

The Berean CHRISTADELPHIAN

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

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

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The Berean Christadelphian

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THE GLORY OF GOD

"The Glory of the Deity is the Spirit. In Zech. ii. 5—10 it saith, 'I will be a wall of fire unto Jerusalem round about and the Glory in the midst of her.' 'Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee saith Yahweh.'

The brightness of this Glory is very great, for 'the city hath no need of the sun, nor of the moon, that they shine in it; for the Glory of God doth lighten it and the lamp of it is the Lamb.' This connects the Lord Jesus with the glory, He being the slain element of the symbolic Lamb. The bright splendour of the glory is likened to a stone most precious, jasper, clear as crystal. A beautiful, transparent cerulean gem is the symbol of the Spirit condensed into spirit-substance and as it is the essential and heaven-descended principle of the city whose builder and maker is God, the wall of the city and the first foundation is a jasper. In Rev. iii., the occupant of the throne is likened to a jasper. This stone is, therefore, the symbol of the Spirit being of various hues, such as purple, cerulean and green." Eureka, Vol. 3, p. 688.

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THE GREAT NAME.

VOL. XXXV.

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No. 413

EDITORIAL

THE MENNONITES

The name of this religious body derives from Menno Simens, a Russian Bible student (1492-1559). The Mennonites first came into particular notice in the British press in 1870, when universal military service became law in Russia.

Mr. George Hume in his book, "Thirty-five Years in Russia," published by Simpson Marshall in 1916, gave a very clear account of their views.

A new book has just been published, entitled, "War, Peace and Non-Resistance" (Prof. G. F. Hershberger, Bureau of National Affairs, 2¼ dollars, N.W. Washington 7, D.C., U.S.A.), which gives a full survey of Mennonite teaching in many countries to which they have penetrated.

The Mennonites have not been popular with the Lenin-Stalin Regime.

Now in 1870 General Todleben was instructed by the Czar to make a settlement with the Mennonites as objectors to military service.

This was the settlement he made: —"The Mennonites shall have as a body exemption from taking the oath of allegiance and from all military service.

They shall, in place thereof, serve three years in the forestry department and be trained as stretcher bearers and first aid men." This arrangement was upheld in Russia at several tribunals on behalf of the Mennonites by the late Count Tolstoi, as described in his book, "The Kingdom of God."

In the U.S.A. during the Second World War the Mennonites have been very prominent among conscientious objectors to military service. We may summarise their principles briefly as follows, but we should like to hear from some of our own brethren who worked with them in camps in U.S.A. and Canada exactly what impression they had of them.

Main Tenets

1. No priests or priestly authority.
2. The Bible the only authority; all things to be proved by it.
3. Conditional immortality.
4. No marriage outside the community.
5. Civil authority has no right to bind any man's conscience.
6. No taking of any oath, nor acceptance of any office under any Government.
7. Obedience to all laws except as above.
8. No settled ministry; leaders chosen from the community by vote.
9. Women to take no part in public speaking.

The Empress Catherine respected their views and gave them a charter exempting them from military service. This was produced to General Todleben in 1870, as evidence of their old-standing position.

Early this year Stalin's Government reported that while they had not renounced this provision for conscientious objection **no applications at all for exemption had been received.**

Our view is that the O.G.P.U. saw to that just as the Gestapo did in Germany.

Editors.

CIVILISATION

We quote from Douglas Reed in his book, "All our To-morrows," thus confirming 2 Tim. chap. 3, verse 13.

"Civilisation means a gradual increase on this planet of kindly kindred feeling among the peoples, of respect for human, life, human dignity and spirituality, of beauty and all the arts. I have seen no sign of these things in my time; the movement I have observed in these matters has been a downward and not an upward one. The only 'progress' I have seen has been in mechanical ingenuity, in making machines move faster, loud speakers speak louder and lavatories flush more efficiently and cannon shells travel further."

The Historian Josephus' Testimony of Jesus.

"Now, there was about this time Jesus, a wise man, if it be lawful to call Him a man, for He was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to Him many of the Jews and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross* those that loved Him at the first did not forsake Him, for He appeared unto them alive again the third day, # as the divine prophets had foretold these and ten thousand other wonderful things concerning Him; and the tribe of

Christians, so named from Him, are not extinct at this day."—Josephus', Antiquities of the Jews, Book XVIII., Chap. III.

*A.D. 33, April 3. #April 6.

SIGNS OF THE TIMES

"Gone like the shadow when it declineth."—Ps. cix.

XIX.—A wild Ass alone.

It was said by the Prophet that "Israel hath cast off the thing that is good: the enemy shall pursue him" and the deepening intrigues of world polity to-day do emphasise the prophecy. The rift widens in the Near East. For the Jews a mounting dislike is making itself felt; in Gentile circles the drift between the nations since the failure of the Moscow Conference is as swift as it is ominous.

These two world movements are closely related, since the point of impact is, in each case, Palestine. Jewish terrorism has led Britain to a very adroit move, the reference of the Jewish Question and all it involves to the United Nations. This has forced the Jewish Agency to reconsider its policy of non-co-operation with the Mandatory, for one master must always be better than many. This means that the terrorists must be suppressed; that means civil war in Jewry. It appears already to have begun by Haganah forces beating up groups of the Irgun organisation. This in its turn has caused a cleavage of Jewish opinion in America. The United States is thus being steadily drawn into the vortex of Palestinian troubles at the very time when her commitments in Persian and Arabian oilfields are as heavy as her military and economic interests in both Greece and Turkey.

Jewry, despite desperate attempts to the contrary, thus finds itself isolated. The situation in the Near East is, therefore, as fluid as ever, and the isolation and insolubility of Jewish affairs even more pronounced, while war clouds and the threat of armed might foregather on every side. Even in these far-off days Balaam's prophecy receives emphasis—"The people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii.).

Concurrent with this tense situation which may develop at any moment, legitimate Zionist organisations have pushed ahead with feverish energy to rebuild the old wastes. It may be remembered that at the World Zionist Conference held in London, August, 1945, the delegates set forth the last testament of their six million martyrs: "to redeem Zion, and gather within her walls the scattered sons and daughters of Israel." This has been the motif of their every endeavour.

Politically, it has culminated this year in an official demand from the Jewish Agency for full independence of Palestine and in this gesture, supported by Russia, nearly all Jews are united. "We perished merely because we were the sons of a homeless and stateless people; the victory of freedom and justice will not be complete, and the new world order of true peace and brotherhood will not be established unless the historic wrong committed against our people for centuries past is righted, a Jewish State re-established in our ancient land, the Jewish people given its rightful place as a free nation in the family of mankind, and every Jew, wherever he lives, enjoys full citizenship" (Political Report, Jewish Agency Executive, 1946).

As Bible students will observe, there is a sore disappointment coming to the leaders of Jewry. The Inner Zionist Council in Jerusalem in May, 1945, passed a resolution that "the Jewish State be based upon full equality of rights of all inhabitants without distinction of religion, or race in the political, civil, religious and national domains." How far this is in accordance with the restoration of all things unto Israel, and the setting up of the Kingdom of God on earth, the brethren will judge; but it markedly illustrates the blind unbelief in which the Scriptures testify that the Chosen People will partially return to the Land of their fathers, just prior to the advent of Christ.

XX.—World Government.

Russia is taking a deadly interest in developments in the Near East. It is her sally-port. Thus, her support of the Jewish demand for an autonomous state, is as facetious as her support of the Arab States' demand for Britain to withdraw from Palestine. Now Egypt, already a member of the Islamic bloc, is finding Soviet favour in her demand for full payment from Britain of all war debts. If the Kremlin were to lose on all these points, Russia still has lost nothing save paper sympathy with what she regards as merely puppet states. But she may have secured valuable bargaining counters in the diplomatic battle with the Anglo-American pressure now being applied through Greece, Turkey, and in a lesser degree, Persia and Saudi-Arabia.

With the Kremlin despots, it is a desperate race for prestige. The Moscow Conference ended in failure, and although the western powers have certainly come away empty-handed, the northern power has done little else save temper the resistance against her designs for a march on the west.

Russia has dictated her own terms because she believed western civilisation was finished, and, as Lord Templewood recently observed, "she and her communism were the heirs to the government of the world."

Mr. Bevin's failure at Moscow is thus off-set by the emergence of anti-Soviet forces (stronger) than ever. One effect, still little seen, but nevertheless of potent importance, is the arrangements made by anti-terrorism squads, armed and organised by the Jewish Agency, to curb Irgun desperadoes, and particularly to prevent the perversion of Jewish youth and their recruitment into the terrorist ranks. It is significant that the Jewish Agency is at pains to say that all these preventive measures are spontaneous and of the Agency's own volition.

XXI.—The Palestine Enquiry.

Current events throw into sharp relief the ever-strengthening harmony between the prophetic utterances of God's inspired servants and the vain turmoils of a stricken world seeking to evade the terms of destruction contained in the divine decree. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth the inhabitants thereof" (Is. xxiv.).

The Palestine Committee of Enquiry in its draft terms of reference, must consider the independence of the country as the ultimate plan, the end to be achieved. In this design, the Arabs see as the Syrian delegate stated, "connivance by the United Nations at the immoral policy of the Jewish Agency—deferment of the independence of Palestine until immigration had given the Jews a majority in Palestine and made them masters of the country."

Mr. Moshe Shertok, head of the Jewish Agency's political department, agreed that this was in effect the Agency's aim. The Jewish National Home was, he said, a process of which the Jewish State was the consummation. Mr. Shertok made the point that the Jews had nowhere else to go, that anti-Semitism was on the increase in all parts of Europe.

The Iraqi delegate claimed that a people who had made a transitory residence in Palestine 2,000 years ago were not entitled to have national aspirations to lands occupied by another people to-day.

The Committee finally extracted itself from this confusion by deciding to make no reference at all to independence in the terms of reference to the proposed inquiry. The majority vote of 29 included Britain and America, 14 against; the Soviet and Slav states abstained.

Thus the ebb arid flow of the tide in the affairs of the nations sweeps the shores of Palestine, and the more the Powers discuss Israel the more confused and befuddled their outlook. Russia has withdrawn really from the debate, for it is not her policy to see a strong Jewish enclave in the Near

East, and the Arab States she already looks upon as legitimate prey. This the Arabs throughout the Near and Middle East full well know.

Fear is on every side—uncertainty and perplexity. As Dr. Thomas has said, "the institutions of the kingdom of the adversary are the works which have resulted from the thinking of sin's flesh; though happily for the servants of God, the powers that be are controlled by Him. They cannot do what they please. Though defiant of His truth, and His hypocritical and malignant enemies, He serves Himself of them; and dashes them against each other when the enormity of their crimes, reaching to Heaven, demands His terrible rebuke" (Elpis Israel, chp. iv.).

Our beloved Brother in that chapter dealt with the ruin of this present evil world, the sentence of death which God has passed upon it. It is worthy of renewed scrutiny in the light of these current events.

XXII.—Dashed in pieces the enemy.

In the Song of Moses occurs the well-known passage ascribing the destruction of Israel's foes to the right hand of God. It not merely celebrates Israel's victory over the Egyptians, it is prophetic of the coming of the Man at God's right hand to effect a yet mightier deliverance when the nations as the vessels of a potter shall be broken to shivers (Exodus xv. and Rev. ii.).

This time is fast upon the world. Its imminence is seen in the intrigues which have swirled around the Committee on Palestine. Britain in throwing the Jewish Question into the lap of the United Nations, has made a move which catches up the organisation of the United Nations and will most assuredly wreck it in the roaring of the seas and waves whose angry raging must increase as the hour for the return of the Son of God draws nigh. The nations are angry. Soon they will dash each other in pieces.

The conflict of national passions is obvious. The Jew, pursued by the horrors of the Diaspora, is madly determined to enter the Land. The Arabs foresee in the rising tide of Jewish immigration the instrument which will force them into the position of a political minority. Britain strives to carry out her traditional policy of holding the balance between rival parties. Not only are her efforts vain, but the Kremlin is making strenuous attempts to create more chaos still out of this perplexing situation. And here in this focus of hate, terror, horror and ambition, the oil interests of the world gradually converge in the conflict with the intrigues of world strategy.

In reality the ownership of Palestine is at stake. The student of prophecy will see that this consideration emerges in any detailed review of the Scriptures which bear on these fateful times. Every power which has essayed to hold God's Land has been broken, and that without exception. Every power that has attempted to seize it has been shattered. There is no mistaking the Finger of God. Every power that has worked against the requirements of Divine design has been crushed. So God plans the humiliation of all the nations for none are permitted to exalt themselves above His Name. The impending end of the age will see their utter destruction before the Lion of the tribe of Judah.

Finally, the powerful Young Lion of the Tarshish imperial family, the mighty United States of America, is now drawn definitely into the gambit. She has long refused to drink of the cup (Jer. xxv.), but now her destinies are militarily and economically linked with those of Tarshish, and it may be that before the end is reached, a momentous political merger in the face of the threat from the north may be seen.

"Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up in the coasts of the earth; and the slain of the Lord shall be in that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered nor buried, they shall be dung upon the ground."
CARMÍ.

Without God in it, Life is Meaningless.

Life is brief—a little stay
But Life in Christ is endless day.

The Christian can never be alone, nor can he lack a friend, for God and His Christ fills the whole earth. There is no place where He is not. High above the earth, or deep down in the sea, in the bowels of the earth, or in the far reaches of the Poles. He is there for He has said, "Do I not fill Heaven and earth?"

And Jesus has assured us that He is with us "even to the end of the world."

G.R.

The Benefit of Daily Reading of the Scriptures.

As we listen to words of exhortation on Sunday mornings, or when we read various articles in the Berean Magazine, we find ourselves being urged to give attendance to the daily reading of the Scriptures. We are asked not to neglect our daily readings— to do them without fail — to be persistent in reading them daily, and many other similar expressions. But why should we read the Bible daily? In what way will we benefit by it? Is it possible that some brethren overestimate the importance of it? We think these are serious questions because of the many warnings that are given, and the earnestness attached to them. Therefore, we propose to examine the matter in order that we may satisfy ourselves as to the benefit to be derived from a daily reading of the Scriptures.

In the first place I believe that we are all satisfied to accept Paul's statement that the holy scriptures are able to make us wise unto salvation through faith in Jesus Anointed, and, further, that all scripture is God inspired, and is profitable for teaching, for reproof, for correction and for instruction in righteousness: that the man of God may be complete, equipped for every good work (2 Tim. 3. 15-17). What a remarkable combination of needful elements. Here we have seven essential features of God's word.

1. Wholly God inspired.
2. Able to make us wise unto salvation.
3. Profitable for reproof.
4. Profitable for correction.
5. Profitable for instruction in righteousness.
6. That we may be complete.
7. We may be equipped for every good work.

It is all very well to say that the scriptures are wholly God inspired, but we must individually satisfy ourselves that this is so. It cannot be done by merely acknowledging the Bible to be the word of God. There must be a vigorous determination to know wherefore we believe it to be such. If the Bible is wholly God inspired, then it must be an excellent portrayal of God's mind. Therefore, to know His mind we must read His word. It is written that God has magnified His word above all His name. That being so, we have strong reasons why we should magnify it also.

If Jesus were to come into your home, how would you feel? Just stop and think about that for a moment. All right then, Jesus is God manifest in the flesh. Therefore, to have God's word in your home is to have Jesus there. Now that you have him there, where are you going to place him? Are you going to put him on the book shelf, or in your heart? Do not forget that where you place your Bible, you place Jesus and the Father. Therefore, if you neglect your Bible, you neglect them. The place God demands is in our hearts and minds. Jesus brings it home to us when he quotes from the law. "Thou shalt love the Lord thy God with all thy heart, and all thy strength, and all thy mind." It is only reasonable, therefore, that He demands the highest place in our affairs. It is written that when Samuel

was a child, the word of the Lord was precious in those days — there was no open vision. Should it not be just as precious now? One of our brethren recently said, "When we are thinking of God, we are drawing closer to Him; but when we are thinking of something else, we are getting further away." That statement well expresses the thought emphasised by James, "Draw nigh to God, and He will draw nigh to you."

In the first place then, having become convinced that the scriptures are the word of God, and wholly inspired by Him, we will want to know how they are able to make us wise unto salvation. We introduce this part of our discussion with another statement of Paul's, "For whatever was written in former days was written for our instruction." (Rom. 15: 4). We see from this that Paul is speaking, in both cases, of the same subject, that is the Old Testament scriptures. It is evident then, that if the scriptures were written for our instruction, it is through that instruction that we will become wise unto salvation. One thing is certain — if we leave our Bible on the bookshelf, we will not learn anything about its contents. Therefore, we must read in order to learn.

But how shall we read? In order to get the best from reading the scriptures, we must first realise that we are mortal creatures subject to sin, disease and death. We must fully understand what the salvation is that God has offered through the Gospel. When we reach that stage, we should be so grateful that an intense yearning thirst for the wisdom of God will develop within us, such as David expressed when he said, "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God" (Psalm 84: 2). Such a one will then be happy to approach the Bible in accordance with the divine exhortation to seek wisdom as for hid treasure. "If thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Pro. 2: 2, 5). "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee" (Pro. 2: 10, 11). "Happy is the man that findeth wisdom; and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her" (Prov. 3: 13, 15).

If we must search for wisdom and understanding as for hid treasure, does it not signify that the wisdom of God is hidden in the scriptures: and that it is only obtainable by those who study ploddingly and laboriously. "For, says Paul, "he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him" (Heb. 11: 6). And again, "To this man, saith the Deity, will I look, even to him that is poor (or the oppressed) and of a contrite spirit and trembleth at my word" (Isaiah 66: 2). The word trembleth meaning to trouble oneself, or to be exercised, or anxious about. Therefore, our reading should not only be done daily, but it must be done in a spirit of reverence. When the children of Israel gathered manna, they did it systematically — a certain rate each day; and it was not to be left over to the next day. The amount gathered was to be eaten the same day. How typical of our system of Bible reading as regulated by the Bible Companion. Let us follow it faithfully that none be left for the next day.

But, some may say, if you were as busy as I am, you would realise that I do not have time to read every day. What — you have no time to read? Are you sure? If you really think so, we suggest that you take a sheet of paper, and a pencil, and check up on your daily agendum for one week. Among other things, you will discover that you persistently, and faithfully, take time to eat and drink. You also take time for friendly chats with business associates, or neighbours; and perhaps you take time to scan the pages of your daily paper in order to keep up with current events. And then some day, yes, some day, who knows, death will knock at your door. What will you say? Will you suggest that he pass on to one of your neighbours because you have no time to die? Have you not read the words of wisdom? "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your

destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me" (Prov. 1: 24, 28).

How graphically Jesus depicted this in the parable of the ten virgins. According to Jesus there are, generally speaking, two classes of saints — the wise and the foolish. He speaks of oil in their lamps. What is that but the word of scripture, for it is written, "the entrance of thy words giveth light" (Ps. 119: 130). They all had oil in their lamps at one time. But when the bridegroom came, the foolish said, "give us some of your oil, for our lamps are going out." They were going out because they had failed to replenish them with oil. What a picture to contemplate. The Master in the earth again, and some of us unable to greet him because of lamps are going out. They will then turn to the wise and look upon their lamps burning brightly, and will cry out in despair — give us some of your oil. But it will be too late. They will then turn to their flickering lamps. As they watch them sorrowfully — the light grows dimmer and dimmer until finally they go out. Oh, brother, oh, sister, if we love the Lord, as we profess to do we will love His word; and if we love His word, we will read it and meditate upon it, watching daily at the gates of wisdom — for whoso findeth wisdom findeth life, and shall obtain favour of the Lord.

But some may say, when shall I read? This is an important question, and one that must be answered individually. Whatever we do, let us not sit down to the Bible after a hard day's work, when we are tired and sleep beckons. Let us arrange our daily routine so that we can give our best time to the reading of God's word, and meditation thereupon. Meditate upon these things, says Paul, give thyself wholly to them. Open thou mine eyes, says the Psalmist, that I may behold wondrous things out of thy law. There is also a blessing in store for those whose delight is in the law of God after the inward man. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law does he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper (Psalm 1: 1, 3).

But why do I have to read so much, says another? Because, says Paul, I know that in me, that is in my flesh, dwelleth no good thing. And again, the minding of the flesh is enmity against God — so then they that are in the flesh cannot please God. This indicates that we are in danger if we rely on the natural man. I know, says Jeremiah, that the way of man is not in himself; it is not in man that walketh to direct his steps. That is why we must read and meditate upon God's word daily. We must overcome the mind of the flesh by the efforts of the mind of the spirit. It is an internal warfare that must be waged daily. It is written that "every word of God is pure." Therefore, it is the purifying influence of the word of God that dispels the darkness of the natural evil mind. Let the word of Christ dwell in you richly, says Paul. Now it cannot dwell in the natural mind; therefore, we have to overcome it by the sword of the spirit, which is the word of God.

The application of the mind to the divine ideas, principles and affections, exhibited in the Scriptures, gives us the necessary strength to overcome the old man of the flesh. It displaces the principles, and affections, of the natural man, and fills the mind with things that are pure, lovely, and of good report; and enables us to set our affection on things above, so that our speech will always be gracious and seasoned with salt. There is no secret about the salting process, says brother Roberts, those who are salt, are so for one reason only, and that which makes them salt will make others also. They are salt because they steep in salt. The continual reading of the word saturates their minds with the spirit of the word; and changes the insipid, purposeless old man of the flesh into a new man, full of interest and noble qualities. Yes, the reading of the Bible keeps in play a class of mental forces, which enable us to conquer, and to live as good stewards of the manifold grace of God. Therefore, says Paul, we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip, or lest we should drift away from them. If we forget what we have learned, we shall drift away, and when the Lord Jesus appears we shall find that our lamps have gone out. Then it will be too late. To-day is the day for action; To-morrow may never come.

If, then, we do our daily readings faithfully, and prayerfully, we will develop a companionship with the Deity, and keep in remembrance the things that were written for our instruction. The wisdom of faithful, and prayerful daily reading cannot be overestimated. It is written that man shall not live by bread alone; but by every word that proceedeth out of the mouth of God. We may live like the animals by bread alone; but it requires the daily eating and drinking of the word of God to lead us to a life that springs out of the abundance of the good treasure stored up in the heart, .that has been extracted from the Holy Scriptures.

To sum up then, the scriptures, being wholly God inspired, come before us as a revelation from the Deity. Without such a revelation as the Bible supplies, we could know nothing about the character, and great power of the Deity, and what He requires of us. By reading the Bible daily, and meditating upon the things that we read, our minds are kept occupied. As our knowledge and understanding increase, we soon find ourselves revelling in the past. Then we come to observe and understand the present and joyfully anticipate the future. The things of the kingdom and the name of Jesus are kept constantly before the daily reader. He soon discovers that the purpose of God begins to unfold with the covenant made in Eden, where a seed is promised that ultimately would overcome the power of sin, and conquer death. This great purpose comes to light again in the promises made to Abraham, who is informed that his seed should conquer the world, and bring blessing to all families of the earth. Again the golden thread of the Gospel appears as God informs Moses concerning a prophet and deliverer that should appear in Israel. At Sinai, the people had just been formed into a nation, and given a code of laws that has never been equalled in all the earth. Incorporated in this law was an elaborate system of worship, which included a tabernacle, the priesthood, the sacrifices and offerings. All these typified and foreshadowed that which should be revealed in substance. The New Testament shows beyond all doubt that the substance is Christ; that his life was a wonderful fulfilment of the types of the law in every detail; that these types reveal doctrinal truth, and important lessons, which form the foundation of true religion.

As we look back upon the Mosaic constitution, we realise that these things are not apparent on the surface. They have to be searched for as for hid treasure. This is the great purpose of daily Bible reading. By it we come to understand God's purpose, as our minds become attuned to divine things. The wisdom that comes from above takes away the veil of darkness and superstition that covers the faces of men and women. As the wisdom of God is daily impressed upon our minds, we get understanding; and as we look beneath the surface we discover the unsearchable riches of Christ. In our joy we cry out with Paul, "O, the depth of the riches and wisdom and knowledge of God." How unsearchable are His judgments, and how inscrutable His ways. Get wisdom, says Solomon, get understanding: forget it not. Wisdom is the principal thing: therefore get wisdom; and with all thy getting, get understanding, or, as Jesus expressed it, whoso readeth, let him understand.

GEORGE. A. GIBSON.

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.

BRISTOL. —Druids' Hall, Perry Road. Sundays: Breaking of Bread, 3 p.m. Bible Class: Wednesday, 7.15 p.m. at Shirehampton. Recorder and Treasurer: Bro. A. V. Bailey, 73, Groveleaze, Shirehampton, Bristol.

We have not much to report this month, we were pleased to see Sis. Southall, of Birmingham, on Sunday, April 13. Owing to our altered circumstances we have had to give up lectures, but we are always pleased to see those of like precious faith who may be this way and especially if brethren can exhort us and address the Bible classes. — A. V. Bailey, Rec. Bro.

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

We must report that we are being forced out of the above hall, which we have rented for many years, and will in the near future hold our meetings in the Unity Hall at No. 203, Sixth Street, N.W. Although we are forced out, many of our members have desired a change for some time, because of some undesirable environments, including bar rooms, dance floors, foreign wedding ceremonies, etc.

We have received into our fellowship Brother and Sister Daniel Painter, who were from the Nusley Hall Ecclesia here in Canton. They have assured us that they are of one mind with Bereans in doctrine and principles.

Recent efforts here in the form of lectures have been very encouraging, having had as many as nineteen alien listeners, some of whom have continued in the study of the Word and are good prospects for the Truth. —Howard Phillips, Rec. Bro.

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

An encouraging and uplifting time was spent on the occasion of our Tea and Fraternal Gathering on Saturday, May 3, at the Friends' Meeting House, Euston Road.

The following brethren, Bro. A. A. Jeacock, of Croydon; Bro. H. R. Nicholls, of Plymouth; Bro. W. Southall, of Birmingham, and Bro. G. H. Denney, of Winchmore Hill, spoke on "Be thou an example of the Believers." The addresses were thoroughly enjoyed by all present and we again thank the many brothers and sisters who strengthened and supported us by their attendance.

Visitors have been Bro. C. H. Evans, Birmingham; Bro. D. Southall Birmingham; Sis. C. Grenfell, Birmingham; Sis. V. Bailey, Bristol; Bro. H. R. Nicholls, Plymouth; Bro. D. M. Williams, Newport. —C. H. Bath, Rec. Bro.

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

We are pleased to submit herewith Ecclesial news for the last six months of 1946.

We are happy to report during this period the immersion of four into the only saving name of Jesus, thus holding forth the hope of life everlasting bestowed on those faithful at the coming of the Lord. They are as follows: —

Miss Louise Thomas Baptised July 14, 1946.
Mr. Kenneth Clarke ,, July 14, 1946.
Miss Audrey Waddell ,, Oct. 6, 1946.
Miss Virginia Heatherwick ,, Oct. 6, 1946.

We are glad to report the following brethren released either from C.P.S. Camps or detached service: —

Bro. Paul Rutherford Veterans' Hospital.
,, Eugene Cooper ... C.P.S. Camp.
,, James Gray C.P.S. Camp.

Bro. Paul Edwards was released from the Army, where he had been held against his will.

Bro. Donald Hawthorne and Sister Louis Thomas were united in marriage on the evening of September 8, 1946. We extend best wishes to them and trust they may find happiness and comfort together in the Truth, and hope they faithfully run the race together for eternal life and obtain the crown that fadeth not away.

Our Sis. Helen Moore has changed her residence to Las Vegas, Nevada, due to a severe illness and hoping the change of climate would help her. Sis. Elizabeth Gillette accompanied her to care for her. Sis. Moore is appreciative of the many letters sent her by the brethren and sisters. Both Sisters have retained their membership with our ecclesia.

Our Sis. Evelyn Rehfus, who had gone to a mid-western state to undergo a serious operation, has returned. We are very glad to have her with us again.

Bro. and Sis. F. W. Buckler have transferred their membership to the Pomona Ecclesia, where we hope they will be able to aid in the work of the Truth and in return receive the spiritual comfort we all so greatly need.

The following brethren and sisters have visited our ecclesia since the period from July 1 to December 31, 1946: —Sis. Rhoda Armstrong, Houston, Texas; Sis. Clara Seagoe, Arizona; Bro. H. Irwin, Tulare, California. From Santa Barbara: Sis. Daphne Blunt and Bro. and Sis. J. R. Livingston. From Glendale: Bro. and Sis. J. H. Lloyd, Bro. Robert Lloyd, Bro. Leslie Carter, Sis. Peggy Carter, Sis. Hanson, Bro. Carl Hanson, Sis. Pauline Dye, Bro. and Sis. H. Corbin, Bro. Richard Corbin, Sis. Tinell, Sis. W. Jones, Bro. E. Round, Bro. and Sis. H. H. Magill. From Pomona: Bro. and Sis. Robert Cochran, Bro. John Hensley, Bro. and Sis. Carr, Bro. and Sis. M. D. Stewart, Sis. Ethel Walton, Bro. Don Patterson, Sis. R. Stocks, Sis. M. Stocks, Bro. Gail Trent, Bro. and Sis. Graham, Sis. Davidson, Sis. Christine Frank, Bro. A. Wolfe, Bro. and Sis. J. E. Land, Bro. and Sis. Frank Brooks, Bro. Lewis Brooks, Sis. Inaz Brooks.

We were comforted and edified with exhortations by Brethren David Stocks and J. E. Land.

The timely events in the national world are indicative God's hand is in the affairs of man whensoever He so chooses. Britain's need to draw in her power closer to home has opened up the way for closer ties between Britain and the U.S. Unrealised by either they are being lined up side by side, more and more to become the latter day Tarshish power. This is seen in the willingness of Britain to forego further aid to Greece and Turkey and the readiness of the U.S. to step in and undertake the obligation before Russia gains a foothold there. America is drawn closer to Palestine in every move. We can almost anticipate American aid in the Suez and possibly Egypt, which in the end Britain will have to let go. Palestine becomes a greater burden daily. It may be that U.S. influence to open wide immigration to the Jews will eventually have effect and speed up the return of Israel to her homeland. Events take place rapidly. We are living in a spectacular age. The world stage is now being prepared for the final acts in the kingdoms of men, with Palestine as the scene where the great conflict will take place. Surely, our eyes cannot be closed to these things which point to an early appearance of the Saviour of the world. May God be merciful to us and grant us the gracious gift—eternal life. — Geo. F. Aue, Rec. Bro.

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

Since our last report, we have nothing of importance to record from this part of the Vineyard. We still continue to advertise our lectures in the local press, but the response is very poor, but we continue to put forth the glorious Word of Truth, leaving the result in the hands of Him who knoweth all things, trusting that He will see fit to bless our efforts in putting forth His glorious message to all who have ears to hear.—David M. Williams, Rec. Bro.

OSHAWA, CANADA. —449, Rilson Road South.

It is with sorrow that we report the sudden death of our Bro. G. N. Slipp, who passed away on February 24. He seemed to be in good health when he went to work and a few hours after he was found dead by the watchman. It was a heavy blow to us all, but we do not sorrow as those who have no hope, as we believe it will not be long before we shall see our brother again in the land of the living, and hope to see him accepted by the Master.

Bro. Gibson, of Toronto, was kind enough to take the service, also a number of the brethren and sisters came down from Toronto for the occasion, to all of whom we extend our hearty thanks for their kindness and sympathy.

On the other hand we are pleased to say that Sis. Boskell has come here from Richard, Saskatchewan, whom we welcome to our midst. —Joseph Beasley, Rec. Bro.

PHILADELPHIA. —The Christadelphian Service Committee of the United States of America. S. D. Van Akin, Jnr., G. A. Kling, C. E. George, O. S. Johnson, H. A. Somerville. 3,330 N. 15th St., Phila., 40 Pa.

INFORMATION REQUESTED BY THE GOVERNMENT OF THE U.S.A.

Greetings in Christ Jesus.

Dear Brethren and Sisters,—
Christadelphian Census.

It has been the practice of the Bureau of the Census to take a census of religious bodies every ten years. The last bulletin on the Christadelphians was published for the year 1936. Not having heard anything about the census for 1946, your Committee wrote to the Bureau of the Census on October 28, 1946, inquiring if there would be one for 1946.

We were advised "work had been started; that schedules would be mailed early in 1947, and that it will probably be 1948 before the denominational bulletins are available." We were requested to furnish a list of the "Christadelphian Churches in the United States." We sent a list, to the Bureau of the Census, of all Recording Brethren and brethren and sisters in isolation in our fellowship, also giving their addresses. The Bureau of the Census will mail Form R.-B-46-1 directly to all those on the list.

We have been requested to advise you "this is a most important inquiry and for its success it is vital that the Bureau of the Census have the utmost co-operation from" all of us. Will you please, therefore, complete the form promptly and return it to the Bureau of the Census as requested.

Your Committee is trying to co-operate with the Government in this important task and would appreciate your sending us the enclosed postcard advising us you have mailed completed form to the Bureau of the Census.

Your Committee has found the bulletin published by the Bureau of the Census, with reference to the Christadelphians, helpful in their work. It contains statistics, Denominational History, Doctrine and Organisation of the Christadelphians and has been a good record to place in the hands of Local Boards and Selective Service Officials. Please, therefore, give the Bureau of the Census your wholehearted co-operation in their work of gathering information concerning the Christadelphians.

You may have received a card from a "Christadelphian Census Committee" in Newark, N.J. We know nothing of their appointment to undertake this work for those in our fellowship.—C. E. George, Secretary.

Can we Serve on Juries?

We are asked to state our mind on the above question. We have no hesitation in applying the Scriptural principles regarding "judging" in this matter. True Christians are not men and women who set out to judge their fellow men under the auspices of any State. Let the potsherd of the earth strive together. "Let the dead bury their dead."

We refer our readers to Luke xii. 13; 1 Cor. v. 12, 13, and many other like passages.

When called upon to serve, state your case clearly in writing. If a refusal to allow exemption comes along, go to the Court on the day you are summoned and state your case and decline to serve. We have never yet heard of a resultant prosecution in any such case, but if such did come along it just affords another opportunity to give testimony as to the "hope that is within us." G.H.D.

Words of the Wise.

It is good to be often reminded of the inconsistency of human nature, and to learn to look without wonder or disgust on the weaknesses which are found in the strongest minds. —Macaulay.

THE CHILDREN OF GOD

The middle of another gentile year has come. From the half year that has gone we can dimly see the sequence of things to come. The prophets of God have spoken in eloquent strain of the dangers of these times—of divisions in the Household, of brethren beating brethren, of evil speaking. These things have happened, yet surely and equally certain the end too is in sight. God has spoken across the troubled centuries and decades of doubt and uncertainty—"He will speak peace unto His people and to His saints. . . ." That is the consummation in the Kingdom, the glorious apocalypse in the psalms, when "righteousness shall go before Him: and shall set us in the way of His steps." If mercy, truth, righteousness and peace are to kiss each other in that day, then why should not we, who in point of time are assembled in the very anteroom of the Kingdom itself, seek to emulate the divine exhibition?

Whence come divisions? James tells us. They come from the same reasons that wars come upon the gentiles. It is the lust of the flesh. But wisdom's ways are pleasantness and her paths are of peace. The great ministry of the prophets was to heal Israel and to bind up that which was broken, for the ultimate intention of God is to establish His people in a peaceful habitation. Is this God-given assurance furthered by a state wherein is strife, contention and every evil work? It certainly does not produce that peaceful fruit of righteousness, of which the writer to the Hebrews speaks. God's work can never fail; it is the contentious who will disappear. Our Prince is the Prince of peace, therefore let us emulate Him. He is our pattern, and His precepts govern our walk in this wretched wilderness of Sin's flesh-polity.

Christ tells us very plainly that a house divided against itself shall not stand. Unless we build, therefore, after the design of the wise master-builder, our work must perish. And it should be observed that every schism which has affronted the Household, has arisen from lust, bigotry and love of pre-eminence. No true servant of God can afford to dabble in tactics which may well occasion the loss of the coronal wreath in the great day of explanation and the giving of account at the judgment seat.

Therefore, let us all conclude this year's work in the Truth with a strong resolve to walk humbly with our God, and in brotherly and kindly love, one toward another, in a faithful endeavour to seek as ONE BODY the Kingdom of our Lord and His Christ.

The past is dead and gone. Buried with its mistakes. To relive the past in the hours which are to-day, is just to perpetuate past errors. The present only is ours, in which to work out our salvation in

fear and trembling, so that the future shall, in the mercy of God, see us ushered into everlasting habitations. If we browbeat our brethren and refuse them the table of the Lord, what are we doing but going about to establish our own righteousness? It is an attitude which no truly humble servant would ever assume. It is tantamount to telling our brethren "Come not near for I am holier than thou?"—Is. lxv.

Let us not sit stern-eyed and severe of countenance, and refuse to accept the word of our brethren passed to us in solemn assembly. The sect of the Pharisees may be dead, but its spirit lives on even in these days. Do we fast for strife and debate? If we disbelieve the word of our brethren let us beware lest the next step in spiritual declension be a disbelief of the word of God. The Scripture has many instances to show in this sad sequence. To refuse to co-operate with the brethren without a valid cause, is a refusal to co-operate with Christ. Let those who decline this loving association in the work of the Truth, carefully review the Master's exhortations in John's chapters xiv-xvii. Let us all resolve that we shall so walk now that, as Peter enjoins, we shall be found of Him In peace. If we are found in a strife of tongues at His coming what hope have we? A froward man soweth strife—Prov. xvi; and it should be solemnly noted that the Scripture never charges this sin to a righteous man. "He loveth transgression that loveth strife."

If we love one another, as Christ told us to do, then refusal to accept our brother's word would never arise. We can only claim friendship with Christ if we obey His commands and carry out in our ecclesial and individual lives the duties comprehended within all His sayings. Then, and only then, are we freed from sin on these counts. Past ecclesial history abounds with lamentable instances where this command of Christ has been violated, and the results have been calamitous.

As Bro. Roberts said, "We are only stewards of the manifold grace of God, and the day will come when we shall have to give an account thereof. The criticisms or commendations of our brethren we may escape or be misled by, but the judgment-seat is at the end of the journey, where there is no escape."

And Jesus has said, "Blessed are the peacemakers, for they shall be called the children of God."

H. E. J. M. DOUST.

Registration

For over twenty years the powers that be have required us to register with them our names, ages, occupations and nationality, in order that they could keep our identity before them and control our destinies in harmony with their desires and purposes; and this effort to uphold separate national ideals initiated at Babel, limits the exercise of free will.

Compared with this we find that divine registration exists to provide a suitable population for a world-wide kingdom characterised by unbreakable peace and harmony, free from enemies, and whose king will know every existing member, their names, characteristics, and the occupations that he has allotted to them.

The register for this divine kingdom is now in course of preparation and entries can be received for a short time longer, that is, until the arrival of Jesus Christ on earth, when with the register opened in His hand all the entrants will be brought before Him, either for acceptance to permanent citizenship or to be informed that their names have been blotted out.

Registration should not be delayed, as one of the conditions of acceptance is "faithful continuance in well-doing" from the time of entry to the examination, so there must be sufficient time for this requirement to be satisfied. The date for closing the book has not been announced; but there is danger of death in delay.

The first name in the "book of life" is that of the Creator Himself; we find it in Exodus iii. 14, I AM, that I am. This name transcends all others, and it is the greatest honour open to man to be born into God's family and thus be associated with His name.

The next family name is Jesus, God's oldest son, who set us a good example by early registration and unswerving compliance with the conditions.

The apostle John draws our attention to the way that Jesus connected Himself with the name of His Father, in the following passages: —

John v. 43. — "I AM come in my Father's Name."

John vi. 54. — "I AM the living bread."

John x. 9. — "I AM the door."

John x. 14. — "I AM the good shepherd."

John xiv. 6. — "I AM the way, the truth, and the life."

John xv. 1. — "I AM the true vine."

John xv. 5. — "I AM the vine, ye are the branches."

What perfect beauty we find in the above Christian Names when we reflect on them. He pronounced them Himself; but we may be sure that His Father approved of them, for He has exalted Him to a name that is above every name.

By Him was the "door to the narrow way" thrown open, that we might set out on the journey to eternal life and co-rulership with Him. It remains for us to show that believers "can make it." This we shall not fail to do if we learn the lessons contained in His names.

Let us glance at the last two above quoted. They show us our connection with Him as fellow-citizens of the commonwealth of Israel.

As a literal fruit-bearing tree the vine is introduced to us early in the scriptures, for it was Melchizedek, "the priest of the most high God," who included wine in the repast provided for Abraham the father of the faithful (Gen. xiv. 18); but the rapid deterioration of man's morality after the fall soon brought evil into its use. Christ, the antitype of Melchizedek, combined the literal and the figurative when as the "Priest of the most high God," he ordained the use of bread and wine for the spiritual food of Abraham's faithful followers, but in the spiritual use man has corrupted the practice, just as he has done in the literal.

History informs us that although the vine was cultivated in Egypt, it could not flourish as it did in Palestine, and this is borne out in Numbers xiii. 23-24 when we read of the zeal of the Israelitish spies to prove the superiority of the Palestine grapes. The counterpart of this incident can easily be recognised. "Egypt" is the present Age of degeneracy in which the cultivation of Godliness is surrounded with difficulties. "Palestine" is the coming Millennial Age in which the "True Vine" will be the universal pattern and godly men will rejoice under their own vines.

We might ask why the vine is chosen for this symbolic teaching. In what way does it differ from other wood? In the catalogues of timber merchants have appeared all kinds of woods, each one being suitable for making something to please the human mind; but we have failed to find the vine, which differs from them in its nature as much as light from darkness. While we remain in mortal bodies men expect us to show the qualities of wood which suits their worldly purposes, but if we have joined God's family by baptism into the name of Christ, then our elder brother says to us, "I AM the true vine, ye are the branches."

This statement of Christ is in harmony with his Father's choice of the vine to represent His people, for when He led the Midianites to sell Joseph to Potiphar He planted a vine in Egypt (Isaiah v.

7), and it is evident that Joseph was made of different material to the Egyptians, which fact proved vastly to their advantage, although like other godless communities they lost the benefit, much to their cost, when God transplanted the vine to Palestine (Psalm lxxx. 8).

But how can we be grafted into this vine? No gardener will introduce a "graft" to a "stock" before it has been prepared: likewise we cannot be united to the "True Vine" without passing through the necessary stages of knowledge, belief, repentance, confession, forgiveness and baptism. Having done this we are registered in the family name of Jesus, to whom every knee will soon be compelled to bow.

We cannot lose our registration card; the details were written on the fleshly tables of the heart when we were baptised, and though our hearts may turn to stone they will be inspected by the examiner at the judgment seat. If the stony element is there our registration will be cancelled; but if our card is in good condition our graft will be made permanent.

When the "Hope of Israel" is realised and no place is found for the other nations there will be no more necessity for national registration, for all will be permanently "one in Christ Jesus." Let us then keep our registration unsullied, that when all shall know God from the least to the greatest we may be privileged to join our voices in the universal ascription of praise to "I AM"—Allelujah.
Hitchin. H.S.S.

Principle.

When a principle is once established it must be applied in all cases or it ceases to be a principle. The principle set forth in 1 Cor. vi. 1 is such a one. The contention that it may be set aside in certain matters as contended by some unfaithful brethren is one that no logical mind can possibly accept. Even the world recognises this. As one M.P. said in the House of Commons recently: "Once a principle is broken down anything may happen. This goes to the deepest root of our order of life."—G.H.D.

THE BISHOP STILL PULLING DOWN

One of the signs of our times is graphically put by Paul thus, "They shall have a form of godliness but deny the power thereof."

Dr. Young's literal translation gives this a rather different form, "Having a form of piety and its power having denied." It is easy to deduce the plain meaning of the Greek here. Taking the "literal" of Dr. Young and the translator's idea together, it would appear that we should see piety, or pious exhibition, without any real foundation in any form of doctrine. The emphasis would be laid in that case on moral precept set out without regard, specifically, to doctrine. We have in our possession copies of the "best" sermons of all the noted preachers of the last 200 years. As time has progressed it is easy to see the gradual drift towards the formalism envisaged by the Apostle.

The latest instance is afforded in the book, "The Rise of Christianity," by Dr. E. W. Barnes, Bishop of Birmingham, published by Longmans. The book is built round the central idea as expressed in his own words by the Bishop: —

"The time has come when the mistaken assumptions of the pre-scientific, pre-critical era must be repudiated." Hence to fill the churches to-day the present mind of man must be allowed to dictate the character of the preaching. All the great doctrines of the Early Church must be set aside if they stand in the way of modern thought. The evangelists' stories of the Cross and the Resurrection and a hundred other of the treasures of the Bible must be set aside and no longer deemed necessary to an understanding of the Christian way of life.

So all the great doctrines of the "faith once for all delivered to the saints" as Jude puts it must be regarded as comforts to some minds but of no consequence beyond that. A boneless mass of pious platitudes remains a "form without power."

Well, Christ did not set out to please men nor did Paul. "Not as men-pleasers, but in singleness of heart fearing God." Nor should any true Christian follow the broadminded Bishop. The only safe course is to rest one's mind on the fundamentals and to shape one's life by the principles contained in them. This is what we Christadelphians try to do. G.H.D.

CHILDREN'S PAGE

Everybody lives in a "house" of some sort. Some live in huts, wigwams and "pre-fabs," as a very ugly new word goes. But all the people think it is a "house," no matter how it is built. There is a good story told about a man who was a builder, who made some very bad business mistakes, but always said it was his "bad luck" and not his own fault when things went wrong. Now he had a friend who wanted to test his character, so he came along to him one day with the plans for a very nice new house. He took him along to a very lovely bit of ground which he had bought. "Now," he said, "here are the plans. What will it cost me to build a house like that and make the garden and put a nice fence around it. Tell me your price to do the work."

So the "unlucky" builder worked it out and quoted him a price a little higher than the job was worth, hoping that his friend would not mind paying him a "good" price as he thought, or might beat him down. To his great surprise the gentleman replied, "Well, that will suit me. Make a really good house for me." He also gave him the whole of the money for it so, as he said, that he might not be troubled about getting all he wanted for the work. Then he went away, saying, "Let me know when it is completed."

One day he got the message that the house was all ready for him. But the "unlucky" man had not been honest. Seeing his chance to make a good deal more profit he had put poor bricks, poor quality mortar, cheap, unseasoned wood and poor paint into the house. By that means and by making all look nice and clean he thought his friend would be deceived.

But his good friend was not deceived. He could see what had been done. So this is what he said to the bad builder, "Is this the kind of house you would have built for yourself. Would you like to have it for your wife and family to live in?" "Oh, yes, certainly," said the builder. Then said his friend, "I am glad because that is the purpose I had in mind. The house is yours on one condition only. You must live in it all your life and never sell or exchange it."

And then he left him.

Now you and I and all of us are building a house which affects each one of us and also each other. It is our character that we build day by day. Do not use cheap, poor stuff. You have got to live in it all your life. Every action and word and thought is a brick or a tile or something else that is needed. Be good builders, all of you.

* * *

From two of our Readers.

ON A STRING

Flax is another example of where a number of quite fairly weak fibres can be woven into a very durable cloth. How durable linen is can be seen by a visit to the British Museum, where mummies can be seen which have been wrapped in linen for several thousands of years. Fine linen is mentioned in the Bible many times, two examples are Exodus, chap. 28, verse 42, and Leviticus, chap. 6, verse 10.

If we can endure the trials of life like fine linen then we can look forward to being adorned with Christ in the latter days in this glorious raiment.
Colchester. Sylvia King.

* * *

String is a very good example of where a number of comparatively weak fibres are brought together, making it very strong.

Flax is another example of where a number of quite weak fibres are woven into a very strong material called linen. Many, many times in the Bible linen is mentioned. For example, Exodus, chap. 39, verse 28, and Leviticus, chap. 16 verse 4. Unity is the only thing which makes a family strong. If every individual in the family does his or her little job it would make everything much easier. Christ said, "I and my Father are one," and he showed this by always doing the things which pleased his Father. God said, "This is my beloved Son, in whom I am well pleased."

Eileen M. King.

* * *

Here is a little question and answer for you.

CITIES OF THE BIBLE.

1. What city is referred to in Scripture as "the City of God"?
2. What was the first city mentioned in Scripture?
3. What ancient city was the first captured by the Israelites when they entered Canaan under Joshua?
4. What city is referred to as "the golden city" in the Bible?
5. By what other name was Bethlehem known?
6. What cities were destroyed by fire or brimstone?

A little prize will be sent to each child who answers them correctly.

Answers to go to:—

Aunt Janet,
6, Courtlands Road,
Surbiton Hill,
Surbiton,
Surrey,

Send by August 1 at latest.

The Wages of Sin is Death—Rom. vi. 23

This first part of Rom. vi. 23 is quoted without finishing the verse so that we may study it carefully; for the statement in the latter part in no way makes void the force of the truth that the wages of sin is death.

The "gift of God," which is conditional, is certainly not for all, as we discern by preceding statements, such as verses 3 to 5, "So many of us as were baptized into Christ."

And "If we have been planted together in the likeness of his death." These declarations show clearly that those who are not thus exempted from the wages of sin, or death, are in the minority in this world.

Again in verse 8, "Now if we be dead with Christ, we believe that we shall also live with him."

These statements show that freedom from sin is conditional, so that the wages of sin will still be paid to all sin's servants.

As seen from verse 16, "His servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness."

Some suppose that because Christ's law gives life, and Christ extends mercy as opposed to the Mosaic law, which punished without mercy those who despised it (Heb. x. 28) we can say we do not believe in capital punishment, whereas we certainly do believe not only in God's law being just, but also that the laws of men, which impose the death penalty, are from God. See Rom. 13 "The powers that be are ordained of God." Also from verse 4, "For he is the minister of God to thee for good, but if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

The death penalty visited on sinners through human instrumentality is God's vengeance on sinners as seen from these statements.

Well, some may say, "How about the cases where Christ showed mercy when death was due?"

This is truly a most important point to understand and should be studied carefully.

There is one condition which God desires, as declared in Ps. 34: 18 and Ps. 51: 17.

"A broken and contrite heart," which surely means a very repentant spirit, as we see from Acts 3: 19: "Repent ye therefore, and be converted that your sins may be blotted out."

Again, from Rev. 2: 22: "Behold I will cast her into a bed and them that commit adultery with her into great tribulation; except they repent of their deeds."

These and many, many other statements of like import declare God through Christ will exempt from the death due sinners those and only those who exhibit true repentance.

We might begin at Genesis and end only with the latter part of Revelation, to get a true picture of the many cases where death has been, and will be, visited on unrepentant sinners, until death, "the last enemy" is finally destroyed.

We must discern between the cases of David in adultery, and Peter in denial of his Lord, where true repentance brought forgiveness, and those of Esau and Judas, who were types of characters displeasing to God. Esau had the murderous hate that would have ended Jacob's life, had he been able. Judas was not only a thief, but "clothed himself with cursing" (Ps. 109: 17). Perhaps we can understand why "no place for repentance" was found for such characters as these latter two.

If we look then over the whole broad field we can discern two classes — those who reap the "wages of sin," or in other words, "who sow to the flesh and of the flesh reap corruption," and those who are true servants of God and of Christ and receive the "gift of God, which is eternal life."

In closing, it might be well to ask if all sin is forgivable upon repentance and forsaking it?

In answer to this we cannot do better than quote from the Christadelphian, November, 1874, "Unforgiven Sins." "There is only one sin too heinous for forgiveness" (Matt. xii. 31), and which we find exemplified in (II Peter ii. 19, 20), viz: that of again being entangled in and overcome." True, Paul in Gal. v. 19, 21, enumerates at least seventeen specific sins as works of the flesh and those who do them "shall not inherit the Kingdom of God."

Commenting on this, "Chr. Magazine," November, 1874, Bro. Roberts says:—"A whoremonger, a covetous man, etc. . . . is a person who is so by established and continuous practice." "They who do such things (as Paul enumerates) are clearly those who go on doing them, and not those who once did them." Paul cannot mean that a single act of sin repented of will not be forgiven, else the priesthood of Christ would be without object. "The idea is, that the intercession of Christ is not available for Saints who live in sin, but for those who crucify the flesh, the old man, and follow after righteousness."

This brings us back to the understanding of how the "wages of sin is death" to those who continue in sin, but "the gift of God is eternal life" to those who sing the song of Rev. v. 9, 10, having been redeemed from sin by "the blood of the Lamb."

Lake Ariel,
U.S.A.

H. A. SOMMERVILLE.

First Principles of Scripture Truth. —

III—JESUS CHRIST.

Jesus Christ is revealed as the Son of God—the Father's testimony is "This is my beloved Son" (Matt. iii. 17).

Jesus himself said, "I am the Son of God" (John i. 49).

Yet He was a man also, made in all things like to ourselves, but without sin. He was a man because He was begotten of a human virgin-mother by the power of the Holy Spirit, and not by a human father. Mary, descended from David and betrothed to Joseph, also a descendant of David, was His mother, and God was His father. So that on His Father's side He was the Son of God, and on His mother's side He was the son of David, and therefore partook of David's nature, which is the nature common to us all.

"The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35).

Jesus was human as to the substance of which He was made; but divine as to the source from which He came; the Spirit from which He derived His wisdom, and the pattern of the character which He possessed. "Forasmuch as the children were partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 14); "He was filled with wisdom and the grace of God was upon Him" (Luke ii. 40). Jesus and His Father were one by the Spirit, which, proceeding from the Father, embraced them both. Christ was thus the manifestation of God, which cannot be said of any other man. "God was in Christ, reconciling the world unto Himself" (2 Cor. v., 19). Nevertheless, the man Christ Jesus, begotten of the Father, and endowed immeasurably with His Spirit, was distinct from the Father, though one with Him, but the idea of His being co-equal and co-eternal with the Father owes its origin to the speculations of Church theologians in the third and fourth centuries. Jesus disowned equality with the Father, "My Father is greater than I" (John xiv. 28), and coeternity is obviously impossible in a Son.

The mission of Jesus (as his name in the Hebrew signifies, God shall save) was to save His people from their sins (Matt. i. 21). Christ is a Greek word, meaning "anointed." Jesus was anointed with the Spirit of God at His baptism in Jordan (Luke iii. 22). Jesus Christ was thus the man through whom God, by the anointing Spirit, would save men from their sins. This was accomplished by the death of Jesus on the cross, whereby sin was condemned and the righteousness of God declared to all the world in the shedding of His blood (Rom. iii. 25-26). "Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are

past, through the forbearance of God. To declare at this time His righteousness that He might be just, and the justifier of him that believeth in Jesus." (See also Rom. viii. 3).

Sin was condemned in Christ, who was sinless, because, being born of Adam's condemned race, and partaking of their condemned nature He was made subject, equally with them, to the consequences of Adam's transgression. Therefore His public execution was a public exhibition of what was due to man from God. It pleased God to require this before inviting man to reconciliation through the man in whom this vindication should take place. "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death, He might destroy Him that had the power of death, that is the devil (or sin in the flesh)" (Heb. ii. 14), Jesus was spotless in His personal character, and therefore required no forgiveness. This opened the way for His resurrection, for had He been a sinner as other men, death must have held the power over Him that it had over them, but God raised Him from the dead after sin had been condemned in His crucifixion, and being raised from the dead, "death hath no more dominion over Him" (Rom. vi. 9). In this way He became the author of eternal salvation to them who believe, for if we become baptised into His death, we can be raised to partake of His resurrection. This subject of baptism will be dealt with in further issues, if the Lord will. D.H.

"My Great Name"

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

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

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

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

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

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

PREPARATION FOR CONSULTING THE ORACLES OF GOD

Our Lord said, "Search the Scriptures" (John v. 39).

At one time every revelation of God had a supernatural introduction to this earth as both Peter and Paul point out. At the giving of each message there was as it were a star from Heaven.

But now the miracles appear to have ceased, or shall we say are not perceivable by man's sight! No burning bush draws the footsteps to His presence, nor any star to Bethlehem. The vision is shut up and the testimony is sealed.

But there must still be a preparation for seeking the Lord's Word.

That preparation lies in an acceptance of its Divine Inspiration and of its simple message. Then the Earth's future grows bright in prospect and the events outlined in the prophecies become the way by which the Word is day to day made sure.

G.H.D.

The True Light.

"The True Light that lighteth every man that cometh into the world" (John i. 9). This expression of John's is more clearly understood in connection with Christ's words in John xii. 46: "I am come a light into the world that whosoever believeth on me should not abide in darkness."

Christ is "the Light of the World," He is the counterpart of the natural sun. Wherever the Bible is there is Christ revealed, and there is light upon God's way of salvation.

The light exists for all who care to avail themselves of it and walk in the light as He is in the light and have fellowship with God and His beloved Son (1 John i. 7).

All who partake of this Light are truly enlightened with the Wisdom of God.

Every day, in every way, you will be better and better, if you devote a portion of each day of life to read and inwardly digest a portion of God's Word.

To grow in wisdom and favour with God, you must increase in knowledge, in good works and in the faith of God.

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