

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 Apocalypse

By Dr. John Thomas

Apokalupsis is the first word of the last book of the New Testament in Greek. The book is, therefore, in that language styled, Apokalupsis. But this name is not restricted to the original. It is very often employed in speaking and writing as the title, or name, of the book in the English; although it is not so designated in the common Version. It is styled in this "The Revelation"; which, indeed, expresses the truth; for the book is a revelation, and one specially imparted; but still, the name is objectionable, inasmuch as it is only a very small part of revelation; nevertheless, small as it is, a most important, and highly interesting, portion thereof. To distinguish it, therefore, from revelation in general, many are accustomed to anglicize the Greek name, and to style it the apocalypse. For this reason, which appears sufficient, I have concluded to adopt it also, so that the reader of this volume will understand, that when "the Apocalypse" is named, that book of scripture is meant, which in the English Version is called "The Revelation of St. John the Divine".

Though published by "special command of the Most High and Mighty Prince, James, by the Grace of God, King of Great Britain, France, and Ireland, and Defender of the Faith", and "appointed to be read in Churches"—the reader must not suppose, that the words "The Revelation of Saint John the Divine", are the divinely authorized inscription. The Holy Spirit does not speak in this style, even of an apostle. It is only "The Apostasy," so conspicuously exhibited in The Apocalypse, that confers titles upon the Fishermen of Galilee, and their brethren, to give them sanctity and respectability in the estimation of the kings and princes of the world. The Apostasy uses the words "saint" and "divine" as applicable only to "Christians", who have attained sanctimonious preeminence among their fellows; and who are skilled in "divinity", and have received ordination, and a license to preach. But these words are not so used in scripture. Saint is there applied to all that are separated, or made holy, by the blood of the covenant; as it is written, "Gather my saints together unto me, those that have made a covenant with me

by sacrifice"—Psalm 1. 5—" having their hearts sprinkled from an evil conscience (by the blood of sprinkling, Heb. xii. 24) and their bodies washed with pure water"—Heb. x. 22. The sprinkling of heart, and the washing of body, are common to all in Christ, whether apostles, prophets, evangelists, pastors, teachers, or private persons. In apostolic times, these were all saints, or "the faithful in Christ Jesus"— 1 Cor. i. 2, Col. i. 2. There was then no canonization of obedient believing men and women into saints: all who believed and obeyed "the truth as it is in Jesus", in that obedience became saints and children of the Most High.

The apostle John had no titles. He was neither "Saint John" nor "John the Divine". He was one of the saints in Christ Jesus; but not "Saint", as an ecclesiastical title of honor and distinction. [Several words are missing here] well have been styled King John or Priest John; for he was not only a saint, but a king and a priest for God. Ecclesiastical titles are of the pride of life, and not of God. They are assumptions of lordship over saints; and strictly forbidden by their Prince. "Ye are all brethren, and the greater of you shall be servant"—Matt, xxiii. viii. This is the spirit of Christ, who, although the Teacher, and Lord who is one who served. The reverse of this is the spirit of Antichrist. Wherever, therefore, men professing to be Christians, exalt themselves, or allow themselves to be exalted, to high ecclesiastical state, there is "the mark of the beast", and there "the number of his name". All this sort of thing was repudiated with contempt by the apostles, after they were converted and became as little children— Matt, xviii. 3. " Be of the same mind towards one another; not minding high things, but being conducted with the despised"—Rom. xii. Hi. This was the doctrine they inculcated, and practiced; and in so doing, though dead, still speak reprehending the unhallowed ambition of those who pretend to have succeeded them in all but their penury and woe— 1 Cor. xv. 19; 2 Ep. xi. 21-28.

The apostle John is the only one upon whom The Apostasy has conferred the title of "the Divine". Paul, James, Peter, and Jude are termed simply apostles, or messengers; while the messenger John is, as an especial honor, erected into the Theologian, or "Divine". Was it imagined that he was Professor of Divinity in a Theological Seminary at Jerusalem; or, was it because he has narrated the discourses of Jesus on the relations of the Father and the Son, which are not found in the other testimonies? Whatever may have been the reason, it must of necessity be infinitely puerile.

(To be continued).

The Foolishness of Pride

An Exhortation by Bro. Roberts

The reading from the apostolic writings this morning (1 Cor. viii.) deals with a state of things to which we have no relation; but nevertheless, develops principles that as much affect the life of saints in the nineteenth century as in the first. We have nothing to do with "things offered unto idols", but we have much to do with the things that enter into Paul's argument about them. He speaks of "knowledge" and "charity" (or love). We all, he says, have knowledge; but he gives us to understand that this is not all-sufficient in the regulation of the inner man. Knowledge, he says, puffeth up.

Every man of observation and reflection must agree with Paul as to this. Knowledge undoubtedly by itself, has the effect of inflating the pride of the natural man. You see it in childhood in its most naked form. As soon as a child knows a little more than its neighbor, it exhibits the propensity to glory over its neighbor, and feel important on that account. It makes no disguise of its feelings. The puffing up is quite manifest in its own little swelling, and in the pulls of scorn that escape its poor little windbag towards

its less favored comrades. The feeling and the manifestation moderate somewhat with the advance of life; but they both remain if no counter current of wisdom set in. Wisdom will come with adversity, and modesty and consideration for others, with Scriptural enlightenment. But if these are not brought to bear, the pride of nature will continue, as we see in the world.

There is no more prominent characteristic of the worldly mind than this puff-upedness on various grounds. The pride of intellect stands foremost perhaps—the pride of knowledge—the self-consequence of knowing more than men in common. It is a poor, beggarly, contemptible, irrational sentiment, which lowers its possessor in the ratio of its height. Nothing more thoroughly reduces a man's consequence in creation than self-assessment. It is not what a man thinks of himself, but what he is to others—what he is to God—that determine his measure; and this measure it is not he that can estimate or proclaim. Yea, no one's reckoning of it is so low as his.

Knowledge is good as the foundation, but, by itself, it is as naked and useless as a foundation would be upon which no house was built. It appeals to only one department of the mind—a department essential in its right relation, but waste and without function if not adjusted to the end it is designed to serve. The mental structure is more largely occupied with other powers and capacities; and if these are not served by knowledge, knowledge is only so much inflating gas, escaping in noxious puffs into the surrounding atmosphere instead of giving a benevolent flame of light in the darkness. "We all have knowledge" in the common and average sense: yet what is our highest knowledge that any man should be puffed up by it? Here Paul makes a statement which has mystified many people, and yet which expresses a profundity of philosophic truth that the human intellect has only in modern times begun to teach.

"If any man thinketh that he knoweth anything, he knoweth nothing yet as he ought to know."

It is a maxim of the German philosophy that "all that we know is that nothing can be known". This is a little like Paul's statement. There is no particular weight to be attached to the German maxim. I refer to it only to show that the wisdom of this world, after the deepest metaphysical borings, is obliged to call a halt at the impenetrable adamant of primeval truth, which, in still more modern phrase, is pronounced "unknowable". Paul and modern science stand on common ground here, that they both recognize that that man only has attained true knowledge who has come to see that below a certain point nothing can be known. But the simpler mind will say,

"What is the meaning of it? Surely knowledge is the great and the attainable and the valuable thing we are to seek? Surely knowledge of all kinds abounds on the right hand or on the left:—knowledge of language, knowledge of history, knowledge of the human frame, knowledge of the earth, knowledge of the stars, etc. Surely we can seek knowledge and find it. What then is the meaning of this strange talk of nothing being knowable? It is strange to us. We cannot understand."

Yes, it will seem very strange to those who look through only on the proximate forms of knowledge referred to. That is not the knowledge Paul refers to, or that modern philosophy refers to. Such things as these can be known; but these are all on the surface of things. There are questions underlying all these—untouched by all these—questions as to the nature of all things in the abstract, how things exist; how they originated, what they are in themselves, after what principle or plan they are regulated, with what object they have being, etc., etc. On these questions the ancients speculated and formed theories, which were known as philosophical. Paul pronounced them "vain deceit"; and time has demonstrated the truthfulness of Paul's condemnation. Ancient philosophy is now rejected as a mass of fable. Paul declared the impossibility of knowing

anything in the philosophical sense, and modern science has endorsed his position, and every man of any reflective power must see how inevitable the conclusion is. All that we can know is the class of knowledge comprehended in the term phenomena. We may know things and occurrences, and their mutual relations; but below this we have no capacity to go. We know there is a universe: the cause of it, the nature of it, the origin of it, the purpose of it, we cannot know. Even the extent of it is beyond our conception. We know it is related to space and constructed on a definite scale, of which we ourselves are part. We know something of the relation of some of its cunningly-adjusted forces: but this knowledge is dim and on the surface. Any man with eyes to see stands bewildered in the contemplation of immeasurable immensity on the one hand, and the inscrutable essence of the smallest objects on the other.

You may think there is little value, one way or other, in this recognition of our intellectual impotence in the presence of the mystery of creation. Experience will show you a different view on this point. It is of great practical value to know that in the old philosophical sense, a man can know nothing. It helps to inspire that true, and beautiful, and rational modesty which is at the other extreme from that puffing up of which Paul speaks. It puts a man into the child-like position of asking simply what is true, and unburdening himself of all impossible and insoluble problems as to the whys and wherefores. It clears the ground intellectually for the reception of all facts—not those only that we can see, but for those otherwise demonstrated to exist; not only for those that nature exhibits to our senses, but for those that come to us through the authenticated testimony of other men of other ages; not only for those that relate to the proximate aspects of nature, but for those that concern Nature's inner and moving Power, whose purpose is confessedly as yet unfinished in the state of things now existing on the earth.

It is here where Paul's application of the know-nothing principle differs from the polite agnosticism of the age in which we live. While Paul says you cannot know the universe philosophically, he says you can know its proximate bearings on you in a practical way, whether those relate to the life you now have or to that which is to come. But modern agnosticism limits this position to life that now is: and says

"I know nothing and can know nothing; but I know I require money and mutton for present convenience, and these I shall do my utmost to obtain. As for the life to come, I know nothing about that."

Here it is inconsistent. We have just the same means of knowing of the life to come that we have of knowing the present life. It is a question of experience, and not all our own. We know the present life by personal experience, but we know much of it by other men's experience, whose testimony under conditions we receive: and we may learn of the life to come in just the same way. It comes to us: in the personal witness of Jesus and the Apostles, of whom Paul was one—though "born out of due time". The nature of it can be no bar to our reception of it; it is fact, not theory, that is the guide. But modern agnosticism is invincible to facts that lie in an uncongenial direction. It is in fact the pride of human intellect agnostically manifested in opposition to God.

Paul's application of the true agnosticism is beautiful and comforting. Though a man may not know anything in the sense vaunted by philosophy, he may attain this high distinction that "if any man love God, the same is known of Him ". We cannot know God in the sense of understanding him, any more than the scientists can understand their "force ". But we can know that He exists, by the witness He has given of His existence in Jewish history, as well as by the manifest impress of His wisdom, and display of His power in creation. Knowing this of His existence, it is an easy step (more particularly when we make His acquaintance in the reading of the Scriptures), to

reach the point of loving Him; for there is everything in Him to create love. We love that which is lovely: and there is no form of loveliness conceivable to the heart of man that does not exist in abounding fullness in the Father of the Universe, as exhibited to us in nature and revelation—light, wisdom, power, goodness, excellence, beauty — ineffable. The love of God is the highest and most delightful exercise of which the human mind is capable. The faculty of reverence is at the very summit of the cerebral organization. It is highest in position—highest in nature—of all the faculties with which man is gifted. It is but poorly developed in the bulk of mankind. The present circumstances of the human race check its exercise and blight its growth. Like every other faculty—whether of music, knowledge, numbers, or what not—it requires culture to bring it out, and this culture is, as yet, among the world's unsupplied needs, and will remain on that list till the appointed revolution will give the world everywhere the right government, with power and wisdom to supply all that is needful for the blessing of mankind. Meanwhile, its culture lies in the truth. If a man will submit himself to this, the Scriptures are able to develop in him the new and glorious inner man, which is fashioned in the image of Christ. He will "love God", and

"if any man love God, the same is known of Him"—

noted by Him—recognized by Him—valued by Him—directed by Him This is the highest position to which mortal can meanwhile rise in the universe—to be favorably regarded by the Upholder of the Universe. To some it may seem even too high for belief. Brethren and sisters, open your minds to it. It is a fact—a fact revealed—a fact attested—a fact that is true, independently of our capacity to realize it. It is a glorious fact; a fact full of power and comfort. David himself laid hold of it:

"I am small and despised: yet the Lord thinketh on me."

Christ pressed it on the attention of the disciples.

"Have faith in God: He careth for you."

The Father himself, from His high and lofty throne in the heart of heaven's boundless realms, invites us to receive it.

"Look unto Me ... to this man will I look, that is of a contrite and humble spirit."

"If any man love God, the same is known of Him."

A man might formulate sublime theories of God: but this could be no ground of God's regard. What are the highest efforts of human reason in the presence of the stupendous verities of the endless ages, and the measureless immensities?

"The Lord knoweth the thoughts of the wise that they are vain."

His profoundest theorizings must seem pitiful to His calm and universal and unsearchable power—the mere phosphorescent flicker of dead fish in the night — ghastly creatures when the sun rises. The mortal and the finite cannot compass the

eternal. When man has put forth his highest efforts, he is compelled to give in — and to sink discomfited — weary and fatigued, hopelessly baffled in the unavailing endeavor to conceive to his mind the eternal abstraction upon which the universe is built. What pleasure can such human floundering yield to God? But the love of God, God delights in.

"The Lord taketh pleasure in the righteous. ... He taketh pleasure in them that fear Him; in them that hope in His mercy."

This is enough. Here is ground on which the simplest can stand with the wisest: "I cannot grasp God: but I love Him." This is the attitude of true wisdom: the place of all comfort: for,

"if God be for us, who can be against us?"

And God is for us if we are for Him. To be for God is to submit to what He has revealed, and choose the things wherein He delights, and to carefully walk in the way of His commandments. Abandon, then, the bootless and aching search after the unsearchable. Accept the fact— attested glorious, and all-sufficient, that God is, and that He is the Rewarder of them that diligently seek Him — the method of which He has revealed to us in His glorious Son, the resurrected Jesus of Nazareth.

"Knowledge (of the philosophical order) puffeth up, but charity edifieth."

It is edification we want — building up in the fortitude that comes of conviction — in the noble resolves that come of faith in Christ — in the enlightened policy of life that comes with the full assurance of understanding of the truth concerning Him. Charity aims at this and tends to this — not the "charity" of modern English phrase; but the charity of Paul's language. This charity he defines, so that the subject is free from mist. It is in reality a state of mind that incorporates in itself a variety of excellent features.

"Charity," he says, "suffereth long and is kind: charity envieth not: charity vaunteth not itself: is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth."

A state of mind like this does edify and build up and strengthen. Metaphysical hair-splitting has the opposite effect — pulls down, weakens, and distresses. Paul's advice is — cultivate one and avoid the other. He practically indicates what he means in the application he gives it. The application is, as I have already said, to something we have nothing to do with — the eating of the things offered in sacrifice to idols, but the principle belongs to many things. He sums it up in these words:

"Take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

The essence of this counsel lies in another precept: "Consider one another". Apostolic charity kindly takes a neighbor's well-being into account in deciding its own actions, especially in the case of those whom he describes as "them that are weak ". This is just the class, as a rule, that men leave out of account, and they do it on the very ground of their weakness. Well, we are to go by apostolic, and not by worldly, precept. The apostolic precept is,

"Don't deal with brethren merely on the basis of knowledge: knowledge is good, but let charity have a large place. We that are strong ought to bear with them that are weak and not to please ourselves."

The weakness in the case refers to questions of conscience. Brethren may think things wrong that are not wrong; and if such see others do these things, they may be led to the doing of them against their own consciences, and therefore to the doing of other things that are really wrong—for a man who does what he thinks wrong, even if it may not be wrong, is liable to throw overboard scruples about what is really wrong. Paul's argument is that the example of strong-minded brethren in matters of liberty in things not wrong, but by some considered wrong, may operate hurtfully on those who are weak—even to their destruction: for he adds "through thy knowledge shall the weak brother perish, for whom Christ died". And his own resolution in the case is thus expressed:

"Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

This is the kind of resolution to which "charity" would lead to as defined by him; and without this charity, he says, a man is nothing, even if he "understand all mysteries and all knowledge" (1 Cor.. xiii. 2). The modern form of this circumspection will be suggested by experience. There are many things in which a man of understanding would feel at liberty as between himself and God, in which if he be a man of charity, he voluntarily curtails his liberty by a consideration of the hurtful effects liable to result to others from its exercise. His circumspection is strengthened by a contemplation of Paul's solemn words

"When ye sin so against the brethren and wound their weak conscience, ye sin against Christ."

Whatever we do, whether in eating or drinking, or going out or coming in, a man of charity will consider his neighbor, and do all to the glory of God, that the name of Jesus may be glorified and the precepts of Christ prevail. The man who pleases only himself is not a man of charity, and we have Paul's authority for it that such a man cannot enter into the kingdom of God to whatsoever degree of intellectual enlightenment or spiritual gift he may have attained.

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Christ says that God spoke to Moses (Mark xii. 26), and that Moses gave the law (Jno. vii. 19), and that the books containing it are his writings (Jno. v. 46-47), and that it is easier for heaven and earth to pass than for one tittle of the law to fail (Luke xvi. 17). This is decisive against a whole world of speculation or doubt. We may trust absolutely on Christ's authority, to the unmixed divinity of the law given by the

instrumentality of Moses. We are certain not to be deceived or disappointed in Christ's view of the case; who can say as much for the merely speculative critics of these days?

R.R.

Editorial

THY KINGDOM COME

"The summer is ended, and we are not saved." Many summers have come and gone since Jeremiah wrote this lament, and the people of God are still sighing for the salvation of Israel to come out of Zion. It is written that "hope deferred maketh the heart sick, but when the desire cometh it is a tree of life" (Prov. xiii. 12), and it is in the contemplation of the tree of life eternal and all the glories of the age to come, that the saints have always turned for encouragement, and though the vision still tarries they find therein fresh strength and confidence in their hope.

It always is so with those who rejoice in the hope of Abraham, and have the faith of Abraham.

No doubt Abraham was often disappointed and depressed; we can't read the record of his experiences without perceiving that things didn't always go well or smoothly with him, he was often tried in little things as well as great. But his mind was fixed on the glories of the age to come. He looked forward in faith to the day of Christ's coming, and he was glad and rejoiced in that hope and the contemplation of all that would follow the fulfillment of the promises God had made to him.

And so it is, and always will be, the solace and joy of all true children of Abraham who will with him participate in the glory of the coming Kingdom.

At all times, but particularly when the "hope deferred maketh the heart sick," as it does with all of us at times, they look forward to the time when Christ will be in the earth again, and the promised blessings of mankind through Abraham and his seed begin to be showered upon all families of the earth.

They think of the words of the prophet: Of life prolonged to hundreds of years as it was in the days before the flood; of disease and pain subdued and abolished; of sorrow and sighing and all, regrets and troubles gradually giving place to universal joy and happiness through the knowledge of God and His purpose which Christ and his brethren will spread throughout the world.

They think of the glorious company of the holy men of old whose names are recorded in the Bible, and of the noble throng of Christ's brethren of later times whose intimate companionship they hope to share through the ages of eternity.

They think of the curse removed, and this beautiful earth of ours, now so sadly disfigured and marred, becoming like Eden, like the garden of the Lord, as it was when God looked upon it and saw it was very good. And as they contemplate these things all the present worries and disappointments are forgotten; they fade away into insignificance, and the mind soars to the loftier level of the mind of the Spirit, and the heart overflows with thanksgiving and praise to Him who has called them and given them a lively hope of sharing His Kingdom and his glory.

And this state of mind and heart leads them to seek the company of those who have the same hope and faith; to talk of these things, and of the certainty of their speedy fulfillment— not only because of the pleasure this gives them, but also because they know God (Him)-self is pleased with such meetings and that His blessing rests upon them (Malachi iii. 16, 17).

What a contrast is seen when we compare the coming Kingdom with our present unsaved condition in the kingdom of men!

Short is the measure of our days. Few reach even the three score years, and ten of man's allotted span. Like Jacob, we realize that few and evil are the days of the years of our lives. Pain and grief—sorrow and sickness is the common lot—mixed with a very little amount of pleasure and happiness, which is only obtained by ceaseless daily toil. And so accustomed are men to this state of existence that they accept it as the natural characteristics of human life: but it is not so. God made man for His own pleasure, and it is not His pleasure that these things should prevail and endure—death is abhorrent to Him, just as sin is—but while sin exists, sorrow and death must and will prevail. "In the sweat of thy face shalt thou eat bread," and so we have to toil in order to live, with the result that we have very little time in which to delight ourselves in the beauties of nature, for the earth is beautiful, cursed though it is. But in spite of the toil and labour of all the centuries the earth has produced nothing to compare with what it is capable of producing, and will produce, when the curse is removed. One of the promises made to the children of Israel, conditional on their obedience, was that their land should be specially productive and yield its fruits in such profusion that there should be no want among them (Lev. xxvi. 3-5). The removal of the curse will have this effect, not only in the land of Israel but throughout the whole earth, for the Psalmist testifies (as do the Prophets) that when the kingdom comes and Christ "judges the people righteously and governs the nations upon earth", "then shall the earth yield her increase" (Psalm lxxvii.).

There will be no unemployed in those days; no need for a dole; no riots caused by want and misery; no injustice or violence in the land, for every man shall sit under his vine and fig tree and none shall make him afraid (Mic. iv. 4).

During the Great War a soldier in Mesopotamia wrote home, "They call this the promised land. I don't know who it was promised to, but he is welcome to my share of it." Not an unreasonable thought in those who know not the purpose of God, for what can be more wearisome than tramping mile after mile on the sun-scorched sandy desert? But when the Kingdom comes, deserts like all other evils will disappear. Think of the great alkali plains of North America; the great Sahara desert; the desert of Syria; and all the other wildernesses, turned into rose gardens—for that is God's purpose, as it is written, "The wilderness and the solitary place shall be glad for them and the desert shall rejoice and blossom as the rose" (Isa. xxxv. 1).

The contemplation of these things enables us to perceive how indeed all the families of the earth will be blessed in Abraham and his seed. Freed from the necessity of hard labor and continual toil to obtain a bare subsistence, every human being will then be able to enjoy the bounties and the pleasures of the earth.

"Be ye glad and rejoice for ever in that which I create. For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind."

A glorious prospect for those who shall live in that age; but how much more glorious for the immortals, the brethren of Christ, who will be the instruments by which all these blessings will come upon the earth!

"Thy Kingdom come,
O Lord, Thy rule,
O Christ, begin;
Break with Thine iron rod,
The tyrannies of sin."

C.F.F.

CORRESPONDENCE

Your Editorial in the April number has given me much food for thought, reminding me of much which I had nearly forgotten. Is it not possible to put reading on the level of a divine precept? Paul was telling Timothy to "give attendance to reading", not so much for Timothy's sake, as that he might be an example of what the brethren should be in this case diligent students of the Bible. You will remember the many commands in the law to read, more especially the one in Deut. xvii. 17-20, where the king, who should reign over Israel, is commanded to write a copy of the law (no small task), and read therein all his days; also the many notable instances of reading, e.g., Josh. viii. 82-36; Neh. viii. 1-3, etc. Was the testimony mentioned in 2 Kings xi. 12, a copy of the law? If so, was it given to Joash that he might make himself a copy of it?

Re Eureka, I used it as a work of reference for about 36 years, and had probably during that time read every word of it, many a time, but had not read it straight through; however, about 1916 or 1917 I commenced to read Vol. I., and got through to about page 300, and then left off. Encouraged by a brother's statement that he had read it twice, I commenced again (in 1929), some pages before that on which I had left off, and finished Vol. I. and the other two volumes. It gave me a better view of the Apocalypse than I had ever had before; in fact, I wanted to read some of the works the Doctor had read. I have since read Gibbons' work through, also Elliott's (last spring) and other histories, France, Rome, etc. Elliott's work is useful as giving much information regard-tag the Witnesses, also as confirming our confidence (having read both) that the Doctor's is the best exposition extant, seeing all the so-called orthodox writers acknowledge Elliott's to be the best. It leaves, though, a feeling of sadness and disappointment. Elliott so often comes up to the light, and then runs away from it, for fear of offending his church. The excellencies of his work (and there are many) are his, its faults those of his church.

Swindon.

J. H. DYER.

The Prophets of Israel

ISAIAH

"Prophecy came not in old time by the will of man: but holy men, of God spake as they were moved by the Holy Spirit" (2 Pet. i. 21)

"Thou testifiedst against them by thy spirit in thy prophets" (Neh. ix. 30).

Such were Israel's prophets: they were men by whom God spake to the nation whom He had chosen for Himself, warning them against departing from the law which had been given them through Moses, and oftentimes offering the greatest incentive to faithfulness by the glowing pictures of the coming glory to be revealed in the day of the manifestation of the "prophet like unto Moses".

The word prophet is derived from the Hebrew verb, naba, which signifies to flow forth, and clearly indicates that a prophet (Hebrew nabi) was one through whom the word of the Lord flowed forth, or proceeded. Ezekiel is a typical illustration of this operation, of whom God said,

"When I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God" (Ezek. iii. 27).

The presence of such true prophets in the nation of Israel from the earliest days of their history is clearly revealed in the Old Testament scriptures. Moses, Samuel, Ahijah, Elijah and Elisha, are but a few of the many well-known men of old through whom the "word of the Lord" was spoken to Israel. To limit the prophets of Israel to the comparatively few men whose writings have been Divinely preserved, and which constitute so large a portion of the Old Testament is, of course, a great mistake. This is easily perceived by a reference to the "word of the Lord" through the prophet Jeremiah,

"Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent onto you all my servants the prophets" (Jer. vii. 25).

This embraces a longer period than is covered by the ministrations of the prophets to whose writings we have referred, and includes amongst many others those "holy men of God" whose names we have just mentioned.

In the present series of articles, however, it is intended to confine our attention to those prophets whose inspired utterances have been recorded and preserved for our learning, namely, Isaiah to Malachi, whose "word from the Lord", as well as their own examples of "suffering affliction and of patience", are so full of encouragement and hope for "Israel after the spirit".

Isaiah, the son of Amoz, prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. His ministry therefore appears to have extended over the lengthy period of about sixty years. He was contemporary with the prophets Amos and Micah. It is important to notice the moral condition existing amongst the nation at the time of Isaiah's prophesying in their midst. The evil state into which they had fallen is clearly indicated in the opening chapter of his prophecy:

“Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.

The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel onto anger, they are gone away backward” (Isa. i. 2-4).

Ah sinful nation! a seed of evildoers! Here is God's own description of the people whom, some seven centuries earlier, He had constituted a "holy nation", and "a peculiar people unto Himself ". The Divine complaint against them was that "they had forsaken the Lord, and provoked Him to anger". It was under these circumstances that Isaiah was commanded to "prophesy", and to speak the word of the Lord in their midst. What the prophet spake contains a vital principle for Israel after die spirit to-day, no less than it did for the generation of Isaiah's day.

"Hear the word of the Lord, ye rulers of Sodom; give ear onto the law of our God, ye people of Gomorrah.

To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. . . .

Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them.

And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isa. i. 10-16).

Israel had truly been expressly commanded by God to offer these sacrifices and to appear before Him: they were bidden to observe the Sabbath and die new-moon, and the other requirements of the law; what then is die reason why their observances were so obnoxious in the eyes of the Lord? The answer is, because of the evil character and the moral degeneracy of those who outwardly observed these Divine institutions, but were inwardly careless and indifferent towards die claims of God. At this time, a cold formality had crept over die observance of the things required by God:

"Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:" (Isa. xxix. 13).

Outwardly they were a righteous, God-fearing nation; but inwardly they were self-indulgent, ease-loving and God-dishonoring, and consequently Isaiah was commanded by God to speak these scathing words of denunciation in their dull ears.

At the same time die denunciation was accompanied with a message of hope and encouragement to those in their midst who had “ears to hear”. There are few passages in the Bible which more clearly and graciously show the infinite compassion and die long-suffering of God, than the words addressed to Israel, in this first chapter:

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Comp now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land:" (Isa. i. 16-19).

The history of Israel in this particular matter, and God's tender mercies toward them, are a never-failing source of encouragement to us in our walk in the Truth. Let us not be over-much cast down! by a realization of our own shortcomings; if we are willing and anxious to be obedient, there is no need for despair, but rather for courage and hope in the mercies of God; if we confess and forsake our sins, He will abundantly pardon, and in due time we shall be permitted to "eat the good of the land". The latter part of this first chapter brings to our attention God's unfailing purpose to "purge out the rebels" from the nation, after which

"I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The City of righteousness, the faithful city.

Zion shall be redeemed with judgment, and her converts with righteousness" (Isa. i. 26-27).

Thus, notwithstanding the unfaithfulness of the majority of the nation at this time, God's immutable purpose will be realized; the final triumph of righteousness is assured, and Zion surely will be redeemed. Before this would be accomplished, however, the prophet declares that a long night of darkness would descend upon the nation on account of the almost complete apostasy into which they had fallen:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof" (Isa. xxiv. 1).

"Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them" (Mic. iii. 6).

How completely have these prophecies been fulfilled in the bitter experiences of Israel during the past two thousand years! The history of this people affords the most complete evidence of the truth of the Bible, and bears undeniable testimony to the truth of the opening sentence of the prophet, "The Lord hath spoken" (ch. i. 2). This long night of darkness will shortly end, and "Zion's glad morning" will dawn upon an astonished and unbelieving world. Throughout all the centuries of Israel's affliction, it has been on record in the pages of her prophets that "He that scattered Israel will regather Him"; Isaiah exclaims for God:

"Arise, shine; for thy light is come, and the glory of the Lord to risen upon thee.

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 1-3).

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken" (Isa. Lxii. 11, 12).

The writings of the prophet abound with glowing messages from God concerning the "good things" which He has promised to the true Israel: not only to those who are the descendants of Abraham after the flesh, but to the children of Abraham by faith.

Chapter two tells us of the word that Isaiah saw concerning Judah and Jerusalem. It will be obvious to all Bible students that it is the future of Jerusalem that is the theme of the prophet's message. "It shall come to pass in the last days ". To what are these words to be applied? Evidently to the last days of Israel's present down-trodden and despised condition, for the prophecy has as its view-point the kingdom of God, then established in God's land, with Jerusalem as the centre of law and government. Zion's long night of mourning will then have ended and her glad morning will have dawned. What a thrilling prospect is offered to the "willing and obedient" of all ages, in the contemplation of the exaltation of Jerusalem; the erection there of a "house of prayer for all nations" who will flow unto it, and the reign of righteousness and peace so delightfully foretold by the prophet

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 2-4).

With such a glorious prospect before his eyes, it is easy to understand the prophet's exclamation:

"O house of Jacob, come ye, and let us walk in the light of the Lord" (verse 5).

At present Israel does not so walk, but the day is not far distant when as the prophet Micah declares, "We will walk in the name of the Lord our God for ever and ever" (Micah iv. 5). In that day human nature will be everywhere abased and humbled: human pride will have received a terrible shaking in the presence of Christ in the earth, and everything which now is lifted up in arrogant defiance of God will be brought down to the dust. What is the obvious, but much neglected lesson to be learned from a consideration of these facts?

"Cease ye from man, whose breath is in his nostrils: for

wherein is he to be accounted of?"(Isa. ii.22).

Now is the opportunity afforded us, to learn these lessons. Gentiles no less than Jews are disposed to pride and loftiness, but

"To this man will I look, even to him that is poor and of contrite spirit, and trembleth at my word " (Isa. lxvi. 2).

The delightful prospect of chapter ii. is enlarged upon and ex-tended in various ways throughout the prophecy. Chapter ix. foretells the arising of a "great light" in Galilee, the fulfillment of which was seen in the manifestation to the nation of "the light of the world" some seven centuries later.

"The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. iv. 16).

The "multiplying of the nation": the "increasing of the joy" and "the joy of harvest" are matters which carry our minds forward to the "glory which is yet to be revealed", when "the Deliverer shall come to Zion and turn away ungodliness from Jacob", and "they shall be made an eternal excellency, the joy of many generations".

By the spirit, the prophet now foretells the coming of the Messiah, the child promised in the ixth chapter.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. ix. 6, 7).

In due time the promised child was born, and "he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God", but Israel's blindness and ignorance concerning the "voices of the prophets which were read every Sabbath day in their synagogues", led them to fulfill further wonderful prophecies in this book, by condemning him to death. The fifty-third chapter vividly foretells this aspect of the mission of Christ.

"Who hath believed our report? and to whom is the arm of the LORD revealed?..."

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were [our] faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he [was] wounded for our transgressions, [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed." (Isaiah 53. 1-5).

The sufferings of Christ as a sacrifice for sin: his crucifixion, and subsequent resurrection from the dead, are the subjects of this remarkable prophecy. Christ as "the Lamb of God" was a great stumbling-block to the Jews; they could not see in the despised and lowly Nazarene their promised Messiah. They "saw no beauty in him that they should desire him ". They looked for the coming of a great king who would lead the nation to unprecedented heights of glory and eminence; a "despised

and rejected" man: "a man of sorrows" and a crucified Messiah, ran contrary to their expectations, and thus Christ became as the prophet foretold, "a stone of stumbling and a rock of offence" to the house of Israel, and in due time they "denied the Holy One and the Just, and desired a murderer to be, granted unto them; and killed the Prince of life " (Acts iii. 14, 15). Thus they filled up the measure of their fathers' iniquity. The purpose of God in Christ is however of an unfailing character, for in God's own time "the stone which the builders rejected will become the head-stone of the corner", when "he shall see of the travail of his soul and shall be satisfied" (ch. liii. 11).

The Lamb of God "that taketh away the sin of the world" is but one aspect of the work of Christ, and the prophet does not leave us in ignorance concerning another equally necessary aspect of his mission, viz. that of a "Man of War". Before the promised peace is realized, there is a "day of vengeance" upon the enemies of Christ at his return to the earth. This "day of vengeance" is associated by the spirit, with the coming of "the year of my redeemed". Chapter Ixii. proclaims the deliverance of Jerusalem from her former desolation and tribulation, and concludes with the joyful news

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh: behold, his reward is with him, and his work before him " (verse 11).

His work is before him! What an extraordinary work in the eyes of an unenlightened world! God's punishment upon Jerusalem in the past was regarded as "a strange work" (Isa. xxviii. 21). And so it will be in the day of Christ's vengeance upon the enemies of God and of Israel. It will be considered a strange work indeed!

Chapter Ixiii. graphically depicts this "strange work" which will follow the return of Christ to the earth, and the salvation of Zion.

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?

I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

For the day of vengeance is in mine heart, and the year of my redeemed is come" (Isaiah Ixiii. 1-4).

Here is a wonderful prophecy concerning the terrible judgments of God to be visited upon the inhabitants of the earth on account of their wickedness, and by means of which righteousness will be enforced in all the earth; for "when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. xxvi. 9). It will truly be a day of "vengeance" upon the enemies of God, who for long ages have oppressed and persecuted His chosen nation Israel, and have "cast His word behind their backs", and who at his return will as foretold in the apocalypse "make war with the Lamb".

"Let favour be shewed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy toward thy people" (Isa. xxvi. 10, 11).

The thrilling events predicted in the sixty-third chapter are vividly described by Dr. Thomas in Eureka, to which the reader is referred, and exhorted to study the incomparable exposition to be found therein.

After the outpouring of these Divine judgments upon the world, the prophet gives us a glowing picture of final blessedness and peace. "A new heavens and a new earth" are to be created in fulfillment of God's promise. Many indeed, are the references in the prophets and the Psalms to this time of blessing which is to succeed the outpouring of God's judgments. David says

"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (2 Sam. xxiii. 3, 4).

Following the same figure, Solomon thus depicts the coming blessedness

"For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle (dove) is heard in our land" (Song ii. 11, 12).

Isaiah also declares by the spirit:

"And he will destroy in this mountain (Zion) the face of the covering cast over all people, and the veil that is spread over all nations.

He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isa. xxv. 7, 8).

The Ixvth chapter of Isaiah's prophecy presents to us a pleasant picture of the conditions then to exist in the "new heavens and earth". Rejoicing, with a complete absence of weeping and crying; fullness of years in the possession of security and stability; men universally reaping the results of their labors; God's favor being manifested towards them in all their works; peace flowing like a river, and pervading even the animal creation, are but some of the delightful scenes depicted in this chapter in verses 17 to 25.

Thus God's purpose is revealed by His spirit in the prophets, making known to all peoples, the fact that "the kingdom and dominion shall be given to the saints; that human might and power are to be broken; that " He that scattered Israel will regather him "; that the crucified Jesus will shortly return to the earth as the great King of Righteousness, executing judgments upon the nations for their wickedness, and then reigning in righteousness and peace with the resurrected and glorified saints of all ages, until finally "the earth shall be full of the knowledge of the Lord, as the waters cover the sea " (Isa. xi. 9).

W.J.W.

Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit.

A Sunday Morning Exhortation at the Clapham Ecclesia (9)

We must all be much impressed by the words of the Apostle Paul that are so often read in these meetings on the occasion of the breaking of bread, who said: "I have received of the Lord that which also I delivered unto you; how that the Lord Jesus Christ the same night in which he was betrayed took bread, and when he had given thanks he brake it and said, Take eat, this is my body which is given for you, this do in remembrance of me."

Those words are unique in the whole of the Bible. There are many words like them, but there is nothing exactly the same. The Apostle Paul would have us to understand it was in the night that Jesus was betrayed that this ordinance we keep was instituted. Our minds go back to that dark and dreadful night. It was the last of many sleepless nights in a life of labour and toil; and humiliation, set at nought, spit upon, harangued about from court to court by a heartless mob, and ahead of it all the terrible ordeal; of crucifixion. But the Apostle apparently passes by all those incidents; he singles out just this one incident out of a terrible accumulation of agony concentrated into one night, the night in which he was betrayed, betrayed by a brother, by a friend as it was said in the Psalms: "It was not an enemy, then could I have borne it; but it was thou, my equal; we did eat bread together, took sweet counsel together, walked together in the house of God. Mine own familiar friend, in whom I trusted, hath lifted up his heel against me." We know to whom it all referred, we know what Jesus said about it, "It were good for that man if he had never been born." Those words provoke much thought, especially on this occasion at the breaking of bread. We are professedly the friends of Christ. It is a great privilege and carries with it a corresponding responsibility. Friendship is the highest and purest form of love; it is more than love; it is more than affection. It is an intelligent, affection, when the mind of the one can answer to the mind of the other in perfect understanding, when heart answers to heart, perfect reciprocation.

If you turn to the Gospel record of John, Jesus has something to say concerning our position as his friends. He defines it in the 15th chapter and verse 13: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." There are other verses in the chapter that convey the same idea. Verse 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There is perfect reciprocation if you analyze the words. Perfect love does not exist between a servant and a master, for there must be always on the part of the servant that sense of inequality and on the part of the master that same sense of inequality which forbids him to express the whole of his mind to his servant. If he does so he ceases to be a servant, he bestows upon him the confidence of a friend; as the Proverb has it: "He that delicately bringeth up his servant from a child shall have him become his son at the length." And so here Jesus not merely calls us friends but treats us as friends, "All things that—I have heard of my Father I have made known unto you." That is a privileged pronouncement most appreciated by those who have more deeply studied divine revelation. It is one of the privileges of our position as friends of Christ that we have the mind of the Father revealed to us, especially in the book that we so much treasure, the last book that is a great comfort and enlightenment to us in these days. But let us remember it is only in as far as we reciprocate Christ's wishes that we are his true friends. "Ye are my friends if ye do whatsoever I command you." "if my words abide in you ye shall ask what ye will, and it shall be done unto you."

Let us beware, brethren and sisters, that we are not influenced by the loose indolent manner in which friendship for Christ is so largely professed. We may profitably enquire in the time at our disposal, what does it involve to be a true friend of Christ? There are at least two points that we can consider this morning. It involves first of all an intelligent comprehension of the mind of Christ, because it is certain if we do not understand the mind of Christ, if we do not understand what his commands are, we cannot reciprocate, and therefore our professed friendship is a vain show. And the second point—it involves the love of brotherhood. That is a greater task than it at first appears, for it is Christ's commandment that "ye love one another as I have loved you."

Take the first point. Jesus says, "If ye love me keep my commandments." How can we keep the commandments of Christ unless we understand them, unless they are ever present in our memory as a light to our path and a lamp to our feet. Therefore the word of Christ should dwell in us richly in all wisdom and understanding. What a constant exhortation this is; that of all things that are necessary in this life of rush and chafing and vexation, one thing is needful, and that is that we give attention, daily attention, to the counsel of God. We give attention to reading, for if we are ignorant of the counsel of God then we cannot keep the commandments of Christ and we are not reciprocating his desires or his requests of us. Much could be said upon that point.

And if we are true friends of Christ we shall love the brotherhood. The whole of the Apostolic counsel is permeated with this exhortation, that we love one another as Christ has loved us. A man who has comprehended the mind of Christ as revealed in the Scriptures instinctively loves the brotherhood. We love them for Christ's sake. Paul beautifully illustrates the principle upon which we act in his letter to Philemon, speaking of Onesimus. "If thou count me a partner", that is the issue—"receive him as myself, if he hath wronged thee, or oweth thee ought, put that on mine account." That illustrates the principle, the basis, the foundation upon which we love one another; even thus must we act one toward the other as the friends of Christ.

We have to beware upon what principle our friendship is professed. There are many influences in many names. Affection for each other in the ecclesia of Christ is regulated by the wishes of Christ. We are not at liberty to compromise his appointments for personal harmony, love of approbation, or mere sociability. Our fellowship which is with the Father and with His Son Jesus Christ, should be a union of noble aspirations, a conjoint of reciprocation of the affections of Christ, a companionship of purity and of holiness. Where these are lacking there is no true unity so far as the body of Christ is concerned. There are plenty of assemblies in which there is a fine social spirit, but very little real unity of the spirit in bonds of peace. If our association with the ecclesia of Christ is governed by mere sociability, formality, or even convenience, then that association is a mockery and it will only rebound upon our own heads to our destruction. The Apostle Paul writing to the Colossians in his second chapter and the second verse, uses these words in this connection. He speaks of being "comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words."

"Knit together in the full assurance of understanding," not in admiration of each other's powers of understanding or honor of association or abilities, or in any sense like that, but in a common understanding of the truth. There must be one common aim in our fellowship, in which one is not greater than the other so far as being friends of Christ are concerned. There are other counsels in another direction which we need not now refer to. "One hope, one faith, one body, one mind. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

On that basis we have an exhortation like this: "Let us be kindly affectioned one toward another with brotherly love; in honour preferring one another." Remember the words of Jesus, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

There have always been in the brotherhood false and true friends. The Scriptures give us many examples of both classes, and seeing that human nature has not changed, it is interesting to consider by way of warning and exhortation to ourselves one or two of them. Take for example that remarkable incident at the close of the Apostle Paul's life. You know how he was apprehended and finally brought before that cruel tyrant the Emperor Nero, and anticipating his near martyrdom he wrote his letter to Timothy. Turn to the second epistle, chapter 4 and verse 9—this is what he says to Timothy in these circumstances: "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia." Verse 16: "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." He adds this: "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion."

Now when we turn back to the letter to the Colossians we find that Paul says there: "Luke, the beloved physician, and Demas, greet you." Demas—why the change? Here at the end of the Apostle Paul's life, "Demas hath forsaken me, having loved this present world." There is a great exhortation here for us all. It was possibly very nice for Demas to be associated with Paul a great and faithful servant of Christ in the days of his freedom and his influence; but now, apprehended, a doubtful prisoner, some of them members of Caesar's court—open association with this man would jeopardize their temporal interests; so this was too much, their friendship snapped. They were like the friends of Job, like waters that ran down the mountains but when they came to the dry plain, they withered away and the thirsty companies which looked with joy towards them were disappointed. Let us see to it that our friendship is well considered, vigorous, deep rooted.

You will remember that one came very hurriedly to Christ and said: "Lord, I will follow thee whithersoever thou goest." Jesus said, "The birds of the air have nests, and the foxes have holes, but the Son of man hath not where to lay his head." We are not told what the Scribe said to that—the inference is obvious, "will you follow me there?" Possibly the Scribe was too hurried and had not sufficiently considered the issues involved in following Christ whithersoever he went. Demas was one of them; his friendship was not well grounded, deep rooted, it was on the surface.

Judas was another case of a false friend—what a hypocrite he was. Well might he hang himself when he heard the words, Friend betrayest thou the Son of man with a kiss?"

We have the case of Peter. Here is a case of a one-time false friend, and then his repentance secured his forgiveness and fitted him for the rest of his life in the work God gave him to do. How emphatic was Peter at one time in his profession, "Though I should die with thee, yet will I not deny thee." Again, "Though all men forsake thee, yet will not I." It was hardly fair to the other disciples; evidently they were provoked, for it is written, "Likewise said they all." But as yet Peter's love was mixed with fear, and when the dark hour came the test was applied, and Peter failed. It was a terrible failure under trial, but as we say his repentance secured his forgiveness and fitted him for the work which Christ gave him to do. It humbled him for the rest of his life. You will call to mind after Christ was risen from the dead he appears to the disciples on the sea shore. Peter is there and addressing Peter he says to him, "Simon, son of Jonas, lovest thou me more than these?" At one time Peter thought he did love Christ possibly more than the other disciples, but they all forsook

Jesus in the moment of his greatest trial. "Lovest thou me more than these?" Peter said; "Thou knowest that I love thee." He said it three times, "Feed my sheep." It would possibly remind Peter of what he said when on one occasion at supper Jesus leant over the table and said to Peter, "Simon, son of Jonas, I have somewhat to say unto thee," to which Peter said, "Master, say on." "Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren." Peter was sifted, and Peter did strengthen the brethren. Peter wrote these words: "Love the brotherhood," and he gave the rest of his life to the care of the churches. He was a true friend to the last.

But we are all agreed that we should love the brethren. We might enquire, to what extent? How far shall we go? We have it in the words of Jesus, "As I have loved you". Christ's love for the brethren is unfathomable, and as he said those words he was about to illustrate it in that he lay down his life for us. We ought to be prepared to endure much self-denial for the benefit of the friends of Christ. The apostle John in his epistle tells us to what extent we should go. In the 1st epistle, chapter 3 and verse 16: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren". We do not understand from those words that we should heedlessly rush to ruin like a Stoic to the stake. That would not be laying down our lives for the brethren in the best sense. It is illustrated in the life of Christ. Every act of his life was a laying down of his life in a purpose in which we all profit. The Apostle Paul illustrates a laying down of his life for the brethren. Before him—the highest honors of the nation, profited in the Jews' religion above many his equals, but he laid it all aside to become a follower of the despised Nazarene, and takes upon him voluntarily the care of all the churches, enduring all those trials and privations that he did to the very end—a laying down of his life for the brethren.

There have been brethren in our own times and in our fathers' times who have laid down their lives for the brethren, who have voluntarily relinquished many legitimate opportunities for secular emolument and success. They have endured much discomfort, disadvantage, privation, for the benefit of the ecclesia of Christ in, this our day. These, many of them, have denied themselves many legitimate privileges in their solicitude for the existence and prosperity of the work of the Troth. Those who never put themselves out, who never suffer any discomfort or self-denial in order that work of Christ may be done efficiently and that the friends of Christ may be comforted and strengthened in their most holy faith; those who never put themselves out either in the work of the Truth or in the equipping of their minds to be an influence among the brethren and sisters—to say the least they have not laid down their lives for the brethren.

In the evil time that is now upon us and which we think will increase (for it is written it will be a time of trouble such as never was), if the ecclesias of Christ are to be kept intact, it will require that brethren arise of pure energetic enthusiastic and devotional character, to help to weld together the body of Christ. If the work of the Truth is to survive and prosper in these difficult times when the Truth is perverted in a clever fashion on every hand, and false teachers abound; if the weak are to be cared for, the feeble-minded comforted, and the hands that hang down are to be lifted up, and the weak knees strengthened; it will require that we each one arise and help to do it. If the body of Christ is to receive that sound exhortation that it received in the early days of the Truth from the older brethren whose labors have ended in many cases; if it is to be an ecclesia presented to him without spot or wrinkle or any such thing, if that is our standard, to present every man perfect in Christ Jesus, then it will require that we equip ourselves, and take our proper portion in the work that is given us to do. It is said that when Jesus went away he gave to every man his work, and it is our duty to find out what our work is and see to it that we perform it with enthusiasm and faithfulness, not as men pleasers but as servants of Christ looking to the great reward. We should all endeavor to perform our due portion of the work of Christ, and we thank God there are many brethren who do it. We take comfort from their presence and work. Upon many of them the grey hairs are multiplying; let us who are younger try to follow their example, determined to see the work of the Truth prosper. If there are any shirkers it will make the burden all the greater; let us therefore all seek to do our due portion and so promote each other's interests.

The Apostle Paul speaks of equality—that there may be equality in work and service. If there are any drones in the hive, it makes the task harder for those who are endeavoring to carry on the work.

Just a word by way of conclusion. We are called Christ's "fellows", a great privilege, we all understand that. It is written "He hath anointed him with the oil of gladness above his fellows". What a close association, what a grand privilege. Let us see to it that we do this work as true friends, that when he meets us he will be able to say to us, " You have been faithful to a very little, I will make thee ruler over much, enter into the joy of thy Lord." May we be able to say when he comes, as many will say in the words of Solomon: "This is my beloved, and this is my friend".

W. SOUTHALL.

Reflections

The Deity's name applied to dead men, teaches their resurrection from the dust (Ex. iii. 6; Luke xx. 37).

* * *

The mother tongue of true saints is the Bible.

* * *

With God is no variableness nor shadow of turning; He sees not as man seeth; with him darkness and light are both alike, and a thousand years are as one day, and one day as a thousand years.

* * *

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

* * *

The truth consists of God's spoken thoughts; these are positive and everlasting; the mere thinkings of word-despisers are a he, always negative and destined to perish as an unclean and vain thing.

* * *

The source of truth and the fountain of life is God. No man can live without God, and no man can declare the truth save by repeating what God has spoken.

* * *

The world that now is, is filled with man and his petty conflicting schemes and institutions; the world to come, will be filled with God and His most glorious and ineffable Kingdom.

* * *

All mere human things have their foundation in dust, and their climax in destruction.

* * *

God endureth for ever, and those only who do His will will be like Him in this (1 John ii. 17).

* * *

The Kingdom of God will be upon a broad and liberal basis (in a scriptural sense), but the entrance gate is straight, and the pathway thereto is narrow; a broad church (or ecclesia) is a broad [a word is missing here] which will sooner or later come to grief.

* * *

If we would be found of the Lord Jesus in peace, we must needs pass the time of our sojourning here in fear, not in spiritual rioting or wordy strife, but as always abounding in the sober and sanctifying work of the Lord.

F.R.S. (The Christadelphian, 1873).

Jews "Cast Their Sins" into the Thames

Ancient Ritual near the Tower of London

"And Thou wilt cast all their sins into the depths of the sea." (Micah vii, 19).

A little, old man, in a little, old frock-coat, a tall hat that was new in the reign of Edward VII, and blue serge trousers, approached the railing of Tower Wharf, opened a prayer-book, and prayed to the God of Israel.

He was one of the ultra-orthodox Jews who were performing the ceremony of Tashlich, or "casting away", at the beginning of the Jewish New Year, and, into the muddy stream before him, he was casting symbolically his sins that they might be taken to the depths of the sea.

It is a custom that is passing. The elderly cling to it; the majority of the youth have discarded it; but it commands universal respect.

Three thousand Jews thronged the walk between Tower Hill and Tower Bridge to assist in their various ways.

Most of them were there as onlookers. They chattered, looked about, smoked and flirted. The dashing young Jews from the East-end, tailored and barbered to kill, paraded past equally dashing Jewesses—Roses of Sharon, Lilies of the Valley— and jested in the slang of the talkie pictures.

"Who is a God like unto Thee," muttered the little old man, "that pardoneth iniquity and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy."

He prayed in Hebrew, but those are the equivalent of the words he used, which "came unto Micah the Morasthite, in the days of Joachim, Ahas and Hezekiah, kings of Judah".

Old women, broad-bosomed and high-cheeked, sat with folded hands, and lost who knows what horrible memories of foreign persecutions in the contemplation of this Jordan which swirled under Tower Bridge. The folded hands were eloquent of the patience with which this extraordinary race has persisted in its faith and pride of blood.

Families moved to the railings together and prayed over the same book, the old people nodding emphatically as they spoke, the children's eyes straying to the traffic and sights of the river, and to the scarlet splendor of the sergeant and sentries of the Coldstream Guards.

"He will turn us again, He will have compassion on us. . . ."

A shout of laughter in the distance as two girls toss their heads at two young men.

"And Thou wilt cast all their sins into the depths of the sea. . . ."

The same river, on which the Jews expelled by Edward I. had fled, received the sins of a Jewry at peace. A tug puffed by.

"The mercy to Abraham," murmured the little old man, "which Thou hast sworn unto our fathers from the days of old."

He turned away and disappeared in the crowd. A Beefeater, with a strong Irish accent, began to shepherd the people through the gates.—Daily Express.

(The vail is still upon their hearts in the reading of the Old Testament as it was when Paul wrote to the Corinthians II. iii. 14: but the day is near when the vail will be taken away, and "they shall call on my name, and I will hear them: I will say, it is my people: and they shall say, the Lord is my God" Zech. xiii. 9.)

Ed.

Land of Israel News

"Fear not, O land; be glad and rejoice: for the Lord will do great things " (Joel ii. 21).

During August 795 Jews entered Palestine out of a total of 926 immigrants.

* * *

Thirty thousand dunams of new orange groves have been planted in Palestine during this year's planting season, states the Jewish Telegraphic Agency.

* * *

During the last two months 1,100 dunams of orange groves have been planted on land allotted by the Jewish National Fund for the settlement of middle-class families in Vadi Havarith, as part of the thousand family colonization scheme, which is being carried out by the Jewish Agency Executive in Palestine under the management of Dr. Maurice B. Hexter, member of the Executive. 286 houses are now in course of construction for the settlers.

* * *

A World Congress of Hebraists is to be held in Palestine next year. The Council for the Promotion of the Hebrew Language and Culture is to convene the Congress.

* * *

After a lapse of ten years, the first group of Chalutzim have gone to Palestine from Yugoslavia. The group consists of eleven people.

* * *

The new metal road connecting the Sir Herbert Samuel Achuzah and the Carmel has been opened.

* * *

The Palestine Arab Executive has rejected the suggestion made to it by the Palestine Government to invite Jewish enterprises to participate in the Palestine Arab Exhibition, which has been fixed to take place in 1933. This Exhibition, which is to display the products of Iraq, Syria and Egypt, as well as the Arab crafts of Palestine, will also have a European section. No Jewish products will be shown in this Exhibition, which it is believed is being organized to counteract the successful Palestine and Near East Exhibition held in Tel-Aviv in the spring of this year.

* * *

The Government is again considering the possibility of constructing a modern Harbor at Jaffa, in view of the fact that experts hold that with the expansion of trade the Haifa harbor will, in the not distant future, be unable to cope with all the shipping in Palestine.

* * *

A collective fine of £200 has been imposed on the Arab village near the Jewish colony Nathania, following the uprooting of some six Arabs from neighboring villages, who also killed the cows belonging to the colony. Propaganda and incitement against the Jews have been active in these villages during the last few weeks.

* * *

Two trials, involving an area of 6,000 dunams of Jewish land in the Wadi Havarith area, contested by Arab claimants, have been concluded, judgment being entered in favor of the Jewish National Fund.

* * *

According to an official statement published in the "Baghdad Times ", Iraq is to be linked up by telephone with Palestine next year. Work begins in November on a telephone trunk line across the desert in conjunction with the new pipe-line's telephone system via Rutbah to Amman.

Signs of the Times

Changes in the National Government—Ottawa—The Crisis on the Continent—Disarmament.—The past month has been marked by events of unusual interest both at home and abroad. For the first time since the inception of the National Government nearly a year ago, the British Cabinet has split; Lord Snowden and the Liberals led by Sir Herbert Samuel feeling unable to acquiesce in the tariff agreements made at the Ottawa Conference, sending in their resignations. Mr. Ramsay MacDonald, however, still remains the head of the Government and has filled the vacant places with Conservatives and National Liberals (Sir John Simon's party).

It will be remembered how the political situation in Great Britain was entirely changed last November in an altogether unforeseen manner. A Labour administration gave way to one termed "National", with, however, a great preponderance of Conservatives over other parties, as a result of which the policy pursued by Britain has been of a distinctly Conservative tendency—a tendency likely to develop still further in the same direction as a consequence of the Liberal resignations.

During the past year we have witnessed the extraordinary spectacle of Liberals, who are Free Traders, assisting a Government which has introduced Tariffs on a scale unprecedented in British history. It is reminiscent of the way in which Mr. Gladstone (also a Liberal) continually found himself being compelled by circumstances which he could not control, to do things (e.g., the occupation of Egypt in 1882) which were altogether opposed to his political faith and personal wishes As bro. Roberts said in the Christadelphian at the time " It is the hand of God ".

So may it be said also of current events. The binding together of the units of the Empire, the gradual isolation of Britain from Continental interests, and the growth of an anti-Russian outlook amongst English-speaking peoples, have been ordained by God in order that the situation required for the fulfillment of Ezek. xxxviii. might be developed. That is why political events in England for the past year have been of so extraordinary a character. Lord Snowden was more instrumental than any other single individual in establishing the success of the National Government, and has since done very much to consolidate the financial affairs of the country.

But now that the nation is irrevocably committed to the Ottawa agreements, and a permanent system of tariffs is being arranged, and now that opposition to the Government can have no substantial effect upon these arrangements, the temporary supports have been removed and Lord Snowden, Sir Herbert Samuel and the others, are retiring into the political wilderness.

Although several months have now elapsed since Mr. de Valera became the head of the Irish Free State, Ireland still remains a unit in the British Empire. Republicans in office are different individuals from republicans in opposition, and it appears that Mr. de Valera's point of view has changed considerably. The whole situation provides yet another example of the inscrutable ways of God which are "past finding out". Humanly speaking, it would have seemed impossible a year or two ago, for Ireland to have remained in the British Commonwealth of Nations, if Mr. de Valera became its head. Yet, although the friction that has been generated resulted in the resignation of the Governor-General on October 3rd, the matter was constitutionally reported by Mr. de Valera to the King and there now seems little likelihood of the Irish Government making any attempt to secure total independence. The Empire Conference in 1930 gave the Dominions the right to nominate their own Governors, so that if the Irish now exercise this right and so obtain a Governor of whom they approve, it should help considerably in the establishment of more harmonious relations between Britain and Ireland.

It is evidently not intended by God that the British Empire should disrupt before Armageddon; even in India, where Mr. Gandhi's fast might have had serious consequences, trouble has been averted.

It is somewhat ironical that Mr. de Valera should have been this year's president at the League of Nations Assembly and that he took upon himself to lecture the delegates upon the sanctity of international agreements. It is said "he made little impression on a silent audience". The League is, in fact, in grave danger of being utterly discredited by current events, in particular by the deadlock caused by the German demand for equality of armaments. The Disarmament Conference is, of course, at a complete standstill, as a result of this development.

Mr. J. L. Garvin truly remarks that even disarmament—could it be attained—would not bring peace to Europe unless something is done to ease the tension between France and Germany by a revision of the Versailles Treaty. "It is now certain that the chronic dead-lock cannot much longer persist. One of two things must happen. Either Germany will re-arm or France will disarm."

We think it does not require much perception to know that France will not disarm, in which case, says Mr. Garvin, "the trend of things would be certain and only its pace in doubt."

How the authority of the League is despised to-day has been made manifest by the spectacle of Bolivia and Paraguay, both League members, lighting over a boundary question and totally ignoring the protests from Geneva, which makes no attempt to enforce peace. If two minor states can so flout the League, what authority, can it be supposed, will be recognized by a major power? The behavior of Japan is a striking illustration of the utter impotence of the League. For nearly a year Japan has been interfering in Manchuria until finally, on Sept. 16th, the new state of Manchukuo was formed. The Ex-Emperor of China has been appointed as its ruler, but of course, he is but a puppet of Japan which has made a formal treaty with Manchukuo guaranteeing its "independence" whatever the other powers might decide to do. The Lytton Report (commissioned by the League of Nations) has decided against Japan—but what effect is this likely to have? Certainly not a Japanese repentance, but more likely, the withdrawal of Japan from the League altogether.

Men may well wonder what the upshot of all these troubles will be. Mr. J. A. Spender suggests that the French attitude may stimulate an alliance between Russia and Germany; an alliance all the more likely now that the Ottawa agreements will curtail some of Russia's former markets. Meanwhile, it is reported "The French and the Poles are renewing their secret military pact which is aimed at Germany". "Nothing," says Lord Beaverbrook, "can save us from a new conflict in Europe." It is of interest to observe that Sir Eric Drummond, the Secretary-General of the League, is about to retire and is likely to be succeeded by a Frenchman. We can imagine how much that event is likely to improve the international situation.

On Oct. 2nd the Observer emphasized that the need for Britain's statesmen to remember was the ensuring "that this country and this people shall not be drawn into a vortex of slaughter and destruction from which no conceivable good to any cause of God or man could by any possibility emerge ". The article concluded with the somewhat cryptic statement "Before two years have passed, the questions that divide men to-day will appear insignificant by comparison with the issues to come ".

Thus, very rapidly, events are moving towards their predetermined end, for the signs predicted by Jesus in Luke xxi. abound as never before. The world's statesmen are completely baffled by the problems that confront them.

Every day the newspapers record some fresh event that illustrates the condition of the world foretold by Jesus. The difficulty is not in finding signs of the times to-day, but in the selection of the items which best illustrate the trend of events. Coupled with the continually progressing colonization of Palestine by the Jews, the events that are occurring in the earth to-day, indicate with unerring certainty the imminence of the Master's return.

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 at 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).

BOURNEMOUTH.—850 Wimborne Road. Sundays: Breaking of Bread, 11 a.m.; Eureka Class, 7 p.m. Thursdays: Bible Class, 8 p.m. Both the Eureka and Bible Classes are held at "Bethany," 138 Portland Road. We continue our efforts in this corner of the Vineyard, and are pleased to say that interest in the Truth is being manifested by those around. We have about 20 copies of Christendom Astray on loan and two applicants sufficiently aroused to come and discuss the Word with us. In due course we hope that fruit will accrue to the glory of our Father. We rejoice greatly that our small meeting has been strengthened by the coming amongst us of bro. Albert Warrender from Birmingham. His wise counsel and experience in the Truth's service will be a great blessing to us, for which we are grateful. Our thanks and appreciation of their labors are expressed to those visiting brethren who have come to Bournemouth and cheered us with helpful exhortation, and words of encouragement at all our gatherings round the

Word, viz, brethren C. F. Ford, H. and A. Purser, and Leslie Walker (Clapham), Squires (Luton), Butterfield (Oldham), Lethbridge (Holloway), and Cyril Clements (Sutton). We have had many seasons of refreshing through their helpful ministrations. Other visitors have been brethren G. H. Denney, L. Denney and Porter (Holloway), Linnacre and A. Sumner (Clapham), sisters Lethbridge and E. Lethbridge, Porter (Holloway), Harris and Lee (Eastleigh), LI Golden (Los Angeles), Butterfield (Oldham), Clements and Smith (Sutton), J. McCree, Read, Kirton, Hadley, Leslie Walker, Linnacre, G. Hopper, Clements (Clapham), and Hilda Denney (Holloway). Sister Clarke, of Derby, who has been with us for some weeks, has now returned to Derby. — J. Wilkinson, Rec. bro.

BRIGHTON. — Athenaeum Hall, 148 North Street. Sundays: Breaking of Bread (Room "A"), 5 p.m.; Lecture, 6.15 p.m. Wednesdays (Room "B"), Bible Class, 7.45 p.m. Since our last report our numbers have been increased, we having had two additions by transfer from other ecclesias. Bro. W. Rivers (Holloway) has obtained employment in this district and will in future meet with W, M will also sis. Warner (Luton), who on September 10th was united in marriage to bro. J. D. Webster, they thus becoming "heirs together of the grace of life." The loss of the above mentioned ecclesias is our gain. The following visitors we have been pleased to welcome to the Table of the Lord: sisters Cordial, Knight, Bullen, Killard, Charman, Karley, Hathaway, Jenkins, J. Jenkins, Woodward and Clark, brethren Karley, Bowles, Wilson, bro. and sis. Harris, bro. and sis. Handley (all of Clapham), sis. I. Stokes, bro. Townsend, bro. W. Riven (Holloway), sis. Crawley (Luton), bro. and sis. Cockcroft, sisters H Cockcroft, A. Cockcroft and N. Cockcroft (Oldham), bro. and sis. Crowhurst and sis Hunt-Smith (Sutton), and brethren E. C. Clements (Sutton), H Hathaway, A. K. Clements, T. Wilson, M. L. Evans (all of Clapham) E H Bath (Holloway) and C. R. Crawley (Luton) have assisted us in the proclamation of the Word, and we thank them for their faithful labors. At our annual Business Meeting recently it was revealed that we have had an average attendance of about eight strangers to, our lectures during the last twelve months and during that time we have been blessed by two immersions. With the aid of an unanimous gift received earlier this year, we are endeavoring during this month (October) to arouse further interest in the Truth in this town by holding a special effort God willing, brethren N. Widger, M. Joslin and E W Evans will be with us on the 12th, 19th and 26th respectively, and will speak upon subjects under the general heading of "The Future of the World"; then upon "Armageddon", the second "Signs that the Kingdom of God is about to be established on the earth", and the concluding one "The Millennial Reign of Christ." We pray our Father's blessing at this time, knowing that we can but sow and water, He alone giving the increase. Will brethren corresponding please note change of address of Recording brother to: 60 Elm Drive, Wes. Hove, Sussex.—J. D. Webster, Rec. bro.

BURY ST. EDMUNDS (Suffolk).—29 Well Street. Greetings to the Household. The second lecture of the Special Effort was delivered by bro. F. G. Ford, of Clapham, on October 2nd on "The Return of Israel to Palestine". A good number of brethren and sisters from Bishops Stortford, Ipswich and Clapham again so kindly supported us, and this time we had 20 strangers attend. Although the number of strangers was less, the interest shown was much greater, [several words are missing here] of "Christendom Astray" and "The Real Christ being loaned. Without the hearty support of the brethren and sisters we could not accomplish much, and our thanks are due to them and to the speaker. The lecture was a thoroughly good one and I feel sure that God is blessing the work. This is an extremely conservative old town and the mentality of the people is a little difficult to understand. But we know that God's word does not return to Him void but assuredly will accomplish that whereunto it is sent. We earnestly pray that God will continue to bless the work being done, that

some may be induced to turn from idols to serve the living and true God. Our next lecture, God willing, is on November 6th.—With love from your brother in the service of the Lord, H. P. Christmas.

COLCHESTER. — 2 Barrack Street (corner of Brook Street) Sundays Breaking of Bread 11.15 am, Lecture 6.30 p m Bible Class, alternate Thursdays 7.15 p m. We regret we are unable to report any additions to our small meeting or the attendance of a great number of interested strangers, although we continue to advertise the lectures by distributing cards regularly every month, and by exhibiting posters outside the Lecture Hall, and also our private houses. We realize it is not numbers which count with the Father, but purity, and therefore we strive and endeavor to strengthen that which remains, leaving the increases to Hun. Once again we express our appreciation of the loving service of the following brethren, who have given of their best, in words of exhortation to the brethren, and expounding the word of Truth to those strangers who have attended the lectures: brethren W. E. White, T. Warwick, R. Wright, W. Lane, F. Brooks, H. Hathaway (Clapham), H. Cheale, A. Cheale, W. Piper, E Bishop (Seven Kings), E. Bath, F. Headon (Holloway). We have been pleased to see, and have enjoyed the company of the following brethren and sisters around the Table of the Lord, some of whom have been on holiday at the seaside resorts around: sisters C. J. Neate, L. Neate, M. Thomas, A. Sharpe and H James, bro. and sis Price, bro. and sis. H. Rivers, bro. Bayles, sis. D. Bayles, sis H. Hathaway (Clapham), bro. and sis. R. Mercer (Holloway), bio. R. Ell, sis. E Dormer, bro. E. Perry, sis. L. Clarke, bro. F. Dormer, sis. Perry, senr , sis. P. Perry (Putney), sis. C. Hart (St. Albans), bro. and sis. Burton (Luton), sis. W. Wells (East Dereham).—L. Wills, Rec. bro.

CROYDON.—Ruskin House, Wellesley Road. Sundays: Breaking of Bread and School, 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. (at Y.M.C.A., North End, W. Croydon). Will brethren and sisters please note that on and after the 6th November, our Sunday meetings will be held at Ruskin House, as above, the removal from the Gymnasium Hall being necessary mainly on the grounds of expense. The Croydon Ecclesia used to meet in Ruskin House some years ago, so it will be known to many brethren and sisters, but for intending visitors, unacquainted with the Hall, Ruskin House is at the corner of Poplar Walk and Wellesley Road, about two minutes walk from West Croydon Station. During the past two months we have had the pleasure of welcoming to the Table of the Lord: brethren R. C. Wright, W. J. White, W. E. White, H. M. Doust, Cordial, W. Davis (all of Clapham), C. R. Crawley (Luton), G. H. Denney (Holloway), A. T. Abbotts (West Ealing), sisters F. White, M. White, W. E. White, Mavis and Beryl White, Westmoreland, Davis, Capon, Ford, H. Fullbrook, P. Banter (all of Clapham), Haplestone and F. Wood (Sutton), Sollis (Brighton), Abbotts (West Ealing) and D. Wornell (Seven Kings). Brethren Wright, W. J. White, W. E. White, Doust, Crawley and Denney have given us the word of exhortation, and their faithful ministrations were much appreciated. We wish also to thank those brethren who have so ably assisted us by lecturing, and speaking at our Bible Class. On Wednesday, 21st September, we held a Special Lecture in our Bible Class Room, bro. H. T. Atkinson speaking on "The Bible and Britain "; several strangers were present, and we have arranged (God willing) for further lectures to be given on Wednesdays, 19th October, 16th November and 21st December. We shall appreciate any support brethren and sisters may be able to give us —Arthur A. Jeacock, Rec. bro.

FALMOUTH.—5 Mayfield Road. Sundays: Breaking of Bread, 3 pm. Wednesdays: Bible Class, 4 p.m. Please note change of time for the winter months. We have been pleased to welcome at the Table of the Lord since our last report two sisters Sowerby, of Clapham, bro and sis. Cuer, of Horns Cross, bro Mitchell and bro. and sis. H. Nicholls, of Plymouth, bro. Brewer and sis. Saxby, of Wellington, bro. L. Feltham, of

Leamington, bro. and sis Southall, of Birmingham, sis. Shaw, bro. F. Jakeman and bro. Reg. Wood, of Dudley. Bro. Mitchell, bro. H. Nicholls, bro. Brewer, bro. Southall and bro. Reg. Wood ministered to us the words of exhortation which we greatly appreciated. We have been happy in spreading the good news of the Kingdom of God and the name of Jesus Christ. We have had two special lectures in the Town Hall, one by bro. Southall on "The Second Coming of Christ, long expected, now imminent; a consideration of the evidence of both the Old and New Testaments", and the second by bro. F. Jakeman on "The Signs of Christ's Immediate Return; Universal Apostasy from the Faith; Distress of Nations with Perplexity; The Vain Cry of Peace; The Grouping of the Nations together towards the War of Armageddon; What will the End be?" We delivered 4.500 cards into the houses of Falmouth and Penryn and the result was most encouraging; we had 47 strangers present at die first lecture and about 35 at the second. Questions were asked and the brethren promptly replied to the satisfaction of most of the questioners. We had few enquiries from several strangers, and we pray and trust that the seed sown may find a place in some hearts, who will be obedient in the day of Christ. We would like to thank all those who helped of, especially the brethren and sisters from Plymouth, Porthleven and Holywell, and also the speakers—bro. Southall and bro. F. Jakeman.—A. Richards.

FRANCHE (Kidderminster).—Eureka, Bridgenorth Road. Greetings in Christ. Since our last report we have been pleased to welcome the following at the memorial feast: bro. and sis. J. Allan, bro. D. C. Jakeman, sis. L. Wood, bro. and sis. Southall, bro. and sis. T. Pearson, bro. and sis. T. Hughes, sis. Wilton and sis. G. Shaw. Brethren Allan, Southall, Pearson and Hughes gave us words of exhortation on the occasion of their visits, when we had some profitable times together, talking of those things which are most surely believed among us, and hoping that we may each and all be helped thereby to attain to a place in the Kingdom of God. With love in the bonds of the troth, your brother in Israel's Hope, H. W. Pigott.

HITCHIN.—Co-operative Hall, Nightingale Road. First Sunday in each month: Breaking of Bread, 5.30p.m.; Lecture, 7 p.m. Other Sundays: Breaking of Bread. 6.30 p.m. School each Sunday, 3 p.m. M.I.C. at Eureka, Radcliff Road, 7 p.m. each Tuesday and Thursday. It is with much sadness that we have to report that sis. Amy Cooper has declined to continue the race for eternal life, preferring the friendship of the world. After long and earnest endeavors to strengthen her in the narrow way we are now compelled to withdraw from her hoping that she may reconsider her position before it is too late. We now have four scholars in our Sunday School and are encouraged by this branch of work in our small corner. We thank brethren E. A. Clements, M. F. Kirby, H. W. Hathaway, A. A. Jeacock, D. L. Jenkins and C. N. Hatchman for their labors among us, and have in addition welcomed to the Lord's Table since our last report brethren Birch, S. G. Warwick, Cordial, Tarling and J. Squires and sisters Kirby and Hathaway from Clapham, sis. A. A. Jeacork from Croydon, bro. and sis. Adams from St. Albans, and bro. and sis. L. Phillips from Luton.—Herbert S. Shorter, Roc. bro.

HORNS CROSS (Kent)—Co-operative Hall, High Street, Galley Hill, Swanscombe. Since last reporting we have been pleased to welcome to the Table of the Lord: brethren A. and H. Cheale, of Seven Kings, brethren S. Tarling, E.P. Evans, H. M. Doust, H. L. Evans. R. C. Wright, M. L. Evans, C. J. Jackson, bro. and sis. Kemp, bro. and sis. Morse, bro. and sis. Ask, sisters M and D. Sowerby, all of Clapham, and bro. and sis. Buck, of Putney. To the brethren who labored with us in the Truth's service we again express our thanks and appreciation for their help and encouragement in maintaining our Lightstand here.—E. R. Cuer, Rec. bro.

LONDON (Clapham).—Avondale Road, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 am; 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, 8 p.m. We are very pleased to report that bro. Edwin Cuer and his wife, sis. Patricia Cuer, of Plumstead, will in future meet with us, having been satisfactorily interviewed by two of our Presiding Brethren and found to be in entire accord with us regarding matters which have been the cause of division. We are also pleased to report the baptism on September 18th of Miss Lucy CATHERINE MARY Yalden, formerly Church of England. We pray that our new sister will hold fast faithfully to the end. Bro. and sis. J. Wood will in future meet with those of like precious faith at Sutton, whilst bro. and sis. Cartwright, late of Dudley, will in future meet with us. Sis. L. Golden, of Los Angeles, U.S.A., who has been meeting with this ecclesia for the past month or two, has now returned to America. Sis. Golden carries with her the loving greetings of the brethren and sisters of this ecclesia to those of like precious faith in Los Angeles and elsewhere. We have delivered two of the three special lectures to be given in the Wandsworth Town Hall, as reported in the September intelligence. There were about 70 strangers at each lecture, and we pray that as a result some may come to a knowledge of the way of salvation and obey the gospel. The final lecture will be given on October 12th, if the Lord will. We have had the pleasure of the company at the Table of the following, who have all been heartily welcome, namely, sis. McCree (Brighton), sis. L. Jeacock, bro. F. Jeacock, sis. Hunt-Smith (Croydon), sis. Marjorie and sis. Mabel Hayward (Ipswich), bro. Lovewell, junr. (Hitchin), sis. M. Crawley, bro. G. Hodge, sis. E. Squires (Luton), bro. and sis. Webster (Seven Kings) and sis. L. Golden (Los Angeles, U.S.A.).—F. C. WOOD, Asst. Rec. bro.

LONDON (Holloway).—Public Library Hall, Manor Gardens, near Royal Northern Hospital, Upper Holloway, N. Sundays: 11 a.m. and 7 p.m. Wednesdays: 8 p.m. Our Fraternal Gathering on October 1st proved a great success, thanks to the co-operation of brethren and sisters from surrounding ecclesias. About 60 sat down to tea, and the number was still further increased to partake of the spiritual food provided at the After Meeting. We lose by removal bro. W. A. Rivers to Brighton, and bro. R. A. W. Ell to Putney. We commend them to the brethren in their new surroundings. Our brother Denney, in consideration of his health and under doctor's orders, has had to give up his duties as Secretary, and the undersigned has been for the time being appointed in his place, to whom all communications should be addressed. We propose (if the Lord will) to hold three Special Lectures in the Library Hall on Wednesdays, November 2nd, 9th and 16th, at 8 p.m., and shall be glad and appreciate the co-operation of any brethren and sisters who can help us by their presence, or in the distribution of the Lecture Cards. Visitors since our last report have been: sisters Irving, senr. Pinchin, senr Stock, Fletcher, bro. and sis. Hone, bro and sis. J. Warwick, bro T. Wilson (all of Clapham), sis. Golden (Los Angeles), bro. and sis. S. Jeacock (St. Albans), bro. A. A. Jeacock (Croydon), bro A. Cattle (Putney), brethren Jeacock, Warwick, Cattle and Wilson being with us in the Truth's service. Their labors among us were much appreciated. — F. R. wright, Rec.. bro.

LONDON (Putney).—Scouts Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays: Bible Class at 2 Schubert Road, East Putney, at 8 p.m. We have gained by transfer from the Holloway Ecclesia bro. R.. Ell, who will in future meet with us. We welcome our bro. to our midst and trust our association may be to our mutual profit and upbuilding. We are encouraged by the response of strangers to our efforts and we have

several interested friends who regularly attend the lectures, and we pray God that it may be His will that they will come to a full knowledge of, and accept, the Truth. — A. Cattle, 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 on Thursdays, 8 p.m., at 24 The Broadway, West Ealing. We held four Special Lectures on Thursdays in September, being assisted in this work by brethren C. H. Wharton, M. L. Evans and E. W. Evans, of the Avondale Hall Ecclesia. The response was small, the average attendance of the alien being only four, although every house in the neighborhood had received a card; and advertisements were placed in two local papers. We were pleased to have the support of brethren and sisters from the Avondale Hall Ecclesia to swell our numbers. Brethren M. L. Evans, G. M. Clements and C. A. Ask have helped us to proclaim the Truth on Sundays during September. — Norman G. Widger, 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 announce that on Sept. 18th we had a visit from our bro. W. J. Elston of Nottingham, who gave us faithful words of exhortation and lectured in the evening.— D. M. Williams, 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 August and September we have been very pleased to welcome to the table of the Lord bro. Ivor Evans (London), bro. and sis. J. B. Strawson and sis. Elston (Notts), bro. T. Phipps (Great Bridge), bro. F. H. Jakeman (Dudley), sis. Bogan (Manchester), sisters York and Edna York (Bacup) and sis. Sophia Heyworth (Whitworth). On Saturday, September 17th, we held our fraternal gathering and enjoyed a profitable time in the company of brethren and sisters from Bacup, Dudley, Doncaster, Great Bridge, Manchester, Nottingham, Pemberton and Whitworth. The subject dealt with was "Our Responsibilities to the Truth," and brethren T. Phipps and F. H. Jakeman stirred us with their practical and helpful addresses, which, if remembered and acted on, cannot fail to urge us on in the labors of the Truth. Brethren Evans, Strawson, Phipps and Jakeman have assisted us on Sundays during August and September, and for all the services which have been rendered we desire to express our sincere thanks. We regret to announce that in faithfulness to Christ's commands we have had to withdraw our fellowship from sis. May Cockcroft for continued absence from the Table of the Lord. These events sadden us, as they are the inevitable end to the pursuit of a course which is contrary to the Truth and we remember that "God is not mocked, whatsoever a man soweth, that shall he also reap". We purpose holding three special lectures. (Oct. 15th, Nov. 6th and Dec. 3rd), hoping that the result will De to the honour and glory of our Heavenly Father.—W. Cockcroft, Jun., Rec. Bro.

PEMBERTON. — Chatsworth Street. Sundays: Sunday School, 2 p.m. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Mondays: M.I.C., 8 pm, Wednesdays, Bible Class, 7.15 p.m. We are pleased to report that we have assisted another in putting on the saving name of Christ in the waters of baptism. On Wednesday, September 7th, Mr. ROBERT BUSHEL (formerly Wesleyan), after a good confession, passed through the waters of baptism. Our prayer is that our young brother may continue faithfully until the end in his new relationship. We are also pleased to report that

bro. Thomas Littler, junr., having retraced his steps is now meeting with us again at the Lord's Table On Sunday, September 25th, bro. D. Jakeman, of Dudley, who was staying at Southport, broke bread with us, and ministered the word of exhortation, which was much appreciated. We have been assisted in the service of the Truth by our bro. W. V. Butterfield, of Oldham, whose words of exhortation and lecture were very much appreciated. The following visitors to the Breaking of Bread have been welcomed: sis. D. Jannaway (Southport), sis. Cooke (Blackburn), bro Bailey (Preston).—B. LITTLER, Rec. bro.

PLYMOUTH.—Oddfellows' Hall, 148 Union Street (near Railway Arch). Sundays-Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.45p.m. On Wednesday, September 7th, we had the company of bro. and sis. W. Southall (Birmingham), when bro. Southall assisted in a special Effort by lecturing on the subject " The fulfillment of Prophecy in our own Times —Britain and Russia in the East—The approaching conflict in Palestine and the unexpected but glorious sequel". There were 11 strangers present, who gave the speaker a most attentive hearing, and we thank him for his testimony which provided a time of refreshing for the brethren and sisters who were present. We opened our autumn course of week-night lectures on September 29th, when bro A. Nicholls lectured on the subject "The Object of Prophecy". We were disappointed that a continual downpour of rain resulted in a meager attendance, as apart from one or two regular followers there were no strangers present. However, we still testify to those who have "ears to hear", and we propose to continue our program on October 27th. Visitors to the Lord's Table have been bro and sis. Sewell, bro. R. Parks and bro. C. Parks (Clapham) and sis. Pope (Holloway) —H. R. NICHOLLS, Rec. bro.

ROCHDALE (Lancs.)—19 Tonacliffe Terrace, Whitworth. We have not much to report from this part. We have tried to interest those whose names we received from bro. Jannaway, writing to each one and supplying literature freely. We had a visit from one and spent quite a good time together, our visitor promising to come again. We thank all who have helped us in any way. We have been visited at the table of the Lord on several occasions by bro. Eric Astan of Oldham ecclesia. Our beloved sis. Cook, 85 Talbot Street, Rishton, near Blackburn, Lanes., and sis. Ideson, 10 Pendle Avenue, Chatham, Clitheroe, Lancs,t both in isolation, return thanks for the kind and welcome letters they receive from time to time. — faithfully your brother in Israel's hope, T. Heyworth

ST. ALBANS.—Pikesley's Auction Room, 34 St. Peter's Street (next to Council Offices). Sundays: 11 a.m. and 6.30 p.m. Wednesdays: 8 p.m. The first of our special Wednesday evening lectures was given on October 5th by bro. W. Jeacock (Clapham), the subject being "The British Empire and its Future ". Seven strangers were present. — S. Jeacock, Rec. bro.

SEVEN KINGS. — Mayfield Hall, 686 Green Lane, Goodmayes, Essex. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27 Wanstead Park Road, Ilford: Tuesdays M.I.C. and Eureka Class (alternately), 8 p.m.; Thursdays; Bible Class, 8 p.m. We rejoice to report that God has blessed our labors, insomuch that we can report the baptism on September 22nd last of Mr. Ernest Iorworth Griffiths. Our new brother was brought into contact with the Truth through the labors of one of our brethren in giving out cards outside our hall just before the lectures. Bro. Griffiths will be meeting with the Clapham brethren, business taking him to South London. We had a very enjoyable and upbuilding time together on September 3rd last when

we held a fraternal tea and meeting. We were strengthened in our pilgrimage by three "Divine Exhortations", bro. W. Jeacock speaking on "Faith with Watching", bro. F. W. Brooks on "Work with Love" and bro. S. M. Harrison on "The End with Reward". We were pleased to welcome brethren and sisters from Clapham, Croydon, Holloway, Horns Cross, Eastleigh and Welling, and were sorry that the size of the hall prevented our giving a general invitation. We have been pleased to welcome the following visitors: bro Harrison (Lichfield), bro. and sis. Cuer (Horns Cross), Us. Keate and bro. and sis. Kemp (Clapham). The brethren were with us in the Master's service and we thank them for their labors of love. — Wm. G. Webster, Rec. bro.

SOUTHPORT. — 73 Oak Street. Breaking of Bread by appointment. The company of the following visitors during August and September has been much enjoyed, both at the breaking of bread and during the week-days: brethren H. and A. Purser (Clapham), D. Jakeman, senr. (Dudley), bro. and sis. P. Foster (Pemberton) and sis. Cook (Blackburn). The names and addresses sent to me from London of inquirers for bro. F. Jannaway's book, A Happy World, have been duly followed up by letter and a copy of Declaration, but up to the present there has been little or no response. We must not be disheartened, however, as it is as Christ said it would be, "As the days of Noah were, so shall also the coming of the Son of Man be", etc.— (Sister) D. Jannaway.

SWANSEA. — Portland Chambers, Cower Street. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We have now concluded our special lectures, which gave us much encouragement, Bro. Ellis of the Rhondda being with us on Aug. 28th and exhorted and lectured in the evening. We are now continuing to sow the seed by our own brethren, and when possible giving to the stranger who may be present the Declaration, with other leaflets, hoping that it may be the means of helping them in the way of salvation. We still have a few attending from time to time. Our visitors since last report have been: bro. and sis. Ellis (Rhondda), sis. Muriel Bullen (Clapham) and bro. G. J. Morse (Cardiff). — James Hy. Morse, Are.

VERNHAM DEAN (Hants.) — "Ivycott," Nr. Andover.— Greetings in love to the Household of Faith. It is with much pleasure and profound gratitude to the Heavenly Father that I write once again to record another visit from those of like precious faith. Brethren W.M. Whelan, A. Cheale and H. Cheale, of the Seven Kings ecclesia, having devoted much of their summer holiday to the praise-worthy work of cheering and heartening and strengthening their sister in her undoubtedly lonely and difficult and hazardous walk "in the Truth", and ever endeavoring, by private and public "talks", and distribution of the truth's literature, to simplify the teaching of the Scriptures regarding "the Gospel of the Kingdom of God and the Name of Jesus Christ" to some interested strangers, and to dissipate the mists of ignorance and superstition of "the masses" of Vernham Dean. That others may be encouraged to "come- and do likewise ", is the prayer of your sister in Israel's Hope.— Ada M. J. Dennis.

WAINFLEET (Lincs.)—The Sycamores. Croft.—Bro.. Strawson of Nottingham has visited us on the last Sunday in each month, exhorting us and giving an address in the evening. We sometimes get a stranger, besides some of the writer's children. We endeavor to make the truth of the Scriptures known, but up to the present there are none deeply interested. The number of brethren and sisters holidaying in the neighborhood has not been so many as usual but we were pleased to meet with those

who came, viz.: bro. and sis. Strawson, bro. and sis. J. Roberts, bro. and sis. S. Elston, brethren D. Tipping, J. Tipping, S. Elston, E. Elston, sisters Roberts, N. Roberts, J. Strawson, B. Strawson, H. Bale, M. Murphin (all of Nottingham), and sisters Eato and E. Eato of Leicester. Exhortation was given by bro. D. Tipping, and a mid-week meeting was held at the writer's house, which was addressed by bro. Strawson. We thank all who have visited us and given their service for our welfare and their endeavors to wake known the truth of the Scripture by pointing out the errors of Christendom.—BERNARD SMITH.

WELLING (Kent).—Scout's Hall, Warwick Road. Sundays: Breaking of Bread, 11 a.m.; Sunday School, 3 p.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, 8 pm.. Two of our Special Effort Lectures have now been given at the Links Co-operative Hall, Plumstead Common, and the attendance of stranger has been very encouraging and beyond our expectations. At the first lecture on Sept. 11th 11 attended and at the second on Sept. 28th 29 came. This is our first experience at Special Effort Lectures of an increased attendance after the first lecture given, and we can only hope that the seed of the Word of God will be planted in some good soil, that His mercy may be recognized by others of Adam's race. We are pleased also to report that we take courage by the fact that a man and wife in the Eltham district who attended our lectures at the Co opera live flail some months back have in the meantime read and re-read Christendom Astray, and are both convinced that it is in complete harmony with the Holy Bible. They sought us out, not knowing we have moved to another hall, and have commenced attendance again. We also have three other strangers attending fairly regularly. We again pass on our thanks and gratefulness to those who have labored and associated themselves with us in the Master's work, the following having visited us: brethren T. Newton and H. Lingwood (Horns Cross), bro. and sis. Cartwright (Dudley), brethren D. L. Jenkins, E. Maundrell, H. Atkinson, E. A. Clements and W. J. White, sisters E. Maundrell, I. Maundrell, N. Kitchen (all of Clapham), brethren F. C Wright, E. H. Bath, sisters E. H. Bath and I. Stokes (all of Holloway) and bro. H. Cheale (Seven Kings).—A. W. Grant, Rec. bro.

WELLINGTON (Salop.)- Rechabite Hall, Tan Bank. Sundays: Breaking of Bread. 3 pm; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.30 p.m. We are glad to report that the work of the Truth continues and the interest of the few strangers who attend the lectures appears to be sustained. During the past month we have had the helpful co-operation of bro. W. Southall (Birmingham) and bro. A. Geatley (Oldham). We have also been pleased to welcome at the Memorial Feast bro. and sis. R. Barton (Pemberton), sis. W. Keates (Clapham), sis. Steele and sis.. Olive Steele (Crewe).—H. G. Saxby, Rec. bro.

CANADA

VANCOUVER (B.C.)—I.O.O.F. Hall, Graveley Street. Sundays: Sunday School, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7.30 p.m. Wednesdays: Bible Class, 8 p.m. (place of meeting announced on Sunday.) On Saturday, June 25th, we journeyed to Boundary Bay, a lovely spot on the Pacific Ocean adjoining the boundary line between Canada and the USA, between 30 and 10 miles from Vancouver, to enjoy our fraternal gathering and Sunday School picnic. Quite a number of brethren and sisters, children and friends gathered together and enjoyed the sea breezes, bright sunshine and the number of attractions provided by a bountiful Providence for our

good. After lunch we had an enjoyable meeting for singing, prayer and exhortation, so rendering to our Heavenly Father the thanks due to Him for all His mercies, and to encourage one another in our walk together in the narrow way, which ends in eternal life to those who faithfully continue therein. Altogether a profitable time was spent by all. Thanks are due to our bro. Newton and his sister-wife, who have a cottage on the beach and very kindly provided us with suitable accommodation for all. We are pleased to report that sis. Fenn applied to us for fellowship, and having expressed her willingness to accept our position we gladly welcomed her to the Table of the Lord. Bro. Charles Fenn, having removed to Vancouver from Jersey City and bringing with him a letter of recommendation from the brethren there, will in future meet with us. We are also pleased to say that bro. and sis. J. C. Young of Santa Barbara, U.S. A., have removed to this city and will also meet with us. Bro. Young is a speaking brother and we are looking forward to having his help in the work, which has been so arduous for a few of us in the past. Sister Young is a daughter of the writer of these notes, so have a personal pleasure in the coming of these new members to our ecclesia. During October we propose giving a special course of lectures, making a much greater effort than in the past to advertise these addresses in the city papers. We trust God will bless our labours, and we appeal to faithful brethren and sisters to pray for His blessing on our work. God answers prayer and the prayer of the righteous availeth much.—With fraternal love and greeting to all in Christ, your brother in the one hope, P. S. Randell, Rec. bro.

UNITED STATES

BUFFALO (N.Y.). — Mizpah Hall, 221 W. Ferry Street, entrance on Herkimer Street. Breaking of Bread, 10.30 a.m.; Sunday School, 12 am. Wednesday, Bible Class, 8 p.m.; Eureka Class, 9 p.m., at home of bro. L. P. Robinson, 1891 Niagara Street. On Dec. 27th we held our annual Christmas entertainment, when most of the brethren and sisters were present, also bro. and sis. Ward and daughter, sis. Florence, from the Hamilton ecclesia. All enjoyed themselves in listening to the children in songs and recitations, and last, but not least, the prizes and rewards given to the Sunday School children according to merit for their work and attendance in Sunday School. We are pleased to report the return to our fellowship of bro. and sis. Barlow, sis. L. S. Anderson, sis. McConville and sis. Fisher. We have been pleased also to assist the following in putting on the Name of Christ in baptism, on Jan. 18th, Mr. Paul Calla, who was received into fellowship on Sunday, Jan. 24th, and on June 27th Donald C. Kling, one of our Sunday School scholars and son of bro. and sis. G. Kling; we pray that they may both walk worthy of their Ugh calling to that they may receive the Crown of Life that fadeth not away at the appearing of our Lord and Saviour. We have been pleased to welcome the following visitors at the Lord's Table: bro. and sis. Ward and daughter (sis. Florence) bro. and sis. Thomas Pryor of Hamilton, Ont., sis. Philips of Klizabcih. N.J., bro. Biers of Rochester, N.Y., bro. John Sommerville, Hawley, Pa., bro. Hemmingray, sisters Marion and Florence Styles of Brantford, Ont. Bro. Hemmingray administering to us the words of exhortation: we thank our bro for his kind assistance and labor of love in the Lord's service.—(No Signature).

CANTON (Ohio).—Having received letters from various thoughtful brethren inquiring whether there is need of further assistance among our members, we reluctantly take the liberty of this means to reply in the affirmative for the advice of any who may be so kindly interested. Our own special collections are quite unavailing because there are so few among our number that have employment, and the relief fund of contributions from among the brotherhood that has served to relieve

our needy members for the past few months is now exhausted, and the committee appointed to ascertain the needs of the brethren and to distribute the necessary aid have grave apprehensions for providing such relief in the ensuing months without other assistance. As unemployment seems acute most everywhere we trust that only those who have not felt its effect so keenly will attempt our aid, while deep gratitude abounds among our brethren and sisters toward all those who have manifested their kind interest and love on behalf of this ecclesia.—Bro. P. M. PHILLIPS, sis. Dorothy Whitehouse, Committee in charge.

JASONVILLE (Ind.) Sundays: Memorial Service, 10 a.m.; Sunday School, 11.30 am Wednesday, 7 p.m. We are glad to report the return of bro. and sis. Biskell to the Lord's Table, who have been absent for some time, also glad to welcome the following visitors: bro. and sis. Don Plew, bro. and sis. Aude Plew of Bloomington, Ind., bro. and sis. James Hunter and sis. James of Clinton, Ind. Bro. Plew gave us the word of exhortation, which was much appreciated by all.—Charles Reed, Rec. bro.

WORCESTER (Mass.)—Sawyer Building, 393 Main Street. Breaking of Bread 10.30 a.m.; Sunday School, 12; Lecture, 7 p.m. On Sept. 5th we held our ecclesial outing at Hadwen Park amid pine and birch groves and other majestic trees, which in their silent grandeur show forth the handiwork of the Deity. Bro. Dowling cheered our hearts with an address, drawing a beautiful picture of the surrounding trees, marking their grace and charm, and directing our minds to the many scriptural lessons that a study of those patriarchs of the forest afford to those believers who delight themselves in the law of the Lord—trees planted by the rivers of water that bring forth fruit in their season. —Bro. and sis. Dean and family have removed to Newark, N.J., being regular and prompt in their attendance at meetings and faithful workers for the truth: we shall miss their company. Bro. Dean, being our librarian, was instrumental in placing “Christendom Astray” in a large number of public libraries throughout the State. We know our brother and sister will be a great help to the ecclesia they are now with. Recent visitors around the table of the Lord have been bro and sis. Lumley of Cochinate, Mass., and bro. Strong and bro. Ricketson of Boston, Mass. Bro. Ricketson gave us the word of exhortation at the breaking of bread, reminding us of our high calling and cheering us in our journey toward the Kingdom—A. Marshall, Asst. Rec. Bro.

(There are many ecclesias and brethren in isolation whose names appear on the second and third pages of our covers, from whom we seldom or never hear; an occasional report that they are still maintaining a light-stand will be of interest and of real benefit to all the household of the Lord.—ED.)

AUSTRALIA

Adamstown, N.S. Wales. — D. T. James, The Reservoir, New Lambton.

Albury, N.S. Wales. — P. Mitchinson, “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.

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.

Stewiacke, N.S. – T.H. Hull, “Lanesville,” Stewiacke, Colchester Co., Nova Scotia.

The Pas, Manitoba. – Gordon C. Pollock, 37 Crossley Ave., or P.O. Box 853

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

Vancouver, B.C. – P. S. Randell, 3358 East 26th Ave.

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

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

Windsor, Ont. – William Harvey, 420 Erie Street, W.

UNITED STATES

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

Beaukiss, Texas. – A. C. Harrison., Route 3, Beaukiss, Texas.

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.

Dripping Springs, Texas. – J. O. Banta, P.O. Box 250, Goose Creek, Texas.

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. –Chas. W. Reed., R.F.D. No.2.

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. – Alex Packie, P.O. Box 86, Green Village, 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.

Rochester, N.Y. – G. G. Biers, 243 Genesee Pk. Blvd.

Rochdale, Texas. - R. O. Greer.

Santa Barbara, Calif. – J. C. Young, 925 West Sola St.

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, Cowgill Data Gardens, Coachella, Calif.

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, “Westcot,” Bromham, Bedford.

Bewdley. – H. W. Pigott, “Eureka,” Ashgrove, Bridgnorth Rd.,
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, 9 Grove Road.

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

Brighton. – J. D. Webster, “The Brow,” 60 Elm Drive, West Hove,
Sussex

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

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

Bury St. Edmunds (Suffolk). – H. P. Christmas, 29 Well Street.

Cardiff. – G. Morse, 3 Merches Gardens, Grangetown.

Chepstow. – Mrs. R. Jaine, Tyrie Cottage, Brockwell, 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, 48 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.

Guernsey (Channel Islands). – J. Torode, 17 Allez Street.

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

Horn's Cross (Kent). – E. R. Cuer, "Zoar," Arterial Road, St. Paul's Cray, Kent.

Ilford. – See Seven Kings.

Ipswich. – W. Hayward, 78 Rosebery Road.

Kidderminster (Worcs.) – W. Piggott, Senr., Ashgrove, Bridgenorth Road, Franche

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. Denney, 47 Birchington, Road, Croach End, N. 8.

London (Putney). – A. Cattle, 14c Buer Road, Fulham, 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.

New Barnet, F. R. Wright, 57 Woodville Road.

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

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

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

Nuneaton. – W. H. Wilson, "Trewethern", Weston-in-Arden.

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

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

Pemberton. – B. Litter, 2 Short St., Pemberton, Wigan.

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

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. – W. J. Webster, 72 Meath Road, 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.

Sutton (Surrey). – J. L. Mettam, Westbrook Cottage, Nork Hill, Reigate Road. Epsom Downs.

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

Swindon (Wilts). – J. H. Dyer, 39 Bath Road.

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

Uxbridge (Midd’x). – N. G. Widger, “The Moorings”, Long Lane, Hillingdon.

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

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

Welling (Kent). – A. M. Grant, 19 Awliscombe Road, Plumstead Common, S.E. 18

Wellington (Salop). – H. Saxby, 39 Ercall Gardens.

Worcester. – H. Blake, 56 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.

East Africa

F. Browning, Box 121, Nairobi

Notes

Forthcoming Special Lectures.—Croydon. Nov. 16th, Dec. 21st; Oldham. Nov. 5th and Dec. 3rd; London (Holloway). Nov. 2nd, 9th and 16th; Bury St Edmunds, Nov. 6th.

Fraternal Gathering —The Birmingham (Edmund St.) ecclesia are arranging a fraternal gathering for Saturday, Nov. 5th, if the Lord will. Programs can be had from the Rec. Bro.

Change of Address.—Bro. A. Cattle of the Putney ecclesia has removed to 14c Buer Road, Fulham, S.W 6., and bro. J. D. Webster of Brighton to "The Brow", 60 Elm Drive, West Hove, Sussex.

Microscope —3 eye pieces, 3 objectives, universal stage, condenser, micrometer adjustment, polariscope, arranged for copying slides, many natural history fittings, aquariums, frog plate, dissectory forceps, diamond for slide cutting, etc., etc. Hundreds of slides, natural history, geology, etc. In polished mahogany case, with eight drawers. The whole has cost about £ 50. Will sell for a low figure. Inspection can be arranged in London. Apply G. Harley Denney, 3 South Place, London, E.C. (Bro. Denney is trying to sell this instrument on behalf of a brother in need.)

Books —A sister has for disposal Eureka (3 vols.), Elpis Israel, Ezekiel's Temple, Ways of Providence, Visible Hand of God, and other books. Full particulars can be had from bro. T. Heyworth, 19 Tonacliffe Terrace, Whitworth, Rochdale, Lancs.

Armaments Race.—Mr. Lloyd-George speaking at a Peace Society meeting in the City of London Guildhall said "To-day the nations are foolishly and feverishly preparing as

though war were at hand. This is going on in every country on earth. Great armaments are everywhere. Arsenal are working as though war were at hand, and as if one could hear the rumble of the artillery approaching the battlefields."

How Anglo-Russian antagonism is developed.—"The best thing that was done at Ottawa was the proposition to boycott the Bolshies."— (Evening Standard. Oct. 4th, 1932).

"Dry Bones"—Palestine is changing very rapidly. The Great War shook its dry bones and the Zionists are quickening its pulse still more." — (The Times, 1/9/32)

Transforming a Desert. — The discovery of water hidden as a subterranean river in Tripoli is expected to transform a barren desert of 160 sq. miles into a land of rich meadows. It illustrates how the desert will be made to blossom as the rose when God causes streams to break forth and so water vast tracts of land which have long been unproductive for the want of irrigation.

Faith is the Substance.—Amongst the documents recently discovered in Egypt are many written about the same time as the N.T., and in the same colloquial Greek The word translated "substance" in Hebrew xi. 1 is often found with the meaning "title-deeds." Thus the readers of Hebrews would have understood faith to be the title deeds of things hoped for; things not yet attained, but to the possession of which faith gives the title deeds, thus proving the right of the faithful to the inheritance promised.

A Clergyman's Confession.—"The Biblical teaching given to me was entirely on the modern side. I studied many books about the Bible and was well grounded in the Higher Criticism. I must admit that my knowledge of the Bible itself was limited, but I certainly knew well what my tutors, and the books I studied, desired me to learn. And so I began my ministry as well equipped as any other University trained man for the Ministry of the Church of England." — ("Rev." Guy Waddington).

Independence of Iraq.—On Oct. 3rd Iraq became an independent state, thus ending the British Mandate there. This is the first example of a territory being freed.

