

NOVEMBER-DECEMBER, 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  
defence of the faith once for  
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and opposed to the dogmas  
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the object of making ready a  
People prepared for the

**THE  
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*It is not for mortal man to rule the world and grasp the sole dominion of the globe.  
This is an inheritance, the divine legacy of Omnipotence, to Abraham, Shiloh and the  
Saints.—Dr. J. Thomas.*

# *The Berean Christadelphian*

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

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

*All communications and manuscripts should be sent to—*  
G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8.

*or to*

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

*The eye of faith sees the fairest spots of earth veiled in thick darkness. Its hope is not in "the earth" (Communism, etc.); for man can neither regenerate himself, nor society. Any organisation of the world fabricated by human wisdom must perish; for men have neither knowledge, wisdom, nor virtue enough to build a social fabric conducive to the honour and glory of God or to the general happiness of mankind in their several relations of life. Our hope is in the Ancient of Days. "The earth" may "help the Woman," and consume the dominions of the Horns; but the Son of Man can alone deliver the holy city, crush the Dragon's head, and reconstitute society to the glory of God, and the happiness of all the families of mankind.—Elpis Israel.*

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## **EDITORIAL**

### **THE CLOSING YEAR.**

The year 1948 constitutes a landmark in regard to the advance of Russia in world affairs. October 24th was supposed to be "United Nations Day." Mr. C. R. Attlee addressed the British people on that topic in the evening of that day. But the prevailing note was a gloomy one. The idea was to present the world with "the aims and achievements of the United Nations Organisation." The gloom was the result of the very meagre accomplishments of this latest attempt at world concord.

The sabotage of U.N.O. is the work of Russia. The great Communist power undoubtedly provides a fulfilment of the "sea and waves roaring" with its accompaniment "casting up mire and dirt." All over the world the lowest and most selfish elements among the people are being stirred up by the great Russian hierarchy.

Karl Marx, the Jewish (albeit renegade to the faith) agitator, provided the ground work of the Socialist and Communist parties of to-day. His book *Das Kapital* is not based on any religious or spiritual ideals. It is frankly materialistic altogether. According to it, the "common" people, i.e., the hand workers, are the real aristocrats and the professional and "upper" classes are just parasites on the whole community. Work alone produces wealth, says Marx, and violent action is a good means to an end if it gives complete and permanent control to the "producer." This, of course, destroys human liberty and exalts the State to the first place.

Stalin recently, in his letter to the people of Yugoslavia, made it quite plain that the object of Russia and the Cominform was to oppose in every way possible everything that stood in the way of world domination by the Communists.

So, while the League of Nations did have some years of apparent success, the new organisation has been beset with grave trouble from its very inception.

Moscow's demand, that every Communist must put allegiance to the Kremlin first, means that in every country he must, if necessary, be treasonable to his own government.

From the Scriptural point of view, we are now being shown why Ezekiel, addressing the words of God to Gog, said: "I am against thee O Gog of the land of Magog, the prince of Rosh, Meshech and Tubal."

The Russian Government to-day has little or no use for any religion or any form of thought except its own theory and practice of communism and in this it is fearfully fanatical.

All this means to us that the day of the Lord is drawing very near—1948 has made Russia's position perfectly clear, and from now on the situation depicted in Ezekiel xxxviii and Revelation xvi will be rapidly developed.

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From world affairs we turn to our own internal affairs. There were many hopes of re-union in our midst on a clear and cordial understanding. Our hopes have been disappointed. We have no doubt that all of us have been in one way and another at fault.

Let us study afresh our respective works and our fears and, taking the Scriptures as our guide and resorting constantly to prayer for guidance from above, let us not give up our striving. A large measure of agreement does undoubtedly exist. Let us extend it all we can.

What a delightful thing a united effort would be in these "last days"! The Coming of the Lord draweth nigh. But the world does not now give its mind to real study: its main desire is to seek pleasure and to take that as an opiate. We ought to wake up and work while there is yet time to bring men to see the Truth, whether they believe it or not. So, while we look back on the year with mixed feelings, our faith and hope is strengthened by the infallibility with which the prophecies, given for our guidance, are working out.

We have been able to continue publication of the MAGAZINE in the goodness of God and his faithful children. We would like to see it used more and more by our thoughtful younger brethren as a vehicle for exposition and exhortation. It will be remembered that this was its original purpose. At the same time we should like to see its circulation increase as an instrument of concord, comfort, help and unity. May our Father guide and bless the effort to that end.

G.H.D.

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REVIEW

### ***“Questions answered about Religion”\****

A book with the above title reaches us for review. (3s. 6d. Publishers, Jordan & Sons, Ltd.) The authors: W. E. Purcell, M.A., and R. H. Soar, B.Sc., both prominent churchmen. The foreword is by the Bishop of Rochester.

It takes the general view of the Episcopal and Nonconformist Churches as to how religion was developed and as to its present and future position. It adopts the evolutionary idea and also many conclusions of the higher critics. We quote: "Animism, the belief that every object which moves or affects the life of man in any way is animated by a life like his own, is the first stage in primitive religion." "Anything that lifts man above the realities of this material life is religion" is approvingly quoted from Max Muller.

The general theme is therefore that all religion has gradually developed in the mind of man: that this development is still going on and will go on until perfection in mankind is reached. In answer to the question "Can Christianity offer hope of permanent peace in the world?" the reply is "Jesus said there would be wars and rumours of wars until men learned to apply the laws of His Kingdom to their life." No chapter and verse is given. The real fact is, Luke xxi, that wars and rumours of war would go on until Christ Himself returns to earth and intervenes directly in human affairs. But these writers say that "it seems perfectly clear that Jesus had no cut and dried programme for His ministry." Well, what about Matt. iv. 17 and a hundred other passages culminating in the scenes depicted in Acts i? The Kingdom of God and of Heaven is declared to be the "vision for human life at its noblest and best." It will be seen that the book under review therefore, as far as we are concerned, inverts the triangle.

We believe that religion is the means of rebinding God and man; that the Gospel was and is the power of God from the very beginning unto salvation—Rom. i. 16, etc.; that God gave the terms of salvation and declared His purpose from the very start of human history. Therefore we see in the modern views of religion *not* progress but serious and fatal degeneration. We hold with Paul, II Tim. iv: "The time will come when men will not endure sound doctrine but will turn away their ears from the Truth and shall be turned unto fables."

Now, as to authority, this book claims that the Bible is merely a record made by the Church at various times and that the Church has the power to change forms of belief as man's knowledge increases. We quote: "The Church wrote the New Testament." We must not expect Christian love in its fulness in every part of the Old Testament." The programme of the Churches is defined to be "to continue on earth the work of Jesus Christ, to win the masses of humanity and bring them to God." The writers of this book have no use whatever for the words of our Lord as describing the position of affairs at His own return to earth. "When the Son of Man cometh shall He find the Faith on the Earth?" So, while we continue to hold the "Faith once for all delivered to the saints," the Churches to-day have abandoned its central principles altogether.

We have, therefore, sorrowfully to say that the book we have read with so much interest does but deeply emphasize the great difference between us who are called Christadelphians and the religious world around us. To us religion is failing. Men are even abandoning the form of it. To our contemporaries, progress is continuous, and the conversion of the world goes on. They claim Matt. xxviii. 19-20 as their commission and to go on for ever. To us the Bible is the only infallible guide. It is the Word of God. To men to-day it is merely the voice of a progressive movement and is subject to all the failings and weaknesses of the human mind.

There can be no reconciliation of our position with that outlined in this book. There is no hope for the world except in the declared "programme" set out in Acts iii. 19 to 26 and corroborated by every word in Holy Writ.

G.H.D.

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*EXHORTATION*

***The Householder***

J. A. HIGHAM, *Detroit*

"The kingdom of heaven is like unto a man that is an householder." This simile is used quite frequently in the Scriptures to bring out some feature of our Heavenly Father's dealings with His children. Sometimes it is used to emphasize a particular mode or detail of the development of the exceeding great and precious promises, but, being the leading phase of a parable, it also tells us that the matter needs more than a casual reading to bring out the hidden treasure of Divine wisdom contained therein.

An example of the use of the "householder" depicting the relationship between the Father, His people, and the Kingdom that He will establish is found in Matthew xiii. 7. "So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field?" Here the Eternal Yahweh is pictured as a grain grower and His Holy Word as the grain that, if sown in good soil would bring forth one hundredfold.

In Matthew xxi. 33 we have another illustration of the same type of thing. "There was a certain householder which planted a vineyard and let it out to husbandmen." In this parable the Father is depicted as the originator and owner of the vineyard and Who, going into a far country, let it out to husbandmen who were supposed to keep it cultivated in His absence.

For information concerning the particular household we would recall the two oft-quoted phrases in Paul's epistles to the Galatians and Ephesians. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith"—Gal. vi. 10. "Ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God and through the Lord Jesus Christ are builded together for an habitation of God through the Spirit"—Eph. ii. 19 and 22.

"The kingdom of heaven is like unto a man that is an householder which went out early in the morning to hire labourers into his vineyard." The householder was at the scene of his activities before the break of day. "The earth was without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Not only was the natural taken care of, but we hear the Apostle John say of the Logos, "In him was life, and the life was the light of man."

The householder went out early because there was much work to be done and because he was not willing that any should perish but that all should come to repentance. To that end he offered to and agreed with the labourers for a penny for their day's work. It is interesting in the light of John's words to note that the householder took the initiative with regard to this employment. "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." The labourers did not come to him for a job but he went out again and again. "Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain"—John xv. 16.

"And when (the householder) had agreed with the labourers for a penny a day, he sent them into his vineyard."

All who have heeded the invitation of the Holy Word have agreed with the householder for the penny. We are among that number and we are now sent into the vineyard. It is our reasonable service, therefore, to do only our best regardless of the time at which we have arrived.

"The householder went out about the third hour and saw others standing idle in the marketplace, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you."

A few of our more elderly brethren and sisters can probably remember themselves as the first labourers in this or that division of the vineyard. Others of the same class have fallen asleep in the faith. Their individual day has passed, and taking exhortation from it we recall the words of the Master, "The night cometh when no man can work." These original labourers were, in many cases, few in number. They were pioneers in the several vineyards, often doing the arduous clearing away of personal human indifference or spiritual sluggishness, and by their faith maintained the various lightstands of the Lord. Others have helped to carry the work along after they came in at the third hour. The householder has also continued to bless some of the vineyards with added labourers. He has gone out "about the sixth and ninth hour" and even at the eleventh hour of the day of the kingdom of men He still finds other capable men and women standing idle because no man hath hired them as yet.

Let us realize that there is still an abundance of working space in the vineyard. Let us recall the words of the Master, "The harvest truly is plenteous, but the labourers are few." And let us follow His advice, "Pray ye therefore the Lord of the Harvest that He will send forth labourers into His harvest." Let us not only pray, but each resolve as our ability is to be useful agents for the Householder in inviting other labourers. "Should you dare to keep it back, you the rich reward may lack."

*There never can be a time when a man can reasonably feel that the coming of the Lord is a remote contingency . . . the shadow of the Lord's coming is over every hour.* R.R.

The signs of the times tell us that the Householder is about to call His labourers to give them the penny agreed upon. The day of temporal probation and occupation is very nearly over and we "must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And here we must note very particularly that the penny prescribed as the wages of our present occupation in the vineyard is not something that is the same to every individual; and it definitely does not stand for eternal life. All labourers will not receive the favour of the Householder at the last.

"What then," as Bro. Roberts asks, "is the teaching of the parable?"

"That not even the forsaking of houses, and lands, and relations, or the bearing of the burden and the heat of the day will commend to God a man who is a murmurer, or has an evil eye, or who is great in his own eyes: that it is a necessity that a man recognize the absolute sovereignty of the Lord of the vineyard both as to possession and the right to do as he wills, uncontrolled by any will or wish or whim on the part of those whom he favours with employment: in a word, that except a man humble himself as a little child he shall in no case enter the kingdom of heaven"—*Nazareth Revisited*, p. 251.

This is undoubtedly the main feature of the parable and it is driven home by its closing phrase: "So the last shall be first, and the first last: for many be called but few chosen."

There are several features here that assembled labourers can profitably consider. Let us note, too, that we are blessed in that the Householder has made a record of the failings of other servants in the past. Paul says of some of these labourers, Israelitish labourers, "With many of them God was not well pleased: for they were overthrown in the wilderness." He also exhorts us to heed the record of their failures and continues as follows: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples and they are written for our admonition, upon whom the ends of the 'ages' (Emphatic Diaglott) have come. Wherefore, let him that thinketh he standeth take heed lest he fall"—1 Cor. x. 10 and 12.

Let us note the unhappy side of this matter first. "That not every one who labours in the vineyard will receive the Lord's favour at the last."

It is truly a sobering thought if we will but face it squarely: and yet it can perhaps bring us up very sharply and give us latter day exaltation and glorification; that is, if we will honestly question with ourselves now.

Will we be turned away from the very gates of the Kingdom that we have sought after in our temporal life? Will we be quite painfully surprised, chagrined, and dejected because we let our natural inclination go unchecked in the day of work because we could not strongly take hold of ourselves and say, "Here, I will go no further in this matter" or "I will not do this or that because it will distract or deter myself and others from a more effective work in the vineyard"? Perhaps we will be surprised and then "There shall be weeping and gnashing of teeth."

But if we should resolve to do better to-day, let us pray that we might be given strength to carry on. And for fortification let us begin by observing the experienced conclusion that the writer of

Ecclesiastes arrived at concerning the expenditure of energy on temporal ambitions. He said, "I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold all was vanity and vexation of spirit, and there was no profit under the sun." The opposite is portrayed in the words of Jesus, "Seek ye first the Kingdom of God, and all these things shall be added unto you."

There are not many of us who have not had to forsake some thing of a temporal nature for occupation in the Householder's vineyard. But too often we find ourselves leaning on this fact and on this fact only, as on a prop, and thinking quite contentedly that we have given all for the sake of the Kingdom of God. It is quite likely that the majority who hear the words "cast ye the unprofitable servant into outer darkness" will also hear this as the reason for their dismissal from the vineyard.

In the several details referred to in the words quoted from Bro. Roberts some of us have undoubtedly come short from time to time. Can we recall such experiences in our lives in the Truth or do we even find ourselves in the same condition now? If we have been guilty or are guilty of being murmurers against things that are mutually done by the ecclesia for the progress of the Truth let us at least make an endeavour to find out what we are grumbling about. If we murmur about the manner in which our temporal vicissitudes have assailed us in comparison with the lot of others let us humbly ask our Heavenly Father's forgiveness and recall as in the parable under consideration that "He giveth to all men liberally." Unless we do these things we are liable in the first instance to gradually transgress the spirit of Matthew xviii. 15, and in the second to fail altogether in passing through the scourging process that true sons and daughters must endure.

The thinking of ourselves as just ones in the vineyard is another evil that some of us are liable to suffer from: especially those who by their several abilities or even by the will of God have been assigned to first positions in the ecclesia. It is incumbent upon such to humbly remember that the work is the Lord's, that the instructions are His, and that when ye shall have done all those things which are commanded you, say, "We are unprofitable servants: we have done that which was our duty to do."

But even though we agree to those things in principle the human mind is ever seeking the upper hand. Paul discovered that the law in his members continually warred against the mind of the Spirit. We, too, must admit that many times, too many times, our judgments, words, and actions, are influenced by that ego that would strive to make us some great one in this ecclesial world, in the Householder's vineyard, where "one is your Master, even Christ, and all ye are brethren."

They are words of warning to such as are appointed or elected to ecclesial offices of various sorts; but indirectly they are also words of hope to the brethren and sisters who quietly and without the fanfare of ecclesial prominence or office do the Master's bidding from day to day—performing in many unobserved and unheralded acts the giving of the cup of cold water to one of His little ones—helping those who struggle under burdens larger than their own in the vineyard. To these the Lord Jesus offers the glorious prospect for the future, "The last shall be first." To this class will come joyful surprise. "Lord when saw we Thee an hungered, and fed Thee? and thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Let it not be imagined that the foregoing words are to be construed to minimize the efforts of brethren and sisters whose names are mentioned more frequently among us. Upon them the more responsibility rests and the more perfect example should be expected. Rather let us consider the Apostle Paul's injunction as expressed in the Emphatic Diaglott, "We entreat you, brethren, to acknowledge those who toil among you, both presiding over you in the Lord and admonishing you: and to esteem them very highly in love on account of their work."

All of these things should find a prominent position in our minds as we work and meditate in the vineyard, and as the day of opportunity draws to a close.

In reviewing our remarks we remind one another again of the all-pervading theme "the earth shall be filled with the knowledge of the glory of the Lord." The Word shall not return unto Him void. The vineyard has been established now from 4000 B.C. until A.D. 1948, a few short years from the anticipated conclusion of the week of unrestrained human opportunity—the period for the calling out of a host who shall be counted worthy to rule as kings and priests in the day of rest that shall soon be ushered in.

In that glorious Sabbath, we, if found worthy, will discover who the last are that are then made first, and those of us who are first may feel quite humbly grateful that we are counted worthy to rule over one city, or to be a doorkeeper in the House of the Lord. But murmurers and complainers will find no place in the Kingdom of God. All that offends will be completely removed. All counted worthy of immortality will rejoice with singleness of heart, singing the new song, "Thou art worthy for Thou wast slain and hast redeemed us to God by Thy blood out of many kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests, and we shall reign on the earth."

This quotation appropriately turns our mind to our Elder Brother—to our Example—to our Fellow Labourer in the Vineyard—to the One Who, by pre-eminence in the work, has been appointed Heir of all things, and Administrator of the Eternal day. "Behold I come quickly and My reward is with Me to give every man according as His works shall be." "Even so, come, Lord Jesus."

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The Book of the Revelation

## No. 26. THE FOURTH VIAL

The sun of the period indicated by the fourth vial was, beyond any doubt, Napoleon. He claimed in 1805 to be the great liberator of the oppressed people of Europe and made similar claims to those we are now familiar with from J. Stalin at Moscow. We have seen some of the posters he issued. They say that he was coming among the people to bring to them the "blessings of the French Revolution." His claim was "Providence has desired me" to do certain acts and to make war. He sought to supplant the Pope's authority and to make himself political and ecclesiastical head over all in Europe—the sun in the firmament of heaven. Hence the Concordat of 1802 whereby authority to elect any bishop needed Napoleon's consent before accomplishment.

The Holy Roman Empire, which had existed from A.D. 800, was overthrown by Napoleon and he thus became the great head of the European continent until his eclipse in 1815.

"Power was given to him to scorch men with fire"—Rev. xvi. 18—means that in his conflict with the Austrian Empire he would bring untold hardship upon the people. Napoleon was a great believer in artillery and used it more than it had ever been used in history before. The response of the Catholic people who suffered most at his hands was not repentance from their evil deeds but "blasphemy" or reproach against God for allowing Napoleon to "scorch" them. But while the Corsican Corporal was thus building up his power and authority the doom of St. Helena was being prepared for him.

The fourth vial here merges into the events depicted in the fifth vial which forms our next consideration.

G.H.D.

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## WHY POLITICIANS FAIL

One thing, and a basic one too, is that the U.N.O. do not know that someone else has already fixed the limits and arranged the boundaries and appointed the people for Palestine. Now, if that "Someone" had been some powerful monarch on earth, that alone would have caused trouble enough, but when that "Someone" is the Lord Himself, then it is easy to understand why any commission of enquiry fails, and will fail. Not only so, but they simply bring down upon their heads the anger of the Lord, Who has long ago written the history of Palestine and Jerusalem, and what He has ordained for that divinely bequeathed land and its illustrious city.

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### Constitutions

An article under the above title appeared in the 1947 October BEREAN, and in the April, 1948, BEREAN we noticed a protest by Bro. J. Beasley, of Oshawa, Canada, and we say that we are quite in agreement with Bro. Beasley's protest, and we are much surprised at the Editor's comment wherein he states: "We do not accept responsibility for our readers' views 'on non-essential matters.'" If, by this comment, the Editor means to say that the matter of the Constitution being helpful or otherwise can be termed a "non-essential matter," then we certainly join with Bro. Beasley's protest against the article by Bro. A.C. in the October, 1947, BEREAN.

In that article by Bro. A.C., he proceeds to answer the question propounded, by demolishing the Constitution on the grounds that "it has a tendency by cut and dried rules of being substituted for individual thought, an instrument of regimentation." Doubtless there may be a measure of truth in this statement if in unscriptural and inexperienced hands, but not more so than that of the Word of God in similar hands; of whom Peter speaks, "which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" —II Peter iii. 16. There must ever be until the Master comes, wrangles where unscriptural minds are at work.

Bro. A.C. uses many good phrases and sentiments, such as: "God requires us to develop Divine likeness as *individuals* after the pattern of the Son of Man," but I cannot see how that such a position is to be attained; if, in the absence of law and order, based on the greatest of all Law, it is to be left as "in the days when there was no King in Israel, and everyone did that which was right in his own eyes," which would undoubtedly be the case in the absence of a Constitution and the guidance of experienced men in Christ.

Our Brother then proceeds to tell us how we can do things decently and in order without a book of rules, viz.: by mutual agreement as between scripturally-minded men in Christ subject to the rules of God which He has appointed in His Word. The writer doubtless assumes that that class of men are readily available; if not, what becomes of his advice? In the absence of experienced, spiritually-minded men in Christ the Constitution is a helpful guide, and, as such, with a background of over fifty years in the Truth, I have found it to be.

However, let us commend him, and those of like mind, to Bro. Roberts' opening words in the Law of Moses: "Men are not as cabbage roses that will automatically unfold their blushing beauty and exhale their fragrant odour if left alone; they are rather as the apple trees that will grow crabs if left alone."

There are two articles written in the *Christadelphian* for April and May, 1892, on "The Law of Ecclesial Operation," which we commend to all brethren and sisters in Christ and from which we make the following extracts: —

(a) *April*, 1892. "It is the duty of every brother and sister to submit to the regulations established by the majority of the ecclesia. God is not the author of confusion, but of peace, as in all churches of the saints—I Cor. xiv. 43. Order is an absolute necessity: without it other duties become

impossible. Its observance is the first law of associational co-operation. 'Obey them that have the rule over you' —Heb. xiii. 17. We do this under precepts of the character that enjoins us to hear the ecclesia, to do all things decently and in order, to submit to one another and to follow the things that make for peace.

"It becomes a matter of duty to submit to the decisions of a majority vote. If it be asked 'what if the majority decide in favour of unrighteousness in doctrine or practice?' go away from it, having no fellowship with it. Christ never intended us to obey any command that would cause us to disobey any other command. In all things we must rightly divide the word of Truth."

(b) *May*, 1892. "It has been well said that order is Heaven's first law; without order no other good work can be done. Obey the law you make for yourselves. A community that does not obey its own laws is a community that must soon break up, and every good work be frustrated.

"To leave an ecclesia because we differ in judgment in matters in which it has the liberty to exercise its judgment or to refuse compliance with its decisions is a direct breach of the unity of the Body of Christ. Men will discover that preaching and praying in a schismatical position is in vain, for it is written, 'He that turneth away his ear from hearing the law, *even his prayer* shall be an abomination.' —Prov. xxviii. 9, and also 'If a man strive for masteries, yet is he not crowned except he strive lawfully.'

"It is not serving the Truth lawfully to serve it in a breach of the unity Christ has enjoined. It is a turning away the ear from hearing the law to refuse to hear the ecclesia when Christ commands it. The decisions of the ecclesia are wrongly reckoned when stigmatized as 'man made.' Christ has given it the authority to make those decisions, and, therefore, constructively they are His decisions if come to in the faithful execution of His commands."

In the light of the foregoing, and by reading the whole article, you have the practical words of practical and spiritually-minded men in Christ who valued a book of rules, and we see nothing in Bro. A.C.'s article that would tempt us to forsake the old paths as exhibited in the two articles by Bro. Roberts in 1892.

We certainly disagree with Bro. A.C.'s concluding portions of his article wherein he says: "The disorderly walking of II Thess. iii has no reference whatever to disobedience to a constitution. Adherence to a rule book is not a Divine, but a human condition of fellowship." That is a very unhappy and unfortunate setting in which to place the rule book.

All brethren are not of the calibre, nor do they possess the acumen in matters spiritual, of our worthy Bro. A.C., and for those who do not measure up we must provide a guide to the more perfect understanding of the things that make for ecclesial perfection, which we believe has been very effectually done by the veterans of a past generation, of whom we find few in our day and generation to compare.

Such counsel will, we fear, prove very detrimental to the spirit of law and order, especially in the Noahic and Laodicean state as we find the world to-day, and throw open wider the door for easier entrance to that state so displeasing to our Lord, which is so manifest in these days of which we have been long warned. Further, it is stated: "There was no constitution or ecclesial resolution as the basis of the Last Supper, or of Acts ii. 46-47." Doubtless there was no constitution in those days, but why bring in times and circumstances which cannot possibly compare? For, in our day, there is no open vision nor the visible manifestation of the power of the Holy Spirit in the affairs of men, as it was in the days of the Apostles.

In conclusion, we beg to state that Bro. A.C.'s article is not helpful in that it deals with generalities which do not accord with the known and established facts of present-day conditions, and

assumes that wrongs would be righted by the application of a "spiritually mindedness" that does not generally obtain, nor will it do so until the time comes that we are all one in Christ Jesus.

Bro. Roberts, in an open letter at the end of his days, described his pilgrimage as "a time of forty stormy years," and such a condition must continue until the Prince of Peace comes to make Peace.

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*This is an interesting discussion, and we hope others will contribute their views, avoiding extremes and imputations of lesser spiritual attainment. We will wind up the discussion later on if the Lord will.*

G.H.D.

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If He should come to-day  
And find my hands so full  
Of future plans, however fair,  
In which my Saviour has no share,  
WHAT WOULD HE SAY?

If He should come to-day  
And find I had not told  
One soul about my heavenly Friend  
Whose blessings all my way attend,  
WHAT WOULD HE SAY?

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*Concluded from page 280*

## **A FULL REWARD**

The Gospel of the Kingdom in the Book of Ruth.

### IV

In Ruth gleaning in the fields of Boaz is a beautifully presented pen-picture of the Strength of Israel gently admonishing those whom He has called to gather only in His own fields. Ruth would realize the substance of her new relationship in Israelitish hope and promise. The precedent of Abraham's call, the direction to a Land which God would show him, found new meaning in Boaz's words, "Go not to glean in another field, neither go from hence . . ." Only those who gather in the appointed fields of the Lord God of Sabaoth are eligible to bring the offering unto the harvest of the Almighty. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"—Ps. cxxvi.

In Lev. xxiii. 10-12, is laid down the principle upon which the harvesting of the fruits of righteousness must be made. Nothing save that gathered in accordance with Divine instructions is acceptable. The oracles of Truth alone provide the bread that confers life everlasting. No gathering is permitted from other sources, and doubtless Ruth's mind would go back to many a dark scene in Kerak of Moab. Maybe she would recall Elimelech's reading from the Mosaic scroll of Jahveh's warning to Israel not to seek to find out the workings of idolatry, for such would lead them to copy the terrible human sacrifices practised in the gorges of Kir-Hareseth. "Take heed to thyself that thou be not snared . . . and that thou enquire not after their gods, saying, How did these nations serve their gods?"—Deut. xii. 28-32.

Jesus came preaching the Word. He carried the precious seed, and it has sprang to life in the wheat class ever since; those predestinated unto the adoption of children, as Paul set forth to the Ephesian Ecclesia. And Jesus, too, went forth in sorrow. He wept. He gleaned in His Father's fields, and will come again rejoicing bringing His sheaves with Him, the "many sons unto glory"—Heb. ii. Always did Christ refer to the Word. His appeal was ever to the law and the prophets. Though the shadow of Roman power and Greek philosophy was heavy upon the Land, yet Christ's discourse and argument was ever to the testimony of Israel. No other consideration had any weight with Him.

Yet, in restricting Ruth's gleaning, Boaz made provision of bread and water for the newcomer in Israel. "Go unto the vessels and drink . . . eat of the bread and dip thy morsel in the vinegar." And Boaz "reached her parched corn and she did eat and was sufficed." Even so, in calling Israel out of Egypt, God had furnished a table in the wilderness, the people ate manna and drank of the water of the rock. When Jesus came declaring that He Himself was the true bread typified by the manna He could in truth affirm that if any man ate of that bread "he shall live for ever"—John vi.

The analogy these things find in the story of Ruth is a portrayal in an idyllic pastoral setting of the divine intention to select certain ones for the glory of His Name. In the unfolding of the process there is the ever gracious provision of temporal and spiritual sustenance for the development in righteousness of the Bride, and her future satisfaction in the glorious gift of immortality. The satisfaction of which David so beautifully wrote in Ps. xvii is reflected in the perfection in resurrection of his mighty Son, and concerning which John the Apostle was afterward to write, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be LIKE Him, for we shall see Him as He is"—I Epis. iii. 2.

Ruth learned the lesson which all who aspire to the Kingdom of God must also master. It is only in the word of the Jahveh of Israel that life and immortality is to be found. "God is the worker out of His own plans . . . having His plans and having adopted His own means of working them out, it is ours simply to learn what they are and what demands of conformity they may have for us, which it may be in our own power to render"—*Parables of Christ*.

The six measures poured into the vail of Ruth by Boaz may have significance in the six periods of 1,000 years each in which the seed of the Kingdom has been sown in the earth. In any case, God has amply demonstrated in all ages that "it is not in man that walketh to direct his steps" and therefore He has provided that wisdom from above which is full of good fruits—Jer. x. 23; Jas. iii. 17. This has resulted in the drawing out of a few here and there fruitful in every good work, or, as the Apostle also says, filled with the fruits of righteousness—Col. i. 10; Phil. i. 11.

Naomi's long absence from her Judaeian home may have been the cause of her directing her daughter-in-law to Boaz as the next of kin, for compliance with the law, as set out in this case—Deut. xxv. 5-10 (cp. Gen. xxxviii. 8). Maybe, she forgot that there was a nearer of kin than Boaz; and so Boaz, however much disposed to marry Ruth, could not do so until the nearer of kin had expressed his mind on the matter. This incident, apparently so trivial in the narrative, is the very means whereby Ruth becomes the *purchased* wife of Boaz. The kinsman drew off his own shoe and gave it over to Boaz as a sign of transfer of rights over Ruth—iv. 7.

The Moabitess thus prefigures the whole ecclesia of God, purchased, as Paul reminded the Ephesian elders, with the blood of Christ. Peter also emphasizes the new status of those who embrace the Truth, "ye are a chosen generation, a royal priesthood, an holy nation, a *purchased* people (marg.) that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light" —I Epis. ii. 9. They became a people "bought with a price"—I Cor. vi. 20.

Not only the aspect of purchase is foreshadowed in the narrative of Ruth, but the royalty, too, is indicated in both the ancestry of Boaz and also his descendants. Boaz was a representative of one of the oldest families in the Land, being descended from the greatest house of Judah, that of Pharez, a

line which gave many illustrious warriors to the Kingdom, the Royal House of David itself being its head.

This was a very powerful line of princely notables, for some 468 sons of *Perez* returned with Zerubbabel from the Babylon captivity, Zerubbabel himself being of Perez stock—Gen. xxxviii. 29; Ruth iv. 12; Neh. xi. 6. But the greatest of all prophecy is heralded in the record by Micah, "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting"—v. 2. Here Christ is delineated, the greatest of all the powerful princes to arise in the line of Judah. Here was the One who purchased the House of God with His own blood. This was He of whom God was afterward to speak through His prophet Isaiah, "My Servant whom I uphold, mine elect in whom my soul delighteth," the One who was to "send forth judgment unto victory." Matthew connects this prophecy with Jesus—xii. 15-21.

These things are finely shadowed in the words of the women who congratulated Naomi on the birth of the son that Ruth bore to Boaz. "Blessed be the Lord which hath not left thee this day without a *redeemer* (*margin*.) that his name may be famous in Israel." That this kinsman or redeemer was Boaz is, of course, but a direct pointing to the Strength, the Redeemer, the holy one of Israel. The word recorded in Ruth links in perfect harmony with all the utterance of the prophets, and expresses, too, the remarkable confidence in God exhibited by the patriarch Job, "For I know that my redeemer liveth and that he shall stand at the latter day upon the earth . . . whom I shall see for myself, and mine eyes shall behold . . ."—xix. 25-27.

In view of all the narrative thus has to say concerning the purpose of God, it is not surprising that there is a direct allusion to the resurrection, for the women speaking to Naomi continue in their congratulations, "And he shall be unto thee a restorer of thy life." "The law of the Lord is perfect," afterwards wrote David, "restoring the soul" and, also, "He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake"—Ps. xix and xxiii. These parallel quotations at once memorialize such declarations as that of Paul to Timothy, "Jesus Christ . . . brought life and immortality to light through the gospel" — II Epis. i. 10. Here, then, is the true sense of soul restoration. The Son of Man declared that when He shall come in His glory, the righteous shall go into everlasting life, and the gospel preached upon these words was carried by Paul to the Gentiles in Corinth in the convincing statement that "this mortal shall put on immortality." The records of other Apostles are equally emphatic. "Those that have done good shall come forth to the resurrection of life"—John v. 29; and "Those that are accounted worthy . . . shall not die any more"—Luke xx. 35-36. The idea embodied in Ruth iv. 15, can therefore have no other meaning than that the entire train of incidents recorded and focalized in the birth of a son to the Moabitess by Boaz was a factual symbol pointing forward to the event announced by Gabriel to Mary, the mother of Jesus, in Luke i. "The *power* of the Highest shall overshadow thee . . . that holy thing which shall be born of thee shall be called the Son of God."

So from far away Kir-Hareseth, beyond Jordan, in the days of the Judges in Israel, began a sequence of events which unfolded themselves in strict accordance with the prophecy concealed in the genealogy with which the Book concludes. Nearly one and a half millennia were to pass away before the coming of the Redeemer in Israel, yet all that time the finger of the Almighty God was slowly yet surely shaping men and events to His own purpose. That men of that far away period, men whose ashes had long since mingled with the dust of the Judaeian hills, should have been used by the Deity in the carrying out of His designs, shows not merely the grandeur and immutability of the divine plans, but the incomparable *certainty* whereby such were transmuted into fruition on the stage of the world's affairs.

The story began with a picture of simple husbandry set in pleasing circumstances of a strict but benevolent legislation based on the divinely inscribed Mosaic code, of a freedom which no surrounding nation could boast, of a social and festive background never since experienced in all human history. It passes through stages illustrative of all the evils inherent in human, yet entwined

everywhere with a lively appreciation of the ultimate goodness divinely foreshadowed. It reaches a grand node in the world's history when the heavenly host appeared to the shepherds at Bethlehem and sang of glory to God in the highest and on earth peace, goodwill toward men—Luke ii. It is a history which unites the simplest and best in human annals with the resistless urge, yet eternal sweetness of those things which have been ordained from of old.

So Kir of Moab, with its ghastly rites of human immolation, is gone. The actors who made up its civic life are dead and forgotten, and their place remembers them no more. But the Truth which Elimelech carried to its fastnesses remains. The hope of Israel Ruth came to love and embrace still works in the programme of Jahveh whose mighty angel marshalled the hosts of the Lord across Jordan, and sent them forward to storm Jericho. And that refugee family would hear again in the tradition of Moab, of Israel resting in those rugged mountain glens after emerging from the wilderness beyond.

Gone is Chemosh from those frowning solitudes. Yet still Kerak of Moab is known; and stands a mute, rock-bound witness to the veracity of the Word of God. To-day, the squat flat-topped fort of the Arab Legion commands its ragged splintered gorges—all that remains to recall the once frowning fortress of Moab, perched in its eerie, far above the tortuous defiles of the Arnon and Jabbok.

And doubtless there it will remain until another and mightier Joshua musters His hosts far out in the desert beyond Paran, and again takes the fords of Jordan—the long promised Redeemer in Israel, the Restorer of Life. For says the Lord God who hath done all these things, "Over Edom will I cast out my shoe."

H. E. J. M. DOUST.

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## Signs of the Times.

"A price in the hand of a fool"—Prov. xvii.

### LXXIX.—Arab hourglass

Never has so much common nonsense been talked in the conferences of the Powers. Since the murder of Count Bernadotte, meetings of U.N.O. have shown more than ever that that *comitium* is reduced to sickly impotence. The Israeli State openly flouts its authority and, in two swift campaigns in miniature, one in the Negeb and the other in Galilee, defies its sanctions threat. Meanwhile, the Arab "government" at Gaza has contributed nothing but scattered wits and scattered arguments to this mess of political pottage. It has produced no answer to the Bernadotte plan, and appears to be as discredited as it is ineffective. The Egyptian forces have certainly made no show against Israeli troops, and already in Tel-Aviv there are joyful allusions to the house of bondage. As a matter of fact the Arab case collapsed before it went to the arbitration of nations, for the partition of Palestine is the partition of the Arab states. That is why King Abdullah, with his finely trained legion, has held his hand and watched the *debacle* in Galilee and the Negeb. That, too, is why Mr. Ben-Gurion is decided to let the turn of events make history, rather than the United Nations should tell him what he must do. Undoubtedly, Jewish forces now command the military situation. The Arab position appears to be hopeless, despite the training of the Mufti's units in the Gaza area by ex-German specialists. So Israeli, holding all the trump cards may negotiate a peace direct with the Arab states. U.N.O. can safely be ignored.

Since last month's notes, occurred the Jaffa jailbreak organised by the imprisoned Stern Gang. It had all the aspect of comic opera, with collusion between the gaolers and the Sternists. "Prisoners," long before the break, went out daily to nearby cafes, or visited their friends. One wonders who are the real rulers in Tel-Aviv. In any case, the incident implies ugly things, not the least of which is that the initiative is still with the terrorists. It is now obvious that the Count's murder found the Provisional

Government unprepared and unable to deal with a terror which lifted it to power and then threatened its very existence.

From the Biblical angle, however, more important is the rising idea in the minds of many Jews that the old frontiers to Dan and beyond should be the aim now before the reborn homeland of Israel. Thus more problems and more thorns are presented to the aching pundits of Lake Success. And Trans Jordan . . . ? King Abdullah awaits. So does Britain. Does the initiative, as so many think, lie with the terrorist? Mr. Bevin may confront Mr. Vyshinsky with the black fury of atomic warfare, but the key to world problems is still Palestine.

#### **LXXX.—East of Aden.**

The Middle East and Palestine area constitute to-day one of the biggest illicit trade centres of the world. The arms racket there has reached gigantic proportions. Everywhere the talk of war is paramount. All the States from Egypt across to Persia are buying arms; suspicion is rife, and political tension acute.

At the same time well over half a million Arab refugees are the unfortunate human flotsam and jetsam of these quarrels and they add one more problem to the overtaxed energies of U.N.O. It is probably this state of international convulsion, with its ever recurring storm centre, which is causing the world press to consider the political outlook to be so ominous. Turkey stages important military manoeuvres to try out the re-equipment of her forces; while, on the other side of the world, the *Los Angeles Mirror* asks what is the prospect for the nations in the near future. Is another conflict imminent? Mr. Bernard Shaw answers the query. "The ignorance, the folly and pugnacity of our rulers being unlimited, no monstrosity, not even another suicidal world war, is impossible or preventable."

Among the more thoughtful sections of the western nations, the opinion is receiving serious attention that the vast expenditure on rearmament is cancelling out Marshall aid. So much is heard of political and economic crisis, but there is no discussion in the press, over the radio or at international levels of the even still more important emergencies which are looming so darkly regarding populations relative to world resources. Sir John Boyd Orr's warnings have been discreetly glossed over; yet these questions of feeding the world's peoples and finding them employment is so largely influencing the problems with which not only the Great Powers, but also U.N.O. are grappling.

The Cominform sabotage in Europe shows that the Kremlin has an almost overwhelming Fifth Column in France, and is using it as a disrupting weapon; while at the other end of the long Russian front the Far East sees the menace of communism in full blast against China. But it is not only China which is thus imperilled. The entire American position in the Far East is at stake. The issue is not without its repercussions on the Tarshish Commonwealth, and every seat of government on the Indian Ocean and the Pacific is in a state of apprehension. If Russia emerges out to the coast of South China and is able to establish satellite governments in those seas, then every other nation and state east of Aden is threatened. This was the real situation discussed at the recently concluded Dominion conference, and the review of the situation convinced all that as the Dominions lay on the great eastern curve, threat to one was a threat to all. These fears seem to have materialized now in the great communist lunge toward Nanking, synchronized with the wave of communist inspired strikes in France. If the dislocation of western industry is thus effected, the weight of rearmament will crush out the advantages of the aid America is pouring into Europe. Truly, the Psalmist has not spoken in vain, "Thou turnest man to destruction"—xc.

#### **LXXXI.—Hidden things of Dishonesty.**

One political writer, under the caption *the wages of sin*, says that "unhappily evidence is not lacking to show that the world to-day is a madhouse where a grim crazy logic, the agent of a malignant fate, is playing havoc with the minds and actions of men." This is largely true, and is illustrated by the advocacy of the preventive war which is fast gaining ground in certain circles.

Under date October 21st *Pravda* takes Mr. Churchill bitterly to task for his Llandudno speech, describing him as "the bison of British reaction who has outlived his day." But in Mr. Bevin's speech to the General Assembly on October 28th the tables were neatly turned when the Foreign Secretary said that so long as the Russian rulers "are animated by an out-of-date, backward, unscientific doctrine" it is impossible to hope for more than a truce—a lasting truce—in a divided world. Commenting on this, *The Times* says that "it is natural when events are so grave that the democratic leaders of the west should be anxious to make clear their position and to rally public opinion to their side . . . . Four years after the war any hope of real co-operation between Russia and the Western Powers must be abandoned." The reason is to be found in Mr. Anthony Eden's Reading speech in which he deplored the "insidious and corrosive Soviet endeavours to promote communist infiltration." Mr. Truman's speech before the annual convention of the American Legion, held a few days ago at Miami, indicated that "little progress in settling disputes was possible in the dark fog of distrust which had arisen."

World leaders, therefore, all seem to have similar views regarding the political impasse into which the nations have drifted. The eclipse of the ruling powers of the earth is to be expected, and Peter's address at Pentecost gives the clue to world dilemma: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come"—Acts ii. This atrophy of political power is always seen in human affairs for "history is full of the presence of a nemesis, whether in the form of a prolonged decay or a violent collapse of States"—W. R. Paterson, *The Nemesis of Nations*. The fact is that everywhere the nations have set up false gods. Humanity, being guilty of the sin of idolatry, has incurred the wrath of the Almighty. This pantheon is devastating—gods of pleasure, gods of power, gods of war; and a whole scheme of acolytes and subliminaries, ranging from deceit to hypocrisy, to pander to vulgar passions. "I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and have worshipped the works of their own hands"—Jer. i.

The corner-stone of world peace was laid in Jerusalem at Calvary and any other attempt to secure it is doomed by God to perish. "He shall not fail nor be discouraged till He have set judgment in the earth"—Isaiah xlii. 4.

#### **LXXXII.—Revival of Tarshish.**

While this world situation is evolved in so strict harmony with divine prophecy, it is remarkable to note the equally arresting development which is taking place in Britain's affairs. Industrial output on the Continent is not only retarded in many cases, but is actually failing to meet its commitments in others. The remarkable achievement in exports by this country is perhaps to be expected from a Biblical viewpoint, since if Tarshish is to challenge the Russian invader as in Ezek. xxxviii, then it must be in a position to throw down the glove. Britain to-day is steadily climbing back into her old place of world pre-eminence, and, in view of the task God has committed to it in the near future, it is not unreasonable to assume that world paramountcy (outside the Communist bloc) will also be regained. The position is an interesting one, for Britain, with her Commonwealth connections, holds all the keypoints confronting any further Russian advance toward the west, whether on the Asian or European fronts.

It is to be assumed that Britain has done her work in the partial regathering of Jewry for the return of Christ, and is now realigning herself for the struggle at Armageddon? It looks like it, for the recovery of Britain after the devastation of two world wars in which she bore the brunt of the struggle, is a phenomenon which has surprised the entire body politic. It adds weight to the authority of prophecy when it is remembered that almost all world critics thought that the destruction of Hitler had been achieved at the sacrifice of Britain. In particular the Commonwealth has emerged from the desperate struggle with enhanced prestige and an even more important world position than before; for the geographical nodes of the sea-routes of the earth are as firmly held as ever. With the impending

collapse of the economy of Europe and the rise of Russia to continental control, Britain becomes the military springboard of the Anglo-Saxon position.

The world over, men are sick of war, and fearful of it. Statesmen and nations are straining for peace; yet everywhere the Powers are spending more and more of their resources on the preparation for the struggle which all admit *must* lie ahead. Russia alone is said to have some 250 divisions under arms, and to be spending at least 16% of her total income on military preparations. As Lord Grey of Falloden once said, speaking of the defunct League of Nations, "Fear is the chief cause (of national rivalry). It begets suspicion and distrust and evil forebodings—every Government regards every precaution of every other Government as evidence of hostile intent." Paul's statement so long ago points the reason. "And the way of peace have they not known, there is no fear of God before their eyes"—Roman iii. So another gentile year ends and the same vicious circle confronts the United Nations.

CARMI.

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## HAIFA

This is one of the many Near East Keypoints receiving mention in a new series of articles by Bro. Dr. J. R. Joung, of Pomona, Cal., entitled *The Miracle of the Jew*.

The first article is arranged to appear next month, January, 1949.

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### Civil Defence—What is our duty?

"Certain precautionary administrative steps are being taken for civil defence, and a Civil Defence Bill is being prepared which is expected to contain an element of compulsion. Civil defence is regarded as an *integral part of our defence arrangements* and, therefore, to be organized and administered on a firm and dependable basis."— *Sunday Times*, September 19th, 1948.

"In charge of the planning is . . . General S. F. Irwin, who was Chief of Staff of the 14th Army in Burma. . . . Methods of defence against A-bombs are quite different from those of the last war, and are based on the formation of giant convoys of rescue vehicles."— *News item*.

In view of the above facts, it is evidently an opportune time for brethren and sisters to think out what position they will take up in regard to civil defence, supposing there should be another war before the Lord calls us away.

In the last war civil defence presented the brotherhood with a new problem, and, naturally, there was some uncertainty and difference of opinion as to what our attitude should be.

As the war progressed, however, it became clear to most brethren that civil defence was but a new form of non-combatant service under the Crown which our principle of separation from the world requires that we should not become entangled in. It was increasingly recognized that we could not accept enrolment in uniformed, organized units under discipline which would interfere with our service to the Truth for the unhallowed purposes of war. Some brethren who had joined such units afterwards realized their mistake and applied for their release.

In regard to "firewatching" or "fireguard duty," as it came to be called, there was not the same clear perception of its unsuitability for brethren. Many Christadelphians performed this "duty" at business premises and would probably be ready to do so again if the need arose.

They would reason, "Is it right or wrong to put out a fire? Clearly there is nothing wrong in it. We should put out a fire in our own homes, so why not at our place of business?"

But is this a correct statement of the problem? The present writer thinks that it is only a superficial view of the matter. He believes that there is a deeper principle involved than the mere squirting of water or throwing of sand upon a blazing bomb. This article is written to point it out. It is submitted for thought and criticism. If the contention put forward is unsound in any respect the writer would be glad to have it pointed out. We only desire to know and do what is right and good.

It will be remembered that as the late war progressed voluntary firewatching under the early A.R.P. scheme gave place to compulsory duty in which industrial premises were given priority over private dwelling-houses.

*"The Sovereign State, claiming sole authority to determine its own destiny, has proved more menacing to human happiness and produced a greater mass of actual misery than any other factor in the modern world."* \_Phillip S. Watson, M.A., in "The State as a Servant of God."

Industry provides the sinews of war. It is vital for the prosecution of modern conflicts. The preservation of the State and victory over the enemy depends upon the defence of the factories, the warehouses, the workshops, the power stations, the coal mines and the centres of finance and commerce. Hence the Government were less interested in the homes and safety of the people than in the protection of industry. Men and women were registered and then conscripted for this protective work.

The principle underlying this compulsory action by the Authorities was the State is everything, the individual nothing. The individual was expected to be patriotic, to put the needs of the State above everything. He must be ready to suffer injury or even death for the "good" of the country. The State must survive and achieve victory at whatever cost to the individual.

Can we, the brethren of Christ, subscribe to this *deification* of the Gentile State? For deification it amounts to. The concept that the State is so great and good and permanent that men must sacrifice their lives for it is idolatry. Are we prepared to make the supreme sacrifice in the service of this idol, the State? Do we believe that our lives—which are not "ours" but Christ's, since He has bought them with a price—are of less value than the bricks and mortar of premises useful to the war effort? This is the official valuation.

If we register for civil defence, if we undertake to perform fireguard duty as conscripts in industrial areas which are targets for the enemy, we virtually assent to the doctrine that the State is the supreme value for which we are prepared to die if need be though we are not willing to take up arms and kill in its defence.

It may be argued that although there are risks attached to fireguard work, surely we can trust God to look after us if it be His will. But the answer to that is, surely, "Thou shalt not tempt the Lord thy God." We ought not to put our lives in jeopardy in the interests of the country's war policy and then expect God to preserve us from the consequences of our folly. Alliance with the aims of the world is spiritual adultery, and all human wars spring from the lusts of the flesh.—Jas. iv. 1-4.

Again, it may be asked, "Can we not regard fireguard duty as an act of service to one's own employer rather than to the State?"

The answer is no! When we enter the service of an employer we undertake to perform certain specified duties in return for an agreed wage or salary. Fireguard duty is outside the contract, and, therefore, there is no moral obligation to perform it. It is something which is afterwards imposed by the Authorities of the State in furtherance of their war policy, and a "subsistence allowance" is paid for services rendered on the same principle that acceptance of the "King's Shilling" makes a man a bondsman of the Crown. He is bought body and soul.

We may be able to perceive more clearly how hollow is the State's assumption of the power to apply conscription to us at all if we recall the sound words of Bro. John Thomas in *Elpis Israel*, chap. II, under the caption "Man's Dominion": "The right of man to exercise lordship over his fellow man beyond the circle of his own family was not granted to him *by the grace of God*. . . . God did not commission man to set up these (governmental) powers. . . . But when man became a rebel, his rebellious spirit was transmitted to his posterity; and, refusing to be governed by the grace of God, they founded dominions of their own, *upon principles which were utterly subversive of the government of God* upon the earth. . . . All the kingdoms that have or do exist, with the exception of the Commonwealth of Israel, are based upon the *usurpation of the rights of God*, and of His Son Jesus Christ; nor is there a king or queen, pope or emperor among the Gentiles who reigns 'by the grace of God.' They reign by the same grace, or favour, by which sin reigns over the nations. They have no favour in the eyes of God. He bears with them for a time, and makes use of them as His sword to maintain order among the lawless, until His gracious purposes in favour of His Saints shall be manifested in His Kingdom." (The whole section should be read.)

Can we, as faithful witnesses for the truth of God, then assent to the divine prerogatives claimed by the State when it essays to compel us to render war service? Can we not perceive that there is a deeper principle involved in conscription for civil defence than the mere act of extinguishing a fire, just as there was something more involved than a mere bow when Nebuchadnezzar set up his golden image in the Plain of Dura? (Dan. iii.) Is not State worship involved? One of those "imagination and high things" that *exalt themselves* against the knowledge of God against which we have to "wrestle"—II Cor. x. 5; Eph. vi. 12.

The time is ripe for presenting a petition to the Government soon so that if it be God's will a clause may be inserted in the new Bill allowing for conscientious objection to civil defence. Even if such a provision is not made, the petition will still be an act of witness. If any desire to associate their names with such a petition the Editor will assist them.

A.C.

NOTE.—On going to press, news comes from Canada that specialists' courses are being held in military-civilian defence policies. On November 10th the British Government published the text of the Civil Defence Bill.—EDS.

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## *Walking*

G.A.GIBSON Toronto.

On a bright summer afternoon, I stood by a small stream and watched the water as it fell over a low dam and continued on a winding course until it disappeared from view in the distance. As I gazed upon this peaceful scene, I realized that, throughout its course, the water followed the path of least resistance as it continued on the downward grade and sought its own level. How like men and women, I thought, as they, in pursuit of happiness, seek after the pleasures of this life, walking according to the course of this world, and spending their years in voluptuousness.

To walk in the way of the world requires no effort; you merely drift along, like the quiet stream, until you find your own level. That is what the Apostle speaks of as "walking after the flesh," or walking in our own ways. When writing to the believers in Ephesus, on this subject, Paul said, "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others"—Ephes. ii. 2-3. The entrance of the knowledge of the truth into our lives alters our course and, after putting on Christ in baptism, we rise to walk in newness of life. This is the class of people to whom Paul wrote many interesting and instructive messages. To the brethren at Thessalonica he said, "Ye know how we exhorted, and

comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, Who hath called you unto His kingdom and glory" — I Thes. ii. 11-12.

With Paul the truth was a very serious business. He exhorted; he comforted, and he charged the believers that they should walk worthy of God. This was Paul's course throughout his entire ministry, and it would be the same if he were here to-day.

There are certain phases of our newness of life that we have to affirm constantly. It is not the first principles of the truth, for they are foundations upon which we are expected to build. The things that must be constantly brought to our attention are those that constitute our worthy walk, and are designed to keep us on a firm foundation. Paul gave us a lead when he said, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things"—Phil. iii. 17-19. This would indicate that it is our moral relation to the world of wickedness in which we live that has to be continually brought to our attention. This is where the great value of the daily reading of God's word is realized, because "the way of man is not in himself: it is not in man that walketh to direct his steps"—Jer. x. 23. Therefore, it is not for us to trust ourselves to determine the nature of a walk that is worthy of God. We must depend upon, and rely with a full assurance of faith upon what is revealed in the Scriptures, as we look to Jesus, the Pioneer and Perfecter of our faith. We see this idea expressed by Paul as he writes to the brethren in Colosse. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving"—Col. ii. 6-7. In like manner, said John, "we ought to walk, even as He walked."

When we examine the records concerning Jesus, we find that His walk was vastly different to that of other men. To walk as He walked, we must travel in the opposite direction of those who walk in the way of the world. Therefore, if we progress in our pilgrimage, it is the result of exertion. At first, it may be hard to pull against the stream, but persistent effort is soon rewarded by increased strength and courage. Then as our strength increases, we soon discover that less effort is required. Some mistake this for a time to rest. Let us not be deceived; the time to rest is still future. To-day is a time for action.

Our standing before God will be determined by the nature of our walk. Therefore, one thing is certain—we cannot walk in opposite directions at the same time. We must make a definite choice, and then carry out our plan. Again Paul gives us a lead. "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more"—I Thes. iv. 1. Walking so as to please God, was the keynote of Paul's life and work. He warned, the brethren night and day with tears. If companions of Paul required such warning, how much more do we need to be warned and exhorted. As in many other questions, Paul supplies the answer, "so much the more as ye see the day approaching."

So that we may please God requires that, in the first place, we be clothed with humility. This was one of the great features in the life of Jesus. The prophets also understood it. Micah expresses it in terms unmistakable. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"—vi. 8. The life of the believer must also be characterized by integrity, and straightforwardness, and freedom from deceit. Here is the divine specification, "That ye may walk honestly toward them that are without"—I Thes. iv. 12. This thought was strongly emphasized by Jesus in the parable of the unjust steward, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"—Luke xvi. 11.

Another feature of our conduct that requires careful attention is our moral relation to the world of wickedness by which we are all surrounded. As we stated previously, this is one of the phases of our newness of life that must not be lost sight of. It is stated by Paul in these words, "Walk in wisdom toward them that are without"—Col. iv, 5, and by Peter, when he said, "Dearly beloved, I beseech you

as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation"—I Peter ii. 11-12.

In a recent address, a brother referred to the many attractions in the world to-day which are designed to draw men and women into the paths of pleasure, and said, "one wonders, sometimes, how near the believer may come to these things without being drawn away from the truth." This, however, is approaching the problem from the wrong angle. Our question should not be "how near can we come to these things?" but "how far can we keep away from them?" The divine injunction is stated by James, "draw near to God, and He will draw near to us."

Isaiah, throughout his prophecy, has painted some beautiful word pictures, but none more exquisite than that found in *cap.* xxxv. When the glory of the Lord shall fill the earth as the waters now cover the sea, Isaiah says, "the redeemed shall walk there," and when the law goes forth from Zion, and the word of the Lord from Jerusalem, "the people will be taught of God, and will walk in His paths."

If we would be among those who will walk with Jesus in the age to come, we must be mindful of the fact that walking in the way of the world is easy, but it will lead us unto death. Walking in the way of truth requires an effort, but it will lead us unto life. Let us then "walk in the truth," for if we do we can join with the Psalmist and say, "The Lord is my light, and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"—Psalm xxvii. 1.

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"I think we were all affected, consciously or unconsciously, by the turn that world history was taking, by the astonishing way in which our public affairs were being handled, by the antics of our politicians and other leaders on the lip of an all-too-obvious volcano.

"Like all sensible people, I had known that there was a war coming . . . I had made a sufficiently systematic study of history to give me some insight into the unchanging forces whereby nations are moved and ruined. I only failed to grasp with what terrifying swiftness the modern world enabled ancient follies to provoke their inevitable penalty."

Evan John, *Time in the East.*

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*FROM THE LIBRARY.*

## ***Why Christ Died***

### **SACRIFICE: REAL AND RITUAL**

We have received a book of 140 pages entitled as above, beautifully printed, written by Bro. J. Hargrave James, who, it will be remembered, gave us some original thoughts on the "Signs of Christ's approach."

Its purpose seems to be to appeal to those who are unbelievers for it says: "The door is still open for every reader of this book to become one of Christ's highly-honoured guests." One of the most lamentable features of the Christadelphian communities today is that so many are content to be members of an ecclesia and do not read but a very little indeed. Many who take the current magazines, such as this one, do not read them through, as experience proves. We question if the Bible is read through from day to day as it ought to be, except by a faithful minority. The habits of to-day form a terrible contrast to those of 1850 to 1900.

Bro. James expresses his subject well and is worth careful reading. But he is, in our view, open to the criticism that he is not concise enough. After all, the subject does lend itself to very simple and brief exposition: —The sin of Adam and Eve necessitated the advent of a sinless man as a vindication of God, Who calls disobedience to His commands sin, and calls obedience righteousness.

God's foreknowledge showed how, in due time, Jesus Christ would come and exhibit perfection in life and conduct. He, Jesus, was "obedient in all things." The same foreknowledge showed how the sinful race would kill Him, and Bro. James rightly styles this "the basest crime in human history." Jesus preferred to submit to this death, rather than to seek escape. "He offered Himself once for all."

It became clearly a very wise thing to give hope of deliverance at the outset to the stricken man and woman and to show in a corporeal form, i.e., by sacrifice, how that deliverance would come. "The seed of the woman shall bruise the serpent's head." All sacrifice led up to the supreme sacrifice—that of the Lamb of God.

Bro. James implies that many sacrificed who did so out of custom established rather than through conviction and an understanding of its spiritual meaning. But all through the Old Testament, starting with Exodus xii. 26-27, there is clearly an injunction to the fathers and to the leaders to show the real meaning of the ritual of sacrifice. It is human nature that grows careless as time goes on.

We question if the book will reach and convert the men of humble mind for whom it makes provision. We, ourselves have enjoyed many of the very beautiful thoughts expressed in the book and we hope it will be studied with that minute scrutiny the theme demands.

The book can be obtained from the author at his address, "Greenacre," Hogarth Avenue, Brentwood, Essex. We commend it as a thoughtful and useful contribution to the subject. G.H.D.

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*"Why Christ Died: Sacrifice: Real and Ritual" Price 5s. 3d.per copy, post free.*

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## ***"Dwelling Safely."***

### IS THIS PAST OR FUTURE?

We have received this enquiry regarding Ezekiel xxxviii. 8 a number of times recently. Our opinion is that it is future.

After a conversation with our beloved Bro. Neal and with others, who have been in Palestine recently, we have developed the view that the time is coming, and fairly soon, when "they, the Israelites, shall dwell safely all of them" and "in the midst of the land."

Since the ending of the British mandate there has undoubtedly been a large influx of able-bodied Jews into Palestine from many parts of the world. There have also been heavy purchases of war materials and aeroplanes. It has also, we think, been realized by the Arabs that to dislodge the Jews now is a task far beyond their powers. The ruler of Transjordan has also raised an objection to the setting up of an Arab State of Palestine.

Along with this is the amazing success of Dr. Ralph Bunche, who has taken up Count Bernadotte's task. This forty-four-year-old American negro gentleman went to Palestine as the Secretary-General of the Count's Mission and has now succeeded his chief, it would appear. He is the grandson of a slave and has had the best education Los Angeles, Harvard, London and Capetown could give him. His courage and integrity are accepted by all the parties.

Dr. Bunche has great faith in the success of the Mission on which he is engaged: a conviction he has lately expressed more confidently than ever.

So we are looking forward to the real fulfilment of Ezekiel xxxviii. 8 in the near future.

As to Russia, it is now established and fully acknowledged that the Stern gang of terrorists is composed of fully-trained Communists, educated and financed for their work of sabotage by the Russian Government. Russia's "coming down" is not yet. We give it seven to nine years.

G.H.D.

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## **THE REASON**

In the governments of the world to-day we see revealed purely human institutions which have been set up by man irrespective of divine authority. Regardless of what particular form of government may be established, the same principle is involved. It is sinful man asserting his assumed right to govern himself, dispose of the world's resources and establish such institutions as he pleases, with little or no consideration for the will of God. For this reason war, inequality, injustice and misery have been the constant companions of all human systems.

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## **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.

### **BRISTOL.**

We have to report future meetings will be held at 73, Groveleaze, Shirehampton: Breaking of Bread, 3 o'clock; Bible Class, 6 o'clock.—A. V. Bailey, Rec. Bro.

**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.

After a year's stay with us, Sis. Sandy has returned to Plymouth, conveying our love to the brethren and sisters there.

Bro. R. Higgins and Sis. B. Richards, and Bro. R. Styles and Sis. A. Zwally have been united in marriage. We pray that they may be guided in the Way of Truth.

We have enjoyed the visits of the following: Bro. and Sis. G. Jackson, Bro. R. W. Jones, Sis. Margaret Styles (Toronto); Sis. Marie Hamlin (Jersey City); Bro. and Sis. F. Brewer (Brantford); Bro. J. Cartlidge (London); Bro. and Sis. R. MacDonald, Bro. and Sis. P. Inman, Bro. and Sis. G. Richardson (Canton); Bro. C. Randall (Portland).

Bre. Brewer and Randall gave us the Word of exhortation.

We are very sorry that Sis. Dorothy Smith has left us and has married in another fellowship. She is no longer in fellowship with us and our bre. and sis. throughout the world. This is a great grief and disappointment, to us. — G. V. Growcott, Rec. Bro.

**HAMILTON, ONTARIO, CANADA.** —Crescent Hall, 63 King St. W., Hamilton, Ontario.

With regret we have had to withdraw fellowship from Bro. and Sis. Thomas Smith, Junr., for having strayed from the Truth; also from Bro. Thomas Smith, Senr., for long continued absence from the Lord's Table. We also regret Sis. Ada Smith's withdrawal from our fellowship in favour of the Central Fellowship.

We have lost, by removal to Hawkesbury, Ontario, Bro. and Sis. Daniel Percival, who are now in isolation. We will welcome any visits they may be able to make to our Ecclesia.

We were pleased to welcome Bro. and Sis. G. H. Gibson (Toronto) and Bro. and Sis. C. B. Linton (Toronto) to our assembly, and thank the Bre. for their words of exhortation and lectures on these occasions.

On June 26th our annual Sunday School and Ecclesial outing was held. It was a pleasant day for all who were able to attend. —H. N. Fotheringham, Rec. Bro.

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

We regret removal of Bro. and Sis. William Patric Cassidy to Florida, and hope they will continue to fight the good fight of faith in isolation.

Sis. Thelma Lloyd and son, Bro. Willie Lee Lloyd, formerly of Cedar Creek, Texas, are now members of this Ecclesia. Their first Sunday meeting with us was September 15th. We are thankful to have them in our midst. Bro. Willie Lee was immersed a month before. He was questioned on the Responsibility Question and was found sound on these points of issue.

There was a good attendance at the Texas Fraternal Gathering this year. Bro. Oscar Beachamp was the main speaker. We are thankful for his untiring efforts. This gathering will be held next year at the same place—Hye, Texas. It will begin at 11 a.m. on the first Wednesday in August and end the first Sunday (God willing). Every one has a cordial invitation to attend these gatherings. We would like very much to have bre. and sis. in other states arrange to be present at these meetings.

This Ecclesia was disappointed that the Berean and the Central Fellowships have not united. We feel that if both agree on the points in question, why aren't we in fellowship? If we agree, why can't we walk together? If there is anything that we can do as an Ecclesia to unite those that are in one accord, we would like to do so, but it seems our hands are tied.

We have had quite a few visitors since we last made a report. They were Bro. and Sis. Taylor Hunt, H. R. Johnson, Elson Frisbie, Joe Burkett and Bro. Joe Banta (all of Houston); Bro. and Sis. Oscar Beachamp (of California); Sis. Alice Copeland (from Dale, Texas); Bro. and Sis. Melvin Edwards (of Eden, Texas); Sis. George Hurst (of Gorman). We are thankful for their fellowship and good company.

May that time soon come when the earth will be filled with the knowledge and the glory of the Lord. —Erby Wolfe, Rec. Bro.

**LETHBRIDGE, ALBERTA, CANADA.** —1225, 6 Avenue South.

We would like at this time to thank the Editors of the BEREAN for their labours of love in keeping the light stand burning. The night of the Gentile times is well nigh past and Zion's glad morning is dawning.

We are pleased to record the visit of our Bro. and Sis. John Hiley, of North Battleford, Sask., on September 4th to the 6th. Our Bro. Hiley kindly exhorted and lectured for us in the evening.

Our labours in the Sunday School have again brought forth fruit. On September 8th Miss Ruth Batsford, of our Sunday School, and daughter of Bro. and Sis. C. D. Batsford, was immersed into the saving Name of Jesus. Also, on September 22nd, Miss Joan Blacker, of our Sunday School, and daughter of Bro. and Sis. H. Blacker, put on the Name, through the waters of baptism. We bid our new sisters God-speed and may they both reach a place in God's coming Kingdom.

At the present time our Bro. and Sis. C. Batsford are visiting in Great Britain, and will likely meet with some of the Ecclesias there. —William Blacker, Rec. Bro.

**LOS ANGELES, CALIFORNIA, U.S.A.** —Sunday School, 9 30 a.m.; Public Lecture, 11 a.m.; Worship, 12.15 p.m.

We are very happy to mention that during the first six months of 1948 two more of the sons of Adam were baptized into the saving Name of Jesus Christ. On May 9th, 1948, Eugene Hetherwick was baptized. Bro. Hetherwick passed a very satisfactory examination, having been assisted greatly in his studies by Sis. Thomas, of the La Brea meeting. It was also our great pleasure to welcome into the body C. V. Bastian, who was baptized on June 3rd, 1948. Bro. Bastian was aided in his studies by Bro. G. F. Aue and Bro. Richard Stone, of our meeting.

The annual Sunday School entertainment was held this year on Sunday, January 4th. A great many bre. and sis. from Glendale, Pomona and Santa Barbara were in attendance, and made the occasion a joyful one. The scholars rendered their pieces and songs well, and many very fine prizes were distributed.

On May 31st the annual Sunday School outing was held with a great many from Glendale, Pomona and Santa Barbara joining us in making the day a pleasant one. Competitive games were enjoyed, and time was permitted for fraternal exchanges and general discussion of the signs of the times.

It has been our pleasure to welcome around the Table of the Lord a great many visitors from Ecclesias near and far. Their presence has been a great aid to us and it is comforting in these times of trial and stress to meet so many of like precious faith.

Conditions in this country are certainly following the sure word of prophecy and we hope and pray the day of the Lord's return will soon dawn.—G. W. Burnett, Rec. Bro.

#### **NORTH BATTLEFORD, SASKATCHEWAN, CANADA.**

Our Ecclesia here has sustained a great loss by the removal of our Bro. J. Hiley and Sis. Hiley to Victoria, but we pray that our loss may prove a great gain to those in Victoria, and that they may be given courage and determination in their new sphere to hold fast to the Truth.

We shall continue to do our best under whatever circumstances God sees fit to place us. We realize our limitations only too well, but it is an encouragement and consolation to know that "His strength is made perfect in weakness." Whatever may be accomplished for the cause of The Kingdom, all glory belongs to Him—Stanley E. Tyson, Rec. Bro.

#### **STEWIACKE, NOVA SCOTIA, CANADA.**

We see bre. occasionally of Moncton and St. John, N.B., and Montreal, P.Q. Sis. Hull and I had the pleasure of being in St. John October-December last year, and enjoyed the meetings; and also visited Halfield's Point, N.B. The company of the bre. and sis. was appreciated.

If any of the bre. and sis. pass through here we would be very pleased to have their company. I would like to say we enjoy very much present-day events and their meaning from the Bible, and have strangers reading them; also lectures from Isolation League. Yours in Christ.—Thomas H. Hull.

**VERDUN, QUEBEC, CANADA.** —We meet in Room I, Steele Building, corner of Church and Wellington Streets.

We are still plodding along endeavouring to keep the light stand burning in this great Roman city. We have had the pleasure of welcoming around the Table of the Lord Bro. D. Gwalchmai (London), Sis. Hilda Davey (Boston), Bro. and Sis. Paul Aue (Jersey City), Sis. Lewis and son Eric, and Bro. F. Powers (Detroit). Bro. Powers left some excellent thoughts with us by way of exhortation.

We also had Bro. and Sis. Thomas and son David and Bro. Pytel passing through mid-week.

Some Bre. and Sis. meet at the writer's home, where we had our daily readings and some interesting talks on things divine. These visits remind us that, while we are few in number, "lonely pilgrims" on the way, yet there are others treading the same path to Zion, the city of the Eternal.—J. D. Baines, Rec. Bro.

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## **STOP PRESS**

### **Civil Defence Bill**

(see page 310)

The London *Spectator* sums up as follows: "It is only another of the now familiar enabling Bills which confer the maximum powers on unspecified Ministers . . . . The Bill revives obligations laid down under the 1939 Act compelling factory owners and others to train their employees in Civil Defence."

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## **AUSTRALIA**

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

## **BRITAIN**

Application for addresses should be made to Bro. A. A. Jeacock, 10, Garden Close, Wallington, Surrey.

## **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 6<sup>th</sup> 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 108<sup>th</sup> 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.

## NEW ZEALAND

**Nuhaka.H. B.** — Russell Hughes, Hikitunga Station.  
**Papakura.**—A. J. Starr  
**Tirau. R.D.** —B. E. Brandt, Sweetwater.  
**Wanganui.**—E. W. Banks, c/o G. Aldridge 5 Bute Pl., Aramoho.  
**Whangarei.** —K. R. MacDonald, Lilian Street, Kamo.

## UNITED STATES

**Akron, Ohio.** —Mrs. Johnson, 993 Lover's Lane.  
**Boston, Mass.**—K. MacKellar, 195 S. Main Street, Reading. 'Phone: 0965 W.  
**Buffalo, N.Y.** —G. A. Kling, 79 Mang Avenue, Kenmore.  
**Canton, Ohio.** —Chas. Wheeler, 1708 Maple Ave. N.E.  
**Chicago, Ill.** —A. S. Barcus, 3639 N. Springfield Avenue.  
**Denver.** — P. Dixson, 4792 Federal Blvd.  
**Detroit.** (Detroit, 21.)—G. Growcott, 15586, Normandy.  
**Dinwiddie, Va.**—C. Bird, Stonycreek Lodge, R.F.D.2.  
**Elizabeth, N.J.** —E. G. Twelves, 14 Stiles St.  
**Glendale, Calif.** —J. D. Laidlaw, 1130 Graynold Avenue.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Henrietta (N.Y.)**—Chas. W. Rodgers, Park Circle Road.  
**Hollywood (Los Angeles)**—T. Lloyd Jones, 1737 N. 53<sup>rd</sup> 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.

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**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. 15<sup>th</sup> Street.  
**Pomona, Cal.** —Carl. C. Wolfe, 172, E 5<sup>th</sup> 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.

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**"Hast Thou considered My Servant Job?"** and **"Song of Solomon"** (2nd Edition).—Both these books may now be had from R. W. Ask, 1, John's Park, Exbourne, Okehampton.

**Acknowledgements.**—We have received letters, parcels and MSS. from T.H.P., A.E.R., H.S.N., A.T.B., M.L., A.E.F., J.J.R., J.H., A.F., M.C., W.P., C.C.W., G.A.L., A.E.L., W.J.L., E.A.P., A.L., N.M.H., D.M.W., N.G (3), V.B., C.H.F. (2), J.H., H.S.H., P.H.P., A.P., H.S.S., H.F.B., S.E.T., K.K.M., E.L.P., A.F., T.H.P., E.D., T.H., E.M.B., W.M., W.G., R.B., C.F.T., D.E., W.J.C., W.J.P., L.C.S., H.A.S., J.A.H., D.E., J.U.M., J.H., W.A., R.W.A., A.F.T., W.M.W., A.H., A.L.H., J.L.D.V.A. (2), W.A., A.F.G. and J.W.N.

**Jewish Relief.** —We have received £17 18s. 6d. from Plymouth Ecclesia; from W.E.H., £1; from D.E., £22 10s. 0d.; and from J. D. Baines, 5 dollars.

Many thanks are due to the New Zealand and Australian brethren for parcels and newspapers received. All senders are being written to personally.

**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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