

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 BRETHERN, 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 11 a.m.;
Lecture 6.30 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. —J. W. Boyd, 120 Craighton Road, S.W.1.

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.

KNEBWORTH.—J. L. Mettam, Heath Cottage, Bulls Green.

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, 5 Henley Place, Burrage, Levenshulme.

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

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

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, Penycraig. (B.B. 3 p.m.)

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

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.

Bazaars

Daniel (chap. 11—verse 38) denominates the church buildings of the Clericals as 'Bazaars of the Guardians.'

The name used for these bazaars is distinguished from houses or stores of fair and honourable trade by the word "Mauzzin," being styled Bazaars of Mauzzin. When jewellers, bakers and such like open stores they emblazon their signs with their own names; but when the clergy open houses for the sale of their spiritual things they impose upon the ignorant public the idea that the houses belong to the apostles and to those whom the apostles fellowshipped as saints and brethren. They make their dupes believe that these ancient Christian worthies are not dead but alive in heaven and greatly interested in human affairs, especially in church edifices and the spiritual things vended therein by clerical and ministerial auctioneers. Hence, they put their statues in niches or parapets and make them presents of "sacred buildings" in dedicating them, as is clear from the names they bear, as St. Sophia at Constantinople, St. Peter's at Rome, Our Lady's at Paris, and so forth in all cities and countries of the Gentiles. Eureka, Vol. II, p. 353.

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OUR DAILY BREAD.

ABIGAIL.

SIGNS OF THE TIMES.
CHILDREN'S PAGES.

VOL. XXXIV.

JANUARY, 1947

No. 409

EDITORIAL

1947

So the years roll on! As the inspired Word said, "We spend our years as a tale that is told" (Psalm xc. 9).

While it is true as Solomon said that "there is nothing new under the sun," yet every year has its own distinguishing features. Our contributor, Carmi, has kept us very well tuned in to the greater happenings of 1946 in his notes on the Signs of the Times. It has, indeed, been an eventful year.

Politically. World politics have been kaleidoscopic. Every day seems to have produced different colourings to the picture. The position outlined in Ezekiel xxxviii. is coming clearly into view. Russia will make no compromise with anyone and is "jockeying" for first place in world affairs.

U.S.A. and Britain come closer together by force of circumstances. President Truman and Mr. C. P. Attlee are not like the giants that preceded them. Roosevelt and Churchill were men brought into their great work by an overruling providence. Both these great countries are among those who are to

drink deep of the distresses of the last days. Our Lord spoke forcefully of the famines and pestilences that we have seen emerge from world war No. 2.

**Social
Conditions.**

Social conditions are not improving in the world. Strikes and agitations cause more and more pain and discomfort.

Trade unions established with the original purpose of securing better conditions for the workers have become great political institutions, and now largely sway the destinies of many countries, including Britain. The latest exhibition of the sea and the waves roaring is to be seen in the many "unofficial" strikes that now take place. There were 16 of these in the past year in England, and some exhibited human selfishness at its worst, such for instance as the Manchester bus strike. Here a consistently unsatisfactory bus driver was suspended for gross misconduct. All the Manchester busmen came out on strike without even consulting their own union, the great body organised by Mr. Ernest Bevin. What one newspaper described as "a refinement of cruelty" was inflicted on the general body of workers in Manchester.

Selfishness.

The keynote of our times is selfishness, and this was foreshadowed very clearly by Paul in his letters to Timothy. Trade unions are now developing a new phase of this.

What is called "the closed shop" is being demanded.

This means that all the employees in one particular works or hospital or public service are to be forced to belong to a Trade Union and not even a union of their own choice, but one chosen for them by a tyrannical majority.

Some brethren have already lost their employment as a result, for while a conscientious objection is allowed a hearing where military service is concerned, there is no such allowance made for the man who has a conscientious objection to joining a trade union. He must go whether he starve or not. When the Trade Disputes Act was repealed by the present Labour Government of Britain on the ground that it restricted liberty, the new regulation set up in its place gave freedom to any individual member of a union to refuse, or decline, to pay the political levy. It was argued that he ought to pay his union dues because he ought to share in the expense entailed in obtaining benefits.

But we now hear of brethren who will not pay the political levy being threatened by their fellow-workers because of that fact.

What a day of joy it is going to be for us when we are "vindicated," as our Lord put it in Luke xviii.

Shall not God vindicate His own elect?

Every day some new phase of selfishness is exhibited to our gaze in the world's press. Sporting events and amusements are more and more sought after. "Lovers of pleasure rather than lovers of God" is the Divine description, and how true it is.

**The Household
of Faith.**

Looking out on the sphere of labour in which we have been called to fill a place we see human nature actively asserting itself in the way Paul spoke of as the carnal mind warring against the spirit.

Commonsense dictates, let alone Scriptural and historical guidance, that we should be solidly built together in these closing days of testimony for the Truth, and that we should not only have a

Statement such as the one known as the Birmingham Amended Statement, but that we should all hold fast by it in belief, faith and fellowship.

So easy does this seem, but how difficult is it to convince everyone of its necessity. Some like Clapham Ecclesia claim the right to add to it and to restrict fellowship to those who accept the addition. They give no consideration to the under issue involved in the question, "Am I my brother's keeper?" They prefer to stay.

Then there are those like Suffolk Street Ecclesia who compromise with proved rejectors of essential truths by allowing them to have fellowship at the Table of the Lord, but reject them from holding office or alternatively to be "members" of their ecclesia according to the greyness or blackness of their sinfulness.

But there are others who are striving earnestly after as large a unity as is possible on a proved Scriptural basis. We hope we are among that number. With the Lord's Coming now so near we ought to be putting the Truth more strongly before the world than at any previous time. It is our duty and our privilege. While there cannot be any compromise on essential doctrinal matters, yet a large responsibility rests on those who needlessly create or continue division in our ranks.

Gossip. We utter a word of warning against listening to idle tales concerning the moral standing or lack of strictness in behaviour of others. So much of this kind of thing is based on tittle tattle and often the desire to belittle is father and mother to the thought expressed.

Plans for Work. In London, in particular, it is being planned to do more vigorous work for the Truth. A booklet, following several meetings, has been issued, setting out new plans, and the year just passed has seen some good work rewarded by really good attendances.

A Hostel. As has been previously foreshadowed in our columns, efforts are being made to establish a hostel in London in a central place as a testimony to the great work of our beloved pioneer brother, Dr. John Thomas. This would be a really great help to the work of the Truth. A circular has now been prepared setting forth full particulars of the scheme, and this may be had on application. We find that the accommodation we need is possible of attainment. Here is an extract from the circular referred to: —

A London "Centre." The sponsors feel that a purposeful fellowship can be encouraged by establishing a "Centre" where during lunchtime and after working hours members can congregate. Varying and wide activities can be organised (under a duly appointed House Committee and Sub-Committees) which individual Ecclesias are prevented from enjoying, due to paucity of members. Besides filling an overdue need, "Eureka House" will, by the very nature of its community, exert a strong spiritual influence upon its members, and in turn, will, we trust, become an effective instrument in the hand of the Lord for the furtherance of the Truth. Again, those responsible for making arrangements for Committee work know to their sorrow how extremely difficult it is at present to secure even a small, decent room to conduct the Lord's business! "Eureka House" will provide proper Committee Room facilities at a small fee.

The Berean Magazine. We have just received notice from our printers that the cost of printing our magazine must be now increased. We

do not work for monetary profit and no one is paid for any of the work of the "Berean" other than the printer. This entails a good deal of work for the British editor, and he is greatly indebted to Bro. G. Growcott for his help in U.S.A.

Now in view of increased cost we appeal to Recording Brethren and our readers generally to help us by getting new subscribers. If we had a fair number of such or the equivalent help in cash we need not increase our charge for the magazine. We maintain a considerable free list for brethren and sisters who cannot afford to pay. We think it wise to let our readers know the position.

Our closing note is, "Peace to the brethren and love with Faith" (Eph. vi. 23). EDITORS.

DESPOTISM.

The Greeks used the word "despot" to denote the rank of a man who had sole rule over a city or a state. Some who had this rank were called "benevolent despots" because they tried to rule unselfishly. But power corrupts and, as a rule, absolute power corrupts absolutely. The Bible vision of the Kingdom of God pictures a state on earth in which Jesus rules in perfect righteousness, but with absolute authority. Absolute in that case means "unchangeable." If Divine rule prevails there will be no injustice and no evil will be ineradicable. Psalm lxxii gives a graphic picture of the coming age as also does Isaiah ii. etc.

Present-day despotisms do but follow the lines of Plato's "Republic" and Karl Marx's "Das Kapital." There are instances of despotism to examine to-day in Russia, where 14 men govern some two hundred million people. Intransigence is a mild description of their attitude to the world.

Signs of the Times

"The old way which wicked men have trodden."—Job xii.

I.—Dry Bones.

As was said in a recent British broadcast, everywhere the counsels of desperation prevail. This appears transparently true of the New York Conference; it is equally so of the Zionist Congress whose sittings at Basle have cast such a lurid light on the whole surround of Jewry. The world to-day is set in an ugly mood, tempers are on edge, and political whisperings are as rife as diplomatic suspicions.

This was the setting in which both the great Jewish Congress and the Gentile United Nations met to put the world right. Both announced the high moral atmosphere in which they met, the disinterested aims of their policies, the pure selflessness of their intentions. Yet the only things which have emerged so far from these attempts to solve world difficulties, have merely proved the poverty of the leadership on both sides, and the obvious impossibility of each to achieve the aims which were set out on their programme.

One speaker at Basle said that Zionism was at the crossroads. This is true, for it has now reached that point in its development when it becomes obvious to all Bible students that its policy involves a defiance of the divine purpose. The idea of the Jewish State is now openly canvassed. All the prominent figures in Zionism are in its favour. Yet all Scripture clearly shows that it is not the function of the Jewish Agency to achieve this mighty project in the divine programme, but the prerogative of King Jesus alone. This is the acid test. On it stands the success or failure of the aims and ambitions of the Jews. When is considered the outrages and terrorism, murders and violence perpetrated in the name of Jewish freedom, there is poignancy added to the prophetic denunciation of the evils of the last days.

"In that day shalt thou no more be ashamed for all thy doings wherein thou hast transgressed against Me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty. . . ." But the prophet speaks of an afflicted and poor remnant who "shall trust in the Name of the Lord"—Zeph. iii. This is the Name of the Lord which is to come from far burning with anger to His enemies and the defilers of His heritage; yet a veritable STRONG TOWER to those trusting in Him."—Isaiah xxx.; Prov. xviii.

The cries of backsliding Israel and the raucous claims of an apostate gentilism are equally obnoxious to the Jahveh of the heavens. Jewry is still in the dry bones state of prophetic history.

II.—World Self-Righteousness.

All these events go to prove the habitual trend of human nature. It is never wrong in its own eyes. Man has daringly assumed the functions of ruling his fellows, and ensnares himself in fresh follies in doing so. Thus Zionist aims have divided Jewry into bitterly opposed factions. While all combine in urging further resistance to Britain, other items on the agenda have riven the body of Zionism into warring elements all striving for power. As the possibility of the establishment of a Jewish State fills their hopes, certain groups in America are accused of "setting up a sort of Provisional Jewish Government in exile," while others, to counter this move, vehemently urge that the Jewish Agency should be immediately moved outside British territory.

Other speakers in the Congress referred to recent events in Palestine as a "British reign of terror"—a statement sharply rebutted by the Board of Jewish Deputies in London. All the blame for the deplorable deterioration of the political situation in Palestine was put on the shoulders of the British Government, and arising out of this part of the debate came two remarkable statements. The first, that sovereign independence should at once be seized by the Jews. Second, that Mr. Attlee had privately stated that the Palestine Jews were not considered reliable in the event of war with Russia. Thus the tangled skeins of human discord all come back to the prophetic focus.

It is significant that in a recent issue of "Resistance," published in Paris, it was set out that the sole object of all sections of Jewry was to drive the British out of Palestine. Events and Congress utterances seem to indicate that there is much truth in the statement. Thus, Jewish affairs exhibit that blend of hope, desperation and bitterness, which has always been the background of the race of Israel since their final declension from allegiance to their God.

Meanwhile, British troop concentrations appear to have brought military strength to over four divisions. The armed patrol of the country appears to be wearing down the strength of the Stern terrorist gang, which, recruited from the very worst elements drawn from the eastern borders of Europe, present nothing but armed irresponsibility integrated with political views imported along with their military equipment. Were it not for the political repercussions they could be crushed within a few weeks. Nevertheless, they are recognised as a potential Fifth Column menace to the security of the whole Near and Middle East. They appear to total some 5,000 men. Yet by infiltration, they have assumed a position and an importance in the Jewish movement out of all proportion to their size.

III.—Dividing the Land.

Every man being thus right in his own eyes, nothing but confusion and final ruin can possibly result. It is the immutable divine law—the end is death, Prov. xiv. "The wicked is snared by the transgression of his lips." See how inexorably this is working out in the case of the trouble in Palestine.

The thorniest question discussed at the Zionist Congress appears to have been this one of dividing the Land into Jewish and Arab zones, with the Mandatory Power directly controlling Jerusalem and the surrounding districts. Many claim that this is a practical solution of the difficulty,

but it is the very problem which raises the fiercest of contentions. Dr. Weizmann's party, the General Zionists, favour this plan, as does the Labour Party in Palestine; but both the Socialist Hashomer Hazair group and Dr. Silver, the deputy of American Jewry, flatly oppose it—the latter, in particular, being violently anti-British in his reactions. Everywhere the impression is gaining ground that the terrorists are getting out of hand. This cloud of growing tension in the Land cast a cloud of gloom over the entire Congress proceedings. Obviously, the Zionist movement is now split into violently opposed factions, and faces intense disappointment in practically all its aims, and is torn with dissensions and internal controversy.

Fears of increased military action against the terrorist gangs come at a time when it seems that the mass movement of Jewish refugees from eastern European countries is subsiding. In the recent British White Paper on the Austrian situation reference is made to the "Second Exodus" of Jews from the eastern borders of Europe. It is estimated that some 80,000 refugees remain to be dealt with. If this tidal wave of human helplessness is subsiding, this mass flotsam and jetsam of the Outcast Race, the question of the solving of the social and economical problems raised, still remains to be considered. Politically, Palestine appears the only solution, the more so since in every country and district in eastern Europe in which this human flood has erupted, anti-Semitism has increased. The Jew is not wanted. But this gentile hatred of the Jew and all his associations is marked down for divine destruction. God has said that if the ordinances of day and night ever depart from before Him (and He is the sole Creator and Sustainer of the universe) "then the seed of Israel also shall cease from being a nation before Me for ever. . . ."—Jer. xxxi.

IV.—“A Frightened World.”

It was Sir Hartley Shawcross who used these words before the New York Conference. They rightly express the thoughts of the common man: "Men's hearts are failing them for fear," as Christ said—Luke xxi. This is the background to all to-day's happenings. And whatever lip-service may be paid to the cause of peace, the forthcoming Moscow meeting of Foreign Ministers cannot mend the world's broken confidences.

The position in Russia does largely overshadow all the frontiers of eastern Europe. The bolshevisation of the fringe states of Rumania and Bulgaria is only a matter of time; Poland and Yugo-Serbia are mere annexes of the Kremlin. Mr. Molotov's speeches in New York have soothed no tempers nor smoothed out any problem. Hard on this reaction to the autumn activities of the Great Powers comes the renewed unrest in Greece—that southern buttress against the eruption of Communism southward to the Great Sea. It is the seas and waves roaring, as foretold by Jesus, relative to these days. Gen. Smuts goes to Athens to strengthen the hands of Tarshish in the Near East defences against further encroachments. The great South African tells Athens she is the "morning star" for the whole of humanity in its struggle. How vain the words of mere man. There is only one Morning Star, the great and glorious King Jesus—soon now to sit upon the ancient throne of the Lord and to reign in undisputed majesty and might over the whole earth.

Meanwhile, on the other side of the Aegean Sea, Turkey has been compelled to take drastic action to crush the activities of Communism. Several organisations have been suppressed, newspapers declared illegal and many sympathisers with the Russian ideology imprisoned. Gog is still working under cover of smooth political speeches and suggested schemes for suppression of warlike preparations for the great day of her trial of strength with the Tarshish federated Lion-Power.

The recent Corfu incident, the mining of the channel, is not unconnected with these attempts to pave the way for future ambitions. So long as Britain remains in the Mediterranean the Kremlin cannot move to her, (as she thinks), great destiny.

But what is taking place behind the great silence which broods over Russia's internal affairs? There is not a word leaking out as to what the great eastern Colossus is doing behind her frontiers. Without doubt the situation is most intense; the Kremlin a cage of conspiracy. For they are met to

intrigue for Stalin's succession. "There is one come out of thee that imagineth evil against the Lord, a wicked counsellor."—Nahum i. CARMI.

Russia and the Nail of Religion

The Soviet Government has not changed its constitution, nor has a single law in relation to religious propaganda been relaxed. But the Praesidium has had to face facts. Deciding to revert to the seven-day week and one nation-wide day of rest, they restored Sunday to the people. Emilian Yaroslavsky, leader of the "godless," protested. He asked that either Wednesday or Friday be appointed. He claimed that giving Sunday would be regarded as a religious gesture and so be diametrically opposed to the Communistic programme for "bolshevizing the universe." Stalin replied that the provision of any other day was a practical impossibility, because in the far-flung agricultural provinces, the people, while sending in their returns on the Government five and six day week forms, had never ceased to rest on Sunday.

Censors discovered that Russian soldiers, writing home, freely used religious expressions in their letters. Lunarcharsky, late Commissar of Education, said, "Religion is like a nail. The more you hit it on the head, the more you drive it home." Yaroslavsky stated in open conference, that after over twenty years of the most intense antagonism religion had ever known, two-thirds of the people in the provinces and one-third in the urban areas of Russia were still deeply religious.

—*From the "Friend of Russians," the official organ of The Russian Missionary Society.*

ECCLESIAL NEWS

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

* * *

BRIDGEND, S. WALES. —88, Grove Road.

We follow with deep interest the efforts of the. Ecclesias in the Berean Fellowship to obtain unity on all essential points with those having a similar desire.

Surely we have experienced only too well in recent years the blighting and disastrous effects of a large Ecclesia imposing its will upon the Brotherhood, irrelevant clauses, the result of which rift asunder the harmony and concord that existed and laid the household in ruins.

Those, therefore, who seek to perpetuate such a course, we would sincerely urge—to think again and again, and to learn from our experience the sorrowful spectacle of it all.

We are privileged to have the treasure of the Truth in Earthen Vessels, and we must never overlook the fact that we are "Earthy," possessing all the weaknesses and evils of our sin-stricken nature.

Let us, therefore, go forward united in the work of Truth, forasmuch as our labours are not in vain in the Lord.

We have received parcels of provisions from the following: —Ontario, Canada. Gospel Publicity League, per Bro. French. Bro. Jas. Hughes, Melbourne, and two parcels per Bro. Denney.

The kindness of those of like faith across the seas is very much appreciated. We have distributed them accordingly. With much love begotten of the Master. Sincerely yours.—Gomer Jones.

BRIGHTON.

We regret to report the death of Bro. B. Hamilton. He died in Southlands Hospital on November 25, and was buried at Hove cemetery on Saturday, November 30.—E.C.

BRISTOL. —Druids Hall, Perry Road, Bristol (top of Colston Street). Sundays: Breaking of Bread, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.

We were very pleased to welcome at the Memorial Meeting Bro. and Sis. Wicks, of Winchmore Hill Meeting, North London. Bro. Wicks exhorted us, and also at the Evening Meeting lectured on "The Greatest Command in the World," stressing its importance and how this command affects one. But outside our usual three interested friends there was only one stranger as a result of our profuse advertising. But we are not discouraged, knowing that our "labour is not in vain in the Lord."—A. V. Bailey, Rec. Bro.

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

With sorrow, we report that Bro. Robert Bell, Sr., fell asleep on November 5, at the age of 77, after a course of 54 years in the Truth. He was immersed in Glasgow in 1892.

We have had as visitors: Bro. and Sis. H. W. Styles, Brantwood; Sis. Grace Blunt, Santa Barbara; Bro. A. Robinson, Sis. Margaret and Ruth Styles, and Sis. Irene Gibson, Toronto; Bro. J. Carlidge, London; Bro. J. Phillips, Sis. Bertha McDonald, Howard Phillips and Dorothy Whitehouse, Canton.

Bro. Styles gave us the word of exhortation.

We are glad that Sis. Jeannette Smith, Sr., is back with us again after several months in Bermuda. —G. V. Growcott, Rec. Bro.

HOUSTON, TEXAS, U.S.A. —Christadelphian House of Worship, 8088, Junius Street. Sunday: Bible Study, 10 a.m.; Memorial Service, 11 a.m.; Lecture, 7.30 p.m.; Bible Study in homes of brothers and sisters, Wednesday, 7.30 p.m.

It is with much pleasure that we report the baptism, on December 8, 1946, of Mack Lucas and Duane Lucas. These two young brothers are sons of Bro. and Sis. H. F. Lucas, of this Ecclesia. We are confident that Bros. Mack and Duane will take up the work of the Truth with zeal and earnestness, and strive with us toward the mark of the high calling in Christ Jesus.

Sis. Hallie Smith is away from Houston at present, visiting her daughter, Sis. Susie Frisbie, of Baltimore, Md. —E. W. Banta, Rec. Bro.

LAKE ARIEL, PA., U.S.A.

We have been having rather unusual weather for November here in Pennsylvania. Very mild and no snow up to the present.

We (Sis. Sommerville and self) get over to the Glendale and Scranton Bible Classes as well as to our own, at Hawley, so far.

During severe winter weather we usually discontinue our mid-week classes at Hawley, as many have long distances to go.

We have about twenty miles to Hawley and nearly thirty to attend Glendale, but we get to Glendale meeting once each month.

Brethren from Philadelphia also get to Glendale to assist in carrying on the work of the Truth. Philadelphia is about one hundred and thirty-five miles distant, but some brethren drive, although there are trains and buses.

If you have in remembrance your previous visit to America, you realise there are big "open spaces" between Ecclesias here.

It may be there will be some little time yet before the close of "Gentile times," in which case you may be able to visit the U.S. We trust you may be able to, as you plan. —H. A. Sommerville, Rec. Bro.

LAMPASAS (Depot Town), TEXAS, U.S.A. —Sundays: Breaking of Bread, 11 a.m.; School, 2 p.m.

On July 9 to 14, the Texas Fraternal gathering was held here, Bro. Oscar Beauchamp (Pomona) being the principal speaker. He warned his listeners that God's final judgment is about to be poured out on the world and that the only refuge is to accept Christ's teachings. His subjects were: "The Fifth Universal Kingdom," "The Gathering to Armageddon," "The Battle of Armageddon," "The End of Russia" and "The Triumph of Christ after Armageddon."

We have enjoyed the company of the following visitors: Mar. 3, Bro. and Sis. John Eastman (Bro. Eastman spoke on "The Ark of the Covenant"); April 7, Sis. Frank Martin (Stone Wall, Tex.); April 21, Bro. Joe Banta (Houston); May 12, Bro. and Sis. Taylor Hunt and Sis. Tom Smith (Houston), Bro. and Sis. Melvin Edwards.

May 30, Bro. Ross Wolfe came home from France where he helped transport a boat-load of cattle. He was previously discharged from C.O. Service at Syksville, Md., after working as a ward attendant over three years; June 20, Bro. Joe Banta; June 16th. Sis. Martin (also on Mar. 24).

Sept. 1, Bro. and Sis. Banta, Sis. Hatcher, Sis. Joe Burkett, Bro. Joe Banta (Houston), Bro. and Sis. Melvin Edwards (Eden, Texas), Sis. Ruth Booker (San Saba, Texas), Sis. La Rue Smith (San Angelo, Texas), Bro. and Sis. L. A. Hill (Turnersville, Texas).

Bro. Emmet Banta spoke Saturday night on "The World to Come"; Sunday morning, "Will We Be Glad to See Christ When He Comes?", 8.30 p.m., "The Hope of Israel."

September 22 and 29, Sis. Hatcher, Sis. Ruth Booker, Sis. Joe Banta; Oct. 20, Bro. Alvie Stewart (Voca, Tex.), Sis. Frank Martin, Sis. Oreole Bailey (Stone Wall), Bro. and Sis. Ellie Eastman (Fredonia, Tex.), Bro. and Sis. L. A. Hill, Sis. Hatcher, Sis. Ruth Booker, Bro. and Sis. Melvin Edwards, Bro. and Sis. Oscar Beauchamp (Pomona). Bro. Beauchamp Saturday night on "Kingdom of God," and Sunday evening, "Signs of the Times."

Oct. 27, Bro. and Sis. John Eastman (Grit, Tex.), Sis. Annie and Lizzie Eastman, Sis. Alice Tunnell (Clyde, Tex.), Bro. and Sis. Arthur Wolfe (Pomona). Bro. Wolfe gave the exhortation and spoke Sunday night on "The Glory of The Inheritance of The Saints."

We are very thankful for these many visitors, and hope they have been built up, as we have, by these many exhortations and warning lectures.

Bro. Joe Burkett, of this Ecclesia, was sentenced to Federal Prison early in 1945 for refusing to report to be inducted into the Navy. He was paroled, in Feb. '46, to a hospital in Galveston, Tex., and now he is in Houston. We give thanks to God for helping through his tribulation. We hope he, with all our beloved brethren, will be among those that are sanctified. —Erby Wolfe, Rec. Bro.

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

Our Children's Sunday School annual tea party and prize distribution will be held, if the Lord will, in conjunction with the St. Albans Ecclesia at their hall on Saturday, January 11, 1947. We take the opportunity to thank all who have come to help us in our work of preaching the Truth during the past year. —C. H. Bath, Rec. Bro.

N. BATTLEFORD, SASK., CANADA.

My object in writing to you is that you might possibly be of some help to me.

I am a brother of 38 years of age, and I own and operate a farm here in Saskatchewan.

Now, my difficulty is to get a housekeeper, as I am single, and do not care about having an alien to work in my home. I have quite a comfortable home here on the farm, and would like to get a Sister, if possible, to render these services.

Now, Bro. Denney, could you put an advert, in the Berean magazine to this effect?

WANTED. —A Sister to do light housekeeping for a Brother on the farm. Light work only required. Comfortable home, near a Meeting. If interested, please write for full particulars, and give age and experience. — W. H. Readman, R.R. 2, North Battleford, Sask., Canada.

NEW TREDEGAR, S. WALES.

One more of Adam's race has gone the way of all flesh, but, as is the case with those enlightened in the Way of Life, he has gone with the Hope of the Resurrection from the dead. Our Bro. William Martin died on November 19, after a long period of suffering, which was preceded by a stroke. Despite the physical disability which this caused, our brother was a punctual and regular attendant at all Ecclesial meetings, and made every effort to implement his knowledge and behaviour in the Master's work in the ten years' probation which he served in the Vineyard. He was 78 years old.

The brethren were denied the opportunity of voicing the hope which sustains all of like precious faith at our brother's burial, owing to his family's arrangements. This was contrary to the brother's desire, but we could not override or persuade in the matter. —Ivor Morgan, Rec. Bro.

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

It is with regret that we have had to Withdraw from Sis. R. M. Lander, on account of her joining a meeting not in our Fellowship.

We are pleased to report that on November 11, our Bro. David Kenneth Williams., son of the writer, appeared before the Tribunal at Cardiff and was given exemption on condition he remained in his present occupation, that of Refrigeration Engineer, Since our last report we have had the pleasure, on two occasions, of the company of our Bro. Evans, of Birmingham, around the Table of our Absent Lord. —David M. Williams, Rec. Bro.

SWAFFHAM, MARKET PLACE, NORFOLK.

My Sis. wife joins with me in thanking you for parcel received on Monday 25th inst.

It is a wonderful and practical demonstration of the love and appreciation our brothers and sisters across the seas have for their brethren in this land.

May the Heavenly Father reward them for their brotherly love.

Brothers and sisters we have never met, we long for the time when we shall know them, when the family will be gathered together under one head—the First-Born of the family. With love begotten of the Truth. —J. W. Eagleton.

TORONTO, CANADA. —Kimbourne Hall, 1484 Denforth Avenue.

Some considerable time has elapsed since we forwarded intelligence from this Ecclesia. The past year has been a busy one Ecclesially, and all have endeavoured to keep the lightstand burning in this section of this city. We rejoice that several have taken on the saving Name in baptism. On May 15, Allan E. Linton (son of Bro. Linton, senior) was immersed, together with Angeline Linton, his wife. On October 2, we assisted three more to become united with Christ: Audrey Jackson, granddaughter of Sis. Heddon, of London, Ontario; Karl Dawson Harvey (formerly Baptist) and his wife, Violet Olwen Harvey (daughter of Sis. V. E. Fincher). It is our earnest hope and prayer that these new members may run with patience the race that is set before them, and receive the reward of life eternal.

We have lost by death our oldest member, Sis. Maria L. Sturdy, who died July 3, after sixty-six years in the Truth, having been immersed in 1880. She was laid to rest July 5, in the presence of a goodly company of brethren and sisters. Always a zealous and regular attender at the meetings, she was an example of faithfulness and appreciation of the treasure we have in the possession of the Truth.

We also lost Bro. Harvey Tackaberry by removal to Brantford, and Bro. and Sis. D. M. Jones to the West End Ecclesia, and Sis. Lillian Smith to the Hazelton Avenue (Advocate) Ecclesia. On September 21, Sis. Marion Linton was united in marriage with Bro. John Rees, of Detroit Ecclesia; Bro. and Sis. Rees will now meet with the Detroit Ecclesia.

Visitors from other Ecclesias have been too numerous to mention. Many of them have assisted us in the work of exhorting and lecturing. We extend our sincere thanks and appreciation to the following: from Detroit, Bro. E. Styles, W. Thomas; from Oshawa, Bro. J. Beasley; from Hamilton, Bro. D. Percival; from London, Bro. Harry Gwalchmai and Bro. D. Gwalchmai, and Bro. William Robson; from Brantford, Bro. Fred Brewer; from Toronto West End Ecclesia, Bro. C. C. MacDonald.

During the period under review we gained Bro. Eric Wilton and Sis. Lily Wilton, his wife, from Hamilton; Bro. Albert James Blunt, formerly of Central Fellowship; Bro. Albert Stunden and Sis. Nora Stunden, by removal from London; also from London, Bro. Edgar G. Carleton and Sis. Ivy Carleton (wife).

With fraternal greetings to all of like precious faith, on behalf of the brethren and sisters at Toronto. —H. G. Newnham, Rec. Bro.

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.

Parliament in Medo-Persia

It is not always remembered that the Medo-Persian, Empire had a Parliament or Assembly convened by the head of the State, whenever, in his judgment, it was necessary to do so for the purpose of counsel and discussion.

It was not elected on the basis of democratic suffrage such as we are accustomed to in Britain and U.S.A., etc. The principal officials for each Province were appointed by the King after discussion with the particular districts' leading citizens.

A graphic account of one such parliament is to be found in the Book of Esther.

The empire was divided into 127 provinces.

On the occasion described, all the representatives were called to Glusham for 180 days or approximately half the year. They were dined and wined and housed by the State. It would appear that all questions of state policy, including war, were dealt with. At the conclusion of the session, the King entertained the company before it dispersed to the provinces to a great banquet.

Likewise, the Queen entertained the ladies (wives and daughters) of the council members.

"The perfection of beauty."—Ps. i.

Graven by the tireless hand of Him who is shaping a people for Himself, the long but broken history of Israel offers many a clear cut, cameo-like character study which, to the understanding of those initiated into the mysteries of the kingdom of God, exhibits not merely a phase of divine revelation in the past, but also the assurances of a glorious future. These glimpses of bygone days reflect, as in a burnished mirror, in calm, dignified mood and seasoned wisdom, the glowing attributes of the Eternal Spirit, The God of Israel has revealed Himself, His ways, His purpose, to all those who have eyes to see and hearts to understand, and read the future in the past. Although the wicked may think so, God has not forgotten, as David declares in Psalm xi., but has given encouragement and hope to His servants in the far-off days of old, and has preserved a record of those events in order that subsequent generations of the elect should read the symbols and thus be strengthened in their faith. Hence, the story of David and Abigail is no less eminent in its spiritual values.

This episode in the early life of David moves around the central figure of a good and virtuous woman. In Abigail, a good understanding embellished a beautiful countenance. That is the substance of the record, and it is the pivotal point around which God has arranged a series of events, all of which draw their hidden meanings from the background of Abigail's character.

How rarely is beauty the seat of wisdom. And rarely, too, is such a blending in harmony with a name of such profound significance. The entire circumstances in the midst of which Abigail is presented in the narrative, are so designed as to impel a deeper survey of the story for the hidden wisdom it contains. Solomon writes that "favour is deceitful and beauty vain" (Prov. xxxi.). So it is, divested of divine attributes, but here was one in the Judean wilderness who must have recognised, as the prophet was subsequently to testify, that the "BRANCH of the Lord shall be BEAUTIFUL and

GLORIOUS." Her actions no less than her words showed her ready recognition of the Lord's Anointed. The style of her address to David showed her realisation that "there shall come forth a ROD out of the stem of Jesse and a BRANCH shall grow out of his roots." Her greeting on the lonely hillside when she met David with gifts and a peace offering, sets out her realisation of the mighty destiny which had been cradled in the house of Bethlehem by Samuel's symbolic act in anointing the young shepherd as the future king over Israel. The threat which hung over her home as a direct result of the boorish behaviour of her husband, was the means employed by God in bringing to flower the latent spirituality of her character, under trial and the duress of anxiety of mind. It was the means whereby not only was she introduced to the royal house of Judah as it was afterwards to be, but the entire circumstance made an eloquent though mute witness to the gracious and prudent spirit which dwelt beneath the beauty of her countenance.

She met the wrath of the Warrior with conciliation, and saved her house from destruction. How far did Abigail see beyond the stained garments and weathered armour of this exiled son of Bethlehem? Her whole bearing seemed to show that she realised that here, indeed, was the one chosen of God for the salvation of Israel. Times were hard and the situation desperate. Foreign foes pressed hard on the borders of Israel; Saul within alternated between fits of brilliance and madness, and added the stresses of a fratricidal strife to the despondency of the chosen nation from which God had withdrawn His visible guidance. The people, hot and cold for their God, sunk under the vassalage of the alien into forgetfulness, and finally the Ark of the Covenant was lost and the yoke of the Philistine riveted on their shoulders at Aphek.

Yet if the Ark was back, was not Samuel dead? And Saul—mad? And if David was the rising star in Judah, what little better than a bandit was he, first one side of the border then the other, his spittle in his beard, and scrabbled on the gates of Gath, in desperation of feigned idiocy.

Abigail possessed a discerning knowledge and a living faith. Her gifts were designed to seek the goodwill of this rising star in Israel, albeit but yet a hard-pressed bandit in the wilds of Carmel around Maon. In faith she looked beyond the wretchedness of Israel's affairs and the triumph of the enemies of the Truth—"I pray thee forgive the trespass of thine handmaiden, for the Lord will certainly make my lord a sure House; for my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days" (1 Sam. xxv.).

Was it not looking forward to the coming of the true Anointed who could look His adversaries calmly in the face and challenge them, "Which of you convinceth Me of sin?" Abigail's words were prophetic, or they have no meaning at all.

Many a troubled day had passed since the prophet was directed by the Spirit to pour the oil upon the head of the young shepherd of Jesse's house, "ruddy and withal of a beautiful countenance." The tale of those doings and Jahveh's selection of an inheritor of Saul's doomed house had gone all through the coasts of Israel. And Maon in Carmel, hard against the southern frontier, was full of talk about David and his six hundred, with picquets and outposts guarding the passes and holding off the marauding bands from the desert beyond.

Abigail had an understanding of the things of God. She absorbed the spirit and the atmosphere of her surroundings. Her enlightened mind illuminated and beautified a countenance which attracted the eyes of the Chieftain in the fastnesses of Paran—the Wilderness of the Glory, i.e. of God.

But Abigail was mated to a fool, Nabal of Maon. Translated out the simple message is open to all to read—the churl lives by sin, or perhaps with more emphasis, the senseless live in sin. His wife herself furnishes the summary of his character, "For as his name is, so is he. Nabal is his name, and folly is with him." His own servants knew him. to be such a man of wickedness that a man could not speak to him.

Nabal, the churl. Senseless to the eloquent voice of the things of God which ringed his every day existence. Although of Israel, he was no true son of Israel's God. Given over to sottishness, long in his cups, eating and drinking, careless and indifferent toward the work of the Lord, churlishly refusing aid, comfort and cheer to those from whose vigilance he drew such benefit.

What if David's men had been a guard round about . . . what reason was that that he, Nabal, should contribute to the king's enemies. Who is David, anyway? And who is the son of Jesse? There be many servants nowadays that break away every man from their masters. "Shall I therefore take my bread and my water and my flesh that I have killed and give it unto men whom I know not whence they be?"

Nabal is characteristic of many. "For the vile person will speak villainy, and his heart will work iniquity, to practise hypocrisy and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. The instruments of the churl are evil: he deviseth wicked devices to destroy the poor with lying; words, even when the needy speaketh right."

The churl of Maon had a knowledge of the things of God, but that was just theoretical. It had no hard core of reality with him. He had no faith in the promise and mercy of Jahveh, because as the narrative would seem to imply, he was well satisfied with his prosperity in worldly affairs. Mammon reigned with him. It swept from his heart the true appreciation of the wonders of revelation which the God of Israel had set before His people as the substance of a living faith. Hence, Nabal's taunt to David, but what he failed to discern was that the God of David had decreed the coming of an age of such righteousness and superb precision of fact and truth, when "the vile person shall no more be called liberal, nor the churl said to be bountiful." It may be argued that Isaiah lived long after Nabal's time, but had not God already through the patriarch's parable set forth the blessing of Him who was a father to the poor and feet to the lame? Or had he quite forgotten the law of Moses, the man of God. "If there be among you a poor man of thy brethren . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother." Israel never learned this lesson. It was one of the prophets' most bitter complaints that they begrudged the poor the very dust upon their heads (Amos ii.). Gentiles are equally cold in their approach to charity. Prosperity has soured the heart of almost all its worshippers. Christ's condemnation of covetousness is well illustrated in the parable of the rich man who thought to enlarge his barns to cope with an expanding prosperity. "Thou fool, this night shall thy soul be required of thee."

(To be continued)

Pride

In the list of Christian virtues given so often in the New Testament, humility is one of the greatest qualities. Pride has no place whatsoever, or a boasting of one's superiority.

There is no sullen dour dignity or reserve such as that which fatally disfigures so many human institutions. The great Gentile philosophers—Greek, Persian, Chinese, Buddhist, etc. — exhibit as a first virtue the assumption of superiority over others. Not for them — "Let him that would be greatest among you become your slave."

"The Goodness of God"

We are informed that "Christ is the end of the law, for righteousness, to everyone that believeth" (Rom. x. 4).

Nevertheless, Jesus, in the course of his teaching, reaffirmed in substance, all the ten Commandments, excepting the keeping of the Sabbath, and that was omitted for good and obvious reasons.

God is represented in Scripture as the glorious embodiment of every virtue, and the source of all life and power—underived. How reasonable, therefore, is the command to love God, with all the heart and soul and mind and strength; and to love one's neighbours as one's self. Moreover, Jesus emphasised these two kindred commands, as the basis of the whole counsel of God.

Yet there is no doubt that people usually pay far more attention to the love of man, than to the *first* duty of the love of God. Perhaps that is because it is natural to "look at the things which are seen, which are temporal," rather than "the things that are unseen, which are eternal." In any case, the love of God is the supreme duty of life, upon which our salvation ultimately depends.

One may have an extensive knowledge of history, prophecy, doctrine, and of things in general; but all this of itself, will not avail if the love of God does not occupy the first place with us. It is possible for a farm labourer or a humble charwoman, who unfeignedly loves God and his Truth, to stand higher in the divine estimation than a University graduate with half a dozen degrees. "Let the brother of low degree, rejoice in that he is exalted: but the rich, in that he is made low; because as the flower of the grass he shall pass away" (James i. 9).

It is a grand and comforting thing, that the Gospel invitation is addressed mainly to the poor of this world, rich in faith: God has offered the glories of divine nature and of the Kingdom, to those who have nothing to give, but the homage and love of humble and contrite hearts. As it is written: "Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring that naught things that are: That no flesh should glory in his presence" (I Cor. i. 26) (Isaiah lxiv. 2).

Most people take Life's blessings as a matter of course: many pause to think that "In Him we live and move and have our being." Our precarious lease of life, may be *determined* at any moment, and we cannot reasonably complain.

Moreover, we are the subjects of His kind Providence, day by day, in regard to food, clothing and the homes we occupy. Also, the goodness of God extends far beyond the necessities of life; as we are reminded in Psalm 104. "How manifold are thy works: in wisdom hast thou made them all." What a glorious place is the earth, "which he hath given to the children of men." The endless variety of form and of colour, in the animal, vegetable, and mineral kingdoms, is a constant source of pleasure to such as have their eyes open. The marvellous calm and beauty of the summer sunrise, and the gorgeous sunsets, followed by the mellow light of the moon and the twinkling constellations of the night, minister to these high faculties, which are part of our mental endowment, as beings who are made in the image of God.

'Tis but a step from the natural to the spiritual; and here the goodness of God has its highest manifestation. It is the love of God for mankind that gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Salvation is a matter of grace and mercy, and to love God, with all the heart and soul and mind and strength, is the only way in which we can show our appreciation of his kindness.

"The days of our years are three score years and ten," and then we pass away like all other terrestrial forms of life. The work we have engaged in, the home we have enjoyed, the friends we have made, the tenderest ties that we have formed—all have to be forsaken in the hour of death.

From this condition there is no escape, except through the voluntary kindness of God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John iv. 10). The advantages of the way of life and of ultimate salvation, are all on the side of the creature rather than of the Creator. God needs nothing: "The cattle upon a thousand hills are his"; and

no Temple can *contain* Him, for He *contains* all (I Kings viii. 27) (Rom. xi. 36). The beautiful lines of Grey's Elegy: —

"Full many a gem, of purest ray serene,
The dark unfathomed caves of Ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air"

truly express the limitations of mortal knowledge; but there is an Eye that sees all, and from which nothing can be hidden. As it is written: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? . . . Yea, the darkness hideth not from thee; but the night shineth as the day" (Psalm 139). All that we can offer to God, therefore, is our worship and loving obedience; and such humble service as we are able to render: and for this, there is a great recompense of reward; for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. ii. 9). Some of the "things" referred to are as follows: —The accepted will be "made equal to the angels." "We shall be made like him." They will be made "Princes in all the earth," and have "power over the nations." Our present "light affliction," will give place to "an eternal weight of glory."

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

If it be our happy lot to enter the Kingdom, and rejoice with joy unspeakable and full of glory; we will be of one mind with the Apostle Paul in Rom. ii. 33.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory for ever. — Amen."

Glendale.

B. A. WARRENDER

"Our Daily Bread"

There are two possible attitudes to the claims of the Truth in our daily lives. There is the tender conscience, which constantly examines every act by the touchstone of the Divine will: and is scrupulous in even the smallest matters to fulfil God's pleasure. "To this man will I look, who is poor and of a contrite spirit and who trembleth at my word," says God. There is the other class who dwell carelessly and, who, when faced with the Divine searchlight tend to say of their actions, "Oh, what harm is there in it?" and proceed to find plausible excuses for what they wish to do.

It must be our objective to develop the frame of mind which daily, hourly, yearly, at every minute, says, "Lord what wouldst thou have me to do?" All our waking hours should be dedicated unto the Father — to the doing of His will, not ours; for he has created all things for His pleasure and to the praise of his glory. The mode of conduct laid down for the saints is of complete self-surrender to God — bringing every thought in subjection unto Him and doing all things to His glory. The motive power for such a course of action is found in the Cross of the Lord Jesus — wherein is the most powerful of all examples of the cutting off of the fleshy way of life and utter surrender to the will of God. With the Cross before us we may be able to move toward the conception, once expressed by a brother at a fraternal, of "eight hours sleep and 16 in the service of Christ," as the description of our daily lives.

Many of these sixteen hours are spent in working for an earthly master or the earning of enough to obtain "our daily bread." Most of the hours, during which we are developing character in the Divine likeness, are spent in the earning of a "livelihood." Hence, we do well to discuss it.

In view of the above conception of the "sanctified life" in Christ, it is vital that our whole aim in our daily employment shall be, not the aggrandisement of self result of having been good stewards of the manifold grace of God. In our choice of work and manner of doing it, we should "adorn the doctrine of God" (Titus ii. v. 10). This is a very high ideal and very humbling when we realise our frequent failure. Nevertheless, let us keep it before us as the standard toward which we must "press."

Firstly, in the choice of work we must act as men of principle and not merely for expediency. The tender conscience which caused us to be against munition-making during war-time will cause us to be logical in the application of the principle. Thus we shall *avoid helping others to do that which we are forbidden to do*. How can we call men away from activities in which we have been sustaining them by helping to provide them with the direct means of fulfilling their lusts? Surely we can all accept that principle, even if in the fine details of application we cannot always find unanimity. In the applying of the principle there is scope for "having our senses exercised to discern between good and evil." This is an individual task and we must not fall into the error of being harsh and censorious to our brother whose judgment seems faulty. Nevertheless, we can, affectionately, suggest that work with the entertainment world (cinema, etc.), in the manufacture of the ritualistic needs of an apostate church, in the building of churches, in the sporting world or in the legal profession, would hardly be consistent with the ideals of those separated for Christ.

Probably, we shall not be far from the ideal if, in general, we accept employment in producing and administering to the real necessities of life (such as food, raiment and shelter), and all their thousand ramifications.

Further, we shall have to be increasingly careful of the Trade Union implications of our work, in these days of the "closed shop" controversy. Many lucrative lines of employment may be closed to us when they will only employ members of the trade union. The trade union movement is now a political organisation, affiliated to the Labour Party, with fleshly objectives and methods and political funds, to which members can, now in practise, be compelled to contribute. The principle of "no fellowship with the world" precludes this union with them and the whole question will need close watching. Hardship may result from faithfulness and brethren will need sympathy and help from each other.

Then comes our attitude to the employer and the work before us. We live in days when, owing to abuses of the capitalist way of life, the workers have adopted a bellicose, rebellious spirit: and we may be tempted from the way of righteousness by our environment, especially if our employer is not "good and gentle." In such a case, "the froward master," we are to "overcome evil with good" and to be "subject with fear, for conscience toward God" (I Pet. ii v. 18-19). Our love of God must be the dominating feature of all our work and not merely pleasing the earthly master: our training for the Kingdom requires that we shall be thorough, trustworthy and reliable. Our daily battle in life is the time when the interplay of events hews us into the shape of Christ, or mars the developing image of God.

We cannot improve on the apostolic description of the Christian outlook on daily work. Consider what an amazingly high standard it is. "Servants be obedient to them which are your master according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye service as men pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord and not to men" (Eph. vi. v. 5-7). To Timothy (vi. v. 1) in his first letter, Paul exhorts servants to treat their masters as worthy of all honour (i.e., respect), and to Titus he exhorts against the easily-formed habit of "answering again" (Titus ii. v. 9).

Thus, a brother of Christ will not just work well while an employer is nearby, but will do his best at all times, to please Christ, even though his employer is unappreciative. "What's the use of trying: he never appreciates it," and sundry other grumbles. We all do it — but we ought not. Christ appreciates it. "With good will!" — this contrasts, with the spirit of resentment, which makes us unhappy: makes our light dim and hinders our adornment of the doctrine of Christ. "Not answering

again." Oh, how difficult when under a provocative master — how we have to "buffet our bodies to bring them into subjection." Yet, really, silence is a most effective reply to unjust words: and if we resist not the evil we are not so liable to brood over it, and so we soon forget it.

These high ideals will also cause us to spurn the "tricks of the trade," white lies and all forms of dishonesty: even if we lose for the present time.

This conscientiousness will lead us to accept all reasonable demands on our service: though, as God has first claim upon us, we must courteously decline to allow an employer to monopolise us and leave us no time for the study of the word. Also, we shall avoid becoming so engrossed in earthly business, and aiming at the top rung of the ladder, that Christ fades out of our life. This is doing our work "as unto ourselves and not unto Christ." Generally speaking, the high places in this world's business are not for strangers and pilgrims. They are so taken up with the service of their heavenly master that they have no time or desire to devote their whole soul to temporal affairs, though their conscientiousness often brings a degree of promotion.

However, our aim in daily work will be simply the humble pleasing of God by diligence and conscientiousness, "that our light may shine before men." The workaday difficulties we shall view merely as circumstances to be used for the moulding of character. May God be a living and hourly reality to us: may all our actions honour him. Then the fruits of the spirit will develop within us: He will be in all our thoughts, and we shall be able to say with David, "Oh, how I love Thy law, it is my meditation **all** the day."

CRESCENS.

THE CHILDREN'S PAGES

The Cat

Most people keep a cat. Puss on the hearth is a cheerful sight. Cats are possessive and jealous animals. They think they possess you and the house, whereas a dog acknowledges eagerly that you own him. There are over 60 kinds of cats in the world, some with tails and some without. Manx cats have no tails.

The City of Liverpool is said to have a larger cat population than any other city in Britain. The American people do not have as many cats as English people, we understand.

But young people who read the Bible are astonished to find that cats are never once mentioned in God's holy book. One wonders why! Dogs are often mentioned. Some grown-ups, even some famous people, hated cats. Shakespeare and Dante would not let one stay in the same room with them.

Cats are fond of babies and care has to be taken that they, do not go and sleep with them. Cases have occurred where a cat has suffocated a baby by lying on its face. So keep pussy out of the cradle.

All the Government offices in London keep cats, but they are so pompous that in their accounts they do not charge the cost of mere "cats." They call them in their official jargonise—"Small, domesticated, carnivorous quadrupeds."

Cats have strange fancies and no two seem just alike. I will give a little prize to the child under 10, who sends me the best letter about her own cat.

G. H. D.

Light Ahead

The Bible lover knows that no matter how dark it may be in his or her own life or in the world around, there is always light ahead in God's good time. "If it tarry, wait for it," was Habakkuk's advice and it still holds good.

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.

38 Collingwood Road,
Lexden, Colchester,
Essex.
5. 12. 1946.

Dear Mr. Denney,

I have just been looking at the Children's Pages in the Berean, and I have worked out the sum, which is in the lesson called "A Penny," and I do not make my answer the same as that stated in the book. Perhaps it is my mistake, but I cannot make it come to a different answer.

$$\frac{200}{5,000} = \frac{25}{1} = 12\frac{1}{2} \text{ 2lb. loaves}$$

$$25 \text{ lbs.} \times 1\frac{1}{2} = 37\frac{1}{2} \text{d.}$$

Answer = 37½d. in England make 1 Roman 1d. or Denarius.

One pound of bread should be ample for a girl or boy of my age.

Yours faithfully,
EILEEN M. KING.
SYLVIA KING.

Pearls from the Proverbs

We have been reading some beautiful things that were said by Paul to the brethren in Ephesus 1,800 years ago. These things are applicable to us in so far as we stand in the same position as the Ephesian brethren stood in. We live further away from the promulgation of the Divine message to the Gentiles than they did, and have not had the opportunity of beholding the direct evidences of the divinity of that message that the Ephesian brethren had. But otherwise, our position is the same. Originally strangers and foreigners, we have become related to the commonwealth of Israel by the belief and obedience of the gospel, and have become prospective beneficiaries under the great and precious privileges associated with that position. These are summed up in the declaration that "in the ages to come, God will show unto us the exceeding riches of His grace in His kindness towards us in Christ Jesus."

The question for our more immediate consideration at this time is the question how this change in our position affects our relations with the world in which we dwell, and the course we have hitherto pursued. Is it intended that we should enjoy the privileges of our change merely as a man enjoys the privileges that may be conferred upon him by some legal instrument? Are we to be "legally" brethren of Christ and sons of God without any corresponding change in our character, sentiments, and actions? We shall make a great mistake if we act on such a supposition. Those who know the Scriptures know that a man may have "believed the things concerning the Kingdom of God and the name of Jesus Christ," and thereupon have been baptised, as Simon Magus was, and yet, like him, be "in the gall of bitterness and the bond of iniquity," having "neither part nor lot in the matter" (Acts viii. 13-21). His "heart was not right in the sight of God," as Peter declared (verse 21). We know that "if any man have not the Spirit of Christ, he is none of his" (Rom. viii. 9). "Let this mind be in you which was also in Christ Jesus," exclaims Paul. Consequently, our legal privileges will wither to nothing, if we do not conform to the mind and spirit and heart that belong to the high calling to which we have been called.

What this mind and spirit and heart are we learn, and learn only, from the Scriptures, and from them only by the reading of them—the daily, attentive, loving reading of them. There is constant need for insistence on this. The mind of God is in the Bible, and we cannot come under its power except by daily traffic there. We easily persuade ourselves in our own creature satisfactions that a little Bible is enough, and many of us perhaps take this little at a time when it does us little good—at the end of the day, perhaps, when our force is spent, and the brain retains little susceptibility to impression. Let us get away from this delusion. Let us realise that our warfare against the natural mind, which is native to us all, must, if it is to be a successful warfare, be an unremitting warfare. "Let the word of Christ dwell in you richly," is Paul's exhortation. Oh, let us obey this sound advice. The rich in-dwelling of the word of Christ will be a constant antidote to the foolish thoughts and words of man, which are a natural heritage with us all. It will enable us to overcome in the good fight against folly and inanity. We shall find the daily reading of the word to be "mighty through God to the pulling down of strongholds, bringing into captivity every thought to the obedience of Christ."

But it will be the result of determination and plan. No man ever stumbled accidentally into wisdom. It is the result of keeping wisdom company. "Blessed is the man that standeth daily at my gates, waiting at the post of my door." Literally, in our day, this means the determined adoption of the plan of daily reading the Bible. We easily slip out of it. The only way is to give it an iron place in the day's programme. Some think they haven't the time to spare. I am sure this is a self-deception. I am certain there is not a man upon earth, however menial his position, but who could manage 20 minutes a day for talk with God in the quiet reading of the Bible. The circumstances may not be favourable, but they can be arranged if the enlightened determination exists. They will be coerced by wise men. All men find place for that which is imperative. Bible reading is imperative. Man cannot live by bread alone. His mental well-being now—his material well-being ultimately—demands that he take in the knowledge of God so cunningly woven into the structure of all Bible writing. A man recognising this

will find place for it. If he recognise not this, he is a foolish man, however much he may know of current life's affairs.

The information we get from the Bible as to the will of God concerning us, is so "wrapped up" (as a friend well expressed it the other day) that it cannot be got at except by loving, patient, and constant intimacy. It yields not its secrets to the flippant, or the careless, or the scorner. "The wise shall understand: none of the wicked shall understand": this is true in all direction. It requires more than mere "intelligence" to penetrate the myriad significances concealed in the Divine word. It requires the docile disposition of true and pure reason: expressed by Jesus as the humility of a little child. Even in science, that other department of the truth of God—the same qualities are essential to successful achievement. Jesus says: "If any man will do His will (that is, desires truly and intends to do His will), he shall know of the doctrine." This is the first condition of successful accomplishment in the things of the Spirit. Those who "stumble at the word" are the "disobedient," according to Peter's definition.

Now, in all parts of the Bible at the last, when we are in the right attitude, we get access to the mind of God as to "what manner of people we ought to be," and must be—in places sometimes where people think it is not to be found. We have been reading from Proverbs this morning. Some people think those are obsolete maxims—intended only for Israel under the law. That they were suitable for Israel under the law, and written primarily for that use, is true: but it is not true that their use is exhausted in that direction. They form part of that "all Scripture" which Paul declares to be profitable to the man of God, furnishing him to all good works (2 Tim. iii. 15). And the Proverbs are expressly described by Paul as "the exhortation which speaketh unto you as unto children" (Heb. xii. 5). Consequently we are safe in looking in the Proverbs for that guidance as children, which we so much and constantly require. Let us look at a few points in the chapter read. "By humility and the fear of the Lord are riches and honour and life." This is one of the sayings of the Bible that cause the scornful reader to stumble. First of all, he says it is not true: that he does not find it so: that it is only by pride and pushfulness, and laying religion on one side, that a man gets on. Secondly, he says it contradicts Paul, who says, "If in this life only we have hope, we are, of all men, most miserable," and Christ, who says, "Ye shall be hated of all men for my name's sake," and "Blessed are ye that weep now." The muddle in this case is due to lack of penetration, and the lack of penetration is due to a lack of taste and liking for truth in this direction. People are generally sharp in the direction of their loves. Even animals are wonderfully knowing where appetite or the love of their young is concerned. Men who love God can understand His ways and His sayings, where the class who love themselves only find, or profess to find, great difficulty. The statement before us is in perfect harmony with manifest truth. The working of Divine truth is far-reaching. We must give it long enough time to see its final operations. Who are to be the possessors of "riches and honour and life" in the finish of things on the earth on which we dwell? The servants of God, and they alone. "Glory, honour, and immortality to every soul of man that worketh good" (Rom. ii). "Behold my servants shall eat, shall drink, shall rejoice, shall sing for joy of heart, shall bless themselves in the God of truth, when the former troubles shall be forgotten, whereas ye, who forsake the Lord, shall be hungry and thirsty, and shall cry for sorrow of heart and howl for vexation of spirit" (Isa. lxxv. 13-16). For them that mourn in Zion—at present the meek, the broken-hearted, the captives, the bound—the Lord has appointed gladness, praise, glory, and wealth, in the finish of things. The old wastes built again, the desolations repaired. "Ye shall eat the riches of the Gentiles: in their glory shall ye boast yourselves" (Isa. lxi. 3-6). Now who are they that are thus to finally and permanently attain to the possession of "riches, honour, and life?" Why, those who are now characterised by "humility and the fear of the Lord." It is because of these mental qualities that they are to be so promoted—therefore, "by" those qualities. Those qualities may be inconvenient now, in a world conducted on the principles of price and God-forgetfulness; but they are the certain passport to even the things the world likes. The world may taste these things, but it is but for a moment. It is a feverish and unsatisfactory joy while they have them, and in every case it ends in the grave, which awaits them all. If it be said the grave awaits the humble and God-fearing as well, the answer is the grave cannot hold them. They belong to Christ, who has the keys, and they are out before they know they are in: and when they come out, it is to take "the kingdom and the dominion and the greatness of the kingdom under the whole heaven." With the wicked who are responsible by their

wilful rejection of God, it is far different. They drop into the grave in the midst of their wealth, as into a trap-door, from which they instantly emerge (as it seems to them) to find themselves dispossessed of everything they valued, and face to face with the dispensation of God's righteous retribution, in which (in the midst of much tribulation and anguish, indignation and wrath) they will be made to realise the enormity of their crime in casting God behind their backs.

Realising, meanwhile, that "by humility and the fear of the Lord are riches and honour and life," be it ours to cultivate these excellent graces which bring peace now and salvation afterwards.

Child Training, Then we notice in this chapter something about the training of children.

There is a good deal in the Proverbs about the training of children. It is a subject pressed also upon the attention of believers in the apostolic epistles. It is an important subject. Children are the men and women of the next generation, and all depends upon how they are managed in the first stage of life as to how they will turn out in the end. Solomon says, "Train up a child in the way that he should go." This implies both that there is a right way and that the child left to itself will not take this way.

(To be continued.)

The Thief's Request.

(Continued)

That which had spoken of the establishment of the Kingdom of God, with its centre at Jerusalem, and all the earth a perfect paradise. The curse spoken of in Gen iii. 17 will then be taken away, as we read Psa. lxxvii. 6, "Then shall the earth yield her increase." To this all God's words agree. Amos ix. 13, "Behold the days come, saith the Lord, when the plowmen shall overtake the reapers and the treader of grapes, him that soweth seed" Isa. lv. 13). Instead of the thorn, shall come up the fig tree, and instead of the briar, the myrtle tree (Isa. xxxv. 1). "The wilderness and solitary place shall be glad for them. The Desert shall rejoice and blossom as the rose (verse 10). The Ransomed of the Lord shall return (the Thief among them) and come to Zion with songs and everlasting joy and gladness, and sorrow and sighing shall flee away" (Psa. lxxii. Read the whole, verse 16). "There shall be an handful of corn on the top of the mountain, the fruit, thereof, shall shake like Lebanon, and they of the city shall flourish as the grass of the earth" (Psa. xli. 19). "I will plant in the wilderness the cedars and shittah tree, the myrtle and oil tree. I will set in the wilderness the cedar, the fir tree and the box tree together" Isa. li. 3). "The Lord shall comfort Zion and comfort her waste places and make her wilderness like Eden, like the Garden (Paradise) of the Lord" (Ex. xxxvi.). And they shall say, "This land that was desolate is become like the Garden (Paradise) of Eden." The Thief knew about these things and it was for the privilege of living in these days he prayed that Christ would remember him and give him a place in this age to come, when the whole earth should be filled with God's glory. Without waiting for the Day of Judgment, Christ told him "That very day," he would have a place in the Kingdom of God, when the earth was like it was in Eden.

R.W.

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