

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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ADDRESSES OF RECORDING BRETHREN, Etc.

BATH. —E. Acock, 36 Penn Lea Road.

BEWDLEY. —H. W. Pigott, "Eureka," Ashgrove, Bridgnorth Rd., Franche, Nr. Kidderminster.

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

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

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

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

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

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

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

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

COALBROOKDALE (Salop.). —S. Stanway, 16, Woodside.

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

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

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

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

EDINBURGH. —W. Boyd, Stoneyhill, Musselburgh.

GILLINGHAM (Dorset). —R. Bath, Shaftesbury View, Milton.

GLASGOW. —D. Clark, 124 Croft Park Avenue.

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

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

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

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

KIDDERMINSTER.—See Bewdley.

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

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

LONDON (Ealing). —C. A. Ask, 197 High Street, Yiewsley, Middlesex.

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

LANGSTONE, Mon.—W. Hill, Wellow Wern.

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MOTHERWELL. —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

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

NEWQUAY, Cornwall.—H. W. Brown, 96 Mount Wise.

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

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

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

PLYMOUTH. —H.R. Nicholls 5 Norton Ave, Lipson. (B. of B. 11 a.m., Lecture 6.30 p.m.)

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

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

SHIFNAL (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

ST. ALBANS. —J. L. Mettam, Heath Cottage, Bulls Green, Knebworth. (Sundays 2.15 p.m. and 4 p.m. Thursdays 7.30 p.m.)

SWAFFAM, Norfolk. —J. W. Eagleton, Market Place.

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

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

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

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

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

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.

ABRAHAM'S FAITH.

1. *That God would multiply his descendants as the stars of heaven for multitude and make them a mighty nation.*
 2. *That at the time this came to pass his own name would be great.*
 3. *That out of his posterity should arise ONE, in whom and in himself all nations of the earth should be blessed.*
 4. *That he, together with this SEED should have possession of the land of Canaan for ever.*
 5. *That they two, with all the adopted seed should possess the whole world.*
 6. *That the seed, or Christ, would be an only begotten and beloved son, even the seed of the woman only and therefore of God: that he would fall a victim to his enemies: and in his death be accepted as an offering by being raised from the dead, after the example of Isaac.*
 7. *That, after resurrection or at "a second time," Christ would "possess the gate of his enemies," obtain the land of Canaan and the dominion of the world according to the promise given.*
 8. *That at that time he and his adopted seed would be made perfect, receive the things promised, and "enter into the joy of their Lord."—Elpis Israel, p. 260.*
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PRINCIPAL CONTENTS.

CHRIST'S RETURN
CHILDREN'S PAGES

SIGNS OF THE TIMES

GOD'S VOICE TO US
ECCLESIAL NEWS

VOL. XXXIV.

SEPTEMBER, 1946

No. 405

EDITORIAL

How soon will our Lord return?

The question that forms the title of our editorial remarks this month is not a new one.

Daniel asked it, "How long shall it be?"

All who believe in God's plan have looked forward to the great Day of its realisation. They have also all felt that the great work had been placed upon one man—the seed promised—even our Lord Jesus Christ. The promise given by the Holy Spirit through Paul stands sure:—

"For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise" (1 Thess. iv. 16).

The Signs of the Times in which we live are all in line with the predictions given by our Lord, the prophets and the apostles, as to the characteristics of the days immediately prior to His Second Advent. Particular attention should be given to the present position of Turkey and her relationship with Russia. Also to the necessity of a peaceful settlement being arrived at in Palestine.

If "Sheba" be the present Sudan, and it would appear that this is so, (both names, incidentally, mean "south land") then Britain will not be able to give it away to the present Egyptian rulers. The Sudanese would certainly refuse to agree to this!

The "sea and the waves roaring" can only mean the present insurgency of the great masses of the people everywhere.

"Popular movements" and "democratic impulses" are as common as blackberries in the parlance of to-day. In Britain the change that has recently come over the country has to be experienced to be believed. No longer have the employers, whether companies or individuals, any assured authority over their employees. On the contrary, it is the "Jacks" that tell their masters not merely that they are as good as they are, but that they are better, and know best the capacity of business to sustain them.

Dictatorial methods continue to be developed until business has become enmeshed in a great network of "orders" and "rules."

Finance is a complete gamble, not in one country, but in all.

The selfishness spoken of by Paul as a grave feature of the last days is to be seen everywhere steadily growing. Internationally, in Paris, is the greatest exhibition of it. Socially and politically it permeates everything. At a recent meeting the Minister of Labour, Mr. G. Isaacs, demanded production of membership cards of the National Union of Journalists on the part of the reporters present. The leading Labour paper said this was "only a joke," but the Spectator for August 9th says, "There was nothing whatever to indicate that Mr. Isaacs was joking."

Claiming to work for equality and freedom, the rise of the proletariat simply leads to a new despotism as in Russia, and in Britain and other countries the trend of things is in the same direction. Taking all things together it is certain that the world chaos we are now witnessing cannot be ended by human endeavour. Only the hand of God can bring order out of it.

Let us be ready for the Day of the Revelation of God's Son from Heaven.

Renewal of Subscriptions.

We have maintained, in the Providence of God, our publication of this Magazine. With this number we enclose a reminder that Subscriptions for 1947 will be needed for another year's work if the Lord delay His coming.

We give free copies to those who cannot afford to buy copies, and our readers have helped us in this effort for many years.

We are conscious of our difficulties and more particularly of our disabilities. So once more we ask the indulgence of our readers.

EDITORS.

SIGNS OF THE TIMES.

"Have the Workers of Iniquity no Knowledge?"—Ps. liii.

**Strengthened
himself in
his wickedness.**

It was a rabbi of Czernowitz, Dr.
Manfred Reifer, who shrewdly summed
up the situation of his race with that
rare critical insight which gives a flashlight
cameo true from whichever angle

it is surveyed. In 1933, he wrote: "The Jews have avoided the fundamental questions of history . . . we . . . felt ourselves equal citizens of the State . . . considered ourselves as prophets, made revolutions, gave the international proletariat a second Bible . . . The Jew Lasalle organised the masses. The Jew Edward Bernstein popularised the Marxian ideology; and the Jews Karl Liebknecht and Rosa Luxemburg brought the Spartacist movement to life. In Bavaria the Jew Kurt Eisner seized power... the German nation rebelled. She wanted to forge her own destiny and determine the future of her own children . . . we buried the Jewish people under the ruins of a world that collapsed. What is occurring to-day in Germany will come to-morrow in Russia. We shall have to pay dearly for the crimes of the Communist system. . . ." And then Dr. Reifer comes to the core of his declamation against his people. "They were cursed with blindness, they heard not the footfall of time—the heavy footfall of the Nemesis of history."

And who, knowing the stern admonitions of the prophets of Israel, will hesitate to say that the word of God has not been verified to the very letter in the strange history of this even still stranger people who dwell in the midst of the nations, yet apart from them? A people who have destroyed one of the proudest of European polities, and in doing so pulled the curse of Jahveh the harder down upon themselves. Surely the Jews desired the best; but they have experienced the worst. A careful scrutiny of Lev. xxvi. and Deut. xxviii. will reveal God's hand in the affairs of the world to-day. Every attempt of the Jew to fling off this bondage has but riveted the anger of God the deeper into his soul. "All these curses shall come upon thee," said their God-given leader Moses, "for a sign and for a wonder, and upon thy seed for ever." "Therefore I made you contemptible and base before all nations" (Mal. ii.).

And even as the lesson was not learned in the disasters of the Communist risings which brought the terrible retribution of Hitlerite Germany and the slaughter of almost the whole of European Jewry, so the lesson is still not learned, and the dust and rubble of the King David Hotel, with its hapless dead, bear eloquent testimony to the madness and blindness which has been upon the Jew. The same people which lifted imploring hands to heaven over the six million corpses of their nation's dead, is yet prepared to offer innocent victims on the altar of the Moloch of its own ambitions. "Such actions bring death" (Ps. lii.).

"How long will this People provoke Me?"—Num. xiv.

**The signs
which I have
shown among
them.**

Lord Rothschild has voiced his despair
and shame. Lord Samuel, in the House
of Lords, compares the present issue
with the ancient days of A.D. 69-70,
when the Zealots raised their mad
frenzy against the Roman legions, and

Israel were dispersed over the world from that day to this, "full of heroism, but no achievement."

That is the secret of their doom. Always fighting against God—then, defending Jerusalem and the Temple, when God had decreed destruction; now, seeking in political Zionism the restoration of Judah's kingdom, in flat defiance of the divine purpose. The situation in the Near East shows a recoil upon the head of Jewry. The Zionist contention for an all-Palestine Jewish State is the cause of Arab hostility, and the wide discrepancy between what are Jewish demands and the terms of the original

mandate, has given the entire situation over into the hands of fanatical terrorist groups mainly recruited from the eastern frontiers of Europe. As the American "Washington Star" says, the tortured refugees are being used as pawns in the game of power politics. Thus, it seems, the modern Jew is heading for the same course as his forefathers have trod—a blind, headstrong and rash policy of cruelty, hatred and bloodshed, compounded in frenzied zeal and a furious ambition, and framed against friend and foe alike. While the "Palestine Post" calls the Government's measures **quack remedies**, the Jewish Agency thinks the stoppage of the refugee traffic "a great cruelty," and from their Paris conference issues the veiled statement that "all the Jews in Palestine give all their support to any Jew seeking to return to his Homeland." A dubious retort, maybe, to the Haifa death sentences on eighteen terrorists. Yet those instruments who have in so great and efficient a way made possible so far this same Jewish Homeland are dragged out dead from the debris of the King David Hotel. This strange people so provoked their glorious God and Creator, it is little wonder they have so scant a regard for the feelings of their human benefactors.

"The people shall be oppressed, everyone by another, and everyone by his neighbour."—Is. iii.

**As for My
people, children
are their
oppressors and
women rule
over them.**

The ease with which this Europe-wide-conspiracy, as "The Times" calls it, has sprung into existence for the flow of refugee traffic toward Palestine, shows an uncanny power of organisation.

There are all the elements of an almost unbelievable mystery — unstinted money, forged passports, false identity

papers, and Exodus-like movements by night and stealth over the frontiers. There is a secret agency for the export of Jews from Europe to Palestine. That political motives exist is certain. Is it equally certain that the same power that refuses all compromise, unseats all settlement, and hinders the course of peace amongst the nations in the Paris Conference to conclude the peace of the world, is not the prime mover of rising disturbances in the Near and Middle East, and Palestine? It must not be forgotten that the same wave which overswept Germany in its short-lived Communist regime is still throttling the whole of Russia in its iron grip. Men, motives and situations—all are the same, they bear a common stamp, the impress of the same master hand. And the objective is the dominion of the world.

The Jewish Agency now resorts to a policy of what it calls non-co-operation with the Mandatory Power, this strengthening the official attitude in Jerusalem that it is sheer hypocrisy to pretend that Jewry does not bear the responsibility for the King David Hotel murders when the assassins are being sheltered from the arm of justice. This leads the Arabs to feel that once the Mandatory Power can be induced to abandon its mandate, then their own fate would be a mere matter of time.

These conclusions have had a sharp reaction in the counsels of the Arab League. That body has now decided to send two delegates to confer with the British Government in London, and is mustering all the political and diplomatic forces at its command to combat political Zionism. Simultaneously, the Arab Higher Executive Committee have issued the following manifesto: "that if Jewish terrorism is not stopped they will be forced to defend themselves with all their strength." Referring to the Jerusalem explosion, the Committee goes on to say, "the outrage proves the potential dangers of Zionism once it established its roots in Palestine." It is thus obvious that the Jewish Agency is playing directly into the hands of its bitterest opponents. It has already been observed in these notes, that Russia is exceedingly active throughout the entire region, and is showing a very lively interest in Arab affairs.

These plans, these schemes, to establish a political Jewish State in Palestine, shows clearly that Zionism is now a mere power-politic complex. It must fail.

"Trust not in lying words."—Jer. vii.

**The counsels
and imagination
of their evil
heart.**

The deductions from these tragic events in conjunction with the prophetic bearing, indicate a sombre outlook for Palestine. In Germany and Russia are seen identical politico-economic movements with the same objective—world

dominion. These movements had a common origin in the ideology of Karl Marx, the son of a rabbi in Treves. The movement in Germany was crushed in its inception, and its sponsors in turn subjected by Nazi reaction to the cruel extirpation of World War II. But while Communism failed in Germany, it should be noted that its Nazi destroyers, copied both its methods and its aims.

Turning to Russia, the divinely appointed invader of the Holy Land, she is destined to bring about the political and military situation in the Near East in which Christ is to return as the Saviour of Israel. Obviously, then, mighty changes must take place in Moscow. She is responsible for all the unrest and uncertainty in the Paris Conference, and is fostering the Palestinian terrorist element to break the power of Britain in the eastern Mediterranean. Now she demands bases in the Dardenelles, which can only be a direct challenge to the position of modern Tarshish. In all this, from 1918, Russian world policy has followed a definite, an even, smooth course, set in one direction only, the support and strengthening of the extremist terrorist movement throughout Europe.

But Ezekiel's vision of Gog's end shows almost the reversal of this policy. It shows Russia and her confederated nations striking at the Jews. How does this change come about? Maybe, past events may suggest an answer. The first Bolshevick Government met in Petrograd in December, 1918, composed of 388 members. Of that number 371 were Jews. Taking the Communist party itself, its Central Committee was composed in all of 59 members, of which 56 were Jews. All the other three, including Stalin himself, were married to Jewesses. In the same year, 1935, the Russian ambassadors in thirteen key capitals of the world were Jews. What will happen to Russian Jewry when the Gogian Napoleon arises? Is the Nazi persecution the shadow of a coming event? The historic drift points ominously. And the near fulfilment of God's word requires a complete reversal of Moscow's policy. God is quite definite about these latter days. Things will not improve. "Instead of sweet smell there shall be stink" (Isaiah iii.).

And Tarshish gathers her young lions. As these notes are written comes news that a mighty American war armada has appeared in the Great Sea. Another shadow, and a sign. CARM.

LUCIFER.

This name occurs in Isaiah xiv. 12. The context is a "taunting speech" (margin 4) against the King of Babylon. The word itself, according to Dr. Aaron Pick, the greatest Hebrew lexicographer, is in the Hebrew "Hailail," the meaning of which is "shining" or "brightness." It is very apt because prophetically this king was the "head of gold" (Dan. ii), and also because he was designated the "Sun" by his own contemporaries.

Ecclesial News.

Ecclesial news is welcomed and will be inserted from those Ecclesias. throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

* * *

BRISTOL. —Druids' Hall, Perry Road, Bristol. Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture. Wednesdays: 7.15 p.m., Bible Class.

After Bro. Denney's successful week-end early in July, when he gave his well-known lecture, "As in the Days of Noah," the following Sunday we had the pleasure of a visit from Newport of Bro. Lambert, who exhorted us in the morning and lectured in the afternoon, the title being "A Glorious Future in Which You Can Join." This was attended by five strangers; for this lecture we advertised in our two local evening papers and on cards. We were very grateful indeed for his services; also Sis. Betty Fitzgerald, of Birmingham, on this Sunday met with us at the Table of the Lord. We also secured a "flying" visit from Bro. and Sis. Robert Nicholls, and young Bro. Daniel Nicholls. They had come up to the S.W. Tribunal, and it was with gladness we learnt that yet another young brother had received our Heavenly Father's blessing with exemption from military service. Though the visit was short, we were delighted to see them.

We desire to express our grateful thanks for the food parcels we have from time to time received from overseas, through the agencies of the following Ecclesias: Sydney, Australia; Brisbane, Lakemba, Bro. Hughes, Melbourne; "Gospel Publicity League," per Bro. French, and one from Canada, and just lately a clothing parcel from U.S.A., per Bro. Denney. These kind gifts help to put joy into our hearts, and are very welcome indeed. Truly we sing. "Thy goodness, Lord, our souls confess, Thy goodness we adore. A spring whose blessings never fail; a sea without a shore." —A. V. Bailey, Rec. Bro.

CANTON, OHIO, U.S.A —Eagle Temple, Market and 6th Streets, S.W. Sundays: 9.30 a.m., School; 10.45 a.m., Breaking of Bread. Wednesdays: 8 p.m., Bible Class.

It is with sorrow we report the passing of two faithful members of our Ecclesia, who have fallen asleep in Christ, viz., Sis. Blanch Rader, who died on May 14th, 1945, and Sis. Cathrine Thomas, at the age of 86 years, on March 17th, 1946, both of whom were sincerely devoted to the Truth and faithful in the attendance of the meetings whenever possible. While we mourn their absence and sympathise with the bereaved families, we are thankful, for the assurance that "Those who sleep in Christ will God bring with Him."

We are pleased to report that a number of brethren and sisters who were separated from us for several years have since returned to our fellowship.

Our Sunday School winter programme was held last December 23rd with a pleasant arrangement of songs and recitations by the children of the school, following which rewards were given them in recognition of their work and attendance in the school, and concluded with refreshments to all present.

The annual Sunday School summer outing was held on July 4th at Lake O'Springs, a few miles from the city, where the day was spent pleasantly in the company of the Ecclesial members and a number of friends, numbering in all above seventy-five persons. The weather proved most favourable and agreeable for the programme of games and contests, which afforded amusement for young and old.

Visitors with us around the Table of the Lord on various occasions since our last report were as follows: Bro. and Sis. Joseph Lloyd, and son, Bro. Robert, of Glendale, Calif.; Bro. and Sis. R. M. Carney and daughter, Sis. Arlene, Mansfield, Ohio; Sisters Emily Gothardt, Dorothy and Nancy Rendleman, Sylvia Styles, Marjorie Shaw, G. Growcott; Brethren Rene Growcott, Wm. Pytel, Ray Livermore, Roy and Norman Styles; Bro. and Sis. Albert Styles, Bro. and Sis. Brydger, all of Detroit, Mich.; Bro. and Sis. John D. Thomas, Bro. Thos. Tulloch, of Warren, Ohio; Bro. and Sis. Paul Inman, of Camp Wellston, Wellston, Mich.; Bro. and Sis. John W. Phillips, of Zanesville, Ohio.

We are pleased to report the return of Brethren Paul and Herbert Phillips and discharge from camp and detached service. —P. M. Phillips, Rec. Bro.

CLOVERDALE, INDIANA, U.S.A.

We are a small group of Christadelphians who are unable to attend regular meetings each Sunday. However, we three families of brethren and sisters meet once a month at one of the homes to Break Bread. We have a collection box and when we have a certain amount we decide what will be done with it. May God be with you in the work of our Master. —Norman B. Evans, Rec. Bro.

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

We are encouraged by the addition of another by baptism. On June 27th Richard Wirth—grandson of our Sis. and our late Bro. William Maxfield—put on the Saving Name of Christ. Richard's interests have lain in this direction for many years.

On June 24th Bro. David Shaw and Sis. Helen Brown were united in marriage.

Sis. Dorothy Rendleman has returned from California.

We have had the company of Brethren A. Robinson and R. Simpson and Sis. Marion Linton (all of Toronto). —G. V. Growcott, Rec. Bro.

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

In the mercy of our Heavenly Father, our brother, David Nicholls, who appeared before the S.W. Tribunal at Bristol on July 24th, was granted exemption from all forms of military service on condition that he continues in his present form of employment. Bro. A. Hoskin, who has undergone an operation and was detained in hospital for a few weeks, is now at home, and we are happy to say that he is making very satisfactory progress.

We have been pleased to welcome the following visitors to the Lord's Table: Sis. D. Bath (St. Albans), Bro. and Sis. A. Headon and Sis. Ruth Headon (Winchmore Hill). We much appreciated their presence amongst us, and thank Bro. Headon for his ministrations in exhortation and lecture, and also for his assistance at the Bible Class. We continue to receive support by visits from Bro. and Sis. E. F. Williams and Bro. and Sis. H. Beardon, and thank the brethren for their help at the meetings. —Hubert R. Nicholls, Rec. Bro.

UTICA, N.Y., U.S.A.

We have received the Utica "Observer-Dispatch" for July 28th, 1946. In it we found an article entitled "Meet Mr. Dowling, 92." It gave an account of an interview with "this placid, wiry and active gentleman," who was 92 years old last May. He had read the Bible, we are told, from cover to cover more than 100 times. As his eyesight is failing his daughter reads the Bible to him.

Our beloved brother's personal habits were touched upon, and even his preferences in the way of food. His cheerful outlook was highly commended. Along with the article a very good photo of our veteran brother was printed.

UXBRIDGE.

Further parcels are arriving from Australia, and also a package of clothing for young children has come to hand from Detroit.

In these time, when there is a scarcity even of necessities and so many of the luxuries, so called, of bygone days have gone from our tables (and gone, we feel, for good while these Gentile times remain unexpired), these gifts do indeed express a practical application of Paul's exhortation that we bear one another's burdens.

May those who have so thoughtfully remembered us now be remembered of Him who is to come with the sweetest of all gifts—the gift of immortality. Truly, the heavenly gift to which we all aspire.

To all those, then, who have given — our renewed thanks, and prayers for their welfare. —H. E. J. M. Doust.

HITCHIN. —"Treetops," Charlton. 3.50 p.m., Breaking of Bread.

Our experience of "strangers" in this neighbourhood shows, as in other parts of the network of Gospel proclamation, that they prefer to remain "strangers to the covenants of promise" rather than accept the gracious offer that, for a short time, is open for their acceptance. We therefore have to devote our energies to the upbuilding of the adopted citizens of Israel, who are marching Zionwards. It is always pleasing to meet travellers to the same destination. We are expecting a visit in the near future from an exemplary brother, who, by his faithful words of warning and encouragement, inspires us with renewed hope and banishes our fears and troubles. We do not yet know the date of his visit, but think he will be with us shortly, and when he comes his invaluable services will be available for every brother and sister. His name is Jesus. —Herbert S. Shorter, Rec. Bro.

MATAWAN, N.J., U.S.A.

We have received from Bro. H. Deakin a strong protest against the grave misrepresentation of himself and the Ecclesias in U.S.A. which Bro. M. Joslin, editor of "The Dawn," has been lately guilty of. Copies of the letter Bro. Deakin has addressed to the readers of "The Dawn" magazine can be had from him at his address. Write H. Deakin, Matawan, N.J., U.S.A.

NEWPORT, MON. —Clarence Hall, Rodney Road (opp Technical College). Sundays: 11 a.m., Breaking of Bread; 6.30 p.m., Lecture.

On July 28th we were pleased to welcome around the Table of our absent Lord, Sis. Harris, of Weymouth. —David M. Williams, Rec. Bro.

LONDON, PUTNEY. —Christadelphian Hall, 210, Putney Bridge Road, S.W.15. 2.30 p.m., Breaking of Bread; 4 p.m. Lecture.

It is with great regret that we have to notify you that there will be no more meetings at the above hall.

The following have decided to join the "Central" Fellowship: Bro. and Sis. J. A. Balchin, Bro. and Sis. R. Learman, Bro. P. G. and Sis. E. Dormer and Sis. Shekel. Bro and Sis. Maundrel have decided to stand aside, so that the few remaining are not sufficient to carry on the hall, so that we must disperse amongst the neighbouring Ecclesias.

We take this opportunity of thanking the brethren who have so willingly visited us in the Truth service. We would also like to thank the brethren and sisters in Australia who have so freely sent us food parcels—a practical demonstration of showing us their faith by their works. All such labours will soon find their reward. Sincerely your brother, W. R. Fisher.

MELBOURNE, AUSTRALIA. —Elsternwick.

Since our last report we are pleased to write of progress, in that after a good confession of the things of the Kingdom and The Name, Mr. R. Tiley and his wife, Mrs. D. W. Tiley were baptised into the Saving Name on Sunday evening, July 21st, and received the right hand of fellowship on July 28th. They came in contact with Bro. and Sis. A. M. Pate at Tecoma, about 25 miles N.E. of Melbourne, where they had removed from Bairnsdale. Our new brother and sister had been in search for the Truth and at last have found it, and rejoice with us in the Hope of Life Eternal.

The ways of God are wonderful; in the ways He is calling out of the world a people for His Name. Our Lord has said, John vi. 44: "No man can come to me except the Father which sent me, draw him." How often we experience His working among the children of men, anxious to serve Him and Jesus, whom He has sent. Here is the encouragement to sow the good seed of the Gospel and remembering our hymn, "Do but sow it; it will grow though the way you may not know."

It has been arranged to visit Tecoma every third Sunday in the month. —J. Hughes, Rec. Bro.

LONDON, N. —Adult School Hall, Church Hill, Winchmore Hill. 3.30 p.m. and 5.30 p.m. Wednesdays: 7.30 p.m.

A very profitable time was spent together with visitors from other Ecclesias at the Friends' Meeting House, Euston Road, on Saturday, June 23rd, on the occasion of our Tea and Fraternal to mark the centenary of the "Revival of the Truth in the Last Days." We thank our brethren again for the encouraging words they spoke on the occasion.

On Saturday, July 13th, 1946, the St. Albans Ecclesia joined us in a combined S.S. outing to Hadley Woods. Some 40 to 50 brethren and sisters, interested friends and children had a very happy time together amidst delightful surroundings and ideal weather.

We are sorry to lose the company and fellowship of Sis. M. Piffen, who has now joined those who have separated themselves from us.

Our next Fraternal Gathering is to take place, God willing, on October 19th at the Friends' Meeting House, Euston Road, at 3 p.m. We shall be glad to see visitors. During the past month we have welcomed Bro. J. G. Balchin and Bro. Dormer from Putney, Bro. and Sis. R. Smith and Sis. Grenfell from Birmingham, Bro. S. A. Jeacock from Croydon, Bro. and Sis. J. L. Mettam, of St. Albans, and Bro. and Sis. A. G. Nicholls, of Plymouth. —C. H. Bath, Rec. Bro.

PLYMOUTH, ENGLAND, TO DETROIT, U.S.A.

Sister H. R. Nicholls, of Plymouth (England), would like to thank all the Brethren and Sisters of the Detroit Ecclesia for their kindness and consideration shown to her sister, Sister Lewis, during her recent spell in hospital.

This illustration of brotherly love reminds us of the words of James in his Epistle, where he points out the necessity of works of love as the best exhibition of faith.

THE CHILDREN'S PAGES

THE STORY OF DAVID.

1.—The Shepherd Boy is anointed King.

Jesse was an important man in the small town of Bethlehem. He was a rich man who possessed many flocks, and he also had eight fine sons, all of them good-looking young men. David, the youngest, was only about fifteen years old and so spent much of his time in the fields, far from the grown-up world in which his elder brothers lived. In fact, quite probably he had more than his share of the uninteresting jobs to do, and certainly he was not always present when his family were entertaining important guests. His place was with the sheep, and there he had to remain.

David was a remarkable boy, however, for although he took his share of the fun which all boys enjoy, and was quite an expert with sling and stones, he was very interested in the Law of God, and he was also a great lover of God Himself. In the heat of the day, as he lay in some shady part out on the hills, lazily watching the flocks who were resting close by, or at night when he wandered beneath the stars and carefully inspected the sleeping flocks, he was always thinking of the God of Israel and of the wonderful things He had done for his nation. As he led his flocks along until they reached fresh, green pastures or cool, refreshing streams; as he turned to help them over the rough ground with his rod and staff; and as he carefully washed their wounds in oil and then shut them into the sheepcote he thought of his own life and the happiness which he enjoyed, and taking his harp he sang a song so lovely that it is known to many people even to-day. It began: —

"The Lord is my shepherd; I shall not want,
He maketh me to lie down in green pastures:
He leadeth me beside the still waters."—Psalm 23.

One day great preparations were being made at David's home. The great prophet Samuel was coming to Bethlehem and was to come to Jesse's house. There was great excitement, of course, but David was sent with the sheep as usual. He was much too unimportant a member of the family to sit at table with the seer, as Samuel was then called. Perhaps David was a little disappointed, but he had to obey, and out he went to the fields. Later in the day a messenger came to him in great haste to say that he was to leave the sheep in charge of a keeper and return home immediately. Samuel had demanded his presence and had refused to sacrifice until he arrived. Running home in wonder at so strange an event, David came into the assembled company and saw his father looking anxiously at him, and his brothers looking embarrassed and confused, while Samuel calmly waited with a horn of oil in his hand. Immediately upon David's entry, Samuel arose and with a swift movement poured the oil over David's head and resumed his seat, giving the signal for the feast to begin.

What was said at that memorable feast in David's home is not recorded, nor do we know whether Samuel gave any explanation of his action. But all knew that anointing with oil meant the choosing of a king, and we can imagine the thoughts that passed through the minds of the family of Jesse. David's brothers looked at him in astonishment, for they had all passed before Samuel as he stood with the horn of oil in his hand, and once or twice he had hesitated, as though about to pour the oil, and then had turned away. Samuel also looked at David, for he knew that this young lad was the Lord's anointed, the future king of Israel. As for David, we read that "the Spirit of the Lord came upon him from that day forward," and perhaps he had some idea of the meaning of what had occurred. But for the present he returned to the sheepfolds, until another event started him upon a series of adventures which lasted until the day of his death.

A.H.N.

Give God thy heart,
Thy hopes,
Thy service and thy gold.
The day wears on,
And Time is waxing old.

—From an old Sundial.

BIBLE PUZZLES.

For the Under 10's. —This is a "how many" question. All you have to do is to write down a number to answer each question. So get your Bibles out and see if you can win a prize.

- 1.—How many sons had Noah?
- 2.—How many plagues did God send on the Egyptians?
- 3.—How many times did the Israelites walk round Jericho?
- 4.—How many men were with Gideon when he defeated the Midianites?
- 5.—How many brothers had David?
- 6.—How many times did Naaman the Syrian wash in Jordan.
- 7.—How many years Solomon's ships took to go to Ophir and back?
- 8.—How many disciples went to Emmaus?
- 9.—How many days was Paul blind?
- 10.—How many men were in the ship when Paul was shipwrecked?

N.N.

For the Over 10's.

Jumbled Judges.

This square of letters contains the names of thirteen of the Judges of Israel. Begin at any letter and trace the word upwards, downwards, forwards, backwards or diagonally. No letter may be skipped, but you may go back to a letter that has already been used in a word. Write down the names of the Judges when you have found them and send in your answer.

Z K H T H D
B A N O E U
R I E L A M
O A B I S B
B H J N O D
E D T G I E

H.C.

Children are invited to compete for six prizes, which will be awarded as follows: —

Three prizes to children under 10.

Three prizes to children over 10 and under 14.

Prizes will be awarded ONLY if the entries are of a good standard, and if sufficient children submit them.

The following RULES OF COMPETITION must be obeyed.

- 1.—All entries must be made in INK, and on one side of the paper only.
- 2.—Exact age, name and address must be clearly marked on your entry.
- 3.—You must do the puzzles without help from older people, and must say whether you have fulfilled this condition at the bottom of your entry.
- 4.—Send your answers to Mr. A. H. Nicholls, 39, Chawn Hill, Stourbridge, (England.)

The last date for receiving entries for the September puzzles is November 30th, 1946.

Answers to previous puzzles, etc.

April (Special Edition).

Bible Hide-and-Seek: Barabbas.

Bible Pairs: Adam and Eve; Cain and Abel; Noah and Shem; Sodom and Gomorrah; Gog and Magog; Nineveh and Assyria; Nebuchadnezzar and Babylon; Paul and Silas; David and Goliath; James and John; Ruth and Naomi; Samson and Delilah; Jacob and Esau; Martha and Mary; Joseph and Benjamin; Isaac and Rebekah.

Prizewinners: Over 10:— 1st.—R. E. SOUTHALL; 2nd.—DORA HEADEN.

Under 10. — 1st. — JOHN EASTBURY; 2nd. — GWYNETH LAMBERT.

NUREMBERG. Cause and Effect.

To every effect there is a prior cause.

Here at Nuremberg a number of men are on trial for exceedingly grave offences against the common good. Thousands, yea, millions of people have died as a result of their personal crimes and those they instigated.

Often one hears the question put, "Why does God allow such things as this German aggression to happen?"

The answer is apparent. The theologians and social leaders of Germany have been foremost in rejecting the authority of God's Word: the Higher Criticism was born in their religious seminaries. They gradually built up the theory that the Church was the supreme authority and its Voice the only one to obey. As one leading Nazi-Catholic put it, "The Church gave the Bible to men, not the Bible the Church."

Displace the Bible from its supreme place as the first and only authority and you destroy the whole formation of Christian life and truth. Hence, when men arose who sought to put Germany in the first place in world affairs the whole nation rose to support them.

But the Bible in, for instance, Dan. II. could have enlightened any intelligent man and made him "sit down and count the cost."

The enterprise of Hitler and Co. was doomed to failure before it commenced.

At Nuremberg, therefore, we see the effect. The cause was two-fold Departure from God's Word and Uncontrolled human ambition. G.H.D.

THE VOICE OF GOD TO US.

It is recorded of Paul and Silas that in the course of their apostolic journey they entered into the synagogue in Pisidia, where they received an invitation from the rulers of the synagogue, after the reading of the Law and the prophets, to address the assembly, if they were so disposed. This was in the right order—to bring human comment under the heading of the divine oracles. It illustrates the contrast between ancient and modern practice. The writing of God should be the basis of all that man has to say; as Peter says, "If any man speak, let him speak as the oracles of God." This is the true communion of spirit. Man has no spirit in himself, except his physical power of subsistence. He has not the spirit in that relation that would connect him with the divine intelligence as the children of God will be connected in the perfect state. He must, therefore, attach himself to the only channel in which in our age the spirit flows. The ideas of the spirit of God are for us at present in the Bible and nowhere else. There was a day when they flashed and sparkled by inspiration direct from the Spirit of God to the prophets and apostles; but, in our day, that refreshing operation is in abeyance, as foretold. In this respect our position is less privileged than the position of the saints in the apostolic age. All the more

reason why we should avail ourselves to the utmost of the privilege which is ours in possessing the written oracles of Jehovah's truth.

In the reading of them, we may think ourselves as the men who sometimes tap the wires of the electric telegraph, as in a time of war. You know what happens. A party of men provided with suitable apparatus go out into the open country, where perhaps the telegraph crosses a solitary wilderness. As you look at the suspended wires, and the whitened posts, you see nothing to tell you of the current of intelligent communication there is passing along, and you hear nothing, unless it be the musical vibration of the wind as it blows past in the neighbourhood of the posts. You attach your apparatus, and you are able to read on your own indicator the messages which are being transmitted from a long distance off to a long distance off.

As we sit at our reading of "the law and the prophets," we receive the messages transmitted ages ago to distant times. By those messages we are brought into touch with many things that were living realities in their day, and that arch over our heads to another day, when they will be greater realities still. This morning, this is one of the echoes we catch of one of these long past and soon coming realities. We hear a voice saying, "I am from above; ye are from beneath; I came down from Heaven, not to do mine own will, but the will of Him that sent me." Taken by itself, this seems a strange voice, and seems to justify the comment which we hear from the wires almost immediately after, "He hath a demon and is mad, why hear ye him?" But as we ponder all the other things that come along the wire, the aspect of the matter changes, and we incline to that other verdict, which we hear from the same source, "These are not the words of him that hath a demon; can a demon open the eyes of the blind?" It will be perceived that this lays direct hold on the purpose for which we have met this morning. We have not met to commemorate a madman; but one whose whole recorded case, however silent He is to us at the present time, is a complete guarantee of the perfect truth and wisdom and greatness of His claims to be the Son of God and the Saviour of the world.

So, too, as we listen again, and hear the exultant adjurations of David's enthusiastic mind, to "praise the Lord for His goodness, and for His wonderful works to the children of men," we hear a voice with which the modern strain is in little and less accord. David attributes everything to God; human wisdom of the nineteenth century—nothing. Let us consider this for a moment. To a first look it would seem as if modern wisdom were in the right. David attributes to the voice of God things with which in our day we should be tempted to say God had nothing to do. "The voice of the Lord is upon the waters, the God of glory thundereth, the voice of the Lord shaketh the wilderness, the voice of the Lord maketh the hinds to calve, and discovereth the forests." All these are what we call the operations of Nature, and totally independent of any divine procedure. How are we to understand this apparent collision between the impressions of sense and the portrayal of Scripture? The reconciliation will be found in a view that makes the modern philosopher the shallower and the Bible the deeper and truer. The modern philosophy is correct so far as it goes; but it is embraced in a higher philosophy that contains the whole truth. God had established the institutions of Nature with a certain automatic action. The question is, whether it be not more correct to attribute the action of the ordinances to Him who established them, than to the ordinances themselves.

The idea might be simplified and helped by supposing the case of a machine, introduced into a household by a father for the exercise and benefit and entertainment of his children. Let it be a number of these "penny-in-the-slot machines," one for giving oranges, and another for giving toys, another sweetmeats, and so on. The father could give the oranges and sweetmeats direct; but he thinks it is better for the children to earn the pence which procure for them by their own action the things they desire, and therefore he sets up these machines all about the house, and the children go to work and enjoy the process of getting out of them, with their pence, what they fancy. The question might arise, was it the father or the machines that supplied the various articles? Less intelligent children would say that the father had nothing to do with it—that it was the machines and the pennies that brought them what they wanted. To a certain extent, these children would be right; but their truth would only be a half truth. The eldest of the children, having understanding of matters, would be righter still, who should say that it was all from their father—that although the machines did it, father had put the

machines there, and could take them away again. The children who should deny the father's relation to the matter would be the ignorant children, while he who should recognise the father in the case would be the intelligent child.

The application of this to the matter before us must be obvious. Nature has been constructed to act automatically; but she possesses this power by reason of the initial force or power constructing her. She did not construct herself. She could not. The modern scientific doctrine of the conservation of energy is strong on this point. Nothing ever happens in nature without an antecedent energy equal to it. All nature is on the evolve. Trace the process backwards, and you must come to the first cause. In this must exist the potentiality of possibility of all that comes after. What is this? God. There is no other ultimate conclusion. God has made heaven and earth, with all their wonderful ways. "God commanded, forth they came." "He spake and it was done, He commanded and it stood fast. He commanded and they were created, He hath established them for ever and ever, He hath made a decree which shall not pass."

It is therefore the language of intelligence to attribute the phenomena of nature to God, as David does. Nature is automatic; but God made the automatism. He is not in bondage, however, to the work of His hands. The father who puts machines in his house for his children has absolutely sovereign authority over them. He may appear on the scene, if they go wrong, and put them right, or he may remove them altogether when he thinks they have served their purpose. So, God, in the invisible background of creation, reserves to Himself the prerogative of interference when and how He sees fit. His non-interference does not mean nature is not His work, or that its wonderful operations are not His doing. God is present by His invisible energy, as much in one part of the universe as another, but it is only at "sundry times and divers manners" that He makes His presence known. In the high heaven of His habitation, He is doubtless always manifest in the movements of His nucleated being. Jesus said the angels of his people do always behold the face of His Father who is in heaven. To this altitude we may also hope to rise, if we are permitted a place in the final glory, when "the throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads." But, meanwhile, we have to seek after Him, in those efforts of spiritual discernment which the study of Revelation inspires. In the putting forth of this effort, we are enabled to see the relation of nature to God, and yet His separateness from all its machinery. The universe of heaven and earth may be said to be a vast machine, which He has constructed on the penny-in-the-slot system, and has made it capable of yielding the highest beneficence in response to the efforts of which He has made its rational denizens capable; but He stands by, as it were, to supplement the efforts of His children, and to repair the machine where it goes wrong. The machine has gone all wrong, so far as our earth is concerned. How it may be in other worlds we have no means of knowing; but here, through disobedience, there is curse, and pain, and futility, and abortion and death. He knows it all and, indeed, has contrived it so under the circumstances, but He purposes the healing of all in His own way and time. Jesus says, "I am the way," which we may apply without reservation in the understanding of the problem. We surround His table this morning with this full conviction, that since by Adam came death, by Christ came also the resurrection of the dead. The world may smile at our faith, and our own blind feelings may at times offer a passing rebellion; but the fact remains indelible in human history that such is the meaning and issue of the problem of human life. Israel under Moses for a thousand years is both the shadow and monument of the fact. Christ as the end of the Mosaic world, crucified and raised, is its blinding renunciation to all mankind. The history of Papal tyranny, of 1,260 years, is its illustration and confirmation on the negative side of things. What is left for us therefore, as reasonable men, but to hold fast the confidence, and rejoicing of the hope, steadfast unto the end? It is not as if nature offered any alternative or contradiction; nature plus Christ is not less nature still, but nature minus Christ is nature without interest or glory. Nature promises nothing, gives us nothing, and explains nothing, apart from God, who made heaven and earth, and gave us Christ His Son. The Gospel promises everything, gives us everything, explains everything, and without detracting an atom from the interest of science, or the glory of the universe. Nay, Christ is for us the essential counterpart of nature; for with Him all is secured—earth, sun, moon and stars, and eternity. As Paul has it: "All things are yours, whether the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's and Christ is God's." Without Him,

nothing is ours. We are portionless orphans, flitting across a transitory scene, to die and disappear, and be no more known for ever. The highest title will not avert it. The most substantial possession will not stave it off. The most resplendent honours will not avail for a moment to give us place in the permanent house of God. Only in Christ can men have this hope. He is gone to prepare a place for them. He will come again and receive them to Himself.

What course then, but one, is wise, and that is, to hold on amid all delays. To be patient under all affliction. Faithful against all unbelief. Obedient under all trial. True to Christ under every difficulty, knowing that the longest probation will come to an end, the keenest sufferings will be forgotten at last, and that the longest watch, faithfully maintained—even amidst painfulness and weariness, fastings oft and tribulation—will dissolve at last in the dew-drops of joyful tears, when we step from the dismal shades of the night into the brightness of everlasting day, in the presence of our Lord Jesus Christ, with all His saints.

R.R.

Generosity is beautiful, but without prudence it is a destructive weakness.

RETROSPECT.

During the middle of the year 1942, the entire world was shaken by some of the most outstanding successes of German arms. The whole Continent was at the feet of Hitler. The Corregidor disaster had forced open the door for the invasion of Australia. France was staggering under dreadful punishment and it seemed, humanly speaking, that nothing could avert a speedy Hitlerian conquest of the entire globe.

Not only was Germany on the very threshold of some spectacular success, as most competent critics thought, but it was admitted that the economic structure of Europe was shattered by the incredible destructions which had almost swallowed up the everyday life of many millions. Every day brought awful stories of pillage, murder, torture and licentious savagery over the greater part of Europe.

Such was the setting in which June, 1942, opened, but although the nations were shaken and their political pundits for the most part at their wits' end, the servants of God never faltered in their confidence in the Scriptures and the part the various nations HAD to play to meet the requirements of prophecy. Through the vast web of intrigue, hate, distrust and suppressed fury, it was obvious that God was surely guiding His unshakeable purpose to its foretold conclusion (Dan. ii. 28).

Here was a splendid opportunity for a testimony to the Truth. A letter was sent to the Chief of the British General Staff, drawing attention to the enclosed June issue of the "Berean." It was dated July 11th, 1942, and went on to say, "The body known as Christadelphian is not, I have good reason for knowing, altogether without some meaning in your military circles, and I hope that the matter indicated (i.e. pages 172-175) may prove both interesting and helpful. Britain will win this war. The purpose of God requires it. She will lose the next. God has said so."

There was no reply.

The point to observe is that the weary course of World War II. has followed exactly prophetic requirements. A divinely guided history gives Scripture the seal of infallible authority.

No, we have not followed cunningly devised fables, but the SURE WORDS OF PROPHECY.

THE BOOK OF THE REVELATION.

No. 20—The Second Woe.

The sixth trumpet sounded and the second woe came upon the Roman Empire. This time it was the Eastern part of that great empire that was assailed. The messengers or "angels," for the words mean the same, of destruction, were unloosed from the River Euphrates region. This river formed the Eastern boundary of the empire. All the symbols used in Rev. ix regarding these messengers combine to identify the great Turkish invasion as the subject of the prophecy.

Horses. Rev. ix. 16, speaks of the multitude of these. Gibbon (Roman Empire, chap. lvii.) dealing with this onrush from the East gives figures of the horsemen employed, which he describes as beyond previous parallel.

Fire and Brimstone. Gunpowder and cannon had been invented in faraway China, but were used for the first time in European warfare by the Turks. It was this "element of surprise" that helped to achieve their conquests.

Constantinople was besieged and taken within fifty-three days and the Turkish armies went on finally to the very gates of Vienna. They put down the Catholic religion from its dominant position in politics and set up that of Mahomet in its place.

1,260 days. The period given for the work of the Ottoman power to continue in conquering Europe is determined as a day, a month and a year. This works out in actual time as 396½ years, i.e., from 1057, when Togrul Beg left Bagdad upon his great enterprise of conquest, until May, 1453, when the capital city of Eastern Rome, Constantinople, fell to his arms.

Third Part Killed. Rev. ix. 18, speaks of a third part of men being killed. This fits very well the area of devastation and the effects of the terrific onslaught of the Euphratean hosts.

Later we shall come to the time of the gradual evaporation of the Euphratean power and if we apply the time periods of Daniel XII to the Turks we get these striking figures: —Hegira, or flight of Mohammed, 622; add 1260; total, 1882. That year Britain marched into Egypt. 622; add 1290; total 1912. This marked the fatal alliance of Turkey with Germany, which brought the release of Palestine. 622; add 1335; total 1957. That is 11 years ahead. Its full significance as a time period has yet to be witnessed.

Prophecy has a much greater importance as proving the Divine inspiration of the Scriptures, when it is viewed in retrospect. Trying to interpret the details yet future at any time is likely to be hazardous. But the main lines are plain and clear always.

G.H.D.

EXHORTATION.

LET'S "TUNE UP."

At some time, probably, most of us have heard an orchestra tuning up, prior to a performance. The medley of sounds seems meaningless for a time; but at last, "middle A" emerges as the prevailing note: the true standard by which the correct "pitch" of every instrument is determined; and which is indispensable for the harmonious combination of all, in a symphony or some other form of musical composition.

Left to themselves, all instruments get out of tune, and although they may be **nearly** correct, this will not suffice: they must blend perfectly with the **note**, as given out authoritatively by the organ or other instrument.

Dear brethren and sisters, the human mind is somewhat similar in relation to things divine. We earnestly endeavour to conform to the heavenly standard of the life of Christ; but we get more or less "out of tune" during the week, and we need the corrective influence of collective worship, as derived from the reading of the Word, and our meditations thereon, together with the other exercises in which we engage at our morning Meeting.

In verse 8 of the 55th chapter of Isaiah—which has been read; it is declared that the thoughts and ways of God are higher than ours, as the heavens are higher than the earth. This is true: we know from experience that only by keeping in constant touch with the mind of God, as expressed in the Scriptures, and the faithful expositions thereof to be found in the Truth's literature; can we even approximate to the standard set by our Elder Brother. So on these happy occasions, we once again tune up our instruments to concert pitch, and blend with the divine harmonies that will at last fill the earth with gladness.

Even now, the message of salvation comes to us in terms so appealing and true to our human needs, as to put to shame the crude ideas and thoughts of the natural mind. Note the gracious opening of the portion from Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." We note that this is addressed not to the profane and thoughtless, but only to those who **thirst**: and this is re-echoed in many other parts of the Testimony. In Matt. v. 6, Jesus says, "Blessed are they who hunger and thirst after righteousness: for they shall be filled." And when speaking to the woman at the well, Jesus said, "Whosoever drinketh of the water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Also, in Psalm 42, David's intense desire for divine communion is thus expressed: "As the heart panteth after the water brooks, so panteth my soul after thee, O God." And again in Psalm lxxiii. 1, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." Yet, in a very real sense there is much that is comforting and refreshing in the way of life, even now.

In Psalm 23, David says, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters." And the final consolation of the redeemed is described in Rev. vii. 16, thus: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Returning to Isaiah lv., we read in verse 2, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Why, indeed? And yet, the vast majority of people are so engaged. They grasp at the **shadow** and miss the **substance**. Solomon tried everything, but found all was vanity and vexation of spirit; and that to "Fear God and keep His commandments" was "the whole duty of man." This being so; shall we not listen to this gracious and moving approach by the Spirit? "Incline your ear, and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

Happily, we have responded, and entered into this covenant, and the sure mercies of David are the subject matter of our faith: and we know that if we endure to the end, we shall not be disappointed: as it is written, "We shall be satisfied with the goodness of thy house, even of thy holy temple" (Psalm lxxv. 4).

In verse 4 of this chapter there is a palpable reference to Christ in a capacity for which popular religion has no use. "Behold, I have given Him for a witness to the people, a leader and a commander to the people." In Rev. iii. 14, He is spoken of as "The faithful and true witness," as distinguished from the imperfect testimony of the "Great cloud of witnesses" spoken of in Heb. xii. 1. As for the next clause; many people who profess to accept Christ as the Saviour would hesitate to believe that He will

return to the earth as Leader and Commander to the people of God in the military sense. Yet, it is true beyond all doubt: Christ is to break the nations, as with a rod of iron, according to Psalm 2. And in Isaiah xi. 4, it is announced, "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." The Captain of our salvation is not only "the Lamb of God that taketh away the sin of the world," but is also "the Lion of the tribe of Judah," and it is in **this** capacity that he opens "the little book," and looses its seven seals, to unroll the programme of divine judgments that will "put down all (human) authority and power," and establish "Glory to God in the highest, and on earth peace and goodwill toward men" (Luke ii. 14; Rev. v.). The need and ultimate blessedness of this future work of Christ is more than ever apparent in these days of interminable bickering among "The Big Four," and in view of the prospect of Atomic warfare in the future.

Returning again to the chapter in Isaiah, we read at the 5th verse, "Behold thou shalt call a nation that thou knowest not": In the day of Christ, Israel will be astonished to find that a nation that they knew not has been selected as "The Israel of God"—the spiritual "seed of Abraham" by faith; who will occupy the highest place in the "New heavens and earth wherein dwelleth righteousness" (2 Peter iii. 13). There is a beautiful allusion to this matter in chapter lxiii. 17.

"Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; Thy name is from everlasting."

Finally from verse 10 of chapter lv. we have this assurance of the **certainty** and **beneficence** of God's Word and Purpose.

As the rain comes down and refreshes the earth; causing it to bring forth and satisfy the wants of every living thing; so the word of God will certainly accomplish the beneficent purpose for which it has gone forth—to sustain and comfort the Elect during their probation; and at last to banish sin and death from the earth, and make it to be the joyous abode of immortals, equal to the angels. The spirit uses this figure of speech in the song of Moses, as recorded in Deut. xxxii.: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass," and again in Psalm lxxii. 6, "He shall come down like rain upon the mown grass: as showers that water the earth." And in James v., 7, we have this significant exhortation: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." The "early rain" came in the mission of Christ and the Apostles, nineteen centuries ago, and the results have been marvellous: we now await "the harvest," when He comes in power and great glory; when "the meek shall inherit the earth and delight themselves in the abundance of peace": and when at last the whole earth will be "in tune" with heaven: when "the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands."

We all want to have a part in this glory to be revealed, and we therefore "exhort one another daily, and so much the more as we see the day approaching."

B. A. WARRENDER.

RUSSIA'S BID FOR TIME.

Accustomed as we are to expect from the prophecies the final bid of Russia for world supremacy, and having seen how fully Bro. J. Thomas has been justified in his prediction that Russia would become ruler in Central Europe, we now watch Mr. Molotov's manoeuvres with great interest. Our conclusion at the moment is that Russia is bidding for time. She thinks that with luck Communist political influence in France, Belgium and Italy can be largely developed in the near future.

Mr. Molotov seems to us to be putting off the acceptance of any real commitment until he has his "fifth column" going strong in these three countries. In the meantime, he will not let the Conference in Paris collapse.

If his plans succeed he will in, say, a year or two have support in his plans from Belgium, France and Italy.

G.H.D.

KNOWLEDGE AND UNDERSTANDING.

While Hosea laments that the people are destroyed through lack of knowledge (Hosea iv. 6), Jeremiah tells of the better day when the pastors shall be according to the heart of God and will feed the people with knowledge and understanding. The knowledge referred to is not what men call knowledge, but the knowledge of God and of His purpose.

DARE ANY OF YOU?

A certain principle is set out in our Lord's directions as to how His followers should re-act to those who injure them. They are not to resist evil; they are to turn the other cheek and "if a man sue thee at the law and take away thy coat, let him have thy cloak also." The Apostle Paul in 1 Cor. vi. 1, is dealing with a question addressed to him as to the question of whether a member of the Corinthian ecclesia could go to law against another before the unjust.

Paul recognised that it is impossible if you accept a principle, to limit its application. The principle should dominate our actions in the present day. Before Tribunals during the War we had often heard it set forth by our brethren that we "were in the world and not of it," and that we never sought redress before English or U.S.A. law courts for grievances suffered. This position must be maintained at all costs. We cannot go to law for redress of a grievance of any kind. We can defend ourselves, if wrongly accused, before a court of law, but even then our defence must be of a humble and not an aggressive character.

For this reason Paul plainly said, "Dare any of you having a matter against another go to law before the unjust and not before the saints?"

Some have argued for exceptions to be made to this rule, but as Paul pointed out there can be no limit placed upon the application of a principle, and any of the "exceptions" we have heard suggested have been very flimsy things in each of which a much better way could be found.

Generally human selfishness and the gratification of "the lusts of the flesh" lie at the root of the proposed exceptions. The desire for revenge is one of these lusts. "Avenge not yourselves" and several other commandments would be seriously affected if it were once acceded to that there were exceptions allowable against the plain interdict "Dare any of you?"

But "as long as we are in this tabernacle" we shall meet with men and women of perverse minds who place their own desires before the Lord's commands. Our duty is to rebuke as strongly as we can men who allow the desire of the flesh to take first place and not the strict commandments that keep down our fleshly inclinations.

The wholesome self-sacrificing faithful disciple seeks not to please himself: and men only please God when they avoid every appearance of evil.

S.T.

THE LAMB AND HIS WIFE.

There can be no more delightful subject than the contemplation of our present relationship to Christ and that which is to come as the Lamb's wife. It is impossible to grasp the situation unless we go back to the beginning in Genesis. We read, "God made man, Adam, but He did not make any

counterpart. Adam was alone, the only one of his kind. God caused all the creatures to pass before Him, but there was not one like himself. None who could be his mate or wife, because his wife must be exactly the same nature as himself. This is the first object lesson, not only in relation to Adam himself, but also to the Second Adam. During a deep sleep, God took out a rib from Adam's side and made a woman, and she became Adam's Wife. His wife was part of his bone and flesh. This was done, as God saith, "Because it was not good for man to dwell alone." God had, also, a purpose with them both, that of their seed; some should stand in this same relationship, be part of the Lamb's Wife and reign for ever over all the earth. God declared of this marriage, "What God hath joined together, let not man put asunder." This Jesus declared to the men of His day, as the New Law of Christ. The Pharisees rushed to remind Him that the law allowed "putting away" for adultery, but a badly cooked dinner was sufficient for them, in those days. The Law of Moses passed away and the Law of Christ became dominant among all the saints of God. Then God made a New Man by His Spirit. The Express Image of His Father's Substance. Again God only made one, and Christ has been without a Bride for over 1,900 years. As in the beginning, His wife must first be made of the same nature as Himself. His Bride will really be a vast multitude, yet only one woman, one Bride. The vast majority are now dead and only a few still alive. Yet God will gather them together soon. Those who are found worthy will be made, of like nature, to the Bridegroom Jesus. Be one with Him, their mortality swallowed up of life. The Bride, as the Wedded Bride, has now no real existence, and will not until the day their Lord returns. Like mother Eve, they must become partakers of their husband's nature.

If we are not the Bride now, what is our present relationship?

Again we have to go back to the beginning to understand. They had a system of betrothal or Espousal, which rigidly bound together a man and a woman, to be united in marriage at a later date. The first step was taken by the parent or guardian of the man and the parents of the woman. A Legal Document was drawn up and it was absolutely binding and could not be dissolved, except because of adultery, by a court of Law. Joseph thought of doing this, of pulling Mary away before he was properly instructed. The contract had to be ratified by the giving to the woman's parents of a large sum of money or other goods, not at the marriage, but at the time of the betrothal. The man had to buy his wife and she became his property. The marriage was completed at a later date. The Price Paid for the woman was not always cash or property. Jacob served seven years, free, for each one of his wives, and David had to bring parts, from the dead bodies of Philistines, one hundred. This method is applied, in its fullest sense, to the betrothal of all those who are to become part of the Lamb's Wife. The betrothal took place when they became of one mind with Christ and His Father. The final act was their immersion into the death of their Lord. They then in a figure, put on Christ, become part of Him, and must henceforth devote their lives to prepare themselves for the day when their Lord returns for the wedding. Knowing that they do not belong even to themselves, they have been bought with a price and are the property of their Lord and Master. Christ has paid the greatest price that any man pays for His bride, He gave His own self. His own flesh and blood, His own life. We have been bought and now belong to Christ, like the virgins of old we have become our future husband's property. We find this plainly taught by the Apostles (Acts xx. 18), "Feed the Ecclesia, which He hath purchased with His blood," the "called out ones," for the purpose of becoming part of His Bride. To be one with Him for ever; (1 Cor. vi. 20), "For ye are bought with a price." The Price Paid was the life's blood of the husband to be. Paul speaks in 2 Cor. xi. 1, "I am jealous over you with a Godly jealousy. For I have espoused (betrothed) you to one man, as a chaste virgin unto Christ." He, like that servant of Abraham, who was sent, taught them the fundamental things, saw that their heart and mind was one with Christ and God, and then baptised in Jesus Christ, the one who was to become their husband, he was doing the service of God in this matter of betrothal. If they are to be made part of their husband, united to Him on the day that is coming, they must remain virgins. These betrothed couples seldom saw each other, until the day when the marriage ceremony was completed, but when they did, they called them "love days." Then they renewed their vows of love, and the woman would naturally speak of the big price paid for her by her husband. We have such "love days," when we declare our love for our absent Lord and His Father. We dwell upon the wonderful price Christ has paid for us. His body and His blood as represented by the bread and the wine. We do recognise our position, as, waiting for the return of our Lord. We sing sometimes "as a woman counts the days until her absent Lord she sees.

Watches weary, sad and faint; so we do dear Lord for thee." The day will soon come, as the bridegroom has said, when "the Bride hath made herself ready." The last one has been called and, dead or alive, we shall be called before the Bridegroom in Sinai. Only those who have remained virgins, who have remained faithful, whose hearts and minds have been continually set upon the absent Lord, will be united with Christ in that day and become partakers of Divine Nature. Like the angels, like unto the Bridegroom and His Father. Those, who in His absence, have not kept their love centred on their absent Lord, will be rejected midst weeping and gnashing of teeth. They will see all the glorious things promised, fulfilled, and then, they themselves, will perish for ever. The Wedding will take place. All will be made one; one with Christ and one with His Father and enjoy the blessings promised throughout the endless ages of eternity. The words of the Spirit of God as found in 1 Cor. vi. 15, 16, 19 and 20 brings our present position before us in a very clear manner.

"Know ye not that your bodies are members of Christ? Shall I make them members of an harlot? God forbid. What! Know ye not that he that is joined to an harlot is one body? For two, saith He, shall be one flesh." What! Know ye not that your body is the Temple of God, the Spirit of God, which is in you and **ye are not your own. For ye are bought with a price.** Therefore glorify God in your body and in your spirit.

Yes, it is **a matter of life and death.** Shame before Christ and all gathered together if we turn away from things associated with our betrothal to Christ, and do not remain faithful, but glorious to Eternal Life with our husband Jesus the Christ, if we keep our love and all our hopes centred on our Lord until He comes.

R.W.A.

BLOTS.

Job defending himself to his friends asked a question (The book of Job is a book full of questions): —

"Has any blot cleaved to my hands?"

It is as if he had been using ink and made a blot because it ran too freely. When we were young and at school we often made blots in our unskilful way of using the old-fashioned pen. Of ten we tried to turn them into something else by adding lines to them. Spiders webs and landscapes of sorts rewarded our efforts. So we tried to turn our blots to a better use.

The word is sometimes used to denote unseemly or inappropriate things. Have we not described a roadside advertisement of somebody's whisky or cars, etc., which obscured or broke up a view, as "a blot on the landscape?" One great ink firm display a blot in railway stations and other places as a fitting advertisement for their wares. A postman some years ago, carrying the old ink bottle and steel pen, noticed how often a blot was made when he asked for a signature on a docket. This set him thinking, and finally he evolved the idea of a "fountain pen," combining inkwell and nib in one.

Lately, observing how the use even of a fountain pen made it necessary to provide blotting paper (another result of the old blot), a man in the Argentine developed a fountain pen that needed no such aid. The ink dries as you write. Analysed, it turns out that a new kind of "ink" and a new kind of mechanism, a ball bearing instead of a nib, had produced the desired result.

Undoubtedly, Job's idea was that a blot was a fault. Being accused of being a sinner because of the misfortunes that had overtaken him, he asks in this way for a description of the "blot" that betrayed him.

We can turn the passage to good account if we apply the lesson to ourselves. At baptism we rise from the water with a clean book. We have, as new creatures, to write clearly and cleanly in the book of our life. Faults and sins are blots. "Has any blot cleaved to me?"

G.H.D.

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