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The Berean CHRISTADELPHIAN

**A Magazine devoted to the exposition and defence of the
Faith once for all delivered to the Saints; and opposed to the
dogmas and reservations of the Papal and Protestant Churches**

"The entrance of Thy Word giveth light; it giveth
understanding to the simple "

Edited by W. J. WHITE, B. J. DOWLING
and C. F. FORD

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The Reward Promised

By Dr. John Thomas

(Continued from page 323).

Unquestionably the clergy are infidels and blasphemers. When they open their mouths it is "in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell hi the heaven"—Rev. xiii. 6. This is affirmed of them who constitute "the Mouth" of the peoples, multitudes, nations, and tongues, symbolized in their spiritual and temporal organizations, by the Beast of the Sea "full of Names of blasphemy." It is objected, that they are very learned, respectable, pious, and sincere gentlemen. We admit all this under certain modifications ; but we have nothing to do with their learning, respectability, piety, and sincerity; our argument is, that they do not speak the words of truth as any man, not an idiot or a fool, can read them in the scriptures. They speak one thing, and the Eternal Spirit another; and what they speak is a point-blank contradiction and denial of the words of God; so that, if a man believe their dogmas, he must of necessity make God a liar, which is to blaspheme Him, His truth, and all who heartily believe it. They scoff at the idea of some poor shoemaker, or mechanic, who may be a true believer, taking a position over the nations after the lapse of a few years, to govern them for God hi place of Queen Victoria, and the Kings of the earth, who now possess the dominion. They assume the posture of "laughter holding both his sides," at the very statement of so preposterous a conceit. No wonder they discourage and discountenance the study of the Apocalypse, and if any of them should venture upon an exposition of it, that they should invariably give these letters to the Seven Ecclesias the go-bye. The promises appended to each are anticlerical and find no counterpart in their systems. If it were reported that a certain clergyman had consoled a dying penitent with the hope of Christ's speedy advent to raise him from the dust, and to give him dominion with himself over the strong and powerful nations of Christendom, which he should govern with omnipotence and heaven-descended wisdom a shout of derision would

be yelled forth from the throats of his "brethren in the ministry" and their people (or they would feel like so-doing), that would cause him, as reported of the pastor of "the Holy Apostolic Catholic Church" in Sixteenth Street, to suppress the doctrine, and to fall back into the ways of orthodoxy, for very shame; but specially for fear of the consequences to his stipend, his position, and his fame.

But scoff as the learned, respectable, and pious gentlemen of "the cloth" may, it is the doctrine of the Eternal Spirit, that "the poor in this world rich in faith, and heirs of the kingdom which he hath promised to them that love him," and who show their love by doing whatsoever he commands them, shall have "dominion over the nations and govern them" with almighty power. This remnant that overcomes will have the honor of breaking up and abolishing forever the kingdom of the clergy with all its ignorance, superstitions, and blasphemies for "the nations of those who are being saved shall walk in the light," which they, as the New Jerusalem, shall shed upon them—Rev. xxi. 24. Where the nations to be governed with an iron sceptre are, there is the dominion of the Saints; who in their resurrection-state, sing a new song saying to the Lamb, "Thou wast slain, and hast purchased us for God by thy blood out of every kindred and tongue, and people and nation; and hast made us for our God kings and priests; and we shall reign on the earth"; "with thee a thousand years"—Rev. v. 9, 10, xx. 4, 6. This promise to "the rest among the Thyatirans" is that in Daniel apocalyptically reproduced; that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High Ones," whom all nations and rulers shall serve and obey.—Dan. vii. 18, 27.

They are to be ruled, the Spirit saith, "with a rod of iron." Iron is the symbol of subduing power; and a rod, or sceptre, of regal authority. The word here rendered rule or govern is to feed, tend, direct, and so forth; which occurs also in Rev. xix. 15. In this text, Christ is said literally to "feed the nations with a rod of iron" with the power of a royal conqueror. The position this sentence occupies shows, that thus to feed or rule them is to smite them, and to tread them in the winepress of almighty wrath and indignation. Thus it is written there, "Out of his mouth goeth a sharp sword, that with it he might smite the nations; and he shall govern them with an iron sceptre; and he treadeth the winepress of the fierceness and wrath of the all powerful Deity." This is what is to be done by the King of kings and Lord of lords in his victorious career. Now the Spirit saith to the Thyatiran remnant, that he will give to them "even as I received of my Father." Chap. xix. 15 and Psal. ii. 8, 9, show how the Spirit made flesh hath received of the Father-Spirit. Hence, for the remnant to feed, or rule, the nations with an iron sceptre, is for them, in concert with the Christ, to smite and conquer them, and so to inaugurate their royal authority over them.

This appears also from chap. ii. 27. Here is a parenthesis after "rod of iron," which indicates what is transpiring while the remnant is receiving dominion over the nations. In the original the parenthesis reads, "As the clay vessels of a potter it is breaking to pieces." This differs from the English Version, which translates the Greek word by "shall they be broken to pieces." This is incorrect, for the verb is in the third person singular of the present indicative passive, and not in the future plural. The version of the American Bible Union corrects the tense but not the person of the verb. It follows the old version,

and persists in giving a plural nominative to a singular verb. It renders the parenthesis by the words "as the vessels of the potter are shivered." This, though good English, is an ungrammatical rendering of the Greek. The revisers err in looking for an expressed nominative of the verb. The sentence does not contain one. The nominative must be supplied from Dan. ii. 34, 35, 44, 45. The verb signifies "it is breaking to pieces;" and the prophetic answer to the question, "What is breaking to pieces?"—is the nominative to the verb. "It," the Image of Nebuchadnezzar, "is breaking to pieces as the clay vessels of a potter." This breaking to pieces of the gold, the silver, the brass, the iron, and the clay together, is consequent upon its being smitten by the stone-power upon its clayey feet—its clay-vessels, or ten Horn-kingsdoms confederated with the Eighth Head in the hour of their breaking in pieces, and becoming the kingsdoms of Yahweh and of his Christ. The remnant among the Thyatirans, and the Pergamean Antipas, and the Smyranean " rich " in faith, and Ephesian laborers for the Spirit's Name, and the few names in Sardis, and the Philadelphian keepers of the word of his patience—these all, with Christ at the head of them, are the New Testament constituents of the Stone-Power. Authority will be given to them to break in pieces the political fabric of the world of nations as established in church and state. The operation is a conjoint one. It is to be effected, not by Jesus alone, nor by his joint-heirs in his absence; but by all in concert. They follow him whithersoever he goeth—ch. xiv. 4; and therefore accompany him in all his wars of "the Great Day of the almighty Deity"—ch. xvi. 14; so that, when he encounters the Ten Horns, they are with him as "the called, and chosen, and faithful"—ch. xvii. 14; and when the worshippers of the Beast are tormented, it is in their presence as "the holy messengers" with the Lamb—ch. xiv. 10; and when he judges the Italian Harlot they reward her as she rewarded them, and double unto her double according to her works—ch. xviii. 8, 6; and when he goes forth to smite the nations, they follow him as the war-clouds of the heaven, clothed in fine linen, white and clean, which is representative of their righteousness in him—ch. xix. 14, 8.

The New Version renders the passage before us thus: "I will give him authority over the nations; and he shall tend them with an iron rod, as the vessels of the potter are shivered." This gives utterance to the idea I have expressed above—that the tending, feeding, or ruling of this text consists in breaking them to pieces. This is an improvement upon the old version; but still defective in the particular already noted.

The Genealogy of Christ

An Exhortation by Bro. Roberts

This morning we have read the chapter from Luke containing the genealogy of Christ. It does not appear as if we could get much that was profitable or interesting from that long list of names. It appears a dry and useless category altogether; but we sometimes find things different from what they appear. It may be so in this case. Consider, first, that these names represent persons that lived in an unbroken line from Adam to Christ. How wonderfully interesting is the enumeration, from this point of view only. There is nothing like it in the whole range of human literature. In ordinary cases, a line of generation is soon lost from memory or record. It is considered a notable and a dignified thing for even an aristocratic family to be able to carry its pedigree back to the time of William the Norman. The mass of mankind know nothing of their greatgrandfathers. But here

is an unbroken and attested line of ancestry bridging a gulf of four thousand years, a marvel that few people appreciate, because one with which all people are familiar—like the sun, the greatest and most astounding phenomenon in human experience, and yet the least noticed because so well known.

Then consider that this list of names represents a succession of persons who, in their day, lived as really as we may now feel ourselves to do. There may not seem to be much in this, but the power of it will be beneficially felt where it is distinctly realized; for does it not enable us to feel that we, also, are on the march—that our days upon earth are as a shadow—that there is none abiding? We have to school ourselves into the recognition of this manifest fact. It is a fact we do not easily realize at any stage of life; at all stages life seems real, and the ending of it somewhat legendary. In youth, age seems a long way off, and death an old fogey calculation. In young manhood, or womanhood, life is full of earnest vigor and pleasing possibilities, which fresh and lively powers set themselves to realize, without much thought of the ultimate drift; at maturity, anxieties have taken the place of hopes, and equally shut out the future, as they engross the present; in old age susceptibility deadens, and desire fails, and the face turns backwards rather than forwards. At every stage, it requires an effort of the mind to rightly estimate life as a fleeting scene soon to disappear, with all its joys or burdens, as the case may be. The success of this effort marks the difference between wisdom and folly. Whatever help us in it, helps us to be wise and good. A man who has once fairly mastered and accepted the fact that the life we now live is a short-lived affair, is much more likely to be dutiful towards God, and kind and patient with all men, than the man whose mind turns only on present matters. We look at the long line of men, whose pictures are preserved to us in the genealogy. We see them one by one pass from the cradle to the grave. We look at ourselves; we see that we are somewhere between these two points, and that it is only a question of a little while for us, also, to reach the end of all living. Speaking, now, of the natural order of things, we also must by-and-bye pass in this natural order into the, silent record of the past, for good or evil, as we now live. The effect of such a recognition of truth must be felt by every one; it inclines us to look at life in a serious way, and to enquire which is the best way to spend it. There is but one answer of wisdom to this enquiry. Fear God; hope in His mercy; rejoice in His promises; do His commandments. Patiently continue in this, the only line of true well-doing to the end, and thou shalt see in the end of it light and gladness, strength and wisdom, glory, honour, and immortality. So much we may deduce from the array "of names which connect Adam and Christ.

But there is another line of contemplation opened out to us in the genealogy; why is the genealogy given at all? Here is a line with Adam at one end and Christ at the other. What can be the object: of such a line, except to show that Christ belongs to it? Why the care to show an unbroken pedigree from Adam, if Christ be not of that pedigree? Ah, but he is of that pedigree. He is introduced to us in the very first verse of the New Testament as "Jesus Christ, the son of David, the son of Abraham". True, he is of another extraction as well. He is the begotten of God, the son of the Eternal Father by the Spirit overshadowing his virgin-mother, Mary: but one line of extraction does not destroy another. They both meet and blend in the glorious man Christ Jesus—"the Son of God and the Son of Man". The truth has enabled us to comprehend the necessity for the Adamic extraction of the Lord Jesus; and we have set our faces) against all who would, with speeches however fair and plausible, obliterate that extraction. In him, that which was wrong with the Adamic race was to be put right as a nucleus or starting point for a new development. The accomplishment of this work required that he should be as much a son of Adam as those whom he was brought into the world to

save. His work was to "abolish death ". This he has done (2 Tim. i. 10); he has done it by death and resurrection (Heb. ii. 14; 1 Cor. xv. 21). But how could he have done this except as a son of Adam in subjection to death? for as yet he has abolished death in no one but himself.

"Death hath no more dominion over him" (Rom. vi. 9).

But it has dominion as yet over the rest of mankind. The victory has been accomplished by his obedience (Rom. v. 19); and he will share the results of his victory with all his brethren in due time; for God hath given him power over all flesh with this view (Jno. xvii. 2 ; v. 21-29).

God's great and holy ways required such a mode of redemption, and, therefore, such a son as one who should be at one and the same time Son of Adam and Son of God. Had God not been holy, He might have dispensed with a plan of redemption altogether, and reprieved the erring sons of Adam in the simple exercise of His prerogative of mercy. Had He not been great and just He might have accepted the death of a substitute who was in no way involved in the matter at issue; and allowed the whole race to go free in consideration of the payment of their debts by another. But it is not so. In His forbearance He proposes forgiveness (Rom. iii. 25), but not unconditional. There must be a declaration of His own righteousness in the whole case, in the shedding of the blood of one whose blood-shedding shall be a declaration of righteousness by reason of his participation of the nature under condemnation, and whom, at the same time, He can accept and raise from the dead on account of his perfect obedience. Such an one, in Christ, He hath set forth to be a propitiation—a meeting-point of peace and reconciliation, through faith in His blood (Rom. iii. 25). He is thus just, and yet the justifier of every one coming to Him in this faith. Christ's death was just; Christ's resurrection was just ; and for Christ's sake, He forgives everyone who lays hold of His blood-shedding—in being ceremonially buried in his grave—in being baptized into his death (Rom. vi. 4). There is no (other way of approach to the Father, unto life eternal. There is none other name given under heaven whereby we must be saved.

All this is involved in the genealogical line that connects Christ and Adam. Adam brought death into the line, and, from the line Christ removes it, first in himself, and then in all whom he is pleased to accept in the administration of the judgment which God hath placed in his hand. For these Christ makes request in his capacity of priest over his own house; and God grants his request for the sake of Christ's own submission to the Father's mighty will in all things.

There is another theme of reflection, in the fact that the line does not go beyond Christ. Beginning with Adam it ends with Christ. There has been no preservation of a genealogical line since his day. Human generation has, since that time, become fused into a common mass, in which no man could trace his pedigree. There must be a meaning in this, as there is in all the works of God. It is not difficult to see a meaning. We see it if we go forward far enough. Go to the end of the thousand years. Go to the time when there is no more curse, no more pain, and no more death. Whose name is the "one name" in all the earth? Whose name covers all men— symbolically engraved on every forehead? At whose name does every knee bend and every tongue confess? The Name of Jesus. The population then filling the earth is all in Christ, just as the present population is all in Adam. The race of Adam will have disappeared, except in so far as absorbed and preserved in Christ. Hence there was no need for the preservation of Adam's pedigree after Christ, for all natural pedigree after him is effaced in him; that is to say, it counts for nothing outside of him, and inside him it is absorbed.

A subordinate, yet important, element in the genealogy relates to David. In the wisdom of God, David's house is chosen as the royal institution of the whole earth for ever. God's covenant with him, which David, as he drew near to the grave, said was "all his salvation and all his desire", had relation to a son whom God should give him, and who should occupy his throne for ever—whose advent upon the scene should be as the light of an unclouded dawn (2nd Sam. vii. 12, 16; xxiii. 4, 5; Psa. xxxix. 34, 36; Acts ii. 29). This son was Jesus, as everyone knows who is in the least acquainted with the; truth. Now it was important that the line of descent from David; should be preserved till the promised son should appear; otherwise a cloud would—in the eyes of men—have lain upon the greatest of the works of God; for how should it have been manifest to men that Jesus was the promised Messiah of the house of David, if the line of descent had been lost or become involved in obscurity? It is a proof of the Messiah-ship of Jesus, co-ordinate with many infallible proofs, that the genealogy of the house of David ceased to be preserved after his appearance. But there was no need for its preservation after his appearance on any ground, for as the natural heir to David's throne, revived from the dead, and made to live for ever, his existence must always over-ride subsequent genealogy, even If it had been preserved; for who could hope to take the throne with a legal heir ever living? Thus do all the works and ways of God harmonize one with another in all their details.

It remains for us to consider our relation to this glorious one, this child born, this son given, whose name is rightly called

"Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

From the position we occupy, we profitably look to him in two ways— as he was, and as he is. The position we occupy is one of trial and, self-denial in many ways for his name's sake; and we have need of patience and need of comfort. We get much of both when we look at him as he was. For what do we see? A man despised and hated and dishonored—a man who stood aloof from the world for his Father's sake—a man who was considered fanatical and worse—mad, demonized, and vulgarly reputed to be under the control of the mythical deity of the Philistines—a man who was poor and without the friendship of the wealthy, and who was finally hounded to death—who came to his end under the most ignominious and heart-withering circumstances possible to human experience. It is difficult for us in the calmness of personal security to realize the over-whelming agony, of the closing scenes of the Lord's life on the earth; cast out, spurned, condemned with the uttermost human hate, and given over to the unbridled sport and brutality of a ruffian Roman soldiery. We catch a glimpse of the utter desolation of the bitter hour in the words of the Spirit in Psalm xxii., where the sufferings of Christ are portrayed in the form of Christ's personal lament—

"My God, My God, why hast Thou forsaken me? Why art Thou so far from helping me? All that see me, laugh me to scorn; they shoot out the lip, they shake the head, saying: He trusted on God, the Lord that would deliver him; let Him deliver him, seeing that He delighted in him ... Be not far from me, for trouble is near; for there is none to help; many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion, I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws, and Thou hast brought me into the dust of death; for dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet."

It may be asked what comfort we can have in the contemplation of this dark picture? The answer will spring from the heart of every man who has known what trouble is, particularly trouble that has come in the way of righteousness. In time of trouble, the heart is liable to be over-whelmed; and is it not at such a time a real comfort to look back and see that the most beloved of all the sons of God) was deepest in the pit of affliction? Is it not comforting to hear the words of Christ.

"The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord" (Matt. x. 24).

"If the world hate you, ye know that it hated Me before it hated you; if they have kept My saying, they will keep yours also. But all these things will they do unto you because they know not Him that sent me" (John xv. 18, 21).

It only requires the mind to open to these considerations to be enabled to draw from them the most powerful support. If Christ, who was without sin, passed a life of obscurity and unpopularity, ending in the direst calamity, what reasonable ground for complaint or misgiving have we who are blemished with so many shortcomings, if we should have to come through the sharp experience of adversity "for our profit", that we might be partakers of His holiness. So far from ground of complaint the case stands the other way; there is ground for thankfulness if we come in for a share of that chastisement whereof all the sons of God are partakers.

"Whom the Lord loveth, He chasteneth."

This is revealed truth; we cannot get away from it; we shall find it true. Therefore let us prepare to accept it, comforted, however, by the other truths, that the Father pitieth His children, and that He will not put upon us more than we are able to bear—for this is also revealed—but after we have suffered sufficiently for His purpose, will He establish, and strengthen, and settle us.

If we derive comfort from the contemplations of Christ in the) past, how unspeakably greater is the comfort we may find in the consideration of what he is and what he will be. All power is in His hands (Matt, xxviii. 18).

"God hath given him to be head over all things, to the ecclesia, which is his body" (Eph. i. 21, 23).

"God hath exalted him to the glory of His own eternal nature—'angels, authorities and power being made subject unto him' " (1 Peter iii. 22).

Is there not a mighty comfort in having thus a friend at the Highest Court? For consider: his present exaltation has reference, among other glorious things, to the requirements of his brethren. He is their priest and mediator.

"He ever liveth to make intercession for them according to the will of God " (Heb. vii. 25).

He is touched with the feeling of their infirmity; and having suffered like them—being tempted—he is able also to succor them that are tempted" (Heb. iv. 15, ii. 18). All this means an invisible care-taking and guidance in this present darkness, which must be a source of comfort and confidence to every one whose heart opens in faith to the attested and demonstrated fact.

But if the present friendship of the risen and glorified Christ be a comfort, what words shall tell the consolation afforded by the realization of the fact that he is coming, and that when he comes he will deliver us from this present evil world, and bruise its whole diabolism under our feet ? It is only the weakness of human faculty that ever dims this glorious prospect. The facts are all there, whether we apprehend them or not. They are outside of us; they are independent of us; they remain true even if we should faint and fail utterly. The sun shines in the sky even if a man shut up in a, dungeon cannot see it and cannot realize it. We are all more or less imprisoned. Darkness covers the earth. We walk by faith and not by sight; and because we are weak in ourselves, we may falter and grow weary, faith failing to see at all times clearly the things that are promised, and that are pledged, and that are coming. But the sun shines nevertheless. God remains from everlasting to everlasting; His purpose cannot fail; His word cannot be broken; no tarrying can alter it; no decay of man or failure of human enterprise or the perishing of human hopes can affect the root and foundation of the hope that is in Christ. Jehovah's covenant stands fast; it is established in the heavens. At the appointed time the wondrous sequel of Christ's past work on earth will become a fact. Attended by an august and imposing retinue of the angels, he will arrive on the earth at the spot chosen for the purpose; the dust of his dead will respond to the formative energy of his power, come to awakening form and life again, and come forth; the hearts of his living disciples will thrill with fearful gladness at the intimation sent abroad; in their mustering multitudes the living and the (in past times) dead will come to his presence; the judgment will sit; the dread secrets, of the Divine remembrance will be disclosed, and to all will be, meted out reward according to their works. Oh, then the gladness of the chosen, who stand victorious on the rock of life eternal, after the toilsome and tearful journey of "time's dark wilderness of years"; and oh, the unavailing terror of the rejected multitude who depart with reprobation from the presence of the most glorious Son of God, filling the air for a moment with weeping and wailing and gnashing of teeth! When we ask to which of the companies we desire to belong, there is but one answer from the heart of all men. And there is but one way to realize the wish of the answer in the great day of account, and that way you know: the way of faith, the way of obedience; the way of patient continuance in well-doing, holding fast the confidence and rejoicing of the hope steadfast to the end.

Editorial

A CALL TO SERVICE

If we were to endeavor to express in one short and simple sentence the nature of our calling in the Truth, it would probably be difficult to improve upon the definition "a call to service ".

Our high calling in Christ Jesus is essentially that; howbeit service of the very highest and the noblest character. The most illustrious and honored freeman of the City of London, the greatest city of the world's greatest empire, is an insignificant nobody in comparison with the humblest servant of

the Lord Jesus Christ. That is not an exaggerated statement, for when Christ is here again the despised servant will be exalted to the position of an immortal king in a glorious and universal empire, to which the at-present honored freeman will be refused admission.

What then is the service to which we have had the honor to be called? Service, especially in Christ's estimation, does not consist merely of works. That is quite evident from many passages of Scripture. For example,

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first" (Rev. ii. 19).

In thus speaking to the church in Thyatira, Christ obviously enumerates service as something distinct from works. Again, Paul says:

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love) it profiteth me nothing" (I Cor. xiii. 3).

Mere works then, do not constitute true service towards Christ. We can therefore see much point in the words of Christ, addressed to some who in the Day of Judgment are represented as making much profession of works:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. vii. 22, 23).

"Wonderful works" in the name of Christ are not necessarily accepted by Christ as true service to him; indeed our whole time and strength may be occupied in working for the Truth, and yet we may be lacking in the very essentials of true service.

What is the essential element? It is love. Works which are prompted by love, are what constitute true and acceptable service towards Christ. Love is the motive power which sets works in motion: it is all a question of motive: there has first to be love; the love of God, as the apostle says:

"We love him, because he first loved us" (I John iv. 19).

There has to be in us the love of God, the love of His Son, Jesus Christ, and there has to be "the love of the Truth", and this love, dwelling in our hearts, has to find, as it will where it really, exists expression in works, and this is true service towards God and Christ. It is possible to work hard for the Truth from a wrong motive; we may work hard for self-glorification, or for mere popularity; it may be for prominence in the ecclesia, or to be seen of men, and to have the praise of men. We need to examine ourselves very closely in these matters, for we are all naturally inclined in these directions.

These are the evil characteristics of the flesh, and of the natural mind which we all, by nature, possess.

Let us not forget that such "works" will be disowned by Christ at his judgment-seat.

"Take heed that ye do not your alms (margin, righteousness) before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward" (Matt. vi. 1, 2).

They have their reward: and it is quite possible for us to work hard for the Truth, and to have our reward now. If we work for present praise, or present self-satisfaction, or present popularity, and we obtain these things, we have our reward, and there is the end of the matter. We have obtained what we worked for. It is a question of motive.

If, on the contrary, we work now with our eye on the future^ working amidst difficulties; working for the Truth because we love the Truth; working for God and for Christ, because of the love of God dwelling in our "hearts, although we may possibly incur even our brethren's displeasure in so doing; working with a single eye to the honor and the glory of God's Name, and to the edification and| blessing of our brethren and sisters, let us encourage one another by the assurance that such works, springing out of love, are regarded by Christ as true service towards him. It is that, and only that, which the Truth calls us to.

From these thoughts it will be evident that this true form of, service has its beginning in ourselves. If we trace it to its roots, it will be found to have its commencement in bringing the mind into subjection to the law of Christ; chasing, as it were, out of our mentalities fleshly thoughts, from which fleshly motives spring. So we are led to the stirring words of Paul,

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. xii. 1, 2).

Not conforming to the world's standard of things; but transformed by the renewing of our minds, or, in other words, by "letting the word of Christ dwell in our hearts richly"; thus transforming our actions, purifying our motives, and bringing all into subjection to Christ, and this, says the apostle, is our reasonable service.

This is the service in which we have enlisted. It is a work of subduing ourselves first, and when we have, in a measure, done that, we are in the position to work for the Truth from the pure motive of love; and thus to render acceptable service to God and to Christ. To all such, Christ says:

"I know thy works, and thy love, and thy service ".

How vastly different is this form of service from the world's service! The world works for present reward, and sometimes it receives it: oftentimes it does not. We, in the Truth, work not for present reward, but for

a reward which lies ahead. We may even die, as countless thousands before us have died, without receiving the reward, but nevertheless it is sure and unfailing. Therefore, in addition to love, faith has also to operate in us.

"I know thy works, and love, and service, and faith."

Faith is the substance of things hoped for; the evidence of things not seen. It is "confidence for a reason"; not mere credulity, but confidence based upon evidence.

What is the ground of our confidence? Is it not the fact that God has spoken, and

"That he is a rewarder of them that diligently seek him" (Heb. xi. 6).

We look forward with hope to that great reward, as did Abraham and Moses and all those other faithful men and women enumerated in this chapter. It was the joyful anticipation of that reward which enabled them to endure; and it is that, and only that, which will enable us to continue to render this loving, faithful service in the Truth, to Him who hath called us to His heavenly kingdom.

We may, however, have the right motive, and true love, and our works in the Truth may therefore be regarded by Christ as acceptable service rendered to him, and we may have faith in the great reward which lies ahead, and yet we may grow weary in well-doing; if we do, our service will be unavailing, for it is

"He that endureth unto the end, the same shall be saved"

and so one other virtue is needed,

"I know thy works, and love, and service, and faith, and thy patience" (Rev. ii. 19).

Through lack of patience some who have walked with us in the Truth for many years, have given up; they have grown weary of the race, and have turned back to the things of the world. They have ceased to work for Christ; the call to service is no longer obeyed; the call of the world has proved too strong. In the wonderful kindness of God, we are still in the privileged position of heeding the call; we are laborers together with God; let each one, then, having been called, faithfully persevere in our work,

"For God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister.

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

That ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. vi. 10-12).

"Cast not away therefore your confidence, which bath great recompense of reward" (Heb. z. 36).

K.J..W.

Notes by the Way

BIRMINGHAM, ENGLAND.

Arriving in Birmingham, the first to meet us at the station was sister Smith with a welcome beaming in her eye, for we were to be the guest of brother and sister Roland Smith of Hall Green.

We had not met our host and hostess for several eventful years, so we clasped hands, close and tight, and for a time became reminiscent of the days gone by—of our meetings on the Atlantic and Pacific Coasts and in the Middle States of the U.S.A. Many changes had occurred as the years rolled by, but with God's help we had "kept the faith", holding a tight grip on things of the Kingdom and the Name—the golden key that opens the Palace of Eternity; and so we realized that we had actually lived more in deeds than we had in years.

On our arrival in Birmingham we made it our first duty to call upon brother C. C. Walker, the editor of the *Christadelphian*, who so unhappily and contradictively handled the American ecclesial situation in 1921-23, leading the Temperance Hall fellowship to accord substantial support to men who are unwittingly forging lies in the name of the Lord, substituting antique pagan fables—creations of the unenlightened human brain, for God's revealed truth on the sacrifice of Christ, and, themselves deceived, would have all others believe their fiction.

Brother Daniel Jakeman of Dudley accompanied us and brother Walker very kindly granted an interview, the substance of which was briefly summarized in the *Berean Christadelphian* of December last.

Brother Walker's attempted explanation of what he styles a "difficult passage" (Rom. viii. 3), was of that sort which discourages all further effort to enlist his support against error on the sacrifice of Christ. He also seems joined to his idol—the exclusiveness of the Birmingham coterie to the "foreign" section of the one body.

This attitude is maintained in order that they may be able to compromise the Truth with those in "foreign" lands (the United States of America) who are teaching error on this vital question. Thus they widen the gate and broaden the way, leading to their destination (see *Christadelphian* 1928, p. 267).

Compromise is born of contraries and is abhorred and forbidden in the Scriptures:—

"Charge some that they teach no other doctrine"

(1 Tim. i. 3).

"Diminish not a word" (Jer. xxvi. 2).

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. iv. 2).

"If any man shall take away from the words of this book . . . God shall take away his part out of the book of life" (Rev. xxii. 19). "In vain do they worship me, teaching for doctrines the commandments of men" (Matt. xv. 9).

These inspired commands and statements have fixed and distinct limits and admit of no compromise. Nevertheless, brother Walker announced that he will not be "coerced" in this matter, therefore, neither Scripture nor urgent personal entreaty can alter his determination.

THE NAME OF THE CITY.

Evidence abounds that the name Birmingham is of Anglo-Saxon origin and is derived from the following:—

"Berm, the patronymic of an Anglo-Saxon family,
ing, a suffix of Anglo-Saxon origin (ung)
signifying son, race or
follower, and
ham, the Anglo-Saxon for home.

The name Birmingham therefore simply means the home of the race or followers of Berm.

From Doomsday-book compiled A.D. 1084-86, by order of William the Conqueror, we learn that the population of Birmingham at that time was approximately 100 persons. To-day it is estimated at 1,000,000.

It is a city of great industrial eminence, which is attributable to the fact that over 1,200 different trades are carried on there. As we write we think of the making of pens, which is one of its oldest industries. Steel pens were made there 200 years ago, when as much as five shillings or a dollar and a quarter was paid for a single nib.

Machine pressed nibs were first made in 1830, and this brought about an important change, and since that time the trade has shown such wonderful expansion that to-day Birmingham is probably the greatest pen-making centre in the world.

It has been said that the pen is mightier than the sword, yet it does not necessarily follow that Birmingham is the unfathomed centre, fountain and shrine of powerful scholastic thought, erudition and wisdom.

Pure wisdom is from above and emanates alone from Him "who dwells in light", and who hath committed the same to the Apostles and Prophets, Jesus Christ himself being the chief corner-stone of wisdom's house; and to this source and fountain we all have free access.

But when we behold the quirk's of the blazoning pens of some who darken the Counsel of God by words without knowledge (Job xxxviii. 2), using the technical terms and the ministerial forms and phrases of the clergy, and virtually rejecting parts of this "counsel" as "difficult", we wonder whether in their own estimation they do not consider their pens as even mightier than the sword of the Spirit, portions of which they have partially sheathed as too "difficult" to wield: to them such portions are "sealed" and covered (Is. xxix. 10, 11). Can it possibly be that "the Lord hath closed their eyes" with an incipient form of the "strong delusion" because they received not the love of the Truth but gave it second place to numbers, friends and self?

The word of God should not be handled deceitfully (2 Cor. iv. 2), because it is not hid except to them that are lost. It is quick and powerful, sharper than any two-edged sword in the manifestation of the Truth. So

let us never fear. Romans viii. 3 was not hidden to Dr. Thomas or brother Roberts, nor is it to those of like precious faith.

God's power is greater than man's might and He hath said:—

"My word shall prosper in the thing whereto I sent it" (Is. Iv. 11).

Birmingham has several noteworthy buildings. In this respect Victoria Square appealed to us. It includes the Town Hall, the Council House, the General Post Office and several other attractive buildings.

The Town Hall impressed us as a very solemn looking building, more especially on account of the activities of the Truth within its walls in the days of brother Roberts. It is built upon rising ground, after the Corinthian style of the Temple of Jupiter Stator at Rome. Its simplicity and due proportions combined with its massiveness at once arrests attention. New Street, running from Victoria Square to High Street, has several fine buildings and is probably the best shopping thoroughfare in the city.

FRATERNAL GATHERING IN SUTTON PARK.

On Saturday a fraternal gathering was held in Sutton Park, the largest natural park in England, having a circumference of nine miles. This place was frequented on similar occasions in brother Roberts' days. Tea was served in a pavilion, flanked by several pretty trees on the shore of a crystal lake. After a time spent in interesting and profitable conversation, the large company repaired to a nearby umbrageous dell, where the meadows roll and swell, affording billowy moss-fringed seats where the company reclined or sat among daisies and buttercups, while addresses were given by brethren Harrison of Lichfield, Daniel Jakeman of Dudley and the writer.

We had previously met brother Harrison in Dudley, and we found him to be a brother of exceptional intelligence in the Truth and filled with a hearty appreciation of Divine things, and we were much' refreshed and strengthened by our intercourse.

Here once more we met our beloved work-fellow, bro. Warrender and bro. and sister Timms of Toronto, Canada. Also several brethren whom we met for the first time personally, but whose names were familiar and well-known to us, because of their activities on behalf of the Truth. Among these were brethren Tandy, Southall, Tarplee, Weetman and others, who were all

"Helpers in the Lord".

On Sunday we had the two usual meetings—one in the morning for the Breaking of Bread and the other in the evening for the public proclamation of the Truth. The seating capacity of the hall seemed taxed to its fullest extent. The brethren and sisters in Birmingham have experienced much opposition in their efforts to keep the doctrine pure, but their indomitable perseverance has, with the help of the Lord, enabled them to over-ride the most formidable barriers,

and while the circle of their local fellowship is small when compared with the Temperance Hall and the Suffolk Street meetings, they have great reason to rejoice and be glad in being among the "few" who have not defiled their garments by countenancing and tolerating false doctrine,—for Christ's promise to such is:—

"They shall walk with me in white, for they are worthy" (Rev. jii. 4).

Their distinct perception and comprehension of the first principles of the Truth and its precepts, have obliged them to refuse complicity with error and disobedience, even when presented in a plausible manner with "good words and fair speeches"; and the firmness of their attitude and their uncompromising determination to give no countenance to doctrines that are fundamentally unsound, have made reproach, despite and defamation their portion for several years.

They have attempted from time to time to "reason together" with the Temperance Hall ecclesia, but with comparatively little success. On the occasion of our visit another attempt was made to gain their ear. A large hall was engaged in the centre of the city and a 12-page pamphlet was circulated in large numbers, beseeching them to come on the following Monday evening and hear our cause; and notwithstanding a warning given by one of the Temperance Hall leaders to keep away, the effort was a success in many ways—a duty was performed, and duty hath no place for fear of results, for we know that one can plant and another water, but it is God alone who giveth the increase.

Some 60 or 70 from the Temperance Hall ecclesia attended and gave fixed attention, and altogether there must have been at least three times that number present, and for this we were grateful. We trust that some seed may have fallen into good and honest hearts that may bear fruit in the future.

We must remember that they never fail who work in a good, cause for the battle is the Lord's. "To climb steep hills requires slow pace at first"—the race shall ultimately be won by vigor and not by vaunt of numbers.

Brother Warrender, who was chairman, spoke distinctly and forcibly on "fellowship", and brother Southall followed, clearly defining the "Causes of the Division", and the writer then in turn pointed out the evils of "a mixed fellowship".

Among the many illustrations given of the darkness and confusion of fellowship that now enshrouds the Temperance Hall meeting was the following:—

Brother C. C. Walker, a representative member, is publishing the works of Dr. John Thomas, which we all regard as fundamentally sound. At the same time brother C. C. Walker has declared a man "fundamentally sound" who is circulating, endorsing and advising the study of a book in which Dr. Thomas works are assailed and contradicted as follows:—

"The character of Jesus was holy, harmless, undefiled, without spot . . . but his flesh was like our flesh in all points, weak, emotional and unclean" — Eureka, vol. 1, p. 106.

"Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin"—Elpis Israel, p. 115, Rom. viii. 3.

"Sin could not have been condemned in the body of Jesus if it had not existed there"—Elpis Israel, p. 114.

HIS DETRACTOR

"The sacrifice of Christ was his flesh and that was without spot"— Sin, p. 36, endorsed by A.D.S.

"Sin in the flesh is something with which the Scriptures do not occupy themselves"—Ibid, p. 71, endorsed by A.D.S.

"There was no sin in His (Christ's) flesh to condemn"— Ibid, p. 71.

Again, our Statement of Faith is contradicted in the same forcible manner in this book which A. D. Strickler sent to us, with the advice to "study it and then write on the Sacrifice of Christ".

"The sentence (passed upon Adam) defiled and became a physical law of his being, and was transmitted to all his posterity." – Article V.

"Adam did not possess and could not transmit to his posterity an element called sin in the flesh, God's Son did not inherit it from his mother"—Sin, p. 71-2.

If the man who circulates and endorses these "clean flesh" teachings found in the right hand column is "fundamentally sound", as brother Walker has declared, where does the writer of the words in the left hand column appear? Dr. Thomas wrote saying:—

"Those who hold Paul's doctrine (and Dr. Thomas did—B.J.D.) ought not to worship with a body that does not."

What is your position? With whom do you worship? Brother C. C. Walker lectured for the Strickler ecclesia in Buffalo during his last visit to the U.S.A.!!! But Dr. Thomas continues his writing as above, saying:

"No good is effected by compromising the principles of the Truth; and to deny that Jesus came in sinful flesh, is to deny the sacrifice of Christ" (Christadelphian, 1873, p. 324).

This is the teaching of the Scriptures (see 1 Cor. i. 10; Rom. xvi. 17 and viii. 3).

But brother Walker refuses to follow this good advice in dealing with the American situation, and in contradistinction thereto actually suggests and advises a "modus vivendi" or compromise of the Truth with this contradictory teaching (see Christadelphian, 1928, page 267).

In view of these conditions who can deny that there exists in the Temperance Hall fellowship to-day an urgent need for reformation— a seeking for the Old Paths.

"Thus saith the Lord, ask for the old paths,
where is the good way, and walk therein, But they said we will not
walk therein" (Jer. vi. 16).

There is with them a constant drift in the direction of widening "the narrow way" and making more all-embracing the fold. Not only is the suggestion offered to "compromise" the Truth, but efforts are being made to "fitly join together" with the Truth errors that were long ago "refuted and discarded".

Against this tendency the believers, in our fellowship, have set themselves with faces of flint. God speed their noble work.

However, there are some in the Temperance Hall fellowship both in Birmingham and London, with whom we had the pleasure of conversing, who are disposed to do some thinking on these matters, whose convictions are well expressed in the following lines:

"I see the right and I approve it too, Condemn the
wrong, and yet the wrong pursue."

It's ever as of old:—

"The leaders of this people cause them to err"—Is. ix.

16.

CHRISTADELPHIANS AND CONSTABLES.

In one of our daily rounds we found a book compiled by a Mr. Thomas Lee, defining the duties of the respective officers appointed by the Court. Among the entries we found "The Office of a Constable", defined as follows:

"Their duty is to suppress all riots and affrays, to arrest all felons, night walkers and suspicious persons, which they may do of their own authority; and they may charge and command any person to assist them in the execution of their office, if needs require; and they are to be attendant upon the Justices of the Peace and to execute their warrants, and they have the power by virtue of their office of billeting officers and soldiers which they are to do fairly and impartially."

That the question as to whether a Christadelphian could Scripturally perform the duties of a Constable should ever become the subject of serious debate in an ecclesia, is surely a sad commentary on the Laodicean spirit that must prevail in some assemblies.

The time when it shall be the duty of the saints "to execute the judgment written" has not yet come. When God shall set His King upon the Holy hill of Zion then shall the children of Zion be joyful in their King, and "this honor" shall then be conferred upon them. In the meantime they are commanded to

"Resist not evil"—Matthew v. 39.

We cannot close these notes on Birmingham without gratefully acknowledging our indebtedness and expressing our thankfulness to our brother and sister J. B. Phipps of Cheswyke Mount, Monkspath, Shirley, and sister Tarplee of Billesley, for much useful information supplied concerning Birmingham and its interesting environments.

Brother Phipps' car was also ever-ready and at our disposal. We shall long remember our afternoon rides, when we visited such famous places as the unique and ancient Tudor Mansion of Compton Wynniates, where Kings and Queens have been entertained. Also the famous Lichfield Cathedral, a magnificently proportioned religious edifice with three towering spires (190, 192 and 250 feet high) dating from A.D. 1200. However, it is little more than a serious comedy to those who know something about Ezekiel's Temple—"a house of prayer for all people". Lichfield is the home of our beloved brother Harrison.

Next in order came Stratford-on-Avon, Shakespeare's classic land, and "Leafy" Leamington, "the Bethesda of the Midlands", both very interesting as seeing how the world wags. But certainly 'twill be difficult to efface from our memory the enchanting and sequestered scenes that opened to our view as we rode along the Old London coach road to ancient Warwick, in the very heart of beautiful Old England.

Standing upon the Castle Bridge, beneath which the crystal waters of the classic Avon flow, and in the midst of a picturesque and mediaeval environment, we had a wonderful exterior view of the ancient princely Castle of Warwick, which, after passing through the hands of several Saxon and Norman possessors, first became the property of an English lord in the days of James the First.

Here, amid the shady groves and flowery meadows of this old historic Castle, we experienced a sweetly retired solitude and quiet that was refreshing to a high degree.

Amid such scenes as these we would fondly wish to immure ourselves for a time against the rush and hustle of modern business life, which sometimes so easily extinguishes it.

However, the command is "Occupy till I come", and so with patience we await the promised time, of which we are assured that "there remaineth a rest to the people of God", and it is also written that as the days of a tree so shall the days of His people be, "and mine elect shall long enjoy the work of their hands"—Is. Ixv. 22.

Well, coming back to Birmingham, another public lecture was given on Wednesday evening, when the hall was well filled. Brother and sister Saxby of Wellington, whom we met at the Sutton Park gathering, were again present.

On Thursday evening a farewell meeting was held. There was a wealth of rich feeling in the touching remarks of the several speakers that seemed to overflow, and made us feel that our visit to Birmingham had been quite too short.

The following day we said good-bye to our kind host and hostess, and brother Phipps conveyed us to the station, where a few brethren and sisters had assembled to wish us a safe journey to Luton, where we were to speak that Friday evening.

B. J. D.

The Second Vial

The world-shaking events of the French Revolution, and the great changes that emerged therefrom, gave birth to that new world of ferment and struggle that has resulted in the strange and perplexing medley called Modern Europe.

At that stirring epoch were let loose upon this guilty world these agents of destruction whose mission it was to pour out the Vials of the Wrath of God. In those Vials were contained the "Seven last Plagues" that were destined to "Fill up the Wrath of God" upon the sin-powers of the world. The destruction of those powers being both just and necessary, that the world might be prepared for the establishment of the "New Heavens and Earth" wherein righteousness shall dwell—Rev. xv. 1-2.

So for the past 140 years the idolatrous worshippers of the beast and his image have known but little peace, and though in some respects the world has made progress toward a more enlightened and better standard of existence (on the material side only), yet in so far as the despotic upholders of the old order of church and state, are concerned events have shown that the out-poured Vials have been doing their work, and that the political and ecclesiastical tyrants have been plagued according to their deserts.

Consequent upon this state of affairs their power of downtreading the Witnesses of God has diminished, and will diminish, until that final outburst that will precede the great crash which will come upon the powers of this world, when they make their last bid for supremacy at the coming of the Lord.

In the last article of this series we were shown how the worshippers of the beast were tormented and their bones laid bare by the "grievous and malignant ulcer" that ensued upon the outpouring of the first vial. We have now to review the work of other agents, who, though they worked midst other scenes and in another element, yet played an important part in the execution of the grand scheme for which the Seven Spirits of the Deity were sent forth into the earth. It must be noted that the seven vial-bearers were not to be sent forth separately at long intervals, each completing his work before another commenced; but that they were to follow one another in quick succession, each proceeding to his appointed place, and if necessary to work concurrently with others; but each in his own sphere of action. Of this Dr. Thomas wrote "The first angel is the only one of the seven of whom it is individually testified that 'he went forth.' They all went forth together and formed the situation" (II Eureka 477). So whilst the contents of the first vial was taking effect upon the land, the second vial was poured out upon the sea, and like the first plague of Egypt and the second Trumpet of the Apocalypse the water became blood; but this time "like the blood of a corpse, and every soul died in the sea".

The judgment of the Second Trumpet fell upon the western, division of the old Roman earth, and resulted in the "Third part of the sea becoming blood; and the third part of the creatures which were in the sea and had life died; and the third part of the ships were destroyed". The judgment of the second vial was to have a wider scope, and to operate upon the seas in general, in so far as they served to nourish the worshippers of the beast.

The agency that was employed in the execution of these judgments was the British Power. The entry of that nation into the war converted what bid fair to rapidly terminate in a great victory for the French into a struggle that lasted for twenty years, and ended in the defeat of France. Britain had enjoyed several years of peace since the American War and had prospered. Prospects were good; William Pitt in 1788 said "There never was a time in the history of this country when from the situation of Europe we may more reasonably expect fifteen years of peace than we may at the present moment". But God had decreed otherwise. In 1789 the storm broke in France, and war spread over Europe. England was drawn into the struggle, and was soon compelled to take the lead in the tremendous task of countering the powerful efforts of the French to dominate the Continent. Pitt was at the helm at the time, and to weather such a storm was no easy task. After nearly twenty years of strenuous work he sank under the strain, and was dying when the news of Austerlitz reached England; "Roll up that map of Europe" he said, "It will not be wanted these ten years". His policy on the Continent had failed through the apathy of half-hearted allies, and combination after combination had broken down through the weakness of the Continental Powers. So his huge subsidies of men and supplies were wasted, and his schemes frustrated, and he had the chagrin of seeing his enemies making headway in spite of all his efforts. But on the sea his policy had everywhere triumphed.

In the navy he had a weapon that was equal to the great demands he made upon it, and which was controlled by men who fully entered into the spirit of their work.

The epoch under consideration saw the rise of the British Navy into that position of supremacy that has distinguished it ever since. Prior to that time Britain had to share with France, Holland, Portugal and Spain the strength of the sea. It was the work of such men as Rodney, Hood, Howe and Nelson that secured to Britain the first place. They were the agents employed by Deity to pour out the second vial upon the sea. Early in the struggle the "Seven Spirits" moved the British to fall upon the maritime power, commerce, and colonies of the countries of papal Christendom; and after twenty years of unprecedented naval warfare left them shorn of all power upon the sea. In the language of the vial "Every living soul died in the sea", and for them that element became as "the blood of a corpse".

The first act of the drama opened in 1793, when the French fleet was defeated at Toulon by the British under Lord Hood. The next year saw them defeated again, off Ushant by Lord Howe. About the same time many of the French and Spanish West Indian Islands were taken, and the Dutch (who had been forced into alliance with France) lost the Cape of

Good Hope. A French and Dutch fleet was subsequently defeated after an effort to re-take it. Lord Bridport's naval victory occurred in 1795. In 1797 two notable victories took place: that of Sir John Jervis off Cape St. Vincent, and that of Admiral Duncan at Camperdown. Then came Nelson's crowning victories of the war, the Nile in 1798, Copenhagen in 1801, and Trafalgar in 1805. These victories gave Britain the sovereignty of the seas, and though Nelson perished in the last named battle, he lived to see the completion of his work, for that battle broke the power of France on the Seas. "England" said Pitt, at the Lord Mayor's banquet 1805, "has saved herself by her courage, she will save Europe by her example".

In the annals of English history this period of the outpouring of the second Vial forms one of its most glorious chapters, and one in which the nation takes the utmost pride. Its thrilling scenes are painted upon the walls of the Royal Chamber of the Houses of Parliament, and Nelson's Monument surmounts the great square that forms the "Hub of the Empire". In giving Nelson pride of place in these honors the nation only does him justice. Above all others he embodied the spirit of the British Navy, and by his genius and hearty zeal he raised the prestige of Britain upon the seas to unprecedented heights. In addition to his passion for the glory of his profession he exhibited another passion that made him the ideal medium of the judgments he was employed to pour out, viz.: hatred of the French. The vigilance and pertinacity with which he harassed the enemy, his exultation of spirits in action, and the virulence of his attack were largely due to these passions. His hatred is seen in such utterances as the following. He said to an officer: "You must hate the French as you hate the devil". When fighting at Geneva in help of the Austrians, he said: "I hate a Frenchman; they are equally objects of my detestation whether Royalist or Republican ... I believe they are all alike . . . Forgive me, my mother hated the French ". To Lady Hamilton he wrote concerning some correspondence of theirs the French had captured: "From us what can they find out? That I love you most dearly, and hate the French most damnably." Having such a mind his implacable attitude towards the enemy is explicable. Historians have noted that his demeanor when fighting Danes showed less spirit than when he was fighting the French. Even in his early engagements he showed the same spirit. We need only mention the Battle of St. Vincent where his conduct was such that he was afterwards awarded the "Order of the Bath". Previous to that his services had been but slightly recognized or rewarded: but he could truly say " I do not know that anyone has done more . . . but never mind, I'll have a ' Gazette' of my own". He did afterwards fill a 'Gazette'.

(To be continued).

Memories of Smyrna

The "Asia" of the New Testament is the Asia Minor of to-day.

The names of its ancient cities are well known to those who have followed the footsteps of the Apostle Paul as he planted and watered the Gospel seed, and while names in many instances have changed, and decay has seized upon most, yet the coast of Asia Minor remains as it was when Virgil drew a beautiful word picture of evening and sunrise at Troas. This town was not far from ancient Troy, just being uncovered by the excavator's spade. Troas was the port from whence Paul and Silas made their first voyage to Europe.

Virgil speaks with rapture of the sun setting beyond Athos and Samothrace, with the shadows falling on Mount Ida and settling on Tenedos and the sea.

The oldest city on the Peninsula situated a little further south than Troas is Smyrna. Quite recently the name loomed large in the News press when the Turks under Mustapha Kernel came into conflict with the Greeks there and literally drove them into the sea.

Smyrna, in spite of all its misfortunes, is still a beautiful city. Its natural advantages have given impetus to its trade. The harbor is very large and perfectly safe. Liners of 20,000 tons can come right up to the wharves. It has therefore for over 2,000 years been a great outlet and inlet for trade. A good description of the city and harbor is contained in brother F. G. Jannaway's book "A Bible student in Bible lands".

The city has many notable events in its history. The great Greek poet Homer was born there. During the Turkish campaigns it held out longest against the invaders from the Euphrates: in fact so hated was the city for this and other reasons, referred to later, that in Turkish writings it was termed for generations "infidel Smyrna".

THE ECCLESIA.

The original ecclesia was founded there by Paul when he made Ephesus his headquarters, and "all that dwelt in Asia heard the word of the Lord, both Jews and Greeks" (Acts xix. 10).

In the "Life of Polycarp" we read that Paul not only started the work in Smyrna but used to take his holiday there." The Apostle leaving Galatia sought rest and refreshment among the faithful in Smyrna. He took up his abode with Strateas, the brother of Timothy". The only mention of the ecclesia in the Bible is in Revelation ii., where it figures among the seven ecclesias of Asia to whom our Lord Jesus addressed messages.

To get an idea of the juxta-position of the seven ecclesias spread out your hand palm downwards upon the table. You then have a good outline of the physical features of Asia Minor. Five ranges of mountains run to the sea from the central plain as the fingers run from the palm. In each valley there is a river. Let the fingers be the mountain ranges, and the spaces between the valleys. On or, near these valleys all the seven cities were situated. The North, or little finger, forms the valley in which the River Caicus runs, and Pergamos is on its banks. In the next valley the River Hermus finds its mouth at Smyrna.

Two tributary streams, the Cogamis and the Pactolus, run through Philadelphia and Sardis.

The third valley has Ephesus and the River Caister. This river has as tributary the Lycus, and the "churches of the Lycus", as Polycarp terms them, were Thyatira, Laodicea and Colosse.

Together the seven ecclesias were Stars in our Lord's hand (Rev. i. 16).

Hull down in the Egean Sea may be seen the Isle of Patmos, where the beloved disciple saw the fulfillment of the promise made to him that he should see "the Coming of the Lord" (John xxi. 22-23).

The ecclesia at Smyrna was the smallest in numbers of the seven addressed in Rev. ii. and iii., and it was the poorest (Rev. ii. 9). Yet it was the only one of the seven that was designated really rich in the spiritual sense.

Laodicea, the richest in the material sense and the strongest numerically, was "lukewarm, blind and naked".

Ephesus, the next largest, had "left its first love".

Pergamos was tolerating those who held and taught heresy. Thyatira was likewise guilty. Sardis had but a few in the city who; had not "defiled their garments". Philadelphia had but "a little strength".

In contrast Smyrna, refusing to tolerate evil or error, was the scorn of the blasphemers from whom they had withdrawn, who claimed to be Jews spiritually but were not, but were a synagogue of Satan. The faithful in Smyrna stood for purity, and were rich in faith though poor in all else.

Tribulation is a good thing if it be endured for righteousness sake, and in this case a greatly troubled ecclesia held fast to the One Hope: "Fear none of those things which thou shalt suffer".

The subsequent history of this ecclesia illustrates the fact that a stern integrity continues longer than any pandering to the world. Albeit the smallest, this ecclesia outlived all the other six ecclesias, and was for many centuries a light-stand for the Truth in larger or lesser degree. Even in the days of almost complete apostasy the Smyranean Christians stood nearer to the old paths than any other, and the Turk has never yet succeeded in entirely eradicating the Christian faith from it. Hence the epithet previously referred to, "the infidel city"—infidel that is to Allah and Mahomet.

Ignatius went to martyrdom from Smyrna, and at that city and at Troas he wrote two of the letters that bear his name. These letters on careful examination show that they were written hurriedly, and there are also reasons to believe that later copyists "doctored" them. They were done under the eyes of his "leopard-like" guards as he terms them. At Smyrna Ignatius was visited by brethren from Ephesus and several other ecclesias, to all of whom he wrote. These letters in Bishop Lightfoot's edition are well worth careful study. One pathetic passage reads:—

"From Syria even unto Rome I fight with wild beasts by land and by sea, by night and by day, being bound amid ten leopards, even a company of soldiers, who only wax worse

when they are kindly treated. Howbeit through their wrong doings I am become more completely a disciple."

He was taken to Rome and thrown to the lions.

Polycarp, a modest and gentle man, suffered martyrdom in the arena in Smyrna. Irenaeus tells of Polycarp's impatience with those who taught false doctrine, and of how on one occasion he addressed Marcion thus, "Yes I know thee, the first-born of Satan".

According to the testimony of Irenaeus, Eusebius, Jerome, Suidas, Tertius, and other early writers, John the Apostle converted Polycarp probably on his first visit to Smyrna, and they remained fast friends until John's death. Polycarp's last words, addressed to the Roman pro-consul who urged him to recant his allegiance to Christ, were "Four score and six years have I served Him and He hath done me no wrong, how then can I speak evil of my King". This martyrdom was in A. D. 166, when Polycarp was 96 years of age. This would seem to indicate that he heard John as a boy of ten and was but 28 years of age or thereabouts when the Apostle died.

THE LESSONS.

We may sum up the lessons for our own times that we learn from this story of Smyrna thus:—

Poorness in this world's goods does not deter spiritual growth and strength. The brethren of Smyrna who are known by name were of humble birth; the well-to-do passed by.

Smallness of numbers often accompanies stern rectitude and sturdy faith and hope. Smyrna had no temptation toward the besetting sin of large ecclesias—pride and confidence in numerical strength, begetting "ease in Zion" and arrogance. It has always been the large ecclesias that have led in the way of apostasy, for instance, Laodicea, Ephesus, Constantinople, Rome and, in these last days, Birmingham.

Tribulation and trial develop righteousness and steadfastness; how often the lack of it produces spiritual flabbiness and decay!

THE BLESSING PROMISED.

The particular blessing promised to the faithful in Smyrna in return for the endurance of trial and for steadfastness was, "I will give thee the crown"—the victors coronal wreath—"of life"; the living leaves of the laurel, the sign and token of victory unto life everlasting, and to the beauty of holiness. The laurel leaf is the most beautiful of all leaves.

Men are seeking baubles to-day. The real and lasting glory they care not for. The oblivion of death will soon overtake them and hold them fast for ever, but the righteous shall arise in the morning and "shine as the stars for ever". One of the joys of the Coming Age, for those who to-day "wait upon the Lord", will be to meet this faithful band of brethren and sisters from Smyrna, whom we have learned to love because of our Lord's commendation of their work. To them he said as he will say to us if we follow their example, "Fear nothing: I know thy works".

The Temptation of Christ

We should be greatly helped to a right understanding of the nature of temptations to which Christ was subjected if we considered the plain meaning of several apostolic statements, the teaching of which is that except for his divine begettal giving him a righteous bias from his birth he was in all other respects a man even as his brethren are, in which phrase may be included his sisters.

The first of these apostolic statements which we will consider is that which occurs in the fourth chapter and the fifteenth verse of the Epistle to the Hebrews, where we are told that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are". The question which at once arises is, how are we tempted? Are we tempted wholly, or even chiefly by someone who makes evil suggestions to us? Or, are we not rather tempted by some person or object which makes an appeal to our senses? And in the case of the former, he or she, may be quite unconscious of the appeal so made. Are we sinners because the appeal is so made? If so, one wonders how any one could be tempted, without becoming thereby a sinner. The appeal introduced into the mind an evil thought, but when do evil thoughts become sin? Is it when they come into the mind? Or, is it not rather when they proceed out of it? (see Mark vii. 21). If the temptation is resisted— if it is finally decided to smother the evil thought, no sin has been committed. Just then as we are tempted so was Jesus. This conclusion is strengthened by a consideration of who the tempter was that tempted Jesus in the wilderness. There may or may not have been an outside agent, but if there was he was not the devil in question. The phrase "the devil", which occurs in the first verse of the fourth chapter of Matthew is generic, not specific. It is noticeable that Judas was a devil (John vi. 70). Jesus was tempted of the devil, and probably required no outside agent to suggest after a fast of forty days the desirability of turning stones which resembled loaves into bread. One is inclined to wonder how a man, even though of divine begettal, could have been devoid of such a temptation, he however quenched it with the word of God. It therefore did not define either his mentality or his body. The same reasoning will apply to the other temptations to which he was subjected in the wilderness, but were these his only temptations? If we consider closely his life, his love of friends, his respect for women, their devotion to him, the applause of the multitude, the knowledge of his miraculous powers we shall see how true is the statement we have considered, and shall acknowledge that he must have been daily, nay, hourly, tempted as we are, yet without sin. The evil sensations we get, he had, and overcame them as we may, and do, by keeping our mind fixed on doing the will of the Father.

Another apostolic statement occurs in the ninth chapter of the same book, at verse twenty-six, where the Apostle avers that Christ put away sin by the sacrifice of himself. Does this apply only to his death? Or rather does it not apply to his life as well, and inform us that he constantly resisted the motions of sin which were in his members, which fact

is indeed the greatest possible encouragement we could have in persevering in a similar course of righteousness.

A further statement is that by the same Apostle which occurs in the third chapter of the epistle to the Romans, at verse twenty-five, where we read that "God ... set forth (Jesus) to be a mercy-seat through faith in his blood to declare his righteousness for the remission of sins that are past". The death of Christ was the crowning act of his obedience, it was the very antithesis of the sin of Adam. It was an acknowledgment by a man that, in sentencing Adam to death, God had been just, that death was due to the flesh which had sinned. How could such an acknowledgment be made by one who did not possess all the emotions to which the flesh is heir? And, how could one who possessed these emotions go through life and only be tempted by an outside agent?

In this very matter of his death, do we not read that he steadfastly set his face to go to Jerusalem (Luke ix. 51). Does not this imply that he was strongly tempted from within to do otherwise? And, further, is not his agony in Gethsemane evidence of the same thing? There was there no outside agent.

When questioned by the scribe, he disclaimed the description good when applied to himself, alleging that there was only one who was good, that is God (Matt. xix. 17). What other than the constant temptation of his flesh could have caused Jesus to so discountenance the well-meant courtesy embodied in the phrase Good Master?

There seems to be an idea abroad in the brotherhood that a man or woman cannot be in communion with God in prayer or in reading the Scriptures, or in any other way, and be immediately tempted with some object desirable to the flesh. Such cannot have watched themselves very closely, or they would know experimentally that such a thing is alas only too frequent.

The idea that Jesus could only be tempted by an outside agent is a long step toward the clean flesh heresy. He was tempted as we are, otherwise we should be robbed of the encouraging fact that he can be touched with the feeling of our infirmities.

Let us then follow him unto the end, and in the day of his glory we shall partake of his victory over himself in that glorious nature in which sin and death will no more rule.

Swindon.

J.H. DYER.

After reading anything good give two or three minutes of quiet thought to the subject before turning your attention to other things. See how much you can remember concerning it; and if there were any new ideas, instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. Your mind will thus get under control, and learn to obey your will. —R.R.

Land of Israel News

Under the heading "Changing Palestine", the Referee gives some details of the rapid rise of new buildings in Palestine. Over 5,000 building permits were granted in 1930, nearly 1,000 more than during 1929. Nearly £3,000,000 was spent on building during the year.

* * *

It appears that the French are having great difficulties in the administration of Syria (immediately to the north of Palestine). They are spending £3,000,000 a year and keeping an army of 30,000 men there. The Syrians are demanding complete independence and will not accept a very liberal constitution which France has offered them. Indeed it would seem that France would vacate Syria were it not for her fear that Italy would step in her place. Mr. J. A. Spender points out that to grant Syria independence would make the administration of Palestine much more difficult. The Palestine Arabs would receive strong impetus and encouragement to demand similar freedom. He adds that Britain feels much the same as France with regard to her mandatory responsibilities, "were it not for our pledge to the Jews . . . where we have just pledged ourselves to provide a loan of 2 ½ millions for the development of the country".

* * *

The condition of things in Russia may be gauged from the following resolution passed at the 17th Zionist Congress at Basle: "In view of the uninterrupted and increasing persecution of the adherents of Zionism and Hebrew culture in Soviet Russia, the 17th Zionist Congress repeats the energetic protests made by previous congresses against this persecution, which is carried on under the false pretext that its victims are engaged in counter-revolutionary propaganda. . . . The Congress requests the Executive to take all necessary steps to facilitate the immigration into Palestine of all those who are persecuted in Russia on account of their Zionist convictions".

* * *

A Jerusalem correspondent to The New Judea, says Sir John Chancellor leaves Palestine without regret. He is alleged to be biased in favour of the Arab "underdog", "which must have cramped his capacity for impartial administration". He is stated to have made "more difficult than ever land purchases by Jews". He has "defied rulings of the Courts, in blocking, by administrative measures, Jewish land transfer". There are a number of other charges besides these; if they are true, no doubt the Jews will be very glad to see him go.

* * *

Mr. I. Gruenbaum, at the Zionist Congress, said: "Certain forms which the revolution was assuming in Spain had shocked the Christian world, and already a legend of Jewish vengeance was being created. Yet it was the revenge of history for the untold suffering caused to Spanish Jews. As in Russia, so it was again in Spain".

Signs of the Times

THE NATIONAL GOVERNMENT. In the August "Signs of the Times" it was remarked that "unless the Nations, were ' without a passage out' we may be perfectly certain that they would not agree to any form of suspension of debts repayments". Subsequent events have shown this to be true. The world's financial position is very serious, and in England, one of the most stable countries in the world, monetary difficulties have caused political changes which were altogether unforeseen.

The Labour Government has fallen owing to its inability to balance the Budget, and the disagreement amongst its members as to how the situation should be met. On August 25th, Mr. MacDonald invited Mr. Baldwin, Sir Herbert Samuel and Mr. Snowden to cooperate with him in the formation of a National Government, consisting of fairly equal numbers of Conservatives, Liberals and Socialists. On the same day the Premier issued an official statement that "the specific object for which the new Government is being formed is to deal with the national emergency that now exists".

It appears that foreign credits were absolutely necessary to maintain "the gold standard", and that to secure these some drastic national economies would have to be made. It is the great extent of unemployment that has aggravated the situation, necessitating the payment of large sums from the Unemployment Insurance Fund (the "Dole").

The majority of the Labour Party have decided to oppose the new Government, and consider that Mr. MacDonald, Mr. Snowden and Mr. Thomas have deserted their principles and become renegades. All three have been disowned by their former supporters and by the Trade Union Congress. Mr. Thomas has suffered particularly in being compelled to resign his secretaryship of the National Union of Railwaymen and to forfeit a substantial pension which would shortly have been his. It would seem that the Labour Party has been so split that it is unlikely to obtain a majority when the General Election takes place, in which case the Conservatives will be in office once again. Meanwhile, drastic economies in all State Departments, and considerable increase of taxation appear to be inevitable. The details of these will be known before these lines are read.

Whether the situation was largely engineered by "a bankers' ramp", as the Labour Party alleges, with the deliberate intention of breaking the Labour Government, or not, we cannot judge, and it is out of our province as impartial watchers of current events to determine. It seems, however, that as soon as the Government fell, although no active steps to economize had been taken, a Franco-American credit of £80,000,000 was obtained, thus "ensuring the stability of sterling" (Observer, Aug. 30th).

The outstanding events from our point of view are the sudden increase of French influence, and the sudden reversion of the British Government to Conservative principles.

With regard to France, it seems that throughout the difficult times of recent months, she has been accumulating vast quantities of gold, so that when the crisis in Europe became so acute that event Britain was in

financial trouble, "France was the only country in the world that had ready money at hand—at a price" (Daily Express, Aug. 20th). On August 19th the Hungarian Cabinet resigned— " a public acknowledgment of the conquest of Hungary, by France's golden bullets". For 10 years Count Bethlen, as Hungary's Premier, pursued a policy of antagonism to France, but none but France could respond to Hungary's "frantic call for (financial) help". The Count has therefore had to go "at the order of France". On Aug. 21st the Daily Express commented: "Stimulated by the gold and the concentrated diplomacy of France, events from now onwards are likely to move swiftly in south-eastern Europe ".

King Carol of Romania had been thinking of a Hungarian-Romanian empire, and had put forward his brother Nicholas as a claimant to the Hungarian throne. But Nicholas' claim brought pressure from France, who withheld a large loan due to Romania. Then, on Sept. 5th, it was announced that King Alexander of Yugoslavia had been obliged to renounce his dictatorship at France's behest owing to his urgent need for a French loan. A newspaper commented, "The circle is now complete, and France is the master of Europe to a degree beyond Napoleon's lordliest dreams".

So the French influence foretold in Rev. xvi. and anticipated by all Christadelphians since Dr. Thomas wrote Elpis Israel has been brought about in an extraordinary manner. For the time being the world's financial centre has shifted from London to Paris, and France has chosen the opportunity afforded by Britain's embarrassments to secure a tight grip on an impoverished Europe, and so place herself in the position long anticipated.

As we have seen, the same set of circumstances have resulted in a restoration of Conservative principles in British politics, and a serious weakening, by division, of the Labour Party.

This, too, we have anticipated, in order that Anglo-Russian antagonism might be intensified. The Labour Government has done its best to maintain friendly relations with Russia, but God has decreed enmity. The Russians themselves know perfectly well who are their enemies in Britain, as witness this passage from the Report of the 6th Soviet Congress in Moscow, March 8th, 1931: "Certain circles, especially in the Conservative Party, are exerting every effort to bring about a rupture of Anglo-Russian relations. The Soviet Government is compelled to warn the Congress of the necessity of devoting special attention to the development of the situation in Great Britain, for here the anti-Soviet campaign, and the movement for the preparation of intervention, are headed by the most influential leaders of the Conservative Party, and its former members of the British Government. The success of the endeavors of this Party to return (So power again would undoubtedly raise the peace question again, for these imperialist circles in Great Britain must be recognized as the direct organizers of the fresh intervention planned against the Soviet Union, the direct organizers of the fresh world war". Such a statement needs no comment in view of present developments. We are truly living in stirring times; times which must cause alarm and perplexity to every thinking man in the world. But we who are enlightened in the purpose of God should see in these events signs of Christ's near approach. As always, God's plan develops in ways we never expect, but there is no doubt whatever that it is rapidly approaching the consummation

anxiously awaited by the saints of all generations.

W.J.

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

As to Australia and New Zealand: Intelligence cannot be inserted from any ecclesia tolerating those who hold the "clean flesh" theories of brethren J Bell and H. G. Ladson.

All such Intelligence should be sent to bro. C F. Ford at 19, Grove Road, Brixton, London, S. W 9, not later than the 7th of each month for the following month's issue.

As to the United States and Canada: Intelligence will be only inserted from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines of bro. A. D. Strickler.

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at 5, Florence Street, Worcester, Mass., U.S.A.

ALL NAMES (both CHRISTIAN and SURNAME) must be given
In PRINTED LETTERS

"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH
ARE DONE HERE" (Colossians iv. 9).

BRISTOL. — Druids' Hall, Perry Road (Top of (Colston Street) Sundays. Breaking of Bread, 11 a.m., Sunday School and Bible Clan, 3 pm. Our Heavenly Father has again seen fit to bless our small ecclesia, by the addition of Leonard A. T. Chant (16, eldest son of brother and sister Chant), one of our Sunday School scholars, who was immersed into the All Saving Name of Jesus by the Clapham Ecclesia on Sunday, July 26th. May he run the race with hope and patience is the prayer of all his brethren and sisters. Our thanks are due to the Clapham ecclesia for their help in baptizing him for us. Having received an anonymous gift of £10 in April, and £5 in August, we have decided to have a special effort by lantern lecture during the month of November and thus endeavor to arouse the people around as to a greater interest in the Good News of the Kingdom.—A. G. HIGGS, Rec. bro.

BRISTOL.—On Wednesday, August 19th, the Sunday School was taken to Weston-super-Mare by charabanc for their Annual Outing. As the day approached we were anxious as to the kind of weather we should have; but one little scholar in the Infants' class, with a real child's faith, told her parents it would be alright; she had asked God for a fine day. And a fine day it was—one of the exceptions of the past summer. Starting at 8.30 a.m., we arrived at Weston a little before 9.30, after an

enjoyable ride through the country. The forenoon was devoted to paddling, kite-flying, sand-building, and purchasing edible commodities generally associated with "outings". At 2 o' clock we journeyed along the delightful sea front by tram, and then rambled through the beautiful Kewstoke Woods. Owing to the dampness of the ground we were unable to have our usual "Talks on Nature" at our halfway resting-place. Continuing our ramble, we reached Sand Bay—another glorious stretch of sand—quite ready for the well-provided tea, to which we all did justice. Presents were distributed to the scholars, and the remainder of the evening was devoted to games, walks, etc. We returned home tired but happy, invigorated to continue the work of our school, which has been entrusted to us by our Father. If those kind brethren and sisters who have financially helped us in our labors could have seen the happy faces of these children, they would have felt amply repaid; and when we add to that the result of the teachers' labor in helping the children to put their trust in the God of Israel (evidence of which is related above), we feel assured a great time of rejoicing awaits all who have been co-laborers with God in the day of the manifestation of Jesus.—F. WALKER, Superintendent.

BLACK HEATH (Staffs.)—Christadelphian Meeting Room, Black Heath. Sunday. Breaking of Bread, 11 a.m. Sunday School, 3 p.m. Lecture, 6.30 pm, Thursday evening: Bible Class, 7.30 p.m. With hearts full of gratitude to our Heavenly Father we desire to record the obedience of two more of Adam's race. Ethel Siviter on Wednesday, July 21st, and Horace Siviter, her husband, on August 12th, put on the all-saving name of Jesus by baptism at Scotts Green, Dudley. Having now entered into covenant relationship with Israel's God we pray that He will bless and guide them in the path of righteousness that leads to His Kingdom and life eternal. We wish to express our thanks to the Scotts Green, Dudley, brethren for their help on the occasion. With the encouragement that this addition gives to our ecclesia we feel urged on to further efforts in spreading the Gospel by a weekly house to house distribution of 1,000 leaflets and invitations to our meeting. We wish to thank the brethren who have faithfully served the Truth at Black Heath, and trust that if Christ delays his coming we may again enlist their help to steadfastly proclaim and maintain the Word of the Truth of the Gospel.—Chas. Bennett, Rec. bro.

BOTHENHAMPTON. — "Home Cot," nr. Bridport, Dorset. We have had the pleasure of the company and fellowship of the following brethren and sisters around the Lord's table since last we wrote, and wish to thank them all for their help and comforting words of exhortation on our journey through the Wilderness, which are appreciated so much when one is in isolation: bro. E. L. Brewer and sis. Saxby (Wellington, Salop), bro. L. Feltham (Leamington), sis. D. Barton (Pemberton), bro. and sis. Lindars, sis. M. Yeates, sis. N. Butt and sis. E. Pinchin (Clapham) and bro. and sis. Mercer (North London, Holloway).—E. Miller and D. Hallett.

BRIDGEND.—Dunaven Place. Sundays: 11 a.m. and 6.30 p.m. Tuesdays: 7.30 p.m. Since our last Intelligence we have had the pleasure of the company of brother William White, who exhorted and lectured for us, and we very much appreciated his kind help. We would always be glad of the help of any of the brethren coming this way. On the 22nd of August sister Terry Jenkins and the writer were united in marriage; also brother Cyril Oswald Jenkins and sister Rose Jones were united in marriage on September 5th. We wish them every happiness in their new relationship and trust that they will be a mutual help on their journey to the Kingdom. We were also pleased to welcome to the Lord's Table the following: Brother and sister William White, and sisters Beryl and Mavis White of Avondale Hall; and brother and sister J. Tellum, and sister Minnie Jones of Brighton; also brother and sister Ellis of Llwynypia who are frequent visitors.—Gomer Jones, Rec. bro.

COLCHESTER.—2 Barrack Street (corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m. Lecture, 6.30 p.m. Bible Class, alternate Thursdays, 7.15 p.m. On July 26th Mrs. Elizabeth Goodwin, who has been attending the lectures for some time, was interviewed by bro. G. Lethbridge, and it was found that she understood the things concerning the Name of Jesus Christ and the Kingdom of God, therefore on August 9th we had the pleasure of assisting her to put on the Name of Christ in the appointed way. We pray our sister may run the race for eternal life well and receive the crown of life. The response to the invitation to hear the Truth for the past few weeks has been almost nil, but we realize this is no excuse for slackness, and we pray for strength to further efforts. The faithful labors among us of the following brethren have been much appreciated: F. Brooks, W. Mitchell, I. P. Evans (Clapham), A. Cheale, E. Bishop, W. Piper (Seven Kings), G. Lethbridge and G. Barker (Holloway).—L. Wells, Rec. bro.

COWES (I. of W.)—Holywood, Mill Hill Road. We have had the pleasure of the company of the following brethren and sisters at a meeting here for the breaking of bread: bro and sis. Townsend, sisters Irving (sen.) and Winnie Irving and sis. Ivy Stokes (N. London), sis. Mulliner (Shanklin), brethren James and Eve and sis. Harris (Eastleigh). A mid week visit was paid by bro. Leslie Brewer, bro. Leigh Feltham, sis. Saxby and sis. Barton, all of whom are staying at Bournemouth. The writer regrets that he was not at home in time to see them.—W. A. Quin.

CROYDON.—Gymnasium Hall, 117B High Street. Sundays: Breaking of Bread and School, 11 a.m. Lecture, 6.30 p.m. Wednesdays: Bible Class (at Horniman Hall, North End, W. Croydon), 8 p.m. Since our last report we have had the pleasure of welcoming to the Table of the Lord bro. and sis. W. J. White, bro. and sis. E. F. Ramus, bro, and sis, J. Wood, brethren R. G. Wright, F. Wood, W. Davis, M L. Evans, R, Parks and Cyril Wright, and sisters Brewer, Jeacock (senr.) and L. Wood (all of Clapham), also bro. and sis. Buck, bro. E. Perry and sis. P. Perry (of Putney), and bro. and sis, Harrison, formerly of Napier, New Zealand. We are still encouraged by the presence of a few strangers at our Lectures and pray that our efforts may be blessed in the calling out of some in this neighborhood. We have received from a few brethren and sisters who are

unable to arrange for lectures in their own district a donation of £5 to be used in the proclamation of the Truth. Our brethren and sisters wish to remain anonymous, but we desire to place on record our appreciation of their gift for the Lord's work, and we will endeavor to add personal effort so that the money may be wisely and effectively used, and pray that our Loving Father will bless the gift and work to the glory of His Great Name.—Arthur A. Jeacock, Rec. bro.

DERBY.—54, Beaufort Street. There are now two brethren and three sisters here in Derby, and the meeting to break bread is at the above address at 11 a.m. or 3 p.m. alternately. We have been exhorted by bro. A. Heason (Nottingham), bro. F. Green (Long Eaton) and bro. S. Heason (Sheffield). Other visitors have been bro. Barnes (Nottingham) and sis. Heason (Sheffield).— R. J. Towne.

LEAMINGTON.—36, Warwick New Road. Sundays: Breaking of Bread, 11 a.m. Thursdays: Bible Class. 7.30 pm. We had the pleasure of welcoming sis. L. Jeacock of Croydon to the Table of the Lord on Aug. 23rd and 30th. while on the last mentioned date we were also joined by brethren F. and R. Jeacock of Croydon. and R A. W. Ell of Colchester, and sisters K. Ellis, P. and G. Squire, all of Clapham. Our small numbers were greatly augmented on this occasion, and all were strengthened and helped forward with faithful and practical words of exhortation from bro R. Jeacock. On Sept. 6th we enjoyed the company of bro. Geatley of Oldham, who was passing through the town.

Before breaking bread, our brother exhorted us to keep our characters polished and clean, that the will of God, as exemplified in Christ's manner of life, might be clearly reflected in us to the end. We offer our thanks to each one of our visitors for the pleasure and encouragement their presence has given us, and cordially invite similar visits from any brother or sister who may be passing this way. We also take this opportunity of extending our love and best wishes to the brotherhood in general, praying that as a body we may continue in the purity of the faith until the end, and remembering that this depends on the individual effort of one and all.—L. Feltham, Rec. bro.

LEICESTER.—71 London Road. Sundays: Breaking of Bread, 5 p.m. Lecture, 6.30 p.m. We take this opportunity to express our thanks to the anonymous giver of 10/- to this ecclesia, which will be faithfully used for the furtherance of the Glad Tidings. Brethren Railton (Birmingham), H. T. Atkinson, E J. B Evans, F. W. Brooks (Clapham) and J. W. Squires (Luton) have visited us in the service of the Truth, and we thank them for their help and words of encouragement. Also we have been cheered by the company at the Table of the Lord of bro. and sis. E. C. Clements (Holloway), bro. L. Chapman, sisters A. Coaton, A. Hamblett, Burton, E. Elston, N. Bradshaw, D. Bale, Mabel Barnatt and Muriel Barnatt (Nottingham).—A. C. Bradshaw, Rec. bro.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 9 p.m. We have pleasure in recording the obedience of three more who have put on the name of Jesus in the appointed way, and we pray that these may all, with us, be found worthy of eternal life in the day of judgment. The names are: August 16th, Miss Lily Mary Attwell; 23rd, Henry George Taylor; 30th, Charles Winkworth (all formerly Neutral). We rejoice particularly with our new sister Attwell in having found the "pearl of great price" because she is an invalid, and whilst lying upon a bed of sickness heard the Gospel through one of our sister nurses who was attending her. Truly "the Lord will fulfill the desire of them that fear Him". Although our new sister may not have the privilege of attending our meetings regularly yet she will now experience comfort in the knowledge that "the Lord is nigh unto all them that call upon Him". We are glad to report that applications for re-fellowship have been received from three who went out from us on account of our stand for the obedience of our Lord's commands concerning brethren and sisters going to Law, and who joined the Clapham Common Meeting. They are brother and sister A. T. Whitehead and sister V. Wilson. In accordance with our rule and practice they were seen by two of our brethren and were found to be entirely of our mind on the matters which have been a cause of division, and endorse our resolution that it is not permissible for the brethren and sisters of Christ to sue at law for any purpose whatsoever; they have therefore been received back into our fellowship. We lose by removal sister D. H. Allwood, who will in future meet with those of like precious faith at Southend. On Saturday afternoon, August 15th, the Mutual Improvement Class visited Kew Gardens. After tea a most profitable time was spent listening to three addresses upon the subject "Aspects of the Truth Illustrated in Nature". We have been pleased to welcome at the Table of the Lord: sis. Milroy (Bedford), sis. Ivy Woodward, sis. Potier, sis. Eva Potier, sis. Henderson, bro. and sis. C. F. Evans (Brighton), bro. L. Wells (Colchester), bro. and sis. Hunt-Smith (Croydon), sis. Irving, sis. W. Irving, bro and sis. Porter, bro. and sis. Townsend, sis. Stokes and bro G. H. Denney (Holloway), sis Ivy Hayward, sis. Mabel Hayward and sis. M. Hayward (Ipswich), sis. Feltham, sis. G. Feltham and sis. T. Feltham (Leamington), sis. Allen and bro. S. Burton (Luton), bro. May (Manchester), F. Browning (Nairobi).—F. C. Wood, Asst. Rec. Bro.

LONDON (Holloway).—Sundays: Manor Gardens Free Library, 11.15 a.m. and 7 p.m. Wednesdays: London College, 409, Holloway Road, 8 p.m. The Fraternal Tea and Meeting announced to take place on October 3rd has been postponed to Saturday, October 24th, owing to the British Museum Outing arranged for the former date. At our quarterly Ecclesial Meeting, held on July 9th, 1931, the following resolution was adopted: "That this Ecclesia strongly disapproves of the habit of smoking among brethren and sisters ". — Geo. H. Lethbridge, Rec. bro.

LONDON (West Ealing).—Leighton Hall, Elthorne Park Road. Breaking of Bread, 11 a.m. Sunday School, 11 a.m. Lecture, 6.30 p.m. Bible Class at 24 The Broadway, West Ealing (second and fourth Tuesdays), 8 p.m. Once again we have occasion to rejoice. On August 31st Harold W. J. Carter, son of our brother Ernest Carter, was baptized into the saving Name, after a good confession. It is our hope and our prayer that our brother may strive with us, in all diligence, that we may each receive the gift of eternal life when our Master returns. On Saturday, August 29th, we held our Sunday School outing at Ruislip, Middlesex, being favored with exceptionally fine weather. Suitable games and amusements for the children were engaged in during the day, and after tea the brethren and sisters present enjoyed the day's readings before dispersing. Such times as these are a delight to all concerned, and we are grateful to our Heavenly Father. Visitors, to whom we have been pleased to extend an affectionate welcome to the Lord's Table, have been sisters Edna Hill (Avondale Hall) and Peggy Perry (Putney). Brethren W. Jeacock, T. Wilson and W. Mitchell, all of Avondale Hall, have helped us to proclaim the Truth during August, and for whose labors we are thankful.—Norman G. Widger, Rec. bro.

MARGATE. — Thanet Club and Institute, Hawley Square. Sundays: Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Wednesdays: Bible Class, 8 p.m. In our last report we regret to have omitted acknowledgment of a gift of £10, we would like now to convey to the donor the thanks of the Ecclesia for same and also apology for the omission. Also we wish to thank the giver of £5, recently received, both of which amounts will be used for the purpose intended. The attendance of strangers at our meetings is small, but we are not discouraged with the increasing troubles around us. We find encouragement to proclaim the way of Salvation to those that have ears to hear. We would like to convey our thanks to brothers S. G. Warwick, E. A. Clements, H. M. Doust, R. C. Wright, H. L. Evans, A. K. Clements, H. M. Lee, A. Cottrell and F. W. Brooks for their labors with us in service of the Master. We have also received encouragement and pleasure from the company at the Table of bro. and sis. Wicks (N. London), bro. And sis. Fox and sis. D. Crumplen (S. London), sisters L. Perry and P. Perry and Udell (Putney), and sis. Squires (Luton).—A. E. Newman, Rec. bro.

MOTHERWELL (Scotland).—Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m. Week-night Class (alternate Thursdays), 7.30 p.m. Lecture (alternate Sundays), 6.30 p.m. We were very pleased to welcome to the Table of the Lord the following: sis. Hyde (Luton), sis. E. Clarke (Clapham), sis. I. Todd (Toronto, Ont., Canada), and sis. Marjory Feltham (Leamington), while we also had a mid-week visit from bro. Coy (Nottingham). We welcome such visits, by which we are reminded and refreshed of the facts, that although the household are scattered all over the world, yet the unity of the body is illustrated by the bond of fellowship which binds us together (John i. 1-3). We purpose (if the Lord will) commencing our winter course of lectures on Sunday, Oct. 4th, then alternate Sundays after. We would be very pleased if there should be any brother visiting, or on business, around this locality who would be able and willing to give us a helping hand in the proclamation of the Truth.

Should there be any such, would they kindly let the writer know. A cordial welcome is extended to any brother or sister in fellowship. Having received from bro. Bath a further list of names we purpose getting in touch with them in the hope that they may give heed to the Gospel call —Rod. H. Ross, Rec. bro.

NEWPORT (Mon.)—Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.). Lecture, 6.30 p.m. Wednesdays: Bible Class, 7 p.m. We are pleased to report that on Aug. 9th we had a visit of bro. D. C. Jakeman of Dudley, who faithfully exhorted us in the morning and lectured in the evening, when fourteen strangers were present. Also on Aug. 23rd we had a visit of bro. H. R. Nicholls of Plymouth, who gave unto us encouraging words of exhortation and lectured in the evening, six strangers being present. Further, on Aug. 30th. we had a surprise visit from bro. Geatley of Oldham, who was this way on holiday, and we were very pleased indeed when our brother kindly consented to give us the word of Exhortation, also lecturing for us in the evening on the subject advertised, five strangers being present. It has been very refreshing and encouraging; to us all these last few weeks with these brethren visiting us, and we thank our Heavenly Father for His goodness towards us. And so we take courage and plod on towards that goal for which' we are all striving: Eternal Life in God's most Glorious Kingdom.—D. M. Williams, Rec. bro.

NOTTINGHAM.—Corn Exchange. Sundays: Breaking of Bread, 10.30 a.m.; School. 2.30 p.m.; Lecture. 6.30 p.m. Wednesdays: 7.45 -p.m., Shelton Street Schools Assembly Hall; 7.45 p.m.. Eureka Class. The Fraternal Gathering, October 10th (Saturday), will be held in the Assembly Hall of the Shelton Street Schools (two minutes walk from the Victoria Station). The ecclesia extends a cordial invitation to all brethren and sisters. The following have assisted in the proclamation of the Truth: W. R. Mitchell and C. H. Lindars (London) and W. V. Butterfield (Oldham). Visitors at the Lord's Table have included sis. Blunt and bro. F. Blunt (Santa Barbara, Cal.). bro. and sis. Foster (nr. Doncaster) and sis. Rutherford (Cleethorpes). We are pleased to report the return from Seven Kings of bro. and sis. Copastake. — W. J. Elston, Rec. bro.

OLDHAM.—Guild Room. Greenacres Hill Stores, Greenwood Street. Sundays: Breaking of Bread. 10.40 a.m.; Sunday School, 2.45 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. (Mechanics Institute, Manchester Street, Werneth). During July and August we have been pleased to welcome to the Table of the Lord bro. E. Evans, bro. W. Jeacock and sis. Bogan (Clapham), bro. May and sis. Nicholson (Manchester), and bro. and sis. Simpson and bro. Coy (Nottingham). Our brethren Evans, Simpson and Jeacock were with us in the Truth's service, and we thank them for their faithful and encouraging words. In faithfulness to Christ's command (2 Thess. iii. 6) we have withdrawn our fellowship from bro. Sidney Greatbatch on account of persistent absence from the Table of the Lord and complete failure to face his responsibilities as a brother in Christ Jesus. The trial in these cases extends to every member of the ecclesia, and if we are resolved in our minds to adhere closely to our Master's commands, whether pleasant or unpleasant, then we are assured of "good success", and if we are

of the right mind these trials must be for our good, "for all things work together for good" to the true saints in Christ Jesus. Our lectures are attended by the stranger in great variation as far as numbers go, often very few, on odd occasions a goodly number, and we are cheered by any result, however small apparently. The quieter side of the work of the Truth—card distribution (1,000 per week) —still goes on and credit is due to those who work away from the limelight. — W. Cockcroft, JUNR., Rec. bro.

PEMBERTON. — Chatsworth Street, Pemberton, Wigan. Sundays: Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m. Saturdays: M.I.C., A p.m. On Saturday, August 8th, we held our Fraternal Gathering, when we had the assistance of brethren Cockcroft, senr., and W. V. Butterfield of Oldham, and bro. B. A. Warrender of Birmingham, who addressed us on "The true servants of Christ". Brethren and sisters from the following ecclesias joined us on this occasion: Accrington, Bacup, Birmingham, Oldham and Southport, and a very uplifting time was spent, as our minds were centered upon our exalted, but nevertheless responsible, position, in being called to the Truth. The following have assisted us in the service of the Truth during the past month: brethren B. A. Warrender (Birmingham), W. Cockcroft, junr., and A. Geatley (Oldham), whose services were much appreciated. We have been encouraged during the past few weeks by the attendance of strangers to hear the Word of God proclaimed. We have been pleased to welcome at the Table of the Lord sis. Doris Jannaway of Southport.—B. Littler, Rec. Bro.

PLYMOUTH. — Oddfellows Hall, 148 Union Street. Sundays: 11 a.m., Breaking of Bread, 6.30 p.m., Lecture. Bible Class, Thursdays, 7.45 p.m. — On August 22nd our bro. P. H. Phillips and sis. M. Quin were united in marriage. We wish them God-speed in their new relationship, and trust that they may help one another in the race for life in a manner which shall meet with Divine approval at the coming of our Lord. Our sis. C. A. Philpotts, whose death was announced last month, was removed to her home town of Keighley (Yorks.) and interred in the same grave as her husband. We greatly miss her support as she was one of the most regular attendants at all the meetings. She was very firm in putting the Truth before all else, and was; faithful to her convictions on the question of fellowship although it meant separation from her blood relations in the Truth. She bore the Name of Christ for more than 50 years, and it is our hope that she may be counted worthy to bear it throughout eternity. Visitors during the month have been: bro. and sis. Heason (Sheffield), sis. Johnson (Nottingham), sis. L. Williams (Braintree), bro. and sis. Cockcroft (Oldham), bro. and sis. H. L. Evans, brethren Ivor., Leslie and Jack Evans, sisters Martin Evans and Mona Evans and sis. Jenkins (all from Clapham). Bro. Ivor Evans assisted by faithful words of exhortation, and bro. Leslie Evans lectured for us. We thank these brethren for their help so ungrudgingly given. We regret that the following names were omitted from last months list of visitors: bro. Phillips and bro. Perry (both from Putney), whom we welcomed at the Lord's Table on July 12th. We are pleased to announce that sis. Chesterfield (St. Austell), having been interviewed at her own request by our examining brethren, has fully endorsed the stand which we have taken on the question of pure fellowship and ecclesial relationship and was admitted to fellowship on Aug. 30th, prior to her return to St. Austell, where she will be in isolation. The undersigned has changed address to 5 Norton Avenue, Lipson, Plymouth, to which all ecclesial communications should be sent.—H. R. Nicholls, Rec. bro.

ST. ALBANS.—Sundays: 3 p.m. and 6.30 p.m. 11 Victoria Street (next Public Library). Bible Class, Wednesdays, 8 p.m. We have to report the removal of sis. M. Johnson to Margate, and trust that she will meet with the, Ecclesia there. On Saturday, September 5th, we had a very enjoyable gathering, together with a good number of brethren and sisters from other ecclesias, at a tea and fraternal meeting held in the Central (Co-operative) Hall. At the evening meeting three addresses on "The Way, the Truth and the Life" were given by brethren D. Jenkins, F. Jakeman and G. H. Denney respectively, each address putting forth with soundness the Truth as it is in Jesus. On the Sunday following we had the further pleasure of exhortation and lecture by bro. Jakeman. We heartily appreciated the labors of our brother in his stay with us and are sure that his forceful lecture on "Why the League of Nations must fail" will have had good effect on the ten visitors who were present. We were pleased to welcome sis. F. Jakeman on the same occasion. We continue to receive the assistance of speaking brethren from various ecclesias, to all of whom we extend our thanks for their willing help. They may rest assured that on our part we shall do all we can to attract the stranger to listen to the good news of the Kingdom.—S. Jeacock, Rec. bro.

SEVEN KINGS.—1, South Park Crescent, Green Lane, Seven Kings, 11 ford, Essex. Sundays: Breaking of Bread and Sunday School, 11 a.m.; Lecture, 6.30 p.m. Tuesdays: M.I.C. and Eureka Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. It is with great pleasure we report that another daughter of Adam has joined herself to the Lord's people. Our new sister is Miss Doris Mary Wornell, who was baptized into the sin covering name on August 26th last, we pray that she will run faithfully the race she has just commenced and with us receive the victor's crown. We are also pleased to report that we still have several interested friends in regular attendance both on Sunday and Thursday evenings. Our hope is that the seed sown may fall into good and honest hearts, thus bringing forth fruit to the glory of the Father.—W. G. Webster, Asst. Rec. bro.

SOUTHPORT.—73 Oak Street. Breaking of Bread by appointment. It has been a very great pleasure to have the company of brethren. Henry and Arnold Purser (Clapham) at the Table of the Lord. Their words of exhortation were a source of real comfort and encouragement. I would also here report the return of sis. Bertha Ball to her home in Maghull, nr. Liverpool, after a visit to America. She is in isolation there but meets occasionally at the above address for the Breaking of Bread.—(Sister) D. F. Jannaway.

SWANSEA. — Portland Buildings, Gower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30p.m. We have been greatly encouraged by the presence of a large number of brethren and sisters during August, and have had good attendances of strangers at our special lectures. We hope the seed sown will bring forth fruit to the honor and glory of our Heavenly Father in due time. Bro. E. W. Evans (Clapham) lectured for us on two consecutive Sundays, and gave two special addresses at our week-night Bible class, all the meetings being well attended. The brethren appreciated his labor of love in proclaiming the glorious news of the Gospel, and faithful words of encouragement to be faithful to our calling in Christ Jesus, who said: "Ye are my friends if ye do whatsoever I command you" (John xv. H). On Sunday, Aug. 16th, bro. W. E.

White (Clapham) exhorted at the Memorial Table, bringing very forcibly before us lessons from the life of Solomon, that we should be exercised thereby and not fall away from the path of righteousness. We wish to acknowledge the anonymous gift of £5 received through bro. T. Heyworth (Rochdale) from a few isolated brethren who wish the same to be "used in proclaiming the Gospel news at Swansea". This will help us to continue in our efforts, and in thanking them assure them we will use it to the best of our ability in the Master's service. We have had the pleasure of the company at the Table of the following, who have all been) heartily welcome: bro. and sis. George Morse (Cardiff), bro. and sis. Browning (Nairobi), bro. and sis. E. W. Evans, bro. and sis. W. E. White, sisters B. and M. White, Dorothy Clements, May Morse, Mabel Thomas, Dorothy Bayles (Clapham), bro. and sis. G. Ellis, bro. and sis. Williams (Rhondda), sister Jones (Brighton), bro. Jenkins and sis. Jones (Bridgend).—James Hy. Morse, Rec. bro.

TIER'S CROSS.—Haverfordwest, Pembroke. Breaking of Bread, 2.30 p.m. There is nothing strange to report from here, but we would like to let our brethren and sisters know that we are not unthankful for their labor of love in coming so far to the west to give us a helping hand. On July 19th bro. L. Evans paid us a visit, and gave us a helpful exhortation, and on Aug. 23rd, our sisters Mabel Thomas and Dorothy Bayles came, and their company was enjoyed at the Breaking of Bread. It was a day that will live long in our memories, "forasmuch as ye did it to one of my brethren ye did it to me". Brother E. W. Evans' exhortation in the September Berean was greatly appreciated by all of us and we are thankful for all such help.—H. Thomas.

WELLINGTON (Salop). – Rechabite Hall, Tan Bank. Sundays: Breaking of Bread, 8 p.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. The work of the Truth continues in this portion of the Master's Vineyard, our witness being maintained, whether they will hear or whether they will forbear. We are now able to have a Lecture each week and have every reason for encouragement at the attendance of the stranger. There are a few who appear to be quite interested and we trust that in due time God will give the increase. We have been distressed of late in the grievous affliction which has overtaken our sister Osmond (sister in the flesh to our sister Saxby), who underwent a serious operation at the Women's Hospital, Birmingham, on the 25th July and is now in hospital at Wellington and making satisfactory progress. We have the opportunity of daily visitation and of breaking bread each week with our sister, who has shown much patience and fortitude in suffering, rejoicing all the time in the great comfort and consolation which the Truth affords. We desire to extend our thanks to the many brethren and sisters who have expressed their love and sympathy at this time and for the letters received by our sister which have been a great source of comfort and encouragement. Letters can be sent c/o of the writer, and any brethren and sisters desirous of visiting sister Osmond can do so but it would be best to first of all communicate with the undersigned. We have also sympathized with our bro. and sis. Barton in their anxiety concerning bro. Barton's brother at Pemberton, who has been very seriously ill but whom we are glad to know is now improving. These experiences make us long for the return of the Great Physician from heaven to heal all human woes. We are grateful for the faithful cooperation during the past month of bro. W. J. Elston (Nottingham) and bro. J. E. Weetman (Birmingham), and we have been pleased to have the company of bro. and sis. T. Hughes (Dudley) at the

Memorial Feast.—H. G. Saxby. Rec. Bro.

WHITWORTH AND BACUP.—19, Tonacliffe Terrace, Whilworth, near Rochdale. We continue to do what we can in the Master's service in this part of the Vineyard. The response to our advertising and leaflets distribution is very poor, but we take courage knowing we are doing our duty in these last days of the Gentiles. We rejoice however for one enquiry we had from a Mrs. M. Bateman, Box 566 Montpelier, Bear Lake, co. Idaho, U.S.A., to whom we sent a kindly letter with literature and also passed on to her a few addresses of meetings, also bro. Dowling's address, also writing to bro. Dowling about her. We thank all who have helped us in any way. We have ceased our monthly meetings at Accrington, but we hope, God willing, to visit bi-monthly our dear sis. Cook at Rishton, nr. Blackburn, and sis. Ideson of Cheetham; these two sisters are in entire isolation and rejoice greatly in the comforting letters they receive. Will correspondents please note that sis. S. A. Heyworth's address is now 60 Booth Road, Stacksleads, nr. Bacup.—T. Heyworth, Rec. bro.

CANADA

MONCTON (N.B.) —Some members of our ecclesia, accompanied by bro. and sis. A. Duncan of St. John, N.B., journeyed by motor to Stewiacke, N.S., to break bread in pleasing fellowship with an isolated bro. and sis. Hull, of Belfast, Ireland; we were also accompanied by sis. Drysdale of Halifax, N.S., who met us at Stewiacke on our arrival there. How pleasant and upbuilding in these barren times to meet those who, under the difficult and laborious process of extracting a living from the soil in a strange country, yet rejoice with unfeigned faith in the ever abiding truth and love of Israel's God and of His Son Jesus Christ. We held a similar meeting with them in 1930. After a profitable and pleasant "first day of the week" we journeyed to Halifax, N.S., and had a brief but pleasant time with our aged and beloved bro. and sis. Drysdale, all that remain of a once vigorous ecclesia in Halifax. The following "first day", minus bro. and sis. Duncan, we held a meeting with bro. and sis. Ricketson and their two sister daughters (Fannie and Edith) at Hatfield Point, N.B., 257 miles distant from Halifax. We found at these three widely separated places the "Hope of Israel ", and all that it involves, the main and principal object of their existence. How delightful are true brethren, dwelling together in the unity of the faith and bonds of the spirit. May all our feeble efforts to that end find approval and blessing at the hands of our soon-coming Judge.—Thomas Townsend.

TORONTO—Breaking of Bread, 11 a.m.; Public Lecture, 7 p.m.; Sunday School, 9.45 am. Wednesdays: 8.15 p.m. We rejoice, once more, in announcing the immersion of two of our young people, both members of the Sunday School, Bessie Briggs, daughter of bro. and sis. Thos. Briggs, and Marion Linton, daughter of bro. and sis. Chas. Linton. This happy event took place on May 12th. They have our best wishes for a faithful walk in Christ. During the month of May our brethren gave a series of lectures in Mount Albert, Ont. (the home of bro. Howard Toole), on the timely subject of "Human Government has failed but God will

provide a lasting remedy". These lectures were the climax of considerable personal work by bro. Toole. They were well attended and much interest was shown. Our annual Sunday School and Ecclesial outing was held in High Park on July 1st. This proved to be the hottest day of the season, the thermometer reaching almost 100 in the shade. As usual, the day was much enjoyed, both by adults and children. We have been assisted in the proclamation of the truth by bro. J. P. Vibert of Hamilton, bro D. Gwalchmai, snr., and bro. D. Gwalchmai, jnr., of London, Ont. We appreciate their help in our labor of love. We have been pleased to welcome, as visitors at the Table of the Lord, bro. G. G. Biers, Rochester, N.Y., bro. C. Webb, Montreal, Que., sis. Robinson, Goderich, Ont., sis. Dolly Ball, Vancouver, B.C., sis. Clara Gwalchmai, bro. and sis. Hall, London, Ont., sis. Cope, snr., sis. Price, sis. Pole, bro. McDermot and bro. and (sis. Sparham, Hamilton, Ont. Sis. Ella Tod is now visiting her homeland and will be meeting with our brethren and sisters in England and Scotland.—geo. A. Gibson, Rec. bro.

UNITED STATES

GRIT (Texas).—The Christadelphians of Texas, U.S.A., during the early days of the Truth in this State started the custom of meeting once each year in an annual fraternal gathering, and brethren and their families would drive for several days to be with others of like precious faith for a few days. Everyone camped under some shade tree with such other accommodation as they could bring with them. These meetings usually lasted eight days. This custom has been kept up for more than fifty years. A meeting of this kind was held from July 18th to 26th, 1931, near Stonewall, Texas, on Christadelphian campus by the brotherhood of this State who strictly adhere to the Birmingham (Amended) Statement of Faith. All ecclesias throughout the state who meet on this basis of fellowship are a part of this annual meeting, and each ecclesia expressed a desire that we have a meeting this year that would be a spiritual feast to everyone who attended. Bro. Oscar Beauchamp of Pomona, Calif., was with us and he spoke each morning and evening during the eight days, dealing with the fundamental principles of the Truth. Brethren from the different ecclesias over the State gave exhortations in the afternoon, which were very encouraging. We spent a week in the most profitable way possible. Sad to report, this State, like many other places, has suffered considerably from divisions and many have departed from us. Attendance this year was small, owing to financial depression preventing many from attending. For the most part this was the best meeting held by this body of brethren for many years.—John R. Eastman, Rec. bro.

AUSTRALIA

- Adamstown, N.S. Wales. – D. T. James, The Reservoir, New Lambton.
- Albury, N.S. Wales. – “Yorkville,” 544 Parkinson St.
- Cessnock, N.S. Wales. – H. G. James, 13 Ann St., Cessnock.
- Coburg, Victoria. – L. Walker, “Kedron,” 50 a Shaftesbury, St., W. Coburg
- East Launceston, Tasmania. – J. Galna, 5 Lanoma St.
- Inglewood, Victoria. – W. H. Appleby.
- Perth, West Australia. – E. C. Foley, Arundel Street, Bayswater, Perth.
- South Perth, West Australia. – Miss M. Jones, 24 Brandon Street.
- Sydney, N. S. Wales. – Albert Hall, 413 Elizabeth St.
- Wagga, N.S. Wales. – C. W. Saxon, Sunnyside, Coolamon, via Wagga.

CANADA

- Brantford, Ont. – H. W. Styles, 117 Victoria Street.
- Guelph. – J. Hawkins, 9 Elizabeth Street.
- Halifax, N.S. – Pauline M. Drysdale, Brae Burn Road, Arindale.
- Hamilton. - E. D. Cope, 120 Flatt Avenue.
- Hatfield Point, N.B. – J. S. Ricketson.
- Lethbridge, Alberta. – Sydney T. Batsford, 412 7th Avenue South.
- London. - W. D. Gwalchmai, 18 May Street.
- Moncton, N.B. – T. Townsend, 11 McAllen Lane.
- Montreal. – J. V. Richmond, 2051 Wellington Street.
- Oshawa. Ont. - Geo. Ellis, 305 Conrcelette Avenue.
- Richard, Sask. – Fred W. Jones, Box 30.
- St. John, N.B. – A. D. Duncan, 46 Adelaide Street.
- The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave., or P.O. Box 853

Toronto. – Geo. A. Gibson, 294 Glebeholme Blvd.

Victoria, B.C. – H. G. Graham, 204 St. Andrews Street, cor. Simcoe Street.

Winnipeg. – W. J. Turner, 108 Home Street.

UNITED STATES

Baltimore, Md. – D. E. Williams, 1939 W. Mulberry Street.

Beaukiss, Texas. – A. C. Harrison.

Boston, Mass. - John T. Bruce, 23, Hosmer St, Everett, Mass.

Buffalo, N.Y. – L. P. Robinson, 458 Grant St., Buffalo, N.Y.

Canton, Ohio. – P. Phillips, 1123 Third Street, N.E.

Carlton, Texas. – S. S. Wolf.

Chicago, Ill. –A. S. Barcus, 3639 No. Springfield Ave.

Clyde, Texas. – T. H. Tunnell, Route 2, Box 138, Callahan, Co.

Dale, Texas. - J. Bunton.

Denver, Colorado. – Percy Dixson, No. 340 Irvington Place.

Detroit, Mich. – E. Styles, 1447 Helen Avenue.

Dripping Springs, Texas. – J. O. Banta.

Elgin, Texas. – F. I. Beardslee, Route 1.

Elizabeth, N.J. – Ernest Twelves, 409 Washington Avenue.

Forestville, Conn. – Adam Johnson, 110 Central Street.

Glendale, Pa. – T. J. Llewellyn, 105 - 15th St. Scranton, Pa.

Hawley, Pa. – H. A. Sommerville, Lake Ariel, Pa.

Hebron, Texas. – J. Lloyd.

Houston, Texas. – Joseph H. Lloyd, 7211 Avenue C., Houston, Texas.

Jasonville, Indiana. – Aude Plew, R.F.D., No. 3.

Jersey City, N.J, - S. L. Van Akin, 82 Caryl Avenue, Yonkers, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – W M Biggar 341 So Bristol Ave

Lackawaxen, Pa. – John L. D. Van Akin.
Lubec (North) Maine. – A. I. Bangs.
Mason, Texas. – E. Eastman.
Newark, N.J. – H. Deakin, Indian Run Park, Union, N.J.
Philadelphia, Pa. – 1626 Arch Street Ecclesia. D. C. Wilson, 3330 North 15th St.
Pomona, Cal. - Oscar Beauchamp, 261 West 8th Street.
Portland, Oregon. – Carl Hanson, 779 Roosevelt Street, Portland, Oregon.
Post City, Texas. – A. W. Greer.
Robert Lee, Texas. – James Greer.
Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.
Rochdale, Texas. - R. O. Greer.
Santa Barbara, Calif. – W. Salmon Davis, 2817 Lace Ave.
San Saba, Texas. – S. H. Farr.
Scranton, Pa. - See Glendale.
Seymour, Conn. – Geo. Carruthers, 31 Pershing Ave.
Stephenville, Texas. – R. R. Wolff.
Stonewall, Texas. – Clarence Martin.
Taylor, Texas. – E. Swayze.
Winters, Texas. – J. M. Clayton.
Worcester, Mass. – B. J. Dowling, 5 Florence Street.
Yucaipa, Cal. – R. Smead, R.R.I., Box 57.
Zanesville, Ohio. - J. P. Phillips, 1520 Euclid Avenue.

IN FELLOWSHIP. – The Brethren named will be willing to afford information as to meetings in their vicinity on the basis of purity:-

Accrington (Lancs.) – See Rochdale (Lancs.)

Ashton-under-Lyne. – J. H. Mellor, 27 Newmarket Road, Waterloo.

Bedford. – W. H. Cotton, 23 Rosamond Road.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Road, Franche, Nr. Kidderminster.

Bexley Heath. – See Welling.

Birmingham. – W. Southall, 91 Hampton Road, Birchfields.

Blackheath (Staffs.) – C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley

Bournemouth. – J. Wilkinson, 850 Wimborne Road.

Bridgend. – Gomer Jones, 3 Grove Road, Bridgend.

Bridport (Dorset) – Mrs. E. Miller, “Home Cot” Bothenhampton, Nr. Bridport.

Brighton. – J. D. Webster, 8 Burlington Street.

Brimington (Chesterfield). – R. Wharton, Station Road.

Bristol. – A. G. Higgs, “Eureka,” 110 Longmead Avenue, Bishopston, Bristol.

Bury St. Edmunds (Suffolk). – H. P. Christmas, 28 Well Street.

Cardiff. – G. Morse, “Rosa Villa,” 2, Pentre Gardens, Grangetown.

Chepstow. – Mrs. Jaine, Tyrie Cottage, Brockweir, Nr. Chepstow.

Colchester. – L. H. W. Wells, 45 Drury Road.

Cowes (I. of W.). – W. A. Quin, “Hollywood,” Millhill Road.

Crewe. – Mrs. Steele, 158 Earle Street.

Croydon. – A. A. Jeacock, “Hopedene,” Garden Close, Wallington, Surrey.

Derby. – R. J. Towne, 54 Beaufort St., Cowsley Estate.

Dudley. – F. Jakeman, “Halford,” Stourbridge Road, Scotts Green.

East Dereham (Norfolk). – Miss Wells, 23 St. Nicholas Street.

Falmouth. – W. Warn, Budock House.

Glasgow. – See Motherwell.

Great Bridge. – T. Phipps, 91 New Road.

Grimsby. – Mrs. G. Jennison, Corby House, Mill Road, Cleethorpes.

Hitchin. – H. S. Shorter, “Eureka,” 61 Radcliffe Road.

Horn’s Cross (Kent). – E. R. Cuer, “Zoar,” Arterial Road, St. Paul’s Cray, Kent.

Iford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Leamington. – Leigh Feltham, “Holmdene,” 36 Warwick New Road, Leamington Spa.

Leicester. – A. C. Bradshaw, 52 Beechfield Avenue, Birstall.

Lichfield. – S. M. Harrison, 102 Birmingham Road.

London (Holloway, N.) – Geo. H. Lethbridge, 32 Lothair Road, Finsbury Park, N.4.

London (Putney). – A. Cattle, 17 Harbledown Road, Parsons Green, S. W. 6.

London (South). – F. Button, 1 Hillsboro’ Rd., S.E. 22

London (West). – J. M. Taylor, 39 Gloucester Road, Ealing, W.5.

Luton. – A. H. Phillips, 48 New Town St.

Manchester. – Geo. J. May, 15 Middlewood Street, Harpurhey.

Margate. – A. E. Newman, 19 Pleasant Place, Cliftonville.

Motherwell. - Rod. H. Ross, 34 Coronation Rd. New Stevenston, Scotland.

Mytholmroyd, Yorks. – F. Shepley, 3 Calder Terrace.

New Barnet. (Herts.) – E. C. Clements, 57 Woodville Road.

Newport (Mon.) – D. M. Williams, 3 Constance Street.

New Tredegar. – T. Davies, Sunny Bank, 32 Upper Road, Cwmsyfiog.

Northampton. – G. R. Martin, 41 Murray Ave.

Nottingham. – W. J. Elston, 97 Woodborough Road.

Nuneaton. – W. H. Wilson, “The Elms”, 344 Tuttle Hill.

Oldham. – W. Cockcroft, 43 Werneth Hall Road.

Oxford. – F. P. Restall, “Endways,” Barton Lane, Old Headington.

Pemberton. – B. Litter, 39, Pembo Lane, Upholland, near Wigan.

Plymouth. – H. R. Nicholls, 5 Norton Avenue, Lipson.

Porthleven (Cornwall). – Miss A. Hosking, Cliff House.

Purley. – See Croydon.

Redhill. - W. H. Whiting, 65 Frenches Road.

Rhondda. – G. Ellis, 18 Sherwood, Llwynypia, Rhondda, Glam.

Rochdale (Lancs.) – T. Heyworth, 19 Tonacliffe Terrace, Whitworth, near Rochdale.

Ropley (Hants.) – S. Marchant, Monkwood.

Seven Kings (near Ilford, Essex). – P. J. A. Coliapanian, 27 Wanstead Pk. Rd, Ilford

Shanklin (I. of W.). – Mrs. A. Mulliner, “Berwyn,” St. Martins Ave.

Sheffield. – S. Heason. 21 Robert Road, Meadow Head.

Slough (Bucks.). – Geo. L. Barber, “Hazeldene,” Farnham Road.

Smethwick. – A. E. Tandy, 135 Bearwood Rd.

Southend. – W. L. Willie, 11, Byron Avenue.

Southport. – Miss Doris Jannaway, 73 Oak Street.

St. Albans. – S. F. Jeacock, “Eureka,” 45 Cambridge Road.

Swansea. – J. H. Morse, 33 Gerald Street, Hafod.

Swindon (Wilts). – J. H. Dyer, 36 Ashford Rd

Tier’s Cross. – H. Thomas, Tier’s Cross, Haverfordwest, Pembroke.

Wainfleet (Lincs.) – Bernard Smith, “The Sycamores,” Croft.

Walsall. – A. M. Jordan, 12 Edward Street.

Welling (Kent). – Percy G. Kemp, 179 Ancona Road, Plumstead Common, S.E.
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Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 54 St. Dunstan’s Cres.

India

L. W. Griffin, Bengal Nappur Railway, Chakradhapur.

Australia

Victoria. – J. Hughes, 55 Glenhuntly Road, Elsternwick, Melbourne.

New Zealand

K. R. MacDonald, P. O. Box 55, Whangarei.

Tasmania

J. Galna 5 Lanoma St., East Launceston.

Notes

Distressed Jews fund — We acknowledge receipt of seven shillings from Burnham-on-Crouch, and have handed the amount to bro F G Ford

Forthcoming Fraternal Meetings—Clapham (Denison House), Oct 3rd, Holloway, Oct 24th

Luton Ecclesial News —The fear has been expressed that in some quarters the words used by the Recording brother in last month's issue may be taken to mean that an unbaptized enlightened rejector of the Truth may possibly find a place in the Kingdom of God. In a communication received from bro Phillips, he makes it perfectly clear that no such thought is to be associated with the words he used. The explanation is, that in an endeavor to express the Luton ecclesia's sympathy with a bereaved sister, he used language which he now sees is capable of being misconstrued.

Scranton, Pa , USA —A brother and his family in this city are in need of aid on account of sickness and lack of work. Any contributions sent in care of bro H A Sommerville, Lake Ariel, Pa will be properly administered. Nearby ecclesias have done what they could

Berlin Riots —Anti-Jewish riots occurred last night (Sept. 12th) in Berlin on the occasion of the Jewish New Year Hitler's Fascists were responsible for the disturbances, and the police arrested 50 —British United Press

The Frog Power Busy Again —The Daily Express of Sept 4th contained a column headed "Two Great Victories for France's golden bullets " So great has French influence developed in Europe that the proposed Austro-German customs union has been formally renounced, these countries having "been forced to bow to France's will " The other victory relates to the abandonment of the royal dictatorship in Yugoslavia " At the behest of France, the King reluctantly threw in the dictator s hand

Distress in the USA —It is reported that President Hoover is greatly exercised concerning "the coming winter which promises to be the worst in living memory". It is stated that millions are on the border line of starvation and that the authorities are at their wits' end to know what to do to provide adequate relief.

Papal Interference in Italy—The Papacy has ruled that a civil marriage either before or after a religious ceremony will henceforth be regarded as a "public sin". Under the Lateran pacts, however, a year or two ago, it was agreed that the Italian state recognized both civil and religious marriages.

The Vatican and Lithuania —The conflict between Lithuania and the Vatican has resulted in the final rupture of diplomatic relations. The trouble is due to the expulsion from Lithuania of the Papal Nuncio on account of his undue interference with the internal affairs of the country

Slavery in Abyssinia —The Emperor of Abyssinia has informed the Anti-Slavery Society of his intention to abolish slavery The News Chronicle commented 'As the Emperor heads his letter, 'Conquering Lion of the Tribe of Judah, the Elect of God, and King of the Kings of Ethiopia' he can presumably do all things' Presently he will have to give up these titles to the one whose right they are, He will 'break oppression and set the captive free'

Franco-German Hostility —An example of the hostility still displayed by France towards Germany is contained in an account of the recent trip of the Graf Zeppelin to England Whilst flying over French territory all the passengers' cameras were taken away, and the airship was accompanied by a guard of French military aeroplanes fitted with machine guns "When we crossed the French coastline to England it was as though we had been released Our cameras were returned and we were free once more ' —Daily Express, August 28th

British Museum —The South London (Clapham) Mutual Improvement Class will pay their 35th visit to the British Museum on Saturday, Oct 3rd, if the Lord will. Parties will leave the entrance Hall from 2 pm to 2 45 pm Tea at Zeeta Cafe, 138 Victoria Street, S W 1 at 4 30 p m In the evening there will be a Fraternal Meeting at Denison House, 296 Vauxhall Bridge Road, Victoria, at 6 p m. Programs may be obtained from bro. F J Button, 1 Hillsboro Road, East Dulwich, S E 22

