

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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Departure from the Truth.

"Sometimes the explanation offered by one who leaves the Truth and its environment is the old excuse, 'I cannot live the truth.' But is this the real difficulty! No ordinary man ever lived the truth to perfection, but while he retains full faith in God's promises, surely no ordinary man will voluntarily sever his connection with those promises, simply because he is dissatisfied with his own past record. If we probe the matter a little further, we generally find the deserter inclined to raise difficulties, which indicate only too plainly that doubts have arisen in his mind and that his faithless action arises from the simple and obvious cause that faith has left his heart." — Conviction and Conduct, p.40.

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NOVEMBER, 1946

No. 407

EDITORIAL

THE EYE OF A NEEDLE.

In some instructions given to intending travellers by a shipping company appeared these words, "Do not forget a needle and thread." This caused us to think about the usefulness of needles and pins, those useful, but insignificant articles. Millions of them are used every year. Redditch gets its living out of their manufacture. What becomes of them all is always a mystery.

Small as it is, the needle is a very efficient article. Without it, clothing and many other things would be greatly affected.

Our Lord drew no lessons from the needle, but his only reference to it was deemed to be of sufficient importance to be recorded by Matthew, Mark and Luke. Said he (Matt. xix. 24, etc.). "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

Some expositors have tried to explain the reference as applying, to the small gate for pedestrians at the side of the large gate for, vehicular traffic in the wall of the City of Jerusalem. The camel would need to get to its knees to go through the small gate, so this would be a true figure of the humility, which would be so difficult for a rich man to exhibit. Well, maybe!

But we do not think that our Lord meant anything else than he said. It is a true figure of the difficulty men of wealth and position have to humble themselves, and so enter upon the pilgrimage to Zion.

A young man had been tested just before.

To follow Jesus necessitates putting him and the Kingdom of God first always.

The young man referred to desired to follow Jesus, but if this meant giving up his riches, he would not make that present sacrifice. "He went away sorrowful, for he had great possessions." Clearly our Lord had in mind the fact that many would aspire to follow him, providing they could, at the same time, put something else first.

Religion is not a cloak, nor is it a secondary matter in any way. It is first or nothing. Like a needle, it must go right through the cloth of life to do its work.

It is not without point that the symbol of fine needlework was used so often in the book of Exodus, in relation to the curtains of the tabernacle. They were, among other decorations, to have "fine twined linen wrought with needlework."

As the needle stitch by stitch makes up its good work so, in the working out of a character, it is little by little, and day by day, that the pattern is at last developed. Beauty begins with the humility of the needle and ends with the glorious tapestry. So may it be with those characters that to-day are gradually producing something that will approximate to the Mosaic symbol. May they be for "glory and for beauty."

EDITORS.

VISIT TO U.S.A. AND CANADA.

If the Lord will, the British Editor hopes to visit Canada and the United States in May, 1947, arriving, it is hoped, about the 10th May. Any suggestions about his visit should be sent to Brother G. A. Gibson, who will arrange details. The first call will either be Boston or Toronto and the next Detroit.

EXHORTATION

SINCERITY AND LOVE.

Let us open our Bibles at the words of David (Psalm cvii. verses 1 and 2). "O give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."

"O give thanks unto the Lord, for He is good." One glance at the emblems on the table; a few minutes reflection on what they mean to us tells in unmistakable language what God has done for us, and we like the Psalmist David are caused to say, "I will rejoice in Thy salvation." "Let the righteous be glad; yea, let them rejoice before God, yea, let them rejoice exceedingly." "Be glad in the Lord and rejoice ye righteous, and shout for joy."

Let us be glad and rejoice as we withdraw once again from the mad, trouble torn world and take advantage of this great privilege of assembling around this table with those whose hearts are fixed—fixed on the glorious, eternal, sure hope of the scriptures.

Thinking of this great privilege of being able to separate from the wicked world and gather around this table with those whom God has given us reminds us of what our beloved Brother Growcott said on one occasion when referring to this privilege. His words were: "This change, this opportunity is a blessing, a source of wonderful benefits. This provision is of God." This provision is of God . . . our brother was right . . . this provision is of God with all its benefits.

Let us in sincerity ask ourselves this question: Are we taking full advantage of it? God has made many provisions for us. His greatest we are vividly reminded of every time we partake of the emblems . . . the Lamb which taketh away the sin of the world. As we ponder over God's great provisions toward us, we are forced to re-echo the words of David in Psalm civ. verses 33, 34 and 35.

"I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of Him shall be sweet; I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, oh my soul. Praise ye the Lord."

Also Psalm ciii. verses 1 and 2: "Bless the Lord, oh my soul, and all that is within me, bless His holy name. Bless the Lord, oh my soul, and forget not all his benefits." God is the great Provider, the source of all our benefits . . . every benefit, every blessing, every good thing we enjoy. David exhorts us not to forget His benefits. Are we liable to? May we not forget the One who "forgiveth all our iniquities; who healeth all our diseases. Who redeemeth our lives from destruction; who crowneth us with loving kindness and tender mercies; he hath not dealt with us after our sins; nor rewardeth us according to our iniquities. For as the Heaven is high above the earth, so great is His mercy toward them that fear Him." Surely, the Heaven is high above the earth, so is our God's mercy toward us if we fear Him. Great comfort is derived by a contemplation of the benefits in God's provision toward them that fear Him, as outlined by the sweet Psalmist of Israel.

They are encouraging; yes, indeed, like an oasis in the desert do they lend refreshment. David says that they that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever. "For as the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever." As in the days of old, so now, the Lord watches over His people, protecting them, guiding their footsteps toward that eternal rest which He has prepared for them that love Him and keep His commandments.

Shall we be as Mount Zion . . . shall we press onward, shall we put our trust in the Lord? Shall we, as Peter exhorts us, press forward, giving all diligence to add to our faith, virtue, and to virtue knowledge, to knowledge temperance, to temperance godliness, to godliness brotherly kindness, and to brotherly kindness, love. If these things be in you and abound, says the apostle, they make us so that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Shall we press forward doing the work of the Lord in His vineyard in Detroit in a diligent, level-headed, patient, loving manner?

A Year's Work. Our brother announced this morning
that nominations for our yearly
ecclesial election are to be handed out

to-day. That means that we approach the beginning of another ecclesial year. We pause, look back over the past year, and surely we can say . . . God is good. During the past year we have been encouraged by the fact that six more have put on the sin-covering name of Jesus, and, as announced, our hands are strengthened by the six brethren and sisters who have come over with us to join us in fellowship and henceforth to lend their help and support. Also we take courage in the announcement that two more are to be examined. As we review the past year we can take courage and shout for joy, for surely God is good and we rejoice in His benefits.

As we approach the new year, let us ask ourselves the question. "If in God's mercy we are spared, shall we enter it whole-heartedly, fully persuaded that whatever we are appointed to do we will zealously perform as unto the Lord, be the appointment great or small?" Let us remember that if we enter not whole-heartedly into the truth, every branch of it, we'll find very little comfort or beauty therein. Don't let us mislead ourselves in this respect. But let us remember that if we enter heartily and joyfully into the things of the Spirit, the comfort and the joy of the same will soon be felt. The truth is a glorious possession . . . a priceless gem, but its real comfort lies in the contemplation of the glory yet to be revealed. We know in measure now, but we shall know more hereafter if only we are found

worthy. If only we are privileged to join that glorious company exalted before the throne of God and the Lamb. If only we are privileged to enter the temple of our God to go out no more.

Oh, that we may one and all be privileged to look upon the face of our King in all His beauty with acceptance. Oh, that we may be privileged to enjoy the society of God's chosen of all generations . . . then will we know more about it . . . we shall realise then what we have gained by the truth. Great things of this life will have faded into insignificance and dust. May it be our happy lot to enter into His courts with thanksgiving. May this be our goal in life. Are we heeding the word of exhortation sounded by Paul (1 Cor. xvi. 13 and 14), "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with love." Is our position one of strength and steadfastness in the faith? Are we pressing earnestly toward the mark of our high calling in Christ Jesus? Are we passing our sojourn as true Christadelphians? Christadelphians not only in name but in spirit and in truth? It requires no explanation to prove what kind of people Christadelphians **ought** to be. As brethren and sisters of Christ, we ought to be like Him, otherwise there is no relation. If there is no true likeness, then there is only a name—a name to live, but dead.

Those stirring words of the Apostle so often read at this service strike with all their force, "Let a man examine himself (or herself) and so let him eat." "Watch ye, stand fast in the faith, quit you like men, be strong, let all things be done by you in love."

The Power of Love. Let all things be done by you in love.
This thought takes us back to that famous 13th chapter of First Corinthians where Paul in unmistakable

language points out how important it is that love reigns supreme in our hearts. There he makes it clear that acts of goodness, solving of prophecies, marvellous understanding, great wisdom and even martyrdom will not necessarily profit us. This greatest of all virtues must be attained, and this can only be accomplished by quiet meditation upon the written word and a constant, persistent, life-long development in accord thereafter. Love is a fruit of the Spirit, and fruit only appears after the seed is sown and the young plant nourished and tended.

Paul teaches that the more excellent way is in reality a condition of the heart and mind and manifests itself in words, in deeds and in thoughts throughout the whole of probation. While we cannot all be possessed of the same gifts or talents, yet love is a quality that must be possessed by everyone and does not have to be exhibited in great things but finds a place in the smaller very often. How important it is that we attain this virtue. What did Jesus say when asked, "What must be done to inherit eternal life?" "Thou shalt love the Lord thy God with all thy heart and with all thy soul, with all thy strength and with all thy mind and thy neighbour as thyself." John, the beloved, has written as follows, "Beloved, let us love one another, for love is of God and everyone that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." John says God is love, and Paul in this 13th chapter of 1 Cor. outlines the components of this very necessary virtue in the man of God as follows: patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity. These make up the supreme gift . . . the stature of the perfect man.

The apostle tells us that love vaunteth not itself, is not puffed up. We look to Jesus as a pattern and example of love and obedience. We look at Him in His humility as one who humbled himself, even unto the death on the Cross. We picture Him the night before His betrayal as He laid aside His garments, girded Himself with a towel and began to wash His disciples' feet. What was the lesson? Jesus said, "I have given you an example that you should do as I have done." A quiet example of humility and service . . . Jesus, our Lord and Master, ready to do an act of personal ministration to His servants and in the most menial form. How much more should we be ready to do service toward each other or in the ecclesia however humble the service or appointment may be!

Love envieth not.

Envy. If we have envy in our hearts we can not have love. These are diametrically opposed to each other. Envy is one of the worst works of the flesh. Solomon in Proverbs 27 says, "Wrath is cruel and anger is outrageous, but who is able to stand before envy?" Anger, though dangerous, is often of short duration, but envy is nursed in the heart, brooded over, is ready to imagine evil, to magnify small grievances, to belittle faithfulness in the one who is the object of envy and often leads to many grievous sins.

Because of envy, Joseph was sold into Egypt, and Pilate knew that because of envy they delivered up Jesus to be crucified.

Let us be on guard, for is it not possible for us to envy one who excels in the many branches of the work of the Lord and possibly in other things. Is it not possible that we may be envying the attainments of others or the talents they possess and yet at the same time not even be using the talents we have been given?

Let us endeavour to cultivate that spirit exemplified by Jonathan of whom it was said, "He loved David, even though he knew and understood his position in relation to the throne and in the hearts of his people." Love is a fruit of the spirit and love envieth not. Love is not easily provoked, thinketh no evil. Love is not subject to an ungoverned temper, is not angered by the slightest offence whether real or imaginary, is not quick to make a man an offender for a word; but is forbearing, calm and possessed of self-control.

Have we ever seen homes, ecclesias, happy gatherings and so on spoiled as a result of a display of bad temper? Something for you and for me to quietly consider. Fine brethren and sisters have been brought low by a display of bad temper. I wonder how many will be kept out of the kingdom because of ill-behaved tempers. We speak of it sometimes as an infirmity of nature . . . a family failing . . . a matter of temperament, not a thing to be taken into serious account when estimating a man's character. And yet right in the heart of this analysis of love it finds a place, and the Bible condemns it as one of the most destructive elements in human nature. It is sometimes the one blot in an otherwise noble character. Our behaviour under provocation may be very unseemly . . . this is wrong. On the other hand, the fruit of spirit may be displayed and a very exemplary attitude may be the result. What saith the spirit through Solomon? "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." One more, well worth keeping before us, "A soft answer turneth away wrath, but grievous words stir up anger." Love, true love, is not easily provoked and thinketh no evil. How is it possible to harbour grievances or to think evil and still obey the apostle's command "to love one another with a pure heart fervently." "Love rejoiceth not in iniquity, but rejoiceth in the truth." Why, because true love is begotten entirely by the truth and by no other means.

Love believeth all things.

That is, it accepts the whole of Divine teaching. Love rejoiceth in the Truth, because it perceives therefrom the Creator's glorious plan of deliverance and the coming joys of God's kingdom.

Finally, love beareth all things which God in His infinite wisdom lays upon His children to perfect their characters, believeth all things that are written by the inspiration of God, hopeth all things that He hath promised, and endureth all things unto the end, "for he that endureth to the end shall be saved." This is that love that never faileth. It is greater than either faith or hope, both of which are absolutely essential to salvation . . . for love will endure when faith hath been transformed into sight and when hope has been changed into glorious realisation.

God is love, and he that dwelleth in love dwelleth in God! and God in him. Remember this, that to dwell in God is to live forever, when God shall be all in all. May we one and all choose the more excellent way and be followers of Paul even as he also was of Christ. **ERNEST STYLES.**

CHURCH BUILDING.

One of the objections raised against the early Christian communities was that they had no altars or images or temples. Commenting on this, Dean Merivale, in his "History of the Romans," says: "The first instance recorded of the Christians assembling in what would now be called a church was in 222 A.D., when Callistus or Urbanus was Bishop of Rome in the reign of Alexander, cousin of the preceding emperor, Elagabalus."

SIGNS OF THE TIMES.

"If I come unto you speaking with tongues what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?" —1 Cor. xiv.

**I will break
in pieces.**

It was Bageley who once wrote that we are leading "surely a life as God never suffered men to lead on the earth long, which He always crushed out by calamity or revolution."

The past few weeks have heard equally sombre protests raised in speeches by world celebrities, but with the difference that God is left out of the picture. The world to-day neither knows God nor wants Him. Hence, current speeches all strike the keynote of human depravity, with distraction, dismay and indecision marking almost every phrase. True, there are strong traces of integrity, but mixed with much insincerity and a few mere grains of terrifying truth.

Churchill was quite correct when he said at Zurich that on the world to-day devolved the great task of rebuilding a waste devastated by war and sundered by hate. He gave warning of a wrecked peace that would mar the prospects of all mankind. He spoke of frightful nationalistic quarrels. He confessed an anxious looking out for things that augur a new approach of tyranny and terror. He told of victors who spoke in the jargon of Babel; of the vanquished relapsed into sullen silence of despair.

Smuts, at Aberdeen, followed with a speech which recounted a colossal victory won at a colossal price. He, too, saw a world in despair—not knowing what was going to happen; with Britain, the keystone of modern civilisation, left in a very difficult position. Smuts sees a world frantically groping for peace, and of the vastness and significance of our epoch, finding little understanding of these times, and altogether underrating both the scale and gravity of the events of our age. And everywhere, the furious competition of new war weapons already begun. Two decades ago, a world leader then wrote that "the cynical spirit of violence and plunder was bound to bring, first of all the undoing of the vanquished, and then the ruin of the victors." And some two thousand six hundred years ago God declared that He alone made peace. "I will hear what God will speak. HE will speak peace unto HIS PEOPLE and to HIS SAINTS" (Is. xlv. and Ps. xciv.).

"Craftiness whereby they lie in wait to deceive." —Eph. iv.

**Great tumult
from the Lord.**

Men to-day do not understand the meaning of the times. They rest on their own learning and refuse divine instruction. All recent speeches have

stressed the cunning which is openly practised in modern diplomacy. Thus Smuts, speaking of the Security Council, asks, "Why do they quarrel and appear to carry on a war of nerves which inspires the rest of the world with fear of real war? Is there some sinister, some undisclosed object for more power or dominion? Is world power or dominion the secret aim? What is behind this disunity and these disturbing squabbles? A drift apart with ever increasing friction appears inevitable, resulting

sooner or later in complete breakdown of our international machinery, with results too terrible to contemplate, for all nations, great and small."

The fact is the world is now about to enter that episodal phrase of prophecy in which God has set His declared purpose to destroy the nations for their wickedness (Mal. iv.).

The world to-day takes a poor view of its own prospects. Its greatest and acknowledged leaders are perplexed and dismayed. Its self-appointed prophets are discredited; its guides have lost the way.

Churchill beholds the world dwelling strangely and precariously under the shield of the atomic bomb, and compares Europe to-day with the dread ages which saw the Mongol invasions. He foresees only one solution—a united states of Europe, Russia included. This pious hope concluded his Zurich speech and was belied by his own statements at Blackpool within a few days. Churchill before the Conservative gathering saw Britain's troubles augmented by Russian intrigues and expansionist policy backed by the blare of anti-British propaganda incessantly from Moscow radio.

What unity can come of all this welter of hatred, distrust and despair, with its background of greed for power and lust for world control? It all confirms Christ's great pivotal prophecy (Luke xxi.); and points to God's solution of world difficulties now approaching a crescendo of fury, the day when God shall sweep the earth with the besom of destruction, to make way for the time when there shall be ONE LORD and HIS NAME ONE, the glorious age when He shall GOVERN THE NATIONS ON EARTH (Is. xiv.; Zech. xiv.; Ps. lxxvii.).

"The day of the Lord is near upon all the Nations; as thou hast done, so shall it be done unto thee: thy reward shall return upon thine own head."—Obadiah.

The last days.

So, while men are seeking to establish their own peace, by man is peace frustrated. The Prince of Peace has already been appointed. The divine decree cannot

be annulled. The councillors sit in the Security Committee and see all their work undone by the malevolence of the basest of men set in high places. Uneasiness and fear grip all; and the terror by night is already seen in a forecast of that to come. Out of the eastern sky ride strange fires and shadowy, half-seen shapes, blazing a meteor like trail; not altogether the stardust from a comet's tail—as many would have us believe. Smuts has seen fit to mention these strange apparitions of the night skies.

But the great South African, so typical of his equally great Young Lion dominion, moves anomalously away from his argument when he welcomes the Russian Generalissimo's words of benevolence and concord. "We welcome the views and assurances that Mr. Stalin has given. . . ." But a critical examination of what Mr. Stalin did actually say in the interview he gave Alexander Werth, shows that he dealt in weak generalities, and what he said was just an evasion, an adroit evasion, of the real issues put to him. Mr. Eden's speech at Watford following soon after, under the guise of a masterly analysis of the Balkan treaty discussions and intrigues, is a scathing exposure of Russian duplicity. Many things so solemnly promised by Moscow in the heat and duress of war, are as coldly and cynically repudiated in the plush-seat atmosphere of the Peace Conference. Well may the ambassadors of peace weep bitterly—"Awake, ye drunkards, weep and howl" (Is. xxxiii.; Joel i.). Duplicity is always the keystone of diplomacy, for was it not Sixtus V. who replied thus to a veiled charge of ambiguity, "At that time we were seeking the keys of Heaven, and the better to find them we bent low and bowed our head; but now that we have them in our hands we look only to the skies, having no further need of earthly things!"

This age of deceitful rule, of the uprise of the basest of men is doomed. Even Smuts makes a vague reference to the coming of the Kingdom of God . . . "people generally expected the dawn of a

new world . . . to come suddenly like the coming of the KINGDOM IN WHICH THE EARLY CHRISTIANS IMPLICITLY BELIEVED. This naive belief in the coming of a new golden age, was bound to lead to disappointment and disillusion, and to grave dangers." But the golden age will come, it will come suddenly. Christ will return as the scripture so logically show that He must, He will come suddenly, and catch the whole world of the wicked unawares. He will unseat the proud and the mighty, remove every vestige of human rulership from the earth, and give the kingdom to the Saints of the Most High (Ps. lxxii.; Ps. ii.; Mic. iv.; Dan. vii.; Rev. v.).

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—
Prov. i.

Fear of evil. The whirlpool stirred up by Russian diplomacy in the last few weeks of the Conference has had the widest repercussions in the East. In Egypt there are many now with dubious thoughts as to the value of independence, and in India, Mr. Jinnah, the millionaire politician, has said, "I believe Russia may have more than a spectator's interest in Indian affairs, and she is not very far away."

Speaking of Palestine, the Montreal "Standard" says that "the dark undertones in this unhappy picture go far beyond the issue of Arab v. Jew. They are part of the whole fabric of uncertainty, suspicion and fear that is gripping the world to-day and threatening it with disaster. They concern oil and military strategy in the event of war and other topics which do not appear on the surface!"

Meanwhile, the revolt of the tribesmen in Persia has again brought the great oil port of Basra again into the forefront of world interest, the development of the vast and rich area from Kenya to the Cape is in full swing as Tarshish remarshals her forces and rearranges her bases in these vital regions. And farther off still, in Borneo, great oilfields are being rapidly tapped and developed, and promise to become the richest in the world. Air power is being swiftly reoriented to meet the new threat, and vast airfields are springing up in Singapore, Malay and the distant Shan States. With the Indianisation of the Eastern Tarshish army, and the forging of this already mighty weapon into one of still more power and significance, interesting developments are accruing to imperial interests in the plans for the deployment of the manpower of the Ghurkhas and the intensely friendly tribes along those far distant frontiers. Far from a weakening of the British position in the Near and Far East, the present world development has shown in even stronger relief the mighty impact of the Tarshish power as required by the prophecy of Ezekiel xxxviii.

But meanwhile, as the "Observer" says, Arab-Jewish agreement is no nearer, and the alternative—to wash our hands of Palestine—is not open to us. The prophet's vision requires that it shall not be.

Thus, on the one hand, we have the majestic sweep of the divine purpose down through the ages; on the other, the proud, perverse Jewish people, stubborn, rebellious, and blind to the inspired Word, to which even their very smallest doings bear so eloquent a testimony. They are, indeed, the WITNESS PEOPLE (Isaiah xliii.).

Over the secretariat of the Jewish Agency and the Inner Council lies a curtain as secretive as any elsewhere in the world. No whisper of deliberations or speeches ever leaks out—only the bare fiat of what they want, and what they will or will not do. A stubborn and stiff-necked race, as their own prophets so scathingly denounced.

To understand their reaction to the maelstrom of world events in which they are engulfed, it should be remembered that "the whole upbringing of the Jew would make it natural for him in the excitement of the time to throw in his lot unhesitatingly with the patriotic Jew. . . ."

"The chief prince of Meshech and Tubal."—Ezek. xxxviii.

**Hooks in thy
jaws.**

The world to-day revolves round the
Kremlin. And what takes place therein
no man knows. The Presidium is
swayed by a solitary figure worn with
the toil of years. Stalin is ageing; but is he losing grip? He has moved along history's precipices and
climbed the pyramid of power alone. He is lonely and remote. His world policy is no dream. He has
made it known that the planned economy of the Soviet system must be carried into the lands bordering
on Russia, if Russia is to survive. But how will Moscow move along its foreordained orbit to
destruction at Armageddon? And is Stalin's the master brain that will effect this holocaust on the
plains of Esdraleon?

Things are not easy in Russia to-day. Maybe, that accounts for the iron curtain. A wave of
nationalism has swept the country, and men are beginning to think. And that is always dangerous for
an autocracy, whether Tsarist or totalitarian. There are signs reaching the outside world of fissures in
the fabric. The peasants are not as subservient as of yore, and harsh, stringent measures have been
taken to restore the efficiency of the vast collectivist farms. One hears of land stolen for private
cultivation and the misappropriation of funds by officials.

The Communist Party has had to reassert itself.

It is significant that the Army has undergone a silent purge. The victorious bemedalled
generals have disappeared. And Stalin is ageing—and nowhere is his successor in sight. The situation
is one vast enigma. The diplomats of Western Europe are puzzled, and it is safe to infer that now the
centre of interest has definitely shifted to the Council which sits at the Kremlin. And all the other
centres of disaffection and turmoil are now taking their agitation and their cue from this one storm
focus from which will finally burst the destruction of our age. These are the signs in the sun, moon and
stars, of which Jesus spake; the distress of nations, the shaking of the political heavens, and fear in
men's hearts. . . .

CARMI.

RESURRECTION.

Paul speaks of some as saying (2 Tim. ii. 18), "that the resurrection is past already."

Dr. Beaven, in his translation of the writings of Ireneus, says that Menander, who was a pupil
according to Justin, of Simon Magus, and who had his headquarters at Antioch, taught his followers
that baptism was the true and only resurrection. He also taught that after this ceremony the subjects of
it who followed his teachings would never grow old or die.

How he got over the fact that they did grow old and die we know not.

WAR INEVITABLE.

Walter Winchell is one of the greatest publicists in U.S.A. both by Press and Wireless. Here is
one of his recent lucubrations: —

"High military men in Washington look for Russia to march into Turkey next November."

A careful reader would turn at this point to Rev. xvi. 12.

Now for another: —

"We are aiming in peacetime as never before for a war no sane man thinks is unavoidable."

Referring to a well-known U.S.A. Bishop, W. Winchell says, "One of the nations' famed bishops has been taking instructions for a change in faith."

Well, he might well do that.

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.

BATH. —36, Penn Lea Road.

I would like to take this opportunity to send my thanks to all the brethren and sisters in Australia and New Zealand who have so kindly sent parcels of food; it has all been very acceptable.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." —E. Acock.

BRISTOL. —Druids Hall, Perry Road. Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Week-days: Bible Class, 7.15 p.m.

On September 8th we were pleased to have a visit from Sis. Clarice Grenfell, of Birmingham, who was on holiday at Clevedon, Somerset. She met with us at the Lord's Table.

Also on September 29th Bro. Dennis Southall, of Birmingham, spending the week-end in Shirehampton, met with us round the Emblems in the morning and addressed the evening meeting. We were very grateful for his help. —A. V. Bailey, Rec. Bro.

BRISTOL. —Druids Hall.

Please note that the times of the meetings now are: —Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 7.15 p.m. — A. V. Bailey, Rec. Bro.

GLASGOW. —Central Hall, Bath Street. Breaking of Bread, 11.30 a.m. Sunday School, 11.30 a.m.

Since our last report our young brother, Thomas Black, who had been refused exemption by the Glasgow Tribunal, has appeared before the Appeal Tribunal at Edinburgh, and was given exemption as long as he obtained work—agricultural or forestry.

We also desire to record our thanks and appreciation of the parcels of food and clothing which have reached us from brethren and sisters in Australia and Canada. These have been distributed in the meeting and have been very acceptable. We are encouraged and cheered by such loving remembrance.

We are sorry to lose by removal to Oldham our brother, David Clark, who has obtained employment there. While our good wishes go with our brother, we shall feel his loss very much, as he was one of our most active workers, and, in addition to being our recording brother, was a capable lecturing and exhorting brother, whose services will not readily be replaced. We have no doubt that he will find ample opportunities in the Truth's service at Oldham.

At our annual ecclesial meeting the undersigned was appointed recording brother, and correspondents should note the change of address. —John W. Boyd, 120, Craigton Road, Glasgow, S.W.I.

GLOUCESTER —

Dear Brother Denney,—

Genesis, chap. ii. verses 5 and 6.

I have noticed with astonishment the extraordinary idea from the above that there was no rain on the earth from the days of Adam to the Flood. Quite a misinterpretation of Scripture truth. We read after that statement that there were four rivers in the neighbourhood of Eden, apart from any others elsewhere. Rivers come from springs, which are fed by the rainfall. The action of the sun upon the oceans is to draw up the water into the atmosphere, which descends upon the earth as rain. Do you really intend to suggest that for the long period of 1600 years the sky was cloudless for that time, and that no rain fell anywhere on the whole earth? This is quite a perversion of Scripture. Genesis ii. 5 and 6, was merely a state of affairs for that period of time before the function of sun and clouds became operative. —With fraternal love, your brother in the hope of Israel, A. W. Matthews.

"The Lord God had not caused it to rain upon the earth and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground."—Gen. ii. 5-6.

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

We welcome to our ecclesia Sis. D. C. Jenkins and Sis. E. Jenkins, lately of the Putney Ecclesia.

There was a good attendance at our Fraternal Gathering on October 19th, visitors being present from Bristol, Birmingham, Plymouth, Hitchin, St. Albans, etc. Bro. T. Bennett, of Plymouth, and Bro. D. Bath, of St. Albans, spoke very acceptably on the claims of the Truth upon those who have the privilege of holding it.

Bro. and Sis. H. Beardon have transferred their membership from us to the Plymouth Ecclesia, to whom we warmly commend them as faithful workers in the vineyard. —C. H. Bath, Rec. Bro.

LOS ANGELES. —Independent Foresters' Building, 1329, South Hope Street, Los Angeles, California. Sunday School, 9.45 a.m. Public Lecture, 10 a.m. Worship, 11 a.m.

We are pleased to submit herewith ecclesial news for the first six months of 1946.

On New Year's Day the Sunday School Annual Entertainment was held, with about 250 in attendance, many brethren and sisters from Glendale and Pomona helping make the occasion a joyful one. The scholars rendered their pieces and songs acceptably and received rewards for their year's work.

We regret to have to report that on New Year's Day our Brother C D. Dalbkmeier passed away. The services and burial were conducted by Bro. A. C. Johnston.

We are very pleased to report that Brethren Jesse Hirst and Thurman Tate applied for fellowship in our meeting, and, following very satisfactory interviews, became members of our ecclesia February 24th and May 19th respectively.

Some results of the work of the Truth are always realised whenever we receive requests for interviews for baptism into the only saving name—Jesus Christ. Four such requests were received, as follows: —William H. Stickney, baptised April 28th, 1946; Glenn R. Towner, baptised May 19th, 1946; Betty Towner, baptised May 19th, 1946; Daisy Smead, baptised May 26th, 1946.

Bro. and Sis. John E. Land have transferred their membership to the Pomona Ecclesia, and Bro. and Sis. John Livingston have transferred their membership to the Santa Barbara Ecclesia. Bro. John Land was recently released from a C.P.S. camp and Bro. John Livingston was recently released from a Federal Work Camp. We regret losing the company of these brethren and sisters and hope they will enjoy their new ecclesial associations.

During the past six months the following brethren have been released either from C.P.S. Camps or from detached service: —Bro. John Land, C.P.S. Camp; Bro. Ben Stark, C.P.S. Camp; Bro. Fred Buckler, C.P.S. Camp; Bro. Jack Perry, C.P.S. Camp; Bro. Robert Herrera, detached service; Bro. John Livingston, Federal Work Camp.

These brethren were faithful in their stand for the Truth and we pray their reward may be great in God's glorious Kingdom on earth at Christ's return

On May 30th the Annual Sunday School Picnic and Ecclesial Outing was held at Arroyo Seco Park. About 250 attended, many from Glendale and Pomona helping make the day a joyous one. The competitive games and races were enjoyed by all and time was permitted for fraternal exchanges and general discussion of the topics of the signs of the times. A good time was had by all.

Bro. William H. Stickney and Sister Shirley-Ann Aue were united in marriage June 6th, 1946. We extend best wishes to them and trust they may find happiness and comfort together in the Truth, and hope they faithfully run the race together for eternal life and obtain the crown that fadeth not away.

The following brethren and sisters have visited our ecclesia during the first six months of 1946: —Sis. Dorothy Rendleman, Detroit; from Santa Barbara, Sis. Grace Blunt, Bro. and Sis. Arthur Seago, Bro. and Sis. Floyd Eisas; from Pomona, Bro. John Hensley. Bro. and Sis. D. Stocks (Bro. D. Stocks exhorted), Sis. Ruth Stocks, Bro. and Sis. O. Beauchamp (Bro. Beauchamp exhorted and lectured), Sis. A. Stultz, Bro. and Sis. Adjar Scott, Bro. Gail Trent, Bro. and Sis. L. E. Cochran, Bro. and Sis. Robert Cochran, Bro. and Sis. C. C. Wolfe (Bro. Wolfe exhorted and lectured), Bro. and Sis. Roy Smead, Bro. and Sis. R. L. Brinkerhoff; from Glendale, Sis. Janet Warrender, Bro. Carl Hanson, Sis. L. Hanson, Bro. Richard White, Sis. Edna White, Sis. Marilyn Paggi, Bro. and Sis. H. Corbin, Bro. and Sis. H. Magill, Sis. Jones, Bro. and Sis. W. K. Patterson, Bro. and Sis. B. A. Warrender (Bro. Warrender exhorted and lectured), Bro. Dennis Warrender. —Geo. F. Aue, Rec Bro.

NEWARK, N.J., U.S.A. —High Street.

Bro. H. Deakin has been appointed recording brother of the Newark Ecclesia. His address is Matawan, N.J., U.S.A.

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

On September 15th we were pleased to welcome around the Table of Our Absent Lord, Bro. Evans, of the Birmingham Ecclesia. —David M. Williams, Rec. Bro.

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

On September 15th we held our Fall Gathering. Most everyone I conversed with thought it was a very heart-warming occasion, full of the spirit of love for one another, which sets one thinking

of the peace and love in the future kingdom to be established on this earth. It certainly proved to be a haven of rest for the weary traveller on his pilgrimage through this world of wickedness and troubles. The company of each and every sister present was enjoyed by one and all. We had brethren and sisters present from the following ecclesias: —Haw ley, Lackawaxen, Elizabeth, Philadelphia and Newark.

The programme for the day was as follows: —

Breaking of Bread, 10.30 a.m., at which Bro. S. L. Vanakin, of Lackawaxen, gave the word of exhortation. This was followed by dinner, which was prepared and served by the sisters of the Ecclesia. Also I might add that some of the visitors helped at various tasks connected with the dinner. Dinner was followed by an afternoon meeting, which commenced at 2 p.m. for the convenience of the visiting brethren and sisters, who had a long way to travel to get to their various homes. At this meeting we had the pleasure of listening to Bro. Albert Johnson, of Philadelphia, speak on "The Jew and the Arab and Their Relation, to Prophecy," and Bro. Earnie Twelves, of Elizabeth, on "Works of Faith."

After the close of this meeting the brethren and sisters from the faraway points started their homeward journey, while the remainder of the brethren and sisters conversed with one another for a while before returning home.

We of the Scranton Glendale Ecclesia were certainly glad to be the hub of this joyous occasion. Julio Scaramastro, Rec. Bro., 117, N. Main Avenue, Scranton, Pa., U.S.A.

FAILURE.

In its attempt to rule itself, mankind has adopted many methods of government. The first was kingship, based on power. Genesis x. tells of the beginning of this in Babylon and Shinar. The second was by counsellors meeting together to decide policy. Esther i. speaks of the Medo-Persian assembly prior to the war on Greece.

The third was by philosophers and teachers, persuading the people to take or refuse a course of conduct propounded by their leaders. Athens afforded the best example of this. The fourth was by an elastic system whereby power was given to individuals to do great works or prosecute wars in the name of the state, which also set up an exaggerated form of national pride. The Roman system exhibits this particularly in the way, whether Pagan or pseudo-Christian, it united religion and politics for a common end. The fifth was by the democratic method, i.e., by the vote of the people through its own chosen representatives, either with or without a constitutional monarchy

The sixth is by the Karl Marx communal method. This has been tried in a small way on several occasions and is now being tried out on a large scale by Russia.

All these methods have failed to supply completely the real needs of the nations, i.e., peace, happiness and prosperity.

There was one law—the Mosaic—which did not fail in these objectives as long as it was faithfully adhered to. But it did fail finally because human selfishness prevailed over it.

The greatest of all laws is yet to come—the law which Christ Jesus comes to establish in all the earth. That will, as Psalm lxxii. exhibits, be the success that God intends it to be.

A Stirring Word.

EXONERATING OUR NAME "CHRISTADELPHIAN."

The Master said nearly 2,000 years ago, "When the Son of Man Cometh shall He find faith on the earth?" (Luke xviii. 8). And Paul adds, "For yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37). What manner of men should we be then, at this twelfth hour of expectancy? The above quotation has been rendered by some to read, "shall He find THE FAITH on the earth? We, as Christadelphians, are recipients of THE ONE FAITH in the last days of Gentile times. The question then is not what manner of men, but what manner of Christadelphians should we be? Brother John Thomas answers us by giving us a few FACTS. "The characteristic of a true Christadelphian is the 'obedience of faith' and a 'walk worthy of God,' in other words, he first understands the Kingdom of God and Name of Jesus Christ; secondly, he believes what he understands, and loves what he believes above every other thing; thirdly, his 'faith, working by love,' causes him to be immersed into the Divine Name; fourthly, he WALKS in the Truth, and is careful to do nothing to its injury; and fifthly, HE WILL NOT FELLOWSHIP THOSE WHO DO NOT SO BELIEVE AND DO!"

When Dr. Thomas died he left behind a body of people known as Christadelphians to continue the work he began. That work has been sagaciously performed by Brother Robert Roberts and others. However, their many warnings are on record also, as to the weakness of the flesh in falling away from that "Faith once delivered to the saints." Paul warned Timothy that "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." "That in the **last days** perilous times shall come" (2 Tim. iv. 3; iii. 1).

As we look about we are witnessing these things to-day for it is even as Dr. Thomas also wrote, "The greatest and most dangerous enemies to Christ are those who pretend to be His friends but are not faithful to His doctrine; and they are unfaithful who, from any motives of personal interest, would weaken the point of doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with Him."

When we embraced the Truth and came out of the clerical darkness into the glorious light of the Bible; when we saw the beauty of the Scriptures, from which Dr. Thomas in the goodness of God, shovelled away the traditional rubbish of clerical commentators, we, in our juvenile freedoms, thought we had said good-bye to the Apostasy, regarding the latter as the only Apostasy there was any need to fear or expect. We regarded such Apostasy as the sum and substance of all predicted by Isaiah, Christ, Paul and Peter. Now read again Luke xviii. 8; Matt. xxv. 1-13; 2 Tim. iv. 3; iii. 1.

On quiet reflection, we have to admit that there are good grounds for being prepared for an upheaval in the Body of Christ just prior to the appearing of the Great Deliverer; that there is a world of ominous meaning in His words, "When the Son of Man cometh shall He find THE FAITH on the earth?" And we shall not be heedless of His counsel, "What I say unto you, I say unto all, watch" (Mark xiii. 37).

Yes, if we are wise! Let us be wise and open our eyes to what has happened in the past in relation to departures from the Truth. Let us ask and answer this question: "Who have been the worst corrupters of THE FAITH and the worst spiritual seducers of our brethren?" Not bad men, or brethren of bad repute; not ambitious novices or dissatisfied upstarts. Oh, dear no! That class of corrupters would succeed in drawing after them very, very few; in fact, those members who were carried away by such would be little loss.

Over half a century's experience has taught us that the corrupters who have done the most "mischief" have been the kind, broad-minded, liberal-hearted leaders; leaders not because they possess the qualities of leaders, but because their followers are made up of non-thinkers, who, loving to be at

peace over all men, choose the easiest route thereto, and therefore, needing a leader, select one after their own heart, and invariably have as their motto: "Let sleeping dogs lie," which is the reverse of the Apostolic one of "Contend earnestly for the Faith" (Jude iii.).

A seat on the fence is no place for a leader in Israel. Want of conviction and perverted views of Hebrews xii. 14, are more often than not at the root of what Brother Roberts aptly termed "masterly inactivity." There is need in these days for a clear lead on questions of difficulty in both doctrine and practice and such has not been found where the brethren expected to find it; consequently, upon more than one occasion they have had to lament the deficiency and look elsewhere for guidance. To professed Christadelphian leaders Dr. Thomas says, "Lift up thy voice like a trumpet and show the people their transgression, and the sons of belial their sins!" "I have never heard a man yet thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe." "Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of 'Charity' and sensitively fearful of the Truth being too plainly spoken." "All their sympathies are with the feeling of the corrupters and transgressors of the Word." "They don't want the Truth too plainly demonstrated, lest it should make themselves unpopular, or they should be themselves obliged to defend that of which they were not fully assured."

There is a "progress" that is falsely so called, and this worldly contagion must not be allowed to invade the Household of Faith. Real progress in the understanding and appreciation of the Scriptures should always be our aim, but care must be taken against the natural tendency to drift away from a clear-cut conception of the Truth to a hazy dreaming in which error is regarded with amiable toleration. With Dr. Thomas and Brother Roberts there was no half-way line between the Truth and error.

Dr. Thomas speaks of those, too, who discuss everything and settle nothing. "You can do nothing for the Truth in this modern Athens that will be recognised by the King at His Appearance if you follow your old ways when you used 'to discuss everything and settle nothing,' and call it exhortation and teaching. Such is mere twaddle, and will never make you appear before the enemy—the Great Babylon around you—fair as the moon, clear as the sun and terrible as an army with banners. 'Discussing everything and settling nothing' is a great weakness that will never grow into strength. No good can possibly come out of it, and will cause no one to wax valiant in the fight or 'to turn to flight the armies of the aliens.' Such may unprofitably occupy time, but they can edify no one. All their 'discussions' and investigations amount to nothing.

"In this spiritual warfare, whose weapons are neither lead, nor steel, but more effective than either putting to flight the aliens, there is neither truce, armistice, neutrality, nor peace. He that is not with us is against us; and he that gathereth not with us scattereth abroad.

"I, for one, know no man in this warfare as a brother and a friend, who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death! He believes in the cause I am fighting for but he calmly views my destruction without any sign of help. Is such a man my friend and brother? Is he not rather a sympathiser with the enemy? If he helped me, we might prove too strong for the foe, the enemy knowing this, cannot look upon neutrals in any other light than his friends. And this is just where Christ puts all neutrals in the good fight of faith."

It is expressing more than a mere platitude to say the condition of the world to-day is such that our Lord and Master may be expected at any time. What then shall be our attitude at this crisis? There is still a tendency to broaden the way, which is still as "narrow" as Christ said it was.

Brother Roberts set up a real Christadelphian standard. He said, "Brother, I do not put myself forward as an authority, and never have done so, as you know. I put forward the Holy Oracles as an authority and for them I shall fight as long as God pleases to continue life in this body."

The voice of a true Christadelphian then is Warning, Counsel, Exhortation and Comfort; and at such a time with Christ at the door! With what urgency should such words be charged!

Warning against unfaithfulness; counsel to steadfastness; and diligence in our profession of godliness. At our peril we depart from this standard. The demands for holiness and purity arise therefrom, for God says, "Be ye holy." Its maintenance, too, is possibly by the Word, for it is "able to build us up" and to "make us perfect."

We have entered the race for eternal life, and Christ says, "He that endureth to the end shall be saved." There is nothing, absolutely nothing in this world, so valuable as the Truth. It is the "One Pearl of great price"—"which when a man hath found it, he went and sold all that he had and bought it."

We must therefore make our calling and election sure. Perhaps our closing thoughts should also be from Bro. Thomas. "Do what is right, be valiant for the Truth, teach it without compromise, and all the Lovers of the Truth will approve you, for all others, you need not care a rush." "This, then, is our work, and by God's grace we will do it heartily until the hour of His judgment comes and the Lord Jesus appears to vindicate His own."

The Bridegroom is at the door, the thunders of God's overthrowing judgments are at the point of out-bursting and shall we pause to consider whether we shall give fellowship to laxity, moral weakness and evil practices. God spake to Israel of old saying, "Thou hast made me to serve with thy sins." The awful afflictions of Israel in the world to-day should be our startling example of what happens to them who forsake God and keep not His commandments.

Shall we then break faith with the early pioneers of our faith, not to mention our early brethren in the days of Christ. We take our stand with Joshua and say, Away with lukewarmness and unfaithfulness, "and if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; but as for me and my house, we will serve the LORD."

We have been given a knowledge of that ONE FAITH, and to walk worthy of the vocation whereof we have been called is our task. Faith and works must go together. We believed the things concerning the Kingdom of God and the Name of Jesus Christ and were baptised, some many, some just a few, years ago. Believing these things we made up our minds then whom we would serve. To this day problems continue to arise which we cannot put aside, calling for decisions which we would like to avoid. But there is one simple rule to follow that will make our decisions easier. That rule is—remember who **YOU ARE SERVING**. If you can honestly and faithfully say it is the Lord Jesus Christ, then the answer will be simple.

"Let us go on unto perfection; not laying again the foundation of repentance from **dead works**, and of faith toward God, and this will we do, if God permit (Heb. vi. 1-3), looking unto Jesus the author and finisher of "OUR FAITH."

"For yet a little while and he that shall come **will** come; and will not **tarry**." "Behold, I come quickly, hold that fast which thou hast, that no man take thy crown." "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out, and I will write upon him the name of my God and the name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from my God and I will write upon him my new name." Baltimore. H. A. CARLILE.

HUMILITY.

There is no merit in human pride in the sight of God, but only the Truth begets humility. There is no pomp or cold, sullen, dignity in a true child of God. Yet the great religious leaders that the world chooses for itself are generally accompanied by much pomp and pride.

How inaccessible, for instance, are the heads of orthodox churches in the countries of Europe! How full of their own superiority! Their public appearances are full of pride and show.

DAVID AND GOLIATH.

Probably everyone living in that portion of the earth styled Christendom has heard the story of David's encounter with Goliath, many giving no more credence to it than to the multitude of incidents that have occurred, or been invented in fiction; but how few have embraced the important lessons which it conveys. Let us look at the simple facts that are recorded. A giant whose size is fearful for man to contemplate and who has been trained from his youth in the art of killing others while not being killed himself, defies God and His people, inviting representatives of them to come to him and be killed, so that by brute force he and his companions may remain in occupation of the land that does not belong to them. Facing him is a youth of fair complexion and rosy cheeks who has recently been chosen by God and anointed to be a future king of Israel. He ignores the vain boasts of the giant who defies the armies of the living God, and declares in reply, "God will deliver thee into mine hand," "that all the earth may know that there is a God in Israel." Then armed with five smooth stones out of the brook, he attacks the giant and destroys him by the use of the first one. God does not call upon us to-day to reproduce this scene literally, but He requires us to learn the principles thus prefigured for our learning, and practise them when He may call upon us to vindicate His honour as the God of Israel. Our weapons (which must be entirely of God's preparation) may be identified with those of David as follows: —

1. We must like David acknowledge the God of Israel to be the only true God. (Matt. iv. 10), "Thou shalt worship the Lord thy God and Him only shalt thou serve."

2. We must admit that man has no claim to any portion of the earth except it is allowed by God. (Psalm xxiv. 1), "The earth is the Lord's and the fulness thereof."

3. We must believe that all the opponents of God will perish. (Psalm xxvii. 9), "Evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth."

4. We must be of Abraham's family and prospective kings of Israel as David was. (Romans xi. 26), "All Israel shall be saved." (Gal. iii. 29), "If ye be Christ's, then are ye Abraham's seed." (Rev. v. 10), "Thou hast made us unto our God kings and priests and we shall reign on the earth."

5. Like David we must not relinquish our efforts, although we have "slain a lion and a bear," but must continue in well-doing like Paul (Phil. iii. 13), "forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

David's absolute confidence in God was promoted by his uncompromising assurance of the above five facts, and we may, therefore consider them as representing his preparation for the work he had to perform, for God led him to choose five stones, unmarred by the arts of man, from the brook where the hand of God in nature had perfected them.

We can search the "brook" of God to-day; it has been enlarged by the New Testament tributary, thus providing many more "smooth stones," suited to all emergencies in our spiritual warfare; and yet we find many would-be warriors for God using missiles upon which the "tools of man" have been unlawfully used (Exodus xx. 25).

The world is now a rubbish heap of disfigured stones which have been used unsuccessfully because of their mutilation in the vain attempt to replace the will of God by the will of man.

A large variety of "smooth stones" is available. All scripture is written for our learning. Let us lay in a good stock.

There are still "Goliaths" to conquer, and while many will survive until the arrival on the battlefield of David's son, He as the supreme divine missile shaped "without human hands" (Dan. ii. 34), will soon extinguish the giant family. While we wait the reappearance of the two "David" champions and remember that the most formidable giant is within ourselves (Mark vii. 21-23), we must carry on and—

"Fight nor think the battle long,
Soon shall victory tune our song."

Hitchin.

H.S.S.

THE FLOOD.

There would appear to be a reference to the Flood of Noah's time in Psalm 29.

The A.V. has it—"The Lord sitteth upon the flood: the Lord sitteth King for ever."

Hebrew scholars say that the past tense is appropriate here and that this should read, "The Lord sat as King at the flood. The Lord is King for ever."

The lesson inculcated by this Psalm is that God rules and that no matter what circumstances may arise He rules for ever. Man may seem to interfere, but does not for long succeed. The Flood illustrates this very aptly.

THE CHILDREN'S PAGES

A PENNY.

I recently had in my hand a Roman Denarius. It was found in a Roman Camp on the Hadrian wall which was built to keep the Scotsmen from coming into England in the time when this country was subject to the Romans. You will have read all about this when having your history lessons at school.

The coin had the name of the Emperor Nerva on it and the date was A.D. 98.

This denarius was the most popularly used Roman coin in the New Testament, as for instance in Mark xii. 15, it is called a penny. That is where we got our title from. Our English penny is not of the same value by any means. A "penny" in our Lord's time was a day's pay. When in one of the parables a master of a vineyard hired labourers, he gave them a penny a day.

All Roman public accounts were made up on the basis of so many "pennies" of denarii.

A penny would keep any man comfortably for a day.

But when Jesus wanted to feed 5,000 men, women and children, His disciples said He would need two hundred pennyworths of bread alone: So if you do a little sum now and divide 5,000 by 200 you will see that a penny or denarius would buy enough bread for 25 people: say 1 lb. each, and that would mean 12½ two-pound loaves. To-day, bread costs in England 2½d. for nearly 2 pounds. If we say 1½d. a pound (for the two-pound loaf is short-weight here), then it would take 31 of our pennies to make one Roman one.

Perhaps you will all work out this for yourselves and see if we are right. Also you might say if 1 pound of bread would be enough for each of you for one day. Your mother will tell you.

Write me if you think I am wrong about this. I will give a prize for the best letter received.

THE GOOD SAMARITAN.

If you turn to Luke x. verse 35, you will see that this kind Samaritan gave the innkeeper two pennies to take care of the poor little man who had been set upon by thieves. You can understand much better what this means when you know how much the pennies were worth at that time.

ON A STRING.

A boy likes to fly a kite. But he needs a lot of string to get it up into the air. Without the string the kite would fall to the ground. Two lessons come from a bit of string.

The first is that our duty to our parents and to each other, and above all to God, is the string that keeps us in touch with each of them. Think of duty as a string. The second is that a piece of string is made up of a very large number of bits of fibre. Try and tear a bit of string into shreds. You will see that there is no strength in these little pieces. The string holds because all these bits have been brought together.

So unity is strength. Unity makes a family strong. It makes a school team able to win its matches, for all work together.

A tug-of-war shows it both in the strong rope and in the "all together" pull of each team.

Unity with God and Christ is commended by Paul as the best way to make your life a strong one.

If any child likes to send me a little essay on this subject the best one sent shall be rewarded.

Send to G. H. Denney, 47, Birchington Road, Crouch End, London, N.8, before December 20th, 1946.

"VESSEL."

In the first epistle of Paul to the Thessalonians, chapter 4, verse 4, Paul says, "Let everyone possess his vessel in sanctification and honour."

Eusebius in his Theophania uses vessel in the sense of the mortal body. "How should thy vessel then be able to comprehend the way of the Highest?"

Pope Gregory I. says, "Our vessel is our heart wherein we bear about with us all our thoughts."

Pericles, the Greek orator, says, "He bears, a tempest which his mortal vessel (i.e., his body), tears and yet he rides it out."

Conybeare and Howson say, "The use of 'vessel' for body is common.

2 Cor. iv. 7, says, "We have this treasure in earthen vessels."

May we then read a wide meaning into Paul's words to the Thessalonians: —"That everyone of you should know how to use all his bodily functions in sanctification and honour."

"MY GREAT NAME."

One of the reasons for the overthrow of the Israelitish economy was that the nation through the apostasy of its kings and priests and its people, had despised and polluted the GREAT NAME of Jahveh. "I will sanctify My Great Name," is the decree through the prophets (Mal. i.; Jer. xxxiv.; Ezek. xxxvi.). Then how much more for similar offences shall not God overthrow the gentile nations, all guilty in His sight.

It is significant of the trend of modern thought, that in an article entitled "History's Greatest Leaders," recently published in the Montreal Standard, Field-Marshal Viscount Montgomery should afford an example of the Godless tendencies of the age.

He has much to say relative to Moses and the admittedly superb handling of the Children of Israel in their desert journey, but never in the course of his otherwise interesting survey, does he mention the Name of the glorious Jahveh of Israel, who selected and trained Moses for the position of Captain of His people, directed him in the mighty operations involved, and strengthened him with wisdom and miraculous powers to surmount the difficulties of his command.

That is characteristic of the attitude of the world today, for long since the very Name of God has been expunged from all public records. The Treaty of Paris, of November 20th, 1815, closing the Napoleonic wars, was drawn up by statesmen of the old school, and opens with the phrase "Au nom de la tres sainte at indivisible Trinite. . . ." Since then, the drafting of national and other documents has been entirely influenced by the demagogic scepticism which has permeated every activity of public life, and even the perverted trinitarian ideas of the apostasy have been swept out of official recognition, at least in the political field.

If Israel were so tragically punished for their forgetfulness of the divine Name, and for their turning to the worshipping of things created by their own evil imaginations, how much more shall not Jahveh bring the fire of His displeasure to destroy the ignorant, gainsaying, the proud and disobedient heathendom of these last days of gentile superstition (Mal. iv. 2 Thess. i.).

"In the fire of MY JEALOUSY, have I spoken."

DIBON.

THE LAW.

The Law, says Paul, was "Holy, just and good" (Rom. vii. 12). He says it was "ordained unto life" (Rom. vii. 10). Like David (Psa. cxix. 77, 97), he said he "Delighted in the Law" (Rom. vii. 22). But elsewhere he calls it a "ministration of death" (2 Cor. iii. 7), a "ministration of condemnation" (2 Cor. iii. 9), and a "yoke of bondage" (Gal. v. 1).

Noting this apparent paradox, he asks, "Is the Law sin? Was then that which is good made death unto me?" (Rom. vii. 7, 13). Can we blame the Law for sin and death, and the failure of man to attain to the life which was ordained by the Law? In both cases he immediately answers, "God forbid!" or more correctly, "Let it not be!" Do not entertain such a God-dishonouring thought, for the Law was a holy ordinance of God. He says, "We know that the Law is spiritual: but **I** am **carnal**, sold under sin."

The Law was ordained to life. It was man who failed.

The Law had its perfect fulfilment in Christ. It was designed for Him, and He for it. But the Law could not give life to even a perfectly righteous man without first an atoning death. This arose from a condition previous to the Law which the Law itself was powerless to correct. At the very moment of birth, the Law recognised the condemnation that man was born into, and the penalty already due. Even for the birth of Jesus, Mary must be unclean 33 days and then offer a sin offering—"A pair of turtledoves or two young pigeons." Those turtledoves had no efficacy except in the sacrifice they foreshadowed. "The Law made nothing perfect," but it signified the way by which perfection must come.

It may be said that even Christ himself came under the curse of the Law, for "cursed is everyone that hangeth upon a tree" (Gal. iii. 13). This is true, and is one of the marvellous details of the working out of God's wonderfully intricate plan, but here again it was sin, and not the Law, that was to blame. This particular ordinance of the Law was perfectly just. But sin banded together and hanged an innocent man. The Law did not contemplate the hanging of the innocent. Only sin could do that.

And here is one of the places where we can legitimately make a distinction between the spirit and the letter. The obvious spirit and intention of the Law was, "Cursed is everyone that is **deservedly** hanged on a tree." Christ personally in character was free from the slightest shadow of a stigma of this curse in its true intention.

Did He then just come under the letter and not the spirit of the curse, and forfeit the life to which the Law was ordained by an unjust legal technicality? This would not be a fitting ingredient in God's great and glorious plan. His death was to declare the righteousness of God, and this could not be done by merely fulfilling the letter in violation of the spirit. God's arrangements are not technical and mechanical, but living and in harmony with truth. As a strong, sinless, voluntary representative and covering for His weak but humble and repentant brethren, Christ's sacrifice was beautiful and just. He became a curse for us, not merely when the technicality of the breaking of the Law was fulfilled in the actual crucifixion but when He freely presented Himself in obedience to the Father's will as the Redeemer on whom the history and destiny of the race was centred. "Our old man was crucified with Him" (Rom. vi. 6). There was no technicality about the curse on this old man. The crucifixion on the cross was the symbol and climax of a life-long victory in the crucifixion of the flesh. That flesh came under the just condemnation of the Law, and hung upon the tree in perfect justice.

The foregoing thoughts arise out of a consideration of the first reading for to-day (Deut. xxii.). With David we are led to exclaim, "Open thou mine eyes, that I may behold wondrous things out of thy Law!" (Psa. cxix. 18).

Verse 1: "Thou shalt not see thy brother's ox or his sheep go astray and hide thyself from them: thou shalt in any case bring them again unto thy brother." The meaning of "brother" here has the same broad, liberal intent that Christ placed on the word "neighbour," for in Exod. xxiii. 4, the same command is worded, "If thou meet thine **enemy's** ox or his ass going astray, thou shalt surely bring it to him again. If thou see the ass of **him that hateth thee** lying under his burden, and wouldest forbear to help him, thou shalt surely help him."

Could a law like this be found anywhere in force in the world to-day? What of the so-called Christian nations who seek to pervert the Old Testament into a justification of their ungodly wars? God's people went to war at God's command for purposes that God decided, and at God's command they refrained. When God commanded Zedekiah and the children of Israel to submit to the domination of the wicked Nebuchadnezzar, they brought God's anger and punishment upon themselves by a misguided resistance. They felt that, in the wars that God had previously sanctioned, they had ample justification and precedent, **but they did not grasp the underlying principles**. They only had half the picture, and they destroyed themselves in misguided zeal.

It is the principles behind the commands that we must grasp and apply. The Law was holy, just and good. Christ came, not to destroy it, but to fulfil it in all its beauty. "Do we then make void the Law?" asks Paul (Rom. iii. 31). Again that same emphatic, "God forbid—Let it not be so!" "Rather, we **establish** the Law." And he explains that God, through Christ "condemned sin in the flesh: **that the righteousness of the Law might be fulfilled in us**" (Rom. viii. 3-4).

The principle in the first command in Deut. xxii. is identical with the principle of the Sermon on the Mount, "Love your enemies, do good to them that hate you." This is the new-old commandment that Jesus brought—new in that it has so rarely been used or understood, old in that they had had it from the beginning.

Verse 5: "The woman shall not wear that which pertaineth to a man, neither shall a man put on woman's garments: for all that do so are an abomination unto the Lord thy God." This word "abomination" is a very strong term. It denotes utter abhorrence. The principle here is crystal-clear. Each sex has its proper place in the all-wise arrangement of God, and each in its place is beautiful and fitting and a glory to God, but for either to attempt to fill the position that God has designated for the other is intensely displeasing to Him. The world, in a misguided zeal for what it terms equality, uses all its powers to destroy the individuality and distinction and complementary harmony that God has created in making man and woman. "In all its works, the world knows not God."

Verse 8: "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house." Responsibility. "Am I my brother's keeper?" The principle here is that we are responsible for others to the extent that our actions do or could affect them. The solemn words of Jesus come to mind, "Whoso shall offend—or cause to offend—one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea (Mt. xviii. 6). And Paul's inspired commentary upon this, "If meat make my brother to offend I will eat no flesh while the world standeth" (1 Cor. viii. 13), and again, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21).

We cannot run away from this heavy responsibility. We all live in glass houses. "None of us liveth to himself, and no man dieth to himself" (Rom. xiv. 7). Every action, **and every failure to take action when action is called for**, will have its effect upon others which we must answer for. It is very easy to build a house without a parapet around the roof. It has certain advantages. We may feel quite safe ourselves, but God says that in whatever we build the protecting wall must be there for the sake of others who may not be as surefooted or as quick to perceive the dividing line as we.

Verse 9: "Thou shalt not sow thy vineyard with divers seed." Here again the principle is unmistakable. "Thou shalt not sow thy vineyard with divers seed, **lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.**" "The seed is the Word of God," said Jesus. "If any man preach any other Gospel, let him be accursed." Hard words indeed, but they are not ours; they are the necessary words of warning from God. In all the world, there is no hope of life except in the true seed. Whoever contributes in the slightest way to the contamination of that seed is a murderer, however exalted his intentions may be. This is a matter of life and death. Very, very few things in this world really matter or are important, but here is one that is vital. Whoever we cannot conscientiously welcome to the table of the Lord has another gospel. We dare not encourage them, nor bid them Godspeed.

It is neither kindness to them nor ourselves, nor faithfulness to God, to allow the seriousness of the issue to be lost in a haze of ill-advised fraternisation. We are stewards and custodians of something far more important than ourselves. Great plainness of speech is called for, although at the same time great kindness and forbearance.

It is always easy to condemn to destroy, but to build takes time and work. Those who by nature are firm have a natural tendency to be harsh and bitter: those who by nature are soft have a

tendency to be weak and compromising. Whatever comes naturally to us must be distrusted, for in our flesh dwells no good thing. There are no natural virtues. The flesh lusteth against the Spirit. To pride ourselves on our natural reactions, whatever they are, is to glory in our shame. We are only safe when we are consciously restraining nature and following the spirit's expressed instructions contrary to nature.

(To be continued.)

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