

The Berean CHRISTADELPHIAN

A MAGAZINE DEVOTED TO THE EXPOSITION AND
DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED
TO THE SAINTS; AND OPPOSED TO THE DOGMAS
AND RESERVATIONS OF THE PAPAL AND PROTESTANT
CHURCHES; WITH THE OBJECT OF MAKING READY
A PEOPLE PREPARED FOR THE COMING OF THE LORD.

EDITED BY G. H. DENNEY & G. A. GIBSON

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The Berean Christadelphian

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The Egyptian people in Moses' time boasted of their enlightenment, but they were spiritually dark with all their wisdom.

The Israelites could boast of little more light than they. The relative condition of these two people was very similar to what it is now in regard to the Jews and the papal nations among whom they are suffering. The Jews today have a vague idea of the promise made to Abraham and therefore cherish the hope of restoration to Canaan, but of the name of God they are as ignorant as the generation to whom Moses was sent. "Who is Yahweh," said Pharaoh, "that I should let Israel go? I know not who the Lord God of Israel is." This is the predicament of existing nations. They are called by the name of Christ but as to God's real character they are as ignorant of it as they are of His person. (Elpis Israel, p, 287).

PRINCIPAL CONTENTS.

THE CROSS.
ECCLESIAL NEWS.
ABOUT "THE LORD."

SIGNS OF THE TIMES.
CHRIST ON THE CROSS
"NOT AS I WILL."

CHILDREN'S PAGES.

VOL. XXXIV.

JULY, 1946

No. 403

EDITORIAL

The Cross not a Christian Symbol.

This heading appears strange to a people accustomed to see the Cross used so widely to decorate Catholic and Protestant Churches. But it is true, nevertheless.

The Cross was used as far back as Antediluvian times to represent religion or forms of worship derived from men's own imagination. We have one such cross, in bronze, which was discovered under the clay deposited by the flood of Noah's day at Ur of the Chaldees. The Cross was fully in use all over the world at the time our Lord Jesus was born.

It was adopted as a Christian symbol in the 3rd Century, when the Churches of Europe began their adoption of Pagan signs, symbols and customs, as well as beliefs, in order to popularise "Christianity" among the masses of the people and to augment the strength of its new-found political ambitions. The Trinity and the Cross with its three points have always been found together.

It is interesting to contrast Bible references to the Cross of Jesus with the use made of it by the Apostasy. Our Lord referred to the fact that condemned persons going to their crucifixion, bore their own cross, in His advice to his disciples as to how to follow Him. See Matt. 16. 24. and Mark 10. 21., etc.

So he advises carrying the reproach of Christ even unto death.

Paul's references are of great interest. In Cor. 1. 17. the cross is referred to as the symbol of humility while preaching the Gospel and as foolishness .to the unbelievers. Relative to the Mosaic law, Paul, in writing to the Galatians speaks of the cross as an offence and properly refers to the fact that he had ceased to preach circumcision, the use of which had been a mark of the people of God under the law. The death of our Lord as the supreme sacrifice had brought to their culmination all the various observances of the ritual of the law. Their spiritual significance was now to be seen in Jesus and His work. So the cross remains as the signal sign of man's apparent and very temporary victory over our Lord. The real victory lay in his resurrection and his promotion to the Divine nature. Paul links the early — and continued — hatred of true Christianity by the world with the fact of its hatred and crucifixion of our Lord. (Gal. vi. 12-14).

The Philippian brethren are reminded (ii. 8) of the death on the cross and are exhorted to walk worthily, i.e., humbly and obediently, before God even unto death, and to avoid the example of those (iii. 18) who, walking after the promptings of the flesh, have given their mind to earthly things.

Hebrews xii. 2. speaks in the same strain of "enduring the cross."

This is in great contrast to the pride of the old Babylonian Greek and Roman priests and pontiffs, who had a magnificent golden cross carried before them in their proud processions.

The same thing can be seen to-day on many great State and Ecclesiastical occasions. The Coronation of the British King has the Cross first in the procession to the Altar. Every Bishop and Archbishop and Cardinal uses the Cross freely as the symbol of Power and Authority. But as we have seen its real Christian use is not for authority, but for a reminder of sacrifice, humiliation and the necessity of perfect service. The Resurrection is the opening door to Victory and Power and this is not yet, although every sign of our times now indicates the nearness of the day when the "mark of the beast," i.e., the cross, shall be abolished and the name of God exalted above all.

We, like our Lord, endure the cross and despise the shame in order to obtain the crown, of life "at that day," as Paul in his last letter declared.

Whenever the Cross is used as a sign of authority and ecclesiastical power it occupies the same position as it always has from the point of view of the true Christian. It is the sign of the enemies of all that Jesus and the Apostles stood for.

EDITORS.

SIGNS OF THE TIMES.

"Ye shall go out with joy led forth with peace."—Is. lv.

**A Leader and
Commander of
the people.**

" . . . at the time when kings go forth
to battle. . . ."

The world has emerged from just
such another tragic episode as that
recorded by the prophet. War has

always been the pastime of kings and the chastisement of the nations. "There is no peace to the wicked," says Isaiah (lvii.); and world history testified to the truth of the divine assertion. And if the past is so accurate a measure of God's control, is there not therein the supreme guarantee, that the future will even so unroll itself as decreed of old? Peace must come despite a world full of evil. God says that in Jerusalem He will give peace (Haggai ii.).

The earth is again in the midst of another of its perennial celebrations of "peace." The United Nations join with the imperial prowess of Tarshish to announce their triumph. But is it peace?

The people of God stand quietly and respectfully aside to let the processions of the Gentiles pass, for they remember the divine promise of another and greater celebration, when the triumph of the Lamb shall be held in the restored halls of Zion, and when joy and gladness overflowing shall swell the Song of Moses and the Lamb. For then, really and truly, the earth shall have peace, and the redeemed of the Lord shall rejoice for ever in the work of Jahweh, and through the City of God, raised again in all its Davidic glories and radiant once more with the golden splendours of Solomon's ancient days (Rev. v.).

For a greater than Solomon will then reign throughout all the earth, in the quietness and serene majesty of Eternal Might, for "righteousness and peace have kissed each other" (Ps. lxxxv. and lxxxix.). Then only will men dwell in quiet habitations (Isaiah xxxii.). For the measured pomp and emblazoned grandeur of all the kingdoms of the world will be laid in tribute on the golden steps of the Lion-throne of Judah, when every crown and mitre of the nations, every dignity, every vestige of power, all wealth, shall be surrendered at the feet of King Jesus.

Then will men build houses and inhabit them. Then shall they not build and another inhabit. Every man shall then dwell under his own vine and under his own fig tree, and none shall make them afraid (Is. lxxv; Micah iv.).

But in the accomplished purpose of God, carnal man will have no place in which to glory.

"Lo, thine enemies make a tumult."—Ps. lxxxiii.

**Crafty
Counsel.**

World affairs are moving steadily toward crisis. American advices show that while strikes, lock-outs and industrial threats everywhere tear to pieces public confidence, the background of distrust and apprehension as to international peace is gloomier than ever. Public opinion is torn into contending factions—anti-Russian, pro-Catholic, with labour raging against the leash of state control. In all walks of life unrest and doubts are manifest, and at the back of the national mind looms the peril of the atomic development and all it threatens.

The shortage of consumer goods is gravely disturbing the public, and rising prices being chased by an equally insistent demand for increased wages, imperil financial stability. Inflation seems imminent.

Into this vortex comes the disturbing factor of the Anglo-American Report on Palestine. Its findings are unpalatable to the Jews, despite its favour of their case, and the Arab League threatens that if its provisions are implemented, then murder, sabotage, burning and dynamiting of property would sweep Palestine, and throughout the Middle East Anglo-American oil concerns, would be destroyed, riots fomented in Egypt against Britain, British subjects and property be attacked, and in the general ferment of violence and public disorders, Soviet assistance would be invoked.

While American opinion generally favours the Report and is pro-Jewish (Henry Morgenthau, Jun., a former Secretary of the Treasury, radioed a moving and nationwide accepted appeal, and is himself a Jew), opinion does not favour military support. Thus, Britain, faced with the sole responsibility for the maintenance of public order and security throughout the Middle East, moves warily. British policy in Transjordan is already bearing dividends. The newly recognised kingdom is ruled by an Hashemite Emir, in close family relations with the Iraqi dynasty, and both at enmity with King Ibn Saud. A rift now appears in the Arab League, and although late advices from Cairo seem to show that differences have been glossed over, well-informed circles expect a sharp cleft in Arabian affairs, and it is almost certain that if disorders broke out on any large scale in the Middle East, then self-seekers in the League would be their activities immediately cause a first-class crisis, if not an actual outbreak of inter-tribal strife.

God has not spoken in vain, "Let them be confounded and troubled for ever."

"Why boasteth thou thyself in mischief, O mighty man?" —Ps. lii.

Devouring Words. The American "National Weekly" recently reviewed the Middle East politico-military position with a map and the caption "**Cradle of Civilisation**

—**Cradle of World War III?** While Britain is firmly opposing the acquisition of bases by Russia anywhere in these territories, she is supporting U.S. plans for similar zones of influence, as the idea is expressed that they will be mutually protective. American influences are very strong in Saudi Arabia, while British power is paramount and is rising in prestige despite contrary statements from Iraq and the Turkish-Persian borders to Tripolitania, and from Greece to the Yemen. Britain opposes a resolute front to any further Russian encroachments southwards from the Balkans. America realises herself as in the market for oil concessions, air routes, naval bases and spheres of influence. The American tie-up with Britain is inevitable throughout the entire field of the Middle East. As the U.S. magazine quoted says, America, "with her new frontier beyond the Persian Gulf, now has become a party to all Middle East questions. . . ." Anglo-American commissions are jointly working out all problems connected with this vital area.

The Tarshish Lion-power is rapidly getting into position. As one Member of Parliament put it the other day, speculation about a third world war was not idle talk . . . "the great line-up was taking place now." And Foreign Secretary Mr. Bevin shows clearly by his speeches as a Minister of State and as a foremost trade unionist that the great divide into the Anglo-American camp and the Russian camp is surely shaping itself before our very eyes. Hence, as another U.S. journal puts it, "Mighty Russia has made it known, in no uncertain terms, that she intends to gain a place in the Mediterranean sun." International events clearly show that the diplomats of London, Washington and Moscow have no illusions as to the ultimate end of these political rivalries. The harsh tempo is seen in every move. If the U.S. keeps troops in Iceland, then Russia demands bases in Spitzbergen. If the Dardanelles is to be an international waterway, what about the Panama Canal? Russia smarts under the forcing of her troops out of Iran and Manchuria, so semi-official radio questions America's legal rights to Alaska, although this latter territory was purchased from Russia as far back as 1867. And Russia is also fishing in Atlantic waters, demanding that the whole question of British and American bases be referred to the Military Staff Committee of the United Nations. And so the politico-economic acrimony goes on, edging the world the nearer to the final overthrow of all nations.

As the Apostle says, "the night is far spent, the day is at hand."

"They which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ." —Rom. v.

The Lord God of recompenses shall surely requite.

As the light of this world is gradually fading, like a candle guttering in its sconce, so the herald rays of the Coming Age strengthen in the new dawn.

Every move in the world of politics shows the iron curtain of mental barriers

herding men and nations into the two great broad groups indicated in Ezekiel's vision of the end of human governments. American fears are emphasised in the organisation of a western hemispherical defence scheme, comprising all Latin-America. Meanwhile, Moscow thrusts her hand deep into the preserves of the U.S., and makes alliance with Argentina. Both states are totalitarian, and communism seeps into South America. Thus, while the extreme Left in politics suffers setbacks in Europe, and serious checks in both Britain and U.S., the strength of Russia surely increases and her fatal shadow

falls lengthening into the west. These paradoxes are puzzling, but in the light of prophecy, the divine objective stands out clear and distinct in the surrounding and deepening gloom of nations.

Mr. Averell Harriman, U.S. ambassador, speaking at the recent Pilgrims' dinner, said, "it was a sure thing that the United States and the British Commonwealth of Nations would in the future stand side by side in those spiritual values that each held in common." And Mr. Winston Churchill foresees the same conclusion. "What if the United Nations, victorious in their grand conflict . . . gave place . . . to a vast confrontation of two parts of the world and two inevitably opposed conceptions of human society?"

Meanwhile, the deadliest of war engines are being feverishly perfected, and each month almost sees one type outmoded by its successor. Germ warfare is envisioned of far more potent possibilities than even atomic development. The fall of the great city of olden Babylon is thus foreboded by the inspired seer—"the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities and it shall devour all round about him." And the Babylonian system, extant to these very days, is equally the subject of prophetic denunciation: "her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire. . . ." (Jer. 1 and Rev. xviii.).

And all the rich and the honourable of the earth, its great ones and its nobles, its kings and queens, presidents and prelates, generalissimos and petty fuhrers, stripped of all prowess and pretensions, will be turned empty away, and these, glad to lose themselves and their shame in the masses of mankind whom they have deluded and oppressed, will be lost forever in the stained pride of human glory.

For then shall "they see the Son of man coming in His kingdom" (Matt. xvi.).

CARMI.

CHRIST ON THE CROSS.

Our Lord Jesus spoke seven times while hanging on the tree at Calvary. Seven is always a significant number in the Scriptures and this is no mean instance. In fact, the seven sayings exhibit the greatness and loveliness of the character of "the Lamb of God that taketh away the sin of the world."

1. Forgiveness

As the cross was reared by the Roman soldiers, Jesus said: "Father, forgive them, for they know not what they do." The first pain, it is said, as the wood was put into the hole prepared for it, was terrific. Yet our Lord thought in that agonising moment of the men who were but carrying out the orders given to them.

Surely the essential lesson is one of humility, and of forgiveness to the utmost; qualities certainly tried to the limit at such a time. It must not be forgotten that our dear Saviour had the spirit power with him and could have rendered the soldiers' efforts of no avail if he had cared to "save Himself" in the temporary sense and "come down from the Cross."

2. Promise and Hope

Jesus next spoke of the Hope that had inspired him and of the Promise of God to His servants. Hanging on either side of him were two insurrectionists who had been sentenced to death by the Roman authorities. One of them turned to Jesus, no doubt recognising at last that the way of the Son of God was the right way after all, and asked him, "Lord, remember me when Thou comest into Thy Kingdom."

The late insurrection had failed. It would appear to those who had not understood Isaiah 53 and other Old Testament prophecies that Jesus had also failed. But this was not the case. Our Lord was as sure on His day of death as He had ever been of the certainty of the great Hope He had preached. So he replied: "I say unto thee this day: Thou shalt be with me in Paradise." No doubts ever came into the mind of Jesus, the "Year and Amen."

3. Love

Seeing John standing near the Cross
along with Mary, His own dear mother,

whose faith in her son never varied, Jesus was moved by love of his widowed mother and told her to join John and let him take care of her. How very short the words He used, but how delightful their tenor: "Behold thy Son," "Behold thy Mother."

There was no self-pity about Jesus. His greatness so largely consisted in His loving regard and care for others—the purest unselfishness.

4. Pain and Grief

The agony deepened and the Spirit
power that had for so long sustained
him was now withdrawn. In pain and
grief came the great heart-rending cry,

"My God, my God, why hast thou forsaken me?" Here is one of the greatest, if not the greatest, illustration of our Lord's real humanity. No such cry could have been uttered by a deity or a third of a Trinity. It could only come from the Son of Man. So even on the Cross the Truth shines out. The cry is so perfectly natural and awakes our deepest emotions of love and sympathy as we hear it from Him.

5. Thirst

There are two kinds of thirst in the
Scriptures: one is natural and the other

is spiritual. Our Lord referred to the spiritual thirst as being assuaged only by the "water that shall be in a man as a well of water springing up into everlasting life," "the water that I shall give him."

But the heat and pain of his last day of life had overpowered him, and Jesus cried for water. The soldiers offered Him a drink that would have helped to deaden His sensibility. He refused it. Spiritually, this drink of forgetfulness is offered freely by the religious systems that man has always been at pains to invent. The true disciple wants only to have and to administer the water of life freely. "Let him that is athirst come and whosoever will let him take the water of life freely."

6. To the End

As the last moment of life drew nigh
our Saviour's mind contemplated the

work that He had been given to do at His first advent. He realised that its consummation was now upon Him and He cried out: "It is finished." Indeed, it was; He had done all things well and the sacrifice of the Lamb of God was complete.

7. Commendation to God

But one thing remained to complete the
great offering. It must be acceptable
to God, with whom righteousness dwells
always. It was clear to Jesus that He

had accomplished His saying work. It had now to be approved of God, and so His last words were, "Father, into Thy hands I commend My spirit." "Having said this," Luke records, "He gave up the spirit." But the approval of His Father was quickly forthcoming. "The third day He rose again." He became the Prince and the Saviour.

"God so loved the world of men that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

The sevenfold cord was and is complete.

Faith and works with forgiveness of sins lead us, as they led our Lord, through to the land of hope and glory, the Kingdom of God. Love brings God's chosen ones together. Though they, like Jesus, may suffer from pain and grief and bodily disabilities, and every kind of trial, they can go on to the end and their life is then safe with God. "When Christ, Who is our life, shall appear, then shall we appear with Him in glory." G.H.D.

Lessons from Paul (No. 25).

ABOUT "THE LORD"

Parallel with the ascription to Jesus of the title of the Messiah was the similar use of the title "the Lord." Peter declared on the Day of Pentecost that the crucified Jesus had become, by virtue of His resurrection from the dead, both Messiah and Lord. "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 36). Plainly, Peter, in employing the former title, thinks of Jesus as the Risen One. He is Lord because He has been exalted to God's throne as David had prophesied: "The LORD said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool" (Verses 34-35). It is true that the Gospels, especially in Luke and John, apply the title to Jesus when narrating events before the crucifixion, but this is due in the main first to the fact that the evangelists wrote from the point of view of their faith in the Lord and second because their readers were Gentiles. The significance of this latter reason will appear directly.

"Lord" was a title of authority—Jesus said to the disciples after His resurrection: "All power is given unto me in heaven and earth (Matt. xxviii. 18). It was a title of adoration—Matthew says that the disciples "worshipped him" (verses 9, 17). It was a title implying love: Peter replied to the third inquiry of the Risen Christ, "Lord, thou knowest all things: thou knowest that I love thee" (John xxi. 17). It was the title of the Ruler of the World to come, the Kingdom for which He taught His disciples to pray—their prayer has been preserved in its Aramaic form, **Marana tha**, "Our Lord, come!" (I Cor. xvi. 23).

The Christians were both the followers of Jesus Christ and those who "called upon the name of the Lord" (Acts ix. 14, 21; I Pet. i. 17; Rom. x. 2; I Cor. i. 2; II Tim. ii. 22). The latter description, which is frequently referred to in the New Testament, has its roots in the Old Testament phrase, "To call upon the name of the Lord." As the Old Testament passages mean "the worship of Yahweh," so the New Testament passages imply a similar (though not identical) attitude in relation to Christ.

Philip, the first Christian martyr, is recorded by Luke to have died with the prayer on his lips to the exalted Lord, "Lord Jesus, receive my spirit" and "Lord lay not this sin to their charge." The use of the title by Stephen and by other Christians whom he had interrogated so impressed the Tarsian Saul that, at his conversion, the words which fell from his trembling lips were prefaced with the address: "Lord, what wilt thou have me to do?" (Acts ix. 6). And that attitude to Christ remained with him, for years later he could write to the Corinthians of his prayer to Christ for the removal of his infirmity: "For this thing I besought the Lord thrice, that it might depart from me" (2 Cor. xii. 8).

The significance which the Apostle Paul attached to the title is evident from the following passages: "We preach Christ Jesus as Lord" (so the Revised Version renders 2 Cor. iv. 5). When writing to the Romans and applying the passage in Isaiah xxviii. 16, to Christ, "Whosoever believeth in him shall not be ashamed," the Apostle adds: "For there is no difference between the Jew and the Greek: for the same Lord is Lord over all and is rich unto all that call upon him. For, whosoever shall call upon the name of the Lord shall be saved" (x. 11-13).

In the previous verses the Apostle speaks "the word of faith," which the Church preached—"that Jesus is Lord" (see the margin of R.V.). This was the formula which was expressive of faith; but it was more than a formula: it was the acknowledgment of the working of the Spirit of God. "No man

is able to say that Jesus is Lord except by the Holy Spirit" (1 Cor. xii. 3). "Jesus is Lord" is a confession of faith, an admission of service, a sign of adoration, a recognition of the dignity which is his by resurrection. Thus Paul says: "For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord: or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ died, and lives again, that he might be Lord of both the dead and the living" (Rom. xiv. 7-9: contrast Acts v. 31). His victory over death achieved by His willing obedience, even to the death on the cross, led to His exaltation to Lordship. So Paul wrote to the Philippians: "Wherefore God also hath highly exalted him, and hath given him a name which is above every name (i.e., the name of "Lord"), that at the name of Jesus every knee should bow, of things in heaven, of things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (ii. 9-11). The "name above every name" is "the Lord" and this becomes the more significant when we recall that the Old Testament passage is concerned with the recognition and worship of Yahweh Himself.

We have seen already that this ascription to Jesus of the prophetic language about Yahweh is not an isolated phenomenon. The "day of Yahweh" (Amos v. 18; Joel ii. 1) is now "the day of Christ" (1 Thess. v. 2. See also 1 Cor. v. 5; Phil. i. 6, 10). Joel's phrase, "Whosoever shall call upon the name of Yahweh shall be delivered," is applied by Paul to Jesus in the passage in Rom. x, quoted above. Isaiah's question, "Who hath known the mind of the Lord?" is answered in Christ, for Paul says to the Corinthians: "We have the mind of Christ" (Isaiah xi. 13; 1 Cor. ii. 16). Peter also makes a similar use of Isaiah's words when he adapts the prophetic injunction, "Sanctify the Lord of Hosts Himself," to an exhortation, "Sanctify in your hearts Christ as Lord" (Isaiah viii. 13; 1 Pet. iii. 15), a transference which was facilitated by the fact that the LXX, the Greek version which was in common use among the Christians, had rendered Yahweh by **kyrios**, i.e., "Lord."

Next to notice is that although "Christ", is used by Paul of Jesus much more frequently than "Lord," this is (as was shown in the previous article) because the Apostle has come to give it the significance of a proper name identifying the individual himself and ceasing to describe him as Israel's Messiah. When the former cases are discounted it is found that Paul uses "Lord" as a title of Jesus very much more frequently than he uses the title of "the Christ."

What reasons can be offered for this important change—a change which we suggest was not confined to Paul's usage?

1. The principal reason is that when the Gospel was taken to the Gentiles, emphasis shifted to a title of Jesus, the significance of which was more readily comprehended by Gentiles. A Jewish audience would be acutely sensitive to the meaning of the Messiah, i.e., the Christ. Centuries of waiting for the Anointed of God would make them fully alive to the claim for Jesus that He was the very Christ. And this was the central theme of the Gospel preached by the Apostles when they confined their activities to those who were Israelites after the flesh. Peter's pentecostal declaration has already been quoted. Paul's witness to the Damascus Jews was to "prove that this (Jesus) is very Christ" (Acts ix. 22). Not so, however, the Gentiles. The deeper significance of Messiah = Christ would not be so real to them. Its implications were better conveyed by the use in their case of **kyrios** = Lord. Thus, Stephen, that spokesman of the Hellenistic Jews (called "Grecians" in Acts vi. 1) spoke of Jesus as Lord. Peter, in visiting the proselyte Cornelius, adds the explanatory note after mentioning Jesus Christ: "He is Lord of all" (x. 36). The enterprising brethren of Cyprus and Cyrene on their arrival at Antioch "spake unto the Grecians (by which is here meant non-Jews), preaching the Lord Jesus. And the hand of the Lord was with them and a great number believed and turned unto the Lord (xi. 20-21). Paul likewise observed this distinction. In his address to the Jews of Pisidian Antioch he makes no mention of "the Lord" (Acts xiii): in the Thessalonian synagogue he argues that "this Jesus, whom I preach unto you is Christ (Messiah)" (xvii. 3), and at Corinth likewise he "testified to the Jews that Jesus is the Christ" (xviii. 5, A.V. margin). So, too, the converted Apollos when he came to Ephesus "mightily convinced the Jews and that publicly showing by the Scriptures that Jesus is the Christ" (xviii. 28, A.V. margin). On the other hand, it is the preaching of Jesus **as Lord** which occupies the Apostle Paul in his testimony to the Gentiles, whether they were great (as, for instance,

the deputy, Sergius Paulus, xiii. 12) or insignificant (e.g., the Philippian jailor, xvi. 31). The word "Lord" had a Hellenic background—as will appear immediately. Because of this it was perfectly intelligible to pagan Gentiles and was used prominently in the Apostle's teaching. But Messiah, being much less intelligible, was rarely used as a title, as distinct from a name, of Jesus. The same distinction is to be seen from Paul's letters, and even when he does refer to "the Christ" or "the Messiah" it is in reference to Israelite history and expectation, e.g., Rom. xi. 5; 1 Cor. x. 4.

2. All the peoples of the Hellenistic age were familiar with the Divine significance of **kyrios** = Lord. It was a typically oriental title and was constantly used of characteristically oriental deities such as the Egyptian Isis, Osiris and Serapis and the Persian Mithras. Deissmann says: "It may be said with certainty that at the time when Christianity originated "Lord" was a divine predicate intelligible to the whole Eastern world." Again, he says: "It was understood in its full meaning by everybody in the Hellenistic East and it facilitated the spread of the Christian terms of worship and of the cult of Christ itself." This becomes the more clear if we compare, for instance, Paul's expression, "The Table of the Lord" Jesus Christ in 1 Cor. x. 21, with the analogous oriental expression, "The table of the Lord Serapis." This comparison—or rather, contrast—is re-stated by Paul in the passage quoted as "The table of the Lord" over against "The table of demons," for the Apostle recognised no other "Lord," nor, indeed, did any other Christian. All subscribed to that primitive statement of faith: "For though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), to us there is but one God, the Father . . . and one Lord, Jesus Christ" (1 Cor. viii. 5-6).

3. Furthermore, the title "Lord" contained an implicit contrast with those who were called gods **on earth** as well as those who were supposed to reign in heaven. The Emperor of the Roman world was, in the East, at least, already by Paul's day designated by the title of "Lord." The title is found to have been given to Claudius and even before him to Tiberius. Its use becomes very frequent in Nero's day (the emperor by whose order Paul was put to death) and while, of course, this implicit rejection of the emperor as "Lord" of the Christians was not the reason for its use, certainly the title came to have that significance for those who used it. Deissmann says: "We cannot escape the conjecture that the Christians of the East who heard Paul preach in the style of Phil. ii. 9, 11 and 1 Cor. viii. 5, 6 must have found in the solemn confession that Jesus Christ is 'the Lord' a silent protest against other 'lords' and against 'the Lord,' as people were beginning to call the Roman Caesar. And Paul himself must have felt and intended this silent protest—as well as Jude, when he calls Jesus Christ, "our only Master and Lord."

4. The quotation from Jude leads to the fourth significance we find in the use of "the Lord." Jude styles himself who had been the brother in the flesh to Jesus "a slave of Jesus Christ"—so marked a change from the previous sceptical attitude of Jesus' brethren (cf. Mark iii. 21, 31; vi. 23) surely testifies to the resurrection of Jesus to be both Lord and Christ. We have discussed in previous articles man's position as slave to law, sin, death and the grave, from which redemption has been secured through Jesus Christ. But, as then remarked, the slave is redeemed by a change of masters: he becomes the "slave of Christ"; Christ is his new "Lord." So "Lord" carries with it the idea of ownership as well as of kingship and divine honours. The kings, of the East have from time immemorial been "lords" and their subjects nothing better than "slaves." To call Jesus "Lord" is therefore to recognise ourselves as belonging to him, devoted to him, and to him obedient in all things.

These were the ideas which lay at the back of the ascription of Lordship to Jesus. He was Lord now and Lord to come. He was not merely the future king of the future kingdom of heaven which should transform the world. He was that and more. He was the living power who was at the centre of an already existing community. In that community now—as well as in the Kingdom to come—He ruled as Lord and He was looked to as the source of salvation, both in this world and in the world to come. Consider some of the things which Paul said about this Lord. He is the one and only Lord (1 Cor. viii. 6; Eph. iv. 5). He is God's Son (2 Cor. i. 3; xi. 31; Rom. xv. 6; Eph. i. 3; Col. i. 3). He is the Lord who has lived a real, human life and died a real, human death (1 Thess. ii. 15; Gal. i. 19; vi. 14; 1 Cor. ix. 5; xi. 26). He is the Lord Risen and Exalted (1 Cor. vi. 14; 2 Cor. iv. 14; Rom. iv. 24; Col. iv.

1). He is the Lord with power, the source of power (1 Cor. v. 4; 2 Cor. xiii. 10; Eph. vi. 10). He is the Lord of all (Rom. x. 12). He is the source of revelation (1 Cor. xi. 23; 2 Cor. xii. 1). He is the bestower of grace, mercy and peace (1 Cor. i. 3; 2 Cor. i. 2; viii. 9; xiii. 14; Gal. i. 3; vi. 18; Rom. xvi. 20; Eph. i. 2; Phil. i. 2; 1 Tim. i. 2; 2 Tim. i. 2). He is the source of hope (1 Thess. i. 3; Phil. ii. 19). He is the fount of joy (Phil. iv. 4). He is the well-spring of love (Eph. iv. 23). He is the Lord to whom we belong (1 Cor. vi. 13). He is the Lord who justifies (1 Cor. vi. 11), the Lord through whom victory is given (1 Cor. xv. 57). He is the Lord who is the theme of preaching (2 Cor. iv. 5), the Lord upon whom we call (1 Cor. i. 2; Rom. x. 13), the Lord whom we confess (1 Cor. xii. 3; Rom. xi. 9), the Lord whom we serve (Rom. xii. 11), the Lord whom we put on (Rom. xiii. 14), the Lord for whom we live and die (Rom. xiv. 8), the Lord with whom we share an unbroken fellowship so long as we are loyal to Him (1 Cor. i. 9). Above all He is the Lord who will surely come again with power and for whose royal "parousia" we eagerly wait (1 Thess. ii. 19; iii. 13; iv. 14-16; v. 2, 23; 2 Thess. i. 7; ii. 1, 2; 1 Cor. i. 8; iv. 5; v. 5; xvi. 22; Phil. iii. 20; 1 Tim. iv. 14; 2 Tim. iv. 8).

All this is involved in the confession that "Jesus is Lord," a confession which none could make unless educated by the Spirit of Truth. But this was no barren intellectual confession: it was a religious one involving the confessor in dutiful obedience, reverence and holy fear, the feeling of complete dependence in all things, thankfulness, love and trust—to the Lord. TERTIUS.

Till He Come.

Till He come! Oh let the words.
Linger on the trembling chords.
Let the little while between
In their golden light be seen.
Let us .think how joy and home
Lie beyond that Till He come.

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.

BRIDGEND.

The causes of Ecclesial separation of 1923 being now locally removed by the repudiation by the Central Fellowship of the "Clean Flesh" heresy, and those who tolerate it, we have again united with them in fellowship on the basis of "One Faith" expressed in the Birmingham amended Statement of Faith. We would like to place on record our appreciation of the labour of love of the Brethren who have worked to achieve that end.

We would also express our sincere thanks for labours of visiting Brethren, especially the Newport Brethren for the frequent services on behalf of the Master's work.

We again are indeed indebted to Ecclesias overseas for parcels of food, etc., sent from Christadelphian Ecclesia, Sidney, N.S.W., Christadelphian Ecclesia, Brisbane, N.S.W., Lakemba Ecclesia, the Gospel Publicity League (per Bro. French), and Christadelphian Ecclesia, Canada. We have distributed all as needs required.

On behalf of the Brethren and Sisters of Bridgend.—G. Jones, Rec. Bro.

BRISTOL. —Druids' Hall, Perry Road. Sundays, Breaking of Bread, 3 p.m. Bible Class 5.15 p.m. Wednesdays, Bible Class 7.15 p.m.

We were pleased to welcome at the Memorial Meeting on May 12th and 19th Sis. Joyce Whitmore and Sis. Betty Fitzgerald, of Birmingham; they were on holiday at Clevedon, in Somerset. Also, on May 26th, Bro. and Sis. Tarplee, of Birmingham. Bro. Tarplee exhorted us at the Lord's Table and presided for us at the evening Bible Class, and also addressed the Wednesday evening Bible Class. We were very grateful for his assistance. We are now looking forward to a visit from Bro. Denney, who has fixed Saturday, July 6th, for his lecture, "As in the Days of Noah." And, to use his own words, to "shake Bristol up a bit"—and we need hardly say they need it, too.

From now on we shall be pleased to hear from any Brethren who could assist us by lecturing or exhortation. —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.

We are very glad that Bro. David Shaw has been released from C.O. service and is with us again after three years' absence. However, we have lost Bro. Ray Livermore, who has been taken into the same service. Bro. W. Higham, Jr., similarly separated from us, has been home for a visit.

Sis. J. Smith, Sr., has left to visit Bermuda, and Sis. Dorothy Rendleman, California. We commend them to the love and care of the Brethren and Sisters they may meet. —G. V. Growcott, Rec. Bro.

HAMILTON, CANADA.

It has been some time since we sent any Ecclesial Intelligence to the magazine.

We are very pleased to announce the marriage of our Sis. Nellie Percival to Bro. James Gibb. May they have much happiness in their future life together.

Previous to this Bro. Gibb had come to a knowledge of the Truth and was baptised into the all-saving name of Jesus. May he run the race successfully and gain the Crown of Life.

We are very sorry to announce the death of one of our Sunday School scholars, Valerie Simpson; truly a great trial for her mother, Sis. Simpson. May our Heavenly Father assist her in her hour of grief.

We are sorry to announce the removal of Bro. and Sis. E. Wilton to the city of Toronto. Our loss is the Toronto Ecclesia's gain.

We have been assisted in the work of the Truth by the following: Bro. H. Newnham and Bro. W. Green, of Toronto, and Bro. Marshall, of London, who gave the Word of Exhortation and lectured in the evening. Our visitors have been too numerous to mention, but we were very pleased to see them all.

It is with regret that we mention the following, who have left us for another Fellowship: Bro. E. Cotterell, Sis. J. Mullins, Bro. and Sis. Templeton, H. Templeton, Sis. D. Martin and Sis. Flora Martin. We withdraw fellowship from Bro. J. Burns for long absence from the Table of the Lord. —D. Percival, Rec. Bro.

HAWLEY, PA., U.S.A. —O.F. Hall, Main and River Streets. Sunday School, 10.30 a.m.; Memorial Service, 11.30 a.m. Special lecture first Sunday in month in place of Bible Class at 10.30 a.m. Weekly Bible Classes at homes of Brethren.

We report with pleasure the baptism into Christ on Easter Sunday, April 21, of Garfield Cooper, Jr., of Berwick, Pa., after being carefully examined and making a good confession. Bro. Elson Frisbie, who repents of military service, has been reinstated in fellowship.

Bro. Elson Frisbie has married Sis. Juanita Johnson, of Houston, Texas, and we welcome her as an addition to Hawley Ecclesia. We pray they may unite their efforts to obtain the Crown of Life.

Visitors at the Lord's Table have been Sis. F. Gorman-Baltimore, Bro. and Sis. Simons, who have been meeting in Philadelphia; Bro. and Sis. Kenneth Frisbie, of Hubbardsville, N.Y.; Bro. and Sis. R. Frisbie, of Baltimore; Sis. Smith, of Houston, Texas; Bro. and Sis. Garfield Cooper and Bro. Garfield Cooper, Jr., of Berwick, Pa., and Bro. and Sis. David Sommerville, of Glendale, Pa. Bro. G. Cooper and D. Sommerville both exhorted for us, to our edification, and we thank them for assistance rendered.

Our greeting and fraternal love to all those holding fast to the Truth in these trying times, which grow darker as the dawn of the Day of Christ approaches; to all such rejoicing is near. —H. A. Sommerville, Rec. Bro.

NEW TREDEGAR.

We once again wish to thank the Ecclesias overseas for their kindly thought of us in the sending of food parcels. All such parcels, whether sent to individual members or to the Ecclesia as a whole, have been pooled and distribution made on an equal basis. This applies also to the parcels of clothes which we have received through Bro. Denney. These gifts are truly appreciated by us all. 1 Peter 4: 8. —Ivor Morgan, Rec. Bro.

NEWPORT (MON.). —Clarence Hall, Rodney Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Meeting at 7.15 p.m.

It is with pleasure we report that we have had with us once again Bro. G. H. Denney, of London. On Saturday, June 1st, our Brother delivered a special lecture on "As it was in the Days of Noah," which was well advertised, but only seven of the strangers attended. The pre-flood specimens which Bro. Denney had on view at the lecture caused much interest to all those present.

On the Sunday, June 2nd, Bro. Denney faithfully delivered the Word of Exhortation and lectured in the evening on "The Glorious Future," which eight strangers attended.

We have received a food parcel from the Brethren and Sisters of the Adelaide Ecclesia, Halifax Street, South Australia, to whom we tender our thanks and gratitude for the loving kindness shown. —David M. Williams, Rec. Bro.

OLDHAM.

I received a parcel from Bro. S. Gallier, of Brisbane, on the first week in May. I have been poorly indeed, or I would have sent before. God reward them according to their works, for as much as ye do it to the least of these, ye do it to me,

I am looking forward to "Berean" next month because the world events are moving rapidly this month and the "Berean" is the best little magazine on the signs of the times and the Mission of Jesus. The articles are just grand; all of them help me Zionward and fill me full

I thank you for your kindness in the Master's Service for all spiritual and bodily help. —E. Aston, Rec. Bro.

PLYMOUTH. —Oddfellows' Hall, 148, Union Street. Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Thursdays: Bible Class, 7.30 p.m.

This month we have great news for the Brethren and Sisters of the Household, for within a fortnight of each other we have assisted two of Adam's children to put on the Saving Name of Christ in baptism. The first, Mrs. Alice Kate Williams, after a short acquaintance with the Truth, accepted it gladly and was immersed on May 27th. The second, David Russell Nicholls, who is not yet 18, is the son of Bro. and Sis. H. R. Nicholls, and was the senior scholar in our Sunday School until the time of his immersion on June 4th. So we see that they learned the Truth in different ways, fully demonstrating that "Paul may plant and Apollos water, but God gives the increase." It is our earnest prayer that these two "babes in Christ" may partake of the strong meat of the Word and grow to the stature and fulness necessary, that they may be fitted for a place in the Kingdom of our Lord and Master. Meanwhile, seeing these fruits of our labours, we "thank God and take courage."

Since our last report we have welcomed to the Lord's Table Sisters Grenfell (Senr.) and C. Grenwell (Birmingham), Bro. and Sis. H. Beardon (North London), and Bro. and Sis. E. F. Williams (St. Albans). Will Brethren and Sisters please note that at last we have changed to our old times for Sunday Meetings, as above. We shall be glad of the practical assistance of any speaking Brethren who may be visiting this district during the summer, and would appreciate advance notice of their coming when possible. —Hubert R. Nicholls, Rec. Bro.

ROCHESTER, N.Y., U.S.A.

Fraternal greetings in our Master's Name. I am writing on behalf of the Rochester, N.Y., U.S.A., Ecclesia.

Bro. and Sis. Claude Hare have returned to the Advocate Fellowship. Memorial Service will be held, "God willing," at the home of Bro. Oscar Knight, 215, Ames Street, Rochester, N.Y., on Sundays at 4 p.m.

Please note change of Recording Brother to Chas. Rodgers, Creamery Road, Bergen, N.Y.

With grateful thanks for the favour, sincerely your Brother in Christ,
Geo. A. Kling.

ROTHERHAM. —23, Pangbourne Road.

We are shortly leaving the above address, so for the present please delete my name from the cover. —T. Owen.

ST. ALBANS AND NORTH LONDON.

A veteran Sister, 85 years of age, who was greatly respected, has fallen asleep here recently. A Brother supplies us with the following information: Sister Carr was baptised in the North London Ecclesia on December 24, 1884. She was therefore at her death probably the oldest Sister in Fellowship. She was laid to rest till the Resurrection on April 10, Bro. J. L. Melton rendering the "Last Service."

WORCESTER, MASS., U.S.A. —Banquet Hall, Day Building, 306, Main Street. Breaking of Bread, 10.30; Sunday School, 12 a.m.; Lecture, 7 p.m.

We are now fully settled in our new hall at the above address and have resumed our public effort proclaiming the good news of God's coming Kingdom, and lecture the second and fourth Sundays each month. This arrangement was made so that the Brethren and Sisters could attend the Boston Ecclesia lectures, which are held the first and third Sundays of the month.

Bro. and Sister Will Davey have moved to Gloucester, Mass., and will meet with the believers in Boston, their former Ecclesia. We shall miss both those workers in the vineyard very much and hope they will see their way to visit us often.

Last month we were visited by Bro. and Sis. Leonard Rankin, of Philadelphia Ecclesia, Bro. Ernest Twelves, of Newark Ecclesia, and Sis. Davey, of Boston Ecclesia. Both of these young Brethren, Leonard Rankin and Ernest Twelves, cheered us with exhortations regarding our calling and the Pauline epistles, of that great apostle to the Gentiles.

Bro. Shaw, of Detroit Ecclesia, also visited us, and exhorted us to the edification and comfort of the believers.

We have a meeting together one Saturday evening each month for the children of the Sunday School, members of the Ecclesia and friends interested in the Truth. We sing hymns of praise to the Deity and see the wonders of His mighty hand in pictures shown by Bro. and Sis. Rankin, who have a moving picture projector.

A supper is provided by the Sisters and an edifying and happy evening is spent. We extend an invitation to all the believers who can attend this once-a-month Saturday evening meeting. —Andrew Marshall, Senr., Rec. Bro.

PLATO'S REPUBLIC

Probably no man had more influence on world thought than the Greek philosopher Plato. The Catholic chief, Augustine, in his "Confessions" acknowledged his deep debt to Plato for instruction regarding the Soul. He makes no such acknowledgment, let it be noted, to the Bible. Plato's philosophy did not deal only with things spiritual. In his "Republic" he set a pattern for the world's social reforms. One writer, Mr. J. Ross, describes this book as "mad ascetic philosophy." Its theme was borrowed by Karl Marx, and while that German Jew lies buried in Highgate, London, his and Plato's condemnation of individualism and exaltation of communism and socialism lives on in the present development of world thought. Nowhere, however, is the picture of every human desire, ambition, emotion, and weakness being completely subordinated to the claims of the State, so ruthlessly portrayed as in Plato's book. The one Way of life that is superior to all these ways of men is the one that will come at the beginning of the seventh millenary. G.H.D.

THE CHILDREN'S PAGES

"UNSTABLE AS WATER."

A Jewish story, from "Young Israel," reprinted from an old Christadelphian Children's Magazine.

A man once possessed a piece of woodland near a rock. He cut down the trees.

"Silly man," cried the rook, "you fell the trees in which you could have rested. Had you come to me I could have shown you how to use those trees."

"I have a house to build," replied the man shortly.

"Well," said the rook, "I am sure sticks and straws can be had without cutting down the trees!" And he looked at the man with contempt.

Then the man hewed at the rock. An old goat looked down from above, grinning over his beard, as he called his brother goats about him.

"Ah, ah," he cried, "look at that creature's low comprehension of this glorious rock. He knows nothing and appears to care nothing about its mosses and sweet grassy clefts. He cuts the rock into little squares without a blade of grass on any one of them!" All the goats bleated at the man in mockery, and old Capricorn cried out to him, "Come up here, you stupid fellow, and we who are at home among the rocks will teach you something."

"Pardon me, hoary father-goat," said the man, "I have a house to build."

Then the man heaped lime together, and fetched water from a pool, in which some geese were swimming.

"S-s-ee," said a fat gander, "how you splash me, and how, too, you befoul the water. What do you want?"

"Excuse me, gaffer gander," said the man, "I have a house to build."

"A house to build!" shrieked the gander. "You don't build houses of water, I suppose!" All the geese hissed at the man for his folly, but he drew the water he wanted.

"A pretty mess you are making of it!" said a spider to the man when he was stirring up the mortar. "House, do you say? Look at my architecture, and compare it with that heap of slime. You would have saved yourself much shame if you had only come to me for an idea."

The man then dug the foundations for his house, and struck wrath into the hearts of all the moles. "Why," asked one of them, "are you interfering with our ancient rights and disturbing us in this way?"

"I am sorry, brother mole," answered the man, "but I have a house to build."

"Listen to him! A house to build! Is there a mole among you who does not know that proper houses are built up into the air? Here you have a being with his brains so topsy-turvy that he is actually building down into the ground."

But the man went on. He laid a sure foundation with care, and worked with persistency, and at last he had the satisfaction of having built himself an abiding place, and the house he had reared remained the glory of his children and his children's children for I know not how many generations.

It is often the same in real life. We undertake to do some work upon which we set our hearts. Immediately the rooks and geese, and the goats and the spiders and the moles jeer at us, and tell us we are entirely wrong—they know better how to do what we want to accomplish, and warn us we shall come to disaster if we persist in the course we have determined upon. Then, if we are weak—if we are unstable as water—we listen to one and we listen to the other, and we make a hash of our work. It is not because we know that the advice given us is good; sometimes we know it is far from good, but we are just "unstable as water." And as Jacob told Reuben his son, "Unstable as water, thou shalt not excel."

SUPERSTITION.

The people of olden times were very superstitious—that is, they believed in bad luck, magic charms, evil spirits and so on. For instance, they believed that there was a kind of spirit called Janus who lived on the doorstep, and if you stumbled as you went into your house you injured the spirit, and

you had bad luck for a long time afterwards. So to make sure that no such thing happened they used to jump over the doorstep. (This god, by the way, had the month of January named after him, because that month stands at the doorway of the year.)

Amongst other queer ideas they had was the belief that when an eclipse of the sun took place, which we know is caused by the moon being in the way, a great dragon was swallowing the sun, and they grew very frightened and made a great noise to scare him away.

Now, although we laugh at these foolish ideas, there are still people in our times who are afraid to sit at a table with twelve others, or to say that they have never been ill, without "touching wood" immediately. If they see a horseshoe, they pick it up and throw it over their shoulder "just for luck." If they spill salt they must throw a pinch of it over their left shoulder, for fear that something terrible may happen to them, and they always keep a lucky farthing in their purse.

Of course, it is just as well to be careful about walking under ladders and breaking mirrors, not because you will have lots of bad luck if you do, but because the man up the ladder may drop a hammer by accident, or the owner of the mirror may have something to say. But don't be like the man who walked under a ladder, and was so worried about it afterwards that he walked through backwards to break the spell, and bumped into the ladder and brought it down on top of him.

No, there is no need to worry about bad luck and magic charms, lucky mascots and evil spells. God controls all the powers of the world, and nothing can happen without His permission. In fact, He tells us that we should take no notice of people who claim to have special powers, like witches and wizards, or of people who say they can read the stars. Instead, we should read the Bible and obey God's commands, and all our lives will be watched over by Him. "All things work together for good to them that love God," says Paul in Romans viii. 28. See also what God says in Isaiah viii. 19-20.

A.H.N.

March Puzzle.

Only one prize was awarded, which goes to: — A. Fitzgerald, age 13 years 11 months.

FELIX.

When Paul was brought before the Sanhedrin (Acts 23), the high priest was named Ananias. His predecessor was Jonathan, who had asked Rome to appoint Claudius Felix as Governor at Caesarea. But Ananias secured the assassination, in a Jerusalem street, of Jonathan, and himself usurped his office. Hence Paul's disclaimer, "I knew not that he was the High Priest" (Acts xxiii. 5). Ananias had no title whatever to the position.

Felix was a time server. He was a great friend of Nero when later we hear of him in the capital city. Nero honoured him when he died.

Exhortation.

"NOT AS I WILL, BUT AS THOU WILT."

Here we are again to call Christ to remembrance. What an extraordinary thing it is that after 1,800 years, men should be found from week to week so engaged. There have been many great men in the earth, so-called, but where is there one among them all who has a feast held every week to his honour? And this man was not in his day esteemed one of the great men of the earth. As the prophet had said: "He was despised and we esteemed him not." Augustus, Caesar, and Antony, and Brutus and Cassius, and Herod were among the bright lights of that age: Jesus was a mechanic in an obscure village of Galilee, whom the authorities executed as a felon. Yet here, in our day, His name is above

every name. All other names are in eclipse by the side of His. What is the meaning of this extraordinary fact? Investigation yields but one answer that meets all the demands of reason: The name of Jesus is now world-wide, and His memory held in reverence by believing thousands in every age since His crucifixion, because he wrought miracles while alive and after death rose again, and sent forth to the world by the hands of His chosen companions and friends, a miraculously-attested message, affirming these facts, and calling upon them to turn to God in faith and repentance with the coming dispensation of His judgment and goodness when He should return.

This being the only rationally-admissible explanation of the undeniable ascendancy of the name of Jesus in this our 19th century, let us look at Him and the meaning of Him as bearing upon ourselves this morning. Looking at Him, as exhibited to us in the gospel narratives, we see many wonderful things. Let us consider the one aspect in which He appears before us in the chapter read this morning. We look and see a prostrate figure under the trees in the garden of Gethsemane. Jesus has thrown Himself upon His face. He is visibly convulsed in agony of mind. As we listen, we heard words come from His mouth which are those particularly deserving our consideration on this occasion: "Father, all things are possible with Thee: take away this cup from me. Nevertheless, not what I will, but what Thou wilt." The "cup" in question was the death on the Cross to which the Father had made known His desire He should submit—the prospect of which, the chapter informs us, made Him "sore amazed and very heavy." The feature that stands out so clearly is the conflict between two wills and the willing subordination of one to the other. The Father wished, willed, desired, required, that Jesus should surrender Himself to the violence of cruel foes, and submit to the torture and ignominy of being nailed through hands and feet and hung up on a Roman cross in the face of the sun till He should die. From this terrible ordeal Jesus shrank with fearful apprehension. He wished not to suffer it: He desired to avoid it. It was His will to escape it, "if it were possible," that is, if the Father's objects in the case could admit of its omission. It was in His power to evade the terrible death before Him if He had chosen to prefer His own feelings to the Divine command. Here was where the conflict lay. It was the great historic conflict—the will of God versus the wish of man—brought to a focus. The conflict ended in victory, we know: otherwise we should not be here to celebrate the resurrection. But what was the nature of the victory? It was the deliberate preference of the Father's will to His own: "not what I will, but what Thou wilt." He was enabled to exercise this preference by reason of what He was, as the Son of God. Still, it was by what we may call the operation of reason in the discernment of truth. Paul informs us that "for the joy set before Him He endured the Cross." This shows us the power of mental view in sustaining Him, and leading Him to "overcome," which is the term He himself employed in afterwards describing the achievement.

It is according to our experience of human life. A strong idea will carry a man through anything. Of course, if the idea is visionary it will lead to nothing; still, it will impel a man to action, though the action may be a plunge into the ditch, like Frederick's soldiers at the battle of Prague, who mistook a morass for a grass field, at the other side of which was the enemy. Here is where the power of the truth comes in. The discernment of its reality, resulting in conviction, renewed and strengthened by daily contact in the reading of the scriptures and prayer, will lead us to overcome where Christ overcame, as He says, "To him that overcometh will I grant that he sit with me on my throne, even as I also overcame and am sat down with my Father on His throne."

But some have the idea that we have no opportunity of overcoming as Christ overcame. They are apt to say, "We have not been commanded to submit to crucifixion as He was: we have no occasion to say 'Not as I will, but as Thou wilt.'" Now, in this there is much apprehension of a dangerous kind, of which it will be our wisdom to get rid as entirely and as speedily as possible. It is true that as regards the particular form in which Christ was called upon to submit to the will of God, we can not imitate Him. It would be no pleasure to God if we were to get somebody literally to crucify us. He has not required this at our hands. But is there no sense in which He has required us to submit to crucifixion? Those who keep close to the scriptures will have no hesitation in answering this question. We are commanded by Paul to "crucify the old man with his affections and lusts." This is a command direct to every one of us from God: for Paul said, "The things that I write unto you are commandments of the Lord." Now, what is this crucifixion of the old man but the repression and

denial of every natural desire that goes against the law of God? The old man says, when any one injures him, "I will do to my injurer as he has done to me." The law of God says, "avenge not yourselves." "Say not thou, I will recompense evil; but wait on the Lord and He shall save thee" (Rom. xii. 19; Prov. xx. 22). The wise man will repress the impulse of nature; will crucify the old man and say to God, "Not as I will, but as Thou wilt." The old man says, "I hate my enemies: I am not going to put any advantage in their way." The law of God says, "Do good to them that hate you If thine enemy hunger, feed him; if he thirst, give him drink." The wise man will quench the resentments of the natural mind. He will crucify the old man. He will say to God, "Not as I will, but as Thou wilt," and he will benefit his foes if he can. The old man says, "I love money, and I must have it. I like the pleasures of the world, and I don't see why I should deny myself any more than other people. I relish the honours of life, and I do not see any harm in putting myself in the way of receiving and enjoying them."

Here there is much positive pain to be encountered in the doing of the will of God. God says, "Love not the world nor the things that are in the world." "Set your affections on things above." "Deny all ungodliness and worldly lust." "The love of money is the root of all evil." "Ye cannot serve God and Mammon." "How can ye believe that receive honour one of another, and seek not the honour that cometh from God only?"

What can a wise man do but set himself against all these desires of the flesh and of the mind. What can he do but, like the Apostles, "obey God rather than man?" What can he do but "crucify the old man" and say to God, "Not as I will, but as Thou wilt."

Again, the old man delights in all manner of uncleanness—libidinous thoughts, lustful exercises, impure habits, as exemplified in the whole round of worldly custom in the larger cities—smoking, drinking, theatre-going, light talk, jesting, frivolous reading, gay company—folly, folly everywhere. The old man says, "Why should not I have the liberty that everybody takes? Why should not I please myself also? Why should not I indulge in those pleasing diversions that chase away the dullness of life and open to me the solace and refreshment that the world has in all directions?"

There is an answer to the old man which the old man does not like, and which it inflicts the highest pain on him to receive. That answer is: The law of God forbids. God says, "Ye are called to holiness;" "Be ye holy in all manner of conversation—holy both in body and spirit." "Without holiness no man shall see the Lord." "Fornication and all uncleanness or covetousness let it not be once named amongst you as becometh saints, neither filthiness nor foolish talking nor jesting which are not convenient but rather giving of thanks." "Flee youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart"—"hating even the garment spotted by the flesh"—"having no fellowship with the unfruitful works of darkness, but rather reproving them."

In all these things, there is but one course for every true lover of Christ, and that is, to bear Him company in the garden of Gethsemane, and say with Him, "Not my will but Thine be done." The conflict may be painful for the time being; but it never can be so painful as that through which He went in prospect of the prolonged agony that ended in the "loud cry" at the ninth hour. And however painful, it prepares a sweetness of victory that no language can exaggerate. Even in this present life, the results of conformity to the will of God are most precious, most noble. Who does not admire the beauty of the new man who avenges not himself, and walketh in holiness and kindness in all his ways? Who would not buy with much money if it could purchase it, the peace of God that passeth all understanding, filling the heart and mind of those who put on the new man, and follow Christ in righteousness and true holiness? But who can adequately speak of "the end of the matter"? It is the precept of eternal wisdom by Solomon, "In everything, consider the end." The end of the world's ways—dishonour, misery and death. The end of those who crucify the old man is exaltation, joy unspeakable, and life everlasting. There is no proportion between the sacrifices and the recompense of holiness. Paul, with much fervour, declared that the one was "not worthy to be compared with the other." "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

To see this clearly is part of the discernment that enables us to overcome. "For the joy set before Him," Jesus was enabled to "endure the Cross." A similar exercise of mind will similarly strengthen us. True intelligence will perceive that "Wisdom excelleth folly as far as light excelleth darkness" (Ecc. ii. 13). There is every high inducement to constrain us to submission. Look round on human affairs. What good is there for man in all the multifarious forms of his experience? Supposing he gets his highest desires gratified? Let it be in business, in fame, in friendship, what does it amount to at last? We may not be able to give a clear answer in the case of our own affairs, because we so strongly feel in our own case that if we could just carry our point, whatever it may happen to be that is engaging our attention, it would be perfectly and substantially and satisfactorily well with us as it has perhaps never been with anybody else before. (This is how we feel.) But in the case of those who have preceded us, we can see the matter clearly enough. Take the people who lived only 50 years ago—that is, those who were in their prime and in the full current of life's affairs 50 years ago. We can get a peep at them by looking up the files of, say, the Birmingham Journal of 50 years ago. We see in the advertising columns mention of many matters that were very urgent with the advertisers 50 years ago. In the news columns, we read reports of public meetings at which testimonials were presented to successful men, or of business enterprises that were opening out in a very successful way, or of the awarding of prizes and diplomas in some educational or other competitions, or perhaps of some popular wedding in which the parties were the imagined possessors of supreme bliss. We read, and it all seems so very real—just as it seemed at the time. We take our eyes off the paper, and how does it seem when we realise that it is all gone—that all these people have got through, and that all the affairs they had in hand have disappeared as entirely as if they had never been!

Now what is the difference between their affairs and ours? Only this, that we know their affairs, however large and urgent at the time, were a mere phantasmagoria, and that we have to try and remember that ours are the same: theirs have passed and ours are passing. The best we can achieve in mortal life is "but a vapour that appeareth for a very little while and then vanisheth away." Is there then no abiding good for man? The answer is without uncertainty. It must be so, just as there are in nature more enduring substances than vapour; just as there is a sun in the heavens, as well as shifting clouds in the sky, just as there are precious stones and incorruptible gold, as well as perishable grass and flowers, so there is a life higher than mortal life, and a state far beyond the experience of human life. We should have inferred this as a matter of reason if we had not been told it; but what, as reasonable beings, can we feel but enthusiastic and immovable confidence in the presence of the name and the revelation of Jesus Christ, whose influence has already remodelled the world; whose command we obey to "show forth His death until He come," and for whose reappearing we wait as for the sun that shall arise with healing in his beams, at whose bright presence darkness of all kinds will forever flee away.

R.R.

Tarshish.

The London Evening News on May 28, said, "A British destroyer which, between world wars, became the Duke of Westminster's yacht, Cutty Shark, and was returned to active service with the Navy in 1939, has, I hear, undergone another change of name—'for sentimental reasons.'

"Lately purchased from the Admiralty by the Jewish Marine League as a training ship for their recruits she is to be called the Joseph Hertz, after the late Chief Rabbi of the British Empire.

"Her present name is Tarshish, after one of the Tribes of Israel.

We never realised that it was possible for the names of the Tribes of Israel to be the subject of a misunderstanding. But possibly the British Israelites have influenced the Evening News and changed a tribe so as to bring in the people of Britain.

Release of C.O.'s.

All brethren who are registered on the "Register of conscientious objectors" are being released on the plan recently decided upon by the Government. The original arrangement was that their service should continue until the "end of the emergency" was declared by an Order in Council.

Many of senior years have now been released upon the plan referred to. Those of younger ages are released according to the similar length of service that would have been theirs in the Army.

The position of many remains nebulous, however, because they are still held by the Essential Works Order, and kept on the land. Any in doubt should write to G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.

Labour in Power.

The Labour Party are making great use of their newly acquired power in Britain. The result of their work can only be in line with our Lord's words regarding the latter days — an accentuation of the distress and perplexity in the world.

Personal experience can only testify to this as a real fact. Britain is being prevented from recovering and not helped by the Labour Party, and government. Cabmen as food ministers and policemen's sons as chief directors of a nation's policy are not very likely to bring along prosperity quickly. "Men's hearts fail them for fear."

JOB 38—12 to 15.

"Hast thou, in thy days, commanded the morning?
And made to know the break of day, its arising?
To take hold of the ends of the earth,
To shake the wicked ones out of it?
That turneth it, as the "red" (wax) of the seal,
And all things stand out as in gay attire.
Light is withholden from the wicked ones,
The high arm shall be cast down and broken."

"Hast thou in thy days commanded the morning?" A challenge that brings home our smallness, our hopeless inability in comparison with the well-known laws of God's universe. We have all experienced the dreariness of a long night and have waited anxiously for the "break-of-day," the wonderful revelation it brings of form and beauty. Yet we know, like Job and those with him, that it is impossible to make the night end and day break. We have had to wait the appointed time, so clearly revealed since the creation. Again, how powerless we are in relation to the next portion of the question, "And made to know the break of day, its arising?" Made to know when it is to act, when to begin its glorious work. No man, Job, Elihu or any who then heard the Voice of God, or any other man or woman since, has had, and can have, anything to do with the routine of night being followed by day through the centuries that have followed century since the creation. "The evening and the morning was the first day," and ever since a day of 24 hours. Nothing any human being can do or say can make the slightest difference to God's laws in relation to this matter. That is the reason these laws have never broken down or changed since the day of creation, as God has caused to be recorded in His book, Genesis.

"Have you made the Break of Day to know its time to arise? We have to realise at once, that we are a little bit of dust, even in comparison to the earth, which the Creator likens to a little new-born

babe; how puny we seem; compared to the rest of the universe. How much more so are we, when we try to contemplate the Creator of the Universe. God not only spake those words to Job and those with him, but the challenge comes direct to everyone who has read the account God has caused to be written for our instruction. Again God says, "Hast thou commanded it? To take hold of the ends (the extremities) of the earth (as one does a sheet) and shake the wicked ones out of it." Another wonderful grasp; which is only possible to the Creator, the God Almighty. The light covers the earth, something not welcome to the wicked ones because their deeds are evil. The light of day is a terror to such beings and they hide themselves from it. Job speaks of it—Job xxiv. 14 to 17:

"At night goes forth the adulterer,
Exclaiming, 'No eye shall behold me.'
In the day-time they seal themselves up,
They know not the light.
For the days, they reckon to themselves, as death state,
The horrors of the death state return."

The wonderful "break-of-day" with its warm-coloured light, often spoken of as red, its glow making apparent every detail of the earth. Everything is a blank when darkness sets upon it and no detail is seen, but when the sun arises, especially in its glory as it does in the east, everything is clearly seen, every detail, and the wonderful and beautiful colours that darkness has hidden away are now revealed. Light reveals, darkness hides. God uses the figure of the red wax when it has received the impression from the signet ring (the Hebrew speaks of a signet ring and not the mould of the potter). Light reveals it in all its beauty, its every detail.

"That turneth it, as the 'red' (wax) of the seal,
And all things stand out, as in gay attire."

There is another light which, when seen, reveals, makes clear every detail of God's Purpose with the earth and man upon it. Our present relationship to it, and how it is possible for us to live upon the earth for ever. When the Son of God returns, He will wipe out the sinners and eventually free the earth with glorified sons of God, Brethren of Jesus, the Christ.

"Light is withholden from the wicked ones,
The high arm shall be cast down and broken."

This light is withholden from the wicked ones because they love darkness rather than light. They have no desire for the light, and close their hearts and minds lest they should hear and live. The day is coming when the Son of Man shall be revealed, "the Sun of Righteousness," then they will be made to know the reality of the glorious things they have rejected. The High Arm, which oppressed their fellow creatures, will be dashed to the ground and broken. This day of judgment God reveals in many parts of His Word, one, same words Psa. xxxvii. 17.

"The arms of the wicked shall be broken."

R.W.A.

OIL.

One of the greatest necessities of modern life is oil, or petrol.

Iraq—Persia—has been discovered to be a great oil-producing centre. Hence the anxiety of Russia, Britain and the U.S.A. to have a footing there.

In Deuteronomy xxxiii. 24. there is a strange prophecy, "Let Asher be blessed, and let him dip his foot in oil."

To-day this prophecy is fulfilled. The oil pipe line from Persia comes through the old territory of Asher to Haifa near the southern border of the coast of Asher.

CHARACTER.

We are building every day,
In a good or evil way,
And the structure as it grows,
Will our inmost self disclose.
Till in every arch and line,
All our faults and failings shine:
It may grow a castle grand,
Or a wreck upon the sand.
Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is character.

Author Unknown.

DEATH OF SIR CHARLES MARSTON

Sir Charles Marston has died at the age of 79. He was a believer in the Inspiration of the Scriptures, and did much to help archaeologist research in Palestine and the East. The walls of Jericho were discovered by Professor Garstang, whose expedition Sir Charles financed. He wrote several books on his favoured subjects and these had a good circulation. He was a member of the South Staffordshire Appeal Tribunal during the War of 1914-18, and showed a fairly good knowledge of the Scriptures. By trade, he was a bicycle manufacturer. His firm are always connected in a cyclist's mind with that best of all cycles—the Sunbeam.

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Jewish Refugee Children. —For the relief of these we have received 10/- from H.D.T., £2 from Wigan.

Our U.S.A. Agent, 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 2 dollars per annum.

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