

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 Ecclesia at Smyrna

By Dr. John Thomas

Smyrna is a city of Ionia, in Asia Minor, situated on the Archipelago, and having a fine harbor. It is still a place of great consideration, having a large foreign trade, and a population of about 140,000. The present city is on lower ground than the ancient one, and lies about forty-five miles northward of Ephesus. It is called Esmir by the Turks, and is celebrated not so much for the splendor and pomp of the buildings, which are rather mean and ruinous, as for the number, and wealth, and commerce of the place. The Turks have here fifteen mosques, and the Jews several synagogues. "Among these enemies of the Christian name," says Bishop Newton, "the Christian religion also flourishes in some degree?" But this is a great mistake. His episcopal lordship mistakes the Nikolaitan Apostasy, of which his own communion is an influential part, for the Christian religion. The religion of the Bible has long since been exterminated from Smyrna, and nothing remains there now but "the abominations of the earth."

Smyrna still remains an ecclesiastical preeminence, being a metropolitan see of the Greek church, which has two congregations. But besides these, there is a great number of Nikolaitans of all nations, sects, and languages. The Latins have a monastery of Franciscans. The Armenians have a church. But the English, who are the most considerable number, are said to have only a chapel in the consul's house. Frequent plagues and earthquakes are the great calamities of the place.

We have no special notice of Smyrna in any other book than the Apocalypse. The gospel was most probably introduced to the notice of the Smyrneans by Paul during his three years' residence in Ephesus. Though not much noticed in the scriptures, it appears to have been a conspicuous congregation in the middle of the second century, through its connection with Polycarp, a member of its Star-Angel, who was burnt at the stake, because he would not call Caesar "Lord," and sacrifice to his divinity. This occurred about A. D. 167, some seventy years after the Apocalypse was revealed.

Ignatius, who had been an episcopal in the Star-Angel of the ecclesia at Antioch for thirty-seven years, twenty-six years of which he was officially contemporary with the apostle John, came to Smyrna on his way to Rome A. D. 107, whither he was sent by order of Trajan, "to be thrown to the wild beasts for the entertainment of the people." While at Smyrna he wrote a letter to the Ephesian ecclesia, in which he says, "Onesimus exceedingly commends your godly order; and that you live according to truth, and that no heresy dwells with you." The thing referred to as "heresy" at that crisis, was Nikolaitanism. Hence the words of Ignatius are

equivalent to saying, that Onesimus testified that "no Nikolaitanism dwelt with them." It had not then as yet got into the Ephesian ecclesia, as the Spirit testified some eleven years previous, saying, "thou hatest the deeds of the Nikolaitans, which I also hate."

But in the same letter he says, "Some indeed with much ostentation, make specious but fallacious pretensions, whose works are unworthy of God, whom you ought to avoid as wild beasts. For they are raging dogs, biting in secret, whom you should shun, as being persons very difficult to be cured. One physician there is, bodily and spiritual, begotten and unbegotten, Deity appearing in flesh, in immortal true life, both from Mary and from Deity—first suffering, afterwards impassible." These "raging dogs," alluded to by Ignatius, were the "wicked men," and "those who said they were apostles, and are not," referred to by the Spirit. The Ephesians "could not bear them;" and on examining their "specious but fallacious pretensions," as Ignatius terms them, "found them liars." It appears from this letter, that some of these pretenders to apostleship, and teachers of Nikolaitanism, went to Ephesus from Smyrna: "I have known," says he, "some who went from this place, whom you did not suffer to sow tares among you: you stopped your ears, so that you should not receive their seed, as being stones of the temple of your Father." "Without Christ think nothing becoming; in whom may I be found at the resurrection through your prayer, that my lot may be cast among the Ephesian Christians, who have always (to A.D. 107) harmonized with the Apostles in the power of Jesus Christ!"

"Ye are partakers of the mysteries with Paul the holy, the renowned, the blessed, whose footsteps may I follow!" "Neglect not assemblies for thanksgiving and prayer: for when you assiduously attend to these things, the powers of Satan are demolished, and his pernicious kingdom is dissolved by the unanimity of your faith." "Remember me, as Jesus Christ also does you," as evinced by the apocalyptic epistle. "Pray for the ecclesia in Syria, whence I am led bound to Rome—the meanest of the faithful who are there."

In regard to "the Angel of the Smyrmean ecclesia," the exposition already before the reader, in relation to the Seven Stars, and the Angel of the Ephesian congregation, makes any further remark unnecessary. The Spirit, in his exordium, does not repeat what he said to the Ephesian Star, but selects another characteristic of the Son of Man similitude. "These things (that follow), saith the First and the Last, who was dead, and lived." Jesus, when anointed with holy spirit and power, after resurrection, is styled by Paul, "the Lord the Spirit;" and "the Last Adam was made into a Life-imparting Spirit;" for, as Jesus said, when in the flesh, "that which has been, begotten out of the Spirit, is spirit"—2 Cor. iii. 18; xv. 45; Jno. iii. 6. Upon this principle, the Spirit says, "I was dead:" that element of the Spirit-speaker, who had become spirit, died; therefore, the become-Spirit could say, "I was dead." Thus, "the First" was dead, and lived by resurrection; and when all the Saints shall have been begotten out of the same Spirit, and so also have become spirit, the Spirit-speaker will have a still larger element of the once-dead, and lived, constituting him who spake to John in Patmos, "the Last," or "the Last Ones," according to Isaiah.

Such is the divine speaker who testifies to the excellency of the Smyrmean believers, A. D. 98, or thereabouts. Though in tribulation and poverty, the Spirit said, "Thou art rich." They were, therefore, the type of the approved; for no evil is laid to their charge. They were a congregation of such believers as James says, God has chosen; and he was a very competent judge in the case. "Hearken, my beloved brethren," saith he, "hath not God chosen the poor of this world, rich in faith, and heirs of that kingdom, which he hath promised to them that love him?" And as to "the tribulation," Paul says, "it is through much tribulation we must enter the kingdom of God"—Acts xiv. 22. "Blessed the poor in spirit, for theirs is the kingdom of the heavens. Blessed they that mourn, for they shall be comforted. Blessed the meek, for they shall inherit the earth. Blessed they which are persecuted, for theirs is the kingdom of the heavens"—Matt. v. 3-10. These were "the consolations of religion," imparted in the instruction of Jesus and the apostles. "The Spirit anointed them to preach the gospel of the kingdom to "the poor in spirit," or, as Isaiah styles them, "the meek;" to honest and good-hearted people of childlike disposition—Isa. lxi. 1; Luke iv. 18; Matt. xi. 5; x. 25; xviii. 3; Luke viii. 15. The Smyrneans were such; a poor, meek, persecuted, and richly faithful people. They were "heirs of that kingdom," in which they believed; and, as every intelligent person, who is not spoiled by the clerical conditions of the Nikolaitans, knows, an heir is one who is to obtain possession of a thing after the present possessor dies; so the Smyrneans were not present possessors of the kingdom, but living in hope of some time or other coming into possession of "the kingdoms of

this world," when " the Satan," the present and actual possessor of them, shall be forcibly ejected. They were heirs of these kingdoms patiently waiting to possess them, when they shall become " the kingdoms of Yahweh and of his Anointed,"—that is, of Jesus and his Brethren, inimitably anointed with the effluence of the Eternal Spirit; and thereby constituted "The Yahweh Elohim Almighty;" who, having conquered them in the war of his great and terrible day, shall reign over them during the Aions of the Aions, or the thousand years.—Rev. xi. 15; xvi. 14; xx. 4, 6.

The Smyrneans did not entertain the silly and absurd notion, so characteristic in our day of clerical craziness, that they were either the kingdom itself, or in the kingdom! Not having been Nikolaitanized, they did not believe that "the church" was "the kingdom of grace," and transkyana "the kingdom of glory above," where "immortal souls" sing and dance to the hundredth psalm! This teaching of the Nikolaitans, or vanquishers of the people, the Spirit says, "I hate." The Ephesians hated it; and all scripturally enlightened people of the first century, and of the nineteenth, and of all intervening centuries, despise it and hate it also, with a hatred most perfect and cordial. It is nothing but Gnostic Heathenism, contemptible and hateful to Deity, and all the saints. The Smyrneans had no sympathy with "oppositions of science falsely so called;" but were rich in faith, "the substance of things hoped for, the conviction of things unseen"—Heb. xi. 1.

Hold Fast!

An Exhortation by Bro. Roberts

(Continued from page 329)

There is a time for everything. This is not the time for pleasure and mirth and gladness, on the part of those whose part it is to have filled up in themselves the (remaining) measure of the sufferings of Christ (Collos. i. 24). To rejoice in the hope is admissible to any degree, but to rejoice with the world in their joy is to rejoice with a Godless joy—a joy with no God in it—a joy which is destined to burn out, and leave nothing but ashes behind.

Christ asks us to be quite sure about the hope, and to find our gladness in it. But he also asks other things at our hands. He asks us not only to be but to do. This opens out many points, but we must confine our attention to two—one positive; the other negative; one, what we ought to do, and one what we ought not to do—of both of which, there are many forms and examples in the word of Christ. We first refer to one that is of universal knowledge and fame, but that is practically disregarded almost as generally it is known.

"As ye would that men should do unto you, do ye even so to them."

I need not stay to speak of the excellence of such a rule among men. The observance of it makes men interesting to each other and happy in themselves. The practice of the contrary rule, which is almost the universal rule—that, viz., of leaving your neighbor out of consideration—has just the contrary effect; it makes men hideous and unhappy. How good and reasonable and beautiful it is that Jesus should require this mode of action in his disciples. For what is he developing them for? That they may be a glory to God, a joy to him, a joy to each other, and a blessing to the world when they shall reign with him. How could they be any of these if they were sluggish selfish men, interested only in their own affairs? Let us look this broadly and strongly in the face. It is a commandment. We may not feel like obeying it by natural impulse; but if we set ourselves to do it because Christ has commanded it, it is wonderful how it becomes not only a habit but a pleasant habit, yielding health and satisfaction

to ourselves and blessing to those with whom we may be thrown in contact. No doubt, we will often be discouraged in the attempt to carry it out. If everybody acted on it, it would be easy and delightful; but when the rule is the other way, then it seems as if your kindness came blighting back into your own bosom, and as if there was no use in trying. But then, if we take an enlightened view of the matter, we shall see that we do not do it because there is any "use" in the matter; that is, not because we expect to reform the world by it, or even to evoke the reciprocation of it from those to whom we practice this self-denying rule. We do it simply and purely because it is Christ's commandment, who is preparing thus for himself a band of noble men and women who will see great joy of it yet in the day of their muster in his presence, and their exaltation to that position of power in which they will have the fullest scope for acting out the noble precepts that Christ has delivered as part of the power that prepares the generation of the righteous for the promised blessedness of all families in Abraham. Do not let us forget that we must act on this rule if we are to be chosen of Christ at his coming. He has told us plainly and frequently that only if we "Do whatsoever he has commanded, are we his friends."

The other thing I spoke of is something we are not to do. We are not to

"recompense to any man evil for evil."

On the contrary we are to do good to those who do evil to us. This is perhaps a harder rule than the other. It is a primitive instinct with all men to resent; to retaliate; to pay back, if possible, a larger evil than has been inflicted on us. And primitive instincts are hard to conquer; but conquer we must. This primitive instinct we must tie up in chains and refuse to allow it a part in our deportment or policy. As the servants of Christ, we are not at liberty to act upon it. There must be no unkind word for unkind word, or disobliging act for disobliging act, but contrariwise, blessing. Let us put all our vigour into the acts of duty and business efficiency. Don't let it get into our resentments. Executive impulse is useful as steam in the boiler: it drives the machinery; but if you let it out, it scalds, torments and destroys. The commandment is excellent in every way we can think of it. No commandment could more effectually train us to the exercise of self-restraint. Nothing could be more calculated to tame the natural tiger: and help the higher law of kindness to get the upper hand. The result of its obedience is the development of beautiful character, well fitted for the exaltation which awaits the suffering house of Christ in the day of his glory.

Paul advised Timothy to give himself wholly to these things, that he might be a vessel fitted for kingly use in the great day. We cannot receive better advice. The process may be severe for flesh and blood, but it is short if it extends to the longest natural lifetime, and its results are so transcendent and unutterably "good in the day of Christ, that the tribulation if 'seven times increased in duration and intensity, would still be properly described in the words of Paul as

"our light affliction which is but for a moment,"

working out for us a far more exceeding and eternal weight of glory.

Men may comfort themselves now in measuring themselves by themselves and by the wicked world outside; but where will be their consolation when Christ refuses to try men by any rule but his own? He made the state of the heart and the character of our actions the most prominent feature of his teaching. It was the character of those who would inherit the Kingdom of God which was constantly the burden of his speech to those around him.

R.R.

The righteousness of God, declared in the

Sacrifice of Christ. Rom. iii. 25

An address delivered to the Clapham Mutual Improvement Class

The Apostle Paul, in the third chapter of Romans, makes it quite clear that the law of Moses was not intended as a means of justification unto eternal life.

He then draws attention to "the righteousness of God without the Law; even the righteousness of God by faith of Jesus Christ," for our recognition and endorsement, as the indispensable preliminary to forgiveness of sins and justification.

So important is the principle that the Apostle repeats the essential phrase with great emphasis. In verses 25 and 26, he says, "Whom God hath set forth, to be a propitiation (mercy seat) through faith in his blood, to declare his (God's) righteousness for the remission (passing over) of sins that are past, through the forbearance of God. To declare, I say, at this time, his righteousness; That he might be just and the justifier of him that believeth in Jesus."

In our humble judgment, it is scarcely possible to overestimate the importance of this inspired declaration.

It goes to the root of the "Raison D'etre" of the sacrifice of Christ.

The failure to appreciate this first principle of the subject, is responsible for much of the false teaching that has troubled the Brotherhood from time to time, and which is still current, especially in America and Australia, but is by no means confined thereto.

The late bro. R. Roberts, was, we believe, the first to draw attention to the supreme importance of this passage from Rom. iii, 25-26 (see "Blood of Christ," pages 19-21).

Coming at once to our subject, we find the righteousness of God is set forth, either explicitly or by implication, on almost every page of the "Holy Oracles."

Two references however, will suffice. In Deut. xxxii, we read :

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

Because I will publish the name of the Lord; ascribe ye greatness unto our God.

He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is He."

And in Psalm cxlv, 17, we read:

"The Lord is righteous in all his ways, and holy in all his works."

We may depend that in the tragic event of the Cross, the same is doctrinally exhibited or set forth for our recognition.

The principle is perceived by David in Psalm li, in these words:

"Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest" (verse 4).

It is the stern interdict of God that makes an act sinful, and David realizes that his sin was against God, more than against Uriah. He freely confesses God's righteousness and supremacy, and is forgiven, with a certain qualification which we need not enter into.

Thus sin was condemned, and God's righteousness maintained, and these co-related ideas are established in the highest degree in the death of Christ.

Indeed, Paul cites the confession of David and uses it in the course of his argument in Rom. iii, 3-4. Also in Rom. viii, 3, the idea is further established.

"For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin, condemned sin in the flesh."

It has been contended that this condemnation is upon acts of sin, and not upon sin as a physical quality of the flesh.

There is nothing in the objection, for the two are related as cause and effect, and in any case it was condemned "in the flesh," and as Dr. Thomas truly says, "Sin could not have been condemned in the flesh of Jesus, if it had not existed there."

On the other hand, under the law, sin was rampant and triumphant. As Paul sorrowfully shews in Rom. vii, 5.

"The motions of sins, which were by the law, did work in our members to bring forth fruit unto death."

And in verse 7,

"I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet."

And again in verses 11 and 13:

"For sin, taking occasion by the commandment, deceived me, and by it slew me...Sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

In these circumstances, human redemption was hopeless: hence the lament of Psalm xlix:

"None can by any means redeem his brother, nor give to God a ransom for him."

And again in Isaiah lix, 16, we read:

"And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness it sustained him."

We see then that Divine intervention was projected in the cause of salvation.

But how could sinners be forgiven, and the righteousness and majesty of God be maintained at the same time? That was the great problem.

To state the question a little differently; God pronounced sentence of death upon Adam on account of sin; and this was transmitted to all his posterity, including the Lord Jesus.

Was this Divine judgment that came upon all, righteous and just?

The death of sinners affords no answer. It only proves the operation of the law, without reference to its righteousness or otherwise.

In fact, God's righteousness is virtually called in question by disobedience whilst men live, and by resistance, in the hour of death.

Men die, because they cannot live any longer. They dispute every inch with the "King of terrors," and human resources are exhausted in the attempt to stay the hand of death.

However, "He hath laid help upon one that is mighty." In "Jesus Christ and him crucified," the needs of the situation are met, and the question of God's righteousness is answered in the affirmative, once for all.

The life and death of Christ, is in striking contrast to all we have said in regard to man.

In Jesus, the will of God was not resisted, but glorified. This is exemplified in his life of obedience, and in his voluntary death upon the cross. In John x, 17, we read;

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power (authority) to lay it down, and I have power to take it again. This commandment have I received of my Father."

Thus, after four thousand years of human failure, a new factor enters into the situation. This was foretold in Psalm xl, 6.

"Sacrifice and offering, thou didst not desire:...burnt offering and sin offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart."

As we know, this is taken up in Heb. x, 4-10, and the reference is most instructive.

"For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me:

In burnt offerings and sacrifices for sin thou hast had no pleasure.

Then said I, Lo, I come...to do thy will O God.

Above when he said, Sacrifice and offering... thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will O God. He taketh away the first, that he may establish the second.

By the which will, we are sanctified by the offering of the body of Jesus Christ once."

That is to say, that the offerings of the law, which were a constant testimony to the violation of God's will, by sin; and which in their very nature, were powerless to take it away; were to be superseded and made obsolete by the coming of one who delighted to honor God's will by perfect obedience thereto, both in his life, and in his death, and by which, sin was condemned, and God's righteousness effectively declared.

Jesus, a sinless representative man ("Son of man") offered himself, by Divine appointment, upon the cross, and thus came under the racial condemnation of death, and also under the curse of the Law, that both these might be removed, and the way of salvation opened for both Jew and Gentile, by the grace of God.

In the matter of God v. man, as it were, God is right and man is wrong.

The judgment of death which came by sin, is just: In Christ crucified, this wholesome truth is not only expressed, publicly and ceremonially, but is "set forth" for the humble and unqualified endorsement of sinners, as the essential preliminary to forgiveness and reconciliation. Sin and sin's flesh, is thereby repudiated; man is humbled, and God is exalted and his righteousness vindicated.

It has been objected that Jesus as a perfect character, did not deserve death. Granted: but that does not alter the fact, that as a member of our race, in the line of Abraham and David, it was incumbent upon him to come under the dominion of death temporarily, as a loyal confession and declaration that God's law was just and righteous. Having done this, the way was open for him to be "raised from the dead by the glory of the Father" and for sinners to be invited to approach God through his crucified and risen son. As bro. R. Roberts beautifully expresses it, "This is heaven's etiquette" and it becomes us to humbly recognize and accept the same.

It may be asked, why was a "violent" form of death required?

The answer is, that the crucifixion afforded such a specific and dramatic enunciation of the Divine doctrine, that would have been utterly lacking in death after the ordinary manner.

In Rom. vi, 23, we read "The wages of sin is death." Not violent death, necessarily, but so required in Christ's case, for the reasons we have given.

It has been said that the death here spoken of is not "natural death" but the "violent second death" that is supposed to be due to us for our sins.

This is quite a mistake. A careful reading of chapters v and vi, will shew that it is death as an institution, that is referred to. In Ch. v, 21, we read, "As sin hath reigned unto death."

Obviously, this is the "death that has passed upon all men," and has no connection with "the lake of fire, which is the second death" (Rev. xx, 14).

Yet it has been seriously contended that Jesus suffered the "violent second death" due to us, and that he thus "paid the penalty" and "bore the punishment" of our sins. These reasoners have apparently forgotten that "the second death" is reserved for those who sin against the light and those who fall away and "crucify to themselves the Son of God afresh" (Heb. vi, 6).

No redemption is possible from this condition, and therefore if that is the death that Jesus suffered for us, we have a dead Christ, and salvation is impossible.

On the other hand how simple is the Truth as expressed in Heb. ii, 9.

"We see Jesus, who was made a little lower than the Angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

And again in verse 14.

"Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same, that through death, he might destroy him that hath the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage."

Jesus, although begotten by the power of the Holy Spirit, nevertheless inherited from his mother the nature and propensities of sinful flesh: but unlike us, he kept the motions of sin in his members in complete subjection.

He "always did those things which pleased the Father," and "the Lord was well pleased for his righteousness sake."

Note, that it was through death, and not by death, that Christ destroyed the devil.

This is a distinction with a great difference. The death of Christ by itself, would have been the triumph, and not the defeat of the devil.

"In that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. vi, 10). That is to say; by the just decree of God, death is the proper and inevitable end of sin and sin's flesh, even when associated with a righteous character. Jesus died unto sin in this sense, and this was required for his own salvation: as he said, "I lay down my life, that I might take it again." There is the further significance, that his death was accepted by God, as on our behalf also, provided we fulfill the conditions of faith and obedience.

The next point is; how was it to be proved that Jesus had satisfied every claim that his representative position entailed upon him. How was it to be shewn that God had accepted his sacrifice, and that he had triumphed over sin, or the devil?

Surely, the answer is seen in his emergence from the tomb on the third day. Having declared God's righteousness in the death of the cross; and having done "no sin, neither was guile found in his mouth," God could, and did raise him from the dead, to die no more. "Made after the power of an endless life, he ever liveth to make intercession for us."

In his elevation to the Father's side, and to a more excellent name than the angels, we have the assurance that he has obtained the victory over the diabolos, and the guarantee, also that in due course, his brethren will rejoice in a similar victory, and that finally "There shall be no more curse."

We have said that in Christ's death, the righteousness of God is set forth for our humble endorsement. It is in belief and baptism that this is signified. For instance, in Rom. vi, 3, we read,

"As many of us as were baptized into Jesus Christ, were baptized into his death."
"Our old man is crucified with him."

And in Col. ii, 12, we read,

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

In baptism therefore, we also, subscribe to the righteousness of God.

We must not omit to point out, that the plan of salvation is according to "the predeterminate counsel and foreknowledge of God," who in the final analysis, is Himself the Savior.

Even Jesus "asked life, and it was given him, even length of days for ever and ever."

"With strong crying and tears, he made supplication unto him that was able to save him from (out of) death, and was heard in that he feared."

That our salvation is only possible by God's favor, is even more palpable. Our sins are forgiven "through the forbearance of God." "By grace are ye saved." Because of the "kindness and love of God toward man" (Titus iii, 4). And again in 2, Cor. v, 18,

"And all things are of God, who hath reconciled us to himself by Jesus Christ ...God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us, the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him."

Well may the Apostle Paul say,

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. For of him, and through him, and to him are all things: To whom be glory for ever. Amen."

Bournemouth.

B. A. Warrender.

Editorial

"FORGET NOT ALL HIS BENEFITS" (Psa. ciii. 2).

In the midst of the present ecclesial troubles and divisions, it may appear paradoxical to enlarge upon the comforts and consolations which the Truth bestows upon those who have been the subjects of its call. The appearance of things in this connection is however entirely deceptive. There is neither paradox nor contradiction. Ecclesial troubles certainly exist, and are the cause of much anxiety and disappointment to most of our readers. We had hoped for unity and union, but there appears to be little prospect at the moment of the realization of this

hope. On the subject of the position of sisters in the ecclesias, some doubtless well-meaning brethren have adopted extreme views which we think cannot be supported by the simple declarations of the apostle Paul upon the matter. Where unity of mind upon the Scriptural principle that sisters are "to keep silence in the ecclesias" exists, there is no justification for divisions upon matters of uncertain detail. Some think that sisters putting questions at a Bible Class through the medium of a brother, or putting questions in writing, are in principle acting contrary to these Divine injunctions, whilst others are firmly of the opinion that sisters so acting, thereby signify their endorsement of, and submission to, these apostolic commands. In our opinion, it is a case in which "Let every man be fully persuaded in his own mind" (Rom. xiv. 5) should be an acceptable solution of the difficulty. Unfortunately, however, those who have adopted the extreme views of which we have spoken insist upon making their adoption a condition of fellowship, hence the division which we deplore. We earnestly hope and pray that wiser counsels may yet prevail and that union may be restored.

In the midst of this prevailing depression let us not be cast down. There is grave danger of being overwhelmed by the difficulties and disappointments if we lose sight of the very real comforts of the Truth. True, there are ecclesial troubles sometimes, but the comforts of the Truth far outweigh them. The troubles are intermittent: they are not always present; but the comforts are always at hand, if we will avail ourselves of them.

The comfort of the Truth lies in the recognition of the fact that we are "a purchased people": that we are "not our own," but God's. The recognition of this fact effectually removes from our lives much of the worry and anxiety from which the world now suffers. Whatever little difficulties we may be called upon to endure, we know, that if we are faithful to Him that called us, the end will be eternal life: unending peace and joy in the Kingdom of God. Outside of the circle of the Truth, the world is in a sad and troubled condition; "the wicked are like the troubled sea," and there is no comfort anywhere apart from the Truth.

There is however, little or no comfort in the Truth if we are content to remain on the mere fringe of it; hardly ever allowing our minds to revel in its beauties, or contemplating its future glory. If, on the contrary, we enter heartily and joyfully into the things of the Spirit, the comfort will soon make its presence felt. Even in the days of our present weakness and sufferings, the Truth is a glorious possession, but its real comfort lies in the contemplation of the glory yet to be revealed. Great glory indeed awaits the true saints of God.

Here, Christ is our great example and pattern. In his case there was first the suffering and then the glory. Whilst enduring the suffering, there was always present with him, the hope of glory, and the anticipation of the joy to be realized at the end. It was "for the joy set before him, that he endured the cross." And so with ourselves: the apostle referring to this says, in II Cor. iii. 18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Here then is revealed the glorious change awaiting the true saints of God, and the pattern is seen in Christ, who now reflects the Father's glory (II Cor. iv. 6). Our hope is "to be made like Christ" (I John iii. 2) and so, if we overcome the present difficulties and endure faithfully to the end, we shall experience the change "from glory (now a matter of hope and faith) to glory" incorruptible and unending, as now possessed by Christ himself. This is surely an important element in the comfort of the Truth.

But we are not quite at that stage yet: the glory lies a little ahead of us at present. At the moment it is a matter of "hope and faith"; and whilst hoping and waiting for it, there are difficulties and trials to be endured. Let us not allow the difficulties to entirely obscure our view of the coming glory. If we concentrate all our thoughts upon the trials, and lose sight of the glory, how great indeed will our trials appear. As our bro. Roberts once remarked, "A man who lives in a cellar cannot see the sun shining—but it is shining although he cannot see it." The natural man confines his attentions to the things of the present: the troubles, difficulties, perplexities and fears of this present evil time. He lives in a cellar, amidst gloom and darkness, surrounded by mere creatures of the earth, who live in darkness and end in death. We, in the mercy of God, have been delivered from darkness, and brought into the light of the Truth; and we can truly say with the apostle "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. iv. 17).

In the midst, then, of our present ecclesial difficulties and disappointments, let all endeavor to be strong in faith, and cheerful in hope of the coming glory which is soon to be revealed in all its brightness.

W.J.W.

The Prophets of Israel

AMOS

The words of Amos, a native of Tekoa in the land of Judah, concerned the kingdoms of Judah and Israel and the gentile nations surrounding them, although particularly addressed to the northern kingdom of Israel whose capital was Samaria. It was delivered during the reign of Uzziah, King of Judah, and in the latter part of the reign of Jeroboam II, King of Israel, approximately eight hundred years before the birth of Christ. "Come now," said the Lord to Judah through Isaiah, "let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." So in the same spirit we have the gracious God of Israel, through Amos, pleading with the house of Israel, an unfaithful and ungrateful people, ere the sword of judgment should fall upon them.

Amos and Hosea, who were contemporary prophets to Israel, portray the moral condition of the nation now the subject of strong disapprobation, and for whom overwhelming judgment was preparing. They exhibit a nation utterly apostate from truth and righteousness; unmindful of their marvelous deliverance from Egypt; the subsequent provision and care of them throughout their wilderness sojourn, and finally their establishment in the land of Canaan. God through Amos declares: "I know your manifold transgressions and your mighty sins"—ch. 5, 12. The record presents a people exalted in pride, complacently at ease, enjoying considerably the comforts and luxuries that wealth and prosperity afford, whilst turning its back upon God in its devotion to heathen deities and the abominable practices of neighboring nations. Moral depravity results as Amos, Hosea and the record of II Kings disclose. Hosea declares: "The Lord hath a controversy with the inhabitants of the land because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood"—ch. iv. 1, 2. In warning the nation of judgment overhanging, the particular attention of the wealthy merchant-class is commanded, whose practice it was to defraud the poor and oppress the needy whom they purchased for little or nothing and enslaved as bond servants contrary to the law of Lev. xxv. 39-41, Amos viii. 4-6. They even forbade the prophets, as in the case of Amos, to prophesy—ch. vii. 13. Very apt is the figurative allusion of Amos in expressing the mind of the Lord toward them: "Behold I am pressed under you, as a cart is pressed that is full of sheaves."—ch. ii. 13.

In the selection of Amos, as the vehicle of the prophecy that bears his name, we have an evidence of its divine character. Were it the mere effusion of a man whose profession it was to "prophesy falsely," the people might well contest its claim to serious attention as a message from God, which they would be very eager to do in view of its stern rebukes, and threatened calamity upon them. Amos was "an herdman, and a gatherer of sycamore fruit." He mentions this in replying to Amaziah, the priest of Bethel, when forbidden by him to prophesy any more at that place, and further declares, "the Lord took me as I followed the flock, and the Lord said unto me, 'go, prophesy unto my people Israel'." Upon such unquestionable evidence of the divine character and solemn truth of the message he brought, he implores them to "hear the word of the Lord."

Judah, though by a brief indictment, is associated with Israel in meriting condemnation and judgment, to whom, jointly, God declares: "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities"—(iii. 2). This declaration is in line with the principle stated by Christ, viz., "Unto whomsoever much is given,

of him shall be much required." The nations bordering on Israel and Judah, however, were not wholly immune from the terrors of divine wrath, although employed as instruments of God in executing vengeance upon the favored nation. They were intent, not upon the service of the God of Israel whom they did not know, and therefore could not will to serve, but upon the affliction and destruction of His people concerning whom it is written, "he that toucheth you toucheth the apple of mine eye." Hence Damascus, Gaza, Tyre, Edom, Ammon, and Moab, as well as Judah and Israel, are addressed regarding their sins, none of whom are commended, but all, without exception, condemned. This is a feature peculiar to the scriptures as a whole, and in sharp contrast to the great bulk of merely human literature wherein the virtues of men, either real or supposed, are so much extolled and their faults concealed. It is an ear-mark of divinity if such were needed, which, of course, it is not, for the words of Amos came to pass fulfilling the greatest test of prophecy— (Deut. xviii. 22).

The prophecy, though spoken by Amos as he was "moved by the Holy Spirit," bears the impress of its medium in the figures and similitudes drawn from nature, and the surroundings familiar to a herdman and gardener. He reasons upon the basis of natural causes and effects in giving point to an invariable principle of divine action, as a reason sufficient and significant of the prophecy viz., "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets"—(iii. 7). He (Amos) asks: "Can two walk together except they be agreed? Will a lion roar in the forest, when he hath no prey?" To which he replies: "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"— (iii. 3, 4, 8).

The first of four divisions of the prophecy concerns the Gentile nations of Palestine. Syria, addressed as Damascus its chief city, is accused of threshing Gilead "with threshing instruments of iron," and refers to the events recorded in II Kings x and xiii during the reigns of Jehu and Jehoahaz. The Philistines, referred to as Gaza their chief city, a warlike people and traditional enemies of Israel, had delivered them to captivity. Tyre had done similarly and broken "the brotherly covenant," an allusion to the alliance between Israel and Tyre in the days of Solomon—I Kings v. 12. Edom, the descendants of Esau and a kindred people, were the bitterest and most unrelenting of all Israel's foes. "He pursued his brother (Jacob) with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever"—i. 11. Ammon was guilty of a heinous crime against Israel, and finally Moab is charged with having burned the bones of the King of Edom into lime, Edom having been confederate with Judah and Israel in war against Moab—2 Kings iii.

It will be observed that while the sins of the outside nations were against Israel, the chosen people of God, those of Judah and Israel were against God Himself. Their responsibility was therefore the greater and their punishment much more severe, yet there is promise of future restoration and blessing, not for Israel's sake, but because the honor and glory of God is involved in the national restoration, that the covenants of promise may be fulfilled unto Abraham and his true seed, the Israel of God.

Although Israel had suffered much from famine, drought, pestilence, and sore oppression by the Syrians who "threshed" them (comp. 2 Kings xiii, 7; Amos i, 3), they were still unrepentant. Delivered from the Syrians by Jeroboam, they are regarded as "a fire-brand plucked out of the burning," and implored to forestall the catastrophe impending by abandoning Bethel and Gilgal, the centers of idolatrous worship, and turning to the Lord who alone can preserve and deliver from evil. Judgment against the altars of Bethel; the destruction of luxurious houses and pleasant vineyards, and complete national extinction are threatened. "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him"—ch. v. 18, 19. God despised their feast days; their sacrifices were unacceptable; their praises odious so—"let judgment run down as waters, and righteousness as a mighty stream"—v. 24. The lesson for all the servants of God is obvious. Mere devotions devoid of the obedience they necessitate and imply are repugnant to God. There is always danger of being self-deceived in this matter. Constant self-examination is necessary to guard ourselves from it.

The swift, the strong, or the mighty shall not be able to escape (ii. 14-16), for no speed, strength or courage can avail those who forsake the right ways of the Lord. Under normal circumstances men are but the play-things of time and chance (Eccles. ix, 11), but when by their wickedness, men or nations incur the anger of God, the powers of heaven are arrayed

against them, and sooner or later disaster overtakes them, though it may tarry for a time according to the wisdom and purpose of Him "who worketh all things after the counsel of His own will" (Eph. i, 11). We may derive both warning and comfort here. The Lord does not forget as witness the case of the border nations already referred to, whose sins, though apparently unnoticed at the time they were committed, are enumerated and punishment decreed: "Vengeance is mine; I will repay, saith the Lord"—Rom. xii, 19.

Divine vengeance upon Israel is forecasted in the visions of Amos at Bethel. The destructive agents, represented by grasshoppers and fire in the first two visions (vii, 1-6), were restrained in response to the pleadings of Amos. He next saw the Lord standing upon a wall with a plumbline in His hand. "Behold," said the Lord to Amos, "I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more: And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword" — (vii, 8, 9). The nation now ripe for judgment as represented by "a basket of summer fruit" (viii, 1, 2), had exhausted divine patience and forbearance so that the Lord would no longer delay the evil day: "Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt" (viii. 7, 8).

This gigantic upheaval, or earthquake (i. 1), occurred two years after the prophecy of Amos was given. It was evidently a catastrophe of appalling devastation and loss of life, accompanied by flood and the fire that was to burn with devouring effect upon all the countries round about, (ch. i and ii). That it left a profound and lasting impression upon the nation is apparent from the reference to it by Zechariah, the prophet, nearly three hundred years later, when drawing a parallel between the terrors of that time, and those attendant upon the arrival of the Lord Jesus Christ before Jerusalem in the epoch of Armageddon, when, by a similar convulsion, the Mount of Olives will be rent in two.

Political upheaval was to follow when Israel, as a wall untrue, was to be visited by judgment likened unto the corrective rule of a plumbline. The Assyrians successively under Pul, Tiglath-pileser, and Shalmaneser came against them. In the days of Hoshea, the last king of Israel, the land was invaded by Shalmaneser, Samaria besieged and taken, and the people carried captive into Assyria, amply fulfilling the prophecy of Amos. Vengeance also was to pursue them in captivity. They would find no sanctuary of rest and peace for, saith God, "I will set mine eyes upon them for evil, and not for good" (ch. ix. 4). Thus Israel's sun went down, darkness settled over the prophets, and the famine "of hearing the words of the Lord," set in. The spirit of God has been withdrawn from among men, and, while the land of Israel remains desolate and her people scattered, will so remain. There is no open vision, and so the word of God, as in Samuel's day, is precious, because it is "able to make us wise unto salvation through faith which is in Christ Jesus (2 Tim. iii. 15).

Finally, Amos speaks of the rebuilding of the kingdom and throne of David (ix. 11), when Israel, restored from captivity, will be established in their own land, no more to be disturbed, and for ever to enjoy, in bountiful measure, the blessings of fruitfulness and peace. The apostle James also connects this prophecy with the mission of the apostles in taking out from among the Gentiles a people for the Name of Christ (Acts xv. 15-17), in preparation for the inheritance of the kingdom by them, when they shall take it and possess it forever (Dan. vii. 18). The called out ones, living in these, the rapidly maturing days of the Gentiles, are joyfully privileged to behold the signs betokening the approaching end of Gentile dominion and power, and the return of Zion to favor and joy, remembering that—"if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" (Rom. xi, 15).

TORONTO.

H. W. SMALLWOOD.

The Coming of the Lord

There are many indications in the Word that when the final judgments are poured out upon an ungodly world, the children of God will be speedily removed from the scene of conflict. We are witnessing the enactments of the 6th Vial, the closing scenes of earth's history, just before the utterance of the last decree "It is done."

If our minds are rightly exercised with a contemplation of this, several reflections will, no doubt, be forced upon us. It is evident we are approaching the day when we shall Break Bread and Drink Wine together for the last occasion. We shall obey the command to suffer the Word of Exhortation for the last time. The last Public Proclamation of the Gospel to those in darkness will have been accomplished and the last opportunity for private enlightenment given. The last Hymn will be sung and the last supplication ascend to the Father in Heaven. Those who have striven in virtue's path to tread will strive no more. The last unseen act of kindness to a fellow pilgrim will have been performed and alas, the last failure to rise to the heights of our noble calling and thereby grieve the loving heart of our Master will have been recorded. The last Son of Adam will have been inducted into the family of God and the last saint laid for his short rest in the grave. And then? "The twinkling of an eye, a sound of the trumpet," the midnight cry, "Behold the Bridegroom cometh, go ye out to meet him," and "We shall all stand before the Judgment Seat of Christ." An array of men and women, small and great, young and old, the product of 6,000 years of the showing forth of the long-suffering of the Creator. There will be no going back for forgotten oil, no retrieving of lost opportunities. It will be

"The hour when we must stand,
Before the Judgment Seat,
And all our actions, deeds and words,
In trying ordeal meet."

We have been graciously given some Apocalyptic pictures of what lies beyond and will be the lot of these who hear the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

In Rev. vii, v. 9, 10, the beloved Apostle John says :—" And after this, I beheld, and lo, a great multitude which no man could number of all nations, kindreds and people and tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb."

What a magnificent description of those things of which it is written, it has not entered into the heart of man to conceive! We gaze enraptured upon the sight of wonder and majesty. We feel our hearts stirred that we have been called out of a world of darkness to become a people prepared to share its joys.

We turn to Rev. iv, 2 and 3.

"And immediately I was in the spirit and beheld a throne was set in heaven and one sat on the throne."

"And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne in sight like unto an emerald."

Here is a reflection of the Shekinah glory of Jehovah whose emblems are light and a consuming fire. Behold that burning splendor which pours from the throne, those lightnings, thunder and voices which proclaim His wondrous holiness and awful majesty. His love too, has its picture: "There was a rainbow around about the throne, in sight like unto an emerald"; that soft green into which the various colors of the rainbow beautifully blended, was a memorial of the meeting of the glorious attributes of Deity in His plan of mercy to fallen beings.

We pass on to Rev. v, 6.

"And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain."

There we see him at the right hand of God, far above all principalities and powers, but bearing still the marks of his suffering and death. Our Elder Brother, redeemed from amongst men, the faithful advocate; the righteous judge, who will "not judge after the sight of

his eyes, nor the hearing of his ears."

When the ransomed ones stand before the throne in white robes it implies they have attained to perfect holiness and beauty. No imperfection stains their pure natures, for it is "Divine" (2 Pet. 1,4).

There is nothing perfect in this imperfect world, but in the "world to come" the redeemed are "like him," raised above all weakness. A magnificent assembly, clad in resurrection bodies mighty to save and to enjoy and "beholding the king in his beauty." Who would not long and pray and strive to be accounted worthy? Each white-robed worshipper bears a palm in his hand. In olden times soldiers after victory bore a palm branch after the Captain's chariot. Thus, "Christ's true soldiers" once wept, and prayed, watched and wrestled. Troubles pressed heavily, but they took the "sword of the spirit" and "the shield of faith" and the "helmet of salvation" and they overcame. Now they wear the crown. May it be our reward to stand with them! The Apostle heard them singing:—" Salvation to our God which sitteth upon the throne and unto the Lamb." Are we already learning to sing this song? The notes of praise must not be new to us if we are permitted to join that great congregation. "Rejoice always," says the Apostle. You may sing weeping, for sorrow and joy in this life are strangely blended. Then rejoice in the Lord and forget not all His benefits.

From this brief survey of the future we learn that there are two events confronting us:—

The first we MUST of necessity experience because of the knowledge we have of the Truth.

The second we MAY experience because of our walk in the Truth.

When "the Lord comes" and the responsible ones stand before him, he will "bring to light the hidden things of darkness and will make manifest the counsels of the hearts; and then shall every man have praise of God " (1 Cor. iv, 5).

This is the basis upon which he will judge righteous judgment, and in preparing for the occasion Paul lays it down, it is required in stewards that they "be found faithful." Every inspired writer pleads for faithfulness; Jesus insisted upon it; Paul stresses it. God does not demand great achievements beyond our reach. He does not say "You must be successful, performing great deeds, or undertaking overwhelming sacrifices." He calls us to fellowship by promises of Divine companionship and help. He called Moses, not to stand on a pedestal of triumph at once, but to make an attempt and because "he was faithful in all his house" the triumph followed. We are simply bidden to be faithful, to do what we know the Master wishes us to do because we are his friends. When storms gather, God does not ask us to silence the noise. In times of tribulation he does not ask us to understand. On the storm tossed sea of perplexity and doubt we are not expected to smooth the billows. If in company with unbelievers and scoffers who ask "Where is the promise of his coming?" if harassed by the so-called higher critics, we are not expected to answer all their arguments—if we can, well and good—but if not, do not worry, just "be faithful."

When the daily task is wearying, when hope seems gone, when all have deserted us, when we cannot see the way ahead, "Be not faithless but believing." When the day of reward comes, the Father of the faithful will give credit for honest and sincere attention, making allowance for the mistakes, if they have been used like Peter and like Thomas and other worthy men as stepping stones to higher things.

"He that endureth to the end shall be saved" is the assurance. These closing days of the Gentiles are testing times for all of us.

Paul, when preparing for the end, knowing that his departure was at hand, did not enumerate his successes, but merely said, "I have fought a good fight, I have kept the Faith." Some think that was boasting. It was rather the reflection of a great man—and they were all great men in the eyes of the One with whom we have to do—as calmly he looked back over his career as a chosen vessel, "God forbid," says he, "that I should glory, save in the cross of our Lord Jesus Christ." Not in his own victories, not in his own successes, but in the strength of the One who had called him to service, that One whose name we bear and whom we hope to see in the not far distant future, face to face.

Eating and Drinking to the Glory of God

(1 Cor. x. 31)

Eating and drinking are simple and universal acts. They are universal, because they are indispensable to the continuance of life; while upon their wise and efficient exercise the usefulness of humanity largely depends.

Modern science declares that the source of physical and mental energy, "is certain minute granules, known as energy granules, which represent stored up energy that has been gathered from food materials circulating in the blood stream."

We can thus see that food has a vital and constant relation to physical and mental health.

But who has established this relationship? Is it not He whose Spirit fills heaven and earth, and who, therefore, upholds all things by the word of His power? Even so. Therefore, in Him the all-powerful, self-existent cause, we, and all creation, live and move and have our being (Acts xvii. 28). This is a self-evident truth. The structure, the movement, the government of this globe, and the formation of man, and all living souls, alike bear witness to the reality of that Eternal and Almighty Presence which is the life of the universe.

May not, then, this close and inseparable relationship between the creator, and all creation, give a sacred importance to the simple, but wonderful functions of eating and drinking? Truly, like all physical processes these functions are wonderful. The process by which the ingestion of food becomes living flesh and blood,—a thinking, talking, and walking organism—this is too mysterious for human comprehension.

There is nothing analogous to this in the works of man. The motive principle of any human machine is no part of its mechanism. The steam which propels a locomotive engine, is no part of its substance; it does not become iron or steel. But by the mysterious chemistry of the human body, the food which it receives is incorporated with its substance. It is metamorphosed into our real selves. What power accomplishes this wonder? Is it not the power of God? Is not this power, so to speak, the hidden architect within us; using our food to build us up day by day with fresh energy and vitality?

If so, does not this wonderful fact emphasize the apostles exhortation:—"Whether ye eat or drink or whatsoever ye do, do all to the glory of God."

Moreover, does not this exhortation gather additional force when we reflect, that no man really provides his own food?

No scientist by taking thought can grow one grain of wheat. Therefore, like Israel in the wilderness, man to-day receives his food from God, who openeth wide His hand and satisfieth the desire of every living thing.

May we then give God the glory due to His name, and not look upon an ear of wheat, or a loaf of bread, or a bountiful harvest with an unappreciative eye, but devoutly say, "My Father made them all."

We should further observe that this great truth of God's creative and preserving power, is constantly taught by Israel's miraculous history. While it is true that their baptism into Moses, and their sustenance with Manna from heaven, and their drinking of the waters of the rock which followed them in their wilderness wanderings, have a typical significance; yet the immediate purpose of those miracles was to humble them, and to prove to their minds that man does not live by bread alone, but by every word which proceedeth from the mouth of God (Deut. viii. 3).

Was not the passage of the Red Sea a dramatic teaching of this great truth? Was it not an amazing scene for a million and a half of people to walk between two walls of water extending ten miles? By the spirit of God these waters were "congealed in the heart of the Sea."

What greater proof, then, was possible of the omnipotence of Jehovah, and what more impressive evidence could Israel receive that they were the constant objects of His care and protection, than is furnished by this stupendous miracle?

And does it not refute the psuedo-science which talks so glibly of the immutability of natural law; showing that all nature lies in the hollow of Jehovah's hand; and that her greatest phenomena are responsive to His will and obedient to His behests? Why?—That man should adore the Father of Lights as the source of every good and perfect gift.

And now, God leads His people from the sea into the desert to still further teach them this same lesson of faith in Him, as the living, personal, and all-powerful God. Would any general that ever set an army in the field have ventured upon such a march as Israel did through the Arabian desert?

But into this region where there was little, if any sign of life, no shade of green leaves, no fountain of living waters ; only the burning sun overhead, and the endless expanse of barren sand; chequered only by a few prickly shrubs;—into this awful desolation, God who is rich in mercy, led His people.

The Almighty Father with His own hands built this furnace of hardship and affliction, and gathered the tribes of Jacob within its walls, that He might teach them to live by His word alone.

It was a crucial and extraordinary discipline. But it proved salutary. "For their feet did not swell, nor did their clothes wax old," nor did their health suffer. Nay, they had sufficiency of all things—an abiding miracle witnessing to the preserving power of the God of Jacob.

And they needed this hard and humbling experience, to lift them out of the darkness and degradation of Egyptian superstition, that they might be for all time a testimony to the nations "that man doth not live by bread alone, but by every word of God."

So, too, when they were settled in Palestine their God-given land, all the ordinances, and institutions of their national life were in honour of the God who redeemed them from Egypt, and fed them with corn and wine from age to age.

Especially were the national festivals of the Passover, and the feasts of ingathering and tabernacles designed to raise their minds in worship and gratitude to the Glorious Being who had crowned them with His loving-kindness, filling their barns with plenty, and all manner of store.

But alas! they failed. They despised His goodness. They distrusted His power. They wearied His patience, and provoked Him to jealousy with strange Gods (1 Cor. x. 7, 9).

"They forgot God their Saviour which had done great things in Egypt; wondrous works in the land of Ham and terrible things by the Red Sea (Psa. cvi. 21). And those calamitous events happened with them for 'ensamples,' and they are written for our instruction and admonition, upon whom the ends of the ages have come." (1 Cor. x. 11).

Let us, therefore, give the more earnest heed to the things which we have heard, lest we also fail of the grace of God.

What did Israel's redemption profit, when they perished in the wilderness? What availed their sustenance with the corn of heaven, "when Jehovah swore that they should not enter into His rest?" "Let him therefore who thinketh he standeth take heed lest he fall after the same example of faithlessness and unbelief." (1 Cor. x. 12).

(To be continued).

An Open Letter to the Brethren at Plymouth and Whangarei (New Zealand)

Grace be to you and peace from God our Father, and from the Lord Jesus Christ. When we recall the troubles of the past ten years, and the perplexities which the ecclesias have had to face, which have proved a stumbling block to many, causing them to wander from the way of the Truth, we rejoice brethren beloved, and thank our Heavenly Father that you have held fast to that form of doctrine which was delivered to you at the first, and are found faithful (as we believe) to your calling in Christ Jesus, having rejected the instruction which causeth to err.

Nevertheless, it is with much sorrow we (and all your brethren and sisters for whom the Berean can speak, and who love you sincerely in the Lord) hear there are divisions among you: divisions which, from the information given us, we are convinced ought not to be.

We know you are anxious to walk uprightly and observe the whole counsel of God, and entreat you therefore to ponder the words of exhortation addressed by the apostle Paul to our brethren and sisters at Corinth: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

At Plymouth two brethren broke bread with a brother from whom the ecclesia was standing aside, and justifying their action were withdrawn from. They have now acknowledged their error, but qualify their repentance by charging the ecclesia with irregular procedure in another matter, which however is admitted, and will be guarded against in the future. It is clear that division cannot be scripturally maintained under these circumstances. If the Truth is given the first place by the two brethren and their sympathizers as well as by the ecclesia (as it ought, and as we are sure it will be), they will not let personal feelings prevail and prevent reunion, but, being of one mind in the things that matter, will unite in the service of Christ, before whom we shall all shortly stand, when his approval of our work will be all that matters ("I will give unto every one of you according to your works" Rev. ii. 23).

At Whangarei the trouble is caused by a young sister taking offence at some words of reproof by an older sister, some of the ecclesia supporting one sister and some the other. It cannot be maintained that there is scriptural authority for division in such a case; the duty of all who claim to be followers of Christ is to be Christlike in forgiveness and forgetfulness of any injury, real or fancied. Beloved brethren and sisters of the Whangarei ecclesia: be faithful to your calling; forgive as you hope to be forgiven; and without any demands for apologies or withdrawals on either side, "forget those things which are behind, and press toward the mark for the prize of the high calling of God in Christ Jesus."

QUARTUS.

Land of Israel News

"Thou shalt arise, and have mercy upon Zion! for the time to favour her, yea, the set time, is come " (Ps. cii. 13).

1,263 Jews entered Palestine as immigrants during the month of June, out of the total of 1,364 immigrants, 227 came in under the so-called capitalist category.

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The Government has granted 1,000 Palestine immigration certificates on account of the next half-yearly schedule. The Jewish Agency asked for 3,500; 275 have been allocated for relatives of Palestine residents, and the remainder will go to workers between the ages of eighteen and thirty-five.

* * *

The Palestine Government had a surplus at the end of March of £1,230, 296, it is stated in the Report of the Palestine Government Treasury which has just been issued. Local bank deposits total £7,000,000, and another £3,000,000 are held abroad to Palestine credit.

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A general hold up of traffic in Tel-Aviv was organized by members of the Sabbath Observance Organization recently. Even cars of high British officials were not spared. Several of the obstructionists were arrested, but they were afterwards released on bail.

* * *

The High Commissioner, Sir Arthur Wauchope, laid the foundation-stone of the Levant Fair in Tel-Aviv, the ceremony being attended by a number of high Government officials, foreign consuls and other notables.

The Mayor of Tel-Aviv, said that now that the Levant Fair had a permanent home, it would become the commercial centre of the entire Middle East.

The High Commissioner promised that the Government would give all possible assistance to enable the Fair to make progress, and said that a permanent British Pavilion would be erected.

* * *

An annual prize of £10 in New Testament Greek has been endowed at the Hebrew University in Jerusalem, "not because of its ecclesiastical significance but because of the philological interest of the Greek in which the New Testament was written."

* * *

The enterprise for bringing a permanent and adequate supply of water to Jerusalem is to be put in hand at once. As funds from the loan will not be available at once, the necessary expenditure will be met in the first instance from the surplus balances of the Government, and the work is to be carried out with the least possible delay. It is hoped that at last one of Jerusalem's historic problems is to be solved. It almost defeated Solomon, it was a puzzle in the days of the Roman occupation, and it certainly has remained a sad deficiency ever since. But now the vexing question of water scarcity seems destined to become one of those nightmares of the past with which the chronicles of this ancient city are so liberally endowed.

Forgiveness

Plutarch tells us that written on the monument to Sulla in the Campius Martius at Rome were these words, "No friend ever did me so much good and no enemy so much harm but I repaid him with interest."

This represents clearly the attitude of the Pagan world in respect to personal wrong.

Forgiveness was a thing practically unknown and really as unthinkable to the vast multitude as "conscientious objection to army service" was to the masses in the late great conflict.

It was Jesus who made forgiveness operative. He by his own example exhibited what he meant by it. He harbored no resentments, never exhibited spleen, spite or malice, had never thought of personal revenge, but acted always in the spirit he showed on the Cross when he cried, "Father forgive them, they know not what they do." In "Ecce Homo" there is one very beautiful passage (ch. 22): "Christ's law of forgiveness has produced so much impression upon mankind that it is commonly regarded as a fundamental part of the moral system of Christianity, so that when a Christian spirit is spoken of, a forgiving spirit is usually meant."

G. H. D.

Signs of the Times

THE EIGHTEENTH ZIONIST CONGRESS-

The Eighteenth Zionist Congress duly opened at Prague on August 21st, representatives from all over the world, with the exception of Germany (Herr Hitler having forbidden German Jews to attend), being present. In spite of the urgent need for unity amongst all sections of Jewry, it would appear that the wrangling was worse than ever before. The fact is, as The Jewish Chronicle pointed out on August 25th, there is "a change in the situation of the Zionist Organization that has been wrought by recent events. At the present moment it must play the part of a World Jewish Congress, for there is no better or more comprehensive organization available." But the Congress did not rise to the occasion owing to the party animosities that were zealously fostered by many delegates. The Editor of The Jewish Chronicle rightly says that "Compared with the Jewish people the Roman Catholic Church or the Presbyterians are as an organized army to a chaotic rabble."

Mr. Sokolow, the President, opened the proceedings by declaring "We come together on this occasion in a time of tribulation and suffering," and went on to describe the situation in Germany. "What is to be done" he continued. "If it is impossible to restore to the refugees the country of their adoption or to receive them into another country, the country of their ancestors must be given to them... Never yet did the Jewish people walk as now in the shadow of affliction in the Diaspora and receive their only light from the glory of Eretz Yisrael. The Land of Promise has now begun to be the land of fulfillment ... I believe I may state without exaggeration that there are now large countries whose Jewish population wishes, nay, is compelled, with few exceptions, to emigrate to Eretz Yisrael and is kept from taking this step only by us—that is, by our pace."

On the following day Professor Brodetsky delivered the Political Report, reviewing the trend of events in Palestine. His address contained this exceedingly interesting statement, "There is room in Palestine during the next decade for hundreds and thousands of Jews; in the next few generations for millions of Jews."

Subsequent addresses all struck a similar note. Dr. Ruppin told the Congress that at least a quarter of a million of the Jewish youth must be taken from the German hell within the next five years. He appealed to the League of Nations and to America for help, but Mr. Rothenburg (the American Zionist President) regarded such appeal as hopeless. A return to "the chief and the natural refuge—the country that was promised us as a homeland," was inevitable.

Resolutions on the lines of these remarks were passed by the Congress, which further called upon the Mandatory Power to "open the gates of Palestine for as large an immigration of German Jews as possible and to facilitate their settlement, and to take all steps so that the Jewish National Home, whose establishment is the cardinal object of the Mandate, shall be built as speedily as possible and on the largest scale, so as to create an unshakeable foundation for the preservation of the Jewish people, whose existence has not been endangered for centuries as it is to-day."

It appears that the Jews believe there will be no difficulty in arranging for the establishment of thousands of Jews in Palestine provided that the necessary funds can be raised. It is stated that the cost per family is £400—£600, so that it is evident a vast sum of money must be raised if emigration on a large scale is to take place, although Dr. Ruppin announced at the Congress that the Congress Committee had already mapped out a plan to settle immediately 1,000 German-Jewish families in Palestine at this estimated cost.

The disagreements at the Congress, largely due to some delegates wishing to pass stronger resolutions and to violent squabbles over the Presidency, may be passed over as being nothing but growing pains. It will be evident to us all, from the brief resume we have given of the proceedings, how remarkably is Bible prophecy being fulfilled.

The situation, meanwhile, in Germany grows worse. Probably there is not a great deal of physical torment taking place (although such details as The Jewish Chronicle prints

make terrible reading), but the general situation is very distressing. There is an increasing condition of apprehension; there is a general boycott applying even to children in the schools. Thousands have been thrown out of employment; doctors and lawyers forbidden to practice; Jewish firms forbidden to advertise; names and photographs published of those who enter Jewish shops; Jews often forbidden to use the public baths, to buy or sell in the markets, etc., etc.

As a result, multitudes are existing on their savings. But what will happen shortly, when winter comes? How remarkably does the prophecy of Deut. xxviii. 65-66 find a fulfillment in these last days. "Among these nations shalt thou find no ease, neither shall the soul of thy foot have rest: but the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind: and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life."

Some have sought to secure safety by renouncing Judaism, but it is vain. Herr Hitler is adamant that only those of true Aryan descent shall be associated with him.

The following report from The Jewish Chronicle illustrates this aspect of affairs. "A Jewish journalist has been sentenced at Frankfort to two months' imprisonment for wearing a swastika. The accused pleaded that although he was a Jew by birth, he had renounced Judaism and had even applied for membership to the National Socialist Party. The court rejected the plea, declaring that his renunciation of Judaism did not alter the fact that he was a Jew, and as such could not be a member of the National Socialist Party and had no right to wear the swastika."

What a wonderful example is this of the perfect accuracy of the prophecies in Ezek. xx. "That which cometh into your mind shall not be at all, that ye say, We will be as the heathen I will bring you out from the people" (v. 32-4).

Everywhere but in Palestine, the Jews are "strangers." For example Jeremiah refers to the Jews in Babylon as "in the land where ye be strangers" (Jer. xxxv. 7). This is exactly the official German view to-day, as this paragraph from the Memorandum published by Germany's "racial expert," Dr. Gercke, indicates. "We must build up our state without the Jews, who can only remain as strangers without a country and can possess no legal position here."

The Manchester Guardian remarks that "the lot of the Jews grows more hopeless the German Jews are ground down as never before." And the trouble is spreading. Nazi movements are likely to overwhelm Austria and Rumania, and in Rumania particularly the outlook is black, for this country "has long been notorious for injustice to the Jews."

The wonderful character of the Jewish sign cannot be too greatly emphasized. We never anticipated that events would move so fast as they are now doing and it is evident that we are on the very eve of the most startling events in human history.

Interesting movements have taken place in Franco-Russian, Austro-Italian and many other political spheres of activity which we recognize as signs of the times, but comments on these matters we defer, so that the attention of the brotherhood may be particularly drawn to Jacob's trouble and the obvious fact that he will speedily be delivered out of it.

W.J.

Ecclesial News

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognized Basis of Faith, currently known 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", or fellowships those who do so.

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 known as "Stricklerism".

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).

BLACKHEATH (Staffs).—Christadelphian Hall, Ross Road. Sunday : Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 7.30 p.m. Since our last report our ecclesia has suffered an irreparable loss in the death of our sister Eva Elliott, age 29 years. Our sister left her home on Monday morning, August 28th, for business on her bicycle, and within sight of her home met with an accident with a car. She was taken to Dudley guest hospital unconscious, with a fracture in the base of the skull and remained in that condition until Saturday, September 2nd, when she fell asleep at 4 p.m., and was laid to rest in Quinton Cemetery on September 6th by bro. Daniel Jakeman of Dudley, in the presence of many brethren and sisters from our own and surrounding ecclesias. Sister Elliott was immersed on the 11th of January, 1933; she was known and loved not only in the brotherhood but by many outside the Truth who manifested their high regard by the beautiful floral tributes sent. Our sincere sympathy is with the family who are all in the faith; we commend them to the God of all comfort, who comforteth us in all our tribulations by the Word of His grace which is able to build us up and to give us an inheritance among all them that are sanctified. We are pleased to report that sister Winnie Price, who was withdrawn from some time ago for continued absence from the table, has repented, and asked us for fellowship; sis. Price was accepted and we pray that she will remain faithful. We thank all who have laboured with us.—Faithfully your bro. in Christ, C. Bennett, Rec. bro.

BRIGHTON.—Y.M.C.A. Lecture Hall Old Steine. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m. It has given us much pleasure to welcome a large number of our brethren and sisters to the Lord's Table during August. We have had the company of bro. and sis. Crosskey, bro. and sis. A. K. Clements, bro. and sis. Rivers, bro. and sis. Wharton, bro. and sis. Hathaway, bro. and sis. Hone, sisters A. M. Karley, B. Karley, L. Evans, Bullen, Neate, Walker, James and Ask, and brethren E. C. Clements, P. Flowers, T. Wilson, A. Redman (all of Clapham), sis. Milroy, sis. Whitmore, sis. Parsons (Croydon), bro. W. Rivers, sis. I. Stokes (Holloway), sis. L. Clarke, sis. R. Clarke (Putney), bro. and sis. Higgs and sis. D. Higgs (Bristol), bro. and sis. Webster (Seven Kings), sis. Callow (Bournemouth), sis. Flood (Luton), bro. and sis. Mallard (St. Albans), sis. R. Nicholson and sis. N. Penn (Welling), sis. G. Gillespie (West Ealing), sis. C. Jenkins (Bridgend) and sis. Hill (Sutton). Our serving brethren were E. C. Clements, W. Lane and C. Ask (all of Clapham). We appreciate their willing assistance and our thanks are also given to the Brethren who assisted at our Bible Class meeting.—J. D. Webster, Rec. bro.

COLCHESTER—2, Barrack Street (Corner of Brook Street). Sundays: Breaking of Bread, 11.15 a.m.: Lecture, 6.30 p.m. Bible Class, 7.15 p.m. alternate Thursdays. We rejoice to report that the blessing of God has followed our continued distribution of monthly cards through which we welcome among us one who is earnest in her love of the Truth. On Sunday, 3rd September, Mrs. Clara Gale, formerly Church of England, was assisted by the Clapham brethren on our behalf to put on the sin covering name of Jesus by baptism. In this we rejoice, and our earnest prayer is that God will bless our new sister's endeavors to keep in the narrow path, and eventually receive "Life" at the hands of the Lord Jesus. We wish to acknowledge our appreciation of the unfailing labors of the brethren who have visited us in the service of the Truth since our last report, of whom are brethren P. Coliapanian, A. Cheale, E. Bishop. F. Beighton, W. Whelan (Seven Kings), E. W. Evans, W. R. Mitchell, P. Kemp (Clapham), R.

Mercer, F. R. Wright (Holloway). We have been pleased to welcome the following brethren and sisters to the Table of the Lord, and to have their company with us, sis. R. Mercer (Holloway), bro. and sis. Barton (Luton), bro. Ell, sis. Perry (Putney), bro. Burch (Clapham).—L. Wells, Rec. bro.

LONDON (Clapham).—Avondale Hall, Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. Santley Street School (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m. We are pleased to report the following immersions, namely:—13th August, Arthur Henry Tuckwell and Miss Lillian Mary Taylor (both formerly Church of England); 27th August, Mrs. Lucy Fisher (Baptist), and Mrs. Louise Kate Wasey (C. of E.); 10th September, Stanley Herbert Gare (formerly neutral), Mrs. May Potter and Mrs. Daisy Quantrill (both formerly Nonconformist). We pray that they may each one faithfully endure unto the end and so obtain the coveted prize of eternal life. It is interesting to note that the last two named came to a knowledge of the gospel as the direct result, under God's good hand, of the advertising of "Christendom Astray from the Bible." They saw bro. Jannaway's advertisement and wrote for a copy, and this was in due course followed up by a brother practically in isolation, with the happy sequel above. It is a great encouragement to those who are engaged in this work. The following brethren and sisters have been welcomed at the Table of the Lord, namely, bro. and sis. C. Evans, sis. Henderson, sis. Potier and sis. McCree (Brighton); bro. and sis. Higgs and sis. D. Higgs (Bristol); bro. Bath (Holloway); sis. Mabel Hayward (Ipswich); sis. Feltham senr. and sis. G. Feltham (Leamington); sis. Eato (Leicester); sis. Greaves, sis. Phillips, sis. E. Squires, sis. M. Squires (Luton); bro. A. Gething (Newport); bro. and sis. Young (Putney) and sis. Mills (Seven Kings).—F. C. Wood, Asst. Rec. bro.

LONDON (Putney).—Scouts Hall Oxford Road, S.W. Sundays: 11 a.m. and 6.30 p.m. Thursday at 8 p.m. at 2, Schubert Road, East Putney, S.W. We rejoice to report that our labors in this corner of God's Vineyard have been further blessed by the immersion of another into the saving name of Christ. Our new sister is Mrs. Emily Oakey, the mother of sister Vera Oakey. Our prayer is that sister Oakey will continue in the way in which God has placed her feet and receive the crown which fadeth not away. We had hoped to hold a series of mid-week Lectures in the Mortlake District but a "Reverend Gentleman" is on the Committee of the only Hall available and our applications for its use has been rejected.—A. Cattle, Rec. bro.

LEICESTER.—71, London Road. Sundays: Breaking of Bread, 5 p.m. Lecture, 6.30 p.m. We have been pleased to welcome the following to the Table of the Lord:—bro. L. Feltham (Leamington), bro. and sis. A. H. Warry (West Ealing), sis. Louie Briggs (Toronto), sis. Jeacock (St. Albans), sis. Barbara Clements (Clapham), sis. Squires, sis. Day (Luton), bro. E. Williams, sis. E. Devane (Clapham), and bro. W. Reeves (Holloway); we also express our thanks for the help and encouragement received by way of faithful exhortation and lectures to brethren E. C. Clements, W. E. White (Clapham), S. Jeacock (St. Albans), E. H. Bath (Holloway), J. W. Squires (Luton). We greatly appreciate their labors amongst us realizing that although apparently we see little outward result, it is our Heavenly Father who alone is able to give increase.—A. C. Bradshaw, Rec. bro.

MARGATE.—Foresters Hall (Lower) Union Crescent. Sundays: Public Lecture, 3 p.m.; Breaking of Bread, 4.15 p.m. Bible Class, Thursdays, 8 p.m. We desire to express our sincere thanks for the labors of the following brethren in this part of the vineyard of God :—brethren H. M. Doust, E. A. Clements, R. C. Wright and H. Southgate, all of Clapham. Also we have had much pleasure in the company at the Lord's Table of bro. E. H. Bath and sis. Bath of Holloway, bro. Grant and sis. Grant of Welling.—A. E. Newman, Rec. bro.

MOTHERWELL (Scotland).—Orange Hall, Milton Street. Breaking of Bread, 11.30 a.m.; School, 1.15 p.m.; Lecture, alternate Sundays, 6.30p.m. We purpose (God willing) commencing our winter course of lectures on Sunday, October 1st, and thereafter alternate Sundays for six months. We were indeed pleased to welcome to the Table of the Lord sis. Olive King and sis. Wilson (both of Clapham Ecclesia) on three consecutive Sundays, while they

were on a visit to Scotland. As we are the only Ecclesia in Scotland meeting on the basis set forth in the Berean, we are somewhat in isolation, hence the great pleasure it gives us to welcome brethren and sisters in fellowship. Bro. C. Cochran of Paisley and the writer took advantage of a religious controversy in the "Daily Herald" and the "Weekly Scotsman" to insert a letter offering a "Bible Companion" to anyone applying. Bro. Cochran received over 200 replies and the writer over 50, some from as far distant as Australia and South Africa, to all of whom we sent literature and invited correspondence. We have received a few interested replies. We pray that our Heavenly Father may bless the recipients by opening their eyes to the beauties of His Word.—Rod H. Ross, Rec. bro.

NEWPORT (Mon).—Clarence Hall, Rodney Road (opposite Technical Institute). Sunday: Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting, 7 p.m. We are pleased to report that on August 6th we had another visit from our bro. T. Pearson of Dudley, who gave us Words of Exhortation, and Lectured in the evening. On September 3rd we had a visit from our bro. and sis. Smith of Cardiff, also sis. G. Morse of Cardiff and sis. Jaine of Brockweir. We also take this opportunity of once again thanking those brethren who have laboured with us, and have so helped to keep the Light of God's most Glorious Gospel shining in this place. —David M. Williams, Rec. bro.

NEW TREDEGAR.—Norman Hall. Breaking of Bread, 6 p.m. In confirmation of the Editor's supposition contained in the footnote at the end of our intelligence in our magazine for September, we wish to state that by the wish of the majority of the ecclesia the undersigned is acting as recording brother for the time being. Although our ecclesia is small numerically, and is suffering keenly from the burden of loss of work amongst its members we are endeavoring to maintain a lightstand here. It is our intention to make a special effort on the Truth's behalf in this endeavor, and with the aid of visiting brethren are arranging a series of special lectures to take place during the winter months. We wish to take this opportunity to again thank those brethren who have already interested themselves in this corner of the vineyard, and to also express appreciation for the spiritual help afforded by the Berean magazine.—Ivor Morgan, Rec. bro. pro. tem.

PEMBERTON.—Chatsworth Street, Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Mondays: M.I.C., 8 p.m. Wednesdays: Bible Class, 7.15 p.m. On Saturday, July 8th, we held our usual Sunday School outing when many of the brethren and sisters accompanied the scholars by motor bus to Southport. Although the weather was rather unfavorable, yet an enjoyable time was spent together. On Tuesday, August 22nd, we had the pleasing duty of assisting two more in putting on the saving name of Christ in the waters of baptism, namely, Debora Bushell, 55. formerly Methodist, and Alice Littler, 18, one of our Sunday School Scholars; it is our earnest desire that these may continue faithfully in the new life upon which they have entered. The following brethren have assisted us in the service of the Truth:—bro. F. H. Jakeman (Dudley), bro. T. Bailey (Preston), and bro. W. Cockcroft, Junr. (Oldham). We have also been pleased to welcome as visitors :—sis. Jakeman, bro. and sis. Allen (Dudley), and sis. D. Jannaway (Southport). With a view to further proclaiming the Truth, the brethren and sisters who separated from us during the recent trouble, have by mutual agreement with the ecclesia here, decided to continue to meet in the Co-operative Hall, Wigan, where they will (God willing) deliver lectures each Sunday night.—B. Littler, Rec. bro.

PLYMOUTH.—Oddfellows Hall Sundays: 11 a.m. Breaking of Bread. 6.30 p.m. Lecture. Thursdays: 7.45 p.m. Bible Class. We are pleased to report that Joan Waller one of our Sunday School Scholars, put on the sin covering Name of Christ by baptism on August 17th. Our young sister gave a good confession of her faith. We hope that by giving diligence, her journey towards the Kingdom will be a blessing to herself and others, with a full participation in the glories of the age to come and association with all the faithful ones. We have had the pleasure of the company at the Lord's Table of bro. and sis. Evan Evans, sis. M. Evans (Clapham), bro. G. Hodge, sis. M. Crawley (Luton), bro. Evan Evans ministered unto us comforting words of exhortation. We are pleased to report that sis. Ella Hosking having considered her position in relation to our fellowship, acknowledges that she erred in voting

against our withdrawal from the two brethren Nicholls and now recognizes that she should have witnessed with the Ecclesia against the wrong-doing of these brethren. We would that others concerned would view the position from a purely scriptural aspect.—John Hodge, Rec. bro.

ROCHDALE (Lancs.)—345, Back Market Street, Whitworth. Greetings in Christ. We continue to do what we can in the Master's service in the hope that some may realize the Truth. We have been pleased to associate with others in purchasing a number of "The Bible Divine" and posting them to addresses that we have, and to other enquirers. We think it a splendid book and help to those who are searching for the Truth. Our thanks are due to all who help us in any way, by exhortations, leaflets, cards, private letters, etc. Our two sisters in entire isolation (sisters Cook and Ideson) very much appreciate the welcome letters they receive from time to time; it is indeed a great comfort. We pray for the Day of the Lord, when all disabilities shall be removed, meanwhile we labor on, with the joy set before us, in the hope of His approval and blessing. Our visitors at the Table since last we wrote have been bro. Eric Aston of Oldham and sis. E. Harrison of Wigan.— With fraternal love to all, T. Heyworth.

SWANSEA.—Portland Chambers, Cower Street. Breaking of Bread, Sundays, 11 a.m.; Lectures, 6.30 p.m. Since our last intelligence we have been pleased to welcome to the Lord's Table the following:—bro. and sis. George Morse (Cardiff), bro. Rivers, bro. and sis. Llewellyn Evans, bro. and sis. Frank Morse, bro. and sis. E. W. Evans, and sisters Stock, Rangecroft, Dorothy Bayles, May Morse, and Dorothy Clements, all of Clapham Ecclesia. We have been cheered by their visits, and our hearts and minds stirred by the exhortations we have received. We desire to thank the Bridgend Ecclesia and bro. George Morse of Cardiff, for their faithful help and co-operation in our endeavor, to preach the Gospel, their labors are much appreciated, enabling us to continue under great difficulty; thus are we able to take courage to plod on, endeavoring to strengthen the things that remain, so that we shall not be found wanting in the great day of our Lord's coming.—W. J. Morse, Rec. bro.

WELLING (Kent).—Scouts Hall, Warwick Road. Sundays: 11 a.m. Breaking of Bread; 3 p.m. Sunday School; 6.30 p.m. Thursday: 8.15 p.m. Bible Class. Since our last report we have to announce that our bro. Richard Amon and sis. Rosie Sell have been united in marriage, and our desire is that in their walk in the narrow way, they will strengthen and comfort one another in the One Hope of our Calling in Christ Jesus. Also we are very pleased to say our bro. W. Weekes is once more in our midst, having left the Grosvenor Sanatorium, Ashford, Kent, and is now back with his family. Although our bro. has improved in health, he is still very far from well and will not be able to follow his occupation for a considerable time to come. Arrangements have been made to hold a Special Effort (God Willing) during October and November on Wednesday evenings at 8 o'clock in the Co-operative Hall, High Street, Welling, and there will be nine lectures in all. The lectures in October will be on "First Principles of Divine Truth" and those in November will be on "Prophecy and the Troubled World." We should much appreciate the support of any who can come and increase our number and may our combined efforts be the means of enlightening some to "What is Truth" leading them to the True Salvation in Jesus. We are indeed grateful for the attendance and encouragement to our labors of the following brethren and sisters:— brethren C. Ask, C. Kitchen, A. R. Owen, E. Maundrell, H. Atkinson (all of Clapham), and G. L. Barker (Holloway); sisters L. Phillips (Luton) and E. Maundrell (Clapham).—A. M. Grant, Rec. bro.

WIGAN.—Educational Room, behind Co-Operative Offices, Standish-gate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m. Sincere greetings in Christ. Before the division at Pemberton ended, the work of the Truth had already begun in Wigan by those then constituting the minority; when reconciliation took place, a meeting was held by the Pemberton ecclesia, when it was decided that the work of the Truth be continued in Wigan. In this work the brethren and sisters now constituting the Wigan ecclesia have the wholehearted consent of the Pemberton meeting, and we shall work in co-operation with each other. It is the conviction of all the brethren and sisters concerned that we ought to do so, because of the wide field for the work of the Truth, and we hope and pray that our heavenly Father will bless our united efforts in sowing beside all waters. We are truly thankful for help received from a brother who wishes to remain anonymous in the gift of £10

which we assure him will be utilized in the service of the Truth.—R. Barton, Rec. bro.

AUSTRALIA

ADAMSTOWN (New South Wales).—It is with sorrow we record the loss of our aged sister Bryen, who, after a short illness, fell asleep on the 23rd of May. Our sister was laid to rest in Sandgate Cemetery, brother J. Baxter of Sydney, Albert Hall Ecclesia, officiating at the house and graveside. In addressing a few words to a number of brethren and friends, he reminded us of the result of sin, and the glorious hope in which our sister had lived for many years, and the grand consolation to be bestowed at the appearing of Him who is the Resurrection and the Life. Her sleep will be short we believe, for the signs in the political heavens are unmistakable, and they strengthen our hopes in looking for Him who with the great commanding voice will bring again the dead who sleep. Our sympathies go out to her two daughters, sister Mary Bryen and sister Frances Bryen. On the other hand we rejoice that two more of Adam's race, Mr. Alfred Hoy and Mrs. Eva Hoy (formerly Methodists) have, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, put on the sin covering name in the Divinely appointed way, being baptized on the 9th of July, 1933. We pray that our new brother and sister will walk worthy of the high calling in Christ, and at His return receive the Crown of Life and a joyful participation in His Kingdom and glory. Their addition to our small ecclesia is a mutual comfort and we thank our Heavenly Father and take courage, holding fast to His faithful word.—D. T. James, Rec. bro.

CANADA

HAILEYBURY (Ont.)—I have moved into this district from Montreal, P.Q., on account of not being able to obtain employment in that city. As I am here more or less permanently I would be glad if any of the brethren passing this way would visit me in my isolation. My thanks are due to one of the brethren in Montreal who made the journey of some 500 miles each way, so that it would be possible for me to keep in remembrance our Lord and Master in company with one of the like precious faith. Letters addressed to Haileybury (General Delivery) Ontario, will receive attention.—R. Manicom.

TORONTO (Ont.)—Kimbourne Hall, 1484, Danforth Ave. Sundays: 11 a.m. and 7 p.m. We regret very much to report the death of our sister Isabella Smallwood, aged 73 years, who fell asleep on July 19th and was laid to rest in Mount Pleasant Cemetery on July 22nd. Bro. D. Gwalchmai Sr., of London, Ontario, addressed those present, calling our attention to the faith held by our sister. He showed from the scriptures the true meaning of death and that the only way of escape from such a condition was through the belief and obedience of the Gospel. She was the wife of bro. Wm. Smallwood, who died on July 26th, 1928, and now rests by his side waiting for the return of the Master to call them from their sleep. Sister Smallwood was baptized on May 26th, 1878, and received into Fellowship of the Toronto Ecclesia in September 1880, thus having the long probation of fifty-five years in the Truth. She is survived by one son, bro. Harold Smallwood, to whom we extend our deepest sympathy.—Geo. A. Gibson, Rec. bro.

UNITED STATES

LANSING (Ohio).—We, the undersigned brethren and sisters, have formed a separate ecclesia from that of Bridgeport, Ohio, of which bro. A. P. Ruthem is secretary, since the latter have identified themselves with the Birmingham (Temperance Hall) fellowship. We wish to be affiliated with the Berean Christadelphians and to be known as the "Berean Christadelphian Ecclesia" at Lansing, Ohio. Signatures:— Joseph Orechovsky, Herman Roseman, Laura Orechovsky, Amie Roseman.—Jos. Orechovsky, Recorder, Box 31, Lansing, Ohio.

POMONA (Calif.)—Christadelphian House of Worship, 9th and Gibbs Sts. Sunday School, 9.45; Memorial Service, 11.0; Bible Lecture, 7.0. We are pleased to report the return to our fellowship of bro. and sis. Chris. Franks, who formerly met with those who fellowship the Strickler teaching, having fully accepted our resolution of some years past outlining our position in regard to fellowshiping such teaching. Also bro. and sis. A. G. Flatt, who for a number of years have been absent from the meetings, have returned to fellowship. On July 4th we held our annual Fraternal Gathering and Sunday School outing. Something over 300 brethren and sisters, their children and friends were present, including about 50 visiting brethren and sisters. We have been greatly refreshed by a visit from bro. Warrender of England, who with sis. Warrender has been visiting in Southern California, On July 16th he gave us the word of exhortation and delivered the lecture in the evening, as well as making a number of visits to the brethren here during his stay.—Oscar Beauchamp, Rec. bro.

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. – James Hughes, 55 Glenhuntly Rd., Elsternwick, Melbourne.

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, Hatfield Point, Kings Co., N.B.

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. – Milton P. Mason, 1301 Decatur 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.

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. - Louis F. Bas, 118 Washington Avenue, Rutherford, N.J.

Lampasas, Texas. - W. A. Ray.

Los Angeles, Cal. – T. Lloyd-Jones, 1132 South Earle St., Rosemead, Calif.

Lackawaxen, Pa. – John L. D. Van Akin.

Lansing, Ohio. – Joseph Orechovsky, Box 31, Lansing, Ohio.

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. – D. C. Wilson, 3330 North 15th Street.

Pomona, Cal. - Oscar Beauchamp, 261 West 8th Street.

Portland, Oregon. – C. W. Hanson, 2349 N.W. Roosevelt Street.

Post City, Texas. – A. W. Greer.

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

Rochdale, Texas. - R. O. Greer.
Santa Barbara, Calif. – W.S. Davis, 2817 Lacy Avenue.
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, 10 Bragg 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) – S. F. Osborn, “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.

Crewe. – Mrs. Steele, 158 Earle Street.

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

Dudley. – F. Jakeman, 48 Stourbridge Road, Scotts Green.

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

Glasgow. – *See Motherwell.*

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

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

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

Hounslow (Middx.) – A. H. Warry, 129 Wellington Road North.

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

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, 37 Eaton Road, Margate.

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. – J. B. Strawson, 6 Rolleston Drive.

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. – J. Hodge, 1 Notte Street.

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). – G. F. King, "Hillmead," Buckles Way, Banstead, Surrey.

Swansea. – W. J. Morse, "Fair-view," Glynderwen Crescent, Derwen Fawr.

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

Tier's Cross. – H. Thomas, Deer Parks, Tier's Cross, Haverfordwest, Pembroke.

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

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, Kenya Colony

Notes

British Museum.—The 37th visit of the Clapham M.I.C. will take place (God willing) on October 21st, at 2 p.m. Tea at Zeeta Cafe 4.30 p.m., After-meeting at 6 p.m. at Denison House, Victoria.

Newspapers, Magazines, etc. Received.—Public Opinion, for August 25th with prominent advertisement of The Bible Divine, by bro. F. G. Jannaway. Our Ecclesial News

pages frequently bear testimony to the effectiveness of this and other similar advertisements in directing attention to the Truth.

Distressed Jews' Fund.—The following amounts have been received and will duly be handed to bro. F. G. Ford; Leamington Ecclesia, £2, Horn's Cross Ecclesia, £3 13s.; Cambridge (Waikato) Ecclesia, £2 10; a lover of Zion, 10s.

Australian and New Zealand subscriptions.—Subscribers in these remote parts are reminded that by the time this issue reaches them, renewal subscriptions for 1934 (God willing) should be sent, to avoid delay in receiving January number.

Thanks.—Sis. Eva Smith, 29 Romilly Road, Canton, Cardiff, desires to sincerely thank the Sister who sent her a gift "To help in the service of God," and would be grateful if the sister will kindly write her at the above address.

Nottingham.—Old Lenton Street Hall, off Broad Street. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.; Bible Class, Wednesday, 7.45 p.m. at 6 Rolleston Drive. We have now been able to secure a good room for our Sun-day meetings, and are advertising our lectures. We should like to take this opportunity of expressing our appreciation of both the sympathy and practical help which we have received from many of the brethren and sisters. It would be advisable for any of the brethren and sisters visiting Nottingham to enquire, as on odd occasions we may have to have the Breaking of Bread meeting at 3 o'clock in the afternoon. We have been pleased to welcome to the Table of the Lord, bro. and sis. R. Smith (Birmingham) and sis. Stafford (Seven Kings). —J. B. Strawson, rec. bro. (Received too late for insertion under "Ecclesial News.")

Progress in Russia. —A great canal has been completed in Russia uniting the Baltic and the White Seas. Originally this was planned to be completed by 1947, but so enormous has been Russia's effort that it has already been finished. Nothing like its magnitude has ever been accomplished since the erection of the Pyramids, says Sir Paul Dukes. It is of very great commercial and military value, as can be imagined.

France and Russia.—France and Russia are busily engaged in arranging peace and commercial treaties. It is largely the outcome of the advent of Hitlerism, and of course helps to form a ring round Germany, which is always the ambition of the French.

Trouble in Iraq.—The Assyrians in Iraq have suffered considerably recently; many being massacred. It may well be that as a result of the disorders there. Great Britain will resume some of the control she recently relinquished. She cannot afford to be indifferent as Iraq is an important buffer state protecting India.

Militarism in Germany.—It appears to be fully confirmed that the manufacture of armaments and the training of soldiers proceed alarmingly in Germany in spite of the Peace Treaties prohibiting such activities. It is said that they are producing over 1000 different kinds of poison gas alone. Even the children are being dressed in brown shirts and are marching through the streets in military fashion equipped with small daggers.

Famine in Russia.—Again the serious danger of famine in Russia is being reported. If there is widespread disaster of this character, there is bound to be a serious upheaval of the masses; with what result?

Storm over the Saar.—The Saar Valley was made temporarily autonomous after the War. But German influence is very strong there still, and the Nazis are engaging in much propaganda. The Saar coal mines were ceded to France for 15 years as compensation for the destruction of French mines by Germany but this period expires in January, 1935. The future is "dangerous, dark and uncertain." (Daily Express, 29/8/33).

