

# **The Berean CHRISTADELPHIAN**

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

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

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**ADDRESSES OF RECORDING BRETHREN, Etc.**

**BATH.** —E. Acock, 36 Penn Lea Road.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**EDINBURGH.** —W. Boyd, Stoneyhill, Musselburgh.

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

**GLASGOW.** —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.)—C. Latcham, 4 Railway Terrace, Penycraig. (B.B. 3 p.m.)

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

**ST. ALBANS.** —D. Bath, 72 Somerset Road, New Barnet. (Sundays 4 p.m. and 6.30 p.m. Thursdays 7.30 p.m. Oddfellows' Hall).

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

**SOUTHWOLD** Suffolk.—F. W. Smith, 7 Bartholomew Green.

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

**THETFORD.**—L. Brackpool, The Nest, Pound Green, Shipdham.

**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.

## **Three Unclean Spirits.**—Rev. i. 6.

*"There are three spirits (Rev. ch. 16) and three mouths, that is, one spirit proceeding out of each mouth, but they are all three like frogs and though proceeding from three different mouths, they are in nature, origin and tendency, the same. They are called the spirits of demons, not because of their uncleanness or wickedness, but because the mouths from which they issue are the demons of chiefs of the dominions represented by the dragon, the beast and the false prophet. The throne of the dragon was Constantinople, that of the two-horned beast was Vienna, and that of the false prophet was Rome. So in the last days the prophecy of Rev. 16 will be fulfilled in that the Sultan, the Austrian emperor and the Pope will be jointly and severally responsible for the position that will be developed, the proximate cause of the several polices which characterise the demon mouths." —See Elpis Israel, pp. 375-382.*

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### **PRINCIPAL CONTENTS:**

LUTHER ON JUSTIFICATION  
ECCLESIAL NEWS

SIGNS OF THE TIMES  
DEATH OF B. A. WARRENDER  
JESUS THE ONLY TRUE FRIEND

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VOL. XXXV.

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## **EDITORIAL**

### **The Transient and the Permanent.**

"Heaven and earth shall pass away; but my words shall not pass away" (Luke xxi. 33). In this sentence we have a clear indication that our Lord Jesus believed and taught that while human works would change and perish the works and words that he fulfilled would never lose their influence or pass into oblivion. This, undoubtedly, sets out that God had and has, a purpose with the Earth and man, which aimed at a perpetuation of those qualities set out in His word and exhibited in Christ. Righteousness would triumph, hence the Kingdom of God as an aim, then an achievement from above and the result "God shall dwell with men" (Rev. xxi), and "God shall be all in all" (1 Cor. xv). Voltaire and others, and of late, the Russian leaders, Lenin and Trotsky, have declared that the Christian faith and the Bible itself would ultimately fail and pass away.

It is not without irony that Voltaire's Paris residence became the headquarters in France of the British and Foreign Bible Society. Paul also says (2 Cor. iv. 18), "The things that are seen are temporal: the things that are not seen are eternal," or as Moffatt translates it: "The seen is transient, the unseen is eternal."

Men have piled their rubbish against the temple of Truth, but the rubbish will perish away and the temple remain.

The theological thunderings of the religious heavens are fleeting, but the firmament remains.

Because of man's love of change and also because it pleases him to look with favour on his own thoughts and discoveries, many called Christians have continually moved their ground from doctrine to doctrine. A modern instance is the adoption by the Church of England and many Non-conformist leaders of the theory of Evolution as explaining the origin of man, to the rejection of Genesis (i. ii. iii).

Well,

"They are found like leaves on trees;  
Now green in youth, now withered on the ground,  
Another race the following spring supplies;  
They fall successive and, successive, rise."

But there are always those and ever have been, who refuse to change and who hold fast to "the faith once for all delivered to the Saints" (Jude).

The only claim that can be substantiated to-day to continuity in doctrine since the first century is that of the Christadelphians. So it is true that the "seen" of men is transient. That which is "seen" of God and "unseen" by men will at last triumph.—Editors.

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### **The Spirit That Searcheth the Heart.**

If there had been no Peter in the days of Ananias and Sapphira, they would doubtless have been looked upon as exemplary people. We may deceive one another now, but the time will soon be here when the Spirit that moved Peter will actuate Christ to reveal the innermost thoughts of all our hearts.

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### **Justification.**

Martin Luther was born in Eisleben in 1483, and died in 1546. His writings show that his method of reasoning was very dissimilar to that of modern churches, whether Episcopal or Nonconformist.

Let us quote from one of his addresses. "Paul's chief doctrine was Justification. There is so little knowledge of faith left in the world, yet without it, it is not possible to understand Paul, who always treats of faith with such earnestness and force.

"No work can be acceptable to God unless he which doeth it is first accepted by Him and no work is disallowed of Him unless the author of it is disallowed before.

"God pronounces all men by nature unregenerate. If men do works which outwardly seem good and have not faith and do not obey, their works are no better than the offering of Cain.

"The narrow gate described by our Lord is the door of faith. Cain's progeny think their good works are the gate. They call themselves holy ones, but they are not saved by all their works or ever will be.

"Salvation is of grace alone. Faith is the gift of God. Temptation sometimes removes a man from his faith, but if a man repent of his sins and keep his faith he will be saved.

"Paul says, 'In the latter times many shall depart from the faith.' The true faith is always everywhere opprest.

"The Popes, bishops, colleges, monasteries and universities have for more than 500 years persecuted it with one mind and consent.

"Paul says that works standing alone make us servants and are of no importance toward godliness and salvation, but that faith makes us the sons of God and from thence good works, without restraint, forthwith plentifully flow.

"Those that are justified by grace cease from the mechanical performance of certain works and then freely work those things that are good, to the glory of God and the benefit of their fellow men. They, who have faith, possess it by the covenant of the Father confirmed by Christ. This covenant, Abraham, with all the fathers who were endued with the true faith, had no otherwise than we have. They lived in exactly the same faith and by it we shall receive the inheritance promised.

"Thus does Paul call us back from the teachers of works. The Pope, with his prelates and monks, hath, for a long time, intruded, urging his own laws, which are foolish and pernicious, *disagreeing in every respect* with the word of God, seducing all men from the true gospel of Christ and plainly extinguishing the faith of sons as the Scripture hath in diverse places manifestly prophesied. Christ's kingdom will come and He will achieve victory over the Pope and his followers — Satan himself."

Martin Luther: Sermon at Eisleben—  
G. Kleiser, Vol. 1, p. 115.

NOTE. —Only Christadelphians speak like this to-day.

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## **"The Works of the Devil"**

"It is clear in my mind that *sin* is the thing referred to by the apostle in the word *devil*. The sting of the Serpent is its power of destruction. The "sting of death" is the power of death; and that, the apostle says, in one place, *is sin*;" and in another, is the devil. There are not two powers of death; but one only. Hence the devil and sin, though different words, represent the same thing. "Sin *had* the power of death," and would have retained it, if the man, who was *obedient* unto death, had not gained the victory over it. Bait thanks be to God, the earth is not to be a charnal house forever; for he that overcame the world in his own person, is destined hereafter to "take away the sin of the world" and "to make all things new." Every curse will then cease, and death be swallowed up in victory; for death shall be no more."

Dr. THOMAS,  
In Elpis Israel, page 89.

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## **Sin in Disguise.**

"Error may change its form, it may even assume to be an angel of light, but it never loses its power to dim the lustre and wisdom of God's work in Christ nor can it hide the true Messiah from the view of those who follow him in the Light of God's revealed Word. Neither will 'fair words' and 'vain speeches' of men of unstable minds lead astray those who know and follow the voice of the true Shepherd. The time will come when sin's disguise will be torn away and then shall 'that wicked be revealed' and all who follow in sin's pernicious ways."

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## **Signs of the Times.**

**"He taketh the wise in their own craftiness."**—1 Cor. iii.

### **IX.—Coals of Fire.**

The American journals have blazoned it forth—"Black Monday!" Suddenly, the truth was concealed no longer. The impact of the coal shortage sent the entire nation into "bewilderment . . . for

the White Paper recently issued by the Government clearly admitted that "only increased output by the factories can save the nation from disaster": and yet, within a few days comparatively, the same authorities gave the order for the mass cutting-off of fuel supplies, and the vast industry of the nation came to a standstill.

The European coal deficit is 52 million tons. The export trade of this commodity is paralysed, the Ruhr supplies have greatly diminished, and the U.S.A. shipment to the Continent is to-day 27 per cent, of total consumption, and the ensuing drain on dollar resources impedes the general world trade revival.

From Russia no statistics are available, but even there the truth is gradually emerging. . Russia in victory was almost broken, and to-day her agriculture is shaky, and her industry, despite vast planning and gigantic efforts, just fails to work. These facts are beginning to leak out. There is throughout that country an acute shortage of consumer goods, and the key to the situation is — coal.

Added to these politico-economic shakings of the world structure of the kingdoms of men, must be added the winter severity, which has held Europe in the stranglehold of an icy blast. Devise as they may, the economists of the age are vain against a combination of circumstances, which the servants of God will at once write up as the end. All signs are active to-day. This is now the beginning of a distress and darkness and gloom, which will deepen as the purpose of the Deity draws to a close.

The great men of the earth have planned and schemed, but the mighty Architect of time and all eternity is not frustrated in His designs; the Almighty has His enemies in derision—Ps. ii. His intentions are predetermined.

There is a striking parallel to the present world situation in the far-off days in Egypt, when the third plague reduced the proudest of empires to a lice-infested dominion. None can strive with God. Pharaoh's baffled magicians were compelled to admit defeat. "This is the finger of God" (Ex. viii).

And as the present world-rulers grovel in the dust of defeat, even so shortly they will resign all their authority and lick the dust from the feet of King Jesus—Ps. lxxii; Is. xlix.

History is a cyclonic repetition of circumstances, but the lessons arising therefrom are never learned.

#### **X.—Basket and Store.**

But this picture of world distress is by no means completed. The shortage of food is global. And so acute are famine conditions in Russia, for instance, that one London journal describes the situation as "the inevitable post-war disillusionment of a victorious but disappointed nation." European Russia, once a vast granary from the Vistula to the Volga, supplying two-thirds of Russia's total requirements, is to-day a desolate war-swept waste, struggling to rehabilitate itself. While it is one of the earth's most fertile regions, in 1921 it was swept by famine, and 1947-1948 bids fair to repeat the former death roll, which ran into millions. There are many indications that the Soviet system is by no means as sound as many of its apologists would like us to believe. In the Ukraine, the 1946 drought has been verified as the worst for the last 50 years.

It is whispered that Moscow will soon call for more U.N.R.R.A. relief.

In Europe, the distress from food shortages is growing. And everywhere, while the masses of the people are feeling the pinch of want, the rulers are feverishly engaged in suspicious intrigues against each other. Even here in Britain, Mr. Churchill has been led to say that the "nation is sad and disillusioned to-day."

What else can be expected when God is thrust out of all consideration, and His very existence ignored? The evidences of the past are treated as folklore. Yet the Bible says that the famine in Egypt was the work of God . . . . "Moreover, He called for a famine upon the land: He brake the whole staff of bread."

The nations are being broken and worn down in the struggle, and prepared for that final dissolution of all their polity, and their complete surrender to the King of Kings. In those days we read that there shall be a handful of corn in the tops of the mountains, so fruitful will be the earth's yield; and men's garners shall be full, when their sheep shall bring forth in thousands. And even the raucous voiced boasters shall be silent. In the Kingdom of God there will be "no complaining in our streets" . . . . Ps. cv; cxliv.

The cumulative effect of all these visitations of the wrath of God is to break the spirit of the nations, to undermine their power and destroy their will to resist, so that when Jesus returns to the earth to take up His great power and to reign, He will find the earth, as did His great prototype, Joshua, the land of Canaan, ready to faint before Him.

But what blessedness and peace and plenty will ensue. "For how great is His goodness, and how great is His beauty! Corn shall make the young men cheerful, and new wine the maids." Zech. ix.

#### **XI.—The Deceivableness of Unrighteousness.**

In the issue for January 18th, "Pravda" admits a truth which has been some time percolating out of Russia. Russian industrial undertakings are not prospering. That fact is the key to the Kremlin riddle. It is the answer to all the obstructive tactics at the recent Conferences. It accounts for the iron face put up against the Allies' policy in the western zones of Germany, and for the rigid and frigid curtain of silence and secrecy which has veiled Russia's western frontiers. At immense cost in labour and resources to build and rebuild her shattered economy; and a political bluff seldom equalled, Moscow has concealed her weaknesses with true Asiatic cunning. She has persistently made trouble for the Anglo-American group to cover her own lack of strength. This appears to be the secret of all the recent Russian moves, and maybe will prove the reason for those of the future. What brings Gog down on Eretz Israel? Spoil—Ezek. xxxviii. Gog to-day is not ready. She dare not drop the iron mask nor lift the iron curtain. The truth is gradually coming out.

Thus is being dispelled that most successful of all modern illusions — Russia's invulnerability.

The series of denunciations and critiques of Anglo-U.S.A. policy seem to show that Moscow wants to force the Western Powers into the dock at the Moscow Conference, and so get more political concessions from London and Washington. If this view is the correct one, and many influential authorities hold it, the Russian moves are designed to strengthen her hold over world politics and to correspondingly weaken those of Great Britain and America.

Inner diplomatic circles express a pessimistic view of the Moscow Conference. The Kremlin is tilting the German Press heavily against the Western Powers, and seeking to draw Germans of note on to her side. It is felt, therefore, that the Moscow Conference may have unforeseen results. It may mean the unmasking of Moscow, for is she not working up to the one great diplomatic throw of the dice in these post-war intrigues? If she wins at Moscow, *on Russian soil*, how enhanced her prestige! But if she loses.... The Russian propagandist chief is indulging in pre-Conference recriminations. He claims that Russia really won the war herself, and that just as she was about to occupy the whole of Germany, the Second Front was opened, and Britain and America forestalled her. Such the play and interplay of deception and presumption. The human mind is here seen at its worst.

The inscrutable east may yet throw up another Genghis Khan. Many seem to think so; for one critic uses the ominous phrase, "those who will rule Russia to-morrow . . ." The servants of Jahveh

will read and reread Ezekiel xxxviii-xxxix and Dan. xi. "Let not him that is deceived trust in vanity" Job. xv.

## **XII.—A Shadow That Passeth.**

The gathering terrorism in Palestine has revived the terrible threat of anti-Semitism once more. Leaflets are being circulated and old charges republished. One is of deep interest, for it refers to the coming of the Son of God, "the Messiah, who will make all peoples of the world the slaves of the Jews." A more sinister perversion of truth it would be hard to imagine.

In dropping Weizmann at the Basle Conference, the Jewish Agency has declared war on its oldest and staunchest friends, and flung down the gauntlet to both the British and Arabs alike in an "all or nothing" challenge. Both the Jewish Agency and the secret armed forces it controls have declined to assist in the suppression of terrorism, and openly refuses to co-operate with the Government. It is a fishing in very troubled waters. The Jewish Agency maybe hopes to emerge from the impending struggle the sole governing body in Palestine.

It should not be forgotten for one moment that these Jews struggling for power and whose lawless acts have turned Zion into a fortified camp once more, are not the Jews who will enter the Kingdom. They are striving to contrive with the arms of flesh what God has reserved as a mighty triumph for His Son. Rather does Ps. xxxvii. 15, apply to them.

All observers feel the position is hopeless. Kidnappings, contempt for law and order, truculent partisanship, the gathering within the City of God of the Warsaw trained terrorists, who survived the inferno of the Ghetto when the Germans destroyed that city, the menace of the sullen Arab, a divided Jewry — all make for what one London journal has described as a situation packed with dynamite. The Jews are united in their blind hatred of all who they think stand in the way of the realisation of their hopes. The tragedy of the Diaspora has taught them nothing.

One cannot fail in this connection to recall the significant warning of Joseph when he sent the brethren away with a present of corn . . . . "See that ye fall not out by the way." History shows that they have been doing nothing else ever since. The past is, therefore, but a prelude to the future and the return of the greater-than-Joseph will not only solve all the troubles of Israel and bring peace and plenty to a strife-torn world, but it will destroy once and for all the infamous and scurrilous libels and blasphemous evil-speaking of anti-Semitic propaganda.

The history of Israel has run its true and tragic course. It has never deviated one hairs-breadth from the course plotted by the Divine hand. The end is but a matter of time. The eye of the inspired prophet saw not a world slavemaster, but an Omnipotent and beneficent World-Ruler, of whom it is said that "Men shall be blessed in Him" Ps. lxxii; Gal. iii; Acts iii.

CARMI.

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## **The Great Book.**

A story is told of Benjamin Jowett, the famous Master of Balliol, that he once entertained to breakfast a self-satisfied and sceptical undergraduate, who remarked that he had deliberately read the Bible "as an ordinary book." "Indeed," said the Master, "and did you not find that it was a *most extraordinary book!*"

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## **The Importance of the Resurrection.**

"Without an awakening and coming forth from the dust of *sheol* (the grave) there are neither life, blessedness nor punishment, for those who are sleeping and dwelling there. Resurrection of body is indispensable to either reward or punishment, for without resurrection, the metaphorical sleepers

and dwellers in the dust are nonentities, being without bodies or parts—mere historical characters, whose ‘remains’ are simply elementary gases and particles of earth. Deny a resurrection, and all the promises of the Deity to the fathers, which he has confirmed ‘by two immutable things,’ His Word and His existence, are reduced to ‘cunningly devised fables.’

"No Resurrection, no Salvation, no ‘glory, honour, incorruptibility and life’ in the Kingdom of the Deity."

Dr. JOHN THOMAS.

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## **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.

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**BRISTOL.** —Druids Hall, Perry Road (top of Colston Street). Sundays: Breaking of Bread, 3 p.m.; Bible Class, 5.15 p.m., at Druids Hall Wednesdays: Bible Class, 7.15 p.m., at 73, Groveleaze, Shirehampton.

Owing to altered circumstances we have now to revert to the original times of meetings. Will visitors please take special note of those times. On December 24th Bro. E. H. Bailey and Sis. Jean Turner, late of Birmingham, were united in marriage. We pray and trust they will be a help to each other in this probationary life, as candidates for a place in the Kingdom of God. On January 19th we were pleased to have a visit from Bro. Roy Bath, who met with us at the Table of the Lord. He is working on a farm near Bath, Somerset. On February 18th it was our sad duty to lay to rest Bro. H. Richards, late of Plymouth. He had been ill for several weeks. He was 64. Besides; two of his relatives, five of our Meeting were able to attend, and Bro. Hubert Nicholls, Rec. Bro. of Plymouth, came all the way here to be present. We very much appreciated his support at the graveside. —A. V. Bailey, Rec. Bro.

**CANTON, OHIO, U.S.A.** —Eagle Temple. Sunday School, 9.30 a.m.; Breaking of Bread, 10.45 a.m. Tuesday: Bible Class, 8 p.m.

We are pleased to report that all the young brethren who were in Civilian Public Service, because of their stand for the Truth, have been, released, namely: Brethren Paul Inman, Paul Phillips, Herbert Phillips, James Phillips and Donald Rader. We are thankful to our Heavenly Father for His provision of a way of escape from military service.

We held our Winter Sunday School programme. The entertainment was furnished by recitations, songs and instrumental selections by the scholars. Prizes were given for attendance and merit. We were pleased to see the improvement in the scholars over last year and feel our efforts are well rewarded. There were over one hundred present who partook of the refreshments.

We are very sorry to report that we have had a division in our Ecclesia over an election, the first held in nine years. The following have separated themselves from us: Brethren P. M. Phillips, Franklin Skyman, Russell J. Phillips, J. D. Thomas, Ed. B. Campbell, T. A. Phillips; Sisters Beatrice Porath, Sadie Meyers, Dorothy Phillips, Louise Kling, Dorothy Slayman, Lilian Lisk, Ethel Phillips, Winnie Thomas. Ethel May, Marilyn May, Blodwin Campbell, Elizabeth Woolliscroft.

Our hearts are gladdened to receive Bro. William J. Thomas back into our fellowship again.

Recent visitors around the Table of the Lord have been, from Detroit, Bro. and Sis. Earnest Styles, Bro. and Sis. Albert Styles, Bro. and Sis. Earnest Brydger, Sisters Jannet, Sylvia and Joyce Styles, Sis. Jeanette Smith, Sis. Marge Shaw; from Mansfield, Bro. and Sis. R. M. Carney and Sis. Arleen Carney.

We were strengthened by exhortations from Brethren Earnest Styles and Albert Styles. — Howard Phillips, Rec. Bro.

**GLENDALE, CAL., U.S.A.** —Women's 20th Century Club, 5105, Hermosa Avenue, Los Angeles 41, Calif. (Eagle Rock). Sundays: Sunday School, 9.30 a.m.; Memorial Meeting, 11 a.m.; Lecture, 7 p.m.

With regret we report the death of Bro. B. A. Warrender on January 1st, 1947, in Pasadena, Calif. Bro. Warrender was widely known for his service in the Truth; accepting it 55 years ago in Birmingham, England. He was born July 6th, 1871; son of Bro. and Sis. Benjamin Warrender. During his many years of service various accomplishments were noted. He contributed many articles on the Truth for publication; was associate editor for Junior Christadelphian at the time of his death; although ailing, Bro. Warrender delivered two public lectures less than one month before his death; for 20 years was organist in Temperance Hall; composed numerous selections including two new tunes for hymns 172 and 183.

We are pleased to report the addition of 16 brethren and sisters from Los Angeles and Pomona resulting from a change in the Glendale Ecclesia meeting place, which is Women's Club, 5105, Hermosa Avenue, Los Angeles 41, California (Eagle Rock).

Please mail correspondence to James D. Laidlaw, 1130, Graynold Avenue, Glendale 2, California, U.S.A. —J. D. Laidlaw, Rec. Bro.

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

We held our Annual Gathering on January 1st. There were 138 present including the following visitors: Bro. and Sis. Gibson, Sis. Helen Jackson, Bro. and Sis. Linton, Sr., Sis. MacDonald and Bro. and Sis. C. Styles (Toronto), and Bro. and Sis. Howard Phillips, Sis. Beulah Phillips and Sis. Dorothy Whitehouse (Canton).

Bro. G. A. Gibson addressed the Gathering, and also exhorted and lectured the previous Sunday.

We have begun (February 2nd) a series of six special lectures on the Signs of the Times. All brethren and sisters were asked to turn in names of interested friends, and about 200 invitations are being mailed out to this list each week for six weeks. The first letter outlined the series, and the subsequent letters describe each coming lecture in turn. We borrowed the idea from another Ecclesia. We had only 17 visitors at the first lecture, and several of these were more or less regulars, but we hope for more as the series progress.

We have also welcomed Bro. R. Simpson (Toronto) and Bro. D. Slipp (Oshawa). —G. V. Growcott, Rec. Bro.

#### **FLAXCOMBE, SASK., CANADA.**

We have no Ecclesia here, and are working in isolation. We are glad to meet anyone who is even interested, and we wonder at all this disfellowship. As long as we bear the Name of Christ we have fellowship one with another (I. John i. 7). I want to know "who shall separate us from the love of

Christ" (Rom. viii. 35). "As the Father hath loved me so have I loved you; continue ye in My love."  
"Be of one mind."

Being alone, I feel that this Breaking of Bread is definitely a personal matter and obligation. Does the Scripture say "Let a man examine himself and so let him eat."—It shows that it is very much a matter between oneself and Jesus—and if he takes it unworthily He eateth and drinketh damnation to himself. After all, it is each one of us that will be judged, and He that judgeth is the Lord and the time "until the Lord come." John exhorts his "little children" to "abide in Him." The exhortation is pointed with this motive "That when He shall appear we may have confidence, and not be ashamed before Him at His coming" (I. John ii. 28).—Kenneth Punter.

#### **HAMILTON. ONT., CANADA.**

We again send our Ecclesial news after an absence of some time.

We are pleased to report the marriage of Sis. Janet Adam to Bro. H. N. Fotheringham, also Sis. Florence Ward to Bro. Clifford Cope. We wish them much happiness in their married life and trust they will be a help to each other in the work of the Truth.

We are also very happy to say we have back in our Fellowship, Bro. and Sis. Edward Cotterell, and hope they will find their Fellowship with us will be an assistance to them.

On October 14th, Thanksgiving Day, we held our Fraternal Gathering, and had the pleasure of seeing once again our brethren and sisters from surrounding cities.

Our subject for the day was "The Nations in Prophecy in the Latter Days." About 160 were present, and a profitable day was spent by all.

It is with sorrow that we report the death of Bro. Charles Sparham. He had reached a good age and had been ill for some years. Our sympathy is extended to the members of the family, and we trust when the Master returns Bro. Sparham will receive a crown of life that fadeth not away."

Our Ecclesia now meets at the Crescent Hall, 63, King Street, W. We mention this for the sake of anyone who may visit Hamilton.

Sincerely your Bro. in Christ, D. PERCIVAL.

**LONDON, ONTARIO, CANADA.** —Orange Hall, 388 Clarence Street, London, Ontario. Sundays: 11.30 a.m. and 7 p.m.

We are pleased to have the company and fellowship of Bro. and Sis. Slippe and Bro. Slippe, Jr., of Oshawa; Bro. and Sis. A. Livermore and daughter Margaret, of Detroit; Bro. and Sis. Howard, Bro. Stunden, Sis. Carleton, Sis. Helen Jackson, of Toronto; Sis. King, of Hamilton.

We welcome those of like precious faith to meet with us around the Table of the Lord. —W. D. Gwalchmai, Rec. Bro.

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

We have not anything to report in particular since our last communication from this part of the Vineyard.

Although we continue to advertise in the local Press every week, the response from the Alien is very poor indeed, in fact, for several Sundays we have had not any attend to listen to the glorious

Gospel put forth in the Mercy of God by us few brethren for their enlightenment. Still, it is our duty to speak the Word, leaving the result in the hands of our Heavenly Father.

So we take courage and plod on, knowing that the time is not far distant when His dear Son will be made manifest in the Earth, when every man shall receive his reward according to his works. We trust we shall be among the faithful in that Great Day. —David M. Williams, Rec. Bro.

#### **PAPAKURA, AUCKLAND, NEW ZEALAND.**

Well, it must be about a year since I wrote to you last, and still we patiently wait for that great event of the sure Word of Prophecy, and of our Hope, the return of our Lord and Saviour, Jesus Christ, but surely the world is in the state Jesus said it would be at His second coming. So it is for us to lift up our heads.

Sorry we were not able to agree to the reunion of the Berean and Central Fellowship, as proposed, as it did not seem to deal adequately with the individual brethren whom, as we consider, the Faithful Brethren who withdrew from the Birmingham Temperance Hall Fellowship, considered were the cause of the division of 1923.

There is no doubt it is saddening, and not easy to bear, when we consider the divided state of the Christadelphians to-day. Take our own case, for instance, my sister wife and myself, excepting for one old sister (White) nearly 80 years of age, living in isolation about seventeen miles away; we have only one Ecclesia we can Fellowship in New Zealand, that is at Whangarei, about 130 miles from here, for whom Bro. Macdonald is recorder.

Division is certainly not very pleasant, but as we know by our experience of recent years concerning divorce and remarriage, we could not avoid it unless, of course, we had agreed with those who went out from us, which we could not do according to our understanding of God's Holy Word.

We are sure your experience would be similar to ours in losing the company of esteemed brethren, but still, the best thing for us to do, at all times, is to endeavour to be guided by the Whole Counsel of God.

Striving to walk worthy of God's great love towards us, that we may be found worthy of the great reward He has promised.

With love in the Truth, as it is in Jesus, Your Brother and Sister in Christ, A. J. and M. B. Starr.

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

We have been strengthened by the addition of Bro. and Sis. H. Beardon, who have transferred their membership from Winchmore Hill. Visitors since our last report have been Bro. R. Smith (Birmingham), Bro. and Sis. F. Murton (Brixham), Bro. and Sis. E. F. Williams (St. Albans) Sis. R. Headen (Winchmore Hill).

With regret we have to report the loss of Bro. and Sis H. W. Brown and Bro. and Sis. D. Brown (Newquay), who have joined with those who are not in our Fellowship. —Hubert R. Nicholls, Rec. Bro.

**SANTA BARBARA, CAL., U.S.A.** —Pythian Castle, 222, W. Carrillo Street. Sundays: Sunday School, 9.45 a.m.; Worship, 11 a.m.; Public Lecture, 2 p.m.

Having been appointed at the recent business meeting of the Santa Barbara Ecclesia to co-ordinate the details and arrange for speakers to participate in a projected series of radio addresses over two affiliated stations in this part of California, I am writing to you to determine whether it will be possible for us to obtain, either by loan or by purchase, a few 12½-minute recordings by prominent British brethren, to be broadcast as a part of our series.

In investigating the cost of radio time here in Santa Barbara, we were informed that the station would be willing to make a transcription of a 15-minute programme for only four dollars (about one Pound), and the recording would be ours after it had been broadcast. This gave us an idea. Other Ecclesias might be desirous of borrowing our recorded lecture for use over their local radio stations. This, in turn, suggested to our minds the possibility of obtaining for our series, recordings of the voices of some of the world's most eminent Christadelphian speakers, and it is for this reason that I am contacting you.

In your position as editor of the "Berean Christadelphian," you are undoubtedly acquainted with some excellent speakers and lecturers in the London, and various other English Ecclesias. We should appreciate it greatly if you would in some way contact a few of these brethren, to see whether any could make arrangements to record talks for us. Should any Ecclesia, or group of Ecclesias, be sponsoring a radio series in Britain at the present time they might possibly be willing to send us recordings of their lectures in exchange for recordings of lectures by American brethren. However, if it is necessary to make special recordings, we should be glad to bear the cost of these, and the shipping costs to this country, provided that the cost of recording is not vastly greater in England than it is here. Brethren should be cautioned that, in mentioning any doctrine, no specific mention of any other religious body than that to which the speaker belongs is allowable under the American radio code of ethics.

Will you please advise us as soon as is practicable what reaction has been found to our suggestions in this letter, so that we will know whether we can hope to receive the co-operation of any of our British brethren in this effort?

In closing, I should like to call to your attention that the name of Bro. Walter S. Davis is still being listed as recording brother of the Santa Barbara Ecclesia. In the event you have not yet received word from our new recording brother, our Bro. Davis passed away in May, 1945, and the office is now filled by Bro. Floyd Elsas, 309-A Victoria St., Santa Barbara, Calif. I myself am living at the home of the late Bro. Davis, which is now occupied by his sister-in-law, Sis. Fanny M. Dick.

Hoping to hear of an enthusiastic reception of our suggestions herein, in regard to the exchange of recorded lectures, I remain,

Your brother in blessed Hope, Gail M. Trent.

**ST. ALBANS.** —Oddfellows' Hall, 95, Victoria Street. 4 and 6.30 p.m. Thursdays, 8 p.m.

Since our last news we have had the company of a goodly number of visiting brethren and sisters, whose support and association has been much appreciated. Especially would we thank those brethren who have laboured with us in the proclamation of the glorious Gospel and have sustained us with their words of exhortation.

On January 11th the brethren and sisters of the Winchmore Hill Ecclesia combined with us in a Sunday School Tea and Prizegiving, and apart from the joy which it gave to the children it was a source of much encouragement to the adults. By the co-operation of all concerned, extending also to our brethren and sisters overseas, an excellent tea was provided, and all went home "refreshed" in every way. —D. Bath, Rec. Bro.

### **STEWIACKE, N.S. CANADA.**

I work on the train running from Halifax to Montreal, a distance of 842 miles one way, and I make the round trip once in five days, and at the Christmas season we were making the trip in four days, and it is quite a strain standing on one's feet for so long a journey. I am a cook, and we feed the people who travel. Of course, it is the meat which perisheth. As the spiritual meat is very scarce and the people on a whole do not care for talking about religion, truly we need the great Teacher and Physician back to earth again.

Hoping this finds you and yours in good health and prospering, both temporal and spiritual,  
Thomas H. Hull.

### **THETFORD (NORFOLK).** —The Nest, Pound Green, Shipdham.

I am writing these few lines to thank you for sending the "Berean," which my brother, husband and I enjoy reading very much. What a lot of trouble there is in the world to-day. Surely we are living in the time of the end, when men's hearts are failing them for fear of those things which are coming upon the earth, but what a glorious time it will be for us when the Master returns, if we are found faithful, to receive that "well-done and faithful servant enter in the joy of thy Lord." L. Brackpool.

### **WONGAN HILLS, WEST AUSTRALIA.** —Ingarsby Farm.

The times are working out almost in every item, as the "Berean" has said for many years, and as I, myself, have thought.

I think we are seeing the foundation being laid for the standing up of the Great Image. The great thing, brother, is it possible that we may still be here to see the stone smite the feet. If we read the 11 ch. of Dan., carrying on through the 12 ch., could not that be the Sign of the Son of man in heaven, Matthew xxiv., 30, the elect being then gathered?

The events might run somewhat like this:

1. Russia comes down on the land; is smitten by Christ and the Angels (I. Thess. i., 7 and 8).
2. All the tribes of the earth mourn (at the loss of life of the armies),
3. The elect are then gathered together for Judgment.

What do you think of these thoughts, brother?

With love in Christ, I am your brother in Hope, Gerald E. York.

### **WHANGAREI, NEW ZEALAND.**

At this the close of another year, world-wide unrest and distress of nations with perplexity, it is with deep sorrow that we have to report that the brethren and sisters here have not escaped the world's unrest, and that 13 brethren and sisters have withdrawn from our Fellowship, leaving only five of the original Meeting and two neutral. The following members being left, viz.: Brethren M. J. Griffin, Maisich and Macdonald., and Sisters Maisich and Griffin, and a brother and sister who have not yet come to a decision.

Briefly, the story is that a Bro. and Sis. Tanfield of the Auckland Ecclesia (from whom we found it necessary to withdraw in 1905, owing to their fellowship of the Bro. Bell clean flesh heresy) came to reside here and made application for fellowship with our Ecclesia.

They were interviewed by Bros. Griffin and Macdonald who, on examination, found that though there did not appear to be any doctrinal divergence between us on first principles, nevertheless,

the question of fellowship with other Ecclesias presented a difficulty as it was known that they were from an Ecclesia from which we had withdrawn, as stated, some 41 years ago, and they were also in fellowship with the Birmingham Central Fellowship, from whom we had been out of fellowship for over 20 years. This being so, it was pointed out that if they could unreservedly take our stand in Berean Christadelphian Fellowship there would then appear to be no barrier to fellowship. This they were disinclined to do. On the other hand, if we extended fellowship without this assurance, we would place ourselves out of fellowship with some 150 Berean Christadelphian Ecclesias throughout the world; a step we could not seriously contemplate.

As this did not appeal to the minds of some unstable souls—lacking scriptural knowledge, and Ecclesial experience in inter-Ecclesial relationship—one brother sent in a written request to call an Ecclesial Meeting, within the next week, to receive Bro. and Sis. Tanfield into Fellowship "and not to keep Christ waiting," as he put it.

Before this request could be constitutionally considered, as laid down in Rule 23 A.B.S.F., this brother, with some impatient and impetuous souls, decided they could not wait for the orderly routine procedure of the Constitution which, by the records of the Minutes of the Ecclesia, they, with due respect to law and order, were in honour-bound to observe, and without which no good work can be done, these brethren, without consultation with the Ecclesially-elected serving brethren, regardless of the Rules of the Constitution, in defiance of Ecclesial law and order, they became a law unto themselves and called an unlawful meeting, which was not announced to the Ecclesia assembled in a Constitutional manner, and admitted Bro. and Sis. Tanfield into their Fellowship, regardless of their antecedent relationship with other Ecclesias not in our Fellowship, and came along to endeavour to secure the endorsement or enforcement of their lawless acts of what they described as the minority of the Ecclesia.

Needless to say, none of the respecters of "Paul's Advice" to do everything decently and in order, saw fit to uphold or condone, by their presence at this meeting, such unseemly, unruly and lawless acts, of such the Apostle Paul wrote: "Now we exhort you brethren, warn them that are unruly (I. Thess. v. 14), which we did in writing, warning them before the meeting of the consequences likely to accrue from such an unlawful assembly by any action they should take, but our warning fell on heedless ears.

How different the Spirit of Him whose we are and whom we profess to serve. He, who learned obedience by the things that he suffered, endured the Cross, despising the shame, and is set down at the right-hand of the Throne of God (Heb. xii. 2).

The original Berean Christadelphian Ecclesia thereupon called a Meeting for December 19th, 1946, to consider the request of receiving Bro. and Sis. Tanfield into Fellowship.

At this Meeting it was proposed by Bro. M. J. Griffin, seconded by Bro. K. R. Macdonald: "That Bro. and Sis. Tanfield be received into Fellowship with our Ecclesia, providing that they unreservedly take our Stand in Berean Christadelphian Fellowship and renounce Fellowship with Birmingham Central Fellowship, or any in fellowship with that Ecclesia; as that is our position." On being put to a Vote of the Meeting, the motion was declared carried. None voting against it; though some elected not to vote.

The brethren and sisters who had established the unlawful assembly—not on love or on the Spiritual Rock which is Christ—left our Meeting without any attempt at acceptance of our Resolution; without any formal Notice of Withdrawal; the following Sunday held a separate meeting; received into Fellowship and Broke Bread with the brother and sister of whose antecedent inter-Ecclesial relationship they knew nothing; discarding the fellowship of five, brethren and sisters who held faithfully to the Truth—one of whom had been in the Truth for nearly 50 years—and before many of them had been born.

We are, however reminded that "Except the Lord build the House, they labour in vain that build it"

The unfortunate part of this sad affair is that many young in Truth, with no previous Ecclesial troubles or experience of their own to guide them, proved easy victims to the methods adopted by brethren, of whom Bro. Roberts wrote: "Whose ways lead to destruction and death; and all the more so, as they wear the garb and talk the language of one who knows the way of life. He thinks himself to be a Prophet or Spiritual. If he be so, let him show it by the manly, earnest, zealous carriage of such a one." And Paul, in Romans xvi. 17-18 "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them, for they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple," and (I. John ii. 19). "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest; that they were not all of us." —K. R. Macdonald, Rec. Bro.

**WHANGAREI, N.Z.** —12, Main Street.

A division has occurred in our Ecclesia here; this is because the majority desired to receive (and have actually received) into Fellowship a brother and sister from Auckland who, being examined, declared they believed exactly the same as we, and we would not Fellowship any who did not so believe (knowingly); that Auckland Ecclesia now believed the same as we (B.S.F.); also that they would not Fellowship any from Birmingham if it could be proved that these held the wrong doctrine. In view of Christ's words, "I was a stranger and ye took me in"; "inasmuch . . .;" and many other instructions from the "Word" concerning "love" and "mercy" and "forgiveness," "see thy, brother," etc. Which "Word," alone, is to be our light to guide us "till this long night of darkness is past." In view of all this, how could one be faithful to Christ and refuse to receive any of his little ones who come to us in the same faith? I ask this question of you because you are on the spot and doubtless know more about this "automatic Fellowship" than we. I have noted, with joy, that you have been trying to make peace by unity on all doctrines and, in view of Christ's words, re "peacemakers," should we not be thankful to you? Yet one of our members heard of these efforts and did not approve. Allan P. Fisher.

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### **Toleration!**

Toleration is extolled as a virtue by those who are not sufficiently sure of their ground to declare with the scriptures that the veil of the covering is spread over all nations, and is only to be removed at last by the Lord in Jerusalem. (Isaiah 25).

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### **The Late Bro. B. A. Warrender.**

We are all deeply feeling the loss of the company and helpful counsel of our beloved Bro. B. A. Warrender. It is the greatest loss we have had since the death of Bro. Vibart, of Hamilton. The course of nature takes us all in its turn. "The years of our life are three score and ten and if by reason of strength they reach four score, yet is their increase but labour and sorrow."—Psalm 90.

We remember our brother's baptism at Birmingham, which took place about a year after our own. Bro. Warrender was always anxious to do his best in the work of the Truth and as a lecturer was in very great demand in Britain before he went to the U.S.A.

He had a clear and logical style and we have heard of many who acknowledged indebtedness to him for helping them to see the Truth.

With all his work he had the saving grace of humility. His joy was in the service he gave. He was very kind to us. Once, when convalescing from a serious illness, he made it his business to call nearly every day upon us to cheer us up.

He was "faithful unto death."

His last article was published in our January, 1947, issue. We note that in it he quoted Psalm 50. We may conclude with the words he used in that article: —

"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 Roman 11-33": —

"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."

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### **Purposed Visit to U.S.A. and Canada.**

The British Editor at the present time is seriously ill, a result, probably, of the extremely hard winter we have had in England.

He hoped to visit U.S.A. and Canada and had booked his passage on the "Queen Elizabeth" for June 4th, 1947. His doctors have, however, strongly advised him to cancel his passage for the time being and to take life as easily as possible until he is stronger. They are certain that the strain would be too much for him. He is very disappointed, but "as the Lord wills" governs the whole matter.

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### **"Handling the Word of God Deceitfully"**

This expression occurs in 2 Cor. 4:2. In 2 Cor 2:17 Paul writes, "For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ." There were in Paul's day even as in our times, many deceivers who had entered the church, teaching errors and leading astray such as would give heed to their false doctrines—the divine injunction is, "Let the Word of God dwell within you richly" — be firmly rooted and grounded in the Truth and you will not be easily carried away with any false teaching.

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### **Abigail.**

*(Continued from page 56)*

In taking Abigail unto himself, David did so in type of the great Marriage Supper of the Lamb, when the Apocalyptic Bride meets the glorious antitypical Bridegroom in the fastnesses of Paran. For here the Multitudinous Body of the Saints assembles, and from there the marshalled hosts of embattled Israel with the Captain of their salvation at their head, set out for the relief of Jerusalem, now assailed by Gog, and ultimately for the conquest of the whole earth. And then His glory shall cover the Heaven and the earth shall be filled with His praise.

Truly, David, in so many of his ways, marked out as a pathfinder the way his Greater and Illustrious Son is to tread. The Holy One is hailed by the prophet coming from Mount Paran with bows uncased for the slaughter of Armageddon. And Abigail's conduct, too, is symbolic. She left the house of the churl in full confidence in Jahveh who declared himself through His inspired servant as going "forth for the salvation of thy people, even for salvation with thine Anointed" (Heb. iii.).

The day of the Lord involves the destruction of the fleshly bond. This is the fundamental teaching of these parabolic events in David's life. Herein is exhibited God's goodness to those He loves and who have shown a reciprocal love for Him; His severity, even unto the cutting off of all that offend in Israel, to those who ignore His claims. In Nabal's end is the divine "assurance to the Elect that every impediment to their progress to the Kingdom will eventually be removed. God's assessment of each human part as it has been played out in the day of opportunity and the good time vouchsafed in the providential arrangement of the lives of all in Israel, is seen to be exact.

There will be no Nabals in the Kingdom of God. The kingdoms of men are full of them. The claims of God and His Anointed are derided to-day, even as then. "Where," they cry in mockery and derision of the inspired word, "is the promise of His coming?"

The position of those constituted members of the Bride of Christ is akin to the circumstances of those characters in ancient Israel. Paul reminds us that these things were written for our learning and admonition. And lest we forget, God has hedged our way about with these evidences of His care for His people. Everything in our studies of the Word recalls some gleaming facet of coming glory. Hence the exhortation is that we so let the word of God impress our minds that our faces will light up with the irradiant beams of divine glory, and thus become attractive to the eyes of Him who is all our hope and our every desire. Thus, we shall become the desire of His eyes, be crowned with immortality, and share the Government of Christ in the days when He reigns in Mount Zion before His ancients gloriously.

The apocalypse in Hosea completes the picture begun in Maon and foreshadows the unspeakable joys and privileges of the Multitudinous Bride of Christ. The future King of Israel and World Ruler is depicted in true eastern style leaning upon the shoulder of His lovely companion—"I passed over upon the beauty of her neck."

Uxbridge.

H. E. J. M. DOUST.

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Perfume is useless in a stoppered bottle. It is only when used that it sheds its fragrance around. So the useful life is similar; it is when it is in helpful action that it manifests its loveliness, and its aroma blesses both giver and receiver.

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If there is one trite saying worth keeping always in mind, it is this—WHAT WE GIVE AWAY WE KEEP. Think over it. Learn it thoroughly and impress it upon your mind, for it controls the world. What we give away we keep; if we give away love, we keep it for ourselves, for it comes back to us. Likewise, if we give away hate, we receive it back in full measure.

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There was once a king named Asa. He was king of Israel, and he came to the throne in a time of great idolatry. He cleansed the land of much heathen worship and sought the Lord, and we read a few words in 2 Chron. xxvi. 5, which have a powerful meaning. They are . . . "and as long as he sought the Lord, God made him to prosper." What power and strength and assurance are in these words. Ages have passed. Asa is long since dead, but He who uttered such wondrous words is still the same. He is just as near, and He still assures us that these words are true, and apply still, to all who seek Him. Think over them—"As long as he sought the Lord, God made him to prosper."

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### **A PRAYER.**

Once more we gather in Thy holy Name,  
Each of his lamp to tend the feeble flame.  
Oh may each light burn ever brighter still,  
Fed by the oil of Thine own written will.  
Aside the things of Time and Sense we lay,  
And to our Heavenly Lord and Father pray:  
Oh make us strong in the One Hope and Faith  
That makes life purposeful, and fears not death.

The little fox, that spoils the luscious vine,  
Consuming fruit that should be truly Thine;  
The tiny, heedless fault, unchecked, untaught,  
With gravest future consequences fraught;  
The thoughtless word, from thoughtless mind that flows;  
The careless act, more careless still that grows—  
May they be trampled under ruthless foot  
Or boldly plucked up by the sentient root:  
For every selfish deed or idle word  
Hides from our mental sight our well-loved Lord.

Be with each suffering, sick, or sorrowing one,  
And all whose lives for Thee have just begun;  
Bless all the aged, too, whose mortal race  
Is well-nigh run, and slowed their faltering pace;  
On all men shed the wondrous scripture-light  
That can illumine the darkest mental night;  
One here, one there, pluck from the heedless crowd,  
Their hearts hope-filled, their lives to Thee well vowed.

And lastly, Lord, for our own selves we plead:  
Give to each worshipper a generous mead  
Of that sweet living Water, deep and clear,  
Of which whome'er will drink need know no fear;  
Strengthen our inner sight, and every weakened will;  
Thy grace endue; our hearts with Thy love fill;  
The table spread, cleanse Thou the fleshly cup,  
That we His Brethren, with Thy Son may sup,  
In memory of His sojourn here on earth,  
Of His commandments, and of our re-birth.

Reading.

G.R.

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## EXHORTATION

### JESUS, THE ONLY TRUE FRIEND.

We are here this morning for the purpose of remembrance. There is great power in remembrance—for good or evil. Some memories are as oil in the bones: some strike daggers in the bowels. It is not needful for me to say to which of these classes the memory of Christ belongs. There is nothing but what is joyous, and healing, and up-building in the memory of Him who went about doing good. Yet it is a memory unlike all other memories in that it brings futurity with it. Other memories are as crumpled roseleaves or old letters: they may remind us of things that were pleasant, but that are gone, and by that very fact, they are saddening and depressing. They have no seed in them of joy to come. The memory of Christ is not only the most joyful prospect of all human life. His name is a tower of continual strength and comfort. "His name shall endure forever: His name shall be continued as long as the sun. Men shall be blessed in Him, and all nations shall call Him blessed."

Why is it that so few around us are interested in such a name? Why is it that so few are gathered as we are this morning to do it honour, and refresh ourselves in its recollection? Because there are other elements in it besides human benefits. They are not less joyous to those who understand: but they do not appeal to those who can be stirred only by ideas of creature advantage. We see them as we look on the symbols before us on the table. Here is bread to be broken: here is wine to be poured out: "My body which is given for you," says Christ; "my blood which is shed for you." Here

is suffering: here is death, Why do so apparently gloomy elements enter into the interesting, the beautiful, the healing memory of Christ? "For you," cried He. But why should kindness take such a painful form? The answer is a large one, and in a manner brings before us the history of the world. Why is there evil in the world? Why does "the whole creation groan and travail in pain together until now"? Why is Israel scattered in all lands, and the Lord's land a desolation and a by-word on the lips of talkers?

We know the answer: it is all because God is. Some people think and argue that if God is, these things ought not to be. Their logic is at fault altogether. God is good, but He is also high, and holy, and jealous: He will not give His glory to another. He will not suffer His prerogative to be clouded. This is the matter with things on earth for His own glory, and man has ousted Him, not only from all share in its management, but from all consideration in its arrangements. Man not only disobeys, but ignores Him. Man does not only love man, but hates God. How can there be peace in such a state of things? God said to Israel, "Your iniquities have separated between you and your God. I have smitten you with blasting and with mildew. I have withheld the showers. I have cursed you in all your labours. Your iniquities have procured these things unto you."

If He showed himself thus contrary to His own people, need we be surprised at the untoward experience of mankind at large? We need not be, and we will not be, surprised if we are governed by reason in the matter. Few people are so governed. They seem to think it strange that God should permit and inflict evil in punishment of sin, although they are obliged to recognise that in physical constitution of nature, the principle is universal in mechanical operations. Foul gas enters a house: fever and death ensue. A beautiful child falls into the fire, and suffers injuries that bring death. A noble vessel strikes a rock at sea, and goes down in five minutes, drowning hundreds of people and spreading mourning and woe. An avalanche from the mountainside sweeps away a whole village with its helpless inhabitants. Rains and floods swell the rivers, and carry away houses and human beings and cattle to destruction. Plague breaks out and sweeps away multitudes of men and beasts.

If evil follow thus from disturbed conditions in the play of mechanical forces, why should there be any difficulty about the evil that results from the disturbance of higher conditions? For there are higher conditions just as there are higher powers than mechanical law. Mechanical law itself rests in the inscrutable energy that lies behind and beneath all law: the powers, and intelligence, and presence of the Eternal Being who contains all in Himself. He has revealed Himself as the contriver, and maker, and sustainer of Heaven and earth. No human philosophy can displace this revelation or this necessary conception of the origin of things. Human impression may fail to rise to its greatness, or to have a sense of its reality, because of the smallness of the human impressorium: but it cannot exclude it. Therefore, we have to realise that the highest condition affecting human condition is the revealed will of the Eternal Proprietor of man. This revealed will has been set aside. Hence man's evil lot. No philosophy, or sentiment, or "experience" can alter this. Men bow to the inevitable: wisdom bows to the truth. This is revealed truth—that evil exists because of sin. And sin is insubordination to Divine commandment. And Divine commandment is founded on Divine prerogative and Divine wisdom. And Divine prerogative and Divine wisdom are inherent in the eternal nature of things — and man's part is just to submit — with the humility of little children.

When men arrive at this, they are interested in this broken body and this shed blood, as the expression of these highest of all principles. They see in this, God first: man only next, and in this they rejoice. They are glad at the manifested kindness of God, in sending forth His son to die that we might live. But they could not be intelligently glad at this if they did not see that kindness required it. This they can see: for they see in the death of Christ the indispensable assertion of the supremacy of God as the basis of all true life and human well-being upon earth, and its recognition as the indispensable condition of the return and reconciliation and salvation of condemned sinners.

It is a sweet and healing memory, therefore, that we are reconciled to God by the death of His Son (Romans verse 10): and that, being reconciled, we shall much more be saved by His life, as the same verse says. The world around us has no interest in this, and they look upon us as soft because we

are interested in it. That the world is not interested is due to its ignorance, that it is averse to it is, due to its badness, for what is there so good and beautiful in itself as this manifested righteousness of God in Christ Jesus? Can the world in true reason object to the exaltation of God as the basis of a true civilisation? Can it show us anything that begins to approach to the excellence of the well-being proposed for all the sons of God in Christ Jesus? Do they despise well-being? Nay: see their rush for it wherever they think it is to be found. It is the prerogative of God they disrelish. It is His holiness they shrink from. It is His existence they doubt and dislike. Pride and creature satisfaction fill their foolish hearts: and "they say unto God, Depart from us: we desire not the knowledge of Thy ways." How much otherwise it is with those whose eyes the truth has enlightened, and whose hearts and minds the truth has expanded to take in—not the works of God only, but God himself. To them, God is all in all beforehand, as He will be in all the earth yet: His worship and His excellence the supremest delight: the universe, but the expression of His wisdom and His power—the "materialisation" of His eternal energy. If God is the first, the eternal, the essential, the Root, the foundation, the Rock—the Contriver, the Proprietor, the Possessor, then is His love the reasonable, and the supporting, and the ennobling. David, in this fervent love, stands before us as the rational model. His being the man after God's own heart is intelligible. How puny, and meagre, and impoverished are all other mental types and moods. On a low plane by comparison stands the whole host of science worshippers, who are worshippers mostly of themselves and one another—worshippers that do not worship—at the best, worshippers of "the sum of things"—the abstract—(what is that in truth) — of force, of elements, of "laws." David's faith, which is the faith of the sons of God in every age, embraces all that, but vaults beyond it all, and strikes at the head and heart and centre of things—God Himself—the Eternal Father, as revealed to Abraham, active through Moses and the Prophets, and manifest in that historic marvel of marvels—Jesus Christ whose name baffles the world in every age.

The salvation proclaimed by the Apostles is great and glorious, because it has at its kernel a great and Holy God, who is jealous as well as loving: terrible as well as beneficent: as the storm and the earthquake as well as the balmy morning and the gentle dew. All salvations and moralities that are without the God of Israel inside of them are as sickening sweetnesses without flavour, and flabby beautifulnesses without strength and comeliness. They are effeminate parodies begotten of human feeling, working apart from the robust thoughts of God revealed in the Scriptures. Men get away from the Bible and give us either the barbarism of atheism or the emasculate product of sentimental imbecility, dignified with high-sounding labels that deceive the understanding. "Genius," "insight," "poetic frenzy," "religious inspiration," "institutions," poetries, arts, philosophies, etc., are all phantoms of human ignorance and pride. To say so is to utter blasphemy according to current public opinion. The next age will justify it as the declaration of sober truth.

The love that loves God is a love that can rejoice, then, in this exaltation of God, which, looked at by itself, is nothing but painful and heart-breaking. We can rejoice to see sin condemned in the flesh on Calvary's mount. We can rejoice in the Father's requiring, and in the Son's yielding, such a foundation of holiness for the life of glory, honour, and immortality to come. Faith discerns the light of beauty and truth in the hour of darkness that veiled the sky, and shook the earth when Jesus bowed His head and gave up the spirit. Faith shouts aloud, "With His stripes, we are healed." "The Lord hath laid on Him the iniquities of us all." "He hath washed us from our sins in His own blood."

If from the memory of the troubled past, brought to us in this broken bread and poured out wine, we find comfort and rest in Christ, how much more may we be comforted by all that is true of the present and the future? A present peace, Christ certainly intends all His people to find. His words are express on this point: "My peace I leave with you." "Ye shall find rest unto your souls." He is our ever-living and guiding friend. The world can show nothing like this. They have their friends, but the friendship is not deep, and is mostly a thing of convenience. And it is little that one friend can do for another, and in the long run—we might even say the short run—of things, they all fade off from each other's horizon—if not in life, then by death, which waits to take them all, one by one. But here is a friend whose friendship is unselfish, pure, divine: who loves you for yourself and for your own love, and not for what you have: whom time cannot weary and death cannot touch—"who ever liveth to make intercession for us according to the will of God." Is not this a healing memory? Who is there

among us that does not find life a weary and desert waste, in which we toil painfully forward to the Holy City? Who is there that does not often feel that "days are dark and friends are few?" that fellow-man is blind, and indifferent, and even cruel? Who is there that does not sometimes have the heart wrung deep with anguish at the failure of all hopes, and the blighting of all prospects, and the quenching of all joy? For all this, here is balm: Christ knows. Christ loves. Christ understands. Christ owns us. Christ values us. He reckons as done to Himself what is done to us. He has said so—not in our age—not to us personally while the process of our development goes on. The Divine method requires one speaking for all, that faith may come into play. We have but to call faith to our rescue. Is it not a happy thought and a healing memory that we have such a friend who, if all forsake, will not leave us, if we are faithful to Him: who, if all misunderstand and wrongfully accuse, knows the uttermost secrets of the heart, and will justify us at the last and even forgive the aberrations of mortal weakness where others exact the last pound of flesh: and who, if He leaves us in the dark paths of adversity while sin reigns on the earth, only does so that He may stretch out His strong right hand at the right moment, to lift us out of the grave and say, "Come, ye blessed of my Father: inherit the Kingdom prepared for you from the foundation of the world"?

Open your heart to all this divine comfort. He intends you to take it, and to have it—now, in this present time. Some may call it sentimental: never mind. There are those who know only the outsides of divine things: who can talk the technicalities of the truth, but know very little of its inner power. Do not take your cue from them. Do not be discouraged by them. Dwell on the Lord's own words. Take things as you find them in the very Scriptures of truth, which are the Lord's own oracles by Prophet, Apostle and Priest. There are men whose hearts are baked hard in the fire of controversy. There are men for whom the truth has no charm except in its polemics. There are men who turn judgment into gall, and the righteous precepts of the Lord into bitterness. Do not allow such a one to rob you of the comfort with which the Lord intended you to comfort your weary souls with the comforting words of His truth so bountifully sprinkled through all the word of His truth. He has said, "Come unto me": let nobody else come between. He has said, "Let your soul delight itself in fatness: eat ye that which is good": nobody has authority to forbid you to take your place at the feast. He has said, "Whosoever will, let him come: him that cometh to me, I will in no wise cast out." Refuse to be turned away by any voice but His own. You are weary and heavy-laden: it is the very sort invited. You are self-distrustful, wretched, and contrite, and you tremble at the terrible majesty of His word: to this very class, the High and Mighty One, inhabiting eternity, says He will look. "Come boldly to the throne of grace to help in the time of need." In your lowest misery, you cannot get lower than David, who watered his couch with his tears. You can, at least, say with him, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." Remember that all our clouds are but the weakness of poor flesh, in which dwelleth no good. They are but the accessories of the first stage of the process by which God is developing sons and daughters for a higher state—even His eternal glory, to which Peter says He has called us (1 Pet. verse 10). They are but as the clouds of earth which obscure, but do not extinguish, the sun. The sky is always blue above all earth's vapours. The sun is always shining, though the earth is sometimes dark. So God is always living, and loving, and guiding, though all is apparently, chaotic in the evil state that now prevails upon the earth because of sin. The glad voice will yet ring through the earth: "Arise, shine, for thy light is come!"

Thus the emblems on the table bring a present Christ before us, and with this, how much present comfort when we "only believe"! But their principal significance concerns a future of great desire. "Do this until He come." Here faith, which has many actions, becomes "the substance of things hoped for." We all know the benign effect of hope. The anticipation of good is just as sweet and healing as the fear of evil is depressing and hurtful. Away from Christ, there is no ground for the anticipation of good. Away from him, there is nothing but this life to rest on, and however good we may chance to find it, it ends in darkness, and that in no great while. Away from Christ, the present life is without prospects. In Him, it has a bright horizon. There is sunshine ahead. In the darkest of life's experiences, we can say, "This cannot last: there is joy beyond. I have only to wait, and not very long; for the longest life is short, and when it is gone, everlasting day sets in. I have to go through the grave, I know: but I shall know nothing of that. I shall be out of my grave before I know I have been in. My last illness will only be like a nightmare, suddenly ended by the brightness of the happy

morning come." Without Christ, a very different speech must necessarily be ours. There is no "morning star" for us then: no Sun of Righteousness; no everlasting day. Who would exchange the positions? All that we can suffer now is but "our light affliction, which is but for a moment"—affliction with a purpose, and very short-lived in the great measure of things. R.R.

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### **The New Birth.—John iii. 5, 6.**

Having received from the other side of the world an article entitled "The New Birth," and noting the writer (W. H. Featherstone) seems obsessed with the idea that all who are baptised into Christ receive the Holy Spirit, as in the days of the Apostles, it seems only proper to point out some reasons why this can not possibly be Scriptural.

There is an old saying that "given enough rope some people will hang themselves," and it seems applicable in this case. Having been allowed a free hand in quoting from all places he supposes are proofs of his theory, he has overreached himself, making his case even harder to defend.

Not content with quoting Acts 2: 38, 40, in which he changes "the promise" to "his promise," unauthorised by common version or diatessaron, he further quotes Eph. 4: 7, 13, and expounds it by reasoning that since the body of Christ is yet imperfect the Spirit gifts are still with us.

I have been unable to find any who claim to possess Spirit gifts, who can definitely say which gifts they have acquired, a pitiable plight to be found in indeed.

Now, apart from the fact that the Spirit gifts could easily be made evident were they truly possessed, there is scriptural evidence proving they were to pass away. The Apostle Paul in 1 Cor. 13 chapter, provides a plain, understandable explanation of the passing of these Spirit gifts, while "these three," viz., Faith, Hope and Love, would "abide," down the ages.

How true we find this to be, as we examine false claims to possession of Holy Spirit.

Take the gift of "Prophecy," this would "fail" he plainly foretold (Chap. 13: vs. 8). Surely no one would be so dense as to suppose Spirit prophecies would "fail" in the other sense of not coming true, hence, if we are sincere we are compelled to admit it was to pass away. Contrast it with the statement preceding it in Verse 8, "charity (love) never faileth."

Has not love, in some degree, ever been with the true Ecclesias from Paul's day till now?

It is true we read from Rev. 2: 4, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Evidently the strong, zealous condition of the minds of those being addressed had become less pronounced than when they first became members of the body of Christ, however we discern from the words of commendation preceding this that some love may have remained. The Ecclesia at Philadelphia received much commendation, hence love remained.

And who can deny that even to-day, when it is all too evident that Spirit gifts have ceased, we can still discern here and there some faith, some hope, some love?

We can not at this time cover all points of supposed support for possession of Holy Spirit, yet those who have comprehended that these gifts were to fail or cease, while faith, hope and love would remain, will more readily assent to the reasonable explanation that the Spirit we have within us is God's Word, understood and received with meekness, and able to save us (John 6: 63 and James 1: 21) and which "if any man have not, he is none of his" (Christ's) (Rom. 8:9) (Note the preceding verses, which prove the apostle was speaking of a spiritual mind contrasted with a carnal mind.

This supposed brother quotes Rom. 8:26 to prove the Spirit within us intercedes (if I can understand him). Why does he not realise Christ is at God's right hand and there intercedes for us? A further confusion of mind causes him to suppose the sealing of God's servants (see Rev. 7), is the receiving of the Spirit gifts, whether by laying on of hands he does not say.

Coming then to the Spirit birth spoken of in John 3, Jesus taught Nicodemus that everyone born of Spirit would be undiscernible in going and coming, like the wind. This was true of Jesus and of him only after his Spirit birth or change to Spirit nature, when he appeared in the midst of his followers undiscerned (see John 20 :19.).

It is true we have been begotten by Spirit word and after birth of water we are (adopted) children of God. However, to be fully and indisputably sons of God, we must be born of Spirit, in the sense Jesus used when he spoke what Luke records in Luke 20: 36. "Can not die: children of God, being children of the resurrection."

How anyone can have the audacity to claim possession of power to work miracles and speak with tongues is difficult to understand.

Perhaps simple-minded souls unable to distinguish betwixt things which differ, remembering that some were to possess Spirit, and some did possess it, really think they may still be able to receive it in these latter days.

Instead of "reception" it becomes "deception," but we must try to be charitable, and hope they can be sincere, and some day find their error.

Having comprehended the testimony that the Spirit gifts were to pass away, let us look again at Jesus' words to Nicodemus, which the before-mentioned W. H. Featherstone is careful to avoid analysing. Why stop at John 3:5? Why not quote verse six, which is a lucid explanation of what occurs when birth of Spirit really takes place? We all realise when man is first born of human parents he is "flesh." "That which is born of the flesh is flesh."

Now, just as truly must we believe that "That which is born of the Spirit is Spirit."

But Mr. Featherstone does not believe it, he supposes they are still flesh, yet born of Spirit. This would leave him the alternative of claiming he has become a Spirit body, as having been born of Spirit he would be Spirit. Like the angels of Psalm 104: 4, "Flaming fire."

Jesus agrees with Paul for they spake by the same Spirit. (They really possessed Holy Spirit.) Reading from 1 Cor. 15:49 to 54, we see the mere flesh born can not inherit that Kingdom, which lasts forever — they must be changed by Spirit birth to Spirit nature, for "that which is. born of the Spirit is Spirit."

The supposed proofs of Spirit possession are proofs that we must have the Spirit word within us.

Lake Ariel.

H. A. SOMMERVILLE.

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## **To Our Subscribers.**

During February we encountered very grave difficulties in respect of printing.

The British Government gave orders that no periodicals other than the National newspapers, should be published. The reason for the ban was the shortage of coal and electrical power. As a consequence we have had to make the present number one for both March and April, and we are sure our readers will sympathise with us in this matter.

Another grave difficulty has arisen. The printing costs have gone up to approximately double what they were up to last year, and we shall, therefore, be working at a loss on the present subscription. It is hoped that our subscribers will agree to an advance to 1/- per number, post free, which we think would be better than to cut down the amount of pages per magazine. The special edition will continue to be printed in the form in which it was printed two years ago. G.H.D.

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### **Bible Occupations.**

1. Gleaner	Ruth
2. Fisherman	Peter
3. Centurion	Cornelius
4. Mighty Hunter	Nimrod
5. Physician	Luke
6. Silversmith	Demetrius
7. Tent Maker	Paul
8. Carpenter	Joseph
9. Tax Collector	Matthew
10. Weaver of Purple	Obadiah
11. Shepherd	David
12. Cup Bearer	Nehemiah
13. Herdsman	Amos
14. High Priest	Aaron

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