

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.

COVENTRY.—E. G. Laister, 152 Hewitt Ave., Radford.

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.

Christ's Nature.

His flesh like ours, weak, emotional and unclean.

"The character of Jesus was holy, harmless, undefiled, without spot, or blemish or any such thing; but His flesh was like our flesh, in all its points—weak, emotional and unclean."

"Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the World becoming Adamic — Flesh and not Elohist. For this cause 'Jesus was made a little lower than the angels for the suffering of death . . . that he, by the grace of the Deity, might taste death for every man.' For this cause and forasmuch also 'as the children (of the Deity) are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the diabolos or elements of corruption in our nature, inciting it to transgression, and therefore, called 'Sin working death in us'" (Rom. 8:13; Heb. 2:9, 14). JOHN THOMAS. Eureka I, pp. 106 to 107.

PRINCIPAL CONTENTS:

EDITORIAL

CHRIST SENT ME NOT TO BAPTISE
THE GREAT CREATOR

SIGNS OF THE TIMES'

VOL. XXXV.

MAY, 1947

No. 412

EDITORIAL

The Expulsive Power of a New Affection.

John says, in his first Epistle, to those who had recently come to a knowledge of the Truth and, desired to walk in the Way, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

The Truth therefore demanding the first place in the heart and in the life expels the old affections in so far as they are incompatible with it and its obligations.

Herein lies the explanation of that saying of our Lord Jesus, "How hardly shall they that have riches enter into the Kingdom of God."

When a man gives his first and greatest affection to riches he has neither the time or the inclination to study the Word of God. Furthermore, the associations and responsibilities that riches bring tend to keep a man's mind so full that he has not room for the great space therein that Truth and the love of God demand.

Often, therefore, it is the poor that see the Truth first: as the history of those who have held it clearly demonstrates. But riches are not the only thing that stand in the way of acceptance of the Truth. Often love of old ways and customs come between. We have heard it said, "I know it's the Truth but I delight in Church ceremonies and music. I could not do with plain services in uncomfortable halls," and so on.

Also it is argued that morality is what really matters most.

Put morality, or good living according to a recognised code of some sort, first and it is at once imperative that such code be kept perfectly, or it is useless.

The Truth recognises that this is never done in the present condition and provides a loving Saviour through whom forgiveness may be sought and found, providing Faith in God is first, founded in a belief of the Truth. The new affection is therefore expulsive of the old. The Truth builds morality in the character, but builds it on the example and precept of the only perfect man—Christ Jesus.

Confucius or G. Bernard Shaw may set up codes of conduct, but the one that has really proved superior to all is not enshrined in words but in the character of the one perfect Prince of Men. We follow not tables of stone but a living reality to whom our first affection belongs. "Seek ye first the Kingdom of God and all these things shall be added to you." EDITORS.

He That Hesitates.

Hesitation is excusable up to a certain point; but it becomes an evil when the course for action is clear, "Make sure you are right, and then go ahead." This was Dr. Thomas's advice to a friend.

Signs of the Times.

"What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth?" —Ps. i.

XIII. —Palestine perplexity.

The present position in the Near East has reached a deadlock. The seven states of the Arab League are bitterly hostile to any further Jewish encroachments and would certainly make the Jewish claims a *causus belli*, were it not for the restraining influence of London and Washington. The oil complex of this political situation (already strongly stressed in these notes) is further complicated by the fact that all these unwilling partners in this Gordian knot are deeply conscious of the overshadowing threats which loom up from the north. In this vortex sits the Jewish Agency—watching.

The Zionist demands really ask for an internationally recognised secular Jewish State and this is emphasised strongly by recent events. Jews contend that their aims are based on the terms of the Balfour Declaration, and a close scrutiny of the recent House of Commons debate on Palestine, seems to indicate that the British Government is finding the mandate becoming unworkable. It is a veritable whirlpool of passions and world politics.

The Foreign Secretary is, as announced, placing the matter before the United Nations Assembly. It may well prove the test piece of that as yet untried successor of the ill-starred League of Nations, and in any case it would appear that any addition to those fishing in these troubled waters, may bring about the very explosion that the United Nations Assembly has been constituted to avoid. The Deity has used similar situations before this for His own purpose, and it might prove an apt illustration of Ps. xxxvii. 15— "Their sword shall enter their own heart." Is it at all likely that the

United Nations will be successful in—as the "Daily Telegraph" puts it—"finding a solution to a problem which has baffled every endeavour on the part of the British Government?"

Whatever be the result of such deliberations, Great Britain will be left as Mandatory, as the Washington authorities have more than indicated. Truly has Jahveh spoken, "I will make Jerusalem a cup of trembling unto all the people round about . . . a burdensome stone" (Zech. xii.).

We are fast approaching that day when the GOVERNORS OF JUDAH shall be as a fire among the wood, when God, manifested in the Saints of all ages, shall lead His people under the glorious Captain of their salvation, against the Gogian invader. It will not be the arm of flesh which will save, neither will it be the secular Jewish State which will be set up. "In that day shall the Lord defend the inhabitants of Jerusalem."

XIV.—The agent of God.

Mr. Bevin in the Commons debate said that "if it had to be solved in accordance with Jewish Agency dictates it would never be solved." This statement is severe, and only a survey of the background of the Palestine impasse, makes it even intelligible. Jewish writers have consistently refused to recognise Britain's position as the Mandatory, and are now arguing that the Mandate laid upon Britain the sole duty of establishing the Jewish National Home. This says the Jews, means the Jewish State. But the text nowhere speaks of self-government, but of self-governing institutions. Hence, because the British Government does not accept the Jewish interpretation of the mandate, the whole Land is convulsed with strife, crime and bloodshed, and international jealousies aroused by flinging the bone of contention into the arena of "arbitration."

The almost universally held Jewish view is that Britain is an agent whose powers are limited by the mandate and that outside these limits, London has no right at all. But this is incorrect. Britain does not draw her powers nor her obligations from the mandate under the League of Nations. Such were mere instruments of the Deity's will and Britain (although unknowingly) is acting as the direct agent of the Jahveh of Israel, the Jahveh whom the Jews both spurn and insult. Isaiah's land shadowing with wings has been allotted the task of bringing a present unto the Lord of a people scattered and peeled—Elpis Israel, chap. vi. As Dr. Thomas observes, "the present decisions of statesmen are destitute of stability." It is the divine will that counts.

The Jewish argument on the terms of the mandate points out that the same clause which recognises the historical connection of the Jewish people with Palestine recognises, too, "the grounds of reconstituting their national home in that country." The decisive word, says Jewry, is reconstituting, "As it is logically impossible," says one writer, "to reconstitute a thing that did not exist before, this term connects the establishment of the National Home with the old National Home, i.e. the Jewish State."

While Jews say they pray daily for their restoration to the Land, and point out that they are the sole survivors of the ancient inhabitants of Palestine, and therefore its rightful owners, they ignore altogether the solemn obligations laid upon them by God (Lev. xxvi., Deut. xxvi. and xxviii.). That little word IF in the latter chapter, verse 9, is the key to the whole argument which modern Jewish apologists ignore. Yet even in their apostasy they witness to the truth.

Elsewhere, the writer just quoted makes the following statement, "Palestine has no sovereign in his own right. The country is being held in trust for the future sovereign!" How false! How true! There is a sovereign in His own right, for is not the Jesus whom they slew, the divinely appointed heir of the throne of David, the inheritor of the Abrahamic Covenant? (Ps. cx., Matt. xxii., Gal. iii.). Nay, more, shall not they, the Jews, yet look upon Him whom they pierced, the King of Israel and the heir of the world? (Rom. iv., Zech. xii.). The secular state of Jewish aspirations and Jewish Agency ambition fades into myth, for the Kingdom shall be restored unto Israel by Jesus Himself (Acts i.).

These are Bible facts, and give a clear lead through what Dr. Thomas once described as "world pandemoniumism!"

XV.—The Israelitish Empire.

Despite, therefore, both Jewish and Gentile forces antagonising the Divine purpose, prophecy will be fulfilled in all exactness. The Stern Gang have their emissary in Washington seeking to sow mischief between Tarshish and her "great" Young Lion (Ezek. xxxviii). It will fail. A so-called Jewish "ambassador" is trying to get the Polish Government to charge Great Britain before the United Nations Assembly with occupying Palestine and so endangering world peace. That, too, must fail. None can trifle with the will of God. As one authority once said, "The awful alternative for every living man that has ears to hear is, obey the Scriptures or you perish."

There is, however, a future before the Land of Palestine far transcending even the most ambitious projects now afoot in the earth and the subject of so much intrigue and bloodshed. For He who is described as the Governor among the nations is to "restore again the Kingdom unto Israel." And then "no Jews or Gentiles after the flesh can have any part in the government of Israel and the Israelitish empire, which will embrace all nations, unless their Jewish citizenship is based upon a higher principle than natural birth. The flesh constitutes a Jew a subject of the Kingdom, but confers on him no right to sit and rule upon the throne of the house of David. This is reserved for Christ and His apostles, who "shall sit upon twelve thrones judging the twelve tribes of Israel," when He shall sit upon the throne of His glory; and for all other Jews and Gentiles who shall have become "Jews inwardly" for whom the dominion under the whole heaven is decreed in the benevolence of God.

This is the end toward which all nations are being swept by the prophetic stream of time. And none can stay the hand of God and say unto Him, "What doest thou?"

All those influences and contingencies, no matter how powerful and important they may be, which may rise up in opposition to the revealed purpose of the Deity, are doomed to perish. When Christ returns He will inherit all things. And that means that all other aspirants for world honours must go empty away.

XVI.—The Young Lion Roars.

The echoes of President Truman's speech before Congress have reverberated throughout the world. Already the Press is deeply speculative as to the effect on the Moscow Conference, and it is felt in many influential quarters that the timing of the speech is significant. The Bevin-Molotov duel is, of course, but the reflex action of the Communist intrigues in the entire region of the Near East. And by implication the President tracks them to their source in the totalitarian regime pressing so heavily on the peoples of Eastern Europe.

Thus, while the Jews as their own documents show are working feverishly for the establishment of the "Hebrew Republic" and Britain finds retrenchment necessary in overseas commitments, the United States Congress is asked to sanction heavy schemes of help for both Greece and Turkey. The collapse, or pending collapse, of these two nations' economic system is due to the persistent Communist pressure exerted by Moscow against their political integrity, and in this connection it is interesting to note that the U.S. Press uses the words Communist and Russian as synonymous terms.

The divine finger is seen here. Into the void created by Britain's decision to cease aid after the 31st of this month to Greece and Turkey, steps America. The effect has been electrical throughout the world; and is another link in the Anglo-American tie-up in military action on the one hand and economic assistance on the other. President Truman's speech is a definite move forward in the divine plan, it envisages a situation quite familiar to the students of Ezekiel's prophecy relative to the end.

The President spoke of confusion and disaster spreading throughout the Near East, of the unspeakable tragedy if Turkey and Greece were to collapse. He said it would be a world disaster and urged immediate and resolute action to prevent it. The whole speech was a trouncing indictment, couched in mild diplomatic terms, of Soviet pressure against the unfortunate peoples who had the misfortune to live on the Russian borders.

The fact is that Russia feels she is thwarted in her designs to expand into Europe. The puppet regimes she has erected around her frontiers, are not so much sources of strength as liabilities which her sorely strained economy can ill-afford to carry. And Moscow has persistently ignored the American invitation to negotiate loan assistance. Britain has hitherto blocked Moscow's advance to the Mediterranean by her action in Turkey, Greece and, lastly, Palestine. Now to Britain's assistance comes the mighty Young Lion of Ezekiel's prophecy. Thus the very measures employed by the Kremlin to develop expansionist programmes, have proved the means of thwarting such designs. For Russia has antagonised America at the very moment when it was least convenient for her to do so. Now the U.S. has refused 25 million dollars' worth of oil-producing machinery to the Soviet. As President Truman says, the world is not static, it is dynamic. Knowing the divine purpose, one awaits the next move in the destruction of the kingdoms of men with bated breath. The world is on the verge. Lord Horder, in a recent speech, said it only needed one lunatic to send millions to death. "Behold, I stand at the door. . . ."

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."—Prov. v.

XVII.—The Beam and the Mote.

What is the connection between the tragic plight of the Jewish refugees streaming so desperately toward the Promised Land, and the almost unprecedented disasters which have overtaken the homeland of the Mandatory Power? In Britain shortages of every grade of necessity almost is acutely felt, and now the severe snowstorms and blizzards, followed by widespread floods, have ravaged the nation's flocks and herds, destroyed the cornlands in some of the fairest counties, and gravely imperilled the food supplies of the immediate future.

Britain's pantry is bare. The Jew dismayed, finds that considerations of high policy, international ambitions, the inveterate chicanery of the diplomats, combine to shatter his last hopes of ever reaching the Land of his fathers.

The Palestine Chief Rabbi in a Jerusalem radio broadcast, April 4th, said that as a man of religion he believed "the misfortunes befalling Britain are heavenly punishments for her treatment of Jewish refugees reaching the shores of their homeland. Because of all the nations Britain has come nearer to the ideals of the Bible, this warning has been given her."

None of the righteous will quarrel with that declaration. Christadelphians the world over will say, "Amen." But if the Chief Rabbi is so quick to detect the sins of omission and commission of Tarshish, why is he so blind in the reading of Moses and the Prophets? Does not Dr. Herzog discern the Divine finger in the tragic affairs of Israel's long and turbulent history? And why turbulent? Because of Israel's righteousness? The correlation between the Hitlerian massacres and the stern warnings in Lev. xxvi. is obvious.

The great apostle to the Gentiles in writing to the brethren in Rome (Rom. iii.), says that "All have sinned and come short of the glory of God." Thus all, individuals and nations, stand condemned before God. If the Jews condemn Britain for not standing to the strict letter of the Balfour Declaration (and rightly so), the Jew himself is condemned by the same mighty Saul of Tarsus when he says of them ". . . even unto this day, when Moses is read, the veil is upon their hearts." And again he brought them under the rebuke of the Scriptures at Antioch when, after the customary reading of the Law and the Prophets, he preached Jesus to them—"Men and brethren, children of the stock of Abraham . . . to

you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning Him" (2 Cor. iii; Acts xiii.),

Jewry is as blind to-day, and in that very state they comply with the requirements of the whole calendar of prophecy. They return to the Land in unbelief. A sorrowful and thoroughly humiliated remnant left from the great Gogian onrush, will mourn the misdeeds of their nation when they are brought to realise the identity of their mighty Deliverer who told them He "was wounded in the house of My friends" (Zech. xiii.).

XVIII.—The writing on the wall.

In the virtual collapse of the Moscow Conference, we have the most outstanding sign so far this year. It was, of course, foredoomed to failure, and whatever may be the ultimate reaction in the negotiation of the Anglo-Soviet alliance, it is obvious that prophecy demands that no rapprochement takes place between the eastern and western blocs.

Russia has consistently worked for a Communist Germany to emerge from the peace-making. It is equally true that the western democratic Powers have striven to impress their own school of thought upon the Germany they want to emerge from the crucible.

The Moscow Conference has been the testing ground between the two protagonists. The result is seen in the declaration of Mr. Bevin that in the fortnight of the Conference's labours to date, nothing has been achieved. The only possible achievement that could have come out of the Conference, would have been the complete implementation of the Moscow policy. That was the Russian plot. The situation is ominous, for if Russia behaves like this after the staggering losses of the Second World War, close on £40,000,000,000 in material alone, and some 7 million casualties in dead, what would have been her behaviour had she emerged from the struggle with her armies intact and, her territories unravaged?

To the Moscow failure must be directly related the very solemn declarations which have recently come from the American President. These declarations have been an open admittance that Russia is the enemy, and it is thus obvious that the decisions to help Turkey and Greece to counteract the Communist intrigues against the tranquillity of the Near East, have been reached for no other reason than to curb the power and the intentions of the Kremlin rulers to establish a vast European bloc under its own control.

While Gog is thus probing her way into the eastern Mediterranean basin, that brilliant opportunist de Gaulle has thrust the firebrand of direct action into the inflammable and seething mass of French public opinion. The result may well be to excite the Communists to a fierce effort to gain control of the State by violent means, or it may quite feasibly end in de Gaulle himself leading France to a totalitarian regime. The situation is so fluid that the trend of immediate outcome is unpredictable. But it does seem that what will emerge will be that vast European confederation foreshadowed by Scripture and so graphically sketched out by our Bro. Dr. Thomas.

"There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand" (Prov. xix.).

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.

ANDOVER.

Owing to the death of Miss Coleman, with whom she lived, our aged Sis. A. M. Tilbury has now gone to Ashurst Infirmary, Hants. Any letters to her there will be acceptable.

BRANTFORD, CANADA. —Christadelphian Hall. Sundays: 9.45, 11 a.m. and 7 p.m.

On January 11 we held our annual supper and Sunday School prize-giving. We were glad to welcome the McCharles family from St. Catherines.

Visitors since last report include: Sis. Ethel Martin (Bronte), Sis. Grace Marshall (London), Bro. Arnold Robinson, and Bro. and Sis. Clif. Styles (Toronto). And from Detroit: Bro. and Sis. Wm. Styles and son, Norman, and daughter, Evelyn; Bro. Arthur Livermore, Sis. Esther Hickman, Bro. and Sis. Ernest Styles and daughter, Joyce; Bro. Power, Bro. and Sis. Albert Styles and son, Royston, and daughter, Sylvia. We were encouraged by the exhortations of the brethren.

The recording: brother would like all concerned to know that all pamphlets, circulars, leaflets, correspondence, etc., are always passed on to the Ecclesia. —H. W. Styles, Rec. Bro.

BRISTOL. —Druids' Hall, Perry Road. Sundays: Breaking of Bread, 3 p.m.; Bible Class, 5.15 p.m. Wednesdays: Bible Class, 7.15 p.m. at 73, Groveleaze, Shirehampton.

On March 23 we were pleased to have with us again Bro. Roy Bath, who is working, not, as we thought and stated in last month's "Berean," on a farm, but at his trade—printing. He hopes to visit us often if the Lord so wills. We were pleased, also, to meet Sis. A. Reed, of Dorchester, and Bro. Denis Southall and Bro. Grenfell, both of Birmingham. The former addressed our evening meeting. We were very thankful for his help. —A. V. Bailey, Rec. Bro.

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

We have completed our series of six special lectures on the Signs of the Times. We had an average of about ten visitors at each lecture who would not normally have been there. The visible results were far less than we had hoped, but ecclesially the effort seems to have been encouraging and beneficial.

The following have visited us: Bro. and Sis. J. Sommerville (Jersey City), and Bro. Arthur Jones (Richard, Sask.). Bre. Sommerville and Jones gave us the word of exhortation. —G. V. Growcott, Rec. Bro.

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

Our fraternal gathering has come and gone, with its usual spirit of goodwill and cherished memories of a short period of our allotted span, well spent in company, warmth and glowing love of our brethren and sisters. From various parts of God's vineyard they came, to comfort and be comforted on the journey towards the Kingdom.

Much of the pleasure of that occasion we attribute to the work and earnest effort of our brethren, J. L. Wilson, A. Paterson and N. G. Widger, for their very uplifting subjects of Faith, namely, Retrospect, Prospect, Respect.

I think I am expressing the sentiments of the whole gathering when I say everyone appreciated, the addresses immensely, which were so full of the comfort and advice we need to-day, and stimulating us on to greater activity, cheering us with the promised prospects of the future and blessings in store for those who love and are loved by the God of Israel.

We have to feel grateful, however, for the loving assistance of all those whose task it was to perform behind the scene, with the same zeal, of providing the other things necessary to make the gathering a most pleasant affair, and we thank our Heavenly Father for all such meetings.

Our lectures continue, but strangers are few. We feel that the Gospel net will soon be hauled aboard, however, and until this is accomplished it is our purpose (God willing) to obey our Master and occupy until He comes.

Gift parcels have been received from America, and we feel great difficulty in expressing our full gratitude for such goodnesses. We thank our Heavenly Father for those of His family, whom He uses as instruments of His love and generosity. We are, and always will be, comforted by such assistance during this lean period through which we are passing.

"I will neither leave thee nor forsake thee" is expressed in these kindnesses from abroad. Many thanks! And may God bless your every effort.—John W. Boyd, Rec. Bro.

LEKSVIK, TRONDKIM, NORWAY.

Greetings to all the brethren everywhere in Jesus' name.

Having arrived here in Norway from Canada last October, I wish to let the brethren know that all is well with me. I do feel very lonesome after being in a good Ecclesia in Hamilton, and I sure miss the Ecclesia very much. So far I have been unable to locate any of the brethren here in Norway, but have been told that there are some brethren living in the city of Bergen. I have found the book, "Christendom Astray," in the large library in Oslo—in the Norwegian language. Trondheim library did not have "Christendom Astray" on hand. —I. M. Nickolson

LETHBRIDGE, ALBERTA, CANADA. —633, 7th Street South. Sunday: Sunday School. 12.30 p.m.; Memorial Services, 11 a.m.; Public Lecture, 7.30 p.m. Wednesday: Public Lecture, 8 p.m.

Loving greetings to the Brethren and Sisters in the one hope of our calling in Christ Jesus our Lord. Since our last intelligence we have enjoyed the following visitors around the Table of our Lord: Bro. and Sis. Wilfe Bailey, of Calgary, Alberta, and Bro. R. W. Jones, of Richard, Sask.

We had a very enjoyable time on New Year's Day, when we held our annual gathering and Sunday School entertainment, with about fifty present. The scholars received their prizes for the year; and may they continue to remember their Creator in the days of their youth in search of the pearl of great price. We still receive a few interested strangers to our lectures, where the good seed of the Kingdom of God is planted, and may it bring forth the desired fruit. —Win. Blacker, Rec. Bro.

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

Since our last report we have had much pleasure in the welcome visit of Sisters D. L. Jenkins and J. Jenkins, of the Winchmore Hill Ecclesia, London, around the Table of our Absent Lord. —David M. Williams, Rec. Bro.

ST. ALBANS. —Oddfellows' Hall, 95, Victoria Street. Sundays: 4 p.m. and 6.30 p.m. Thursdays: 3 p.m.

It is with sorrow that we record the falling asleep of our Sister. Amelia Philips, aged 76 years. Sis. Philips embraced the Truth in the twilight of her life and, despite failing health, has maintained a lively interest in the Ecclesia and been in her place at the Memorial Table as often as possible. Our sister's probation ended peacefully on March 10 and she was buried on March 14, Bro. Mettam conducting a suitable service at the graveside. —D. Bath, Rec. Bro.

WORCESTER, MASS., U.S.A. —Day Building, 306, Main Street. Sunday: Breaking of Bread, 10.30 a.m.; Sunday School, 12 noon; Lecture, 7 p.m.

We regret to announce that, after a long illness, our sister, Helen Spencer, fell asleep on March 15, 1947, aged 76 years.

Because of her illness our sister was unable to attend the meetings, but previous to this she was a faithful and constant member around the Table of the Lord. It was unfortunate our brethren were not permitted to take part in the funeral service, the family of our sister not being in the Truth and members of the Episcopal Church, had their minister officiate at the burial service.

This, we know, was not according to the wishes of our sister, who was a firm believer in the promises of God—that her death would, be a sweet repose, and that a glorious resurrection from the dead, with life for ever more, would be the reward from her dear Lord in “that day” when he shall make up his jewels.

We have also been saddened by the distressing circumstances the brethren and sisters in the British Isles must be undergoing because of the terrible winter, the lack of food and clothing, and other privations which they are enduring.

May we suggest the recording brethren of the Ecclesias, or those in isolation, write us; let us know what items of food or clothing they need most, and we shall endeavour to send what we can.

As the day of our Lord's return draws nearer "distress of nations with perplexity" will become more acute for the peoples of the nations, and while God's children have the assurance of His care and help in time of need, He requires us to exercise our love and devotion to His household and to help those who are in need.

March 31, 1947, will be a day to be remembered by all Christadelphians in the United States. The Selective Service Act came to an end on that date, and all our young brethren in the C.P.S. camps were released from the terrible ordeal. May we take this opportunity of thanking the Christadelphian Service Committee of the United States of America for the splendid work they have done, and are yet doing, for our young brethren who are of military age and are not inducted into the Army.

The committee's increasing vigilance on behalf of our young brethren, their parents and loved ones has caused us great gratitude and joy, and we herewith desire to join with others in hoping their labours will continue to be blessed by Him in whose work they are engaged. We thank God for such excellent and energetic workers in the vineyard. —Andrew Marshall, Senr., Rec. Bro.

THE CHILDREN'S PAGES

THE BIRTHDAY OF THE TELEPHONE.

There is a nice little city in Canada where there is an ecclesia and a Sunday School. The name of the city is Brantford.

Now all children to-day are acquainted with the telephone, and it is quite a commonplace thing to them.

But on August 10th, 1876, just over 70 years ago, a Scotsman named Alexander Graham Bell sat waiting to see if his experiment at what we now call "telephoning" was successful. The receiving end was in Paris, Ontario (not Paris in France). The battery giving the electric power was in Toronto, and here in Brantford was Mr. Bell. Now he had no reply wire, for at first the 'phone only worked one way. Picture his anxiety as he sat that evening. Suddenly he heard a familiar cough. It was his father's cough. Then came his dear parent's voice and the first words ever spoken on the long-distance 'phone were very appropriate. They were a quotation from Shakespeare, "To be or not to be that is the question." It must be remembered that there had already been short distance successes such as room to room. Now many miles were covered.

Now Alexander did not know that his father had arrived in Paris, for he had been away from there. So without his son knowing it he had taken over the receiver. Alexander rushed to send a telegram to his father recording success. So the first voice that ever spoke over miles of wire was that of a father to his son. There was erected, in Brantford a very interesting grey granite monument. It has 17 steps up to a platform. Two figures representing the human race are at opposite ends of the platform. The figure on the right is speaking and the one on the left is listening.

There are other figures on a bronze panel representing knowledge, joy and sorrow. No doubt the designers thought that these are the principal things for which the telephone is used as a conveying instrument.

There is to-day telephone by waves as well as wires, but there must be a receiver at each end as well as a transmitter. This instrument has to be made of metal, etc., by a craftsman.

But there is one long-distance "phone" that all children of God are acquainted with. This is prayer. "Ask and it shall be given you," said Jesus of this means of communication. This is true. The Christian prays and God hears in his heavenly dwelling place. But in this best of all telephones you pay nothing for a call and you get through every time. No "wrong number."

The Children's Page will in future be conducted by Aunt Janet, who has kindly consented to do so.

Christ's Sacrifice for Sin.

"In the sacrifice which Christ made for sin he was himself included. His sacrifice for himself was on account of his having the misfortune, not the guilt, of possessing the sinful nature common to all men, which nature is in Scripture sometimes styled 'sin' in a constitutional sense. This sin nature was condemned by God as being fit only for destruction and from this nature it was necessary that Christ be redeemed.

"By his sacrifice Christ entered once into the holy place, having obtained eternal redemption." The sacrifice of Christ was 'the condemnation of sin in the flesh,' through the offering of the body of Jesus once for all, as a propitiation to declare the righteousness of God, as a basis for the remission of sins. All who approach God through this crucified but risen representative of Adam's disobedient race are forgiven. Therefore, by a figure, his blood cleanseth from sin."— (Statement of Faith, Clause 12).

"Fellowship"

This word occurs in the Authorised Version seventeen times; twice in the Old Testament and fifteen times in the New Testament.

In Lev. 6: 2 the word is used to denote an agreement such as would be signified depositing with one or by giving of the hand to bind an agreement or understanding.

In Psalm 94: 20 it means companionship, union or communion.

In the New Testament the word means "communion, partnership, association." It is said to begin with God the Father and with His Son, the Lord Jesus Christ, and to extend to those who walk in the light of the truth, who "continue in the apostles' doctrine and fellowship" (Acts 2:42); it is "in the gospel" (Phil. 1:5).

THE BOOK OF THE REVELATION— No. 21, The Rainbowed Angel and the Little Open Scroll.

The tenth chapter of the Book of Revelation describes once again the Son of man. It is not a continuance of historical sequence following upon the exploits of the Mohammedans.

We are taken in vision to the "Great Day" that is foretold through all the Scriptures. It is the period that Isaiah xxvi. 20 describes that we reach here: "Come, my people, enter thou into thy chambers. Shut thy doors about thee. Hide thyself for a little while, Until the indignation be overpast."

The Rainbowed Angel takes us back to Rev. iv. 1-3, where our Lord Jesus, having returned to earth, sits upon His throne. The Cloud is the host of God, His saints redeemed and made glorious.

"A cloud of witnesses" (Heb. xii. 1).
"Caught up in clouds" (1 Thess. iv. 17).

Our Lord's "face like the sun" denotes His sovereignty over all the earth.

His "feet as pillars of fire" has to do with the vengeance upon the enemies of God that he will execute.

"The wicked shall perish: into smoke shall they consume away" (Psalm xxxvii. 20).

The little scroll is not the seven sealed roll of Rev. v.

The seven sealed roll covered all the time from, A.D.96 to the final victory (in Rev. xxii.) beyond the millennial reign.

The little scroll denotes a period short in duration, i.e. some 40 years as prophesied by Micah vii. 14-17.

The labours of the great Angel—Jesus—are to subdue the world to Himself in order that the millennial kingdom may be established at the appointed time. "There shall be time no longer."

The servants of God, represented by John, eat up the words of the scroll. They are sweet on the lips but the experience they bring has much of bitterness.

"From their bitterness of soul they pour out the fierceness and wrath of Almighty God. They are exhorted in the bitterness of their soul to reward her even as she rewarded them, and to double unto her double according to her works" (Eureka vol. 24, 583/4).

The saints "prophesy again before many nations and tongues and peoples." Their work goes on under their Lord.

G.H.D.

Taking Inventory.

It is a common practice in many business houses, at the end of the year, to take an inventory. In doing this, men have two objects in view.

1. To remove from stock all obsolete and useless materials.
2. To prepare a profit and loss statement so that they will know whether they have gained or lost during the year's operations.

We do not, as a rule, look to the world of business for examples, but we intend to do so now and, we too, will take inventory. In fact, we have already done so, and now we are going to ask you to assist us in checking our inventory, and helping us to eliminate any useless material that we may find.

Many business houses go to the manufacturers for information regarding certain materials that they have purchased, so that they will better understand how to value their goods. Well, we are going to do the same thing and go back to the days of Moses. In the third month, when the children of Israel were gone forth out of the land of Egypt, they came into the wilderness of Sinai. Here, they entered into a covenant with the Lord, saying, "All that the Lord hath spoken, we will do" (Ex. xix. 8). Following this, the children of Israel were established as a nation and, under the guidance of Moses, received a system of religion designed to govern them individually and nationally, and eventually to lead them unto Christ.

During the process of receiving the law, the Lord addressed Moses in these words, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him" (Deut. xviii. 18). The latter days of Israel's commonwealth heralded the arrival of this prophet, but only a remnant had sufficient faith to recognise the days in which they lived. Only a remnant had waited and watched for his appearing. The remainder drew nigh to God with their mouth, and honoured Him with their lips: but their heart was far from Him. It is true that they worshipped Him in their synagogues: but Jesus said the worship was in vain because they taught for doctrines the commandments of men. However, the Gospel, in all its fulness, was preached to Israel: but in their blind attachment to Moses, they failed to observe the fulfilment of the law in Jesus. Therefore, said Paul, "Since you thrust it from you, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles" (Acts xiii. 46).

Thus the way of salvation was opened to the Gentiles, and now we find ourselves in the latter days of our own people. As Israel clung blindly to the teachings of the Scribes and Pharisees, so the Gentiles cling blindly to the teachings of their clergy, who also teach for doctrines the commandments of men. But, as there was a faithful remnant to welcome Jesus at His first appearing, likewise there is a faithful remnant to-day who are watching and waiting for His second appearing. If Jesus is to find the faith when He comes, it will depend upon the action of that remnant in giving heed to the teachings of Jesus.

In his second letter to Timothy, Paul warned him that in the last days perilous or trying times, should come. We have always considered what follows this statement as relating to nominal Christians by whom we are surrounded. While that is true, yet as we look abroad to-day upon the household of faith, as it rests at ease, and views the truth with indifference, I fear that we have looked too far. Reading from the revised standard version, Paul says, "For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God" (2 Tim. iii. 2-4). Let us look to ourselves, for we will find men and women, professors of the truth, to whom, in various degrees, some of these appellations apply.

But, you may say, even if it is true, this is no place to talk about such things. We have come here for edification and encouragement. Please do not upset us. Well, is that not one of our great

faults? We sometimes withhold the truth in order to avoid offence. Perhaps the senior brethren should accept the responsibility. Our lectures and Bible class addresses have been devoted to doctrinal expositions with insufficient attention to the moral side of our ways of living. Fearing that we might offend, our exhortations have been directed to doctrinal matters, and many smooth expressions have been used with the object of comforting. In some measure we have become like the people in the days of Isaiah, who said, "Prophesy not unto us right things; speak unto us smooth things" (Is. xxx. 10). But that is not God's way, for He instructs the prophet to "cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions" (Is. lviii. 1). Oh, that one might come from God in these closing days and call the household together, and remind them, as the prophet did Israel, that "In the day of their fast they sought and found pleasures, and exacted things wherewith they grieved others" (Is. lviii. 3).

Well, we have no Isaiah in our midst, nor have we a Paul, John or Peter, but we have the word of God, that which we profess to believe and love. As we turn to it we find Paul's way, "Have no fellowship with the unfruitful works of darkness, but rather reprove them . . . all things that are reproved are made manifest by the light . . . wherefore He saith, quoting the earliest baptismal hymn, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" . . . Look carefully then how you walk, not as unwise men, but as wise, making the most of the time, because the days are evil" (Ephes. v. 11-16). I have no fear speaking as I do because I know that "the ear that heareth the reproof of life abideth among the wise. He that refuseth instruction (or correction) despiseth his own soul: but he that heareth reproof possesses an heart of understanding" (Prov. xv. 31-32).

We live in a day of tolerance; a time that is more trying, and more difficult for us to combat than a day of persecution. It is that very tolerance, by which we are surrounded, that causes so many pitfalls in our paths. We are encircled, on every side, by the attractions of the world, and by the various habits of the people. These are constantly drawing us aside, and before we realise it, we become captives of certain evils and vanities that are not becoming to saints. We all know that a character of great humbleness, simplicity, faithfulness and obedience, is a treasure in the eyes of the Lord and of such He will choose His jewels for the name that He has appointed. To attain unto that name, our heavenly Father has set a standard before us, and the foundation of that standard is expressed by Paul in this manner, "Therefore come out from them, and be separate from them, saith the Lord, and touch nothing unclean: then I will welcome you, and I will be a Father to you, and you shall be my sons and daughters, saith the Lord" (2 Cor. vi. 17-18). The application of this standard is set forth by Paul also, "examine yourselves to see whether you are holding to your faith; test yourselves. Do you not realise that Jesus Christ is in you—unless, indeed, you fail to meet the test" (2 Cor. xiii. 5).

What are some of the things that are constantly forced upon our attention by an unbelieving public and, if practised by us, would draw us away from the narrow path that leads unto life? Our answer will be found when we check over our inventory, and examine some of the useless materials that we have found. As we examine them, let us be sure to keep in mind that it is not persons, but customs and practices of the world that we are considering.

Tobacco. 1. The use of tobacco is doubtless the most popular habit of all. Look abroad in the earth, and observe how degrading, and degenerate this habit has become. Many of us cannot work, or eat, without being choked with tobacco smoke. It is offensive to natural health and cleanliness and, as a habit, is one to be shunned by saints as being utterly inconsistent with holiness.

Alcohol. 2. Another degrading and degenerate habit, is the common use of intoxicating beverages. We are not referring to

the wine used by Melchisedek, nor that which Paul recommended to Timothy, but the free use of liquor as we see it on every hand. Brethren and sisters will shun these habits as being incompatible with our separateness in Christ.

Games. 3. One of the most popular amusements to-day, among all age groups, is that of bowling. Business clubs are formed to bring the employees together, and all are urged to participate. Brethren and sisters, in various pursuits, are invited to join these clubs. The question is sometimes asked—Is there any harm in it? We say no, if it were possible to have the alleys exclusively for our own use. But we cannot have that privilege. Therefore, if we bowl, we must do so in the company of unbelievers, usually in a smoke-filled room surrounded by men and women who have no respect for the name we bear. But one may say—I work with them: why can I not bowl with them? Yes, we work with them, but that is because of necessity. However, if we truly love the truth, we will have no desire to share in their pleasures.

Cinema. 4. Another very popular form of amusement is that presented through moving pictures where men, women and children flock daily to see the works of the flesh in various forms. Would you want the popular actors and actresses to be your intimate friends? Emphatically, No! Then if you are truly one of wisdom's children, and a labourer in the vineyard of the Lord, you will be so busy working out your salvation that you will have neither the time nor the inclination to waste time in idol temples.

Dress. 5. The fashion of this world is ever changing, says Paul. How true it is, and the trend of the worldly woman's dress, in these days, leans strongly towards immodesty. Mothers attempt to disguise their age by dressing like their daughters, while the daughters make very little attempt to disguise anything. Let the men and women of the world dress as they please, but it is expected of us that we adorn ourselves modestly and sensibly in seemly apparel.

Lipstick, etc. 6. Another evil found in our inventory is the excessive use of cosmetics which, to-day, has reached what we may well term a climax. Women disfigure themselves in various ways. Old women try to look like young women through the art of make-believe. And young women destroy their natural beauty in many ways. Surely our heavenly Father would be grieved if his daughters were to adopt such unrefined practices. Lipstick never improved any woman's lips.

Radio. 7. The radio is now one of the most popular forms of amusement, and may be found in the majority of our homes. Is there any harm in having one in the home? Perhaps not, if it is used wisely. But we must all realise that if it interferes with our walk in the truth, and leaves no time for the application of the mind to divine things, then we are on the wrong path, and before we become aware of it we will find ourselves lovers of pleasures more than lovers of God. Let us be careful in its use.

Our Habits. 8. If our habits are of the type that Jesus would approve, we have nothing to fear. John says that the man who holds the hope of seeing and being like Christ purifieth himself as Christ is pure. That is he does not live as other men live. Such a man begotten by the truth, and changed by the truth, will love the truth and all things connected with it. We cannot live as the world lives. Our love for God, and His truth, will make us stand apart from a system so alien to all we love, admire and hope for.

When our young brethren were claiming exemption from military service, we were deeply concerned about their welfare. Should we not be just as deeply concerned about their exemption from ungodly habits? Let us then, one and all, show our young people, as they enter the household of faith, that we are not only separated from the world in matters of doctrine, but in our habits as well.

Marriage. 9. We turn now from the pleasures of
this life to the household of faith to
consider briefly one of the hard

problems of life that many brethren and sisters have had to face. One that, if not settled in harmony with God's laws, will bring unhappiness and despair into the lives of many. This problem is companionship and marriage of believers and unbelievers. Many fine brethren and sisters have made shipwreck of their faith by disregarding the divine law of marriage—"Only in the Lord." Things recorded in the past were written for the guidance of the present, and one of the great lessons comes to us regarding the failure of the people of Israel to give heed to the command not to marry out of the faith. Faithful brethren and sisters everywhere should "cry aloud" for the sake of "love in Christ" and remind our young people, and some not so young, about Paul's advice when he said, "Do not be mismatched with unbelievers."

It is not some fancy of ours that causes us to speak so earnestly—it is our sincere anxiety for the eternal welfare of our people. If we apprehend clearly that the motive of our remarks is to assist one another in maintaining a godly standard of holiness then there will be no resentment. Let us never forget that the truth is too precious an heritage to be bartered for any consideration pertaining to the present evil and fleeting existence.

We have cried aloud to-day in an attempt to arouse you to great watchfulness that we may awake to the duty laid upon us by our acceptance of the Gospel—that scriptural comprehension of the truth which develops a faith that works by love, and purifies the heart in the obedience it commands. "Take heed, or beware," says Paul, "lest there be in any of you an evil heart of unbelief in departing from the living God" (Heb. iii. 12). An evil heart of unbelief is the natural possession of each one of us, and the evil of departing from the living God is the greatest evil we have to face. Let us, each one, carefully examine ourselves under the powerful microscope of God's word to see if it is possible for us to be chosen by Jesus as one of the people for His name. To meet the requirements of that name, it is essential that we keep His commandments. If we do, to the best of our ability, and are wisely busy watching daily at the gates of wisdom, our minds will be filled with divine things. We will then have no desire for the literature, the pleasures and the friendships of the world. Our desire will be for the things of the kingdom and the name of Jesus, and we will want to give them first place in our lives. We will then be prepared for the messenger of Jesus, and when he comes and places his hand upon our shoulder, and announces that the Lord is here, we will be found in a position of confidence.

Now that we have checked our inventory, let us discard all of the useless materials that we have found, and retain only those that are true, honourable, just, pure, lovely and gracious, that the fruits of the Spirit may find expression in our daily lives. By so doing we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and walk worthy of God, who hath called us unto His kingdom and glory.

G.A.G.

"Redeeming the Time"

One short life is all the time we have in which to prepare for the everlasting kingdom of God. Is not the apostolic exhortation most reasonable, "Redeem the time." Look at Christ for the perfect example.

"Vessel"

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

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

Pope Gregory I says, "Our vessel is our heart, wherein we bear about with us all our thoughts." Pericles, the Greek orator, says, "He bears a tempest, which his mortal vessel (i.e., his body) tears, and yet he rides it out."

Longbeare and Howson say, "The use of 'vessel' for body is common. I. Corinth. iv. 7 says, "We have this treasure in earthen vessels." May we then read a wide meaning into Paul's words to the Thessalonians: —

"That every one of you should know how to use all his bodily functions in sanctification and honour."

Can We Tell the Day and Hour, When the Lord Will Come?

The fact is that the scriptures declare, "No man knoweth the day and the hour," also "Behold! I come as a thief." Nevertheless, the same scriptures indicate that we could know the period, if not exactly the moment He will come. 2 Thess. 2-3-4 tells us plainly there will be a long period in which we cannot expect him. "Let no man deceive you by any reason. For the day will not come, unless there be a Falling Away first and the man of sin be revealed the Son of Perdition." The first real grip of this problem, was when Bro. Roberts wrote his pamphlet, "*Is Christ Very Near?*" He wrote of Daniel's 1260, 1290 and 1335. He pointed out that these dates did not start at different times and finish together, as Dr. Thomas taught, but all commenced at the *same date* and *overlapped*.

Possibly Bro. Roberts's starting point was wrong, 606 to 608, because nothing happened in any year, that could be a fulfilment of the 1260 until 1870. In that year the Pope was made a prisoner in his own Vatican, and could no longer oppress God's people, and the King of Italy became King of Rome, instead of the Pope. 610 A.D. was the year when the Papacy reached the peak of their wickedness and the commencement of the three periods. In that year the Papacy took over the *whole pantheon of heathen, Gods as their own, and worshipped them under the names of their Saints and the Pope declared himself to be King of Rome*. Thus the 1260 was fulfilled to the letter in 1870 without doubt. In relation to the 1290, the scriptures gave the beginning, but not the event that would close it. Bro. Roberts with his usual good sense, said it must be the beginning of the return of the Jews to their land. He did not live to see his words verified. In 1900 Britain took over the Zionist cause, the great Zionist Congress was held in London and the Jews have been going back ever since. The last period, therefore, must end in 1945.

The fact, therefore, is very plain; that when the 1335 *years are ended* in 1945, the period in which the *Lord will come, has commenced, when Daniel and all others responsible, will be raised from the dead, and Daniel will obtain his place in the Kingdom of God, on the earth*. This cannot happen until the Lord comes. The first confirmation we shall know concerning his coming, whether we be then dead, or still living, will be the snatching away, quicker than the speed of lightning, and the first thing we shall know is we are standing *face to face with Christ*. Any moment *now* the Lord may come. Think of the things that are now happening in the earth, *now these 1335 years are ended*. The nations of the earth are gathered together anxiously striving to form a pact, and make sure of world peace, something more than, the peace and safety cry we have generally expected. Then the Jews 70 years ago had not the slightest notion of wanting to return to their own land and they are now fighting

and murdering to obtain possession of the Land. *Then Russia*; we have no need to stress what Russia wants. The statesmen of the earth tell us in very plain language. *Yes, since 1945 things are happening on the earth, that we can expect at the time the Lord comes. At any time now the Lord may come—as a Thief, totally unexpected.*

Now consider the vision of the 2300 day years, which concerns the taking away of the daily sacrifice, the desolations of the desolator and the permitting of the holy and the host being trodden underfoot 2300 years. Gabriel made it plain that the vision belongs to the time of the end, and that is where we are to look for its fulfilment. Dr. Thomas saw this difficulty and chose the Septuagint 2400, instead of the Hebrew 2300, and God inspired the Hebrew text and not the Septuagint. He set it out as follows: —

2400
560
1860

Nothing happened then or since. The 2300 makes this idea more impossible:—

2300
560
1760

We are now living at the end of 1946, and—

The Lord Has Not Come.

In reckoning these 2300 years, it is *absolutely necessary* to keep the *Medo-Persians in the reckoning*. After the uprise of the second power, there was no event mentioned in the vision, until the Medo-Persian stood for his life, when came the onrush of Alexander the Great, B.C. 334. This is, therefore the last possible starting point. We test as before: —

2300
334
1966

This points forward 20 years, but it is not the coming of the Lord but the establishment of the Kingdom of God over all the earth. What is to happen during the next 20 years, according to the Vision?

"I was in a deep sleep with my face to the ground. He touched me and caused me to arise and stand upright."

Resurrection. Judgment. Rewards.

"Then he shall justify the Holy and it shall be cleansed." Justified, not avenged. Justified before all Nations.

The Holy

The Land. The People. The City.

All nations made to know that the *Land is Holy*. It is *God's Land, set apart for God's special purpose. Israel to be God's People, set apart Holy, to give God Glory and live in God's Land. The City. That it is God's City. The Holy City, set apart to be the Place, where God will dwell by His Spirit and in His Son, who from thence will rule the whole earth. When God has taken complete possession, through His Son, all will be cleansed, purified, made fit for God's use.*

Next: Transgressors Come to an End.

This does *not* relate to the *Gogian Host*. They will have vanished.

It is Rome.

The Last Beast.

The Ten Toes.

The Stone of Israel falls on the toes and breaks all in pieces; the Wind carries them away and nothing is left. The last representative of Rome, "stands up against the Prince of Princes," perhaps a Pope, and comes to his end.

Now. All Nations commanded to serve the King in Jerusalem. Kingdom of God fills the earth.

These are the events which God told Daniel, must happen in the next 20 years. The First Event the Coming of the Lord. Resurrection and Judgment.

The time is short and dead or then alive we shall suddenly and without warning be face to face with Christ.

What will be our fate?

R.W.A.

A Man of Prayer.

Daniel was a busy man, holding in his day a most responsible office as Prime Minister of the then greatest empire of the world. Yet three times a day he kneeled in his chamber and prayed, and gave thanks before his God.

Short Exhortations.

Let your life be above reproach so that no one can think or speak evil of you, and you will be a shining light in the way of truth and righteousness.

Good company, good conversation and good deeds are the sinews of virtue, found only among good people.

Avoid all temptations — remember we are weak and frail creatures and may not be able to withstand temptations.

Become strong in the faith, by being firmly rooted and grounded in the truth, Bible reading and study will help you to grow in the knowledge of the truth.

Let the Word of God dwell within you richly, not only in the mind, but in the heart also, and guide your whole body, soul and spirit.

The True Value of This life.

"Life is not of ourselves, nor of our own nature, but a gift of God's favour. And, therefore, he who preserves the grant of life and renders thanks to him who bestows it, shall receive length of days forever and ever. But he who rejects it, and proves unthankful to his Maker for creating him—and will not know him who bestows it, deprives himself of the gift of duration to all eternity, and therefore, the Lord speaks thus to such ungrateful persons, "If you have not been faithful in that which is least, who will commit much unto you? Signifying that they who are unthankful to Him for this short, temporal

life, which is His gift, shall justly fail to receive from him, "length of days forever and ever." — Iraeneus.

"Christ Sent Me Not To Baptise."

(1 Cor. i. 17).

Paul's words here are often wrested in a manner that illustrates only too well what Peter says: "Our beloved brother Paul . . . hath written . . . some things . . . which they that are unlearned and unstable wrest, as they do also the other scriptures unto their own destruction" (2 Pet. iii. 15, 16). Some of "the unlearned and unstable" quote the above words in the endeavour to show that Paul made light of baptism, and that men can be saved without it! If they would but learn Paul's doctrine from the New Testament they would be saved from so great a mistake. A popular preacher makes it a matter of complaint that "Christadelphians teach that baptism by immersion is essential to salvation." We admit that the charge is true. We teach that **that is essential which God commands**.

God's Commands. —God commanded Adam not to eat of a certain tree. Obedience was essential to him for life. He ate and died. God commanded Noah to build an ark. Obedience was essential to him for salvation. He obeyed, and was saved in the ark; **"the like figure whereunto, even baptism, doth also now save us"** (1 Pet. iii. 21). God has commanded baptism by Christ: "Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to **observe all things whatsoever I have commanded you**" (Matt. xxviii. 19, 20). "Ye are my friends if ye do whatsoever I have commanded you" (Jno. xv. 14). "He that believeth and is baptised shall be saved" (Mark xvi. 16). "Ye must be born again." "Except a man be born again he cannot see the Kingdom of God." "Except a man be born **of water and of the spirit** he cannot enter into the Kingdom of God" (Jno. iii.).

Paul's Doctrine. —In view of the foregoing and what follows, how can we reasonably construe Paul's words in 1 Cor. i. 14-17 **as an excuse for disobedience?** Paul says, "I thank God that I baptised none of you, but Crispus and Gaius, **lest any should say that I had baptised in mine own name**. And I baptised also the house of Stephanus; besides, I know not whether I baptised any other. For Christ sent me not to **baptise**, but to **preach the gospel**." Here is Paul's reason for his words. What he made light of was, not baptism in the abstract, but his own personal act in the administration thereof. Some said, "I am of Paul." Hence his indignant enquiry: "Is Christ divided? Was Paul crucified for you? Were ye baptised in the name of Paul?" (verse 13). If baptism did not matter, why did Paul baptise Crispus and Gaius, and the household of Stephanus? Paul himself taught that baptism was essential. When he preached "the word of the Lord" to the Philippian jailer and his household, the jailer "was baptised, he and all his, straightway" (Acts xvi. 33). When he preached the gospel to the Corinthians, "Many of the Corinthians, hearing, believed and were baptised" (Acts xviii. 8). When he found "certain disciples" at Ephesus, whose faith was defective because they knew only the baptism of John, he enlightened them concerning Christ Jesus.

"When they heard this they were baptised in the name of the Lord Jesus (Acts xix. 5). To the Galatians he said, "As many of you as have been **baptised into Christ** have **put on Christ**" (Gal. iii. 27). And there is no other way of putting on Christ, than by belief of the gospel and baptism. And apart from Christ there is no salvation.

More New Testament Examples. —Even the Lord Jesus Christ was baptised, though John the Baptist "forbade him, saying, I have need to be baptised of thee, and comest thou to me? But Jesus, answering, said unto him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness" (Matt. iii. 15). Jesus was "made manifest" to Israel in baptism; and John said, God "**sent me to baptise with water**" for this purpose (John i. 33). If Jesus, who was sinless, was thus careful to "fulfil all righteousness," surely we, who so much need forgiveness, ought to follow in His steps. Paul did so; he was baptised (Acts ix. 18), to "wash away his sins" (Acts xxii. 16). There is no other provision for "the remission of sins." On the day of Pentecost three thousand were baptised (Acts ii. 41). The Samaritans,

"when they believed Philip, were baptised, both men and women" (Acts viii. 12). The Ethiopian eunuch likewise, when he believed Philip, was baptised (Acts viii. 38). All believers were "baptised into Christ" (Rom. vi. 3; Col. ii. 12), and such a thing as an unbaptised Christian is quite unknown to the New Testament.

What Baptism Is. —As concerning **the external form**, it is a burial in water and a resurrection therefrom of a believer of the gospel, for the remission of sins, and a union with the name of Christ. John baptised in Jordan (Matt. iii. 6), and also "in Ænon near to Salim, **because there was much water there**" (John iii. 23). The eunuch said, "See, here is water, what doth hinder me to be baptised? . . . and they went down both into the water, both Philip and the eunuch, and he baptised him" (Acts viii. 38). "We are **buried with Him (Christ) by baptism** into death . . . planted together in the likeness of His death" (Rom. vi. 3-5). "Ye are **buried with Him (Christ) in baptism**, wherein also ye are **risen with Him**, through the faith of the operation of God who hath raised Him from the dead" (Col. ii. 12). All Israel "were baptised into Moses in the cloud and in the sea" (1 Cor. x. 2). Christ's baptism of suffering overwhelmed Him in death (Mark x. 38).

As concerning **the inner meaning** of baptism, it signifies a fellowshiping of Christ's sufferings, as He himself declares in the passage last cited. Christ, having "died unto sin once" (Rom. vi. 10), and having been buried, was raised by God on the third day to a new and glorious divine life, in which "death hath no more dominion over Him." "Therefore," says Paul, "we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). "Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (verse 11). Now, in view of all this, where are we if we do not believe, and are not baptised? In that case, not having the spirit of Christ, we are "none of His" (Rom. viii. 9).

Under the law of Moses, which was "a shadow of good things to come," the substance of which is Christ, there was a laver made of brass, at which the priests had to wash when they came near the altar to minister in the worship of God. "They shall wash with water **that they die not**" (Ex. xxx. 20, 21). Christ is the antitypical "altar" (Heb. xiii. 10), and baptism is the antitypical "laver of regeneration" (Titus iii. 5, R.V., marg.). It is that "washing of water by the word" (Eph. v. 26), by which the church of Christ is "sanctified and cleansed"; and, however "uncharitable" it may sound to say it, it is obvious divine truth that it is death to attempt to approach God in any other way. Except men believe the gospel and obey it in baptism they cannot be saved. How great then a wresting of the scripture is it to try to make an inspired apostle teach the contrary!

But Baptism is not All that is Required. —When a believer of the gospel has been "begotten with the word of God's truth" (Jas. i. 18), and obeys it in baptism, he is therein "born of water" (John iii. 5), and becomes a "babe in Christ" (1 Cor. iii. 1). His spiritual life is all before him; he may develop, or he may pine and die. Peter's fatherly exhortation to such is, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. ii. 2). Those who are truly such do not "stumble at the word, being disobedient" (verse 8). They do not dream of setting the apostles against themselves by "wresting" their words, but endeavour to harmonise all their sayings with each other, and with the other scriptures. By "patient continuance in well doing," they "seek for glory, honour, and immortality" (Rom. ii. 7), looking for eternal life at Christ's hands in the day of His coming, and remembering that He himself has said that "He that endureth unto the end, the same shall be saved." "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love."

Father, Son and Holy Spirit

The order, forming our title, of the three great names, is not one that is consistently adhered to in the New Testament and does not anywhere appear in the Old Testament in spite of the devious twistings of the word by the Pagan Trinitarians who conquered the Church in the dark ages.

Baptism was associated with the three in order as above. But when John sees in vision the Heaven opened, the order is God ("Him which is," etc.), the Spirit and lastly the Lord Jesus Christ.

Paul in 2 Cor. xiii. 4, speaks of Jesus, the Father, the Holy Spirit.

Writing to the Ephesians he says (ii. 18), Through Jesus we have access by one Spirit to the Father.

Later, in the same letter, he places them thus (iv. 4): One Spirit, One Lord, One God. Jude changes the order to the Holy Spirit, the Father and the Son.

Writing to the Corinthian believers, Paul (1 Cor. xii. 4) uses this order, Holy Spirit, Son and the Father.

There is a lesson in each of these instances. They fit the circumstances in each case, and furthermore they effectively kill the Trinitarian doctrine. God and His power or Spirit and His Son are simple facts.

The "Trinity" is arrant nonsense.

First Principles of Scripture Truth.

II. —The Great Creator

Having claimed Divine Inspiration for the Scriptures, it is now fitting that we should consider the One who inspired the writers.

The first thing an earnest student of the Bible notes is that it reveals that there is only one God, the Father of all and of the Lord Jesus Christ.

"There is one God and one mediator between God and man, the man Christ Jesus" (1 Tim. ii. 5).

"Hear, O Israel, the Lord our God is one Lord" (Deut. vi. 4).

"I am the Lord and there is none else, there is no God beside me" (Isa. vi. 18),

"To us there is but one God, the Father, of whom are all things" (1 Cor. viii. 6).

Therefore, the popular belief in a Trinity of Gods is unscriptural—nowhere is the word Trinity mentioned in the Bible.

As regards the character of God, we learn He is kind, whilst requiring obedience to His Law (Exodus xx. 6). Loving and compassionate, yet terrible as a consuming fire against the rebellious (Deut. iv. 23, 24). Forgiving sin freely to those who humble themselves (Ps. ciii. 8-18). He is holy and cannot look upon sin (Habakkuk i. 13). The Author of life and death (Jer. x. 10-13; Deut. xxxii. 39). Eternal, unchangeable, unsearchable, infinite, glorious in power and majesty, immortal, invisible, Possessor of Heaven and earth, to whom alone is glory due (1 Tim. i. 17; vi. 16; Ps. cvl. 3; cxv. 1-16; Gen. xiv. 19).

His dwelling place is Heaven, but he is everywhere present and nothing is hid from Him—

"Can any hide himself in secret places that I should not see him?" said the Lord. "Do not I fill Heaven and earth?" (Jer. xxiii. 24).

"All things are naked and open to the eyes of Him with whom we have to do" (Heb. iv. 13).

"Lord thou hast searched me and known me, Thou knowest my downsitteing and my uprising; thou understandest my thoughts afar off" (Ps. cxxxix. 1-4).

The Spirit of God is not a separate person. As light radiates from the sun, so the Spirit radiates from God. It is His invisible power or energy, breathed forth from His presence. By it, the Heaven and earth have been made and are preserved in being. "In Him we live and move and have our being" (Acts xvii. 28). "The Spirit of God hath made me" (Job xxxiii. 4). "By His Spirit He hath garnished the heavens" (Job xxvi. 13). "Thou sendest forth Thy Spirit, they are created" (Ps. civ. 30). "By the word of the Lord, the heavens were made" (Ps. xxxiii. 6).

The HOLY SPIRIT is God's Power given for a particular purpose, as witness the miracles of Jesus and the Apostles after it had been bestowed upon them (Acts ii).

D.H.

Asia

Often in the Acts and the Epistles we read of Asia. But it is well to remember that Proconsular Asia of which Ephesus was the capital must always be distinguished from the continent we call Asia.

The word Asia was used by the Romans in four senses.

- 1.—The whole Eastern continent away to the extremities of China.
 - 2.—Asia Minor in its largest extent, including Cilicia and other districts beyond the Taurus.
 - 3.—Asia Minor in its smaller extent, taking in only the provinces within the Taurus.
 - 4.—Proconsular Asia. It is this area that is mentioned in Acts xvi. 6.
-

The Truth Is Of God.

Only those are able to say what is error, know what is the truth—and those only know what the truth is who understand what is noted in the Scriptures of truth.

The truth consists of God's spoken thoughts; these are positive and everlasting; the mere thinkings of word-despisers are a lie, always negative and destined to perish as an unclean and vain thing. The source of truth and the fountain of life is God. No man can live without God, and no man can declare the truth save repeating what God has spoken.

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