

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

FULL EDITION—SUBSCRIPTION: 12/- PER ANNUM, POST FREE
SPECIAL EDITION 4d. PER COPY

PRINTED IN GREAT BRITAIN

February: 1947

ADDRESSES OF RECORDING BRETHREN, Etc.

BATH. —E. Acock, 36 Penn Lea Road.

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

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

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

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

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

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

BRISTOL. —A. V. Bailey, 73 Groveleaze, Shirehampton. Druids Hall, Perry Road. (B of B 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 17 Efford Terr. Laira. (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.

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God Made Man Upright.

"When the work of the six days was completed the Lord God reviewed all that he had made and pronounced it 'very good.' This quality pertained to everything terrestrial. The beasts of the field, the fowls of the air, reptiles and man were all 'very good' and all made up a natural system of things — or world — as perfect as the nature of things required. Its excellence, however, had relation to its physical quality solely. Man, though 'very good,' was so only as a piece of divine workmanship. He was made different from what he afterwards became. Being made in the image, after the likeness of the Elohim, he was 'made upright.' He had no conscience of evil: for he did not know what it was. He was neither virtuous nor vicious: holy nor unholy: but in his beginning simply innocent of good or evil deeds. Being without a history, man was without character. This had to be developed: and could only be formed for good or evil by his own independent action under the Divine Law. In short, when Adam and Eve came forth from 'the hand of the potter' they were morally in a similar condition to a new born babe: excepting of course, that all babes since have been born under a constitution of sin and involuntarily subjected to 'vanity,' while they first beheld the light in a state of things where evil had, as yet, no place. They were created in the stature of a perfect man and woman"—Elpis Israel, p. 71/2.

SIGNS OF THE TIMES
ECCLESIAL NEWS.

ABIGAIL.
HEZEKIAH.
BAPTISM.

CHILDREN'S PAGES.
THE BIBLE.

VOL. XXXV.

FEBRUARY, 1947

No. 410

EDITORIAL

The World's Plight.

The outlook to-day for the world's leaders and their followers is a black one with scarcely a gleam of grey, let alone whiteness, in the whole scene.

In every country one sees unrest and trouble—from China to Greenland—and when one difficulty is settled, up comes another in its place.

Just look at a few instances.

Germany. Germany being, it is said, kept alive
by contributions from Britain and
U.S.A., is now accused of the gravest

deceit by an international body of statesmen headed by Lord Vansittart, M. Herriot and Mr. C. Moeller, former Danish Foreign Minister. In a statement of great weight and importance, Germany is accused of hiding away many millions of financial and industrial assets in certain neutral countries. The statement furnishes factual data and has been drawn up with deliberation and care.

So the English-speaking peoples are once again to help to build up Germany. The very bread that feeds the erstwhile Nazis is taken out of the daily bread of the British housewife.

France. France changes her government as often or more often than her Parisian fashion houses change their modes.

There is no stability to be seen, and the Communists exert more and more influence upon the comparatively illiterate sections of the people. One can never say what France's reaction to any problem will be, whether it is the future of Germany or the order to be set up in the Ruhr.

Italy. Claiming to have been largely "non-belligerent," the Italian people are now diligently seeking to escape blame for

having built up the Mussolini regime. They forget that no dictator can live long without the support of the bulk of the population. The Papacy seems to be acquiring more and more power in this country of extremes.

U.S.A. It is difficult to size up the position in U.S.A. A President and Cabinet of one party with a majority in Congress and

Senate of another and opposing party is not a comfortable situation or one likely to make for peace and quietness. Prosperity seems to be associated with the increased production, but a great deal will soon depend upon the very important factor of world trade. Some very big possibilities of trouble loom up as seen in U.S.A. newspapers and their columnists.

Russia. The great colossus of Northern Europe strides boldly before the world, but all students of the present position in

Moscow agree that the Hierarchy now in power gives no more liberty to the people than the Czars did. It is interesting to see that the Communist rulers have a way of enforcing their will upon their population while themselves constituting a very small percentage of the total thereof. As no person can be nominated for election unless he is first approved by the Government, it is easy to see that freedom of speech and action is lost.

Britain. Then we come to Britain, and we frankly confess that if it was not for the fact disclosed in the prophetic

Scriptures that she has yet an important part to play in world affairs leading up to our Lord's advent, we should despair of her future.

Over the last 60 years the Trade Unions have built up a strong position. It is very difficult to see how the Trade Unions can be separated from the present Labour Government. They, in fact, **are** the Government. Their funds paid for its election and leading officials of unions such as Mr. E. Bevan, of the Transport and General Workers, and Mr. G. Isaacs, of the Printers, are dominating figures in the Cabinet.

Strikes aimed against employers and unions together, and termed "unofficial" because of the fact that there is no pool of surplus manpower to be turned to by either party and hence ambitious agitators get their chance, become more and more prevalent.

Restrictions do not decrease but show a tendency to increase. Nationalisation of various industries and public utilities goes on apace. But the lesson of all history is that nationalisation and the destruction of what is called the "profit motive" has never at any time built up peace, happiness or prosperity for any people. "The donkey must have his carrot." The schoolboy looks to speech day and the prizes then to be given.

Palestine.

Here again there is great trouble for Britain. It was very unwise of Mr. C. P. Attlee in his election address in his East London constituency to promise free admission to the Holy Land for all oppressed and refugee Jews unless he was prepared, after getting the Jewish vote, to implement his promise.

But Ezekiel cleared up the whole situation for men who are prepared to believe the Bible. But so few even read his words let alone believe them.

**World
Morality.**

Our last remark takes us to the wide field of world morality. We are witnessing to-day a grave decline in moral teaching and practice. The Bible is not read in the people's homes and commended to the child mind as the best of all books.

The Sunday School has given place largely to the Sunday Cinema, and the false views of life displayed on the screen are not the best education in morals or behaviour. We do not claim any actual experience of the exhibition referred to, but we do trust the critics to tell us what the scene presents. They are not slow to deplore the low standard of so many popular films. As one critic said in one of London's leading papers recently (he gives 3, 2 and 1 or 0 stars according to merit to the pictures he writes of), "I have great difficulty in awarding 3 stars at any time."

**Summing
Up.**

This review of the world's plight could fill many more pages, but let us forbear and set about the task of summing up. Well, neither we nor any man can do it. There is only one certain and reliable outline that we can turn to and that is the Scriptures.

Jesus our Lord himself connected together all the things we have mentioned and many more. Let the reader turn to Matt. xxiv., Mark xiii., Luke xxi. and see for himself the real summing up.

Linking up Jewish return from captivity with His own Second Advent and, in fact, making it the principal sign of the nearness of that great event, Jesus said among much else, "There shall be upon the earth distress of nations, with perplexity, the sea and the waves roaring: men's hearts failing them for fear and for looking after those things that are coming upon the earth, for the powers of the heavens shall be shaken. Then shall they see the Son of Man coming in a cloud with power and great glory:" When He comes all the descriptions given of the work before Him, as revealed all through the Bible, will be brought to realisation.

It is therefore true that "man's extremity is God's opportunity."

But what an awful crime has been perpetrated by the religious leaders of the world by the fact that they have entirely put aside man's real hope—the coming Kingdom of God. Nay, more, they scorn and deride those who believe that the only possible hope for the world lies in the coming intervention from the throne of God. On their lips "Thy Kingdom come" means an entirely different thing from that which Jesus and the Apostles by Divine inspiration set forth.

The explanation given by Paul, referring to this crime, is to be found in his last letter (2 Tim. iii.), and his description of the penultimate days of human history is our best teacher. Christadelphians being just plain men who read the Bible for its own sake and who believe it absolutely, put the prophecy alongside the facts and see how they fit.

These are great days for those who hold fast to "the faith once for all delivered to the saints." For plainly now is to be seen the approaching end of human rule and its chaos, and the advent of the greatest of all the sons of men, Jesus Christ the righteous.

Put your whole faith in God and His word and wait for the great coming Day. EDITORS.

Signs of the Times.

"They devise deceitful matters."—Ps. xxxv.

V.—Fragile resolutions.

Despite every effort put forth in many responsible quarters for world improvement, all lands and all nations are drifting steadily down the tide to destruction. In the east the Tarshish possessions are as far off as ever from the goal of their desires—what is called freedom. The Muslims charge the Hindu Congress with every form of duplicity and the crime of thousands of murders in Bihar and elsewhere. India to-day presents the pitiable spectacle of grasping ambitions and communal jealousies on a nation-wide scale. The seas and waves are roaring there as elsewhere in the world.

Mr. Gandhi's passive resistance lessons of years ago have brought forth a terrible aftermath of blind hatred and violence. Into this maddening whirlpool has been sucked a vast mass of half-educated and jobless students, the greater part of whom have no future before them. The present political upheaval is recruited from this jaundiced mass, who appear to see in the seizure of political power the last forlorn hope of an escape from the pagan trammels of a caste system which refuses to fit into any modern scheme of economics. So quarrelsome are these partisans, that even their own leaders have seen the gravity of the situation, and have warned their followers that even if they forced Britain to leave, then a dozen other masters, ALL WORSE, would at once walk in. But will Britain leave?

Meanwhile, the scientific world is agog with fresh news of even deadlier destruction than atomic bombing. The new device, the dust of death as it is called, is computed to be some 600 times more powerful, weight for weight, than the bomb dropped at Hiroshima, and that slaughtered some 80,000 people. The great powers are feverishly pushing ahead their investigations into these devilish machines for world destruction. Well, indeed, might the Vatican Radio criticise as "fragile" the post-war resolutions achieved by world statesmen. "Lord, how long wilt thou look on?" (Ps. xxxv.).

The platitudes of peace are on the lips of all rulers. Volumes and records of every sort are poured out to befool and bemuddle the world into believing that Utopia is coming. But one of the Elder Statesmen, the great Smuts, has summed up such evidences with scathing criticism. "I have spent much of my life reading Blue Books, and I know they are very seldom true."

VI.—The Two Camps.

In Latin-America, the stage is being set for what may well prove to be bursting of the tornado of the end of time. Dr. Thomas clearly foresaw that the Americas would be swept with the fires of war and destruction. The situation he envisioned is rapidly taking shape. The whole Western Hemisphere is a power house of compressed passions. The Argentine is arming her neo-Fascist forces with the most modern weapons that the millions of her years of prosperity can buy. Side by side, the other twenty or so republics in South America are being furiously rocked by waves of communist propaganda. Joel's third chapter is a prophetic preview, nearly 2,800 years old, of this political picture of human folly. It is a land of dictatorships on the Hitlerian model. Yet man never learns. Plato, four centuries before the Master, wrote that such methods of misgovernment always end in war. And Mussolini, too, made his apologia— "the inevitability that the nation will be called to the trial of war." God has said that all their words are without knowledge (Job xxxv.).

It is this recognition that the foreign policies of the western democracies and the world aims of the Soviet Union are dividing the entire earth into two camps, which gives a Bible meaning to all the vital issues confronting the nations to-day. Seen in this light, it is but natural that the U.S.A. should not only maintain its armed strength, but should implement it by a Unified Command to cover all its military, naval and air forces. That Britain has done this under the disguised arrangements of recent months, makes quite logical and natural the tie-up between the entire forces of both these wings of the Tarshish Power, the integration of the War Staffs and the standardisation of all equipment. Incidentally, too, the dispersion of Britain's war-plants throughout the empire, and the vast development of Indian resources, all foreshadow the issue so graphically described in Ezekiel xxxviii.

When, however, the suggested unity of Europe comes under review, together with the revived Anglo-French Alliance idea, it is obvious that much prophecy would be nullified were such projects implemented, and therefore whatever may be the measure of immediate success, in the long term consideration, all these ventures to bind together the shattered fabric of European society are doomed. The nations, great and small alike, are but clay to the seal of divine direction (Job xxxviii.).

VII.—A semblance of peace.

Treaties are the table talk of diplomats at the moment. Thus, while all the powers are putting the final touches to their preparations for the Moscow Conference, and Field-Marshal Montgomery makes good friends in the Kremlin, the British Foreign Minister is sharply rebuked by the Russian journal "Pravda" for what is asserted to be a denunciation of the Anglo-Russian Treaty. It seems that no real progress to peace is possible. Human suspicions and misrepresentations prevent any final agreement. But does not God say that the ambassadors of peace shall weep bitterly? These are the times for war, not for peace (Is. xxxiii., Eccl. iii.).

The Russian article in "Pravda" is so blunt in its interpretation of Mr. Bevin's broadcast, that foreign observers are searching for the motive underlying its publication. Apparently, the joint Anglo-American military planning has seriously disturbed the Kremlin. Muscovite circles are very touchy wherever their interests may appear to be at issue, and it possibly is that the Soviet moves in South American circles make Russia very susceptible to these suspicions.

In this connection, suggestions put forward in the current French Press are ominous. Referring to the co-operation of British and American oil interests in the Near East, mentioned recently in these notes, these arrangements are interpreted as a "new phase of rivalry between Russia and the Anglo-American Powers" and a "reply and parry to the Soviet effort" which some time back secured similar concessions in North Persia. Thus economically and politically the whole world is moved along the path foreordained in God's word. Palestine is the nodal point of these oil interests, and sooner or later the clash must come.

"Peace is a word of power," said an Italian politician several centuries ago, "forasmuch as whosoever desires dominion must seek it by a semblance of peace." Deception? Of course; for is not all human governance based on deception? They that speak smooth things prophesy deceits (Isaiah xxx.). They are all rulers of the darkness, as the Apostle observes (Eph. vi.). Spiritual wickedness in high places is common throughout the earth.

And so, inevitable, world issues come face to face with Palestinian problems. All threads of prophecy lead to Jerusalem, and every enquiry as to "Whither the Gentile?" brings but one answer, the divine answer set out in the Word of Truth from the beginning.

VIII.—The Debacle of Basle.

The framework of Dr. Weizmann's long years of toil for Zionism fell to pieces at Basle. One thing only emerged from that Conference and that was the vehement desire for the immediate establishment of the Jewish State. All the troubles of the Land are believed to be deliberately fomented

by Britain, and while terrorism is now recognised as a broken weapon, none of the Jewish parties have made any offers to help in its suppression. Yet the Congress met in an atmosphere of tragedy. It "assembled under the shadow of the catastrophe that has befallen the Jewish people, draws hope and courage from the tenacious drive of the surviving remnant in Europe to a new life in Palestine." Such are its own words.

The conflict of interests is remarkable, and beyond the wit of man to resolve. The Jews seek independence integrated into the democratic family of nations, the Arabs want their life and mode of living free and untrammelled from all outside interferences, and Britain, entrenched in this great bastion of the world's war communications, seeks the safety of her far-flung lines of empire, and unfettered possession of this great fortress at the heart of the land-mass of the earth. Britain is where she must be for the final world-clash. Her position is assured until the coming of Christ, and that, all the signs reveal, cannot be long delayed. But Jewry seeks something entirely opposed to the divine plans for Israel. The destiny of Jacob is far greater than mere integration into the gentile nations. In the day when Christ inherits Judah, His portion in the Holy Land, Israel will be a vast dominion stretching from Assyria to Egypt; and her glorious King will make her the head and no longer the tail of the nations (Zech. ii., Is. xix. and Deut. xxviii.). It is significant that the Hebrew word "zenab," in verse 13 of the last reference, is also translated "last" or "least." This is undoubtedly a description of Israel as the Lord finds her on His return.

Divine knowledge is intended for use, not for idle curiosity or the pleasure of speculation. "So," says Caesar in the play, addressing the royal tutor at the school of Alexandria, "you teach men to be kings?" And that is the function of the Word of God, to train a new race of world rulers who shall be kings with Christ and inherit the Kingdom of God, and, after the impending judgments have swept over the world, to teach men that true wisdom which alone arises from the righteousness of the Lord God of Sabbath. "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eyes" (Ps. xxxii.).

CARMI.

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.

* * *

BOSTON, U.S.A. —355, Newbury Street, Boston, Massachusetts.

Since last writing we have had the pleasure of welcoming our Bro. and Sis. William Coulsey and their married daughter, Pearl Dahl, back into our Meeting. They have been with the Central Fellowship since 1936. They rejoined our Fellowship after finding that the teachings of the other Boston Meeting were not to their liking on the subjects of the nature and sacrifice of Christ and the Adamic question.

Sis. Esther McKelvie, who was the mother of our Sisters Sargent, Sawyer, Linney and Coye, was laid to rest at the end of her probationary period, July 17, 1946. Our Bro. John Williams gave comforting and uplifting words at the interment services. She was born in Newcastle, England, and associated herself by rebirth in Boston in 1930.

Bro. James Connely, who came out of Catholicism in 1930 to accept the one and only True Hope, was laid to rest in September, after a four month commitment in the Boston State Hospital. In his youth he was trained for the priesthood. While he was not active in our Meeting, his love for the things of God could never be doubted.

In December Sis. Sarah Mitchel, of the Central Meeting, was laid to rest after many years of active work in the Ecclesia. She and her husband came to Boston about 1900 from Saint John N.B. Bro. Mitchel was our Recording Brother for many years. In this office they were known for their hospitality to many who passed through Boston going west. We regret that after over ninety years of this life she could not have continued until the Master's coming.

At our Social Meeting, October 12, we had the pleasure of meeting with many of the Worcester Ecclesia around the Table of the Lord, and in the afternoon Bro. Elliot gave us words of exhortation. We also enjoyed visits from Bro. Johnson, of Phila., and Bro. Harry Deacon and Bro. and Sis. John Deakin, of New Jersey. Sunday, December 29, we held our Sunday School prize distribution and entertainment after our regular Meeting.

Bro. David Livingston, of Santa Barbara, Calif., visited us in January. He is stationed in a conscientious objectors' camp in Bowie, Maryland, where he is testifying to his loyalty to the commands of Our Master.

We send our greetings to the Brotherhood and invite any who may be able to come to our Social Meeting, Sunday, February 23.—Kenneth MacKellar, Rec. Bro.

CANTON, OHIO, U.S.A. —Eagle Temple, 601, Market Avenue, South. Sundays: 9.30 a.m., School; 10.45 a.m., Breaking of Bread. Tuesdays: 8 p.m., Bible Class.

We are pleased to report the immersions of eight more into the saving Name of Christ, namely: Twila Notter, Eileen Stevens, Marilyn May, Marilyn Phillips, Beulah Phillips Sadie McCarthy, Clifford Richardson and his wife, Vivian Richardson. Our best wishes go with them in the race for Life Eternal.

We have gained four others by withdrawal from other Fellowships, who have proven themselves to be of one mind and spirit with us, they are: Bro. Charles Wheeler, his wife, Sis. Alice Wheeler, formerly from an Advocate Ecclesia in England; Bro. Julius Koffmehl and his wife, Sis. Florence Koffmehl, from the Birmingham Fellowship here in Canton.

We are glad to report the return of Bro. Paul Inman and Bro. Donald Rader, who have been in C.O. camps and are now released.

We regret we have had to withdraw from Sis. Ethel Lenore Packer for countersuing at law.

Our Ecclesia held its first Ecclesial election in several years, which made some changes in our serving Brethren, including the Rec Bro. Please address all correspondence to Howard Phillips, 3516, Robin Court, S.E. Canton, Ohio. —Howard Phillips, 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.

It is our sad duty to report that Sis. Isabella MacDonald, wife of Bro. John MacDonald, fell asleep on December 22, after several months' illness, during the latter part of which she was confined to bed. Sis. MacDonald (formerly Sis. Bell) was immersed at Glasgow in 1913.

We are glad to welcome Bro. Arnold Robinson to our Ecclesia from Toronto. He expects to be with us for several months. —G. V. Growcott, Rec. Bro.

DETROIT.—24E, Nevada, Detroit. Michigan.

I am writing to let you know that we have sent some boxes of small toys and you should be getting them through about now.

Some of the things are used, but a good part are new. We tried to cover ages up to 12 years. We thought they might be used at a Sunday School party. However, you would know best how to dispose the matter. We do hope that they will clear the customs alright. (They did.)

We all enjoyed getting them together, and it took hours to pack them as we would stop every so often to play with those that took our fancy. So I think I may say that we hope the children will enjoy them as much as we did.

With kind regards to all and the hope that the coming year may see the Lord's return.—
Jeannette K. Smith, Secretary, Detroit Sisters' Sewing Class.

N.B.—The Toys were safely received and have cheered up four Sunday School parties so far.

LAMPASAS, TEXAS, U.S.A.

We have only a small Ecclesia—15 brethren and sisters. I am pleased to note that you intend to visit the U.S.A. next year. We would be so glad to have you pay us a visit while here. Lampasas is 250 miles from Houston and only 120 miles from Mason. The fare for a round trip to Lampasas from Boston, Mass., would be about 80 dollars, and I am sure the brethren here would pay that and more, if necessary.

The brethren at Houston and Mason, each place, are about the same as at Lampasas.

I assure you, you will find a hearty and brotherly welcome. We have plenty of room; plenty to eat; good beds; no charges for anything. This is Texas! Even the worldly people here, lots of them, practice this method, I am proud of our brethren in Texas. All of them seem to be alive in the Truth and are at work. Our youngest brother, Ross Wolfe, last Sunday at 11 o'clock at the Table of the Lord, spoke on "The power of example," and spoke at 2 p.m., the subject being "Until Christ be formed in you."

I am no longer recording bro., but I am more than anxious to hear from Bros. Rod and Ibass and young Bro. Wilson, James L., of Scotland, and many many others of our co-labourers in the vineyard. Ah, that we could come to a realisation of the exceeding Greatness of the promises of God when God Himself will dwell with us and be our God. —S. S. Wolfe, Rec. Bro.

LONDON, N.—Adult School Hall, Church Hill, Winchmore Hill. Breaking of Bread, 3.30 p.m.;
Lecture 5.30 p.m.

A Combined Sunday School Tea and Prize Distribution with the St. Alban's Ecclesia was held in the Oddfellows Hall, St. Alban's, on Saturday, January 11th, 1947.

A very happy time with the Scholars of both Ecclesias was spent together.

Parts of the Psalms were quoted and verses from some of the Hymns were sung by the Scholars. After the Presiding brother, Bro. Stevenson had made some encouraging remarks, Bro. G. H. Denney distributed the Prizes, and the rest of the evening was devoted to entertaining the children. Altogether it was an encouraging time for both Scholars and Brothers and Sisters.

We are very sorry to lose the company and fellowship of Bro. and Sis. F. R. Cooke who have resigned and joined an Ecclesia in the Clapham Fellowship.

We thank the Detroit Sisters for the toys they sent on the occasion. —C. H. Bath, Rec. Bro.

LONDON. —Co-op. Hall, 153, Uxbridge Road, West Ealing. Breaking of Bread, 3.30 p.m.; Lecture 6 p.m.

During the last twelve months we have continued preaching the Word. Few strangers have listened, but we have been heartened by the response of a Mr. L. Mead (Brother in the flesh to our Bro. J. Mead) whom we assisted into Christ by immersion on May 5th.

We wish to take this opportunity to express our deep gratitude to our Canadian and Australian brethren for several food parcels received during the year. The Lord knoweth and will reward. —C. A. Ask, Rec. Bro.

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

We are pleased to report that on December 29th we welcomed round the Table of our absent Lord, Bro. Evans, of Birmingham, and Sisters Jenkins, senior and junior, of Winchmore Hill Ecclesia, London. —David M. Williams, Rec. Bro.

OSHAWA, ONTARIO, CANADA.

We have been visited we are pleased to say by Bro. H. J. Newnham and Bro. Clifford Styles, of Toronto, who gave us the word of Exhortation which was appreciated very much, therefore we thank them for their kindness.

They were accompanied by Sister H. J. Newnham and Sister Clifford Styles. These visits are one of the bright spots in our Ecclesial Life and walk to the Kingdom.

We welcome visits from Brethren and Sisters who are sound in the faith. —Jos. Beasley, Rec. Bro.

WORCESTER, MASS., U.S.A. —Day Building, 306, Main Street.

We of the Berean Christadelphian Ecclesia, of Worcester, Massachusetts, U.S.A., have been disturbed at the insertion of an item of intelligence appearing in the Berean Christadelphian Magazine, October, 1946 page 300.

By placing the information in the intelligence pages under Worcester, Mass., heading, some have been led to believe the Worcester Berean Ecclesia were identified with the movement therein stated, whereas, we did not attend, neither did we voice our approval of the meeting.

We still believe that those believing and teaching the Strickler heresies desiring our fellowship must: —

- 1.—Wholeheartedly repudiate the teachings of the book, "Out of Darkness into Light."
- 2.—Each one seeking our fellowship be examined individually. —Andrew Marshall, Sen., Rec. Bro.

TIPTON.

Brother D. Southall and I have received from two sisters in Adelaide, New Zealand, a gift parcel including a Christmas cake, and I should be very pleased if you could find room to insert a note on the back page of the next issue of the Berean as follows: —

"On behalf of Bro. D. Southall and myself I should like to thank two sisters in New Zealand (whose address is unknown to us) for the kind gift of a food parcel, including a Christmas cake, which was very much enjoyed." —T. Kenneth Phipps.

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

Will you please note that from now onward my address will be 17 Efford Terrace, Laira, Plymouth, and I would be obliged if you will alter it accordingly on Page 2 of the cover of the "Berean Magazine."—H. R. Nicholls, Rec. Bro.

Death of Bro. B. A. Warrender.

We greatly regret to announce the death on January 1, 1947, of our beloved old comrade, Bro. B. A. Warrender. We hope to speak more of him in our next number.

There are loyal hearts, there are spirits brave; There are souls that are brave and true, Then give the truth the best you have,

And the best will come back to you.

Life is mostly mental.
And health is in the mind;
The Lord who made the world
Is wondrous good and kind.
Then live with Him in thought
And fear flies far away;
His peace divine is thine
And joy shall fill life's day.

There are a few who keep diaries; there are many who do not, but there is One who keeps the life-page of everyone. In it, is noted the good deeds, the sacrifices, the noble acts done for others. We can safely leave our Life-Book to Him, for He neither forgets nor omits to record, and the Day is coming when the lowliest service, and the kindness done—however small, will be manifested.

THE CHILDREN'S PAGES

The Lost Boy.

When the Victory parade was held in London last year several children were lost in the crowds. One newspaper published a picture of a policeman leading a boy of 12 by the hand. He was taken to the police station till his parents were able to fetch him.

History has one story of a lost boy. The child was the heir to the throne of France. He was called the Dauphin and he was the son of Marie Antoinette, who was put to death in the French Revolution. He suddenly disappeared, and although hundreds of explanations of his sudden vanishing were given, none were really conclusive. He is said to have been a most beautiful child, but he was lost for ever.

Now turn up the second chapter of Luke and read verse 46 and the context.

Joseph and Mary had been up to the Temple at Jerusalem to keep the feast of the Passover. They went in a company of others with caravans and asses and some on foot. It was easy to lose sight of one little boy. Suddenly as they were on their way back to their homes, Mary turned to Joseph and said, "Where is Jesus?"

They were then over a day's journey away from the Temple. Nobody could find Him in all the company. So the father and mother went back to look for him. On the way they never saw or heard of any trace of him. So they went step by step back to Jerusalem. At last, to their great joy, they found Him. Where do you think that was? Well, Jesus had read his Bible—our Old Testament—so well that He could talk to the learned teachers—the Rabbis—intelligently, and well. He had not wasted His time. He loved God's word and revered His commandments. So they found Him sitting in the temple and reasoning from the Scriptures. Said He, "I must be about my Father's business."

And it was "His Father's business" to teach the way of God in Truth.

How many lessons can you get from this that bear on your own conduct? Write and tell me, and the best letters shall bring prizes to the writers.

Send before March 27th to G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.

The Tree Bends.

In the gale a tree will bend
As if the wind were just a friend
And then when all is quiet and still,
Stand straight once more upon the hill.
Flowers do likewise: watch them! See
Their wind-blown effortless curtsey
That makes of graceless buffeting
An airy and enchanted thing.

We must learn from flower and tree
How to meet adversity.
Though life may bend me to its will
Yet I'll be undefeated still.

Exhortation—

Hezekiah.

The apostle Paul concludes his beautiful Epistle to the Hebrews with the appeal—"And I beseech you, brethren, suffer, or bear, the word of exhortation."

This morning we were with Paul and Barnabas at Antioch in Pisidia, and Luke records in Acts xiii. 15, "Ye men and brethren, if ye have any word of exhortation for the people, say on." For a few minutes let us listen to a few of the particulars that the Inspired Word relates to us concerning one of the three greatest kings that occupied the throne of the Lord in Jerusalem. The object of our meditation is exactly the same as that of Paul, as expressed in verse 43 of the same chapter. Our Heavenly Father has made it possible for us once more unitedly to worship Him in praise and thanksgiving in all His Magnificence and Greatness, to again think of, and hold in our minds His Beloved Son in all his loveliness, and to read and meditate upon His word.

One of the outstanding features of the Scriptures is their brevity, but, we find a notable exception to this with respect to the records concerning Hezekiah. Much is recorded concerning him in

three books of the Old Testament Scriptures, namely 2 Kings, 2 Chronicles, and the prophecy through Isaiah. Let us look at what the Inspired Word records of Hezekiah in 2 Kings xviii. 5.

Hezekiah was a great king, and is sometimes referred to as Israel's greatest king from the viewpoint that none of the gross faults that stained the lives of David, Solomon, and Uzziah can be charged against him. Acting upon the Scriptural principle that "Whatsoever things were written aforetime were written for our education and instruction in the ways of righteousness," let us glance at some of the things which have come to our attention in our readings for the past few days.

Hezekiah's name means "Jah is Strength" or "God is Might," and we are sure that the records concerning him will illustrate the appropriateness of his name. His wife's name was Hephzibah, as you will note from 2 Kings xxi. 1, which means "My delight is in her," a title which is applied to Jerusalem in the age to come (Is. lxii.). It is a beautiful thought to reflect that, in all probability, good king Hezekiah was supported in his energetic suppression of idolatry, and the restoration of the worship of Yahweh by Hephzibah, his queen. What a contrast this is to the experiences of Solomon, of whom it is recorded in Neh. xiii. 26, that "even him did outlandish women cause to sin." One of the most vital matters that concerns us is that of companionship; and in the choice of this, we are guided by a reflection upon Scriptural precepts.

Hezekiah's accomplishments in the right direction were great, and furnish us with a lovely illustration of those words that the man of God addressed to Eli, recorded in 1 Sam. ii. 30. Hezekiah was a great king and ruler, an organiser of outstanding ability, a leader in one of the greatest reformations in Israel's history, an engineer of world renown, for he directed the waters of the River Gihon and brought them by tunnels into the city of Jerusalem. We also read in Proverbs xxv. that Hezekiah's men copied out the Proverbs of Solomon, and collected them.

When we stop to consider the life work of this great servant of God we are impressed with the manner in which so many of Solomon's observations, as recorded in the Proverbs, find an application in the life of Hezekiah. One example is in Prov. viii. 17-21—"I love them that love me, and those that seek me early shall find me."

Now we come back to our readings for the past few days, 2 Chron. xxix. 1-3. Let us not overlook the fact that Hezekiah was the son of the most wicked king to rule in Jerusalem, and when he came to the throne, conditions in Israel were at their lowest ebb. As we read in verse 7, the lights had gone out in the temple and its doors were closed, with the sad consequences expressed in verses 8 and 9. What attention and care was given to the king's request and appeals to the priests and Levites, as recorded in verses 5 and 11, is clearly established by the record of accomplishments revealed in this chapter, and which are summarised in verses 35 and 36. Yes, faithful men of God move promptly when confronted with the necessity to do so, and He to whom all things are visible intervenes to the accomplishment of His purposes.

Hezekiah manifested his familiarity with the Laws and requirements of the Lord his God, and immediately it came within his authority to do something to rectify the deplorable conditions in the midst of Israel, he lost no time in getting the movement under way. Herein, lies a beautiful exhortation. If we are firmly established in the teaching by precept and example of the Scriptures of Truth, we need not be unduly alarmed with respect to adopting the right procedure when we might find ourselves confronted with any unusual situation. If we are firmly rooted and grounded in the doctrines of Jesus, our Saviour, as exhibited in His life and ministry, and as exemplified by His chosen apostles, we will have no difficulty in making the right applications of these altogether lovely principles. We do ourselves and others grave injury when we devote our time and strength to arguing and reasoning over suppositions and assumptions, practical cases of which may never arise in our lives. In the past few years, we have seen the household of Christ sadly rent, but let us beware of the responsibility for such conditions. Let us adopt the attitude of Hezekiah, as expressed in his beautiful psalm of praise upon his recovery and the extension of his days, as recorded in Is. xxxviii. 15. "I shall go softly, or carefully, all my years."

Jesus instituted this memorial supper that we might be fed by remembering Him in every aspect of His beautiful life; He who was altogether lovely, and who exercised every care to do that which was pleasing to His Father in Heaven. That Hezekiah had pursued a somewhat similar course is most evident by the reception that was accorded his brief, simple, and touching prayer, which we read in Is. xxxviii. 3. Let us ever bear in mind that Hezekiah was just a young man, only thirty-nine years of age, when he was sick unto death and the prophet Isaiah came to him, as we read in verse 1. The point that concerns us is that which was the substance of his petition, verse 3 again. Where would Hezekiah have been if he had had no such righteousness to base his appeal on? It was a matter of personal works, and God remembered them for Hezekiah's good. One of these days we will be face to face with Him who declared— I will give every man according as his work shall be. Paul gives one of his lovely exhortations to be steadfast in Heb. vi. 9-12. Hezekiah's case is a great incentive to all who would walk before the Lord in Truth and with a perfect heart, and all who strive to do so may hope for a repetition of that which Hezekiah and the inhabitants of Jerusalem enjoyed at a time of what appeared to be an extreme national peril (2 Chron. xxxii. 22).

Hezekiah's beautiful psalm of praise and thanksgiving presents us with one of the most forceful expressions of divine revelation in the Scriptures of Truth. It is very interesting to note how God-fearing men have always recognised our true condition, and if God chose to withdraw His power that animates our structures of clay, we should turn to dwell with the dust. It was a recognition of this truth that prompted the apostle Peter to write as he does in 2 Pet. i. 10-15. The lesson is very obvious to each one of us, therefore whatsoever thy hand findeth to do, do it with thy might, for the day will come for us, if Jesus has not returned, when we will have no further opportunity.

We read together 2 Chron. xxxii. 25, 26 and 31. In these matters it would appear that Hezekiah briefly overlooked his beautiful vow, to go softly or carefully all his years. Who amongst us is there that does not? The heart of man is very deceptive, "for in me, that is, in my flesh, dwells no good thing," and when we would do good, evil is ever present. As we reflect upon the events referred to in that 31st verse, and couple this with what we read in verses 25 and 26, it is most apparent that Hezekiah did not conduct himself, nor the immediate affairs, in a manner that pleased God. God had wrought great wonders for the king, and confirmed the same with such a miracle that all nations were astounded.

When the ambassadors of the king of Babylon came to inquire of the wonders that were done in the land, God left Hezekiah to try him. The details that are involved are very instructive, but we cannot enter into them now. However, Hezekiah made the mistake of not manifesting that humility with which God is well pleased, and entered into too much familiarity with these visiting Babylonians, who had come to satisfy their curiosity only, and possibly to spy out the land. The divine record through Isaiah says that Hezekiah was glad of them, and shewed them everything: Apparently, the natural pride and conceit of the human heart marred Hezekiah's good record, for he did not conduct himself wisely in the sight of God. The lesson once more is very plain. Let us endeavour to use wisely the time at our disposal, and be careful not to commit ourselves or adopt too much of a friendly compromise with anything which is not in harmony with righteousness and a satisfactory service to God. Isaiah's message to Hezekiah contains much food for thought.

However, verse 26 reads—"Notwithstanding, Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah." That there was true repentance on the part of the king is amply borne out by later developments. We have only to reflect upon King Hezekiah's actions in the matter of the siege of Jerusalem by the Assyrians. The records are joyful reading, as we see the king conduct himself in, a most God-pleasing manner in this national crisis; first by doing everything in his own power, then by taking the greater matters to God in prayer. His prayer, when the Assyrian hosts were encamped outside the walls of Jerusalem, is magnificent, and the response to it much greater still. It was a prayer of faith based on knowledge, a knowledge of what Israel's God had done in Egypt and elsewhere. What a pattern for us. Knowledge is the substance that creates faith, and if we are exercised thereby,

will sustain us. In response to the supplications of Hezekiah and Isaiah, an angel of Yahweh spread such a destructive pestilence over the Assyrian camp that, in one night, 185,000 of Sennacherib's hosts perished.

In the concluding verses of the 32nd chapter, we read—"Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem **did him honour at his death.**

Let us conclude with one more reference to the Proverbs, in chapter x. 7, "The memory of the just is blessed: but the name of the wicked shall rot."

Toronto.

C. H. STYLES.

Abigail.

(Continued from Jan. No. Page 19.)

Nabal, like any other evil-minded man in similar circumstance, took the easiest excuse to justify his attitude. The truth teaches that the flesh and all its works is rejected, but that beauty of holiness, finding expression in that spiritual-mindedness comparable to the Abigail-like character, this alone constitutes acceptance into the ranks of the divine nobility of the Age to Come. The apostle truly sums it up, "they which are the children of the flesh, these are not the children of God." No Nabal will be given beauty for ashes, for nothing that offends will be given a place in the kingdom of God.

The rough refusal to meet David's reasonable request was not only a gross breach of the law of God, it was a deadly insult according to the custom of that wild border.

Desert etiquette has not changed even down to the present day. So the evil message went back, and David's young men returned empty-handed. And the wrath of their Captain rose and he moved out his armed band to give a swift and terrible answer to Nabal's rudeness.

Man's lack of faith is the very opportunity employed by God to demonstrate its practicability. This episode of David and Abigail shows its working in the everyday affairs of life. Faith is the manifestation of belief. Belief may exist merely as a theory; but faith is neither seen nor understood unless it shows itself in living action. Where faith is then works follow. Nabal had no faith. His work was evil in every one of its aspects. Abigail, on the contrary, showed the possession of a real, live vital faith in the course of action she took to avert the impending disaster to her house.

Nabal forgot, or chose to ignore by reason of the churlishness of his nature, his duty to his neighbour. He felt in his own mind that he owed nothing to David. His greatness, his three thousand sheep, his one thousand goats, were all the result of his own effort. He never for one moment admitted that he was under any obligation to the one whose sword kept off the marauding bands from the south, and kept armed watch over the rolling solitudes of Paran away to the borders of Seir. He, Nabal, had made his own greatness; his security was the work of his own hands.

Was he not great? Yet like many another recorded in Scripture, he was in the very hour of his seeming triumph. Many enemies of the Truth, both in Israel and outside the Household of Faith, have been struck down in the very pinnacle of their power. One wonders how far the influence of these events in Paran and Carmel had a bearing in the subsequent inspired composition of the Psalms. Much, in every way, it would appear. "Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none."

Thus, while Nabal passed away in his folly, Abigail, moved by godly prudence to fearless resource, worked with the Deity in a way which was designed to end in her exaltation to the royal House of Judah. Yet, though the inspired narrator drapes almost every word with the imagery of the divine purpose, nothing is more obvious than the simple almost austere brevity of the text. God requires very little to expound mighty truths. The stone in the brook caught up in the shepherd-boy's sling, sends the champion of the Gentiles into the dust of ignominy and death. And of what does the incident speak if not of the Stone-Shepherd-King of Israel humbling for ever in political death the boasted might of the kingdoms of men? It is the picture of Christ Himself going forth as the AIL-GIBBOR of Jahveh, foretold by both Moses and Isaiah in such explicit yet simple terms as are to be found in Numbers i. and the vision of the prophet, chapter ix. HE-WHO-SHALL-BE is a Man-of-War . . . The Mighty Warrior, the Father of the Everlasting Age, the Prince of Peace. David was but a figure of the great One to come, who was to contend with the evildoer, the churl. If the simile is not quite complete, for Nabal died not by the hand of David, but in his cups, at least there is the implied mercy of God in granting a period of grace in which the called unto the kingdom could offer bread and wine in the working out of their salvation, before finally the evildoer is to be swept out of the way.

What perception of these things lay in Abigail's reaction to this incident? Much in every way, if the narrative teaches anything. For she told her husband nothing of her intentions . . . "and it was so, as she rode on her ass, that she came down by the covert of the hill, and behold, David and his men came down against her, and she met them."

She was moved to this course by the events of the day. Her servants had reported that David's men had been a wall unto her house, and that nothing of the flock had been lost, for, as they said, "the men were very good unto us."

Her meeting with David on that lonely hillside in the wilderness of Carmel was memorable in that it provided a background to the divine purpose, a background against which these events stood out in clear similitude. Abigail brought gifts of bread and wine, and showed her righteousness before the Jahveh of Israel. "I pray thee forgive the trespass of thine handmaid: for the Lord will certainly make my Lord a SURE HOUSE, because my lord fighteth the battles of the Lord, and evil hath not been found at all in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thy enemies shall he sling out, as out of the middle of a sling."

It was the Bride-in-prospect supplicating for her life, and in her hands the offerings of bread and wine, and on her lips the declaration of the Truth. She saw before her the personification of the purpose of God. John reflects the same truth in the Word made flesh. David, as the grand prototype of Jesus, exhibited in his own person the crucial issues of the conflict with evil, and the final and everlasting establishment of good.

Abigail, in faith, saw to the end of the conflict then raging between King Saul and David. That was the wider outlook. Now, here in Paran, came the clash with the wealthy stock farmer, whose sheep and camels ranged these fastnesses and owed their safety to the ever-watchful vigilance of David's bands.

The contrast between David and Nabal was as obvious as it was invidious. Abigail's choice, her reaction to the situation thus forced on her, reflects not merely the freely given affections of her own mind (as the sequel subsequently proved), but illustrates the basic fact that principle and not personality governs entry to the Kingdom of God. Called upon by the God of Israel to face the issues of life and death, the parting of the ways as determined by the attributes of these two men, she chose that better part, which while it was to lead into even deeper trouble and much anguish, yet eventually was to set her the consort of David acknowledged King over all Israel and reigning in Jerusalem. The incident is perhaps paralleled in the case of another sister in Israel, of whom the greater David was to declare that she had chosen that better part which should not be taken away from her (Luke x.).

Abigail's recognition of David, however, as the receiver of that "sure house" and the inheritor of the great promise of eternal life, so broadly elaborated in subsequent revelation in the unfolding of type and antitype, at once brought another and far-reaching consideration into play. The mere recognition of David's election as the anointed King over Israel, was, in itself, valueless. It was what Abigail **did** on the basis of that recognition which shaped her future. She acted. She made the choice between Nabal, rich, powerful, a great local chieftain, her husband; or David, bearing the promise of a future rich reward in a glorious divine appointment not yet revealed—David, the fugitive, friendless almost, a wanderer.

She chose the positive aspect, impelled by a lively and discerning faith. The underlying teaching in that personal choice illustrates the apostolic declaration that without faith it is impossible to please God, and that faith to be effective must be followed by works, for faith without works is dead (Heb. xi.; Jas. ii.).

One other point emerges from this record. Abigail was of a beautiful countenance, and the Israelitish chronicler tells us the same thing about David (1 Sam. xvi. 12). What then that the attraction was mutual—for both were spiritually minded is an outstanding feature of the story. Thus we are presented with no idle circumstance. The beauty of countenance of the sons of God is an index of the divine glory reflected in the mind within; for did not the face of Moses shine with the refulgence of the glory he had seen in the mount? It is as if the voice of God had challenged the patriarch, "deck thyself now with majesty and excellency and array thyself with beauty and glory" (Job xi.).

The divine glory reflects in the faces of those whom God selects, the beauty inherent in all divine arrangements, for the declaration is that "the Lord is a diadem of beauty unto the residue of His people" (Is. xxviii.). In the flesh, of course, the divine impress is but faintly seen, for now as the Apostle observes, we see through a glass darkly, but in the apocalypse of the antitypical David, the Sons of Deity will shine forth with Him in Mount Paran in all the blaze of perfection associated with the fulness of the divine purpose. This the destiny of the Davids and Abigails called to the Kingdom of God—yes; but not the Nabals.

So the precept, like as a flower opens its radiance to the morning sun, reveals its wisdom to the discerning eye of God's elect. It is an exhortation to those called to do that which is required by God irrespective of natural inclination, with reference to the desires of those by whom they may be surrounded, and turning a deaf ear, if need be, to the very claims, even, of those with whom they dwell. Nay, more, they must not countenance the churlishness of those who, while professing the things of Israel, yet despise the ordinances of Jahveh, ignore His claims and refuse with unspeakable folly the words of counsel and peace.

"We come in a good day; give, I pray thee, whatsoever cometh to thine hand. . . ." Nabal gave nothing; nay, declined even the recognition of the Lord's Anointed. He got nothing. He lost in the end the miserable riches in which he trusted. "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away **EVEN THAT HE HATH.**"

Nabal's departure to his place left Abigail free to enter the household of David. As his bride in the wilderness she is antitypical of all those who join themselves unto the Household of Faith while yet in the wilderness of nations, and who look for glory, honour and immortality when the greater Son of David enters in triumph the City of God. Freed from the churlishness of this age, free to embrace the hope of Israel, with a sure looking forward to the gift of everlasting life in the age to come.

The exquisite beauty of the prophet's metaphor is no mere fanciful imagery, but a realistic exposition of God's eternal goodness, for in this, as in all other matters, the Bible is the record of the divine mind, "I have likened the daughter of Zion to a comely and delicate woman" (Jer. vi.).

The true reflex of Abigail's beauty lay in her belief in Jahveh and His wondrous promise to David, that He would build him a **SURE HOUSE**, and that David's soul would **BE BOUND IN THE**

BUNDLE OF LIFE WITH THE LORD HIS GOD. No more lovely presentment of the doctrine of redemption is possible; it is an allegory set forth in the most propitious of words, draping the profound mysteries of God-manifestation from the prying eyes of those for whom they are not intended. But Abigail saw beneath the surface meaning. "It is the glory of God to conceal a thing: but the honour of kings is to search out a matter" (Prov. xxv.).

Such was her expressed faith; the faith upon which she acted and joined David in the wilderness. And if Abigail is described as of good understanding, did not her lord pen the words, "the meditation of my heart shall be of understanding. . . ." (Ps. xlix.). The righteousness of the one was an attraction for the righteousness of the other.

But there was then little sign of any fulfilment of these things. Samuel's great words of prophecy, of coming kingship and glory in Israel, seemed a long way from coming to pass. The petty chieftain in Paran looked an ill aspirant for royal honours. Saul still reigned, very powerful, indeed. The tragic event of Gilboa was not yet.

But the underlying lesson was nevertheless certain. God will entirely remove every churl from the midst of Israel. That is the basic teaching of this episode in David's life. It is the mighty consummation which Jesus taught, that the tares shall be segregated from the wheat and cast into the fire at the harvest of the earth (Matt. xiii.).

How exactly these scenes from the days of David fit the spiritual experiences of God's people in all times, especially in these latter years. There is the drawing together of those of like precious faith by the process of a purely natural sequence of events. David was then in the wilderness, the great promise made at the anointing in Bethlehem seemed afar off. The splendours of rulership in Jerusalem still lay in the words of Samuel. The crown was still, very firmly, on the head of Saul. Even when Abigail joined David, leaving a soft and opulent home for the mountain eyrie of her lord, there was no sign at all of the entry into Zion as the Anointed of Deity. Yet she went in the full assurance that the word of God would be fulfilled. Abigail's address to David at once implied that she understood the purpose of Jahveh. Her actions implied a strong, living faith in the coming of the time "when the Lord shall shine forth from Mount Paran" (Deut. xxxiii.).

Every fool shall be cut off, all those lacking appreciation in divine things cut off in the cups of their iniquity, leaving only those spiritually awakened to the things of God, to answer the call and to go up with the Beloved into the Wilderness of Glory, to those splendid honours to be invested in the Saints when the Lord goes forth to inherit Judah, His portion in the Holy Land (Zech. ii.).

All those of Abigail's faith and disposition, of good understanding and beautiful (or righteous) of countenance, shall be as the name implies the JOY OF THE FATHER, i.e. of the Everlasting Age; the true Bride of Christ. It is an analogy matchless for its exquisite portrayal in the history of Israel of those superb joys, held in store by God for all those called according to His purpose in Christ Jesus.
Uxbridge. H. E. J. M. DOUST.

(To be continued)

First Principles of Scripture Truth.

1.—THE BIBLE.

The Christian Churches have recently been celebrating a Bible Sunday, and a representative of the British and Foreign Bible Society, in a broadcast address, told how the Bible had been translated into every known language and that it is still the world's best-seller.

What is this book which has such a fascination for men of every race? Surely, it is the most remarkable book ever printed. It is a collection of books written by men of every walk in life, and

contains history, a code of laws, prophecy, and information as to the origin and destiny of man and the earth which he inhabits. It claims for itself that it is the revelation, to man of the will of an Almighty Creator, and that the men who wrote it were inspired by that One to write the things which they did. Peter, the Apostle, says that "holy men of God spake as they were moved by the Holy Spirit," and Paul that "all Scripture is given by inspiration of God." Jesus said, "Search the Scriptures," and by this He meant the Old Testament, because at that time, obviously, the New was not written.

While so-called Christians have Bible Sundays and claim to believe in the inspiration of the Scriptures, yet many of them hold reservations and say that the early chapters of the Book are only myths. This did not Jesus; he quoted Adam and Noah. It is obvious that if the Bible is what it claims to be—the message of the Great Creator to the work of His Hands, then we must accept the whole as inspired, for He would not have allowed anything but what was necessary for our belief to be preserved. Indeed, if the message of the Bible is to be understood, it is essential to go right to the first chapter of Genesis. "In the beginning God created the heavens and the earth," etc. Here is the answer, and the only logical one, to those who dabble in the problems of evolution. Man, having been created, is placed on probation by his Creator, and fails, and so becomes estranged from the intimate association which he had with Him, and the rest of the Bible deals, in one way or another, with the plan which God has for man to become reconciled with Him, and again attain to that intercourse which Adam had with Him in the Garden of Eden.

The future of the earth, and the fate of the nations upon it, are clearly revealed in the Scriptures, and the leaders of the nations would save themselves much worry and trouble if they would but put their trust in God, but this they will not do—"God is not in all their thoughts," therefore He has declared that He will destroy them all.

However, the Bible reveals that salvation is a personal matter, and the Great Creator of the Universe says that He will look to the man who is humble, and that "trembleth at His Word." Therefore, let the reader search the Scriptures daily, to see if these things be so." D.H.

Two of the sweetest and most consoling words in the Bible are these—"Fear not." They have comforted many who were fearful; they have strengthened many who were cast down.

The Date Of Our Lord's Birth.

The Sun was brought into the economy of the Earth and Man during the fourth day (see Genesis i. 16-18). Now if we may apply the idea contained in 2 Peter iii. 18, and create a parallel between the six days of Earth's creation and the six thousand years of human history, then we get this result: — The Sun, spiritually, of the world is Jesus Christ. He must then have been born before the close of the first 4,000 years. He will rule the world. Now Jesus was born during the reign of Herod the Great. There is first class historical evidence that Herod died in the year that we now call 4 B.C. So the year of the nativity could not have been in the year 0 or the year 1 of Anno Domini.

It must have been 5 or 4 B.C. So the present year is either 1951 or 1952 A.D. This makes no difference to any calculations as to the working out of prophetic times, for if we take four from the A.D. we add them to the B.C. dates, and the result is the same.

As to the time of the year, in the year of His birth, it was of necessity at the Feast of Tabernacles, i.e. September, for He was 33½ when He was crucified, and Passover is exactly six months removed from the "Tabernacles" or Feast of Ingathering (Lev. xxiii. 34-39).

Furthermore, the one great feast of the Coming Age is that of the Tabernacles (Zech. xiv. 16). It is indicated in the Song of Isaiah ix. 6 and 7, that the great hymn of the Kingdom will commence thus: —

"Unto us a child is born."

Dr. Young's "literal" translation puts this song into its original lyrical form: —

"For a Child hath been born to us
A Son hath been given to us,
The princely power is on His shoulder,
And God doth call His name,
Wonderful, Counsellor, Mighty God,
Father of eternity,
Prince of Peace,
To the increase of His princely power
And of peace there is no end,
On the throne of David and on his kingdom,
To establish it and to support it,
In judgment and righteousness,
Henceforth even unto the Age."

So fittingly, the chief Day of celebration in the millennium will be the Day of the King's birthday. So just as the creation of the Sun in the literal heavens and earth was the most important physical event, so the Day of the birth of Jesus was the greatest of all dates. So our conclusion is that Jesus was born in September, four or five years before the end of the fourth thousand years.

G.H.D.

"Not Able To Kill The Soul."

(Matt. x. 28).

Few passages of scripture are more frequently wrested than this. It is supposed by many to be quite sufficient proof of the doctrine of the immortality of the soul. But see the context: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which **is able to destroy both soul and body in hell.**" So then Christ declares the soul to be destructible and not inherently immortal.

But here comes the first "wresting" of the passage by an objector. He says "destroy" does not mean to annihilate or bring to an end, but to afflict or torment. This, however, is very wrong. It means here to put to death without remedy, that is, without the possibility of any future life supervening. The meaning of the word is illustrated in all New Testament usage. Thus, of the infant Jesus, it was said, "Herod will seek the young child to destroy him" (Matt. ii. 13). The Jews "persuaded the multitude that they should ask Barabbas, and destroy Jesus" (Matt. xxvii. 20). In the wilderness, the disobedient Israelites "were destroyed of serpents" (1 Cor. x. 9). And many other passages might be cited to show that, as applied to man, "destroy" means to put to death. And now as to—

"**Soul.**"—It is popularly supposed that this word of itself conveys the ideas of immortality and immateriality. Nothing could be further from the truth. From one end of the Bible to the other the scriptures are full of proof to the contrary.

"In the 754 places where the Hebrew word **nephesh** (soul) occurs in the Old Testament Scriptures, it is said in 326 places to be **subject to death** . . . The soul is said in 203 places to be in **danger of death**, and in 123 places to be **delivered from death**, implying its **liability** to death."

"In the 106 places where the Greek word **psukee** (soul) occurs in the New Testament Scriptures, it is said in 45 places to be **subject to death**. . . The soul is said in 29 places to be in **danger of death**, and in 16 places to be **delivered from death**, implying its **liability** to death."—Waller's **Concordance on the Soul**.

Nephesh is translated "life" 119 times in the Old Testament; and the corresponding Greek word, **psukee**; is translated "life" many times in the New Testament. Arid it means "life" in this place. The term "soul" is not restricted to man, but is frequently applied to the lower animals, as in Gen. i. 21, 24. As applied to man, it means person, life, mind, etc. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. ii. 7). He became a **living** creature, but not an **ever-living** or immortal creature. God did not breathe into or place an "immortal soul" in man, but "the breath of life"; and all living creatures have this: "They all have one breath . . . all are of the dust, and turn to dust again" (Ecc. iii. 19, 20). Therefore, when it becomes a question of withstanding "the haughtiness of men," "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of" (Isa. ii. 11, 22). As to Adam, the first man, when he sinned, the Lord God prevented him from becoming immortal, saying, "Dust thou art, and unto dust shalt thou return." And "He drove out the man, and placed at the east of the garden of Eden, cherubims and a flaming sword which turned every way, to keep the way of the tree of life" This was, lest he should "Take of the tree of life, and eat. and live for ever" (Gen. iii. 19-24). Evidently, therefore, man has not an immortal soul. Moreover, this word **nephesh** (soul) is applied to dead **bodies** (Num. ix. 6, 10; Lev. xxi. 11; Hag. ii. 13). And Paul, in 1 Cor. xv. 44-45, says, "There is a natural body; and there is a spiritual body. And so it is written, The first man, Adam, was made a living soul; the last Adam, was made a quickening spirit." Here, according to the apostle, "a natural body" is a living soul, which is according to scripture usage in hundreds of places.

"The Resurrection and the Life."—Christ's doctrine of eternal life is that it is to be bestowed upon the obedient of mankind by bodily change after resurrection and judgment; and He himself, in His resurrection from the dead to eternal life, illustrates His doctrine in the clearest and highest possible manner. In the chapter under consideration (Matt. x.) we read that He sent out His disciples to preach the gospel and do miracles of healing. But He warned them against men (verse 17), and comforted them with the reminder that their enemies could do no more than "kill the body." They could not "kill the soul" in the sense of finally blotting out the **life**. They could not prevent God bestowing eternal life by resurrection. This was Christ's meaning, and His own experience presently exemplified it. The Jews "killed His body," but could not "kill the soul," or life. God raised Him from the dead the third day, and He thus became a quickening (life-giving) spirit. In view of this we can understand Christ's exhortation in the context of the passage under consideration, "He that findeth his life (**psukee**) shall lose it; and he that loseth his life (**psukee**) for my sake shall find it" (Matt. x. 39). Here we have the same word (**psukee**) as is rendered "soul" in verse 28. If it means "immortal soul" there, it must mean the same here. But obviously, you could not speak of one losing his "immortal soul" for Christ's sake. But many a man has lost his **life** for Christ's sake, and will find it at Christ's hands in the day of judgment. And many a man has saved his life by rejecting Christ, only to lose eternal life in that day.

After the days of the apostles, some of whom lost their lives for Christ's sake, the faithful "Overcame . . . by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death" (Rev. xii. 11). They suffered persecution and death willingly, for they believed the word of Christ, and that of the apostles whom He had sent. "Your life is hid with Christ in God" (Col. iii. 3). "This is the record, that God has given to us eternal life, and **this life is in His Son**" (1 John v. 11). "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). David said, "God will redeem my soul from the power of the grave" (Psa. xlix. 15). And of Christ it was said, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption" (Psa. xvi. 10). All this is illustration in doctrine and example of what Christ meant in Matt. x. 28.

Destroying Soul and Body in Hell.—"Fear Him which is able to destroy both soul (life) and body in hell" (Matt. x. 28); or, as it is expressed in Luke xii. 5, "Fear Him which after He hath killed, hath power to cast into hell." It is God who alone has this power. "I kill and I make alive (Deut. xxxii. 39). "In His hand is the soul (marg., life) of every living thing, and the breath of all mankind" (Job xii. 10). "There is no power but of God" (Rom. xiii. 1). "The Lord killeth and maketh alive, He bringeth

down to the grave (**sheol**), and bringeth up" (1 Sam. ii. 6). The word for "hell" here is **Gehenna** (see the R.V. margin). "This is properly the valley of Hinnom, and never means "hell" in the Old Testament. It is mentioned there thirteen times, five times as a locality: Josh. xv. 8; xviii. 16; Neh. xi. 30; three times as defiled by the crimes of Ahaz and Manasseh, and laid desolate on that account by Josiah: 2 Chron. xxiii. 3; xxxiii. 6; 2 Kings xxiii. 10; five times in connection with God's wrath and hatred of the cruel rites practised there with fire and human sacrifices, abominations which He three times solemnly declares He commanded **not**, neither came it **into His mind or heart**: Jer. vii. 31, 32; xix. 1-15; xxxii. 35. In New Testament times the valley was the common cesspool of Jerusalem, and fires were kept continually burning there. The dead bodies of criminals were cast into Gehenna as a "last indignity." Hence Christ's allusions in Matt. v. 22, 29, 30; x. 28; Luke xii. 5, etc. There is such a thing as "the second death" (Rev. ii. 11; xx. 14; xxi. 8). That is death a **second time**, after "resurrection to condemnation" for wilful sin against God. This is truly "a fearful thing" (Heb. x. 31); much more fearful than being killed by men for Christ's sake. Judas was one of those who heard Christ's words, as recorded in Matt. x. 28 (see verse 4). He hanged himself after he had betrayed his Master; but that will not prevent God's destroying him, "both soul and body in hell," in the day of judgment.

Temptation.

The words "tempt" and "temptation" are used in the Scriptures to denote trial, proof or test. Hence there are assaults upon the valour, the power, the will, the pleasure or the wisdom, whether it be of God or of man, and these are all called temptations.

It is said that God tempted Abraham and that He also tempted Israel. What happened, as we would now express it is, that God tried or proved the faith and endurance of various people for the specific purpose of developing their characters, making them stronger and more resolute in their belief and trust in Him, and in the furtherance of His purpose. A further service to God and to their fellow creatures came from the fact that their example has been an inspiration and a guide to generations ever since.

Who could have believed that God's Word could so have moved the heart and affections of Abraham as to steel his courage and to offer his own beloved son Isaac as a sacrifice, if this had not been actually demonstrated?

Its relation in type to God's gift of His own beloved Son is plainly seen. "God so loved the world as to give His own beloved Son."

As to Israel, how brilliantly the characters of Moses, Joshua and Caleb and those who followed their example shine forth against the dark background of those who lacked faith? Trial proved the real character of all the host that left Egypt, and very many failed.

Look at Job's great and patient fight against terrible affliction. His endurance saved the souls of his friends in their mistaken views of God's dealing with men, and at the same time gave to men for ever an example of the great virtue of patience. But if there had been no trial we should have missed all that.

David's besetting trial lay in his ability, or disability, to overcome the temptations or natural trials of the flesh. If, however, he had never been tried, we would have lost those magnificent examples of real contrition expressed so graphically in the Psalms. Many a faithful man who has failed under a temptation has got up again, as Solomon puts it, and been the stronger and maybe the humbler for the experience. Humility is another great feature and there is nothing like an occasional failure to keep a man's esteem for himself lower than continued success might otherwise allow.

The rulers of the Jews in our Lord's time tried Him by all kinds of means, questions and subtleties. He had been initially tried to the utmost when He spent 40 days in the wilderness. The trial

there took in all the three great forms of human temptation. The strength developed by this first great test must not be forgotten in its bearing on all His subsequent life. "He was tempted (or tried) in all points like as we are, yet without sin."

James says, "God tempteth no man." Here he means that no temptation proceeds immediately from God, with the intent to bring destruction upon His creatures. He explains that a man is tempted (or tried) when he is drawn away of his own desires. This is true in the experience of all who trust in God.

G. H. D.

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Notes

Acknowledgments. —Letters, MSS and parcels have been received from: V.B., R.W.A., K.P., J.C., F.E.J., F.L.J., D.M.W., J.V., S.E.S., H.P., H.W.S., H.W.R., W.J.T., R.H.N., R.E.B., O.D., J.H., J.W.H., W.C.H., W.D., J.L.Y., Philadelphia Ecc., Detroit Sisters' Class, Toronto Sisters' Class, Hamilton Ecc., Detroit Ecc., C.F.H., H.W.C., C.J.P., F.T., A.L., M.S., E.S., G.B., B.S.S., H.G.C., Toronto Ecc., H.J.N., "Styles Family," S.S.W., M.C., A.D.K., W.J.P., H.T., R.W.A., E.A.P., A.E.R., C.E.G., S.S.W., C.E.F., C.E.G., D.C.W., H.F.H., F.W.C., A.D.D., L.S., P. & S.P., Copenhagen, J.R., C.H.S., L.C.S. (2), A.H.C., R.S., C.K.S., K.P., J.B., P.W.C., G.L., H.H., A.E.F., J.J.M., J.H., J.C., H.D., H.A.C., E.G., L.A., W.W., F.P., W.S., K.F., C.A.A., T.L., G.P., J.H., L.B., A.H., F.J.H., V.M.B.

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Printed by the "H.J." Service, 161, Tottenham Lane, N.8, and Published by the Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.
