

The Berean CHRISTADELPHIAN

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

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

FULL EDITION—SUBSCRIPTION: 12/- PER ANNUM, POST FREE
SPECIAL EDITION 4/6. PER ANNUM, POST FREE

PRINTED IN GREAT BRITAIN

October: 1947

ADDRESSES OF RECORDING BRETHREN, Etc.

BATH. —E. Acock, 36 Penn Lea Road, and R. H. Bath, 10 Longfellow Avenue, Wellsway.

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

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

BIRMINGHAM.—Roland Smith, 7 Union Road, Shirley.

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.

CARDIFF. —B. O. Jenkins.

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.

ILFORD.—P. Collier, 113 Herent Drive.

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 (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 323 Old Laira Road, 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. E. J. M. Doust, 139 Harefield Road.

WIGAN. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

WORCESTER. —H. Blake, 18 St. Dunstan’s Crescent.

The Berean Christadelphian

Edited by G. H. DENNEY and G. A. GIBSON.

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"THE TIME IS SHORT"—Robert Roberts

The scene will suddenly be changed and all these matters will appear in their true light to everyone. Many will discover that they have been wasting their time and hurting their brethren by bootless and embittering controversy, instead of redeeming the evil days by the consolations of the truth.

They will see too late that instead of imbibing the sincere milk of the word) they have been feeding on ashes; that instead of dispensing a portion of meat to the household in due season, they have been giving them gall and vinegar; that instead of strengthening the hands of fellow-labourers, they have been casting stumbling blocks in the path of the weak, and discouraging the hearts of the strong; that instead of helping to purify a peculiar people zealous of good works, their influence has been only mischievous—obstructing the work of the Lord, and throwing clouds and darkness over the beacon intended to guide the feet of the stranger to life eternal. (Abridged)—"Seasons of Comfort."

VOL. XXXV.

OCTOBER, 1947

No. 416

EDITORIAL

Experience.

"Patience-experience: and experience-hope" is Paul's way of describing the progress of the true Christian's development. The deeper we study the Scriptures the more experimental matter do we discover. In Old and New Testaments alike the spiritual and temporal experiences of godly men form a great part of the record.

Divine Providence has led many men through strange experiences.

Jesus describes His own experiences and we see how patiently He endured them all.

The follower of Jesus first of all experiences a sense of sin and of the poverty of his state apart from God and of His revelation, and deep humility follows. He becomes a seeker of Truth and a man of prayer, and, like Cornelius, he finds it and its great doctrines enter his soul and begin the work of changing his character.

Daily reading of the Scriptures shows that our present experiences have all been matched in the experiences of men who have been friends of God.

Our experiences are part of the "all things working together for good to those that love God."

"I am but dust and ashes": "I am vile," says that patient man Job. His experiences and his patience ran parallel. "There is no soundness in my flesh," says David. "I was left alone and there remained no strength in me," says Daniel. "Who shall deliver me from the body of this death?" cries Paul.

Every servant of God realises the value of humility. "To this man will I look who is of a contrite heart and who trembleth at my word." Humility is the quality of a strong character. Proud men are always weak when trial comes. "Pride cometh before a fall."

From this strong base the good Christian goes on profiting by all his experiences and especially from his failures, until hope becomes so strong within him that he always looks to the end as Peter directed and nothing can offend him or move him from his strong tower.

Experience then is the way of progress if it is also and always the way of prayer and greater understanding of the grace of God and His care for His children. He is strongest who leans hardest upon his God. Make experiment of righteousness and attain the greatest hope in the world. Never be daunted. "Quit you like men, be strong."

As David says, "Oh that the people had harkened unto God and Israel had walked in His ways. He would soon have subdued their enemies and turned His hand against their adversaries. He would have fed them also with the finest out of the wheat: and with honey out of the rock would he have satisfied them."

G.H.D.

Canon Law for Church of England.

The Influence of Rome

The term "Canon Law" corresponds roughly to our term "Constitution." The Archbishops recently appointed a commission to consider the present state of Canon Law in the Church of England. At present there is no such thing. The doctrine and practice of the Church is stated to be "grounded in the Holy Scriptures and is particularly contained in the thirty-nine articles of religion and in the Book of Common Prayer."

The Commission now recommends 134 canons as necessary for the good government and proper discipline in the Church.

An examination of the 134 clauses shows, however, that the Commission have really fallen back upon the canons in existence in the Rome governed Church of England prior to the Reformation.

In Canon 5 it is sought to establish that the doctrine and practice of the Church is also to be founded upon "the teaching of the Ancient Fathers and Councils of the Church."

It is, therefore, clear that the intent of the Commission is to make for a complete adoption of the pre-Reformation status and a close approximation to the Roman Catholic position. Canon 65 legalises Auricular Confession on Catholic lines. Our readers will see how the Church is a true daughter to its Papal mother.

IN QUEST OF HARMONY.

Arising out of the long negotiations which have been in progress, both in Britain and the United States, some very important intelligence has reached the Editors, concerning the exploratory conferences on reunion matters.

Next month's number of the BEREAN will, therefore, be largely devoted to a symposium of the various points and opinions which have been either expressed or set before the Committees concerned.

What nation was this, so strange, so elusive, yet which was destined in the purpose of God to shatter the very fabric of one of the mightiest of empires? Its traces are seen in but a few instances in the Bible and up to within the last decade or so its very existence almost was doubted by modern scholars. Yet the track of its upturned snow-shoe is to be found on all the ancient highways which ran out like the spokes of a mighty wheel from its embattled warehouse at Carchemish, and along those roads was poured the produce of the markets and factories of those far-off days, increasing the wealth of the sons of Heth.

The Stones Cry Out.

II.—" All the Land of the Hittites."

This Carchemish became an emporium, so vast, so wealthy, that great campaigns were undertaken to capture it. It was a bone of contention and gave ominous turn to the foreign policies of both Egypt and Assyria.

The Hittite eruption finally rolled back into its ancient homeland in the fastnesses of Asia Minor, and left the scattered enclave of a ruling caste here and there, and from one of these, that at Hebron, doubtless, sprang that mighty but ill-starred warrior of King David's royal guards, Uriah the Hittite.

Archaeology nowhere covers more interesting fields than those found in Bible lands. Indeed, it can be said with much truth, that outside the Near East covered by the sacred records, archaeology loses its main interest. The very stones are mutely eloquent in their confirmation of the inspired Word; the dust of the years is made to testify to the intrinsic nothingness of nations in the eyes of Him who holds them as even less than vanity—Isaiah xl. Nations are counted as the small dust of the balance, and this dismissal of human endeavour and accomplishment may well be the epilogue of this terrible armed confederacy.

The few cryptic references which appear in the Scriptures were abruptly dismissed by the critics. "The Kings of the Hittites," says James Baikie, "were an unknown quantity only to be traced and that dimly in the records of Israel."

This statement is prefaced by no less portentous and critical words than the following: "Scripture, too, contributed its element of reminiscence and while it recounted solid historical facts about the great empires of the Euphrates and Nile, mentioned also in its occasional catalogue of strange and barbarous people the name of an unknown empire recorded by no classical historian." *

This, then, is our starting point. Literally, there is nothing to work upon save what the stones and dust of the ancient East have to tell in corroboration of the divinely recorded story. It all illustrates *"The kingdoms were moved"*—Ps. xlvi.

the basic fact concerning the truth, that it is not written down to the mentality of the lowest common multitude, neither on the other

hand is it designed to provide delectable debating points for the learned on any Mars hill. The Bible is factual; it is an illustrated presentment of Jahveh's mind and is concerned with the development of a people for the glory of the Name. While it shows the way to life everlasting in the Kingdom of God, its sign-pointing is designed to implant in the Saints that faith in the promises which becomes in itself an education in righteousness. "Without faith it is impossible to please God."—Heb. xi.

* "*Life of the Ancient East.*"

Thus is provided a procession of silent witness. Evidence comes in no caprice or chance, and is preserved by no mere whim of fate. God controlled those far-off events, even as He orders affairs to-day when such may impinge upon His sovereign will; and it is equally obvious that He has been actively alert in the purposeful preservation of past evidences of His Truth, in order to provide an unquestioned basis for our faith in these closing days.

And the voice of the children of Heth cries out of the silent text of many an ancient record and tells the inspiring story of Jahveh's iron control of the destiny of nations. The Hittite lords before whom Abraham bowed had as important a place in the scheme of things then as Tarshish has now. Indeed, the train of incidence affords an interesting parallelism. The Hittites broke the power of Egypt and thus paved the way for Joshua's invasion of Canaan; just as Britain has broken the power of the Turkish desolator and is destined to meet the power of Gog in the final onrush of human endeavour to thwart the will of God, and thus provide a fitting prelude to the invasion of the greater Joshua, King Jesus, Lord of Lords and King of Kings.

Even though Old Testament records concerning the Hittite activities are scanty, nevertheless, such as do appear are extremely important. Not only that, they can be shown to be singularly intertwined. To mention one point only, God has covenanted all the land of the Hittites to Abraham and his mighty Heir, for an everlasting possession. What is actually the territory comprised in the land title of Joshua i, may provide an interesting and debatable point. The text is quite clear . . . "all the land of the Hittites." Archaeology shows that the whole of Asia Minor fell to their dominion, the vast lands of the Euphratean basin and down to southern Palestine were also theirs. And if it be conceded that the wife of Uriah was also a Hittite as was her husband, then it would appear that the Messiah has Hittite blood in His ancestry. These two aspects thus afford an interesting instance of the inter-relation of Biblical history.

The importance, therefore, of establishing the value of any known archaeological data is obvious. The chronicler in Judges (i. 26) refers to the "land of the Hittites" and the Septuagint renders the curious "Tahtim-hodshi" of II Sam. xxiv. 6, into "the Hittites of Kadesh"—a city long the chief fortress of this people on the river Orantes.

A further point arises from I Kings x. 28-29, where it is said Hebrew merchants supplied the Hittite rulers with horses and chariots. This trading association appears to have arisen from the political alliance indicated in II Sam. viii., where David received congratulations on his victories over the Syrians from King Toi of Hamath. Records show that Hamath was a Hittite fortress at the time, and, therefore, the two texts quoted are strong evidence that a military alliance existed between the Hebrews and the Hittites.

This friendship is found by the Assyrian monument readings to exist as late as the times of King Uzziah. The last independent king of Hamath was named Yahu-bihdi, a name in which we recognise the elements of the name of the God of Israel. The tenor of the records seems to show that Israel and the Hittites regarded themselves as natural friends, a conclusion supported by II Kings vii. 6; and doubtless this intimacy dated back with a few broken periods from those early days when the patriarch purchased a burying place from Ekron the Hittite (Genesis xxiv). Certainly, Solomon had a preference for Hittite women, among others.

But the deepest significances concerning the Hittite race comes from the discovery of the Tel-el-Amarna tablets. These records deal with history as contemporary facts and, therefore, are all the more trustworthy.

Israel were established in the Land upon the subjugation of the old Amorite stock. A curious political parallel comes to light when the researches of archaeology reveal that to the northward the Hittite power was also riveted by conquest upon the same Amorite peoples in those parts.

This shifting of national influences in the Near East in and prior to about the xxv. century from Creation (about 1500 B.C.) is profoundly important. The find at Amarna proves beyond any doubt the premier role played by the Hittites in the shaping of the destiny of those epochs, and that they exercised a cultural and political influence on then current world affairs equal to, if not actually exceeding, that of the Babylonians and the Egyptians.

Yet, except for scattered references, the Bible is silent concerning them, and from what is recorded, it would appear that they were but casual inhabitants. For them there is no continuous history even suggested. It was this lack of any sustained mention that led a well-known critic to once remark concerning II Kings vii and verse 6 already quoted, that its "unhistorical tone is too manifest to allow of our easy belief in it."

Facts have now emerged from archaeological surveys, however, which prove that as long ago as four centuries before the prophet Elijah the Hittites were massing their chariot armies to contest the prize of world dominion. They sacked Babylon, brought the whole of the vast territories from the shores of the Black Sea and the Mediterranean eastwards across to the Euphrates and the Tigris valleys under their imperium, and everywhere broke the power of the widespread Amorite confederacy. Many archaeologists are of the opinion that the Hittites established themselves as a baronial aristocracy over the conquered lands, much after the feudal system of the Normans, and that it was from this fusion of the Hittite and the Amorite peoples that the Hyksos arose. The Hittites were directly responsible for the undermining of the Egyptian empire and paved the way for its final downfall. Their military strength lay in their cavalry and chariots.

In Ezekiel xvi. 3 and 45, it is stated that the father of Jerusalem was an Amorite and its mother a Hittite. The Jebusites, accordingly, from whom David seized the fortress, were a mixed race. In Hebron at the time of Abraham the Hittites were well established—Gen. xiv. The Egyptian monuments similarly show that the two nations were likewise confederated at Kedesh on the Orontes, and although that fortress is described as a Hittite possession, it is stated to be in the "land of the Amaur" (*i.e.*, of the Amorites). Shechem was taken by Jacob "out of the hand of the Amorite" (Gen. xlviii.), and the Amorite kingdom of Og and Sihon included large areas on the east of Jordan. A close study of Gen. xiv., Deut. i., and Num. xiii., shows the intermixture of populations; while of the five kings of the Amorites against whom Joshua fought, one reigned in Jerusalem and the other in Hebron. The texts are, therefore, in a measure self-explanatory, and quite harmonious. Yet how far these Amorite populations were ruled over by Hittite lords archaeology does not show—as yet.

(To be continued.)

(The pieces illustrated are *objets d'art* from the Hittite-Hyksos period and show a very high standard both of manufacture and ornamentation.)

The Pharisee and the Publican.

This immediately follows the other parable about the duty of prayer, and seems designed to bar the way against the extravagance that might be run into with regard to the subject, and that, as a matter of fact, has been and is run into. Though "men ought always to pray and not to faint," there are qualifications to be observed. Men are not to suppose they will be "heard for their much speaking" (Matt. vi. 7); neither is the mere offering of prayer acceptable unless it is offered in an acceptable mind. What constitutes this acceptability of mind is variously revealed. This parable is one of the revelations.

It was spoken, we are told in the verse introducing it, concerning "certain who trusted in themselves, that they were righteous, and despised others"; and it is concluded by the declaration on the part of Christ, that "everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted." The language of the two men in the parable shows what is meant. The Pharisee, who had a powerful backing of favourable human reputation, was well pleased with his attainments; the

publican, whom the Pharisee and Jews in general regarded in an odious light, realised his dependence on the divine clemency for permission even to live. Their prayers were tinged with these sentiments respectively; and, in consequence, the one was acceptable, and the other obnoxious.

Why did the Pharisee think so well and the publican so ill of himself? We get the clue in that other expression of Christ's, "Thou blind Pharisee." A man whose eyes are open—a man who understands things as they are—has such a sense of the eternal power, greatness, and holiness of God, and the ephemerality and weakness and sinfulness of man, that his own attainments, however excellent by comparison with bad men, must always appear as nothing in his eyes. His own righteousness must appear to him as filthy rags in the light of the purity and power and correctness of the Spirit-nature. This is the estimate that the Scriptures always put into the mouths of acceptable men. And it is the language of reason and not of cant, though canting use has been largely made of in the ecclesiastical ages.

R.R.

DR. THOMAS ON THE MILLENNIUM

The nations, freed from the dominion of thieves and robbers, and enlightened in the Truth which they will heartily believe, will be permitted to enter into the Covenant of the Most Holy; and thus to be joined to JAHVEH and to become His people in fellowship with Israel.

"Eureka" Vol. iii.

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. Meetings.—Sundays: Breaking of Bread, 3 p.m.; Bible Class, 5.15 p.m. Wednesdays: Bible Class, 7.15 p.m., at 73, Groveleaze, Shirehampton.

We have lost Bro. and Sis. E. H. Bailey to Birmingham, our brother's work taking him there. We have missed him very much because of his great interest and activity, but we are sure our loss is Birmingham's gain.

On August 16th we were pleased to have with us at the Memorial Meeting Bro. and Sis. H. Nicholls and Bro. D. Nicholls, who were making a call at Bristol that day. Bro. H. Nicholls exhorted us on our relationship to Israel urging us to profit by the mistakes of Israel in the flesh.

In the past few months we have gratefully received food parcels from Canada, America, Australia and New Zealand. Indeed, our Heavenly Father supplies us with all our needs. —A. V. Bailey, Rec. Bro.

COLCHESTER. —38, Collingwood Road.

I do hope that you are now feeling better. Accept our earnest hope that God will give you further strength to continue His work.

As already reported to you, Sis. King and I thought it would be possible to join up with the T.H. Fellowship, but we now realise that this is impossible at present. I feel the Berean Committee took the only possible course open to them and I am sure that every effort has been made to bring about reunion. Since our contact with the T.H. members we have found that several things are not

discouraged which are definitely unscriptural, even on the question of military service, and the strong defence of going to law before the unjust.

I still pray that those who influence others into believing these unscriptural acts to be right may, before it is too late, see the divine path. 1 Cor. vi. 1 is clear and concise and leaves no doubt at all.

The question of jury service you dealt with in the last Berean and your remarks are undoubtedly scriptural. A judge remarked to the accused in a recent case: "A jury of your fellow countrymen have convicted you of murder." Obviously we cannot share in the enforcement of human law. We, as Christians, cannot do this thing and we express our appreciation of your scriptural advice. Sis. King and I felt we must write you on this matter and it is still to be hoped that the unscriptural element will be removed by those who, and there must be quite a number, share the scriptural views on the matters in question.—F. A. King.

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 are glad to report the obedience of another to the Truth. Miss Ann Zwally was baptised on July 23rd, having learned of the Way through a fellow-workman.

We have enjoyed the company of Bro. and Sis. Dan Percival (Hamilton); Sis. Bruce (Boston); Sis. Mohr (Coraopolis, Pa.); Bro. and Sis. George Jackson, Bro. and Sis. Charles Linton and Sis. May Roberts (Toronto).

Bros. Percival and Linton gave us the word of exhortation. —G. V. Growcott, Rec. Bro.

GLASGOW. —Central Halls, Bath Street. Breaking of Bread, 11.30 a.m.

We take up just a little space in the MAGAZINE once again to convey our love to all, and let you know of our state.

Our Sis. Annie Pater son has transferred her membership to the Motherwell Meeting. No doubt we count her a loss to our small numbers. Yet we sincerely hope that she will continue steadfast, and grow in grace.

To balance things, one might say our Father has added to us a brother who has given us his support in many ways since May 25th, 1947. James Brown, of Motherwell, has been in fellowship with us. Long may he continue his support (should the Lord tarry).

Our beloved Sis. Jane Mullin, after a short stay in the Royal Infirmary, is now resting at home; physically, her state has been very poor of late, but spiritually her strength is maintained. May she be preserved to the coming of our Lord and continue in His and our love.

We have had the pleasure of the company of our Bro. John Anderson, from Detroit, U.S.A., who is visiting his people here. God be with him on his return, and take with him our deepest love to all the family in Detroit.

Visiting Canada (Toronto) at present is our dear Sis. Tod; may she be spared to return to us soon. Our prayers and love accompanied her.

Parcels containing food and clothing have been received and distributed in our Meeting. Many thanks, and God's blessing to the donors in America, Canada and New Zealand. Sincerely your brother in Israel. —John W. Boyd.

HARVEY, WEST AUSTRALIA. —Sir James Avenue.

Many thanks for continuing to forward the MAGAZINE, the arrival of which is something we look forward to. There is only my sister, wife and myself here, the nearest brother and sister being forty-six miles distant, so you can realise the help and comfort we derive from the MAGAZINE.

Approximately once a month we manage to Break Bread with the brother and sister previously referred to; to be able to talk with other brothers and sisters is a great pleasure; being more or less in isolation our opportunities of conversing in the truth are rather limited and I am afraid this tends to dull one's ability to present the truth.

For some months now my wife has been corresponding with two sisters in the South of England. It is comforting to know that these friendships, founded in the Truth, will one day bring us face to face in that great assembly of the saints, if we are faithful to that love and friendship offered us by Christ.

Once again thanking you and your helpers for the BEREAN MAGAZINE. —R. W. Hodges.

HOUSTON, TEXAS, U.S.A. —Christadelphian House of Worship, 8008, Junius Street. Sunday: Bible Study, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m.

Sis. Jessie Hatcher of this ecclesia has moved to San Saba, Texas. This is near Lampasas, Texas, where she will attend meetings in the future. Sis. Hatcher has been a faithful and zealous member of the Houston meeting since its organisation. Her absence will be a great loss.

Bro. Harry Denbow, Lampasas, Texas, is a welcome visitor among us at the present time.

We are indeed happy to report the baptism, August 30th, 1947, of Dawson Le June, Simmesport, La. Several of the brothers and sisters of the Houston ecclesia went there for the purpose of assisting in the work. Having been assisted in his studies of the Bible by friends in California, we found the young man well prepared to give a good confession of the things concerning the kingdom of God and the name of Jesus Christ. His strong convictions and the earnestness with which Bro. Dawson enters upon the race for eternal life give confidence that he will continue steadfast to the end and be found worthy of an entrance into the kingdom of God.

The day following his immersion we met for the Breaking of Bread at the home of Bro. and Sis. W. P. Hetherwick, Jacoby, La. Bro. and Sis. Hetherwick entered the truth many years ago at Los Angeles, Calif., but have since been in isolation for so many years that they are hoping now, with this addition to their numbers, to be able to hold meetings there regularly. May God prosper their efforts. —E. W. Banta, Rec. Bro.

MARION, N.Y.

I write with regret to inform you that there is no more an Ecclesia in Rochester, N.Y. There is no interest shown in the maintenance of a meeting in that city, so we are in isolation in this place, some thirty-five miles from Rochester. So my wife and I go to the meeting at Buffalo as often as possible. We send our love in the Truth to the brethren the world over. In the One True Hope of Eternal Life.—Chas. N. Rodger.

Stop Press Items.

WASHINGTON, B.C., U.S.A.

I regret to say that I have withdrawn from the Ecclesia here because of the adherence of its leading brethren to the doctrine known as the "Clean Flesh" theory. I cannot agree that Christ did not Himself come under the Adamic condemnation. So many errors arise out of this as to destroy the very foundations of the Truth. Fraternally in Israel.—K. Ferguson.

LONDON, N. —The Adult School Hall, Church Hill, Winchmore Hill, N.21. 3.30 and 5.30 p.m.

We propose (if the Lord will) to hold a tea and fraternal meeting on Saturday, November 22nd, 1947, in our own hall. Tea will be at 4.30 p.m. and fraternal meeting 6 p.m. Programmes will be sent to Ecclesias later.

We are very pleased to report that Bro. Roy Bath and Sister Estelle Read, both members of this Ecclesia, but in isolation, were united in marriage at Gillingham, Dorset, on Saturday, September 20th, 1947. They have the best wishes of the brethren and sisters in their new relationship, and our prayer is that they will be helpmeets together in attaining the prize of our high calling in Christ Jesus. They have settled down in Bath, Somerset.

We very much regret losing the company and help of Sisters B. O. H. and E. Jenkins, who have removed to Cardiff. They will in future meet with the Newport Ecclesia, to whom we commend them in love.

At our last quarterly business meeting it was our sad duty to withdraw from Sister Betty Sharpe for long continued absence from the table. It is our hope and constant prayer that she may return before the Lord's appearing.

Whilst these partings sadden us, we are able to rejoice in that Sister Gladys Pyne (nee Williams) has returned to fellowship after a satisfactory interview with the arranging brethren. —C. H. Bath, Rec. Bro.

ST. ALBANS. —Oddfellows Hall, 95, Victoria Street. Sundays, 11 a.m. and 6.30 p.m.; Thursdays, 8 p.m.

Will all brethren and sisters please note that the times of our Sunday meetings have been altered and are now: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.

We are pleased to report that Bro. E. Davies has rejoined us in fellowship.

Full details of our tea and fraternal gathering to be held on October 25th have now been circulated and we look forward to seeing as many of our brethren and sisters as possible. If any require arrangements made for their accommodation please communicate with the undersigned, who will endeavour to fix them up.—D. Bath, Rec. Bro.

From Abraham to Paul.

A brief historical sketch, giving the background of the prophets and demonstrating the importance of Bible history to us.

I.—The Covenants of Promise.

The Scriptures say that God's purpose in creation was to fashion a people out of the mass of humanity to give Him pleasure, praise and glory—who would reflect His character and have

fellowship with Him because they appreciate and depend upon His mercy. God has been "calling out" of the nations "a people for His Name"—Gen. i. 26, Is. lxvi. 2, and Rev. iv. 11.

God is practical and has worked along tangible political lines which fascinate and lift us up by giving religion a practical understandable character. As men multiplied and nations grew, God crystallised his Truth, His influence and His purpose into a national channel, that through His chosen people a powerful witness would be developed before the eyes of all nations.

With this in view He called "out of" the nations, one, Abram, and made to him the promises which are the title deeds of the Jewish race (and indeed of all true believers in God). Abram—later called Abraham—showed the moral characteristics God requires by a childlike belief in the divine word and to him was promised: —

- (a) The land of Canaan.
- (b) A great nation to descend from him.
- (c) A specific Seed to be the centre of God's purpose.
- (d) In this Seed all nations to be blessed.
- (e) All enemies to be conquered.—Gen. xii. 24.

Abraham's children multiplied and became a great people and in course of time were enslaved in Egypt, with little human chance of national existence. God prepared a leader to be the instrument of effecting the improbable. Moses was prepared to lead the slave rabble to the gates of the Promised Land and to forge them into a nation with God's mind impressed upon their constitution.

The Mosaic age commences amid the awesome scenes of Sinai. God's terrible presence was manifested and a sublime moral code was enunciated. The Ten Commandments were followed by the development of detailed laws and ornate ritual—washings, meats, feasts and sacrifices; and the priests and tabernacle. These were designed: —

- (a) To impress them with the holiness of God and bring Him to their thoughts at all times.
- (b) To look after their natural health.
- (c) To foreshadow spiritual things and the Anointed of God.
- (d) To keep them together as a Nation.
- (e) TO KEEP THEM SEPARATED FROM THE GENERAL CORRUPTION OF THE NATIONS AROUND.

This separation was the ideal of Israel's history. The world at large did not recognise the one Supreme God—but worshipped gods many and spirits many and invented many filthy practices to accompany their rites. By their evil doings they placed themselves outside the scope of God's plan. Hence, there was need in the beneficent Divine purpose to preserve an untainted witness.

The nation of Israel was designed as the channel of the mind of God. It was through events connected with this nation that prophet after prophet rose to expostulate with the people concerning their sins and the politics of the day; and from that local starting point they would sweep forward to that great day—Acts xvii. 31—when the Covenant made with Abraham should be fulfilled the world over. These inspired utterances as written and collected are of immense value to us. Thus it is that the Apostle Paul shows the especial value of Israel as a race to have been that "unto them were committed the oracles of God."

Many of these inspired utterances (which, together with the history of the times, make up more than half of the Scriptures) were called forth because Israel forgot their separate status; invented human follies; ceased to rely upon God for all strength; made alliance with foreign countries; adopted their evil customs and went over to their vicious idolatry. There is cause for thankfulness to us that their stumbling has caused glorious words of wisdom to be set on record. "Now these things happened

unto them for ensamples and they are written for our admonition upon whom the ends of the world are come."—1 Cor. x. 11.

In this brief series we will skim over the history of the Mosaic age looking at the high lights and the deep shadows where the *One Hope* that dominated the whole age is made apparent.

Moses is giving a number of farewell speeches to the assembled Israelites amid the rugged hills to the east of the land of Promise. "A prophet will I raise them up from among their brethren, like unto thee and will put my words in His mouth, unto Him shall they hearken"—Deut. xviii. 15-19. In his addresses Moses sets before them life and death according to whether they maintain their exalted status or not. These speeches are the reservoir from which, by the spirit of God, the prophets drew their most powerful exhortations.

Inspired by them, Joshua led the people into the Land. They conquered and almost exterminated the evil brood of cities and petty states which had up to then occupied the land of Canaan. Unfortunately they did not complete the process and so nursed in their midst evil elements which perverted the true faith and were a constant thorn in their side.

After the passing of Joshua and the elders that outlived him, the nation decayed spiritually. There were periods of lawlessness when "every man did that which was right in his own eyes"—when dumb idols were worshipped as well as the living God. God would punish the nation by foreign invasion and then when they repented he sent them deliverers and judges—Othniel, Gideon, Jephthah, Deborah, Shamgar, Ehud and Samson.

God was the King of Israel. When Samuel, the greatest of their prophets after Moses, was judge they sought a human King "*to be like the nations around.*" Saul was not a man of faith and, after several lapses, was rejected for his disobedience and failure to rely implicitly upon God. Samuel then anointed the shepherd lad, David, who became the greatest King of Israel: the man whose heart was perfect before God, the poet who wrote over half the psalms, the ruler who brought Israel to the summit of its greatness, and to whom God vouchsafed a further revelation of the details of His purpose.

David desired to build a permanent temple for the dwelling of the Most High. Nathan, the prophet (trained, no doubt, in Samuel's school of the prophets) announces, however, a mighty and divine extrusion of this pious intention. "I will appoint a place for my people Israel and will plant them, that they may dwell in a place of their own and move no more I will set up thy Seed after thee He shall build an house for My Name and I will stablish the throne of His Kingdom for ever thine house and thy kingdom shall be established for ever before thee"—II Sam. vii. 10-16.

This promise dominates the prophets, with its hope of the perpetuation of David's dynasty and the eternal establishment of the Kingdom of Israel.

CRESCENS.

To be continued.

CHILDREN'S PAGE IN JUNE.

The questions set concerned the Cities of the Bible. The queries received excellent attention from many entrants. The correct answers were: (a) Jerusalem; (b) Enoch—Gen. iv. 17; (c) Jericho; (d) Babylon—Isaiah xiv. 4; (e) Ephrath—Gen. xxxv. 19; Sodom and Gomorrah. No completely correct answers were received.

The Power of Example.

Example is defined as "an illustration that will serve as a warning or model for others." An example serving as a warning is shown from I Cor. x. 5, 6, where the Israelitish fathers who were destroyed in the wilderness are thus spoken of: "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." Also from Jude vii: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Thus we learn from these illustrations how an example of evil conduct or unbelief may serve as a "warning."

These examples must be necessary as warnings, showing what we must avoid. However, what we wish to particularly draw attention to—examples of righteousness, which serve as models for us to follow; and the effects produced by those examples, as illustrated in the lives of those who obeyed the commands of God.

One great and notable one is seen from John xiii. 14, 15, 16, 17. Quoting verse 15 for brevity, "For I have given you an example, that ye should do as I have done to you." Here we see our Lord, our greatest example (serving as a model), doing what He asked His followers to do, not merely commanding them. Jesus as an example is also noted in I Peter ii. 21. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps."

Here the theme is, taking rebuke and punishment, not only when we deserve it, but when we merit reward for faithfulness: this is hardest of all trials; someone sneers or speaks disrespectfully when we are upholding the banner of truth and we have to remember "who, when He was reviled, reviled not again" (vs. 23). We are prone to justify or vindicate ourselves, forgetting that Great Model who suffered silently, waiting for God to vindicate and avenge Him in due time.

Let us remember James's words in James v. 10, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience," and cites the Patriarch Job as an example of patience (vs. 11).

We cannot expect that we will follow the model or copy perfectly, so we must not become discouraged when we realise we come short.

Much comfort may be derived from Paul's words in Phil. iii. 12, 13, 14.

If the Great Apostle came short of the Christ Model, so we may expect we will fall behind in following Paul, yet we may do what he there not only advised but himself did, *viz.*, "forgetting the things which are behind, and reaching forth unto those things which are before, press toward the mark, for the prize of the high calling of God in Christ Jesus." Notice verse 17 and compare it with the Diaglott rendering, which seems even more emphatic, "Brethren, become joint imitators of me, and watch those who are thus walking, as you have us for a pattern."

How clear this becomes that Paul and the Apostles were "patterns" for us to copy.

It is possible for an imitation to be nearly like the original copy as we all know, and this gives encouragement for those who are striving earnestly to make their lives like those of "holy men of old."

A point I wish to bring forward also is that we will while in the active service of Christ, following patterns and models provided by the Patriarchs, prophets and apostles of old, we ourselves will become models which some weaker ones may use for patterns in "making their calling and election sure."

If we realise the examples set by Jesus and those faithful men of old carries far more weight when observed than mere commands, surely we should not only teach others to be faithful followers of all those, but we should actually demonstrate in our walk and conduct the true and better way of life which we proclaim leads to life eternal.

Thus we should both in the world and among our brethren and sisters in ecclesial work try to provide an example worthy of following.

Again, how can we expect our children to grow up as living examples of faithfulness if we fail to set the pattern for them while we are teaching them to be obedient.

We may have observed in the past many examples which appeared in the lives of brethren or sisters who taught others yet failed to keep the faith themselves, examples truly, but warnings, not models.

Under the law God provided copies of what He was purposing to accomplish in the future ages; these copies we call types, although the word does not appear in the Scriptures in English (note Young's concordance does not give "types"), although the Greek "Typos" or tupos is translated "pattern" ; see Heb. ix. 23.

These "patterns" were also called "shadows," see Heb. viii. 5, where we find the words, "example," "patterns" and "shadow" all in one verse.

Now, returning to living examples, we find Paul telling Timothy in I Tim. i. 16 of how he (Paul) was set forth as a "pattern" of "longsuffering for them which should hereafter believe."

Again, Paul exhorts Titus to teach the young men to be examples and patterns of sober, sincere, sound and uncorrupt speech.—Titus ii. 6, 7, 8.

How easily we depart from sound speech to the ridiculous, yet the earnest speech is more impressive and convincing.

If people discern we are in "dead earnest" they will feel free to talk with us on serious subjects.

We all remember the poet's words, "Lives of great men all remind us we can make our lives sublime, and departing leave behind us footprints on the sands of time." There is some truth in this, however; the "great men" we are to observe and copy are not all great men of the world, great warriors, etc., but the truly great ones of the Bible, many who were scorned and derided and considered insignificant while they were exhibiting true greatness to an unresponsive and unappreciative world.

What a noble ambition if we desire to be patterns which might serve to assist others to bear their burdens with greater patience.

We must always remember others will judge us more by what we do than by what we say; and what is even more important, Christ will judge and reward us by our works.—Rev. xx. 12.

From Rom. xii. 2 we receive a timely word which applies here; to be "conformed" to the world would be easy indeed, but to become "transformed" or changed over to the higher nobler pattern exhibited throughout all the Scriptures in the lives of—first—Christ, then all the noble band of heroes who serve as patterns is more difficult but will repay us a thousandfold by making us not only like Christ our "pattern" in character, but in nature, thus becoming perfect.

H. A. SOMMERVILLE.

Pottery.

When reading the third and fourth verses of Jeremiah xviii we may collect the following ideas:—The Potter possessed clay. He possessed the means of transforming the clay into something for which he had a greater desire. His desire could not be satisfied unless the clay was freed from all unsuitable ingredients. While he would employ the perfect skill of his hands in the process, any defect in the clay would mar or destroy its perfection. If it proved to be irretrievably useless he would consign it to the scrap heap and continue his unwearying work of producing vessels which seemed good to him. He is jealous of his good name and will not hesitate to break to shivers every vessel that is not fit for its master's use.

When the chosen vessel has been shaped to his will it is subjected to tests to ascertain its fitness for its ultimate use. Thus the potter has a stock of pots undergoing trial before they can be adjudged as worthy. The judgment is of a practical, not of a sentimental, nature. Every vessel not having a good foot or foundation is troublesome and if this part has become broken rejection must result. While the foundation must be intact the superstructure must also be acceptable, and here the special skill of the judge is available to supply, if possible, a finishing touch which he alone can give.

The accepted pots being perfected in form will now receive the glaze in which they become the finished article and give perfect service in perfect beauty in any part of their master's house.

When we think of God as the Divine Potter we realise the appropriate character of the symbols He uses in his inestimable text book for the instruction of our human minds.

Let us look at the points above-mentioned in their spiritual significance. The earth is the Lord's and the fulness thereof; it always was so, therefore from His own material He produced "pots" from "clay," and Adam and his descendants are "of the earth, earthy."

The Divine Potter showed His desire for the existence of a form of life made after His own image, which, in accordance with His own description, should be "very good." In order to prepare the material (earthly man thus assembled) He imposed the test of obedience. Unfortunately, the first "pot" could not stand the test and with a vast number of successors found its way to the scrap heap, a few only being capable of improvement by special attention.

Eventually the Divine Potter chose to make a series of "pots" after the pattern of an acceptable one of the original stock; thus the Jew pattern came into existence; but although their Maker made special efforts to purify them from evil ingredients they usually turned out as bad as other stocks.

It was evident that the race of dishonourable "pots" must be destroyed, even as the fleshpots of Pharaoh and his subjects had been, and be replaced by a new one initiated into relationship with the perfect judge, who would remove the remaining flaws through the operation of mercy in the case of the exceptional few who had striven to perfect themselves after the pattern which He Himself had set them.

The absolute power vested by the Divine Potter in His appointed selector for the bringing of His pottery work to a successful termination included the placing of the glazing work in His hands. This bestowal of transcendent beauty (a robe of righteousness to be placed upon those who had emerged from the earthy state) will include the bedecking of each "masterpiece" with one of His jewels, which He will identify in the day that He takes stock of them.

It is difficult to contemplate the attainment of such glory and yet the conditions have been made so simple.

This may be viewed from another pottery symbol. Some of us can remember the days when our electric bells depended upon an unglazed earthen cell, which by being porous could allow the conditions inside and outside of it to combine and so produce power. Surely we earthy units are so many porous cells, so made by the Divine Potter as to be capable of receiving from the great "power" station of His word the supplies that will keep us spiritually strong and healthy, while we can give out the same "electric" power which is life eternal to those who thereby learn "to know God and Jesus Christ."

How sadly do the unbelieving "pots" of earth come short of this privilege. Not only do they contain no gospel treasure but they will not open their pores to allow it to come in. Nevertheless, they occupy their time in mutually glazing themselves and one another, while their early doom, glazed or unglazed, is arrival at the scrap heap—the potsherds of the nations.

Let us keep our pores well open to facilitate the all-important two-way traffic that is necessary for salvation, preparing ourselves to receive the priceless glaze of "glory, honour and immortality," and with unceasing belief of the glorious gospel thank our Divine Potter that "we have this treasure in earthen vessels."

H.S.S.

A Visit to the House of Commons.

We were recently invited to spend an afternoon at the British House of Commons. Our local M.P. provided us with a seat in the Members' Gallery. We saw the stately procession of the Speaker, preceded by the golden mace, as he went through the lobbies to take his seat of authority. Then we sat and listened to the questions put by M.P. s and the answers given by the Ministers. Then we heard Mr. A. Eden ask the Leader of the House, Mr. H. Morrison, what the business would be for the next ten days, and we were interested in the new style of parliamentary behaviour brought in by that Labour leader.

We met Mr. Morrison during the years 1916-1918 on a committee having to do with London's food. He had then just received exemption from military service on political conscientious objection. We found him now to have retained and accentuated all the characteristics we then found so objectionable. With one or two exceptions, we found that the "front bench" shared Mr. Morrison's view that wisdom had found its great resting place with them and that modesty was a reprehensible thing. Anyone who opposed them was standing in the light and was, therefore, "obscurantist," "obstructive" and "ignorant." We were reminded of the humiliation thrust upon the first great world dictator. "The most High ruleth in the kingdom of men and giveth it to whomsoever He will and setteth up over it the basest of men."—Dan. iv. 17.

We listened to the debate on the Ministry of Supply that followed, and, having had some little business experience, we were appalled, firstly at the lack of business experience of men in charge of great departments, and secondly at the tide of bitter resentment against any reasonable criticism. We came away convinced that Britain was beginning to experience very fully the prophetic doom, "I will send a fire among them that dwell carelessly in the isles."—Ezekiel xxxix. 6. The fire of war and trouble is certainly here.

Among the questions were some relating to Palestine. We remembered the present Prime Minister's promise in his election address at Limehouse, given in order to get the Jewish vote in East London, that, if elected to power, he would give full facilities for refugee Jews to go into Palestine to their own people's open arms. To-day and every day news broadcasts and newspapers mention Palestine and the Jews. But the broken promise has embittered the Jews everywhere and Jerusalem is proving a "burdensome stone" and a "cup of trembling" to the British people.—Zech. xii. 2-3.

Our faith in the words of Jeremiah was strengthened: "O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps."—Jer. x. 23.

Truth and Error.

The Apostles were not Roman Catholics, Protestants, Christian Scientists or Spiritualists. All these systems are built upon the "lie" of II Thess. ii. 11, and are the very opposite of Truth. The blandishment of error lies in all the systems propounded by human learning, but the spirit of Truth is found, solitary as the pearl of great price, in the Scriptures alone. Here in isolated splendours is the shining light of divine revelation. In the mass mind of the world nothing but darkness and the despair of doubt, uncertainty and human waywardness.

The presumed inherent immortality of the human soul is the rock on which founders the craft of worldly presumptions. Peter did not believe it. He said, II Epis. i. 4, we have "given unto us exceeding great and precious promises that by these we might be made partakers of the divine nature, having escaped the corruption that is in the world through evil desire."

Men are naturally dying creatures, all under the law of sin and death, and one by one perish, for the foundation of our mortality is "dust thou art and unto dust shalt thou return." And from the grave there is no escape except by that salvation which God offers through Christ Jesus.

God in the Bible is never spoken of as a trinity, as the churches and chapels of Christendom assert. God is revealed as a unity—"Hear O Israel, the Lord our God is ONE Lord." Jesus is shown to us as a created being, the first of a new creation God is bringing forth for His own glory from the death-stricken human race. Christ was a promised being, afterward to be created, Gal. iv. 4.

He was raised up of the condemned Adamic race, in the line of Abraham and David, to open up the way, not to heaven, but from the grave for all those who have died in the faith. A declaration of "the things concerning the Kingdom of God and the Name of Jesus Christ" is given. Believers were called upon to understand them before being submitted to baptism.

Baptism, scripturally, is an entrance into a probation for immortality which will be the reward of those accounted worthy at the Judgment Seat of the Lord Jesus Christ.

Jesus stands revealed as the Son of God. Not God the Son, as tradition would assert. Peter said of Jesus, "Hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him"—Acts ii. 22. Now it is obvious to all thinking and discerning folk that a man approved of God cannot be God.

Then, again, consider the Kingdom of God. This, says the Bible, is to be world-wide—Dan. ii. 44: vii. 27. The disciples believed in this coming kingdom and said, "Lord, wilt Thou at this time restore the kingdom unto Israel?"—Acts i.

This kingdom is to be restored at the end of gentile times; and all the signs in Luke xxi tell us the time is near. As the righteous inherit the earth, they do not go to heaven at death, as the apostasy claims. The earth, then, is the place of reward—not heaven.

There is no invisible, immortal Devil, presiding over a fire department, as declared by Rome, to frighten people into error and keep them there. Good and bad, all go to one place at death—the grave. There the wicked cease from troubling and the weary are at rest. From the grave Christ at His coming calls the responsible dead, and apports either everlasting destruction in a return to the death state, or life eternal, according as their deeds have been.

Salvation is of the Jews, by Jesus Christ. Believers must believe the promises made to Abraham and to David—Gen. xiii. 14-17; II Sam. vii. 13-16. Here is the basis of all apostolic teaching, but this basis is ignored by the pulpits of the world. There are no mansions in the sky, such belief is error. Christ's people do not go to heaven at death, for such would stultify God's purpose and makes resurrection unnecessary and judgment absurd. If we are rewarded at death, to what purpose is the coming resurrection?

Clerical teaching extinguishes the HOPE OF ISRAEL, makes the revelation of Scripture valueless and the Word of God of none effect. This false teaching is the wine of Rev. xvii. 2, which Christ says has made all nations drunk.

In vain do they worship God, teaching for doctrines the commandments of men. The kingdom of God will be the restored kingdom of Israel. The Jews have been dispersed but their regathering is certain. The divine purpose requires it. God is not slack concerning His promises, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish—II Pet. iii. 9.

Gentile times are ending. Soon the destruction of all in the earth that is offensive to God will be effected. Then Christ will reign over the Jews, and His empire will extend to the uttermost parts of the earth. These are the "sure words of prophecy." And when they are consummated, the happy and glorious state of the earth is described under the beautiful symbolism of Righteousness being kissed by Peace.—Ps. lxxxv.

A.L.

ARE CONSTITUTIONS HELPFUL AND WHAT ARE THEIR LIMITATIONS?

A recent perusal of some old pamphlets and "open letters" relating to past controversies and divisions suggested one or two reflections upon the perils inherent in written constitutions. Disputes, wherein brethren who should have been united in love in Christ Jesus, and were one in faith, divided into factions over certain doubtful questions, charge each other in frigidly formal letters, very different from Paul's epistles, with acting in an "unconstitutional manner," and on the basis of such accusations finally "disfellowshipped" one another.

This illustrates one danger of the written constitution. It can become the focal point of an unseemly wrangle as to how it should be interpreted which ends in faction and division contrary to apostolic doctrine.—Rom. xvi. 17; II Tim. ii. 14. This is the intrinsic weakness of all constitutions.

The legal profession flourishes on the fact that man's laws, however carefully devised, contain loopholes, ambiguities and possibilities for divergent interpretations. Moreover, when brethren start debating about the meaning "expressed" by a certain clause, and its "intended" meaning and how it should be applied, they are apt to lose sight of what shall be our guide in all cases of difficulty, namely, the word of God which, being living and powerful, is capable of giving us guidance on every fresh difficulty as it arises. Disputes about the constitution become disputes about words to no profit, because a constitution is neither living nor powerful, nor even authoritative, but is dry and legal engendering a legal spirit, a disposition to cavil over technicalities, in those who take their stand upon it, and tending to usurp the place of the Scriptures in the forefront of the disputant's minds.

Of course it is claimed for all Christadelphian constitutions that they are based upon the teaching of Christ, a claim which may or may not be true in particular cases; but the fact remains that God has not told us to frame constitutions for the guidance of our steps, and the disciplinary of our brethren, or to follow human precedents, "well established practice" and traditions. In fact we are expressly warned against such things. We are instructed to hearken to God's Word, what the Spirit saith to the ecclesias, for His word will not return unto Him void, but shall accomplish that purpose

whereunto He has sent it. It is entirely adequate for that purpose, and needs no apparatus of our devising to achieve its work.—I Tim. iii. 16, etc.

A constitution is essentially a man-made document, a code of rules for controlling the organisation of an ecclesia, or even a group of ecclesias, by providing legal means whereby discipline may be imposed and certain problems and eventualities in the future life of an ecclesia can be solved by the application of ready-made, cut and dried decisions. It is, therefore, in some respects a substitute for individual thought, an instrument of regimentation. But every question that arises has certain features peculiar to itself which ought to be considered on their own merits, and which cannot be properly dealt with by the rigid application of stereotyped formulas.

The course of wisdom, therefore, is to study each problem as it arises, in all its aspects, by direct reference to the Divine Word itself, exercising our senses to the best of our ability to discern between good and evil, praying for guidance and wisdom, and allowing neither precedents nor man-made rules to predetermine our course of action. Not only is that the way to arrive at Scriptural decisions, but it is the only way of spiritual growth, the development of the New Man within.

We are free men in Christ, responsible to Him alone for the use we make of our God-given faculties of reason and judgment. God has not required us to bind ourselves with rules and regulations, or to submit to other men's decisions on pain of disfellowship. Such methods belong to the Apostasy. God requires us to develop divine-likeness as *individuals* after the pattern of the Son of Man, and to do that He has placed us here in the world, subject to varying experiences in which we can think, judge, and act for ourselves by the light of His Word and not according to legislation of man's devising. This is the appointed way of our development. Salvation is an individual matter which cannot be helped by human methods of constitutional regimentation.

But how can we do all things decently and in order without a book of rules? By mutual agreement, as between spiritually-minded men in Christ, subject to the rules that God has appointed in His Word, which is all-sufficient for His purpose and needs no supplementation by man. The few simple arrangements necessary for collective worship, the Breaking of Bread and the administration of Baptism, do not necessitate an elaborate organisation and a code of fixed laws which cannot be altered without the performance of a routine of legal formalities. There was no constitution, or ecclesial resolution at the basis of the Last Supper, or of Acts ii. 46-47.

In the early days of the truth ecclesial arrangements were of the simplest kind and we might return to them with great advantage. They would not, at any rate, afford scope for strife and division over "constitutional issues." There is one thing which should be deeply engraven on every good and honest heart among us and that is, that *nowhere in the whole of Scripture are we told to excommunicate one another because of non-conformity to a constitution.* There have been such excommunications, unfortunately, but they are, quite definitely, a going beyond what is written and, therefore, presumptuous sins. The "disorderly walking" of II Thessalonians iii has no reference whatever to disobedience to a constitution. Adherence to a rule book is not a divine, but a human condition of fellowship.

A.C.

Signs of the Times.

"There is death in the pot."—II Kings iv.

XXXI.—A Strange Plague from the Interior of Asia.

Many years ago Lloyd George said that "the whole of Europe is fermenting calamity in the devil's vat." Looking back over that interim period between the two world wars, it is now obvious that the first struggle really never ended, the second was but an inconclusive resumption of hostilities, and

the coming third clash of nations will lead into Armageddon—itself a prelude to the forty-year war between the King of Israel and the beast kingdoms and the False Prophet.

That gives us the direct link between the two world wars waged by the gentile nations and the impending third world war in the crisis of which Christ announces Himself as the Divinely appointed "HEIR OF ALL THINGS."

Everywhere the protagonists of Ezekiel are marshalling their forces for battle. The struggle is as yet on the diplomatic plane between the wits of Great Britain and the U.S.A. on the one hand, and Russia on the other.

All is not well with the Asiatic Giant. The breakdown of economic affairs in the Soviet Zone of Germany is confidently expected. The vast stocks of goods carried east of the Elbe to escape the terrible Anglo-American bombings are now exhausted. Concurrently, every effort is being made to harness German industry and science to the Russian machine. The planning is vast, but to what extent it will succeed is not indicated by Scripture. That it will succeed is obvious.

But at every conference recrimination and open vilification between the two great groups have stupefied the entire diplomatic corps. The world is aghast, knowing full well the terrors which will be unleashed in the conflict.

While Mr. McNeil reveals the extent of Russia's liability for the failure of conference after conference, the Moscow spokesmen and Press cannot conceal their chagrin at the failure of the Russo-Persian oil deal, a failure they put down to Anglo-American hostility. So, the story swings back again, as ever it must, to the troubled East—and the Jew.

So the brew goes on in the devil's vat. There is truly death in the pot. Even from the Russian intelligentsia comes a startling confirmation. Dostoievsky dreams of a strange new plague "coming from the interior of Asia," swarms of microscopic parasites endowed with intellect, to fix upon men and drive them mad.

But God said it ages ago. "The nations are mad" (Jer. li).

XXXII.—The Shadow of Israel.

All these conferences, security councils, and diplomatic intrigues would be wearisome and nauseating, were it not for the fact they furnish a succession of milestones clearly marking out the progression of gentilism toward its doom.

The figure of the Jew is written large across all their findings, or should it be said, their inability to reach any findings at all. Years ago, Dr. Thomas wrote that "the present decisions of 'statesmen' are destitute of stability. A shooting star in the political firmament is sufficient to disturb all the forces of their system; and to stultify all the theories of their political astronomy. The finger of God has indicated a course to be pursued by Britain which cannot be evaded. . . . The decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jew. Upwards of a thousand years before the British were a nation, the prophet addresses them as the power which at 'eventide' shall interest themselves in behalf of Israel."—*Elpis Israel*.

This is in strict accordance with Scriptural utterance. Whatever difficulties, therefore, Britain encounters in the discharge of these divine obligations laid upon her, must bear some direct relation to the end toward which the entire sequence of current events is undoubtedly leading. God is controlling Britain even as He controlled other mighty empires and kingdoms in days gone by, when such was demanded by His purpose. All unrecognised by man, that control has never been lifted from the world and never will be.

The sorry spectacle of that forlorn convoy of frustrated Exodees shipped back to Hamburg is counted a political blunder of the first magnitude. It equally proves from the Divine standpoint how utterly unfitted are those unfortunates for the Coming Kingdom. Jewry, however, has not learned the lesson, as it has failed to learn any other lesson in its wretched and sordid past. The tragedy is one which engulfs all the players, that in the final issue none shall glory before God.

Now the British Cabinet, burdened with this desperate urge of the Jews to get to Palestine at any cost and in any way, and compelled by the very exigencies of the delicate position in the Near East, seeks escape by passing the responsibility into the keeping of the United Nations.

Other men and nations have, in the past, tried to evade similar issues. The Divine control, however, is such that none can say to Him, "What doest thou?" Man's laws can be circumvented; God's never.

XXXIII.—Brute Force and Superstitious Terror.

When the victor of El Alamein was in Paris a while ago, he made the statement that many nations were afraid. It is basically true of the entire world situation to-day. And fear is the key-note of the Bible's predictions concerning our era. Isaiah says "they have chosen their own ways and their soul delighteth in their abominations. I also will choose their delusions and bring their fears upon them . . ." (chap. lxvi).

God's words everywhere are confirmed. A writer, speaking of civilisation, says it is a "framework cemented by human reason and sociability as well as by brute force and superstitious terror. The problem before men ever since has been to hold this framework together and at the same time to strengthen the cement of reason and fellow-feeling till they can dispense with the soul-destroying auxiliary fear, which is always threatening to shatter the fabric it has helped to build."—*In Quest of Civilisation*.

To-day, Moscow supplies the fear and U.N.O. is trying (and failing) to supply the cement of reason and fellow-feeling.

In Britain and U.S.A. political fears are almost unrecognised for the terrors they are in other countries. The whole of the Near East is saturated with apprehension. This point is the focus of all world action and reaction.

Northward, in the Caucasian hills, great Muscovite army manoeuvres are staged while the Kremlin presents heavy and increasing demands on Persia for a share of the oil-bearing lands of Teheran's border provinces. And southward, the guerrillas on Greece's frontiers are organised and directed by the Communist-held lands of Hungary, Bulgaria and Serbia. Athens cries loud for U.S. dollars and military aid. And Turkey sees the menacing jaws of the Russian nutcrackers closing in to meet in the heart of Anatolia.

Even Egyptian circles sense the menace from the north, and have put out feelers for American aid and a military mission to put their chocolate-soldier army in fighting trim. But it is a base kingdom. God says so; and such it will remain—"I have given thee for meat to the beasts of the field."—(Ezek. xxix). The beast kingdoms of the earth will soon pour down at the steps of Gog and plunder Egypt. The record is "Egypt shall not escape."—Dan. xi.

A study of the two maps illustrating these notes will show the drying up of the Euphratean Power described in Rev. xvi. All these things are taking place before our very eyes. Age old prophecies are fast materialising. As Christ said, ". . . fearful sights shall be in divers places . . ."

For not only the nations, but the sinners also in Zion are afraid; but this fearfulness which is seen to have seized on all the peoples of the earth, has also surprised the hypocrites.—Isaiah xxxiii.

XXXIV.—Oil Imperialism.

It is curious to watch the present situation unfold itself, and observe how God has drawn each one of the political actors on this mighty stage into the wings of the Near East ready for the final effacement of all human glory.—Is. xxiii. The Jew driven by the dreadful urge to flee from all the lands of the Diaspora drenched with the blood of his brethren; Britain held by the stern necessity of her Empire communications, and her charge concerning the Land and its people, and her wages therefor—Is. xviii and xliii—and the U.S., that Young Lion and Mighty, drawn to the prey of the great oil-bearing lands of Arabia and Persia. And far away in the north, gradually working down, moved by the lust of a great ambition and the spoil of a people who have gotten cattle and goods, comes Gog, gathering his bands about him on the way.—Ezek. xxxviii.

The Russian jab into the Persian oil lands is the very index to this tense situation. Russia faces an acute oil shortage at no distant date, and experts compute that to meet all requirements the U.S.A. must import at least 200 million tons of oil annually by 1960. The Middle and Near East—the trump card in the power politics game. Whoever holds this region, of which Palestine is the heart, holds the fulcrum to world dominion, and the possession of mineral and agricultural wealth beyond the dreams of avarice.

Without oil, the impending struggle cannot be fought. It must, therefore, flame up into open conflict very soon, before the oil reserves burn low. The pull of oil compels Britain and all her Young Lions to ever and ever more commitments. It will compel Britain to keep in the Near East and force the U.S. to deploy her vast powers in this salient in the struggle for world empire. The Anglo-American tie-up has infuriated Moscow, which foresees her own collapse unless she can secure these lands for her own unrestricted use.

A few comparisons reveal the dynamic power of the position. The average Persian oil well output is nearly 1,000 times greater than the average American well production. The actual output of the Middle East wells is about three times the entire Soviet yield. The U.S. wells cannot meet American requirements; and new drillings have signally failed to open new sources of production.

The life-blood of modern industry will be the rock upon which will founder the craft of the U.N., and will shatter asunder every conference called. Agreement between the disputants for so fabulous a prize is impossible.

But God, we read, will laugh and hold them in derision, and bestow the glittering prize of world empire to the Lord Jesus Christ and the Saints.—Ps. ii; Is. lxi. "Ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves."

CARMI.

Assurance.

"I make peace"—Is. xlv.

The Lord, taking His fan in His hand, will not lay it down ere His floor is thoroughly purged. The wheat flies from the chaff, the one for the Kingdom given to the Saints, the other for the fires of Gehenna.

So the kingdoms of this age shall become as the chaff of the summer threshing floor, and pass away like thistledown before the whirlwind. But the covenant which the Lord has sworn to the patriarchs shall be established for ever. And it shall yet be seen in open vision that the promise to David concerning his throne and his glorious HEIR harmonises with the Abrahamic pact, the

everlasting covenant of righteousness and peace, which, in the end of gentile times, shall witness the restoration of weeping Israel to her former glory, and dissolve Judah's desolations in a blaze of splendour, the like of which the world has never seen.

The Branch from the root of Jesse shall be for an ensign for the people; and to it shall the gentiles seek and His rest shall be glorious. Therefore, with joy shall ye draw water out of the wells of salvation.

O Lord I will praise Thee: though Thou wast angry with me, Thine anger was turned away, and Thou comfortedst me. Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song. . . .

And in that day shall ye say, Praise the Lord, call upon His Name, declare His doings among the people, make mention that His Name is exalted. Sing unto the Lord for He hath done excellent things Cry out and shout, thou inhabitant of Zion, for great is the HOLY ONE in the midst of thee.

Have we forgotten the message of the prophets?

Joseph, that great forerunner and figure of the Captain of Israel, whispered in the ears of his brothers a timely warning, "See that ye fall not out by the way. . . ." And the Captain Himself, "Have peace one with another." It is only if we are in the way, in harmony with these inspired exhortations to unity and peace, that we can have any assurance concerning the quietness and peace that is yet to come for ever. Wheat . . . or chaff?

H. E. J. M. DOUST.

THE EVIDENCE OF ARCHAEOLOGY— (*contd. from Sept. No.*)

Again two other small details.

Joshua ii. 5:—

"And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly"

The Bible writer has observed that there was one gate to the city. Professor Garstang in his close scrutiny of the area came to the same conclusion. There was only one gate to the city.

Joshua vi. 2-6:—

"And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

"And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

"And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, the priests shall blow with the trumpets.

"And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him."

Now, let us not compare Jericho with Detroit, or even Pontiac. One writer has said "Jericho was a fort"—and in another place, "Jericho was never more than 12 acres." Another writer compares it in size to Trafalgar Square in London, something like our Cadillac Square in Detroit, and still another—that the circuit of the walls amounted to less than three-quarters of a mile. From these

descriptions we can readily see that it was no superhuman task that the Lord bid His people do, but it truly shows the accuracy of the Scriptures in contradistinction to the scoffing of the unlearned philosopher.

The account of the fall of Jericho is also a lesson in the manner in which God would have His commands obeyed. He specifically required the Israelites to walk around the city once each day for six days, and then on the seventh day, seven times. Then the priests were to blow the trumpet and the people were to shout, and as the Lord had said, "the walls would fall down flat."

Pursuing this line of thought to the present day, we find that it is a peculiarity of the times in which we live that most people claim so long as one lives a good and honest life he or she will obtain his reward. The Bible, however, speaks very differently. The apostle Paul tells us that there is only "one faith, one hope, one baptism" and unless we obey the commandments of the Lord, we are no better than the beasts that perish. Ephesians iv. 4-5, Psalm xlix. 20.

That the children of Israel continued to advance into their Promised Land as the Scripture said, has been verified also. The Tel El Amarna tablets particularly lend authenticity to those Bible times. Some of them reveal appeals to Egypt for help against the Habiru, or Hebrews, from the other side of the Jordan. On one of these the name of Joshua is also mentioned, although whether this was the Jewish leader is a matter of conjecture yet.

One of the more recent excavations undertaken in the land of Palestine is the fortress city of Lachish. Excavations began there in 1932 and continued until the war period, and what has been discovered thus far has verified the greatest event associated with this city, its siege by Sennacherib, King of Assyria, referred to in II Kings xvii. verses 13, 14 and 17, xix. 8, II Chron. xxxii. 9, and Isaiah xxxvi. 2. In connection with these same events there was discovered at Nineveh some time earlier the remains of Sennacherib's palace. On the walls were extensive carvings depicting his siege of Lachish. Thus archaeology doubly proves the word of God true in these places.

The siege of both Lachish and Jerusalem took place toward the close of the existence of the separate kingdom of Judah, about 726 B.C. The kingdom of Israel, the Ten Tribes had already been carried away captive. These events tell us that the Lord Almighty was bringing about the fulfilment of His word recorded in Deuteronomy xxviii. 36 and 37, and to be operative if the Israelites were not faithful to Him: —

"The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

"And thou shalt become an astonishment, a proverb, a byword, among all nations whither the Lord shall lead thee."

This is the reason that we find the Jew in the position that he is to-day—in all lands a hissing and a byword. In connection with this thought let us not forget that while they may have within themselves a trait or traits that are objectionable to some Gentiles they are still God's chosen people. He has said, "He that toucheth you toucheth the apple of His eye" (Zech. ii. 8), and speaking of their future, "Like as I have watched over you to pluck up and break down and to throw down and to destroy and to afflict, so will I watch over them to build and to plant saith the Lord."

These are matters of prophecy, and they show the continuous harmony of the Word of God. Archaeology verifies what God has already done and said. Prophecy tells us what He will do yet, and the land of Palestine and the Jews are a vivid example of the exactness of the divine word.

A. HIGHAM

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Notes

Acknowledgments. — Letters, Parcels and MSS. have been received from J.N., H.A.S., S.K., D.G., A.P., C.A., C.P.H., L.L., F.T., Hamilton Ecc., E.H.B., E.W., F.G., W.H.T., J.S. and M.S., C.F., F.H., J.K.B.M., A.C. (2), A.F.R., J.R., W.S., D.M.W., V.B., A.A.J., A.H., J.R.McD., R.A., V.B., G.V.G., P.T.M., F.L.T., J.W.W., J.M., J.L., E.W., L.L., F.C., H.A.S., C.A.G., N.G. (2), T.P., C.A.Y., W.M.W., A.V.B., J.M.T., C.E.G., M.S. (2).

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Printed by King & Hutchings Ltd., The Hillingdon Press, Uxbridge, and Published by the Proprietor,
G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.
