*; and their two sons named, respectively, Mahlon and Chilion, set forth their hope that the *perfect song* would yet ring out in triumph over all nations. For in the days that Moab shall be a breeding place for nettles, and saltpits and a perpetual desolation, shall the glorious One of Israel cause the perfect song of Moses and the Lamb to be heard in all the earth—Zeph. ii. 9; Rev. v. 9-13. "For thou hast redeemed us to God out of every kindred and tongue and people and nation: and hast made us unto our God kings and priests, and we shall reign on the earth."

And to that household in the wilderness of Moab, Ruth—*satisfaction*—was joined. And Ruth was an alien from the covenants of promise. Thus Jahveh of Israel sets forth in this grouping of names and the circumstances of their association, His age-old purpose to bring both Jew and Gentile into the glory of His eternal habitations. "For we shall be *satisfied* with the goodness of Thy house"—Ps. lxxv. 4.

As these domestic details show, Elimelech fully appreciated the intention of God to fill the earth with His glory—Num. xxi. Maybe, much more of the intricacies of both Israelitish and Gentile history were also known to the faithful—more than we commonly suppose. Christ's dictum in John vii is a general statement of procedure, and since it undoubtedly is in force in these days, there is no reason to assume that it has no retrospective action. There are things in the truth which lead us to think that many of the more subtle workings of the divine plan, even up to the great consummation determined, were as well known in early Israelitish days as in our own era. "If any man will do His will (i.e., obey God's instructions) he shall know of the doctrine . . ." And as God changeth not—Mal. iii. 6—it reasonably follows that the intention of God to include a selection from Gentile stock in the final completion and salvation of Israel would be a matter well known in those far off days to such as were earnestly seeking the ways of the Almighty.

Yet if at first the knowledge of her new relationship in Israel was sweet to Ruth, the process of her trial in the truth was bitter. Death and destitution, the loss of loved ones, and possibly much more of which we are told nothing, was her experience. Divine results are worked out in time, some sharp and short, others of slow anguish. In any case there must be submission to God in the day of evil. The result eventually reached in obedience will always remove the evil through which it has been attained. For is it not through much tribulation that the Kingdom of God is finally reached?

So in Ruth is a figure of the call of the Gentiles. The shadows of divine manifestation were cast long ahead in the sequence of time for the comfort of the righteous in generations then unborn and are for all time illustrative of the matchless arrangements of God for the ultimate good of His selected ones.

Perhaps when in the years of compensation which came to Ruth when Bethlehem was reached, and her mighty great-grandson sat on the throne of the Lord in Mount Zion some thought of his ancestress' experience and choice would recur when the psalms were written. And who shall say that these words awakened no chain of reminiscence—"Hearken, O daughter and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for He is thy Lord; and worship thou Him."

Then, is the inspired record, Naomi "arose with her daughters-in-law that she might return from the country of Moab: for she had heard how the Lord had visited His people in giving them bread. Wherefore she went forth out of the place where she was and her two daughters-in-law with her; and they went on the way to return unto the land of Judah." Three lonely women confronting an issue grave and bitter, yet not without hope. Naomi held a joy in her heart, although all that this life had given her she had left in the grave—her husband and her sons. Orpah had come thus far on the way to bid her farewell. And Ruth?

It was Ruth alone, in reality, who faced this issue. For Naomi it was all so plain. She would return; for her there was now bread, the Lord had heard the cry of His people; and to Bethlehem she could go in full hope and assurance. Much is revealed by the farewell this faithful old Israelitish woman addressed to both the young women as they stood in the road on the way to return to Judah. For there in the faint purplish blur on the far horizon lay the promised land; the heights of Kir-hareseth were clearly visible from the Judaeian hills.

"Go, return each to your mother's house: the Lord deal kindly with you, as ye have dealt with the dead and with me." In the paroxysm of grief each were impelled to say, "Surely we will return with thee unto thy people." But it was only Ruth who meant what she said, and clung to her mother-in-law.

Orpah is for ever gone. The divine record knows her no more. She retraced her steps from the way going down to Judah, and is lost in the swirling crowds that flocked to Chemosh. She is a type of the wayward world for a moment attracted by the promise of life—bread in the land of promise—but when the real choice comes to be made, the personal sacrifice weighed, is found in company with those that "took counsel together against me, they devise to *take away* my life"—Ps. xxxi. Yet that same circumstance and that same moment opened out for Ruth a destiny which led away from Kir-hareseth with its garish vulgarity and its pagan pursuits. Her choice was her considered acceptance of a situation which bears every mark of divine direction. Naomi impressed upon Ruth the gravity of that decision. "Behold thy sister-in-law is gone back unto her people and unto her gods; return thou after thy sister-in-law." For Orpah was aptly named, *a skull*. She had chosen death.

The nobility of Ruth's reply comes from an understanding of the circumstances of the crisis which yet held an alternative to that chosen by the widow of Mahlon.

Was it not already set out in the Law that there was provision in Israel for the stranger? Moses had declared "as ye are so shall the stranger be before the Lord." This ordinance had relation to the stranger dwelling in the midst of Israel who wished to offer an offering made by fire of a sweet savour unto the Lord. Here was an indication of the acceptance of the righteous-hearted stranger, the ingrafting of the Gentile believing the things of the truth, into the nation of Israel— Num. xv. 14-16.

Ruth had found the pearl of great price, and everything in Chemosh was bartered so that she could get it. In the case of Orpah, she was like the rich young man who had great possessions, but when called upon by the Master to make the vital decision went back to his coffers and his counting house.

Some very interesting and instructive parallels are found in the writings of the Apostle Paul. In the letter to the Colossians there is the reference to those who, although once alienated and enemies in their minds by wicked works, yet had become reconciled to God and had thus become "partakers of the inheritance of the saints in light." Elsewhere, this same class are plainly shown as having once been "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." They are also said to be "alienated from the life of God through ignorance." Ruth's entry into the life of the Israelitish people makes her case comparable to those brethren who, centuries later, were "made nigh by the blood of Christ." Henceforth she would "walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened . . ."—Eph. ii and iv. Ruth had become a partaker, for had she not made good choice in her response to Naomi—"Thy people shall be my people, AND THY GOD MY GOD." She was no longer a stranger, but a fellow-citizen, as were the Ephesian believers. The principle underlying salvation is the same in all ages. There must first come understanding in an affectionate belief and then practice in life of obedience before any acceptance is possible before God.

"Entreat me not to leave thee," Ruth replies to Naomi, "or to return from following after thee; for whither thou goest I will go: and where thou lodgest I will lodge: thy people shall be my people, and thy God my God." As her name suggests, Ruth is *satisfied*. She realizes that she now has the truth of the true God, Who is the God of Israel. Did David have in mind this burning faith and confidence when he wrote: "The Lord knoweth the days of the upright: their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be *satisfied*"—Ps. xlv. 10-11; xxxvii. 18-19.

It was, then, in full confidence of the true faith that Ruth abandoned her native land, the ties of kinship, and began the journey with Naomi which was to end with such promise in Israel. The old life in Chemosh had *taken away* all knowledge concerning the all-wise Creator who had revealed Himself as the God of Israel, and invited men and women of faith and courage to qualify for the honours and eternal joys of His Kingdom and His glory.

Without faith it is impossible to please God—that is the keynote of the opening chapter of this unique record. In Moab, debased thought and heathenish mode of life ended in the nothingness of the grave. Ruth balanced the things of Kir-hareseth against the things she had learned concerning the God of Israel. Her judgment concerning them caused her to take a line of action well-pleasing to the Almighty, for, like all true servants of the Deity she realized that besides a mere mental assent to the Truth, she had to act upon her convictions. And so, having "esteemed the words of His mouth" (Job xxiii. 12), she came to the gleaning in the fields of Boaz.

(To be continued)

PSALM XXVIII

"The Lord is my strength and my shield."

God, thou Eternal, yet the strength
Of these frail passing days,
How should I fall if but for Thee
Sustained in all my ways.

Is bread my thought, or water,
The cry that goes to Thee?
The manna comes, and from the Rock
Its streams are poured to me.

Thy gifts have stayed my fainting heart,
And dried mine eyes from tears,
And swept the stones from out my path,
And from my mind its fears.

Eternal Goodness—light divine
Shines forth through every cloud,
And sheds the sunshine of Thy smile
Where trials have darkest lowered.

—DIBON.

The Book of Revelation

No. 25. THE THIRD VIAL

The exactness of the detail in the prophetic sections of the Scripture is well illustrated in Revelation xvi.

Turning from sea warfare to land encounters, the Spirit here enabled John to exhibit the next phase of the Napoleonic attempt at world domination. It will be remembered that Attila, the Hun, operated in the Piedmontese area under the "third trumpet." In and south of Switzerland and adjacent on the west the great rivers of Europe on the western side have their sources. In Northern Italy lakes and rivers are very numerous. So when John says "the third angel poured out his vial on the rivers and fountains (or sources) of waters and they became blood" he was truly describing the awful carnage which resulted from the French campaigns in Northern Italy. There are records of over twenty battles in the district described. Austrians, Sardinians, Russians, as well as French, took a share in these operations. It is no exaggeration to say that the area "became blood."

It may be recalled that Piedmont was the scene of the terrible persecution of the Waldenses and the Albigenses, whose great crime was that they desired to give service to God without the help of the Catholic Church and to worship in accordance with their own understanding of the Scriptures.

Possibly among these simple people were those who still held to the Faith once for all delivered to the Saints. Indeed, there are proofs available of this according to some writers. The third vial prepared the way for the fourth. G.H.D.

Signs of the Times

"The fear of man bringeth a snare."—Prov. xxix.

LXXI.—Intellectual bankruptcy.

Quite recently Prof. Bentwich wrote that we "appear to be entering a new era and a new development . . . corresponding with the new era of history. . . ." Jews in common with Gentiles read the current events of this age with a veiled indifference to divine truth. Prof. Bentwich sees nothing more than the emergence of the common man, as opposed to the economic man.

But the economic man is not yet dead. There is the utter artificiality which rules world exchanges in foreign trade. It is certain that these distortions in the true values of exchange rates are increasing and must increase, resulting in dearer prices for foods and all the necessities of life for the common man. What wonder then that men in other spheres of thought see in present world trends "a galloping plunge to intellectual bankruptcy." So says Dr. Cattell, the noted psychologist; and Sir Cyril Burt assents. "A decline of this order would have grave effects on the mental status of the population if prolonged." A civilization which cannot feed or provide the necessities of life for its peoples, is certainly doomed by all the laws of nature and true science. World trends to-day show an increasing instability in all spheres of thought and action. But has not God said the nations are mad?—Jer. li. "If men of the ancient world could come to life again their first impression would be that mankind had gone mad"—Prof. Ferrero.

Field-Marshal Lord Montgomery, speaking recently on the rising generation said they were "not sure of themselves, they have a feeling of insufficiency, they lack basic faith, they have a low *morale*, they are unconsciously afraid." Speaking of the end of our age, Christ said they would be—Luke xxi.

The tale of mournful admission is completed by the speakers at the recent Lambeth Conference. The Archbishop of York is of the opinion that within a few years our civilization might utterly pass away, that which was so proud and thought to be so powerful, threatened with the fate which had overtaken some eighteen preceding civilizations, which once were so strong and so very flourishing. No wonder, he went on to say, the hearts of millions were fainting for fear from expectation of dread things which might come upon the earth. It is a time of crisis; we were watching the death of an old age. But has not God promised to fill the earth with righteousness and peace, with the glory of His own Name? Then, obviously, the present existing chaos, with all its misery, ruin, fraud and deceit, must perish—II Pet. iii.

LXXII.—Thieves Falling Out.

"Russia lives in expectation of war." Moscow's own imperialism points to it. Such is the settled conviction of the keenest diplomatic brains in Europe to-day. Nothing more illustrates this than the impasse which has arisen between Communist Russia and Communist Jugoslavia. Hungary's Vice-Premier, Rokosi, calls Tito a "gangster whose regime won't last much longer." In any case it is only the usual vulgar quarrel which always arises sooner or later over the division of the spoil. Tito wants his own share of the plunder to use in his own way; Moscow says, No!—in the Communist world the Kremlin rules alone, elsewhere the marionettes dance as the strings are pulled.

Russia must consolidate in the Balkans before she can advance further west. She dare not face a major issue with the Western Powers while her most vulnerable flank is so dangerously exposed. Britain and U.S. are still in Greece. That the situation is moving to serious contingencies is obvious from the fanfare of abuse which is now being directed upon Belgrade. The shooting on the frontier of highly placed Tito officials whose sympathies are with Moscow does not add to the sweetness of the diplomatic atmosphere in Russia's eastern European zone.

"The negotiations in Moscow look like breaking down." The Council of Thirteen in the Kremlin have flung every card into the Berlin maelstrom—money, finance and economy. The two operations, Berlin and Belgrade are not unconnected. They are vital moves in one desperate plan, to break the Allied unity. Now that the appeal has been made to Caesar, it would seem that the London and Washington Governments have played their last card.

In an article on the cold war with Russia, the August number of the *Contemporary Review* sums up the position thus:—"Pressure on Greece, Turkey, Persia, and the prospect of fostering Communism in the Middle East by the support of the Zionists in Palestine are alternatives to pressure in Europe." That the situation is rapidly deteriorating is somewhat indicated by the constant contacts and consultations between service chiefs and highly placed political and diplomatic personages. As the London *Observer* recently said: "a policy which looks like gratuitous, evil rapacity to the intended victim, may well look like a sober requirement of survival in the impending world-war."

This view finds reflection in the Danubian Conference. Russia has not attempted any bargaining, she has not sought any *quid pro quo* in respect of advantages in the Dardanelles, the Suez Canal, the Panama Canal or on the Rhine. She has just slammed the Danubian door and bolted it. The fact is that Molotov's great game for the control of Germany is ill served at this critical juncture by Tito's territorial ambitions, which can only be achieved at the expense of his neighbours, who are all-in on the Kremlin gamble.

LXXIII.—The Blockade.

The Russian decision to shut its consulates in the U.S. is a confession of a guilty conscience. It saves Moscow the trouble of defending a position already lost. It proves, too, the American accusation of Russia's attempt to establish a police state within the domain of the U.S. authority. This, coincident with the blackmail of the Berlin blockade (as *The Times* called it in its leading article August 25th) moves the entire dispute seriously nearer open rupture. The daily offensive in the disruption of the life and civic administration of Berlin, can only have the effect of strengthening Russian control, and enhance that country's ultimate chances of merging the entire German states into its hegemony. *The Times* opens its leading article with the statement that the last word now lies with Mr. Stalin. It closes with ominous words: "the duty will remain—as the struggle in Berlin plainly shows—to make western Europe strong again in industry, in commerce, *in arms* . . ." The *italics* are ours. And speaking of the possibility of another war, Prof. Hromadka, before the World Council of Churches Assembly, said that "victory for the west must not be taken for granted."

Is it any wonder then, that European newspapers are openly talking of the mobilisation of 3,000 U.S. B-29 Superfortresses, and the re-establishment of a vast base for them in the north of England? The Prime Minister of Ulster made a covert allusion to these developments a few days back when he stated that "the only invulnerable base within reach of Europe for the U.S. to marshal her resources is the island citadel of Great Britain." Irish bases are not excluded from this preview. The press says that the U.S. Air arm is "prepared for any emergency and any contingency."

These Tarshish interlocking arrangements are seen in many other spheres of activity. The U.S. Secretary of Defence in Ottawa recently discussed *mutual* problems with senior Canadian officials of the defence services. American Air Officers attach vast importance to what is termed the "polar concept." Gen. Spaatz asserts that "in the world of air power, the Arctic regions assume the strategic importance hitherto attached to Gibraltar or the Panama Canal." This brings the British imperial

connection again into the forefront of the battleground, and in closest relations with America—precisely what is to be expected from Ezekiel revelation concerning the end of this age. Proposals for joint American-Canadian action in the event of future emergency are already before responsible Government officials on both sides, and correspond to similar arrangements which have been concluded in Germany and Europe between London and Washington, The dwelling places of the wicked are coming to nought—Job. viii.

LXXIV.—"To your tents, O Israel."

The whole of the Yishuv is on a war footing. Into the Palestine milieu has been poured this stream of strange, broken, sullen and defiant humanity making the Jewish race. To the world it is bewildering and past understanding; to the student of God's word, this part regathering is a surety of even stranger (to the world) and more perplexing events.

There are the familiar groups of obvious European origin; then dark-skinned Yemenite Jews, primitives and fanatics, let loose on a stage of fierce argument and gangster method, certain recruits for underground violence. They drift into the Stern Gang with its taste for the bizarre, its totalitarian outlook, its deep tinge of communism. Or, maybe, Irgun trains them in the latest fascist ideas of outrage. Also, the fiercely embittered members of the race from the communist-dominated fringe of eastern Europe; many fresh from further frustrations in D.P. camps. This is the human mix which has agglomerated into the Near East. Nurtured in hate, fouled by nazism and communism alike, they are apt to regard all non-Jews as potential enemies.

Yet the backbone of this Jewish *enclave* in the main only desire to be left alone. They love their dusty fields with a yearning, passionate hunger, but it is a love which has replaced the old faith of the patriarchs; and that which they are now building is not the vanished kingdom of their forefathers, but a state reared on harsh, austere and generally atheistic principles.

The reaction in the surrounding Arab States is profound. There is a fierce underground animosity against the Jew, which in Egypt in particular, has plunged whole towns into disgraceful scenes. This is the powder magazine on which the Egyptian Government sits. This reaction exists quite regardless of the rights or wrongs of the creation of the Jewish homeland. The entire atmosphere is electric, emotional and dangerous. As one British newspaper puts it, "the only Government to regard it with pleasure is that of Soviet Russia which is working to implant communism."

There are signs that these factions in Jewry may soon try conclusions with the Tel-Aviv authority. Dark threats of assassination have been whispered; and if affairs should at all go ill, internecine strife may well break out.

So the arena is being slowly cleared and prepared for the final scene. Britain has pulled out, redeployed her forces on a tremendous arc from Cyprus, through the Canal Zone, down through the old Sheba lands, via Aden, and so to the southern shores of the Indian Ocean. And right against the chest of this powerful position, is Palestine. The Jew is building with trowel in one hand and Sten gun in the other—in the path of the coming onrush of Gog.

Hitler's old supporters are openly jubilant at the prospect of an anti-communist front becoming aggressive; and Gen. Franco closely watches a position which might find in the Pyrenees the finest antitank trap in all western Europe.

While Irgun terrorist activities have been unearthed in London, a flood of Soviet abuse is being wirelessly from Moscow against the entire Anglo-Saxon way of life.

CARMI.

Communism — Democracy — Catholicism

SHALL EITHER DOMINATE THE WORLD?

“The lofty looks of man shall be humbled”—Isaiah ii.

That the whole civilized world to-day is in a state of unrest is a matter of common knowledge. But the outcome of it all is enshrouded in impenetrable darkness. Little hope is left now that the nations can agree upon any workable plan that will give assurance of lasting peace.

In the world at the present time are three irreconcilable political ideologies which seek to dominate the world of the future— Communism, Democracy and Catholicism. Each claims to stand for a particular ideal for world recovery, but the ideals for which they stand are mere camouflage to cloak their real objective—world domination. While the methods used to accomplish that purpose may differ greatly, the objective is the same. War has become so swift and so terribly destructive that annihilation may well be expected as the fate of the conquered in the next war. So neither group of nations is taking any chances. There is no other choice for any nation or group of nations. It is complete domination or complete destruction. Who will dominate the world of the future and survive the coming storm?

I.—Will It Be Russia?

The late war broke the balance of power in Europe, leaving Russia so overwhelmingly superior to all other nations of Europe that her complete domination of the entire continent is inevitable. All Eastern Europe and the Balkans (except Greece) now are definitely under Russian domination, while Communist influence appears to be growing in France and Italy. But it matters not what the politics of these countries may be, or whether they willingly enter the Russian camp or not, they will have no choice when the time comes for Russia to assume her role as King of the North (Dan. 11: 40-45). War has become too swift and devastating for any weak nation of Europe to defy Russian might. They have not forgotten what Hitler did, nor how help came with too little, too late.

II.—U.S. Heads Democracies.

The awful losses suffered by Britain in the late war leaves the burden of meeting Russian expansion chiefly upon the United States. Well does Russia know this. She knows, too, that the U.S. is her chief obstacle to world domination. So, it is no mystery why antagonism between the two countries is growing. Each knows that the other stands at the head of that group of nations which they must oppose in the next great war, a war which they think will decide whether Communism or Democracy shall rule the world.

(To be continued.)

The Commandments of Christ the present rule of life for His followers

The Fleeting Cross and the Eternal Crown

G. V. GROWCOTT DETROIT

Our public proclamation of the Truth is predominantly doctrinal. This is necessary and right, for doctrine is greatly belittled and neglected in Christendom to-day, and, while true knowledge and belief must be the starting point for organizing the life in a godly pattern, we find conduct called in quickly to carry on the chain of development toward eternal life. True doctrine and conduct are inseparable.

It is Paul who says, "I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule." The principle here is clear—God reveals so much at a time. He does not lay all the treasures of His wisdom before the beginner. He presents sufficient to carry conviction and provide a starting point. If an individual sincerely conforms his life to what divine knowledge he has he will be given more.

A practical application is necessary to bring full and mature conviction of doctrine. As the Psalmist says, "O taste and see that the Lord is good." Jesus plainly declared, "If any man will do His will, he shall know of the doctrine, whether it be of God"—Ps. xxxiv; Jno. vii. The knowledge of God is a progressive chain reaction: doctrine to conduct to doctrine, and so forth, and in this active, progressive experimental knowledge of God alone is life eternal. Many, as the Scriptures show, who start the race never reached the goal because they fail to move continually forward and upward in knowledge and godliness—Jno. xvii. 3.

In order to free our minds from the deadly bias of human ideas in considering Christ's commands, we must first clearly grasp one basic principle. Jesus states, "That which is highly esteemed among men is abomination in the sight of God." Unless we get this clear at the outset, we shall have constant trouble with the commands of Christ and finally end in confusion and failure. Paul strongly emphasizes the same thing in writing to the Corinthians, "Hath not God made foolish the wisdom of this world?" And again, "God hath chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty." And the reason he gives is short and to the point. "That no flesh should glory." Not only are man's ideas vain, they are also profitless. We must put aside all that man has told us before we can listen intelligently to God. This is the first lesson and it's thorough appreciation is vital. "The whole world lieth in wickedness"—that is ungodliness, alienation from the mind and viewpoint of God—I John v. 19.

Arising directly from this principle—the diametric divergence between the mind of the flesh and the mind of God—is the first command of Christ; first, that is, in the sense of elementary basicness. Thus separation from the world becomes a primary necessity. This command underlies and precedes all the more specific ones.

In the brief, solemn period of exalted communion between God, Christ and His small band of followers just before the crucifixion, the broad, deep gulf between the world and the believers is sharply defined. To this little group He said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"—Jno. xv. And in His prayer emphasizes the sense of separation, "I have manifested Thy name to the men which Thou gavest me out of the world." "I pray for them: I pray not for the world." "They are not of the world, even as I am not of the world."

Each New Testament writer in turn presents this basic theme. Defining the fundamentals of true religion the Apostle says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Also, "Ye adulterers and adulteresses (this is the term the Scriptures use for those who mix the things of God and the things of the world), know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God"—Jas. i and iv.

I John ii. 15-16, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For ALL that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Paul is emphatic on the line of demarcation. "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? . . . Wherefore come ye out from among them and be ye separate, saith the Lord"—II Cor. vi.

Can we doubt its importance when the Scriptures stress it so strongly and solemnly? This then is the second step in comprehending the commands of Christ. It does not mean hermitage or seclusion any more than Christ or Paul were hermits. There can be no fraternity with the world in its enterprises, ambitions, politics or pleasures.

The world, as such, is the enemy of God and the Truth. It is one huge, organized, hypocritical embodiment of sin and ungodliness. This includes all forms and beliefs of religion invented by it and catering to public sentiments and popular desires. True religion, as defined by God through Christ, could never be popular, for it is a denunciation of all the world stands for and loves, and a command to be separate from it. It tells man that his natural course of life, whoever he may be, is evil and ungodly, and commands him to humbly submit and change his whole nature. It is not seclusion in a monkery that is demanded, but a clear distinction in every aspect of our lives.

At the beginning of his ministry Jesus outlined the basic principles of his teaching in what is commonly known as the "Sermon on the Mount." The principles were not new. They underlie all Scripture. But Christ carried them far deeper than ever before, and applied them specifically to the dispensation He was about to inaugurate. He enunciated them as fundamental principles of life.

The first seven commands in the Sermon define the character that is necessary to be acceptable with God. The first one is the deepest and most inclusive. It goes right to the heart of the matter, completely reversing the world's viewpoint. "Blessed are the poor in spirit"—Matt. v.

The word here translated poor—*ptochos*—is a very strong word. We are told by the lexicons that it was always used in a bad sense before Christ chose it as the badge of His followers. It means utterly destitute, mean, beggarly, abased, completely lacking in possession, position or self-assertion. It is the extreme opposite of high-spirited. It is the character and state the world most despises.

But God says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." And our great Teacher and example said, "Learn of me for I am meek and lowly in heart"—Is. lxi and Matt. xi.

We must thoroughly realize the utter insignificance and helplessness of man. Abject lowliness and dependency is the only reasonable and sensible attitude when the true picture is perceived. God will not for a moment consider any who boldly and obstinately ignore these facts and regard themselves or mankind as of any consequence. The Spirit, through Isaiah, gives the evaluation of man in the sight of God, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance All nations before Him are as nothing, and they are counted to Him as less than nothing and vanity"—xl. The insignificance of man is established by Scripture. "Surely men of low degree are vanity, and men of high degree are a lie—laid in the balance, they are altogether lighter than a breath"—Ps. lxii. It is clear that Christ's way and viewpoint of life is not a formula for worldly success. This fact must be accepted at the outset. It is impossible to have both, although tremendous contortions are executed in a vain effort to get around this divinely stated principle.

Jesus' next words are: "Blessed are they that mourn." The earth, created for God's glory and man's happiness, is the scene of ever increasing vice, misery and ungodliness. Greed, pride, rivalry, hate and destruction are the basic characteristics of the structure man has erected.

A few, perceiving things in this true light, stand aside from all the giddy, thoughtless emptiness that veneers this dismal picture and mourn in the godly sense commanded by Christ. He is still dealing with the believer's attitude toward the world; He advances to details later. The details come easily once the main principles are comprehended.

"Blessed are the meek." This answers a natural question that arises. If these things be so—the great majesty and supremacy of God flouted, the utter insignificance of man denied and derided, and

the whole world filled with violence and sin and enmity toward God—what is to be our attitude toward it? Shall we call down fire from heaven? Are we expected to ride forth like Jehu, condemning and destroying in our zeal for the Lord? Can we live at peace among them while God's heritage is desolated, His love rejected and His law despised?

"Blessed are the meek, for they SHALL inherit the earth." "My kingdom is not of THIS order of things, else would my servants fight," said Jesus. "And again, I am come to save men, not to destroy them." "In meekness instructing them that oppose themselves," is the apostolic instruction II Tim. ii. 25. Witnessing and instructing in meekness is the believer's duty now. The inheriting and purifying of the earth will come in God's good time to those who keep separate now, and discipline themselves in meekness.

Hungering and thirsting after righteousness is next commanded. Hunger and thirst are basic, ever-present and overpowering urges. The believer's desire to be pleasing in the sight of God must dominate his consciousness and direct all his actions.

Mercifulness is next for consideration. Perceiving the slippery deceptiveness of human nature, we see this is mentioned in just the right order. The trend of the foregoing would lead the flesh, if unchecked, to assert itself in harshness and uncharitableness. But mercy, let us remember, means waiving our OWN advantages and interests out of consideration for others. In the words of Paul, it "suffereth long and is kind . . . seeketh not her OWN . . . endureth all things." It does not mean the much easier and more flesh-pleasing course of compromising God's truth for the sake of peace or sentiment or popularity—I Cor. xiii.

Now purity of heart commands our attention. Here too is a necessary warning. We are dealing with subtle and evil influences within ourselves which cling tenaciously and parade as every form of virtue to avoid being exposed and cast out. Those who accept Christ's teaching must get right to the bottom of things or the end will be worse with them than the beginning. Sincerity, consistency, and freedom from hypocrisy are essential. The only assurance is constant self-examination, study and prayer.

The question of peace now comes before us. "I came not to bring peace, but a sword," said Christ—Matt. x. But peace only on a sound basis must be the believer's constant aim, and he must labour tirelessly for it. There can never be peace except on God's own prescribed terms. Strife is always destructive. All personal desires, and everything that does not jeopardize the faith that God commands us to defend, must be freely yielded for the sake of peace. All unessentials that trouble the peace of others must be graciously and ungrudgingly given up for the same reason. Obedience to this command, in the bonds of love, would eliminate almost all the sad and destructive friction among believers.

Now comes an assertion—startling. "Ye are the salt of the earth." The command is that we maintain our sharp, fresh saltness. It is the believer's duty to exhale purity in a world of corruption; a sharp, invigorating influence in a mass of sickly insipidity. For that reason we must realize Christ's next dictum. "Ye are the light of the world." "Let your light so shine that men may see your good works and glorify God." Your allegiance to God, once you take it on, must be open and obvious. Jesus said: "Whosoever confesseth me before men, him will I confess before my Father: whosoever is ashamed of me, of him will I be ashamed"—Matt. x. 32; Mark viii. 38. Your conduct must be outstandingly noticeable and must reflect glory to God. Your disposition must attract others to seek the reason of your graciousness and peace.

Now let us view the all-important matter of self control. "Whosoever shall say, thou fool, shall be in danger of hell-fire." Even angels, we are told "dare not bring a railing accusation, but say, the Lord rebuke thee." Christ's injunctions call for the bridling of the tongue. We are no good for God's use until we learn to control ourselves. "The wrath of man worketh not the righteousness of God"—Jude ix; Jas. i and iii. It is the key to self-discipline. "Therefore, if thou bring thy gift to the altar, and

there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." A constant, active seeking for reconciliation in all things. A tireless effort to strengthen and heal and unite, with no thought of self-justification. How opposed to the proud, selfish, inconsiderate spirit of the world!

So next we read: "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Illustrating the force and significance of the commands to mercy and peacemaking. If God, the great judge of all, stood on His rights, all flesh would perish—all would pay the uttermost farthing of eternal destruction. Man has no rights. He is commanded to yield what he considers his rights in any dispute (not involving the integrity of the Truth), in the faith that God will treat him likewise and make it all up to him, and in the humble knowledge that he needs it to a far greater degree.

In verse 28 is brought out the principle that sin is not limited to action, but reaches right back to intention and unresisted desire. The commands of Christ are no surface righteousness, but search unsparingly to the uttermost depths of the heart. Consider how far the world has strayed from God's conception of marriage, "Whosoever shall marry her that is divorced committeth adultery." The daily flaunting of this solemn injunction is an honoured and accepted thing in all walks of life that blasphemously brand themselves as "Christian."

Christ forbids oaths or swearing of any kind. James is equally emphatic and unqualified. "Above all things, swear NOT AT ALL." This is to sweep away all the complicated and meaningless fabric that man has erected in a vain fig-leaf effort to deal with his own natural deceptiveness and untruthfulness.

All the oaths and adjurations that are meant to bolster truth only cheapen and weaken it. Disease cannot be destroyed by merely building a fence around it—it must be stamped out at the root. Jesus goes to the heart of the evil, and lays the simple, all-sufficient basis of rigid truth in every word that is uttered—no falsehood, no foolishness— Rev. xxii. 15; I John ii. 21; Eph. v. 4. "God hath no pleasure in fools."

Now comes the very heart of the Christ message, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Here we reach the acid-test of the godly character. No words in Scripture are clearer than these, but how universally the so-called "Christian" world looks coldly on them, and then passes by on the other side! Consider their endless struggles for position, possession and power in every sphere—personal, national and international.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Utterly impractical . . . utterly impossible—except for the fact that God is underwriting the success of these commands. It is all a matter of faith and dependence upon the promise and power of God. These commandments are the key to the gospel of Christ. We can go no deeper than this. The issue between serving God and serving the world reaches its climax at this point. Here is the faith that overcomes the world. Choose ye this day whom ye will serve, and in whom ye will put your trust.

And what is the purpose of these commands? Is it not "that ye may be the children of your Father which is in heaven."

Nothing could be added to make these commands clearer. They are simple and specific. The basic principle is to pursue a fixed, consistent course of active benefit to everyone, utterly regardless of any antagonism, injury or unworthiness on their part, without concern for self-protection or self-preservation, and unrestricted by any consideration of consequences or expediency. The mind must rise far above all bitterness and resentment and thought of self. It is a gloriously free, exalted, revolutionary doctrine. It makes the narrow, natural, selfish way of living utterly contemptible by comparison. It is living like God in a world of petty little men.

Jesus himself is the only perfect example, but the early believers, filled with the unearthly joy of the Spirit, followed cheerfully in his footsteps. Paul bears witness, "Ye took joyfully"—note particularly the word "joyfully"—that is the whole life and spirit of the matter. Ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance"—Heb. x. And to the Corinthians he had to say, "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?"—I Epis. vi.

Continuing, we may next read, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." How well he fathomed human nature and discerned its weakness! Nothing to be done for show or appearances, for verily such self-glorifiers have their reward, and what a pitiful, empty reward it is!—Matt. vi. "But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret Himself shall reward thee openly." Not just avoidance of show, but every effort to be made for secrecy. Some have affected to see a contradiction between this and the command to let your light shine that men may see your good works, but the mind of wisdom will have no difficulty in perceiving that as much as possible can be done secretly and still the whole life be one of light and good works that cannot be hid.

Prayer and fasting are cited as further examples of worshipping God secretly and sincerely and with avoidance of all show. Outward show always goes with inward emptiness and shallowness. Simple, secret service is just the reverse.

Forgiveness by God will depend on forgiveness toward men. This principle is applied to many things: as ye forgive, so shall ye be forgiven; as ye judge, so shall ye be judged; as ye give, so shall ye receive; as ye minister, so shall ye be ministered to; as ye confess Christ, so shall ye be confessed; as ye are ashamed of Him and conceal your relationship to Him, so shall he do to you. It is indeed as a man soweth so shall he reap. Thus in all things it is direct cause and effect. There is no magic or mystery, but clear, simple divine law. Each man, each day, is determining his final reward or lack of reward. It is all perfectly just and perfectly reasonable.

The Master says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." The divine unearthliness and unworldliness of Jesus' teaching is nowhere more apparent than here, and how clear the reason he gives, "For where your treasure is, there will your heart be also." If your treasure is on earth, your heart is set on earthly things, but if your treasure is in heavenly things, your heart will be with God and Christ, and where your heart is centred will determine your whole character and destiny.

Jesus' deep insight, by the Spirit, is revealed in Matt. vi. 21. He has presented two kinds of treasure. The flesh will of course say, "Why not have both?" But reason and Scripture answer, No. The reasoning is very plain. If thine eye be single, thy whole body shall be full of light; but if thine eye be not single, but evil, or double, thy body shall be full of darkness. This principle is extended into the next command—"No man can serve two masters. Ye cannot serve God and Mammon. A true allegiance cannot be divided, though greed will tempt us to try." "A double-minded man," James says,

"is unstable in all his ways. Let not that man think that he shall receive anything of the Lord." If we seek both we lose all!

So greed is ruled out. "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "For after all these things do the Gentiles seek: for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God: and ail these things shall be added unto you." What a wonderful assurance! Seek God and obey Him, and let Him look after your wants and cares. Sometimes, in the success of strength and pride, this may seem like a poor and unattractive bargain, but time and wisdom will teach its value and infinite desirability. "Cast all your care upon Him, for He careth for you"—I Pet. v.

Christ does not teach slothfulness. His is pre-eminently a gospel of hard and persistent labour, but labour of the right kind and to the right end.

What He does command, and that most emphatically, is this: "Having food and raiment, BE THEREWITH CONTENT." Christ's followers are told not to be concerned beyond the needs of the present, and not to accumulate beyond the necessities of life. No VICE IS MORE STRONGLY CONDEMNED IN SCRIPTURE THAN GREED—the fleshly lust to have more than is needed. This is said to be the root of all evil— I Tim. vi.

Stewardship and bondservice is the description Jesus gives of the lives of his followers. They are simply stewards for Him as to their time, energies and any goods they possess, and they will have to give a strict account of their stewardship when He returns. "Ye are not your own," He says to them through Paul (I Cor. vi. 19-20), "ye are bought with a price." There is a great reckoning to come. This solemn obligation is illustrated in a parable he spoke, Matt. xxv— "For the kingdom of heaven is as a man travelling into a far country, who called his servants and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Some faithfully used the talents in their master's service, some did not. Then, "After a long time the lord of those servants cometh, and reckoneth with them." Let us ponder this well, for the day of judgment is already decreed.

Lastly, Christ gives the reward of the faithful. "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Conversely is the punishment of the unfaithful, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

This is emphasized in Luke xvi: "I say unto you, make to yourselves friends of the mammon of unrighteousness (that is, put it to the use commanded so that it will become treasure in heaven); that when it (R.V.) fails, they may receive you into everlasting habitations." "If ye therefore have not been faithful in the unrighteous mammon (that is, if you have used it for yourself instead of for God), who will commit to your trust the true riches?"

And we note particularly that "the Pharisees also, who were covetous, heard all these things: and they derided him." Above all things, let us not be in that class!

Such are the commands of Christ, and the ministry for Him to which we are invited. These commands reduce the faithful to the simple necessities of life, and involve constant effort and labour until they die or the Master returns. Jesus describes this ministry as the bearing of a cross, and such it truly is for the flesh, for the flesh must be crucified—Rom. viii. 12-14. It is the fleeting cross, but the eternal crown.

It will cause us to be unpopular and despised, as Jesus foretold, and will put us at a continual disadvantage in temporal things. The Pharisees, who are covetous, will deride us, for they will feel the pinch of our example.

All this and far more, the Apostle Paul himself constantly endured, and still he joyfully exclaimed, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

It is the only life that provides real, substantial satisfaction, contentment and peace; the power and communion of God is promised without measure for its successful accomplishment, and finally it will eventuate in glorious eternity in an assembly of the best and noblest characters of all ages, when all pettiness, selfishness and meanness will have been swept forever away.

THE SCRIPTURES—Boyle.

"A Matchless Temple, where I delight to be, to contemplate the Beauty, the Symmetry, and the magnificence of the Structure, and to increase my awe, and excite my devotion to the Deity, there preached and adored."

Detroit Conference Re-union Efforts

ECCLESIAL RESPONSE TO DATE, 8/7/48

- B. *Montreal Ecclesia*. J. D. Baines, Rec. Bro. 17/3/48. Will assist.
B. *Toronto Ecclesia* (Kimbourne Hall). 21/1/48. Very enthusiastic. Will assist.
B. *Lethbridge Ecclesia*, Alberta. W. Blacker. Very encouraging. Will assist.
B. *Moncton Ecclesia*. W. E. Hayward. 22/3/48. Very encouraging. Will assist.
B. *Newark Ecclesia* (High Street). John Packie. 17/3/48. Favour reunion on basis of B.A.S.F. and Ten Points, but will not assist.
Los Angeles Ecclesia. G. W. Burnett. 21/3/48. Their basis, B.A.S.F. and Ten Points. Negative regarding assistance.
B. *Hamilton*, Ontario. H. N. Fotheringham. 30/3/48. Endorse the Conference work. Might be willing to assist.
B. *Jasonville Ecclesia*. Aude Plew. March, 1948. "Will give fullest co-operation . . . on basis of Detroit Conference." Will assist.
Portland, Oregon. (Circular letter to all Ecclesias advising their change from Birmingham Central to Berean Fellowship.) Probably willing to assist.
B. *Hawley Ecclesia* (Pa.). H. A. Somerville. (No date.) Will insist upon "*individual* examination . . . confession of sin." Will not assist.
B. *Philadelphia Ecclesia*. Carl E. George. 31/5/48. "Not in favour of reunion on the basis outlined in the Detroit Report as there is no repudiation of Strickler error." Will not assist.
C. *Chicago Ecclesia*. John Running (formerly Bro. Barcus, Rec. Bro.). 29/3/48. Apparently very little interested—no attempt made to answer.
Lampasas, Texas. Erby Wolfe, Rec. Bro. Letter to W.M.B., 15/3/48. In favour.
C. *London Ecclesia*. Godfrey Philips. 23/3/48. To W.M.B. In favour.
B. *Canton*, Ohio. Chas. Wheeler, Rec. Bro. 14/7/48. In favour.

H. DEAKIN.

B Berean; C Central.

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.

* * *

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

Another of Adam's race testified to a desire to enter the bond of the Covenant, and begin the race for eternal life. On July 6th Mr. Robert Higgins passed through the waters of baptism. Sis. Liliias Vaughan and Emilie Gotthardt are visiting across the Atlantic for a few months, and expect to see the brethren and sisters there.

We are sorry that Bro. and Sis. G. Stephens have moved to Pomona, California. They will, however, still be among those of like Faith. We welcome among us Bro. and Sis. L. MacCharles, who have moved to Windsor, Ont., just across the river from Detroit.

The following have visited us: Bro. and Sis. C. Wheeler, Sis. Helen Boyle, Sis. Rachel Whitehouse (Canton); Bro. and Sis. Ted Howard, Bro. Ted Howard, Jr., Bro. R. W. Jones, Bro. and Sis. H. J. Newnham (Toronto); Bro. and Sis. J. Sommerville (Jersey City); Sis. William Robinson (Brantford); and Bro. H. W. Taylor (Saginaw). Bre. Wheeler, Sommerville and Newnham assisted us in speaking appointments. It has been our sad duty to withdraw from Bro. William Styles because of wrong doctrine. —G. V. Growcott, Rec. Bro.

HITCHIN. —"Treetops," Charlton.

"Rosa Ann Shorter, died July 5th, aged 83 years." Such was the inscription covering a faithful sister and mother in Israel who finished her probation on July 5th, and laid to rest in Hitchin Cemetery on July 10th with the assistance of Bro. W. H. Boulton, one of her earliest companions in "the way of life," in the presence of brothers, sisters, relations and friends. The loving esteem in which she was held was shown by the tributes which were received.

We were greatly comforted by Bre. Boulton and G. H. Denney who served us on the occasion. —Herbert S. Shorter, Rec. Bro.

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

Bro. and Sis. Oscar Beauchamp, Pomona, California, were visitors here the first week in August. Bro. Beauchamp spoke on three occasions to our great enjoyment and benefit.

The following brothers and sisters attended the Texas Fraternal Gathering at Hye, Texas, the last week in July: Bro. and Sis. E. W. Banta and J. O. Banta, Bro. R. H. Carney, Sis. Maurine Caldwell, Sis. Ellen Johnson, Sis. Hallie Smith, Sis. Jaxine Burkett, and Sis. Mildred Banta.

The following brothers and sisters who separated from us in the division of last year, on the divorce question, have returned to our fellowship: Bro. and Sis. C. C. Bearden, and Bro. and Sis. C. R. Barber.

We are encouraged by renewed interest and activity in the Ecclesia, and by the fact that several strangers are now studying with us.—E. W. Banta, Rec. Bro.

PAPAKURA, NEW ZEALAND.

We have had the company of Bro. K. R. McDonald, of Whangarei, for a few days. It was a great pleasure to talk together concerning the things of the Truth.

Our brother's visit was brought about by sad circumstances. Our aged Sis. White, recently of Howick, died on July 26th, aged 82 years. Bro. McDonald did what was necessary. We shall miss our sister, but we sorrow not as those without hope. —A. J. Starr.

SURBITON. —6, Courtlands Road, Sy.

A pleasant surprise. Sis. E. M. Gotthardt, of Detroit, came to see us on August 17th. She is on a short visit to Britain, and we greatly enjoyed her company. —J. C. Penn.

UXBRIDGE. —139, Harefield Road.

Thanks are due to many bre. and sis. in U.S., Australia and New Zealand for their kindly thought in sending parcels. It is deeply appreciated. Also, parcels have come from Canada, and each has been severally answered. Two, however, reached us damaged and senders are unknown. To these our heartiest thanks.—H. E. J. M. Doust.

NEW ZEALAND

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

Papakura.—A. J. Starr

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

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

AUSTRALIA

All enquiries as to ecclesial arrangements and fellowship should be made to Bro. James Hughes, 78 Riddell Parade, Elsternwick, Melbourne, Vic.

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, Alberta.

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. Dixon, 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.
Hollywood (Los Angeles)—T. Lloyd Jones, 1737 N. 53rd Street, L.A. (Cal.)
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. —E. Wolfe, Rte. 1 Burnett.
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.
Mansfield, Ohio. —R. M. Carney, 563 Maple St.
Marion (N.Y.)—Chas. N. Rodgers.
Mason (Texas).—J. Eastman, Grit, Texas.
Newark, N.J. —H. Deakin, Matawan.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Carl. C. Wolfe, 172, E 5th Street, Pomona.
Santa Barbara, Calif. —Floyd Elsas, 309a, E. Victoria Street.
Scranton, Pa.—J. Scaramastro, 434 Luzerne Street.
Selkirk, N.Y.—J. P. Leonard, Maple Avenue.
Utica, N.Y.—B. J. Dowling, 133 Harding Place.
Worcester, Mass. —A. Marshall, Sr. 27 Hitchcock Road, Worcester, 3.

Acknowledgements. — Letters and MSS. have been received from H.S.S., L.L., R.W.A., and C.H.F. (Australia).

The Final Report of the British Association for the Jewish National Home in Palestine and Palestine House has just come to hand and is a very instructive retrospect of the work accomplished up to this year. Copies are available for those interested.

The Jannaway Debates. —Copies of Bro. F. G. Jannaway's debates are urgently required. H. E. J. M. Doust, 139, Harefield Road, Uxbridge.

Articles are invited from brethren in all parts of the world, and particularly from younger brethren who have a mind to "*Study* to be approved." We have a list of subjects that can be had on application.

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.

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