

OCTOBER, 1948.

The Berean Christadelphian

EDITED BY G. H. DENNEY & G. A. GIBSON
Assisted by H. E. J. M. DOUST

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Devoted to the exposition and
defence of the faith once for
all delivered to the Saints;
and opposed to the dogmas
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and Protestant churches; with
the object of making ready a
People prepared for the

**“THE LAND
IS FULL
OF BLOOD”**

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We are living at the end of a time of Israel's downtreading.—Ways of Providence.

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THE AIONIAN GOSPEL

The gospel of our day is the glad tidings of what God proposes to do: the gospel of the age is the glad tidings of the hour having come for the accomplishment of that purpose. It is a proclamation addressed to the political world in general. The mode of address is something new in the history of politics—something at strange variance with the attenuated and insincere refinements of modern diplomatic speech. It is a blunt summons to do something of which governments know nothing except as "cant"; "Fear God and give glory to Him." —Apocalyptic Lectures (sec. 245).

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EDITORIAL

LAW AND RESPONSIBILITY.

The Scriptures are very clear upon responsibility.

First, there was the general responsibility of mankind to do the will of God. It was the condition of his existence, as the story of Eden shows, that man should do as he was commanded. Failure to carry this responsibility meant final destruction. "Do this and thou shalt live." In the event of failure "Dying thou shalt die."

The conditions on which the Hebrews entered upon possession of Canaan were imposed as their responsibility as Deut. xxx very clearly shows: "See I have set before thee this day life and good and death and evil." It is, therefore, clear that knowledge of God's law brought responsibility upon its hearers.

It does not follow, however, that if the established laws were not known therefore those who broke them were not sinners. If it were so, ignorance would be bliss and knowledge a calamity. Those who do not attempt to rise up to the divine standard are of no use to God and are bound to perish. Knowledge of God's laws perished in great areas of the earth because parents did not transmit such understanding to their children. Hence the wise provision prescribed in Exodus xii. 26 and 27. Therefore, we must arrive at the conclusion that all men are under God's laws. Those who sin without knowledge will perish without being called to account at a judgment seat. Those who have the knowledge will be called to account. "We must all appear before the judgment seat of Christ" is based on understanding. "To him that knoweth to do good and doeth it not to him it is sin"— James iv. 17.

Baptism is for repentant persons who, knowing God's will, endeavour to fulfil it and to depart from sin and evil. This means a separation to holiness of life. This is where the resolution imposed upon all whom it allows in fellowship by the Clapham Ecclesia is dangerous. It is not true that there is

one law for the enlightened and another for the unenlightened. The same law applies to both, the difference is in the responsibility that follows understanding.

The late J. J. Andrew failed to make this distinction clear in his writings. So, while it is God alone who can determine where and when responsibility to judgment begins or is established, it follows that we must be guided by the very simple principle that knowledge brings responsibility and that baptism is not, therefore, the point at which it begins.

G.H.D.

Another King One Jesus.

Long hath been chosen Israel's mighty King,
To sit in glory on the throne of God,
And bear the praises that Immortals sing,
Where once in pain and anguish sore He trod.

High in fair Salem's halls of purest gold,
He reigns the monarch of an ageless world;
No more alarms of war like thunder rolled,
Nor battle flags in strife and death unfurled.

Forth from the radiance of His grace and awe,
Springs the full grandeur of millennial dawn,
Far out of Zion sweetly flows the law,
Blessing the lands with oil, and wine, and corn.

There in a splendour none ere yet beheld
The sceptred might of righteousness He sways,
Ruling the earth in joyous rapture held,
A royalty decreed to endless days.

—DIBON.

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Communism, Democracy, and Catholicism

The lofty looks of man shall be humbled. —Is. ii.

SHALL EITHER DOMINATE THE WORLD?

3.—A Third Power Enters

As the two great groups of nations are forming to contend for world power, another power, working behind the scenes, seeks to take advantage of the confusion and perplexity to ascend to world domination. It is the Roman Catholic hierarchy. The oldest of all existing powers in Christendom, for 1,300 years she has never let pass an opportunity to strengthen herself at the expense of others, in any political crisis! She claims to have the Godgiven right to rule all nations. As in the past, so now, to rule all nations is her aim. Religion is only a cloak to conceal her political schemes. At present in democratic countries where Catholics are in the minority, the Papacy pretends to stand for all the freedoms for which democracy stands. But her past history, and her present policies and actions in countries where Catholics are in the majority show the utter hypocrisy of her democratic pretensions. Rome has never changed. Her pretensions are only a web into which she hopes to ensnare the democratic peoples of the world that she may rule them with an iron hand. The Papacy is joining with the democracies solely because she fears and hates Russia. In all countries now dominated by Russia,

Catholicism has been reduced to a purely ecclesiastical status and has been stripped of all political power and state aid. The eyes of the Pope turn fearfully toward the east as the Bear that walks like a man approaches nearer the Vatican.

As Russian influence increases, Catholic influence correspondingly wanes. There are even rumours that the Pope may move to Ireland, South America or Canada. The democratic nations, apparently unaware that the Pope is only pretending to have democratic ideals, are not only accepting Catholic co-operation in opposing Russia, but some are accepting the Pope's boastful claim that he is the only hope of saving the world from Communism and chaos. In the meantime there is an organized movement among Catholics in the U.S. and Britain to create prejudices against Russia, and there is not a doubt that the Pope would now welcome a war between Russia and the democratic powers, if it meant the crushing of communism and the strengthening of Catholicism. It would not be the first war the Pope has fomented for his own interests. It does not appear, however, that Catholicism will be strengthened to any great extent by their present schemes, neither attain world supremacy until after the power of Russia is broken in the battle of Armageddon.

No one can predict what may occur in the immediate future with regard to the political fortunes of the various nations involved in this world drama. But of the final outcome we have no doubt. *The finger of God has already marked out the destiny of Russia and her allies, the Anglo-American alliance, and the Papacy.* To the Bible, then, let us go for a solution of the present enigma of world politics.

4.—Russia's Destiny Foretold

In Ezekiel xxxviii the prophet is divinely instructed to prophesy against a certain military chieftain called "Gog, the land of Magog, chief prince of Meshech and Tubal." These names, all Bible expositors agree, are ancient names for modern Russia. In addition, this power is to come from his place "out of the north parts," and he is to be a guardian chieftain, the leader of a vast confederacy of nations. This mighty leader of nations is to climax his attempt at world conquest, "in the latter days," by invading Palestine, where his mighty host is destroyed by the outpouring of divine power. In Dan. xi we have another prophecy of the last days of this mighty northern confederacy, led by "the King of the North." He overthrows "many countries," takes Egypt, Lybia and Ethiopia, then invades the Holy Land, where "he comes to his end, and none shall help him," for divine judgment intervenes to bring to an end the last and most terrible war between the nations.

In Zech. xiv we have an account of this confederacy of nations taking Jerusalem, spoiling the city and enslaving half of its inhabitants, but again we are told that the hand of God intervenes: "Then shall the Lord go forth and fight against those nations as when He fought in the day of battle."

It appears conclusive that Russia is to become the organizer and leader of a mighty confederacy of nations, probably all Europe and much of Asia. She will attempt world domination by making war against Britain and the United States and their allies. This war will doubtless be world-wide, and the Russian confederacy appears to be generally successful, as "many countries are overthrown." But they make the mistake of entering and devastating God's Land, the land of Palestine. "The time to favour Zion has come." The time to deliver Jerusalem and her people is at hand. So Russia and her mighty hosts are destroyed on the mountains of Israel, just as Pharaoh and his army perished in the sea.

5.—Russia's Foes

Of the powers opposing Russia in this war little is told in prophecy. However, it is certain that it will be a confederacy led by the United States and Britain. In Ezekiel it is said when Gog (Russia) comes against the land of Israel (probably in violation of an agreement) that "Sheba, Dedan and the merchants of Tarshish, *with all the young lions thereof,*" will oppose him. This we believe can refer to none other than Britain and her dominions, which will include the United States, a former British

colony. Present events and present alignment of the nations confirm the correctness of this interpretation.

6.—Pope Rises to Power

With the complete destruction of the armies of the Russian confederacy, and with the armies of the democratic nations fearfully decimated; with civilian populations of the world having suffered awful calamities and in a state of fear and perplexity, the time has come for the Pope of Rome to come forward with "I told you so." For, lo, these many centuries he has professed to be the God-appointed Father and leader of all mankind. He has at all times set forth himself and the Catholic church as the only hope of mankind to establish peace, righteousness, justice and equity, even if it meant the slaughter of millions of the enemies of the church in accomplishing that purpose. The world at this time will be divided into two camps. Christ and His immortal legions have destroyed the Russian host on the field of Armageddon. The phenomenal manner in which this destruction has been effected will cause the Lord to be "known in the eyes of many nations." Christ will proclaim Himself king of all the earth. Many will accept Him, but others, deceived by the false prophet of Rome, will ally themselves with the Pope to fight against Christ.

In Revelation xvii, xviii and xix we have described the final overthrow and destruction of the most powerful system of iniquity ever to exist on earth. Rome will be destroyed when it appears that she has reached the pinnacle of her power, when she can say "I sit a queen, and am no widow, and shall see no sorrow"—Rev. xviii. 7. For, at this time, there appears to be a revival of the old Roman Empire under the leadership of the Pope, as the ten horn kingdoms, representing the fragments of the ancient Roman empire "agree, and give their kingdom unto the (Roman) beast, until the words of God shall be fulfilled"—Rev. xvii. 17. These same Catholic dominions have at times "hated the Whore," but at the end will unite together at the instigation of the Papacy to fight against Christ, but "the Lamb shall overcome them." In Revelation xix we have a symbolic picture of this Papal-inspired confederacy being utterly destroyed by Christ and His army of immortalized saints.

Before the final destruction of Rome a warning is sounded to all people who wish to avoid destruction there with: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities"—Rev. xviii. 4-5. That admonition is as pertinent now as it will be then. All who are now connected with Rome in any way are the enemies of God, for Rome is God's worst enemy on earth. To believe and teach her doctrines or condone her actions is to partake of her sins. *God hath remembered her iniquities.* She is soon to receive of His consuming judgments. Let us be sure that we are in no way deceived by her sorceries by which she has deceived all nations—Rev. xvii. 23.

It is evident, then, that neither Communism, Democracy nor Catholicism is destined to rule the world, but the sure word of prophecy has declared that the God of heaven will break in pieces and consume all these human institutions and set up a kingdom on earth which will stand for ever—Dan. ii. 44. It is for this His people pray: "Thy kingdom come."

Pomona, Cal.

OSCAR BEAUCHAMP.

LECTURE.

CREATION OR EVOLUTION?

Then I beheld all the work of God that a man cannot find out . . . though a wise man think to know it yet shall he not be able to find it. —Eccles. viii.

No man can find out the work that God maketh from the beginning to the end. —Eccles. iii.

The world has gone along the wrong road from the fork roads; Christ gave two roads—Matt. vii. 13-14. Like the arms of an angle, they are close together at the beginning, but the further we go along one road the further we get away from the other. Thus error multiplies itself the farther it goes.

The Bible is written about God and also by God. It presents facts from the divine viewpoint.

"There is a way that seemeth right in the eye of a man and the end thereof is death." Compare the divinely-revealed truth with other beliefs: Indians hold that the earth is resting on the back of an elephant, standing on a tortoise. Greeks thought it was upheld by a giant called *Atlas*. Now look at the primitive Bible story. Job knew the earth hung on nothing! This commands respect—Job xxvi. 7. And the Book of Job is the most ancient possibly of all Old Testament writings.

Some believers in evolution try to reconcile the Bible story of the creation and the theory of evolution. They both follow the same order of life from the water to man. Scientists have at last grasped the point which was known thousands of years ago, for the account of Creation presents the actual facts of the case.

We believe the Bible story as it is. What are our objections to the theory of evolution? Because it is in diametrical opposition to the story of Genesis, as written by the inspired Moses. Scientific proof? Evolution is a theory, and lack of proof is its weakest point. It is built on reasoning and does not take any account of faith; it is coldly logical and calculated. People believe it because most men know just as little about it as they know about the Bible.

The true scientist is a cautious man. Darwin himself said "Let us assume suppose this might be." The scientists' disciples are dogmatic. Science in its beliefs and interpretations is constantly changing. What is true science to-day is false to-morrow. For instance, the origin of species is not generally believed in these days. Science does not deal with *why*. Here is a question which science cannot solve—*Why doesn't the cuckoo build its own nest?*

It is far more important why we are here and what we are to do with our lives now and what is in our future, rather than how we got here. Where is the *scientific* necessity for anything? We admire beauty, music, sounds of birds, green of the trees; are these pure accident? Do we appreciate them the more because certain theories are adduced to account for their existence?

"The evolution of man from a tangle of apes." —Bishop of Birmingham, quoted, *English Review*, Dec. 1935.

One very particular objection to the science of anthropology: it has a weak link in the chain. Science should be logical—the car or an aeroplane is built by trial and error. There is no check on the inference of anthropology. They find a bone and say it is a part of a man, and there is no possible way of checking the statement. Once the initial mistake has been made; the further you go along the road, the further you get away from truth. Scientists are so dogmatic— "This is," "this was" and "it is," when, in nearly all cases, it is mere inference.

Another objection: Ps. xciv. 9. The eye and the ear, are taken as examples of the work of God; but we are told by the scientist that these evolved by chance. There should be thousands of development stages still apparent, if such were actually the case. We are told that to believe Genesis it needs faith. We suggest it requires a tremendous amount to swallow the story of evolution!

How and when did this life come into existence at all? They have to admit to a first cause. The scientists can make nothing which is organic—not even a cabbage leaf! Science goes back millions of years and then comes forward and finishes with man who understands laughter, beauty, speech, song, music, etc. There must have been thousands and thousands of stages in between such development. There should be much available evidence of all the transitional stages. Theory supposes that only a

selected number progress. You know, I know, and the scientist knows that there is not in existence specimens of all these thousands of stages. As a matter of fact they exist only in his imagination.

Now consider that which is styled the Missing Link. There is a great gulf fixed between man and the ape. Darwin presupposed the missing link, and men have been hoping to find it. They have found a few scraps of bone and have constructed several men supposed to be examples of the missing link. Look at the Java man: In September, 1891, they found ONE TOOTH. Next month they found a PIECE OF SKULL (not very big). A year later, 45-ft. away, they found ONE THIGH BONE and ONE TOOTH. There you have the Java man . . . two teeth, a bit of skull, and a thigh bone, found over a period of thirteen months, and spread over an area of a few square yards. These bits were taken and made into a real, whole man; they were clothed with flesh, habits and even a form of religion! What imagination!

Another skull was found and they rejoiced because it was considerably bigger than the Java skull, i.e., eight millimetres bigger!!

Returning to the Java man again: Scientists' considered opinions greatly differ. Ten said it was an ordinary ape; seven said it was a man, an ordinary man like you and me; seven said it was the missing link; one said the bits did not even belong to the same animal; so that, out of twenty-five eminent scientists of the day, only seven said it was the missing link, and the divergence of opinion has been just as great ever since.

When the skull of the Piltdown man was reconstructed the brain capacity was said to be very small—this skull, they said, must have been the missing link. Sir Arthur Keith examined it and said this was absolutely false, that it was 1,500 cc, which was a good brain for the average adult to-day. He was eventually willing to agree at 1,400 cc. Thus it is obvious men simply use their imagination, and ignore the facts of the case.

In 1913 in an East African valley they found a whole skeleton fossilised, extremely old, but, unfortunately, when they came to analyse this *whole* skeleton it was found to be in every important particular identical with the skeleton of an ordinary man of to-day. If they can get two teeth, a bit of bone, and imagination . . . !! But if they get a whole skeleton, you do not hear anything of it because it nullifies their point.

A man is not a super-intelligent ape. Apes are different in kind. You may teach an ape to balance a teacup, and drink out of it; you can teach him to light a cigarette; but you cannot teach them to bridge the gulf. They cannot have the gift of human speech and human laughter.

We are told that everything you see in the form of animal life came originally from one common source. Now this is where Darwinism is held in disrepute these days. It has been proved that one species cannot evolve within another. You cannot change a cow into a horse, and, this is a great argument, *hybrids are sterile*. There is no common origin for all life.

The Lord Jesus Christ did not believe in evolution. If we call ourselves Christians, we must accept the Lord Jesus Christ—Matt. xix. 4. *Science does not recognize male or female*. The earliest forms of life (according to science) were sexless. The Lord Jesus quotes the whole story this way: "Have ye not read, that He which made them at the beginning made them male and female." Paul, in I Cor. xiii, builds the whole argument of resurrection of Christ from the dead. There was a man called Adam who was created by God—the first Adam and the second Adam, Christ. If there was no Adam, no Genesis, no creation, the Lord Jesus Christ came to this earth in vain.

Why do people so eagerly adopt the theory of evolution without even looking at it? Man denies the Bible without knowing what is in it because he never reads it. Ever since Adam was created man has been rebelling against God. They do not want a knowledge and belief of God because it implies *moral responsibility*. You have to alter your way of life to conform to His laws. Men find this

unpleasant and make gods of themselves. To-day they make themselves a god fashioned by the scientists. At least they do so with the approval of the *elite* of this world.

A.E.C.

CONSCIENTIOUS OBJECTORS

There is much blind and unreasoning prejudice against conscientious objectors. As a rule, the greater the ignorance of the principles and reasons for conscientious objection, the bitterer the animosity. Such cannot understand at all *why* the responsible, educated, informed Governments of the most enlightened nations on earth make provision in their laws for conscientious objection, usually regarding Compulsory Military Service, by *exempting* proved genuine "conscientious objectors." Nor why such a recognized conscientious objector has, in law, endorsed by judges and lawyers, just as *legal* a right to his position as any other person.

To most people, conscientious objectors are classed as shirkers; they don't want to do their part, or pay their share, yet want all the benefits obtained by fighting soldiers, union efforts, etc. Unhappily there are many such; men who won't fight for a Conservative or Liberal Government, but would for a Communistic; men who won't fight in the Army, yet who vote, accept Government offices, *will fight* physically and by going to law, for their so-called "rights." These are *not* conscientious objectors at all; but their actions incite prejudice against the genuine, obscure their legitimate standing, bring scorn upon them. But there *are genuine* conscientious objectors; men who for Bible-grounded religious reasons, cannot, will not obey any law that requires them to do contrary to what God has told them to do; men who will go to prison or to death rather than fight in the Army; who will lose their jobs and face threatened starvation rather than join a union; men who will "suffer for righteousness sake"—Matt. x. 11; 1 Pet. iii. 16-17.

What makes, causes, defines, a *conscientious objector*? It is the principle that the laws of Governments, employers, parents, magistrates, etc., are to be obeyed, *except* where such are *opposed to God's laws*. A true conscientious objector obeys *because* God commands, but *solely* where God requires; God's law is paramount, supreme, inviolate, with him. He is commanded to obey human laws. Rom. xiii. 1, 6, "Let every soul be subject unto the higher powers . . . for this cause pay ye tribute also." Titus iii. 1, "Be subject to principalities and powers, obey magistrates."

A conscientious objector must *not obey* any law of man that opposes God's law. I Cor. vii. 23, "Be ye not (bond) servants of men." II Cor. vi. 14-17, "Be ye not unequally yoked together with unbelievers . . . come out from among them and be separate." Rom. xii. 2, "Be not conformed to this world." Acts v. 29, "We ought to obey God rather than men." Acts iv. 19, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." See also Exo. i. 17; Dan. iii. 16-18 and vi. 13; I Cor. v. 19-20; Isa. viii. 12; Eph. v. 7. Now what else can a servant of God do, but obey God?

THE EPISTLE OF JAMES

PERFECT GIFT

F. HIGHAM, *Detroit.*

The records of the life of the Master give very little information of His brethren and sisters after the flesh. Though doubtless God-fearing men, they were at one time unbelieving of Him and were offended because of His teachings. There is no evidence of their early acceptance of His position as the Messiah. But the evidence of a risen Saviour and brother must have indelibly impressed the mind of one of them, James, probably the oldest, next to Jesus. Though amongst those who looked with doubtful eye upon the opposition of an elder brother to the established authorities in Moses' seat, he must have been very observant of the sincerity and truth of Jesus' ways. So, in his Epistle, he declares himself to be a servant of God now in the fullest sense, and of Christ. He does not stress the

name of Jesus in his Epistle, mentioning it but twice. But to the servant of the Master, familiar with His way of life, there can be no question as to James drawing largely upon the former years of the Master's service, for exhortatory material. Or, as John expresses his salutation, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ"—I John i.

James contrasts the power of God and His mercies and the unreliability of human nature; sets forth the effect and working of tribulations; of brotherly kindness; and, most important, the element of trust in God and the sureness of His promises. So much within so brief a compass.

When this Epistle was written the ecclesias throughout the Roman world were well established. So, also, opposition to the truth was becoming stronger. The truth had drawn many and varied individuals into the fold. Rich and poor, strong and weak, those who were well grounded in the things of the Lord, those who were faltering in the way, those who were motivated by the desire for the pre-eminence, those who were looked down upon because of their poorness. The net once let down takes up all kinds. God is no respecter of persons. That which may be used for His purposes He purges and refines. That which fails is to be discarded. The cross-section of human nature comprising the brethren and sisters unto whom James wrote is representative and no doubt will remain so until the harvest is reaped.

The Apostolic conditions of "breaking bread from house to house, eating their meat with gladness and singleness of heart, praising God, and having favour with all the people" were fast losing ground, to the assertion of personal prejudices, and wilful desires. At the same time, a growing strength of exhortation appears in the Apostles' letters.

James commands attention to the Word of God in such conditions; because therein will be found clear examples of the results of trust in God and otherwise. Conditions of digression from simplicity of walk and conduct come with a forgetfulness of the place of God in our lives and our relationship to one another as sons and daughters of God. Patience seems to be the keynote of the Apostle's message. Some were growing impatient at the delay in the coming of the Lord. The pressure of tribulation from without was causing them to turn upon their brethren within. They were losing sight of the transitory nature of this life and its brevity, and, in consequence, beginning to strive for position and temporal advantage.

How could such a force for evil best be checked? What was the surest antidote for this poison eating at the vitals of ecclesial harmony and fruitfulness? James advises a good look at ourselves. And how was this to be done? Look in the mirror! But this was already forming part of the lives of these brethren. They were looking at God's word. No doubt it was read daily, and publicly, too, upon the occasions of their assemblies. James isn't criticizing them for not looking at the Scriptures, but the manner in which they did so. Their very works manifested that they were not looking correctly, for he said, "If any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

How true this commonplace illustration is to us all. Repeatedly we look at ourselves in the glass and go our way forgetful of what appeared. The crux of the matter is visible from the spiritual association, "If any be a hearer of the Word and not a doer" he is like unto such. Looking at a mirror requires little effort and the thought would seem to be that where little effort is expended in accomplishing an objective the result is of little worth, and soon forgotten. So he that gives but momentary consideration to the man he is, and unto what he has been called, cannot hope to retain the image clearly before his mind.

A clear perception of ourselves at all times is imperative. The Bible constantly shows that we have a battle within ourselves—the flesh against the spirit. James shows us that this is the root of all our troubles. If we cannot clearly call to mind the nature of the adversary we contend with and the powers which be at our disposal to overcome, how can we ever hope to "receive the crown of life which the Lord hath promised to them that love Him."

Unlike the forgetful hearer, whose impressions fade in time of stress, is the man who looks intently into the glass. Here is a man who looks *into* not *at* the glass. He perceives therein "the perfect law of liberty." The thought behind the words "looked into" is "stooped down." This requires effort, not a casual glance. The Greek word for "*looked into*" is used when John stooped down and looked into the empty sepulchre. He saw the evidence of resurrection. It was the first step in a conviction which directed his way for the rest of his life. "And when he saw he believed." This is in marked contrast to those who do not ponder the evidence of Scripture, but pass on with a mere glance. Only by a sincere consideration and then application to what has been recorded can we hope to overcome the worst enemy of the truth in respect to our salvation—that is our own selves.

Paul told the Corinthians, that "we all, with open face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." In other words, to grow like unto God and His Son we must look deeply into His word with our minds open to receive and retain the reflection. The Scriptures manifestly are the mirror. They reflect the glory of the Lord unto us if we look intently into them. But if we look otherwise they will only reflect our own condition, as spoken to Laodicea, "wretched, miserable, poor, blind and naked," though we perceive it not.

James, in exhorting to a trust in God, to put aside all these strivings for worldly advantage and position, all anxious thoughts for our temporal welfare, calls to our remembrance that God has selected us from the world and promised to provide all our needs. "Of His own will begat He us with the word of truth, that we should be of a kind of first fruits of His creatures." Now, if God controls the universe, surely He can take care of us. And to be otherwise minded is to frustrate the desires of God, because He wants to present us as first fruits of His grand purpose of redemption by grace and mercy. Thus God controls the minutest circumstances in the framing of the lives of His servants. James says, "every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." God giveth of His bounties in a liberal manner, and asks that our desires be expressed in a manner that denotes perfect confidence in His care. But that one that wavers between reliance upon God and worldly institutions, let not that individual think that he shall receive anything.

God's wisdom is far superior to ours, and it is moved solely by His foreknowledge of what is best for us. Who then are we to say what is good or evil when it comes from the Lord? Job possessed a trust in the providence of God even when he lost all his possessions. "What, shall we receive good at the hand of God, and shall we not receive evil"—Job ii. But look at the end of this man. He was blessed sevenfold, even in this present life. And James does not let such an example go unnoticed in his letter. "Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy."

God sendeth His rain on the just and on the unjust, but basically all things in the purpose of God are for the elects' sake. Have we stopped to consider in detail the working out of the will of God in the provision of daily bread for our needs. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain." We offer our thanks unto Him who makes such provision for our lives. But are they the thanks of a forgetful mind, without further thought given to the source of every good and perfect gift? Perhaps our minds are too engrossed in the burden and toil of obtaining our daily bread to give much thought to Him who controls all these things. If so it would be wise if we again look into our position with the angels of God encamped around us. Christ produced provision for 5,000 people out of a small basket of food. Does that awaken our perception of the fact that God's hand is not shortened? If that is not evidence

enough of His power, look at the immediate contrast in the scope of God's workings in the quelling of the storm on the Sea of Galilee. The small and the great are both alike unto God. All things are for the sake of the elect. These things being so, James admonishes, "my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath."

God brings a trial of our faith in Him to develop each into the full man in Christ Jesus. "My brethren, count it all joy when ye fall into various trials, knowing that the trying of your faith worketh patience." Recognizing the operation of God, we do well to give a ready ear to the ministrations of His word on our behalf, and accept His arrangements with supreme gratitude. We shall be very slow to speak against any circumstance which may arise in our lives; and therefore slow to wrath. Our wrath, though we discern it not, may be burning against the Creator, when all the time He is doing good unto us, in the finality of His purpose.

In an assembly of believers, with a wide variety of temperaments, if there is not an application of the word of God, there is a constant danger of our not considering one another to provoke unto love and good works. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." The tongue is so small a member. Yet it can be one of the greatest forces for good or evil in our lives. It is the medium of external manifestation of the inner man. The greatest danger in the unrestrained use of this member is that we shall deceive ourselves. For, after a while, we come to believe all its utterances, whether they are based on the word of God or not. Again it is very wise on our part if we measure our words by the yardstick of truth, rather than by what we have reasoned out for ourselves.

James turns to our various positions in life. It is inevitable that the truth finds us in varying circumstances. And here again the looking glass gives evidence of where we stand, if we look deeply enough. "Let the brother of low degree rejoice in that he is exalted." Surely it does not refer to temporal advancement. The exaltation is to sons and daughters of God. And yet there is a temporal aspect. If we observe the fact and respond to His message, as we should, the cares, anxieties, and fears of a decadent age are lifted from our minds. We glory and marvel in the wondrous working out of the Divine purpose, which we know, if we are faithful, is for our sakes.

"But let the rich rejoice in that he is made low; because as the flower of the grass he shall pass away." A clear vision of the vanity of this life, its uselessness apart from an application to the truth is absolutely necessary. All rich and poor, high and low, who understand this truth will rejoice in having been granted such an insight by God. For to be otherwise minded places us in the category of the grass of the field. The heat of the day comes upon each at some time or another. That which endures the heat alone is acceptable to the Father.

What appears to-day as something to be sought after soon dissolves before the relentless march of time. The only thing which remains is the sure Word of God. The flower of the field under the scorching rays of the risen sun withers and dies. So mankind fills his place and returns to his earth. His labours are over. His efforts are often undone by an immediate generation. And the place that marked his steps knows him no more. How short is a lifetime in the purpose of God. "But he that endureth to the end shall be saved."

And yet how grasping is human nature, how self-seeking in the few years of life's fleeting span. What opportunities are sought; what advantages are desired; what ease and comfort; what personal pride and glory. Is this the man we behold as we look steadfastly at ourselves. If it is, then we require a look with open face into God's word. "All flesh is as grass, and all the goodness thereof as the flower of the field; The grass withereth, the flower fadeth; But the Word of our God standeth forever"—Isaiah xl. 6-8.

And as James looks at ecclesial bodies he calls attention to our association the one with the other. "Murmur not one against another." Murmuring against one another indicates a judging of one

another, and we are warned against this very thing. "Judge not that ye be not judged or condemned." The Apostle seals the warning with a reminder, "The judge standeth at the door."

"Speak not evil one of another brethren." The royal law of liberty is bound up in "loving the Lord thy God with all thy might, and thy neighbour as thyself." These are shown to be inseparable elements of God's will. "He that saith he loves God while hating his brother is a liar, and the truth is not in him." James adds to these words of John, "Doth a fountain send forth at the same place sweet water and bitter"? showing the impossibility of our truly loving God while we hold reservations on the love of our brethren or sisters.

The message of James is personal, searchingly so. It comes directly to us. It singles us out, member by member, and points to each of us individually. The direction of God in the process of inspiration of prophets and apostles alike is that we should consider what is said, word by word, phrase by phrase, to pause and look into their meaning intently. And so looking that we may be exercised in the process of bringing the reflection of ourselves to conform to the stature of the new man in Christ Jesus.

Such is the effect of the Divine mirror. Each varying reflection carries with it a beam of light designed to search our hearts. From the Word of God shines the light of the world even Jesus our Saviour, a true manifestation of Divine perfection. And of that we may become, if we permit ourselves to be changed from glory to glory by application to the looking glass.

Constitutions

H. A. SOMMERVILLE,
Lake Ariel, P.A., U.S.A.

The "constitution" of the Birmingham Temperance Hall Ecclesia was adopted July 22nd, 1886; modified and readopted September 14th, 1908.

The word "constitution," as applied to the principles used in governing an ecclesia, is correctly defined as "a basic group of principles, or laws, according to which a state is organized and governed."

Also "the document embodying these principles." As I understand it, there has been some criticism directed against the "constitution" we may call the "document"; for one writer declared "Great Britain has no such document." I venture to assert it would not be contended "Great Britain has no principles or laws according to which it is governed," else it would not be a civilized country. I believe the Brother Beasley, who spoke so emphatically for a constitution, looked at it in the broader sense; hence he saw no order without it. I trust the attack on the document will cease when it is admitted that since it is man-made it is imperfect; for "every good and perfect gift is from above."

It is difficult to understand how men with fallible memories and differing mental perceptions can work together harmoniously, without "principles," laws or rules by which order is maintained.

Let us all admit there is danger in exalting the document which embodies the rules governing an ecclesia to equality with the principles of truth known as "The Statement of Faith." However, to deny the need of rules or laws to govern conduct is to revert to barbarism.

Perhaps the fact that these rules were bound together with the statement of first principles of our faith has emphasized their importance overmuch. There is little point to the claim that "the first historical act of the Man of Sin was to frame a constitution." We are, or should be, aware that departure from the principles of the truth by the adherents of this false ecclesiastical organization, preceded the framing of their "constitution."

While we, as an ecclesia, do not apply every rule verbatim, which is contained in the Birmingham document, nevertheless it does serve as a guide to enable us to approximate to the proper attitude in some of the difficult situations which arise.

Now, if it is possible to demonstrate that many if not all the ecclesias were unscriptural in their organizing and in their attempts to carry on in the absence of Apostles and Elders, divinely inspired, why not go a step farther and claim they made a mistake in coming out from the apostasy, since their every act has been confused and unscriptural?

While Holy Spirit is not upon our arranging brethren there will necessarily be some shortsightedness, yet few disputes need arise if there is agreement on broad general lines of procedure.

There can be no disputing the truth of the proverb, "Order is Heaven's first law." Turning to Gen. i. 2 we see the first work of God was to bring order when "the earth was without form and void, and darkness was upon the face of the deep."

How often indeed do we read in Holy Writ of "order" and "ordering," from the laws governing the order of tabernacle and temple service, to the orders of priests and singers, see—I Chron. xxiv, xxv, xxvi, xxvii.

Let us suppose there were no written documents about these things, would not each ruler feel at liberty to change the rule?

Doubtless David and others were divinely guided to make decisions which would be in harmony with the anti-typical things yet unseen.

From "ordinances" of God which we meet on every hand we have "order" out of what would have been chaotic indeed.

CONSCRIPTION IN U.S.A.

The Christadelphian Service Committee of the U.S.A. has just informed us of the terms of the "Selective Service Act of 1948," as finally adopted by the President on June 24th, 1948.

The Act provides for the "deferment" of conscientious objectors who "by reason of religious training and belief are conscientiously opposed to participation in war in any form." Section 6 of the Act provides for the deferment of high school students under 20 years of age and for others in a specified list.

The Service Committee recommend the preservation of our young people's conscientious objection by making certain to complete Section 14 "regardless of other grounds or claims for deferment." This is wise advice for conscience is and must be first. Section 14 reads, "By reason of religious training and belief I am conscientiously opposed to participation in war in any form and for this reason request that the local board furnish me a special form for conscientious objectors (S.S. Form 150) which I am to complete and return to the local board for its consideration."

The Christadelphian Service Committee have issued a letter to all ecclesias. Copies may be had from Carl E. George, Secretary and Chairman of the Committee, at his address, 3330 N.15 Street, Philadelphia, Pa., U.S.A. This letter gives all necessary details as to procedure.

Signs of the Times

"A sound of battle is in the land and of great destruction." —Jer. i.

LXXV.—Assassination.

The previous note to this spoke of dark threats being whispered; now is recorded the crime which has shocked the entire civilized world. Count Bernadotte assassinated—because his recommendations regarding the Land of Israel were not acceptable. This is the outcome of that underground policy to which Arthur Koestler recently referred in the *Manchester Guardian*, the "Zionist organization quietly reaped the benefit of terrorist actions, while publicly denouncing their lawlessness." To-day the terrorist strikes down one who single-heartedly sought to achieve peace; tomorrow, who knows? The blow may fall in Tel-aviv. This much is certain, and that from the tenor of Scripture, whoever rules in the Land now, until the return of Christ in the very near future, will sit in a most precarious and dangerous seat. Whoever escapes the assassin will eventually fall under the sword of Gog. Few will escape—Zech. xiv.

Meanwhile, many terrorists are in prison; and strained and tense atmosphere prevails in all Jewry. That this situation is fraught with peril is obvious from the many indications that until the City of Jerusalem is proclaimed an integral portion of Jewish territory, Irgun will fight to the last man against all and sundry. Irgun is particularly embittered against any political bargaining.

Concurrently, reports are trickling through of the increasing activity of the Soviet representation in Tel-aviv. It is spreading its tentacles through all sections of Jewish life. The London *Daily Telegraph* says "signs are increasing that Russia has begun an intensified campaign of penetration in the Near and Middle East." These are almost the words of our own observation in the July-August issue. Prophecy provides an unerring key to the tangled skeins of modern diplomatic and political developments. God's word never fails. Palestine is the focal point of Moscow's ambitions, but it is also the scene of the only modern miracle—the revival of a nation 2,000 years dead.

The sense, however, of Jewish frustration which the crime of Count Bernadotte's assassination marks is the result of the human attempt to put the Israeli State on the political map. The Scriptures show that whatever the form this effort takes, the real work will be executed by Christ. Any other attempt is bound to fail, or to be involved in such turmoil that it will be ineffective. God's declared intentions, and the delegation of divine authority to Christ, detailed in Ezekiel xxxvii, provide a sure index to the scope and character of these current developments in Jewish affairs, and the measure of success or otherwise which will result therefrom.

LXXVL—International Chaos.

While the festering sore in the Near East, as one writer puts it, is eating its cancerous way into the very heart of world affairs, the *Atomic Scientists' News* tells of fresh methods announced for harnessing atomic energy so that bombs one hundred thousand times more powerful than that which slew Hiroshima can now be constructed. But it is also said that the slightest miscalculation might result in a premature burst, with the wholesale destruction of planet life. The journal says: "we are obviously drifting nearer and nearer to the abyss."

A distinguished modern educationalist, commenting on this release of atomic information, says that "he could only conclude that the Almighty had given up the whole Experiment and had resolved to try again elsewhere." He need not be disheartened, for Numbers xiv. 21, and Ps. lxxii. among countless quotations, almost would cure him of his pessimism. Truly, as one American journal says, we live in an age of organized outlawry. The truth of Bertrand Russell's recent statement is obvious—for once: the likelihood of a third world war does not seem to be diminishing. Yet, possibly,

much of to-day's dread uncertainty could have been avoided, for America wanted to surrender the control of atomic energy to an international body, but such offer was not accepted.

The vast disorder of public and international affairs increases every day. Recently, Col. Takaev, an ex-Russian flying officer and a refugee, said in a recent London lecture, "a third world war is being prepared. The pioneers in these preparations are the fourteen members and candidate members of the *Politburo* in Moscow." And, while the imperial premiers of the seven dominions are gathering to devise security and prosperity in the London Conference, Gen. de Gaulle adds to the complexity of the European situation by a broadcast that "France is in danger of being a servant of the enormous empire in the east."

World activities to-day are nothing less than a gigantic engine of self-destruction. In the *Contemporary Review* for September a well-known author, in a reasoned review of past history, concludes with the following portentous remark: "the end of the world may spring upon us at any moment, like a thief in the night . . . Mankind must unreservedly acknowledge one Sovereignty only, that of God. We must be gathered into one City, one worldwide community, controlled by the will of one Sovereign only, and that Sovereign must be God." Zechariah prophesied that nearly twenty-five centuries ago—xiv. 9. It would seem that the preaching of the Truth these last hundred years or so, is not only preparing a people for the coming of the Lord, but is also preparing a public opinion in Tarshish itself which may have a profound influence on Britain's foreign policy in the not very far-distant future.

LXXVII.—Berlin Battle.

Having failed to force the Western Powers to withdraw by starvation threats, the Soviet authorities have staged the deplorable Communist disturbances against the civic body. It is, of course, just organized hooliganism, but, as the London Observer says, "there is no denying that the new Russian attack has brought us closer to the point of war than anything that has happened before." What it has actually done is to convince at last the entire political body of London and Washington that war must come.

Hence the open admission of the re-armament programme (which has been in progress for some considerable time already) with published details which clearly show that the Cabinet is now alarmed at the turn of events. Gen. Clay, the American Military Governor, was bluntly asked the question at a recent Berlin conference of journalists, whether preparations were being made for a war with Russia.

His non-committal reply is barbed by the gathering of a mighty Anglo-American armada at Gibraltar and in various parts of the Mediterranean, and the setting up of the U.S. 111 Air Division H.Q. near London. Britain, too, releases the information of the refitting of her naval vessels in reserve. From America comes news of the stock-piling of enormous dumps of raw materials. Yet, at the same time, there are ominous comments on the shrinking acreage of cultivatable land the world over, of population increases and more mouths to feed, of alarming timber shortages, and, above all, of dwindling metal supplies. Oil supplies, too, are vanishing in the New World, against a steeply rising curve of consumption. More than ever it is realized by the Service Chiefs of both countries how important will the Near East supplies become in the immediate future. An army may march on its stomach, or it did, but it is truer today to say that oil turns its wheels.

One distinguished commentator sums up the situation briefly, *a crowd of intellectual half-wits, in a mad world* ". . . the so-called leaders of human beings by the million find themselves entirely at a loss, and, that far from leading, they are being pushed inexorably by the weight of disordered, chaotic impulses from behind." The fact is that the entire world problem has slipped out of man's control, and is fast nearing the time when "the Lord of Hosts shall lop the bough with terror: and the high ones of stature shall be hewn down, and the haughty shall be humbled"—Is. x.

The world to-day is frankly divided into two hostile camps, and *The Times* recognizes this political cleavage in its leading article, September 8th. Everywhere, men of calibre and serious outlook are profoundly disturbed by the harsh clangour of international rivalries; and almost all without exception admit the perplexity of a situation which is beyond the wit of man to solve. As far back as February, 1937, the *Fortnightly Review* said that "Conservative opinion leans toward the view that one of the coming struggles will be between the British Empire and the U.S.S.R."

LXXVIII.—Greedy gain.

The covetous eyes now being cast on the colonial lands of the Western Powers by the Soviet Union make very interesting reading again of the exegesis articles of Ezekiel xxxviii, which appeared in the January and February issues this year; particularly the reference on page 39 to the main objectives of Soviet policy as revealed in the statements from Lenin in 1917 to Stalin in 1946.

In the agitated debate of the U.N. at Geneva on these colonial territories in the first week of September, the Soviet delegation demanded that the Colonial Powers should submit political as well as other information concerning such administrations. The Soviet delegation charged the British, French and Belgian Powers with seeking to make the control of their respective colonial regions a permanent system. The argument was that the refusal to submit the political information asked for was a refusal to afford these territories the opportunity to advance to self-government.

Bro. Styles' very apt quotation above cited is thus justified in its application that the Soviet has in mind a consistent policy of breaking down bit by bit the strength of the Western Powers; and this view is confirmed by the long-term policy which current events show to be directed to this end.

The entire horizon is dark and lurid. There is only one bright angle of view: that of the Truth. While many uninstructed in the Word profess to see some hope, the great masses of earth's population are sunk in pleasures and the every-day cares of life, and are passing heedless to the yawning abyss. One optimist is of the opinion that the world "may now—for the general situation is as black as could be—have reached the blackest part of the night which precedes the dawn." He voices this in the September *Contemporary Review*.

The Benelux countries have set up a Combined High Command to organize the defence of Western Europe. At the same time the Belgian Premier gravely charges Russia with the worst of political crimes, and says she is operating fifth columns in all the world. The writer in the *Contemporary Review*, already quoted in Note LXXVI, says, "in Russia, whose destinies are controlled by a few men in the Kremlin, power has been concentrated by a new worship of the omnipotent state until it continually threatens the rest of humanity with total ruin in an insane lust for self-perpetuation." It has brought us, as Tertullian said of his age which saw the Roman Empire on the brink of ruin, "to the edge of the world."

And the Saints to-day, watching the budding of the Israelitish fig tree, know that the Kingdom of God is nigh at hand—Luke xxi. The world is now in that era which will witness those unprecedented disasters foretold by the inspired prophets, disasters divinely designed to "shake, all nations"—Haggai ii—and to finally end in the world rule of the Prince of Peace.

So the sure word of prophecy *only* is a light that shineth in a dark place, until the day star arise in our hearts. There is a dawn coming, a morning without clouds, but only after the terrors of the night. The gloom is thickening—I Pet. i. 19; II Sam. xxiii. 4; Px. xci. 5. And Paul, speaking of the time when the King of Kings shall come for the judgment of the nations, said "knowing therefore the terrors of the Lord, we persuade men . . ."—II Cor. v. 11.

CARMI.

A FULL REWARD

The Gospel of the Kingdom in the Book of Ruth.

III

If, by an unwise and supercritical survey of the Word, there comes a failure to catch the living fire of the testimony presented, then no longer can the divine embassy perform its ordained task. No longer does the Word shine forth as a lamp to our feet, but we are left enveloped in a fog of fleeting and oft times conflicting ideas which, finally, dissolve in those spiritual delusions of which we are warned by the Apostle. The process of such criticism is so easy, nay, alluring; the setting of text against text, the microscopic examination of presumed styles of writing and modes of expression—all admirable, perhaps as matters of scholarship, but ending surely in the adumbration of the Truth in the minds of those who lend themselves to this form of investigation.

When, therefore, it is stated that the scope of the book is to trace the genealogy of David (Calmet's *Die. art. Ruth*), one has but to carefully explore the details given in the book itself to understand the extraordinary stupidity of such criticism. As a matter of fact, none of the matters presented in the Book of Ruth are really cogent to the descent of the first king of Israel, but we do find the genealogy appended in the last few verses of the final chapter. Here, it affords a fitting complement to the unfolding of the mind of the Deity in what precedes it, and as the exhibition of God's plan of human redemption is shown to be effected in a separate line of descent, in which Ruth plays a no mean part, it is appropriate that such line of ancestry should be traced back to Judah, in conformity with prophecy found in the Mosaic records.

One scope of the Book of Ruth is to afford a connecting link between the purely historical section of the Judges, and that vast array of prophetic utterance which begins with the son of Jesse. In so doing, there is presented a sublime vision of the Truth in one of its most epic unfoldings, and then in conclusion the appended line of descent restates, in brief consummation, Jahveh's glorious project.

*A dividing of the people through
tribulation in ONE Who is rejected
a Prince of the people;
foreshadowing peace and perfect reward
in the Strength of a Servant TO BE,
who is the BELOVED.*

Thus the genealogy is in itself prophetic. In so far as each individual is appropriately named and takes his place in due sequence in this descent, it shows the controlling hand of the Deity in the bringing forth of His Servant; and the fullness of this moulding of humanity to the divine will is verified in Matthew's first chapter.

This connection of Christ with Judah, through the prophecy of the Book of Ruth, must have given the faithful in Israel of that time a magnificent panorama of the future manifestation of the powers of God. The patriarchal blessing would be recalled in the Mosaic writings, how Judah should be praised by his brethren, and that the sceptre should not depart from that tribe until SHILOAH come. The important position Ruth occupies in this linking together of the promises to the chosen nation is obvious. The inspired writings of Moses hold a key position in the unravelling of subsequent prophecy—Gen. xlix. 8-10.

It is of profound significance that Boaz should appear in this closing decade of the Judges, and *at a time of famine*. That, too, he should be a mighty man in his city of Bethlehem; a man of substance. Then, again an incident surely no mere coincidence, he was *seventh* in line of descent from Judah. So Christ, the great antitype of all these shadows, appeared in the perfect fulfilment of time. He came in the strength of the Almighty God, being born in Bethlehem, and anointed with the Spirit of God

without measure—"Behold the Lord hath a Mighty and Strong One" "This also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working"—Is. xxviii. "God giveth not the Spirit by measure to Him"—John iii. 34.

As a mighty man of wealth, Boaz prefigured the Anointed and the marvellous offer of divine clemency and salvation in the restored Kingdom of Israel. Truly, the riches offered by Jesus are the greatest gift ever placed before man, for He is not merely the heir of all things, but He has been appointed by the all-powerful Jahveh of Israel, the Creator of all things and the God of heaven and earth, the sole monarch of the future age. This is what the Apostle Paul meant when he wrote to the Ephesians of the unsearchable riches of Christ—iii. 8; and that, too, is what is implied in the hidden implication of future glory and power, concealed in the salutation which greeted Boaz in the gate of his city.

It was the occasion of Boaz taking Ruth as his bride. "And all the people that were in the gate, and the elders said, We are witnesses. The Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and get thee riches in Ephratah and proclaim thy name in Bethlehem"—iv. 11. Apart from the return of Christ to set up the throne of the Lord in Mount Zion, and to restore all things unto Israel, there is neither riches in Ephratah nor renown in Bethlehem.

Possibly one of the most interesting aspects of these predictions in Ruth is that which portrays the riches and greatness of Boaz against a background of famine in Israel. It is significant that Christ appeared preaching the gospel of the Kingdom of God in an era when there was a real famine of the word of the Lord. From Malachi to John the Baptist was a period of some four hundred years. In it God was entirely silent. The prophetic oracles had ceased, and Israel, with no open word and no further vision, relapsed into slumberous indifference. Malachi, ushered in these years of apostasy with sad remonstrance: "Ye have said it is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of Hosts?"—iv. 14. John the Baptist awoke them with the sting and the lash of his fiery rebuke: "Who hath warned you to flee from the wrath to come?"

The glory of the Israelitish sun was dimmed; it was to set in a horizon of blood and flames in the rejection of the Lord's Anointed and the ensuing awful fate of the Chosen Race. Yet, out of this despising of their Prince, was to come the riches and renown of Eternal Strength seen in the things foreshadowed in their history, and the glory of reward everlasting to such as should turn aside from their wicked ways and glean righteousness in separation and sadness.

From the evening of Malachi's prophecy there followed the long, drear night in Israel which saw the people sunk perhaps to the lowest ebb in their spiritual fortunes, with just a faint glimmer here and there in the sky of their despondency, where some brightening star heralded the approaching dawn; until finally the cry was heard in the wilderness, "Repent ye; for the kingdom of heaven is at hand."

Ruth, in gleaning in Boaz's fields, received a gracious reception from the "mighty man of wealth." Boaz, too, lets it be known that Ruth's antecedents were known to him—her kindness to Naomi since the death of Elimelech and Chilion, and how, above all, she had sought the protection of the God of Israel. "Thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore." So Boaz's instructions are, "Let her glean even among the sheaves and reproach her not."

This newcomer to Bethlehem was of that type and disposition which is attracted to the Truth. Here were characteristics, seldom found in the common clay of humanity, which conformed to divine requirements; characteristics which God could use in His purpose of peopling the earth with a generation of men and women called out from the dark flood of Adamic race, purified by probation and experience, and ultimately immortalized for the diffusion of the divine glory over all the earth.

Long after, when Jesus sat on the well at Sychar, and talked with the woman of Samaria, He told her that the Father sought such as were prepared to worship Him in spirit and in Truth—John iv. 23. Only men and women prepared to mould their lives to the divine pattern are of any use to God. To such God opens the treasure of His riches, and the first step thereto is that journey (away from the thoughts and things of this world with all its baneful allurements) which ultimately leads to Bethlehem, the house of the Living Bread, of which if a man eat he shall live for ever—John vi. 51.

This strain of thought runs like a golden thread through all the narrative of the Book of Ruth. God's prescience knows man before man is born even, and it is upon this basis that certain are predestinated "unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will"—Eph. i. The call of Ruth to the Kingdom of God was based on divine foreknowledge, and this prerecognition is ably argued by Paul in Romans viii. Says Solomon, "The eyes of the Lord are in every place, beholding the evil and the good"—Prov. xv. 3. It is precisely the teaching of Christ in the parable recorded by Matthew, "Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down and gathered the good into vessels and cast the bad away"—xiii. 45-50. Ruth was caught in that net and being good was gathered up into the Kingdom of Israel. As history has mournfully demonstrated, there are few "who are called according to his purpose," but Ruth, the Moabitess, was among that few, and her single-minded devotion to the things she had come to learn of the people of God, obtained for her acceptance at the hands of Boaz, who typified in himself that strength and wealth, both righteousness and prosperity, associated only in the ultimate sense with the Jahveh of Israel. It is as Christ said on the occasion of the discourse on the mount, "seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

Ruth balanced the things of Chemosh against the things of God, and chose that better part which shall not be taken away from her. "For the eyes of the Lord," said Hanani, the seer, "run to and fro throughout the whole earth, to show Himself *strong* in the behalf of those whose heart is perfect toward Him" — II Chron. xvi. 9.

It is a grave reflection upon the entire Jewish concept that one of the foremost minds among them today styles the Book of Ruth "as perfect an idyll as literature can provide"—Cecil Roth in *The Jewish Contribution to Civilisation*, cap. 1, sec. iv.

That it undoubtedly is, but how much more! The perfect idyll teaches so much that is vital to a correct appreciation of the Truth in those days. It blends the simplicity of the pastoral scene, with its old-world air of godly dignity in the person of Boaz, its brief but yet satisfying portrayal of one called according to the divine purpose, its lightly sketched background of seriousness in the things foreshadowed, its fleeting glimpse of demonism in Moab.

It is against this tapestry of human movement with its sorrows and tears, its deadly losses and overpowering sense of tragedy, that the solitary figure of Ruth comes into such sharp relief. It is a prophetic delineation, thrown against the sadness, the heartbreak, the hunger and want of life, of the divinely called and guided gentile element in the gathering together of the people of God.

(To be continued.)

ARCHAEOLOGY

YALE AND PERSIA.

Many brethren have seen the Rosetta stone in the British Museum. This inscription in three languages enabled scholars to decipher the story of Egypt at the time of the building of the Pyramids.

But for some years now a subject of great interest to archaeologists has been the inscription by Darius, King of Persia, on the rocks of the Zangers Range at Behistun telling of his triumph over his enemies when Gaumata rebelled against him, or, perhaps better to say, repudiated his authority. Ten of the provinces mentioned in Esther joined Gaumata and Darius defeated them all.

The Yale University of U.S.A. has commissioned an expedition, led by Prof. G. D. Cameron, to go out and examine this inscription and to bring back an exact copy. It is in three columns of the cultivated Persian tongue as used at Shushan, the Palace, then five columns of the old or colloquial Persian language as used by a majority of the people, and, finally, two columns of the Babylonian language.

Prof. Cameron says he hopes to be able to get out an alphabet and a dictionary of the terms used in all three languages. We may be sure that any results will be, as Sir Henry Rawlinson said when he first discovered this inscription, a further indication of Bible history.

The idea that Darius had in placing this inscription high up above the main highway from Babylon to the East was no doubt to exalt his own greatness and that of his Empire. No doubt he thought "that his house would continue for ever," as David puts it in Ps. xlix, but when he died "he carried nothing away," "his glory did not descend after him." He "went to the generation of his fathers" and it is possible that "he will never see light" again. "Man that is in honour and understandeth not" the purpose of God "is like the beasts that perish." And it is still so to-day to the "great men" of the earth.

G.H.D.

The Historian says

"There is a profound disgust in many minds for the trickery that infects politics, the evasions that deface religion, the aridities of science when it touches questions outside its province, and its prostitution to wholesale slaughter. . . .

"All history shows that the Message of Christ is the only possible solution—*Behold! I make all things new:*

"That is the Kingdom of God—the objectification of that wisdom whose ways are ways of pleasantness and all her paths are Peace."
The Drama of Europe.

The Cup of Trembling.

LAST DAYS UNDER THE MANDATE

Dated from Jerusalem mid-June last a letter has reached London which throws much light on the dark days immediately preceding the British withdrawal from Palestine. The writer, an ex-Army officer with wide Colonial and Near East service, clearly avows his intentions in making these disclosures:

"My intention in what follows is twofold: first, to give an eyewitness record of events in Jerusalem during the past six months; secondly, to state certain general conclusions which I have formed from what I have seen. I believe that I can honestly claim to have been an unprejudiced observer of the events which I record."

Life in Jerusalem, even to the principal of a mission school, was full of threat and uncertainty. Speaking of events within a few days of the announcement of the decision for partition, he says: "We noticed that all our Jewish neighbours had moved out to other quarters of the city; but it did not occur

to us that any of the occupants of a Christian institution such as ours were in any danger. It was not long, however, before we discovered our mistake. On the evening of the 12th of December a truck of the Arab Legion drew up outside our front door, and a dialogue ensued between the Arab Legionnaires in the truck and a Moslem Arab who occupied one room on the ground floor of our house. By one of those 'stage' coincidences which do sometimes happen in real life, one of our younger children, whose mother tongue is Arabic, overheard the conversation. The Moslem Arab was giving the Arab Legionnaires an account of our household, with particulars of the Jewish girls; and he added that at midnight the road outside our house would be deserted. The Arab Legionnaires then drove off, but not before they had arranged to return again at midnight."

The writer realizes, as he says, that in more civilized lands such an episode would appear melodramatic, unreal. There was a horrible threat confronting the Mission Home: "Since all the Jewish girls were, by Moslem standards, of marriageable age (*i.e.*, about twelve years old), we did not need to enquire too exactly what would be the intentions of our uninvited visitors. At the worst, it might end in the massacre of the whole household; at the least, it would mean the abduction of the Jewish girls."

An official contact secured a respite, but it was only through instant flight. "The conversation with the Arab Legionnaires outside our door had taken place at 7 p.m.; they were due to return at midnight; at 9 p.m. our whole household filed silently out into the dark and deserted streets of Jerusalem, myself carrying the youngest child in my arms, and the other members of the household each carrying a small bundle of personal belongings.

"Our C.I.D. friend came with us; and, through his good offices, we were admitted to one of the British 'security zones' set up in Jerusalem. Here we took refuge for the night in the premises of some American missionaries, with whom we were acquainted. News travels fast in this part of the world. The following day the American missionaries received word, through the Christian Arabs connected with their Mission, that another group of Moslem Arabs had threatened to burn the building down if the Americans should continue to use it to shelter Jewish children (even though they were Christian by faith). The building thus threatened lay, as has been said, inside one of the British 'security zones,' set up primarily for the protection of British civilians and administration personnel."

Faced with a threat which they knew would be carried out, despite the fact that their building was within a British 'security zone,' the American missionaries requested the narrator and his unfortunate charges to go as quickly as possible.

"Accordingly, two days later, we again found ourselves moving as refugees through the streets of Jerusalem. This time we settled in the house of some British missionaries, on the edge of a purely Jewish area. Here we were protected—temporarily, at least—from direct Arab attack, not by British security forces, but by nightly patrols of the Jewish defence force. As we were in a 'border' area, however, violent clashes took place almost every night between opposing Arab and Jewish forces, to the accompaniment of heavy firing, and the use of mortars and dynamite. Greater tranquility than this was, apparently, not to be our lot."

The writer relates many other incidents, all showing a grave laxity in the administration and a growing disorder in public affairs.

"The result was that the next outbreaks of disorder were stronger and better organized, and these were in their turn made a pretext to suspend further functions of the administration.

"So the process continued, each successive stage being worse than the previous ones, until the whole administration had reached a state of chaos and paralysis. The impression was created that this was the inevitable consequence of circumstances with which the forces of law and order were powerless to deal. But, in actual fact, the administration was systematically sabotaged from within, and the outward manifestations of disorder merely served as a cloak and a pretext for what was being done within. I actually heard this account of what was taking place, as early as December, 1947, in a

private conversation with an Arab who, himself, occupied a responsible position in the administration. But to those who watched the process from outside the full significance of what was taking place only became apparent in the ensuing months.

"It may perhaps be questioned whether the security forces ever were really adequate for the task of suppressing the first outbreaks of disorder. But to this question the security forces themselves provided the most definite affirmative answer. Just before the termination of the Mandate, in response to protests from religious and political leaders all over the world concerning the situation in Jerusalem, the security forces imposed by force, upon both sides, a 'cease fire,' which lasted nearly a week. They achieved this by the simple method of firing back impartially, with heavier weapons, at anyone on either side who began firing. The result was, for the majority of civilians in Jerusalem, a surprising revelation of what could be accomplished by firmness and impartiality. No serious fighting took place during this period, and even sniping almost ceased. Then the security forces finally withdrew from Jerusalem altogether, and open warfare supervened. It would seem that one motive for bringing about this brief period of comparative peace just before the end of the Mandate might have been to emphasize, both to the inhabitants of Jerusalem and in the eyes of the world, the contrast between the state of affairs before and after the departure of the security forces.

"Nevertheless, to one resident of Jerusalem at least, the success of this brief 'cease fire' gave rise to reflections of a different order. The situation was by that time far less favourable to the security forces than it had been when the decision for partition was first announced. Several pitched battles had been fought, and feelings on both sides were exacerbated; also the security forces were already substantially weakened by the process of evacuation. Yet, in spite of all this, the 'cease fire' was successfully imposed and maintained until the end of the Mandate. How much more easily could the same results have been produced, and how much would every section of the community have benefited if the same firmness and impartiality had been displayed when trouble first broke out, and maintained until the end of the Mandate."

Recounting instances of the bombardment of Jerusalem, the writer concludes his letter as follows:

"As I have already said, the shell itself was of British make. It remains to add that it was fired from a British gun; that the gun crew had been trained by British officers; that the operation as a whole was directed by a British commander, and paid for by British taxpayers (myself included!). Such, in brief, are the facts about the Arab Legion. It is formed, equipped and armed by the British Government; it is trained and directed by British officers; and it is paid for by the British taxpayer. There is an old and a true saying that 'he who pays the piper calls the tune.' So entirely does the British Government pay for the piping of the Arab Legion that it must in all fairness be accorded the sole right to call the tune which is piped. The Arab Legion is a military instrument of British policy in the Middle East. The British Government dictates the policy; the Arab Legion carries it out. The present bombardment of Jerusalem is no exception. The responsibility for it and for its consequences rests upon the British Government."

"So much for my own experiences and observations. If space permitted, I could add many other similar incidents from my own experience; and I, myself, am only one of many residents of Jerusalem, most of whom have passed through the same sort of thing in recent months. The reason why I have confined myself to the relation of personal experiences is that I wish to provide the strongest possible evidence that I have formed my own conclusions directly from what I have seen and heard, and not from official British reports, or from Arab and Jewish propaganda."

(NOTE.—We publish this because it does set out an impartial view and also because, in the working out of the Divine plan, it seems to us that God has allowed the present Socialist Government of Britain to make what appear to be most grievous mistakes. In the election manifestoes of Mr. E. Bevin and Mr. C. R. Attlee these phrases occurred: "We will settle the Palestine trouble." "We will allow free immigration to Palestine of all bona-fide refugee Jews." "Vote Labour and we will establish

friendship with Russia." The present situation is largely the result of their work and "men's hearts are failing them for fear." We can only sound the notes of preparedness. "The Coming of the Lord draweth nigh."—EDITOR.)

OUR DAILY READINGS.

We cannot come into contact with the mind of God in this age except in the Bible; all else is the mind of man, tricked out in much gaudy literary finery and deceptive promise. Nothing but bitterness and death can at last result from walking in the paths of darkness, however picturesque and entertaining they may be. The mind of God alone, accepted and imbibed and assimilated in the daily pondering of His testimonies, can give peace and joy even in this life, and as for the life to come, the argument there fails us altogether from its overpowering strength. If the course of godliness is an inconvenient course, we have every incentive to pursue it. God never asks any man to do anything without applying an adequate motive in addition to the powerful motive that comes from the admiration and love for the Omnipotent wise and good Father of all. The Psalm refers to the incentive that lies before the man who walketh not in the counsel of the ungodly: —

"He shall be like a tree planted by the river of water, which bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper."

This is the language of figure, but its meaning is too obvious to be misunderstood. We have little experience in our own humid country of the difference between a tree planted by a river, and one not so. In the east, as travellers report, the difference is very noticeable; a tree planted in the neighbourhood of a river is in a state of continued flourishing vigour, while one otherwise situated is liable to be stunted and sterile.

CHILDREN'S PAGE

MUSIC

Music is the harmonious bringing together of sounds and can be produced in all sorts of ways. The oldest form ever discovered was really only a piece of bone. It is in the Louvre, in Paris. The bone is two inches in length with a hole bored in the middle. It produces a whistle when blown.

On the monuments found in Egypt several instruments are shown. They are nearly all harps, some of which were very nicely ornamented. They were used in Egypt in the time of Joseph.

One very beautiful harp is to be seen in the Louvre which was brought from the grave of one of the Pharaohs who were the kings of Egypt.

The Bible tells who started to make music before the flood. It is in Genesis, chapter 4, where it says: "Jubal was the father of all such as handle the harp and organ."

When you go to the British Museum go into the Egyptian gallery and look out for the musical instruments shown on some of the bas-reliefs.

The Assyrians were very musical and on the bas-reliefs found covered with sand at Nimroud and other places we see they had trumpets, horns, harps and many other instruments.

A "bas-relief" is a flat stone with either raised or sunken designs in it. Some have been in existence for 4,000 years.

When the Israelites went into the land of Canaan they had many trumpets and they marched round Jericho's walls for seven days. Then the walls fell down—see Joshua, chapter 6.

A list of instruments used in Babylon is given in Daniel, chapter 3.

The cornet was very similar to our present-day cornet. So was the flute and the harp. The sackbut, psaltery and dulcimer are said to have been musical instruments imported all the way from Greece.

In the New Testament Paul likens the teachings of insincere people to "sounding brass" and "tinkling cymbals"—I Corinthians chapter 13, verse 1.

Jesus talked of music sometimes. He told how, when a very naughty son returned home, he was so glad to see him and to know that he had reformed that he made a nice feast for him and they "had music and dancing"—Luke, chapter 15.

So, all over the world music has been made: in all sorts of ways. Happy the boy or girl who learns to play the piano or the violin or some other instrument. It is a very useful thing to be able to play hymns and songs.

We will give a prize to the girl or boy who sends us by December 1st, 1948, the longest list of musical instruments mentioned in the Bible. Send to: AUNT JANET, 6, Courtlands Road, Surbiton, Surrey.

The Two Sons

"A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterwards he repented and went. And he came to the second, and said likewise: and he answered and said, I go, sir: and went not."—Matt. xxi. 28.

The question which Jesus put to "the chief priests and elders of the people" shows the meaning of it. "Whether of them twain did the will of his father?" They answered, The first. He immediately made this application of it. "The publicans and the harlots go into the kingdom of God before you." On what principle? On the principle supplied in the answer they had given—that the man who did what was required of him was the right doer, even if in the first instance he made great show in the contrary direction.

The publicans and the harlots by their profession were such as refused to perform the commands of righteousness: but as a matter of fact, they "repented at the preaching of John the Baptist," whom the Scribes and Pharisees rejected. These Scribes and Pharisees made a great show of willingness to submit to the divine requirements, but, as a matter of fact, while promising obedience, they did not yield it, and their long prayers and religious performances did not make up for their disobedience. They were in the position of the son, who said, "I go, sir," but went not.

There is much talk of the lips: much piety. Where is the doing of what God has commanded? There is very little of it. The state of things is so corrupt that the very theology of the people almost kills incentive to righteous action. They are taught that they can do nothing to please God; that all that is needful is to believe that Christ died for them. "Only believe," that is enough, say they. As for doing, they are to "cast their deadly doing down—down at Jesus' feet." Jesus "did it all, long, long ago." As for them, they are. "miserable sinners," who constantly do the things they ought not to do, and leave undone the things they ought to do.

In clear and dignified contradiction to this demoralizing travesty of the apostolic doctrine of justification by faith stands the words of Jesus: "He that doeth the will of my Father, the same is my mother and sister and brother"—a doctrine He could not have placed in a clearer light than by this parable of the son who was approved even after rebelliousness of speech, because he did the things

that were required of him. How reasonable and beautiful is the doctrine. Action is the very essence of character. If a man's actions are always evil, of what acceptance with God or man can the finest speeches find? They are as a fine cloak over a grinning skeleton. The man who talks finely and acts badly is not inaccurately known in all the world as a hypocrite, and a knave whose basenesses are rendered all the more hideous for being tricked out in the garb of a fine wordy profession.

R.R.

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 Faiths known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

* * *

BRANTFORD, CANADA. —44, George Street. Sundays: 9.45, 11 a.m. and 7 p.m.

On Good Friday we were once again favoured with a fraternal gathering at Toronto, and on July 10th our regular Sunday School and ecclesial picnic at Rest Acres.

Visitors since last report include: Sis. Ethel Martin, Bronte; Bro. and Sis. Ted Cotterill, Hamilton; Bro. and Sis. Cliff. Styles and daughters Ruth and Margaret, Toronto; Bro. and Sis. John Sommerville, New Jersey; and from Detroit: Bro. Arthur Livermore, Sisters Hickman, Lewis and Hazel Anderson, Bro. Power, Bro. and Sis. Arnold Robinson, Bro. and Sis. Ernest Styles and daughter Joyce, Bro. and Sis. Albert Styles and daughter Sylvia, Bro. and Sis. Herbert Styles, and Bro. and Sis. Wm. Styles and son Norman.

The exhortations of the brethren and the lectures by Bre. Cotterill and E. Styles were encouraging. —H. W. Styles, Rec. Bro.

BRISTOL. —Druids Hall, Perry Road, Bristol. Sundays: Breaking of Bread, 3 p.m.; Bible Class, 5.15 p.m.

On August 15th we were pleased to have with us Bro. and Sis. C. H. Bath, of Winchmore Hill Meeting, London. Bro. Bath exhorted us at the memorial meeting, and also gave a few comments at the close of the Bible Class address at the evening meeting. —A. V. Bailey.

CORRESPONDENCE

CLAPHAM'S "DOTTED LINE"

A.H. asks: "In view of Bro. M. Joslin's statements over here that no one was asked to sign on the dotted line as a condition of fellowship, how do you explain the statement made to this effect in the BEREAN MAGAZINE?"

Our reply is: We have copies to spare and have posted one on to you so that you may see the document for yourself. Anyone can have one from us on application.

S.L. says: "If you, as Bro. Joslin says, 'accept the Clapham resolution in principle' why are you not in their fellowship?"

We say that to withdraw from members alleged to be unsound in doctrine without carrying out Matt. xviii is wrong, being completely unscriptural, and that in interpreting Clause C of their resolution to imply that responsibility begins at baptism they are rejecting a vital doctrine.

AUSTRALIA

All enquiries as to ecclesial arrangements and fellowship should be made to Bro. James Hughes, 783 Riddell Parade, Elsternwick, Melbourne., Vic.

BRITAIN

Application for addresses should be made to Bro. A. A. Jeacock, 10 Garden Close, Wellington, Surrey.

CANADA

Bedford. (N.S.)—W. E. Hull, R.K. No. 2.
Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Alta.—G. Luard, Clover Bar, Alberta.
Guelph. —R. J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —H. N. Fotheringham, 331 Barton Street, E.
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London. —D. W. Gwalchmai, 173 Devonshire Avenue.
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Papakura.—A. J. Starr
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Whangarei. —K. R. MacDonald, Lilian Street, Kamo.

UNITED STATES

Akron, Ohio. —Mrs. Johnson, 993 Lover's Lane.
Boston, Mass.—K. MacKellar, 195 S. Main Street, Reading. 'Phone: 0965 W.
Buffalo, N.Y. —G. A. Kling, 79 Mang Avenue, Kenmore.

Canton, Ohio. —Chas. Wheeler, 1708 Maple Ave. N.E.
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Houston, Texas.—E. W. Banta, 8008 Junius St. 'Phone: H. 9085.
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Santa Barbara, Calif. —Floyd Elsas, 309a, E. Victoria Street.
Scranton, Pa.—J. Scaramastro, 434 Luzerne Street.
Selkirk, N.Y.—J. P. Leonard, Maple Avenue.
Utica, N.Y.—B. J. Dowling, 133 Harding Place.
Worcester, Mass. —A. Marshall, Sr. 27 Hitchcock Road, Worcester, 3.

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Jewish Children's Relief. —We have received £17 from D.E.

"Song of Solomon" (2nd Edition). —This may now be had from R. W. Ask, 1, John's Park, Exbourne, Okehampton.

Articles are invited from brethren in all parts of the world, and particularly from younger brethren who have a mind to "*Study* to be approved." We have a list of subjects that can be had on application.

U.S.A. — Bro. G. V. Growcott, of 15586 Normandy Avenue, Detroit, Mich., U.S.A., now acts as our agent for the collection of subscriptions from individual brethren and sisters in the U.S.A. All remittances and orders should be sent to him. Parcels will be sent in bulk to him and he will undertake postage to all such subscribers.

Ecclesial parcels are not included in this arrangement and will be sent direct as hitherto. We hope the arrangement will give greater efficiency in our service, and we are grateful to Bro. Growcott for undertaking it. The subscription rate in U.S.A. will now be 2½ dollars per annum.

This arrangement does not apply to Canada.

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