

JANUARY, 1949.

The Berean Christadelphian

EDITED BY G. H. DENNEY & G. A. GIBSON
Subscription
12/- ANNUALLY, POST FREE.

Devoted to the exposition and
defence of the faith once for
all delivered to the Saints;
and opposed to the dogmas
and reservations of the Papal
and Protestant churches; with
the object of making ready a
People prepared for the
COMING OF THE LORD

PRINTED IN
GREAT BRITAIN

The
Berean Christadelphian

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

RESPONSIBILITY

“God does not regard men as beasts that perish. He never rained fire and brimstone on elephants & tigers but he did upon the corrupt inhabitants of Sodom which shows that he held them responsible.” R.R. Debate with J.J.A.

VOL. XXXVII.

JANUARY, 1949

No. 429

EDITORIAL

“RISE UP AND COME WITH ME.”

In Greenwood Cemetery, Brooklyn, New York, there stands a monument bearing the following inscription: —

Here lies, in brief repose, waiting the return of the Lord from heaven,

JOHN THOMAS, M. D.

Author of *Elpis Israel*, *Eureka*, *Anastasis*, *Phanerosis*, and other works,

In which he demonstrated the unscriptural character of popular Christianity, and made manifest the nature of —

THE LONG-LOST FAITH OF THE APOSTLES,

During a busy life time, by mouth and pen, he contended earnestly for the faith once delivered to the saints, and at his death left behind him as the result of his labours, a body of people, in different parts of the world known as—

CHRISTADELPHIANS,

To continue the work begun.

Although this epitaph is of interest to most Christadelphians, it is but a silent testimony to the wonderful man whose life-labour has changed the course of a great many men and women, and introduced them to a hope that enlightens the intellect and satisfies the heart. But there is a far greater memorial extant; one that speaks intelligibly to men of all ranks—the product of his pen. His first great work was *Elpis Israel*, an exposition of the Kingdom of God. His last, and crowning publication, was *Eureka*, an exposition of the Apocalypse, a literary work that has no peer aside from the Bible.

As one reads Eureka carefully and thoughtfully, he becomes fascinated as he beholds the unstaggering faith, and the amazing discernment that the author possessed in God's Word. If he be honest with himself, he will bow his head and thank God for the man and his work, and confess that he owes his knowledge of the truth to John Thomas.

It is approximately one hundred years since the first Christadelphian Ecclesia was formed in America. During the time that has since elapsed, many changes have taken place. Ecclesias have been established in various parts of the world, but chiefly in Great Britain, Australia, United States of America and Canada. Unfortunately, however, all Christadelphians have not remained steadfast in the faith; rooted and grounded in love, but many have been tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. There are many reasons for this, but we are convinced that one of the greatest causes is the failure of many to become acquainted with Dr. Thomas and his work. Among his critics you will usually find those who are unfamiliar with what he has written, and why he wrote it. One recently boasted that he has not read any of the works of Dr. Thomas—that all he requires is his Bible. That is sufficient for one if he possesses the intellectuality and reasoning power equal to that which the Doctor possessed. But we do not. We are fully convinced that, if all copies of Eureka were destroyed, there is not a brother living who has the mental capacity to even approximate the work.

Every Christadelphian should, in addition to his Bible, read Elpis Israel and Eureka. Then, if he has the time, he should also read a book by Robert Roberts titled "Dr. Thomas, his life and work." If he did that, he would know and understand the Truth more fully, and would appreciate to a far greater extent the wonderful heritage that is ours. Not only so, but the household of faith would be knit together in love, and we would be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven us. Instead of that we frown at one another, and deny each other the comfort of mutual friendship and association in fellowship around the table of the Lord.

As we look abroad over the desolations that have been wrought in our midst, what do we think of ourselves? What would Dr. Thomas think of us if he were here? But above all, what must the captain of our salvation think of us? What do we see when we look abroad? We see a large section of the body remaining in fellowship with, and abetting those who follow the destructive Strickler doctrines. Then we behold another large section looking disdainfully down upon us from the heights of pre-eminence to which they have exalted themselves. And finally we see a few with a strong desire for primacy who have separated themselves from the association of the believers, and are now mounted upon self-constructed pedestals from which they view what is written by various brethren, and into which they plunge their metaphorical flesh-hooks, and then sit back and attempt to pick it to pieces.

Some day (surely not, far in the future) we will have to stand before the judgment seat of Christ to answer for these things. But why wait until then, and be compelled to listen to Jesus when he will say to some of us "inasmuch as ye did it not to one of the least of these, ye did it not to me." Yes, why wait? Why not do something about it now? Where is our faith, and where is our courage? Don't let us spend all our time examining other brethren; let us rather examine ourselves under the microscope of God's Word. If we do, who knows but what some of us might make an important discovery—a discovery that could possibly be the means of restoring some of the divine fire and transforming power of our faith. Let us rouse ourselves then, and awake to the duty that rests upon us because of our acceptance of the Gospel, and obedience in baptism. Let us also take care of the limited time at our disposal, and not waste it in stupid disputations in which the old man of the flesh is served and the Lord Jesus forgotten. Let us be careful, lest after much profession and contention, we be called upon to stand suddenly before him and hear him say "I have no use for you in my kingdom. Depart from me, I know you not." How much better it will be to hear Jesus say, "Welcome, brother; rise up and come with me."

G.A.G.

THE DAWN MAGAZINE & OURSELVES.

We regret to see in the January issue of the above an attack upon ourselves. The Editor says of himself "We have endeavoured to conduct the Ecclesial Magazine with clean hands and maintain a high spiritual tone". He appears to have failed this month to maintain that high ideal for he goes on to say of us that we "entertain our readers to a series of acrobatics and polemics". He also accuses us of "unbridled journalism" of "subtlety", of making "erroneous allegations" etc., etc.

We plead not guilty: we have tried to tell the truth and the whole truth.

As to the "dotted line" we were present at three meetings where it was announced that the "Resolutions" would be passed to members for signature and we and our own family connections were refused fellowship because we did not sign.

We can never agree as officially stated by Clapham's Recording Bro. that Matt 18, does not apply in this case. It applies in all cases and our Lord designed the procedure so that withdrawal became the very last resource after everything else had failed. If Clapham agree that the light of God's word brings responsibility then they cannot possibly defend their own action in the very flagrant case at Pemberton that was fully reported in our columns by a faithful Brother. A man "legally married" as per Clause C, is surely not an individual who, brought up in the Truth, seduced his friend's wife, was made co-respondent and after the decree nisi was pronounced took her to live with him. We note a long and very self-contradictory article by Bro. A. M. Clements on Divorce in the same number. We have always refused to spoil our pages with this unsavoury kind of discussion. We would warn all from accepting many of Bro. Clements' statements. He is not a good authority on history and even less on fellowship.

G.H.D.

SIGNS OF THE TIMES.

Russian Agents in Tel Aviv.

Zephaniah declares that Israel at last shall be "ashamed for all her doings" wherein she has transgressed against God, Zeph. 3: 11. We quote from a reliable source: —

Jewish immigrants from Russian-dominated Eastern Europe have disclosed that Communist organisers were sent with them to establish cells in Israel and spread the doctrine in the Middle East.

After a chain of cells has been set up in Israel the plan is to work through the newly-formed Arab-Jewish Communist Party in Palestine and branch out into the Lebanon, Syria, Egypt and Iraq.

An Immigrant from Jugo-Slavia said: "Before we left we were told we must be grateful to the Communists for allowing us to go to Israel and that in return we must spread the doctrine.

THREATENED

"It was easy to promise when we knew we were leaving, but at sea, when a group began to sing Communist songs, someone reminded the singers they were about to become Israelis and should forget Russia.

"Then it happened. The organisers, themselves Jews, told us we must never forget our promise. If we did we might not be seen again."

This young immigrant looked furtively about him in the new camp. "I cannot give my name," he added. "I do not know what would happen if I did."

The Scriptures make it perfectly clear that the Jews would return in a state of unbelief in the latter days. Their conversion waits upon Elijah's coming as foretold by Malachi. The Stern gang were and are Russian Communists.

BRITAIN'S POLICY IS CHANGING.

Several readers have found some difficulty in reconciling the "dwelling safely" and the "British protection of Palestine" of Ezekiel 38, with the present position. Let no man's faith waver. If God has not allowed the advent of the present pusillanimous Government of Britain the Jews would never, as appears clear now, have been able to resist partition of the land and to establish by the triumph of their own arms the State of Israel.

Britain's Labour Government now announce the release to Palestine of all the 11,000 Jewish refugees interned at the time of writing in Cyprus. Recognition of the State of Israel by Britain will undoubtedly soon come about. Then we shall see that our understanding of Ezekiel 38 based on Bro. J. Thomas' exposition will in the near future be proved to be correct. Israel will dwell safely and Britain will recommence her protective care in due time. But all these things prove how near the end really is.

THE ONE TENTH.

In Isaiah 6: 13, we are told in respect of the last phase of Jewish history before our Lord's return "There shall be a forsaking in the midst of the land. But yet in it shall be a tenth and it shall return—the holy seed shall be the substance thereof."

Bro. J. Thomas rightly we believe interpreted this to mean that when Christ returns there will be a tenth of the Jewish people residing in Palestine, leaving nine tenths to be gathered out of the nations by his power: the ships of Tarshish being one of his instruments to bring them back to their own land. Present day events exhibit how the attempts of successive British Governments since the first Labour Government in Britain issued its White paper, to limit Jewish Immigration to Palestine have now been brought to a sudden end. An illustration of what we may now expect is that on the day Britain moved out, May 15, 1948, no less than 1000 Jews, all young men, moved in.

Calculations vary as to the present remaining Jewish population of the world and of Palestine. The most generally accepted are: —

Jews in the whole World: —10 millions
Jews in Palestine : —800,000.

It is clear that if Isaiah's "tenth" means approx. 1,000,000, then that number will be reached very soon. Nor can we see why God allowed the Socialist Government to come into being. No other political party pledged itself to give free immigration to Palestine but the one having Mr. C. P. Attlee as its head. He incorporated this pledge in his election address in 1945.

A leading British Zionist, Mr. Julius Neumann writes us thus, inter alia: —

"As a loyal British citizen I have a right to complain. The Labour Government is acting contrary to election pledges in appeasing the hostile Arabs and estranging the friendly and loyal Jews."

"The Jews have always been friends of this country and the Arabs always enemies."

"Britain took a mandate for the creation of a Jewish home".

Now our view is that the purpose of God is slowly working out.

A JEWISH DAUGHTER OF ROME

There is a community professing to "be Christian known as the Jewish Christian community. Its branch in Jerusalem calls itself the "Jerusalem fellowship." It publishes a magazine called "Jerusalem." From the January number we take out of the nine "orders" that govern the Jerusalem group the following extract: —

"Within the Community everyone is entitled to express his own opinion of biblical matters in a brotherly, unassuming way. But he who will fight about doctrinal points, force his opinion upon others, judge them or exhibit other signs of an unpeaceful uncharitable spirit will be excluded."

Our comment is that the "fellowship" should be wide enough to gather in any or all who profess Christianity but are not Christians.

RUSSIA' S POSITION

President Harry Truman has proved himself to be a much stronger man than many had been led to believe by the Republican Party's propaganda. He has in the most, uncompromising fashion outlined Russia's present position in the world. Mr. Truman visualises Russia as seeking world dominion and has also seen how Britain and the United States must remain together in the increasing friendliness and co-operation in world affairs. So our contention as Christadelphians for over 100 years that the last world crisis would be precipitated when the English speaking peoples—Tarshish and all the young lions—raised objection to Russia's actions of a predatory character, is now seen to be absolutely arising on the political scene.

Let us keep our faith and above all tell the people about it by harder work than ever.

CHINA

Enquiries have reached us as to the position of China in the prophetic Scriptures. Beyond the brief reference in Genesis 10, there would appear to be none except in the general term "all nations."

Russia appears to be about to add that country to her list of satellites, thus strengthening her own world position but that is all we can see.

TRANS JORDANIA

This small country East of the River Jordan has become of much interest in present happenings. She has asked and received British help. With the Jewish advance towards Suez the reinforcement of AKABA was a surely justifiable precaution. Arabian weakness is now quite clear.

Dr. Weizmann has stated that he thinks Israel's friendship for Britain and with Transjordan will be again established. The forthcoming elections in the Holy Land may throw some light on this.

Brethren should watch these with much interest.

ECCLESIAL NEWS and Correspondence

BOSTON U.S.A.

555, Newbury St.

Sunday school 10:30 breaking of bread 11: 45 lectures 1st and 3rd Sundays a t 2:30

We are very pleased to report a beneficial Boston-Worcester joint Fraternal gathering, held in Boston on Sept. 6th. Brethren George of Philadelphia, Coye of Detroit, Bas of Jersey City, and Baines of Montreal made it a day of feasting for us. We had brethren and sisters from quite a few distant ecclesias. We thank them for helping to make the day a joyous one. The following day was spent together, out of doors in Waltham.

Brother and sister Ted Howard and son Edward Jr., formerly of Toronto Canada, are now making their homo In Greater Boston. Our ecclesia welcomes the addition of another family in the work of the truth. May God prosper them in their new location.

Visitors passing through Boston this fall included bro. and sis. Reece, bro. and sis. Thomas and son David and bro. Pytel all of the Detroit ecclesia and sis. Bissell of Glendale, Calif. Bro. Thomas and Pytel favored us with timely exhortations.

The world shows very little interest in our efforts to spread the Gospel message. At present we have lectures twice a month in the afternoon. More literature is being requested through the mail, but no results have appeared.

As another year dawns we feel the closeness of the return of our Lord and Master. May we be found worthy of our calling.

Kenneth MacKellar R.B.

Our phone is now listed as R02-09657

BRISTOL

73, Grove Leaze, SHIREHAMPTON.

3:0 & 6:0 p.m. Bible Class Thursdays 7:15 p.m.

On December 4 & 5 we were pleased to have Bro. W. Porter of Gurney Slade with us. Bro. & Sis. R. Bath have decided to meet at the City of Bath where they reside as they are not able to come here. Sister Acock of Bath who is our oldest member both in age and membership hopes to come as often as possible.

A.V. Bailey, Rec. Bro.

BRIMINGTON, CHESTERFIELD.

117, Station Road.

We are very few in number but we wait with patience tho dawn of the new day which our Master will shortly usher in.

We cannot pass over without mention the very great kindness of our brethren and sisters overseas in regard to parcels. Is there any way to reciprocate?

E. Wharton.

COLCHESTER.

38 Collingwood Road, Lexden.

We meet every Sunday for the breaking of bread, 3:0 p.m.

We feel that the “dwelling safely” of Ezekiel 38 will come about in the near future.

M. King.

DINWIDDIE, VA., U.S.A.

Stone Creek Lodge, Phone 773.

Since last writing you we have enjoyed brief overnight visits from Bro. and Sis. Lumley of Worcester, Mass., and family, en route to Florida, and also Bro. and Sis. Thomas, Bro. David Thomas, and Bro. Pytel, of Detroit, on vacation in the East and visiting as many brethren and sisters in their travels as possible. It certainly was a great pleasure to have them with us, though the visits were all too short.

Bro. Colin Randell of Portland, Ore., also was visiting us this late Summer, and when he left for Detroit, en route homo, he took Mother as far as Philadelphia, Pa., for a short visit, and he was to talk with Bro. George while there on the military question, he being just 19, and having to register for the draft. He wanted to acquaint himself with the procedure for conscientious objectors. The day before Mother was to return home, she had the misfortune to fall down 13 stairs at Sis. Fisher's home in Philadelphia, and had to be hospitalised as an emergency case. They feared a fractured skull, and perhaps a broken neck, and for days would not allow her to move even to take X-rays, being afraid to perhaps jeopardize her life. However, she came out of it with concussion, deep lacerations of the scalp, a fractured collar bone, and considerable shock, which latter she hasn't gotten over yet, but thanks to the goodness of Our Heavenly Father she has recovered wonderfully, and daily seems to be progressing, which at her great age of 83, is astounding. The brethren and sisters in Philadelphia were most kind to Mother, visiting and cheering her up, and she received the best of care in the hospital too. She was in the hospital for four weeks, and I have had her home again now another four weeks. It was a very anxious time until she got over the serious list.

M. Bird.

HITCHIN.

Tree Tops, CHARLTON.

We have received a parcel which showed our address and the starting point as New Zealand, but the address label was so mutilated that we were quite unable to discover who were the senders. The contents had escaped damage and were most acceptable to us, and we wish to express to the donors our grateful thanks for their loving thought. Will they kindly accept and apply to themselves this acknowledgment.

Herbert S. Shorter, Rec. Bro.

LONDON, ONTARIO, CANADA.

London, Ontario, Orange Hall, 388 Clarence Street, Sunday School—10: 15 a.m. Breaking of Bread 11: 30 a.m. Lectures—7: 00 p.m. Thursday Evening Class—Beaver Lodge, Sackville Street, —8: 00 p.m.

We are pleased to report that we have assisted three more to put on the saving noma of Jesus Christ in the waters of baptism. Mrs. R. Jackson, (Mother of Sister Audrey Jackson of Toronto, and daughter of Sis. Hedden of London), on June 13/48, Mr. William Boyce on July 11th, Mr. Charles Daniels, (Husband of Sister Alice Daniels) on November 21st, 1948. Our earnest wish is that they may run the race that they have started to a successful conclusion by having a place in God's Kingdom.

On February 15th, 1948, we received the resignation of Sister V. Gwalchmai, from the Ecclesia. We have had to withdraw from Brother and Sister Charles Howard for continued absence from the table of the Lord. We are sorry to report the death of two of our sisters: —Sister Alice Clarke, on February 11, 1948, buried in Mt. Pleasant Cemetery and Sister Mary Simms on October 3rd, 1948, buried in a Guelph, Ontario cemetery. Brother Robson laid our Sisters to rest and spoke of the hopes cherished by both and of the coming resurrection morn which shall soon dawn and Christ will call his friends to him.

We have lost by moving, Sister D. Box. She has moved to Hamilton, Ontario. We have gained by moving to London, Sister Helen Jackson (who was married to Bro. William Boyce of our Ecclesia), and her father, Bro. George Jackson Senior of the Kimbourne Hall Ecclesia, Toronto, Ontario.

We have had the pleasure of the company and fellowship of Sis. N. Livermore and Bro. May of Brantford, Sis. Kate Livermore from Western Canada, Sis. King of Hamilton, Bro. & Sis. Hedden, Bro. & Sis. Thomas, Bro. Thomas, Jr., Bro. Lytell of Detroit, Bro. & Sis. Gibson, Bro. & Sis. Stunden, Bro. George Jackson, Jr., of Toronto. Bro. Gibson and Bro. Jackson spoke for us. We thank them for their labours.

We held our Sunday School outing at Port Stanley on July 1st, 1948 and our Sunday School Entertainment on December 11th.

W. D. Gwalchmai, Recording Brother

LONDON, Putney, S.W.

A Lecture to Toc H.

There is a fairly vigorous body of men who began at Poperinghe in 1916 to hold meetings for the purpose of mutual education and assistance. When the war was over in 1918 it was determined to continue this association and it has gone on ever since under the name of Toc-H. Bro. G. H. Denney was recently invited to attend the Putney headquarters in Upper Richmond Road and address the members on "Why I am a Christadelphian." He did so recently.

He took the line that one religion had continued from the beginning of history and was the original one set forth by Jesus and the Apostles—forming the foundation of the Christian Church. He quoted from the Scriptures and from a number of outside authorities to prove this. He then showed how various pagan doctrines had been brought into the Churches at various times. He gave the dates of the introduction of such doctrines as the immortality of the soul, sprinkling babies, the Trinity, etc. He showed all along there had been those who would not be a party to any changes and he said he was a Christadelphian because he believed the original foundation should never have been disturbed and because he believed also that the only practical solution to the world's troubles was in the advent of the Lord Jesus to establish the Kingdom of God and to become the Deity's strong right hand dictator to the whole of mankind.

A general outline of the Truth was given.

A very vigorous and interesting debate followed in which many members took part.

The meeting was prolonged to 10.0 p.m. and closed with thanks to the lecturer.

Among the audience it appeared that there were Catholics, Episcopalians, Communists and Nonconformists of various shades and some of no profession at all. It was a lively experience.

LICHFIELD

102, Birmingham Road

I was much interested in the article on "Civil Defence" in the December Berean Magazine, and would like to add my name to those others who may send in theirs, with regard to the Petition to be forwarded to the Powers that Be. I think that this should be done as soon as possible, for events are moving swiftly, and we cannot tell how soon compulsion may be used again. We older ones in the Truth were able to testify at the Tribunals during the last war, but we had had years of instruction in the Faith, and were prepared. Those "Babes" who have only come into the Truth during the last year or so will find such experience a dreadful trial, and I am sure that some will faint under it, unless they feel that they have the moral support of the whole brotherhood behind them, human nature can be like that. I feel that it is a duty of the Brethren and Sisters to make plain our position and intentions to the Government, in case of emergency, for the sake of the One Faith, and for the sake of those who are

newborn into the Faith, & who can only take the milk of the Word as yet. We should also pray dally, that we may be delivered.

N. M. Harrison.

MANCHESTER

5, Henley Place, BURNAGE.

My experience of the last two years has been very trying.

As I understand the Scriptures we are exhorted to withdraw from unrepentant sinners who hold wrong doctrine or practise things contrary to the Commandments of our Lord.

A. Nicholson.

MELBOURNE, AUSTRALIA.

78, Riddell Parade, ELSTERNWICK.

We thank Bro. G. Hughes for his long and informative letters and for his many kindnesses to us here.

We sympathise with him in the difficulties that beset so many in the way to the Kingdom.

Eds.

OSHAWA, Ont: Canada.

449, Ritson Road South.

11. 0 a.m.

It is with pleasure we report the Marriage of Bro, Dennis Slipp and Sister Rose Skidmore which took place on 6 October. They have the best wishes of our Ecclesia for their future welfare and hope they will be of assistance to one another in their walk to The Kingdom of God.

We are also pleased to report of a visit from Bro. G. Jackson of Toronto who exhorted us on Aug. 15. We thank our Brother for his words of comfort and exhortation.

We also had a visit from Brother Llewellyn of Glendale Penn. We would have preferred his visit to have boon on a Sunday instead of a week-day, but we were pleased to see him.

We see Russia filling tho position defined by Dr. Thomas in Elpis Israel 100 years ago. The Dr. has many critics but we wonder what we would know of world events today from these young inexperienced critics of today apart from the Dr.

Jos. Beasley, Rec. Bro.

SCRANTON, GLENDALE PA., U.S.A.

1134 Luzerne Street.

We are pleased to state that we now have with us Bro. and Sis. William Jones and daughter Esther Jane. They have transferred their membership from tho Hamley meeting and we welcome them at our Table,

We have had two enjoyable events this past summer, one tho Sunday School Picnic, in which everyone present had an enjoyable time and our Tea Meeting which was inspiring to all present because it afforded much food for thought for the hungered, who seek after the knowledge necessary to aid us in this our pilgrimage.

We have a sad note to report. Bro. Harry Sommerville, who has helped us very much, both in exhorting us, once each month, and being with us at all Bible Classes to instruct us, has had to have an operation. (Bro. Sommerville is a member of the Hamley meeting). At the present time he is doing

very well, and Lord Willing he will be out of the Hospital in a few days. Our prayers are with him and all the Brethren and Sisters who are in need of the comforting hand of our Merciful Lord.

It is indeed discouraging for the people of the world to see the happenings going on about them today, but to us as Christadelphians, these signs of the times are certainly heartwarming.

Praying for a Speedy Return of Our Lord, I remain—Julio Scaramastro, Rec. Bro.

TORONTO

Kilbourne Hall.

Items of ecclesial interest since our last communication include the following: Brother Edward Williams and Sister Elizabeth Abbott were united in Marriage on July 10th; in addition, Sister Helen Jackson of this Ecclesia was married to Brother William Boyce of the London (Ont) Ecclesia on August 28. The good wishes of the brethren and sisters are extended to them in their new relationship. On the other hand, we have lost by death Bro. R. M. Simpson on September 7, who was laid to rest on September 9. Words of comfort were administered to the assembled relatives and a number of brethren and sisters, by our brother C. H. Styles. Bro. Simpson had been in the Truth for 26 years, and leaves a family of seven, of whom four have already been immersed.

Bro. and Sister Carleton have removed to Vancouver, and Bro. Jackson Senior and Sister Helen Boyce have left for London (Ont), and Sister Arris has returned to Hamilton. We welcome back Sister Millicent Craig after a lengthy visit to Winnipeg.

Visitors from other Ecclesias whom we have been pleased to see were: from Detroit; Bro. and Sis. Walter Coy; Bro. and Sis. Will Thomas, Bro. Pytel, Bro and Sis. J. Rees; From Hamilton, Bro. D. Percival, Bro. and Sis. H. N. Fotheringham, Sister Adam; from London, Bro. and Sis. Cartlidge, Sister Hill; From Oshawa, Bro. and Sis. Beasley; Sister Slipp; From Sioux Lookout, Sister Hazel Craig. Visiting speakers were Bro. Beasley of Oshawa, and Bro. Walter Coy of Detroit, and Bro. & Sis. Harry Gwalchmai of London. We thank these brethren for their labours in the service of the Truth.

H. J. Newnham, Rec. Bro.

VICTORIA B. C., CANADA

May the Year 1949 bring the realisation of our faith and hope—the return of our Lord Jesus to establish peace and righteousness on this earth.

We have enjoyed visits from the following: —

Bro. and Sis. Tyson – Battleford—Sask.

Bro. and Sis. Luard, Edmonton, Alberta.

Bro. and Sis. Batsford, Son and Junior, Lethbridge, Alberta.

Bro. and Sis. Carlson, Vancouver, B.C.

We welcome Bro. and Sis. John Hiley who have come to live in Victoria; they are a great help and encouragement to our small meeting. We thank the Brethren who exhorted and for their encouraging words.

Thomas Stuart, Rec. Bro.

THE RELATION OF CHRISTADELPIANS TO STATE RULERS

Rom. xiii. It is the duty of those who are Christ's to be subject to the powers that be, which, in an exalted sense, are ordained of God. The powers that be constitute the order of things necessary for the present stage of affairs. If there were no rule, anarchy would reign. The passions of men—the

selfish instincts of men, let loose, would run riot, and bring about universal confusion like what we see in barbarous countries; and such a state of society, would be incompatible with the work which God is doing. He is using sinners to subdue the earth, and prepare it for habitation; and He is preparing from among those sinners, a family for Himself, of sons and daughters, by a belief and obedience of the truth.

If there were no such thing as society, with its law and order—if the world was in a state of chaos, as it inevitably would be without the presence and operation of authority among men, God's work would not be done. We could not assemble here this morning, for instance, if there were no authority. We are under the wing of authority. If there were no government, we should be a prey to the violence and hatred of all who oppose us: we should be pulled limb from limb, instead of being allowed to sit quietly here, to meditate on those things which God has revealed. Towards that authority and those governments, our duty is one of submission. Those who resist the authority resist God. As Daniel says, God setteth up kings and putteth them down.

But it may be asked, if the powers that be are ordained of God, why should we look forward with desire to a time when God will destroy them. The answer is, because He has promised it, and because their present use by God is only a controlling of evil, for the furtherance of His own righteous purposes.

The wicked are the sword of the Lord. He ruleth in the kingdoms of men, and doeth according to His will; but the kingdoms of men are nevertheless evils of a rank type—necessary evils for the present state—providentially guided for the accomplishment of the divine ends. But why is He going to put aside that which at the present stage meets with His approbation? The answer is, that we use an instrument in the crude stage of any process of manufacture which is quite unfit for the more advanced state of work to be done. That is how it is here: the preliminary part of God's purpose to save the world, requires the organizations called the "kingdoms of men." Those kingdoms of men have existed for six thousand years; but when the work has advanced to a certain point, He will set them aside, and interpose the kingdom of His Son. He will pull down the mighty from their seats and Jesus will rule. "The Lord shall be King over all the earth; in that day there shall be one Lord, and His name one." The kingdoms of men will then have been broken to pieces; still Christ's people are at present to be submissive to them.

It is impossible that Christ's people can take part in any revolutionary movement. They are prohibited from drawing the sword, and prohibited by the spirit of their calling from taking part in the political movements of their times. They are God's people, "a chosen generation, a royal priesthood, a peculiar people," who are unconnected with the movements of men. They are in the world, but not of it. It is their part to leave the world to do its own business. Now it is not agreeable to the flesh to conform to this position. The democratic feeling is very strong in human nature. It is the feeling expressed in the words "We are our own; who is lord over us?" Practically it takes the form of patriotism, and makes a man rejoice in being part and parcel of the institutions of the land, and in having the right to exercise the "sacred duty" of defending the soil. More mildly, it makes a man pride himself in the use of the franchise which he calls a "birthright;" and leads him to join with alacrity in the various movements that politicians set agoing for the cure of the world on the democratic basis.

It is impossible that these sentiments can exist in a breast where the truth reigns supreme. The divine law will extinguish practical politics. It will fill a man with distaste for Gentilism in every shape and form, and substitute the love of God's kingdom, and God's affairs. The politics pertaining to the commonwealth of Israel will become his politics. It is impossible that a Christadelphian can be a patriot or a soldier. "Christian patriotism" is an invention of the flesh. It is one of the, "good words and fair speeches" by which the simple are deceived. The political attitude of a Christadelphian is submission to the existing powers, living peaceably with all men, except where the truth is concerned. For the truth we are to contend earnestly, and the weapons of this warfare are mighty, through God to the pulling down of strongholds; though not so mighty as they were in the days of Paul, when Christ's soldiers were armed with the powers of the spirit. This is our warfare. We are to pay tribute to whom

custom is due, fear to whom fear, honour to whom honour. We are to be the most peaceful of citizens, the most loyal of subjects, so far as deference to authority is concerned. We are to submit to every ordinance of man, where it does not conflict with our duty to God. Our submission, however, is not out of deference to human authority, but from obedience to divine law; we submit because God tells us to submit (1 Pet. ii. 13) as a duty to Christ, not as a compliment to rulers. We must in all things be subject till Christ returns to execute the judgment written; Christadelphians, therefore, are the most obedient of subjects.

At the same time, we do not for one moment surrender the contention that kings and emperors are usurpers. God allows the wicked to rule for His own purpose, and we submit to Him. He made use of Nebuchadnezzar as His servant, although Nebuchadnezzar knew Him not. Nebuchadnezzar thought it was his own hand that was doing what God was causing him to perform.

That is just how it is in regard to the nations of the earth; they do not know God, but God is using them. Yet we do not surrender the fact that they are mere usurpers; Jesus did not surrender this fact though he submitted. The tax gatherer came to Peter (he was evidently afraid to come to Jesus) and said "Does not your master pay tribute?" Peter told Jesus, and Jesus said to Peter, "Of whom do the kings of the earth take tribute, of their own children or of strangers?" In this, he was drawing a premise concerning himself and those who were his, from the fact that tribute was always levied upon strangers; that it was the nations subject to Rome that always paid the taxes—the Romans themselves being free. Peter replied, "Of strangers." Jesus says, "Then are the children free;" as much as to say, "We are the children; they have no right to impose tribute upon us." Yet, though asserting the fact in the shape of a mild protest, he added, "Nevertheless lest we offend them, go cast a hook into the sea, and the first fish that comes will have money in its mouth; that take and pay for thee and me."

This is as good a lesson as we could hear on our political duty. As British subjects, we will submit to British law as Jesus submitted to Roman law, the while protesting against the legitimacy of its claim, and standing apart from the machinery of its politics as he did. As a British subject, a man has to pay a considerable price to become a Christadelphian. It is more than some people are prepared to do, to not only pay taxes but to surrender their political birth-right, and become partisans of "another king, one Jesus" whose service at present is one of ignominy. But it is glory and a joy to those who comprehend the duty we owe to the position to which we are called. It is one way of suffering with Christ; it is one way of showing that this is not our time; that we have here no continuing city; that we seek one to come; that like Abraham, Isaac and Jacob, being persuaded of the promises, we have embraced them and confess that we are strangers and pilgrims in the earth.

R.R.

"PEOPLE think of "religion" as having to do only with spiritual matters: it has to do with everything."

To our Readers

We hope, God willing, to continue publication during the coming year although very conscious of our infirmities.

We deeply regret having lost the great help and co-operation of our beloved Bro. H. M. J. Doust.

We carried on with a considerable loss during 1948, but hope this year to pay our way.

Printing costs continue to go up and it will be soon that we have had to change our form.

We thank all those readers who have assured us of their continued support and we will endeavour to servo them to the best of our ability.

EDITORS.

