Price 8d **November 1940**

The Berean CHRISTADELPHIAN

A Magazine devoted to the exposition and defence of the Faith once for all delivered to the Saints; and opposed to the Dogmas and reservations of the Papal and Protestant Churches; With the object of making ready a people prepared for the coming of the Lord

Edited by G. H. DENNEY and B. J. DOWLING

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Subscription …8/- ***per annum, post free***.

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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*.)

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

BEXLEY HEATH. —See Crayford.

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

BISHOPS STORTFORD (Herts.). —G. T. Lovewell, 31 New Path, Castle St. (B.B. 11 a.m.; Lecture. 2.45 p.m.).

BLACKHEATH (Staffs). —C. Bennett, 34 Tippity Green, Spring Field, Nr. Dudley. (B.B. 11 a.m.)

BOURNEMOUTH. —K. Jackson, 138 Portland Road. (B.B. 10.45 a.m.)

BRIDGEND. —Gomer Jones, 88 Grove Road. (B.B. 11 a.m.)

BRIDPORT (Dorset). —Mrs. E. Miller, "Home Cot," Bothenhampton. (B.B. 3 p.m.)

BRIGHTON. —E. Jones, 4a Rosebery Avenue, Woodingdean.

BRIMINGTON. (Chesterfield). —R. Wharton, Station Road.

BRISTOL. —A. G. Higgs, "Eureka," 110 Longmead Avenue, Bishopston, (B.B. 3.15 p.m.)

BROCKHOLLANDS (Gloucester). —Mrs. Jenkins, 2 Paisley Villas, Brockhollands, Nr. Lydney.

BURY ST. EDMUNDS (Suffolk). —H. P. Christmas, 29 Well Street.

CAMBRIDGE—Mrs. A. Lewingdon, 53, Bishop's Road, Trumpington Cambridge.

COALBROOKDALE (Salop.). —S. Stanway, 16, Woodside.

COLCHESTER. —L.H.W. Wells, 45 Drury Road. (B.B. 1.30 p.m. Lecture 3 p.m.)

COVENTRY. —T. Franklin, 272 Windmill Road, Longford. (B.B. 2.30 p.m.)

CRAYFORD. —E. R. Cuer, 61 Sevenoaks Way, St. Paul's Cray. (B.B. 11 a.m.).

CROYDON. —A. A. Jeacock, No. 10 Garden Close, Wallington, Surrey. (B.B. 1.30 and 3.15 p.m.)

DERBY. —F. Gillard, 21 Spencer Street, Alvaston.

DORCHESTER. —S. F. Osborn, 23 Dagmar Road, (B.B. 10.45 a.m.).

DUDLEY. —F. Jakeman 48 Stourbridge Road, Scotts Green. (B.B. 11 a.m.)

EAST DEREHAM (Norfolk). —Miss Wells, The Neatherd Farm, The Neatherd Moor.

EASTLEIGH (Hants.) —J. Eve, 53 Desborough Road. (B.B. 10.45 a.m.)

EDINBURGH. —F. P. Restall, 22 Dalrymple Crescent, Grange.

GLASGOW. —J. L. Wilson, 81 Stock Street, Paisley, near Glasgow. (B.B. 11.30. a.m.)

GREAT BRIDGE. —T. Phipps, 91 New Road.
GUILDFORD. —A. Cochran, 27 Church Road.
HANWELL. (London, W.7) —A. H. Warry, 8 Cardiff Road Boston, Road, W.7.
HARROW-ON-THE-HILL (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 4 p.m.)
HEREFORD. —D. T. Warwick, 8 The Crescent, Holmer

HITCHIN (Herts.) —J. Hembling, 20 Meadow Way, Stotfold, nr. Arlesey, Beds. (B.B. 4.15).

HOVE (Sussex). —E. F. Ramus, Halstead Cres. Drive, Woodingdean, Sussex (B.B. 11.0 a.m.)

ILFORD. —C. S. Crighton, 37 Ravenscourt Drive, Hornchurch, Essex. (B.B. 4.0 p.m.)

IPSWICH. —W. Hayward, 78 Rosebery Road. (B.B. 11. 15 a.m.)

KIDDERMINSTER (Worcs.)—W. Piggott, Senr., Ashgrove, Bridgnorth Road, Franche.

LEICESTER. —A. C. Bradshaw, 52 Beechfield Avenue, Birstall. (B.B. 5 p.m.)

LICHFIELD. —S.M. Harrison, 102 Birmingham Road.

LINCOLN. —W. E. Christopher, "Cartrefle," Wragby Rd. East (B.B. 3 p.m. by appointment.)

LONDON (Holloway, N.). —G. H. Denney, 47 Birchington Road, N.8. (B.B. 2).

LONDON (Putney). —J. A. Balchin, 17 Ashen Grove, Wimbledon Park, S.W.19.

LONDON (South). —F. Button, 1 Hillsboro' Road, S.E. 22. (B.B. 11 a.m.)

LONDON (West). —J. M. Taylor, 39 Gloucester Road, Ealing, W.5. (B.B. 11 a.m.)

LUTON. —S. Burton, 17 High Street South, Dunstable. (B.B. 11 a.m.)

MANCHESTER. —H. S. Nicholson, 3 Henley Place, Burrage, Levenshulme.

MOTHERWELL. —J. Brown, 42 Range Road, Flemington. (B.B. 11.30 a.m.)
NEWCASTLE. (Mon.)—Mrs. W. M. Pugh, "Mount Pleasant."
NEWPORT. (Mon.) —D. M. Williams, 3 Constance Street, Caerleon Road.

NEW TREDEGAR. (Mon.) —Ivor Morgan, Pentwyn House, Cwmsyfiog. (B.B. 6 p.m.)

NORWICH. —E. J. Padbury, "Milestone," Ingham Rd., Stalham.
NOTTINGHAM. —J. B. Strawson, 6 Rolleston Drive (B.B. 11 a.m.)

OLDHAM. —W. Cockcroft, 1 Medlock Rd. Woodhouses, Ashton-under-Lyne. (B.B. 2.30 p.m.)

PEMBERTON. —B. Littler, 33 Litchfield Street, Pemberton, Wigan. (B.B. 3 p.m.)

PLYMOUTH. —Oddfellows' Hall, 148 Union St. (B.B. 11 a.m.), E. J. Light, 13 Endsleigh Park Road, Peverell.
PRESCOT (nr. Liverpool)—G. W. Park, 5 Brookside Road, Shaw Lane.

REIGATE (Surrey). —W. H. Whiting, "Copse Way," Lonesome Lane.

RHONDDA (Glam.)—S. Latcham, 4 Railway Terrace, Penygraig.

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ROXBURGH (Scotland)—G. E. Mynott, 15 Union St., Kelso.

SEVEN KINGS. —W. J. Webster, 72 Meath Road, Ilford. (B.B. 11 a.m.)

SHANKLIN (I. of W.)—Mrs. A. Mulliner, "Berwyn," St. Martin's Ave.

SHEFFIELD. —W. C. Newell, 61 Crawshaw Grove, Beauchief, Sheffield 8.

SHERINGHAM (Norfolk.)—Owen Woodhouse, Beachdene, Beeston Road.

SHIFNAL (Shropshire)—Mrs. E. J. Price, 14 Church St. (B.B. by appointment).

SOUTHEND. —W. L. Wille, 76 Ruskin Avenue, (B.B. 3 p.m. by appointment except 1st Sunday).

SOUTHPORT. —Miss Doris Jannaway, 73 Oak Street. (B.B. by appointment).

ST. ALBANS. —G. Mallard, 8 Mile House Lane. (B.B. 11 a.m.)

SUTTON (Surrey). —G. F. King, "Hillmead," Buckles Way, Banstead, Surrey. (B.B. 11 a.m.)

SWANSEA. —R. H. Smith, Heulwendy, Wern Road, Skewen, Glam.

SWANSEA. —L. H. Bowen, 321 Trewyddfa Road, Plasmarl.

SWINDON (Wilts.). —Sis. K. Gay, 58 Manchester Rd.

TIER'S CROSS. —H. Thomas, Dear Parks, Tier's Cross Haverfordwest, Pembroke. (B.B. 2. 30)

WALSALL. —A. M. Jordan, 12 Edward Street.

WESTON-SUPER-MARE. —A. E. Tandy, Fairhaven, Bleadon Hill, Bleadon.

WHITSTABLE. —J. V. Lloyd, Windyridge, Globe Way.

WIGAN. —R. Barton, 573 Warrington Road, Spring View, Nr. Wigan.

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

The
Berean Christadelphian

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Volume XXVIII NOVEMBER, 1940 NO. 335

EDITORIAL

Another Year Draws To Its Close.

One of the most eventful of years in all human history draws to its close. It has seen the most ruthless, bloodthirsty and unscrupulous tyrannies that ever existed attempting to obtain universal power. If it were not for the prophecy, in Dan. ii. in particular there seemed sometimes a possibility that Hitler would gain his end. But the world can see now that his destiny is the opposite of what he imagined. Britain and its empire, with U.S.A. help, will survive, Germany will fall, and then Russia will be ready to play the part assigned to her in Ezekiel xxxviii.

The Truth in the World. At such a time it is difficult to secure a hearing for the Truth in any country, but the effort has to be persevered with. The seed must be sown. The Light must be displayed. From ecclesial news columns we gather that there has been this year a slight increase in the number of immersions over the average of the last six years. So that the work has not been unfruitful.

Tests of Faith. The faith of many has been severely tested: some by appearances before tribunals and running counter to general opinion, some by untoward ecclesial happenings, and some by war experiences, loss of homes and houses and forced changes, through conscience, of the character of employment. To one and all we say, "Hold fast; the night is far spent, the day is at hand."

Our Magazine. We have nearly reached the end of our twenty-eighth volume. When Bro. F. Walker first published the humble magazine in the first place it was not foreseen that God would use

it for the purpose since developed, and that it would ultimately become the medium of communication between over 160 ecclesias throughout the world, all standing resolutely for purity, love of the Truth and unflinching opposition to change and error. But so it has been, and at this grave stage in human affairs we ask for our readers' continued and increasing support, so that we may, God willing, maintain and improve it during the coming year. Make our burden light by sending your subscriptions promptly and increasing their number.

Any brethren who have ideas as to how we may make our magazine serve the Truth better, we shall be glad to hear from. We want to serve in the spirit of Matt. xxiii. 11.

To have lost the help of two of our three Editors in one year was a very serious blow, but we hope to have our Father's guidance and blessing in the days ahead.

"Though cisterns be broken,
And creatures all fail.
The Word He has spoken
Shall surely prevail."

EDITORS.

God Has Spoken.

Evil shall go forth from nation to nation. —Jer. xxv. 32.

Japan and Spain.

Many illustrations are now being afforded of the fulfilment of the passage we quote. Japan has been now openly shown as a partner in the attempt by the Axis powers to break the pride and power and unity of the British Empire. Britain has now determined to open the Burma Road, so that China may be helped in her struggle with her predatory neighbour. Attempts are being made to get Spain to join the attack on Britain, the bait of Gibraltar and of Northern Africa being held out to her. Portugal has been approached, so it is reported, and the South America republics and Mexico all have ardent supporters of Hitler and Mussolini in their midst engaged in building a "Fifth Column." U.S.A. has had to open a campaign against the German Bund and sabotage in munition works has been brought home to members of it.

WORDS OF A PIONEER

"Placing the Responsibility in the Right Place."

Bro. J. Thomas, being accused by a Michigan Conference of being a divider of the flock by his "exclusiveness" in pointing out the limited nature of the terms on which salvation is offered in the Scriptures, replied as follows: —

"We exclude no one, not even a Jew, Mohammedan, or Pagan. It is not we that exclude, for it is not our prerogative to do so. We learn from the Bible that there is a certain thing called 'the Word.' We did not invent this, and therefore are not responsible for its definitions and testimonies. We believe that the Deity is its Author, and that therefore He is responsible for all its hard and crucifying sayings, and the exclusion of all from His salvation except the few, whom He condescends to choose. Many, saith He, 'are called, but few are chosen'; 'Many shall seek to enter in, and shall not be able,' and 'Strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it.'

"All this is very exclusive; but it is not our 'great sin'; if sin it be at all. If the Deity had waited until he had consulted, the Michigan Conference, and had deferred to its advice, He would have reversed this arrangement, providing only for the salvation of 'the few.' But he did not wait to consult

it, nor any of his creatures; which plainly indicates to our mind that He had no respect for any of their opinions or views in the premises. What He hath purposed He hath purposed in himself for his own good pleasure. Eph. i. 9. In this we acquiesce, with perfect and entire satisfaction.

"All, then, we have to do is to study this Word, and to find out what it teaches for faith and obedience.

"We endeavour to discover how the Word defines 'the few' that shall be saved; and what it says of 'the gate,' and 'the way which leadeth unto life.' We believe that we understand what the Word teaches upon these important subjects; and we tell an unthankful and perverse generation what it says. We show its 'wise and prudent' whom the Word excludes, and whom it does not; and because it excludes them and theirs that 'wonder after' them, they hate it; but to conceal their hatred to the Word, they handle roughly in their talk all who show the condemnation that Word fulminates against them. Thus while they hate God, as evinced in their 'casting His words behind them,' they transfer their attacks to them who are more accessible; for He is in Heaven, but we upon the earth.

"But, never mind; their tongues may prevail against us now until the Ancient of Days shall come.

"Their rough handling we regard as little as their foolish talk; and, surely, if they could only know our supreme indifference to it, they would change the subject of their conversation. But, doubtless, it gratifies; for it is so fine a thing to be thought 'liberal and charitable.' It makes us so popular with the Old Adam; and who can doubt it, when we denounce 'exclusionists,' and proclaim the salvation of all who believe a negative?

"As to being 'a divider of the flock,' in the name of Scripture and reason, what 'flock' is that? A flock identical with the Michigan Conference? When was it ever united? Who can divide a heterogeneous flock of Campbellites, Adventists, Marshites? Division is the essence of such a flock, whose falling asunder is a matter of no concern in heaven above, nor in the earth beneath, save to those whose craft it is to feed or cram it with traditions palatable to the flesh. Introduce the Truth among them and it will throw them into an uproar; and if there be any honest and good hearts among them, it will cause them to evacuate the house of Jezebel with all promptitude and despatch, lest partaking in her sins they become obnoxious to the ruin which impends. We glory indeed in being a divider of all such from so goatish a community.

"Christ's sheep are a flock who know the shepherd's voice, which is, the Truth. This never divides them, and they make no outcry against excluding wolves and goats from their fold. They are particularly anxious that they should not be permitted to creep in unawares. They do not like the scent of goats, nor the teeth and claws of wolves. They have no more tolerance for a great goat, or a big wolf in their fold, than for little ones. The greater the goat and the bigger the wolf, the more careful they are to make all the sheep see that, though coated with much wool, they are but goats and wolves after all. And we have never yet heard a real sheep say, 'This is very offensive to us.'" —Dr. J. Thomas, in the "Herald of the Kingdom."

NOTE. —The foregoing is copied from an old Christadelphian magazine by an old brother of 83 years.

The Watch Is Nearly Over.

Hast thou long a watch been keeping
Waiting for the promised Day.
When full joy shall end thy weeping,
Chasing all thy fears away?
Then lift up thy head on high.
Thy redemption draweth nigh.

Before the Tribunals.

The appeal against the decision of the London Tribunal in the case of Bro. J. Young was duly heard by the Central Appeal Tribunal at Ebury Bridge House, London, on Wednesday, 18th September.

The London Tribunal were not satisfied with our young brother and refused him exemption, hence the appeal.

The Appeal Tribunal consists of Sir Michael McDonald (chairman). Sir David Ross and Mr. J. Attewell.

Bro. Young was accompanied by Bro. G. M. Clements, F. C. Wood and the writer.

After a patient hearing the Tribunal reversed the decision of the London Tribunal and gave Bro. Young exemption conditionally on his taking up farm work.

The hearing of the case was interrupted by an urgent air-raid warning the seventh of the day. An adjournment to the basement for shelter ensued and the decision was announced as soon as the raid was over.

CANADA COPIES BRITISH SYSTEM.

From the Toronto "Star " we quote: —

PACIFISTS MUST SHOW SCRUPLES BONA FIDE.

Canada Copies British System—Must Belong to Recognized Religion.

Indefinite postponement of compulsory military training for home defence as granted conscientious objectors will be restrictive, it was announced to-day by Mr. Justice T. C. Davis, deputy minister of national war services.

“The same safeguarding regulations will be imposed as were in effect in the last war and will be strictly in line with the way Great Britain is treating conscientious objectors,” Justice Davis said. “In order to secure exemption as a conscientious objector, it will be necessary for a person to prove he has genuine conscientious scruples against military service and that he belongs to a recognized religion, the principles of which are opposed to war.”

The personnel of 13 administrative boards across Canada to deal with exemptions is to be announced. “Aside from conscientious objectors, the only others who can obtain indefinite postponement are Doukhobors and Mennonites.” Mr. Justice Davis stated.

Jews in Russia Fear Nazis.

“Thy life shall hang in doubt before thee."—Deut. xxviii. 66.

For some weeks past about 50 German Jews have been arriving in Moscow every day from Berlin. They are on their way to China, Japan or America.

On the day of their departure they start to foregather early in the morning in the baggage room of their hotel in Moscow to await the bus which will take them to catch the Trans-Siberian express.

Occasionally the leader of a group may wander out into the main lobby of the hotels.

There he will find hundreds of his compatriots, German officials and experts, but never has one of these men been known even to look at or speak to the Jew.

Even in Russia they still go in fear of the Nazis, says Reuter, and they refuse to discuss their life in Germany.

All they will say is that they are anxious to reach their destinations quickly so that they can start a new life as soon as possible. —London “Star.”

"He who walketh upon the wings of the wind."—Ps. civ. 4.

Air Warfare.

The wind has much to do with air warfare. We have the authority of Mr. C. Espin Hardwick, President of the British Gliding Association, for the following facts: —

From the beginning of July we have had a succession of winds in the westerly segment, which appear to be unequalled in our meteorological records for a decade. These winds are the worst possible for Hitler and his schemes and the best possible for British defensive and offensive operations.

Hitler's best winds would be those with an easterly component, but Britain's with a westerly.

For the last eight years there have never been more than ten to fourteen days on end in July and August in which westerly winds have prevailed, the total for the whole of these two months being one-third of the total. This year it has amounted to over fifty days, with the remainder either north or south. When we have had an easterly wind at all it has passed Germany by. The advantage to Hitler of easterly winds is that his heavily-laden bombers could travel at record speed, thus increasing their mischief load. A few minutes make a great deal of difference when Spitfires are abroad. There has been no east wind for more than a few hours since July 1st. If and when it does come the defences of this country will need to be doubly alert. The westerly segment still has it. We are reminded of the part the winds placed when the Spanish Armada attempted invasion.

Dare we leave out of account the purpose of Him who made the winds?

"Falling stars."— Luke xxi. 25, etc.

Mr. N. Chamberlain Retires.

Since last February, when Mr. Hore-Belisha was asked to resign from the Cabinet, the Chamberlain regime has been fading out of the Governmental picture. Of the ten principal members, only two now remain, Sir Kingsley Wood and Lord Halifax. These have gone: first, Mr. Oliver Stanley, then in succession Mr. W. Elliott, Lord Stanhope, Mr. H. Dorian Smith, Sir Thomas Inskip (now Lord Caldecote), Mr. Ernest Brown, Sir John Simon, and, last, Mr. N. Chamberlain.

Making a recent tour of London's tube stations and shelters, Mr. L. Hore-Belisha received one of the most enthusiastic ovations ever given to any man in London. Says the "Daily Express" and the "Sunday Dispatch ": —" Short of the King and Queen's reception on the other side of the Atlantic, we have never seen a man get such a whole-hearted spontaneous ovation as he got from the people at all the tube stations that night. We were astounded at the affection that exists for him."

"Evil shall go forth from nation to nation."—Jer. xxv. 32.

Japan, Italy and Germany.	Three of the four great aggressive Powers of the world signed a pact in Berlin on September 27th. It merely registered openly and for display purposes what the world has known for some time, i.e., that Japan was linking her destiny with Germany and was pursuing a common policy.

What they really wish to see is the destruction of the British Empire, which stands in the way of their wide ambitions.

But God will frustrate their designs and accomplish His own purpose in His own time. And Russia was again not invited.

Dakar.	Dakar is the capital of Senegal, the important West Central African colony of France. General de Gaulle made an unsuccessful

attempt to take control at this point but failed. No attempt to link Britain and France seems now to be likely of success. Here in Ezek. xxxviii. 6 lies the explanation. "Gomer with Rosh."

EXHORTATION

"The Night Is Far Spent."

Writing to the believers in Rome, the capital of the great Roman empire, Paul used the words as a basis for a stirring exhortation, “The night is far spent; the day is at hand.”

As we meet to break bread together in remembrance of our absent Lord we look not backward only, but forward to "The Day of the Lord." Fulfilling His command to assemble together for the purpose, "we do show the Lord's death ‘till He come.’" This memorial feast has, we feel, always found in every century some to celebrate it in the appointed way and to worship in spirit and truth.

We are living in one of the most important times in all human history and the night is pregnant with the dawn. Prophecies, long dwelt upon by the saints of God, are simply rushing to their fulfilment.

Two days suffices to prevent France linking herself permanently with the British Empire and to bring about the final separation that the Scriptures bespeak for the time belonging to the last stages of Gentile night.

Parallel instances leap to the mind.

Now there is a passage in the Psalms that says—-

"When I consider the moon."—Ps. viii. 3.

At this time of equinox in England, i.e., the equality of night and day, we get that phase of the moon's pilgrimage that we speak of as the harvest moon. Rising like a great bonfire, the moon then almost seems to usurp the function of the sun in its splendour and light.

"That orbed maiden,
With white fire laden,
Whom mortals call the moon.”

The moon's greatness at this time is the presage of the winter. While the orb of night has a great deal to do with the tides, it has, in spite of country tradition, very little to do with the weather. Cold and lacking an atmosphere, the moon absorbs a little heat, not much, from the sun, and this clears the sky to some extent of cloud, or what the American people call "the fall cloud."

But the moon, resembling at the equinox the colour and grandeur of the sun itself, lacks any power of giving or producing colour. The landscape is transformed into beautiful pictures of black and white. Greys are accentuated. The heather falls to drabness. The hare's ear of Yorkshire, the lamb's lug of Scotland, grey-green in the day, shows up like white petals at the height of the moon's glory.

With the equinox come what are called the equinoctial gales, such as at this time are lashing the English Channel into a fury contrary to the needs of the German flat-bottomed boats, in their desire to take a further prey.

Now the spiritual significance of the moon in the Scriptures is always ecclesiastical. The moon is referred to in this respect as indicating the spiritual powers set up by the world itself. See Luke xxi. 25.

But the moon in the higher spiritual sense has a connection with the words of Paul, “The night is far spent.” The moon's work is nearly done and as she sinks below the horizon the sun begins to rise.

"The precious things put forth by the moon" (Deut. xxxiii. 14) are therefore the messages in black and white—the truths of God—which indicate the nearness of the coming sun, with its warmth and its power to develop what the moon has held but shrouded.

The gales may blow and the sky be cleared, so that "the light of the morning shall be as a morning without clouds, or as clear shining after rain."—2 Sam. xxiii. 4.

So at the beginning the sun was to rule the day and the moon the night.

Long, dark and drear have been the years of human story since our Lord "ascended upon high and led captivity captive." The only light in that long night of years has been that of God's truth, moving tide-like all the while from waxing to waning. Sometimes a Paul has come out to establish ecclesias all over a continent and a half. Sometimes Papal power and darkness have prevailed, to the death of the faithful, and been shattered by the thunder of a Luther. But all the while the Truth has stood.

And now we are called to carry the torch—to bear the light —in the closing era. On us has come the rich heritage of the ages. We have lived to see the day of the fulfilment of Jer. xxxi. 10 and of a thousand other instances of fulfilled prophecy. For us "the night is far spent; the day is at hand."

Soon we shall be called to meet Him whom we love and serve, and, if found faithful, "be ever with the Lord" in the joy of His presence and the beauty of His full revealing. Therefore the accompanying words of Paul in Rom. xiii. find point and force for us: —

"Let us therefore cast off the works of darkness and let us put on the armour of light."

Anger, calumny, rash and reckless speech, unkindness, foolishness, partaking of the world's love of pleasure instead of God and Truth, every evil way (and the Commandments of our Lord are a full guide) must be put aside. We must live like men who wait at the gate for their Master. Not for us striving for position and power: not for us cultivating of personal conceit and seeking to be "righteous overmuch,” i.e., exalting our own righteousness: not for us anything that would offend and grieve our loved ones. But, on the contrary, a consistent striving after right-doing: faithfulness in attention to our duties: humility both toward God and toward one another. These days bring difficulties; do not despise

the brother who takes advantage of his air-raid shelter because you think God will save you if you have not one or because you believe such things are unnecessary to a believer. Be not censorious. Have as much respect for another's judgment as you have for your own. In love build up one another. Take every opportunity to attend the meetings of the ecclesia. "Be instant in season and out of season."

Neglect no opportunity to speak of the Truth. Let your daily reading of the Word be done thoughtfully and with deep appreciation.

"In everything give thanks."

And, above all, "Be instant in prayer." Be ready to rejoice when God's Sun of righteousness arises, "with healing in his beams," that the work of the night is over and that the eternal tide has moved now towards the fulness to which it is destined to come.

Hark, the song of jubilee,
Loud as mighty thunders roar,
Or the fulness of the sea
When it breaks upon the shore."

"The ships of Tarshish first."—Isaiah lx. 9.

Italy and the Mediterranean.

Recent large increases in the number of ships operating in the Mediterranean afford a contrast to the position in the month following Italy's declaration of war against France and Britain. These increases also indicate Britain's supremacy in what the leading Italian newspaper recently called "Italy's own lake." The present position is that Marshal Graziani is finding grave difficulty in maintaining necessary supplies from Italy. The Italian navy is no match for the British fleet, who are always ready to meet and chase their enemies, in addition to bombardments of the Italian African coast-line. Supplies to Britain of Egyptian and Palestinian products tend largely to increase. Not a single vessel under the care, in a convoy, of the British Navy has been lost by Italy's actions since she joined Hitler. No doubt this position engaged the attention of Hitler and Mussolini at the Brenner Pass.

EXHORTATION

Are We Grateful?

The divine penman who wrote the Chronicles sadly reflected at the close of the career of one of the most notable of Judah's kings that "he rendered not again" for the benefits received. This man was richly blessed in both spiritual and natural things, angels ministered on his behalf, he was snatched back from the brink of the grave and given a new lease of life, yet he failed during the period of grace to rise to the standard the inspired writer had in mind.

We are often reminded of the blessings and privileges of the relation God in his mercy has conferred upon us, making us sons of God; members of that great family in heaven and earth upon whom His Name is called.

The hopes and aspirations of each of us who are parents or who have children is that our offspring coming to years of discretion shall remember the Creator and speak to Him who has given us the privilege of addressing him as "Our Father," with all that those words imply. We may take it, I think, that all the finer emotions of the human heart are akin to His whose handiwork we are. As, therefore, we desire that our children shall depend and trust in the provision and care we bestow upon them, and, as they increase in years, begin to show appreciation by showing love for love and giving at

all times consideration to our wishes in their affairs, so he desires a like rendering again from those he calls his children. As we contemplate the greatness of God and the honour relationship to him and his family brings it may appear sometimes to be presumption to think that we can bring pleasure to him.

If, however, we reflect that he has revealed himself to those called by his Name, not as a king or mighty lord (though in truth he is), but as a Father, one of the closest of human relationships, we are given cause for confidence and hope. When we further consider that as a Father he desires of his children just that trust and love which exists in the ideal human relationship that confidence and hope is indeed well founded. For it is written that "as a father pitieth his children, so the Lord pitieth those that fear him."

How do we respond to this gracious goodness of God? In this each must judge for himself or herself. In the natural the child which does not appreciate the parents' care and provision for it does not show gratitude. All is taken as a matter of course and as a right.

In order that we may test ourselves in this, let us each ask ourselves the simple question—of which do my prayers mostly consist, petitions or thanksgivings? Thanksgivings, gratitude, appreciation of the blessings received should be the object of our lives. But mere thanksgiving is a poor plant to cultivate by itself. Unless it bears some fruit, its very expression may, in course of time, become meaningless. We can depend upon it, however, that if we remember to give thanks, we shall not consider that that is the end of the matter. We shall not pray, "Our Father, who art in heaven," and forget what is due to him for his Fatherly care.

Christ's words in that prayer are a triumph of condensation. Can we imagine him using those two words, "Our Father," without a deep consciousness of all his Fatherly love bestows upon his children? It is this appreciation which prepares the mind and heart for the next petition he made, "Hallowed be thy name." Did Christ use these words merely as a pious hope that God's name should be had in reverence or had he some deeper thought in mind? What would Christ most desire that those who used these words should do? Would it not be that the Father's name should be hallowed, sanctified in them, in their lives? Did he not pray, "Sanctify them through thy truth"? Has not God himself declared, "I will be sanctified in them that approach unto me"? This petition, then, becomes very personal to each one of us. "Hallowed be thy name" in us.

The words imply a grateful and continual recognition of his care and provision for us. He is "Our Father," and, as a right-minded child growing more and more to appreciate its parents' care and devotion seeks to show gratitude by returning love and obedience so the true children of God will not only seek to acknowledge the source of their blessings but will strive to translate gratitude into action by seeking to conform to his will in all their ways.

Obey My voice is God's constant cry to men all down the ages. Obedience is the only way in which man can sanctify God's Name. Only one man has ever perfectly responded. Of him it is written, "Lo, I come. I delight to do thy will." There is no short cut in the path of duty to God our Father. Obedience involves sacrifice, but duty faithfully performed will bring a great reward.

And somewhere a record is being made of our response, of our gratitude. Columns of credit and debit are being prepared, of our successes and our failures. When the balance is struck at the end, what will be the divine penman's verdict in our cases? May it be in the case of us all, he or she, rendered again according to the benefit done.

To those who hallow the Father's name, when his kingdom comes the blessings promised will, undoubtedly, be bestowed.

Plymouth. E. J. LIGHT.

Signs of the Times.

“All the Young Lions."—Ezekiel xxxviii. 13.

“The Cubs are with you, Dad."

By the courtesy of the Melbourne "Argus"
and the London "News Chronicle" we print
this striking block.

EXHORTATION

"Love suffereth long, and is kind"

So many of the attributes of love given by the apostle Paul in writing to the Corinthians are those we should expect that the mind might be prompted to ask why they are given. One would expect love to show itself kind, or again to envy not. It is expected of love that it give rise to no unseemly behaviour, that it imputes no evil.

If then these attributes are enumerated, it is not because we need to be taught them, but rather reminded of them. And the bringing to the remembrance is not merely for mental exercise, nor for mere appreciation of their beauty in content and expression. They are given by direction of the spirit for greater and nobler purposes than these. These are attributes, of action as well as devotion. They are intended to be applied as well as appreciated.

"Love suffereth long." That is to say, it "bears" for a long time. And what does it bear? The answer must indicate some load or burden. And what burden must be borne for long continuance of time?

It is Paul who answers. When writing to the called out ones at Galatia he speaks of two burdens to be carried. One he styles a weight and the other a load. "Brethren . . . bear ye one another's burdens and so fulfil the law of Christ." This burden is a weight—for he uses the Greek word "baros," which means weight—which can be placed upon us and which we may help to carry. But it is not at the first our weight. It is another's weight of care, or burden of suffering, which will be lightened by sharing, or alleviated by communication. It may be someone's poverty of estate or mind which may be taken away by some brother or sister with largeness of heart or richness of wisdom. Love for one's neighbour will ensure this weight being carried.

And the supreme example of this love is assuredly to be found in our elder Brother, whose words were ratified by acts. He said, “I have called you friends; for all things that I have heard of my Father I have made known unto you.” “Greater love hath no man than this, that a man lay down his life for his friends.” A few short hours after this he lay down that life, not for himself only, but for all who are his friends, in doing whatsoever he commands them. "Christ was once offered to bear the sins

of many: and unto them that look for him shall he appear the second time without sin unto salvation." And this culminating act of love came at the close of three years of suffering long with the little band he had chosen. We may judge how frequently he had to carry their burden of doubt, of wavering, of hardness of heart and dullness of perception.

And if we should seek another example of the application of this bearing for love's sake, it can be found in the writer of the words themselves. Did not Paul suffer long? Did he not write that "Beside those things that are without" there "cometh upon me daily the care of all the churches"? And when Paul wrote the word "care" he used a word which means distractions. This then was a burden or weight he carried daily—yet lovingly.

But Paul also carried another burden. Every one of us must. This burden he styles a load: "Every man shall bear his own burden" (Greek phortion = load). A responsibility we cannot place upon others, a cross we only can bear, is undoubtedly in the apostle's mind. What is it? In particular terms we cannot tell; it is known only to the bearer. In general terms it is universal to the brotherhood. It is the responsibility of the truth, the requirement of right living, thinking and speaking; the daily walk and warfare; the constant watching and praying. Unless this burden is with us until the end we cannot be accepted. We cannot throw it off half-way along the road to the Kingdom as an unwanted thing. Lest we should be tempted so to do, let us remember the many we know who have not grown weary and be encouraged though the porterage appears long. Let us show our love to the Father by cheerfully carrying whatever burdens the Truth places upon us. For "love beareth long."

And love is kind. Kind in the benevolent "charitable" sense? Yes, but much more. Much more in a practical way. For the word "kind" really means "useful, beneficial." The phrase takes on a new sound and an added meaning. It is not so much sentimental as stimulatory. It denotes action. And how can love be useful, beneficial? Have we not again the love of Christ as the answer to our question? Did not his love for us open the way to life? Did it not make it possible for us who "have borne the image of the earthly" to also "bear the image of the heavenly"? Was it not in the supreme sense beneficial?

Thus we are shown the way. Our love, begotten of the Truth, must show itself in acts of love. We must be "not many masters," but rather servants: "Verily, verily I say unto you, The servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. If I, then your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you."

Can we enumerate these acts of love? Of course not; their number is a multitude. The words of Job are, however, as nails fastened by the masters of assemblies in this matter. "I put on righteousness and it clothed me; my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was father to the poor, and the cause which I knew not I searched out." If we can truly echo these words our love is indeed kind. It is indeed of that nature which will receive the recompense of reward in that day when the Lord maketh up his jewels.

W. R. M.

War Experiences.

"Thou shalt not be afraid for the terror by night."—Ps. xci.

As in the last war, 1914-1918, so in this, brethren and sisters have lost goods and property, but not their lives, as a result of aerial warfare. Many have lost their homes. Some have suffered evacuation because of dangerous bombs. Day after day, night after night, bombardments and anti-aircraft guns have been making themselves known with fearful noises.

Meetings have been held, as one Sunday recently at Clapham, with bombs falling and guns roaring out their challenge. A deafening noise outside and at the same time the quiet, solemn

celebration of the Lord's memorial feast. Brethren and sisters, many of them have spent whole nights in shelters and cellars because they could not get home in any way.

Some brethren, in one case living in a country district, have received injuries. It is not to be expected that the faith we have should not be tested. Trial develops patience, and patience godliness and brotherly kindness.

From all parts of the world have come words of cheer, of courage and of loving sympathy. To all, we in London and the British Isles, while thankful for your kind words, say with undiminished faith: We believe in God's promise in Psalm xci. and elsewhere and we trust in His loving care. He will preserve, as Psalm xii. 7 so beautifully says.

Ecclesial News

Ecclesial News is welcomed and will be inserted from those Ecclesias throughout the world who wholeheartedly and unreservedly believe and uphold our Statement of Faith, known as the Birmingham Amended Statement, and who as a result restrict their fellowship to such in accordance with Divine direction.

This involves separation from those who allowed the divisions of 1885, 1897, 1923 and 1926 to take place over the questions of “Partial Inspiration,” “Responsibility,” “Police Service” and “Clean Flesh,” and going to law against another by their refusal to withdraw from those who taught error and refused to uphold the Truth. The lesson of the Apostasy that began in the first century by toleration, has been learned by those who conduct this Magazine. Being determined to maintain the purity of the Truth with the help of God, we therefore state our position—the only true one—and ask brethren everywhere to support us in this endeavour.

All Ecclesial News in U.S.A., Canada, and the Western Hemisphere should be sent to bro. B. J. Dowling, 8 Pearl Street, Clinton, Mass., U.S.A.

All in Great Britain and the rest of the world should be sent to bro. G. H. Denney, 47 Birchington Road, Crouch End, London, N.8

All should be sent in by the 5th of each month.

* * *

BOTHENHAMPTON, BRIDPORT. — “Home Cot.” Sundays: Breaking of Bread, 3 p.m.

Since our last report we have had great pleasure in welcoming at the Table of our Absent Lord Bro. Sonell and Sis. Lottie Stott, of Clapham; Sis. Mabel Hayward, of Ipswich; Sis. Lee, of St. Mary Bourne, and Bro. Gale, Bro. G. Gale, Bro. Sansom and Sis. Phillis Gale, of Dorchester. Also we would like to thank all who have sent us words of comfort by letter, and our sister who has for so many years sent us the exhortations from time to time. Our thoughts and prayers have been with those of like precious Faith in the danger zone, thanking our Heavenly Father for protecting and delivering them from the wicked and evil inventions of man. We do indeed pray for the peace of Jerusalem. May our Father hasten that day if it be possible. — D. Hallett.

BOURNEMOUTH. —Richmond Hall, Charminster Road (corner of Alma Road). Sundays: 10.45 a.m., Breaking of Bread. 3.30 p.m., Bible Class.

Owing to the prevailing conditions we have been reluctantly compelled to suspend for the winter months our Sunday evening lectures and also the week-night Bible and Mutual Improvement Classes. A Bible Class has been arranged for Sunday afternoons for the consideration of Nazareth

Revisited and for the study of the Book of Daniel and it is hoped that this will prove of interest and edification to all, and to which the interested stranger can be invited. In faithfulness to the Truth we have been obliged to withdraw fellowship from Bro. Joseph Bate for long-continued absence from the Lord's Table. Every effort has been made in the endeavour to influence him to return to the way of righteousness, but the efforts have failed. He has now left the town and gone north, we believe to the Southport district. We trust that ere our Lord returns he may yet be led to see the error of his ways and in repentance find mercy and favour again. At the annual business meeting of this ecclesia, recently held, by unanimous vote the faithful position of the Clapham Ecclesia on the questions of marriage, divorce and remarriage, as expressed in their booklet issued June, 1940, and their circular letter dated August, 1940, was approved and accepted. It is felt that the correct position has been defined truly and that the stand taken will be for maintenance of that essential purity which is commanded. Visitors since our last report have been Brethren H. E. and A. Purser (Clapham), H. Woodgate (Hove) and Sister Joyce Jackson (Clapham). We have been very pleased to have their company and fellowship. —K. T. Jackson. *Rec. Bro*.

BRISTOL.

A circular has come to hand dated September 6th from this ecclesia. In fairness to our late Editor, it should be said that he was not in a fit state to meet the five brethren mentioned. His doctor said it would be dangerous, and, knowing his condition, we can corroborate it. May the breach soon be healed is our prayer, for our brother was greatly beloved for his good work.

BURY ST. EDMUNDS.

We have been greatly blessed here in being able to carry on with our usual Sunday and mid-week meetings, and, in addition, have recently had four special lectures in the Town Hall, as follows: —28th July, Bro. A. A. Jeacock (Croydon), "Britain and Palestine"—66 strangers. 11th August, Bro. F. J. Morse (Clapham), "The Jew "—22 strangers. 25th August, Bro. P. Robinson (Bury St. Edmunds), "The Blessing of All Nations"— 16 strangers. 22nd September, Bro. L. J. Walker (Clapham), "War: Its Place in Divine Arrangements and Its End "— 13 strangers. We are trying to keep in touch with a few who maintained their interest throughout, praying that our Father will grant them repentance unto life. On each occasion the visiting brethren have refreshed us by their loving ministrations and for all this help we thank God and take courage. —H. P. Christmas, Rec. Bro.

COALBROOKDALE. —16, Woodside. Breaking of Bread by appointment.

We have few opportunities of being in the company of brothers and sisters. Therefore we very much enjoyed a visit from Sister Hutley and Sister Allwood (of Clapham) and Sister P. Tarplee (of Birmingham) during the summer. We are thankful for the many blessings received during the past year and patiently wait for the coming of the Lord. —S. Stanway, Rec. Bro.

COLCHESTER. —Oddfellows' Hall, George Street. Breaking of Bread, 1.30 p.m. Lecture, 3 p.m.

We are sorry to report that Bro. and Sis. G. Mynott have left this meeting, his employment having taken him to Scotland, and we miss his help in so small a meeting.

We shall be pleased to hear from him when he is settled so that a transfer can be effected.

The labours of the following brethren have been appreciated by our members in their help in preaching the gospel and their administrations in exhortation and helpfulness on the journey to the Kingdom of God: —Brethren G. Barker, E. Williams (Holloway), P. Lane, M. Joslin, P. Kemp, H. Southgate, S.Warwick, C. Kitchen, A. Howarth, E. A. Clements, R. C. Wright, M. L. Evans, S. Douglas, J. Squire (Clapham) and L. J. Carter (Welling), and we have been pleased to welcome around the Table of the Lord the following Brethren and Sisters: —Sis. P. Kemp, Sis. L. Clarke, Sis.

R. Clarke, Sis. M. L. Evans (Clapham), Bro. Johnson (Clapham), Bro. J. Hodges (Luton), Sis. Mary Squires, Sis. Pauline Squires (Luton) and Sis. E. Williams (Holloway).

Although the times are perilous, we look to the brethren who have helped us in the past to give us of their assistance in the coming year (if the Lord permits), so that we may all be found working in His vineyard when He returns, which all feel is very near. —L. Wells, Rec. Bro.

COVENTRY.

Relating to the news of withdrawal published last month, Sister A. E. Feltham asks us to say that those out of fellowship with whom she is meeting are Bro. and Sis. Fell, her daughter and son-in-law. She has no doctrinal differences and resigned from membership some time ago.

CROYDON. — Ruskin Hall, 1.30 and 3.15 p.m. Will brethren note changed times of meeting? —A. A. Jeacock, Rec. Bro,

DORCHESTER (DORSET). —Oddfellows' Hall, South Street. Sunday: Breaking of Bread, 10.45 a.m. Lecture, 6.45 p.m. Wednesday: Bible Class, 7.30 p.m.

Increasing numbers have necessitated our seeking a more commodious room for our meetings. In this, through the continued goodness of our Heavenly Father, we have been successful and have obtained the use of the above-mentioned hall.

From this place we pray we may be enabled to faithfully radiate the Gospel Light and say to the perishing, "Come."

Bro. Stonell, of Clapham, having found employment in this town, now becomes, with his sister wife, a member of this ecclesia. —S. F. Osborn, Rec. Bro.

EASTLEIGH (HANTS). — 82, Leigh Road. Sundays: 10.45 a.m. Thursday: Bible Class, 7.30 p.m.

It is with great sorrow that we have to report the death of Bro. Charles Winkworth on September 18th, after a short illness. He was interred at Bishopstoke on Saturday, 21st September, Bro. Jackson, of Bournemouth, officiating both at the house and afterwards at the graveside. Our brother's sudden death has served to remind us to number our days in the service of He who is the Resurrection and the Life, that at His coming we may be among those who will find that the grave has not the victory.

Since our last report we have had the pleasure of the company of the following: —Bro. and Sis. Ramus and Bro. John Ramus (Hove), Bro. and Sis. H. L. Evans (Sutton), Sis. D. Hallett (Bridport), Bro. J. Westley (Clapham) and Bro. H. Lovewell (Bishop's Stortford).

We are grateful to our Heavenly Father for His continued care for our brothers and sisters in this district, who have been able to maintain our position as sojourners and pilgrims without undue trouble. Our love and prayers are for our brethren and sisters who are passing through great tribulation, in the sure knowledge that He who is able to save to the uttermost will never leave nor forsake them. —J. Eve, Rec. Bro.

GLASGOW. —71, Kingston Street, C.5. Sunday School, 11 a.m. Breaking of Bread, 11.30 a.m. Lecture, 2 p.m.

Our hearts are bowed with sorrow as we contemplate the ordeal through which our brethren and sisters in the London and other areas are passing in these troublous days. Truly, like the psalmist, we can say, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the

living": but let us "Wait on the Lord; be of good courage, and He shall strengthen thine heart"; for the day is fast approaching when the Sun of Righteousness shall arise, and then the engines of war shall be broken, and peace shall reign over a once-troubled earth.

Since our last report we have had the pleasure of the company of Bro. F. P. Restall and Bro. J. Neal at the Table of the Lord. Our lectures for the alien have again restarted, but attendance has been very sparse. We hope, if the Lord will and circumstances permit, to have our annual fraternal gathering on Saturday, 16th November, commencing 3 p.m., and extend a cordial invitation to brethren and sisters in fellowship. —J. L. Wilson, Rec. Bro.

HARROW-ON-THE-HILL. —20, Angel Road, Harrow, Middx. Breaking of Bread, Sunday, 3 p.m.

Commencing the first Sunday in November, the meeting for Breaking of Bread will, if the Lord will, be held at 3 p.m., as above. We pass on the Word as opportunity offers, but none seem interested.

The following have met with us round the Table of the Lord since last report: —Sis. N. Butt, Yeates and Hall (of Clapham) and Sis. Nicol (of West Ealing). —T. G. Brett, Rec. Bro.

HAVERFORDWEST. —Deer Parks, Tiers Cross. Breaking of Bread, 2.30 p.m.

Love in the Truth to all our beloved brethren and sisters. There is nothing much to report in these dark days, but we can always see light at the other end w hen the gross darkness has been swept away. On September 15th we all journeyed to the Swansea meeting, where we received a taste of the future, meeting those of like Precious Faith. After the meeting we then went to the Mumbles to our beloved Bro. and Sis. Jenkins, whose company and kindness will not be forgotten, leaving at 5.30 p.m., the day all too short. Also our Heavenly Father has greatly blessed us in that our two young brethren have been granted exemption and to stay where they are. If we will do our part we need not doubt God will do the other for all His children. Who is the man that we should fear? We thank our brethren for many exhortations sent and particularly Sis. B. Strawson. —H. Thomas, Rec. Bro.

HOVE (SUSSEX). —Montefiore Hall, 6, Lansdowne Road, Hove (same entrance as the Jewish Synagogue). Sundays: 11 a.m. and 3.15 p.m. Wednesdays: 6.30 p.m.

We have been compelled to leave the Gymnasium Hall. The new hall is within a few minutes' walk.

We are pleased to announce the baptism of Sheila Mary Ramus on September 28th, after a good confession of the Faith. Our prayer is, she may be acceptable in the day of account.

On the other hand, we have had to transfer, owing to removals: —Bro. and Sis. Browning to Clapham and Sis. Spencer to Nottingham. We are sorry to lose their company, but we hope they will be of help to the ecclesias which they have joined. —E. F. Ramus, Rec. Bro.

ILFORD. —53, Mansfield Road Ilford. Sunday Lecture, 3 p.m. Breaking of Bread, 4 p.m.

We have finally succeeded in finding a meeting-place well suited to our needs. Brethren and Sisters are asked to note our address. Most of our members live in widely-scattered districts. Notwithstanding the disruption of travelling facilities, consequent upon air-raids, we have been blessed in still being able to meet one with the other Sunday by Sunday. When we see the destruction wrought in these districts w e are comforted by the thought that soon God will destroy those who destroy the earth. We have been encouraged by the presence and assistance of the following brethren and sisters: —Bro. and Sis. Cuer (Crayford), Bros. J. M. Taylor and A. S. Kemp and Sis. Kemp (W.

Ealing), Bro. J. L. Mettam (St. Albans), Bro. J. Hembling (Hitchin) and Bro. S. W. Warwick (Clapham), to whom we again express our appreciation. —C. Crighton, Rec. Bro.

LONDON, CLAPHAM. —Avondale Hall. Landor Road. 11 a.m., 3 p.m.

We are pleased to report the obedience by baptism on the 18th August of Kenneth Mallinson Skinner, son of our Bro. and Sis. A. E. Skinner and ex-Sunday School, and on the 25th August Trevor William Manton Evans, younger son of our Bro. and Sis. E. J. B. Evans and ex-Sunday School. We pray that our two young brethren will both endure unto the end and receive the prize of Eternal Life.

We lose by removal to St. Albany Brethren H. M. Doust and John Doust, also Bro. G. Cattle and Sisters E. A. Cattle, N. Cattle and J. Cattle.

It has been impossible recently to hold our evening meetings. We have been able to maintain our Sunday morning Breaking of Bread and we have started lectures on Sunday afternoons.

Several brethren and sisters have had their houses and homes bombed, but in the mercy of God it is with gratitude we report that none have been injured. We feel that the overruling hand of God is with us in all our ways and we look forward with confidence to the coming of our Lord to bring to an end this state of terror and evil in the world.

We have been pleased to welcome the following visitors at the Table of the Lord, namely: —Bro. and Sis. Tuckwell (Seven Kings), Sis. B. Davidson, Bro. and Sis. Browning (Hove), Bro. A. Cochran, Sis. Reeves (Sutton), Bro. F. Clarke, Sis. Allen, Sis. Squires (Luton). Bro. and Sis. Piper, Sis. Bishop (West Ealing), Bro. and Sis. Gardiner, Bro. H. Jeavey, Bro. W. Hayes (Eastleigh), Bro. Smith, Bro. and Sis. Drummond (Crayford), Bro. Spencer (Putney). Bro. Strawson (Nottingham), Bro. Penn, Bro. B. Smith (Bishop's Stortford), Bro. and Sis. and Sis. J. Morris and Bro. and Sis. C. Hart (St. Albans), Sis. Stafford (Herne Bay), Sis. Beeson (Colchester), Sis. Ashton (Brighton), Sis. Mercer (Holloway), Bro. Whitlock (Bishop's Stortford), Bro. Woodall (Sutton), Bro. Dexter (West Ealing), Sis. G. N. Ramus (Ilford), Bro. C. Wright (Putney) and Bro. L. Penn (Crayford). —F. C. Wood, Asst. Rec. Bro.

LONDON, N. (HOLLOWAY). —Delhi Hall, 489, Holloway Road, N. (opposite Royal Northern Hospital). Sundays: 2.0 and 4.0 p.m.

Our fraternal gathering was held in the Lecture Hall, Methodist Church, Seven Sisters Road, on Saturday, October 5th. Four addresses were given on "The night is far spent" (Rom. xiii. 12). The speakers were Brethren G. H. Denney, C. H. Bath, H. L. Evans and L. J. Walker.

We have had the company of Bro. and Sis. A. E. Headen (of St. Albans) and Bro. E. J. B. Evans at the memorial meeting. —H. F. Wicks. Asst. Rec. Bro.

LONDON (WEST EALING). —Leighton Hall, Elthorne Park Road, W.7. Sundays: Breaking of Bread, 11 a.m. Lecture, 3 p.m.

We are pleased to be able to report the immersion into the name of Christ of Mrs. Phyllis Jean Jones on September 30th. Our new sister is a daughter of Sister Mayer, of Colchester, who rejoices with us in this event. We pray that Sister Jones may be richly blessed in her walk towards the Kingdom and that she will gain the great gift of eternal life when the Master returns.

Our efforts to influence the stranger by local Press advertising over a period of six months has proved ineffective. We must now consider other ways of letting the glorious light shine. —Jas. M. Taylor, Rec. Bro.

LUTON.

Will brethren and sisters visiting Luton please note that for the winter months our lectures will be held at 3.15 p.m. (if the Lord will), instead of 6.30, as hitherto. — S. J. Burton, Rec. Bro.

NEWPORT (MON.). —Clarence Hall, Rodney Road (opposite Technical Institute). Sundays: Breaking of Bread, 11 a.m. School, 2.45 p.m. Lecture, 6.30 p.m. Wednesdays: Meeting, 7.30 p.m. Saturdays: M.I. and Eureka Class (alternately), 7.30 p.m.

On September 15th we had another visit from our Bro. Llewellyn Evans (of London), who exhorted us in the morning and lectured in the evening, a good number of the alien being present. Also we have been pleased to receive a visit from our Bro. W. Southall (of Birmingham) on September 22nd. and on September 29th another visit from our Bro. A. E. Redman (of Dudley). We are pleased to say that both these lectures by the brethren were well attended and we take this, opportunity of once again expressing our thanks and gratitude to the brethren for their labour among us in this part of the Master's vineyard.

We have also been pleased to welcome around the Table of our absent Lord the following: — Bro. and Sis. W. Sharp and Bro. A. E. Redman (of Dudley), Bro. W. Southall (Birmingham), Bro. Llew. Evans (London) and Sis. W. Pugh (Newcastle, nr. Monmouth). —David M. Williams, Rec. Bro.

OLDHAM. —Priory Buildings, Union Street. Sundays: Breaking of Bread, 2.30 p.m. Lecture, 6.0 p.m. Wednesdays: Bible Class, 8.0 p.m.

Since our last Ecclesial News of December, 1939, we have welcomed to the Table of the Lord brethren and sisters from Whitworth (Rochdale), Sheffield, Birmingham, Dudley, Coventry, Prescot (Liverpool), Manchester, Pemberton, Pontefract, Macclesfield, Blackburn, Clitheroe and Wyke (Bradford). The company of these brethren and sisters has been a help and an encouragement to our little meeting.

We also desire to thank Bre. J. Silcock, Pemberton, W. Southall and R. Smith (Birmingham), A. E. Redman, F. H. Jakeman and S. Shakespeare (Dudley) for their labours in the Truth's service. We are sorry to lose the company of our Bro. and Sis. H. Heywood and also Bro. Tom Heywood (their son) to Coventry. We trust that our loss will be Coventry Ecclesias' gain.

We gain by the removal of Bro. and Sis. E. Smith (late of Dudley) to Manchester and trust their coming among us will be to the spiritual benefit of all.

We have had the pleasure of helping one more to put on Christ's Saving Name. Miss Margaret Enid Hill (daughter of Sis. A. Hill, of Wyke, Bradford) was baptised on Monday, September 16th, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ. We hope our young sister will run the race acceptably and receive the crown of life in the Day of Christ.

Sister A. Hill and Sister M. E. Hill have now removed to London and hope to meet with the Clapham brethren and sisters, to whose love and care we commend them. —W. Cockcroft, Rec. Bro.

PEMBERTON. — Chatsworth Street, Pemberton, Wigan. Sundays: School, 2 p.m. Breaking of Bread, 3 p.m. Lecture, 6 p.m. Wednesdays: Bible Class, 7.15 p.m.

We are pleased to report that our Bro. R. Bushel has been granted conditional exemption from military service. Since our last report the following brethren have assisted us in the Truth's service: — Bro. G. W. Park and Bro. R. Barton (Prescot), Bro. J. Neal (Holywell) and Bro. R. S. Smith (Birmingham). We thank these brethren for their labours.

Visitors to the Memorial Table include Sis. E. Barton, Sis. Park, Sis. B. Harrison and Bro. J. Harrison (of Prescot), Sis. T. Macree, Sis. M. Arminson (of Clapham), Sis. Smith (of Birmingham), Sis. D. Jannaway (of Southport), and Bro. and Sis. J. Parkinson (of Blackpool). —B. Littler, Rec. Bro.

PRESCOT (nr. LIVERPOOL). —5, Brookside Road, off Shaw Lane. Sundays: Breaking of Bread, 3 p.m. Thursday: Bible Class at 7 p.m.

As visitors to our small meeting we are pleased to have had Sis. Mary Arminson (Clapham) and Bro. J. Neal (Holywell). We tender our thanks to Bro. Neal for his upbuilding words of exhortation, and also for the company of brethren and sisters who visit us in these dangerous times and from distances far and near.

With reference to the recent booklet and pamphlet on marriage, divorce and remarriage, as issued by the Clapham Presiding Brethren, we find ourselves in complete agreement with the resolution as passed by the Clapham Ecclesia and also the Nottingham Ecclesia, i.e.: —

(a) Sueing at law for the enforcement of any right whatsoever, including divorce, is contrary to the teaching of Christ and is, therefore, to be shunned by all of His brethren and sisters.

(b) A brother or sister of Christ, who, being divorced after becoming responsible to the law of Christ, takes another husband or wife during the lifetime of the former partner, commits adultery; and in such circumstances no profession of repentance can be recognised whilst the sinful alliance continues.

(c) An applicant for immersion who is legally married should be accepted (notwithstanding the annulment of any previous marriage) subject to a good confession of the faith and an undertaking by the applicant thenceforward to uphold the law of Christ in this and all other respects.

(d) The Prescot Ecclesia will not knowingly extend fellowship to any who hold views contrary to the foregoing, or who, although themselves not holding contrary views, are prepared to fellowship those who do so. —G. W. Park, Rec. Bro.

ROCHDALE. —19, Tonacliffe Terrace, Whitworth.

Since our last report we have welcomed to the Table of the Lord Sis. Sophia Alsop (of Coventry) and also Sis. M. Cook (of Rishton) whose company we enjoyed. These two sisters, together with Sis. Ideson (of Clitheroe), and also all of Whatworth, were able to visit Oldham fraternal gathering on July 13th, tuning each other's company for several days, talking of the glorious things of our hopes and expectations, gave all of us much encouragement to Hold Fast unto the Truth.

We are also engaged in a paper controversy, principally with a minister of the State Church, which is causing a little interest, which we hope will have good results; so far we have a few speaking appointments from it; another way of spreading the truth. We are commanded to do all to the Glory of God. This with God's help we will endeavour so to do, leaving the results with Him. who doeth all things well. —T. Heyworth, Rec. Bro.

ROTHERHAM.

I wish to draw attention to my change of address. It is now 23, Pangbourne Road, Thurnscoe East, Rotherham, Yorks. May the Master soon return. —T. Owen.

ST. ALBANS. — Oddfellows' Hall, 95, Victoria Street. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.30 p.m.

Our membership is steadily increasing. This is due in part to the aerial "blitzkreig," which seems to be mainly directed against London. The destruction of property, we understand, has not been light. We have heard of several cases (and there must be many more) of the homes of brethren and sisters receiving damage; but, so far, we have no news that a single brother or sister of Christ has by this means lost his or her life. If this can be borne out by Christadelphians up and down the country, it surely cannot be dismissed as mere coincidence. On the other hand, we may, of course, be called on to suffer much personal inconvenience and even hardship; this has always been the lot of those who have chosen the "narrow wav."

And now, being confident that this is indeed the beginning of the outpouring of God's wrath upon the nations, we have the best of reasons for looking up and lifting up our heads.

We have been joined by Bro. H.M. Doust and his son, Bro. J. Doust, who (if the Lord tarry) will "Break Bread" with the brethren and sisters of this ecclesia. Finally, may we express our thanks once more to the "Soldiers of Christ," who, in spite of much disorganisation of the ordinary travel routes, have kept the flag flying—in a spiritual sense—over our hall. — G. P. H. Mallard, Rec. Bro.

SEVEN KINGS. —Mayfield Hull, 686, Green Lane. Sundays: Breaking of Bread, 11 a.m. Lecture, 3.15 p.m. Wednesdays: Bible Class, 8.15 p.m.

We are pleased to report that we have again been permitted to be "workers together with God" in assisting another of Adam's race to put on Christ in the appointed way. On 21st September last Miss Ella Victoria Gadsdon was baptised into the Saving Name and we trust it will prove to be the commencement of the race which will find its end in the Kingdom of God.

It has been our privilege to welcome the following visitors during the month: —Bro. and Sis. E. A. Clements, Bre. P. Ford, A. Howarth, H. M. Lee and E. C. Wright (all of Clapham), and we thank the brethren for their help in the work. —Wm. J. Webster, Rec. Bro.

SHIREHAMPTON, BRISTOL.

By the kindness of Sister Acock, of Bath, we were able this month to make a visit to Swindon and to break bread with Sisters Gay and Tilbury, with whom we had a delightful time. — A. V. Bailey.

SUTTON (SURREY). —The Garden Hall, Wellesley Road (near Sutton Station). Sunday: Breaking of Bread, 11 a.m. Lecture, 6 p.m. Bible Class and Eureka Class (alternately), 7.30 p.m.

We have pleasure in reporting the baptism of Mrs. Annie Mary Evans (formerly Church of England). The immersion took place at the Public Baths on Sunday, September 15th, and is a result of the special lectures delivered during the past summer. May our new sister, having found the Truth, hold fast her confidence firm unto the end and gain the promised reward. We hope to be able to report the obedience of other newly-enlightened people in due course. We have welcomed Sister D. Whitmore, late of Clapham, as a member of our meeting. The following visitors have met with us at the Lord's Table, viz.: —Bro. and Sis. Boxall, Bro. and Sis. Cottrell, Bro. and Sis. Kirby, Sisters Brett, J. Evans, Greenacre, Hall, E. Haines, Jackson and Moore (Clapham), Bro. Crawley (Luton) and Sister E. Evans (Brighton). Owing to existing conditions it has been deemed advisable to alter the times of our Sunday and Wednesday evening meetings as at head hereof. Will intending visitors kindly note? —G. F. King, Rec. Bro.

SWANSEA (BRYNHYFRYD). —98, Llangyfelach Road. Breaking of Bread, Sundays, 2.30 p.m. Lecture, 3.45 p.m. Bible Class, Wednesdays, 6.30 p.m.

Greetings in the Master's Name. Will the brethren and sisters please note that, owing to prevailing circumstances, we have decided to alter the times of the meetings as above? —L. H. Bowen, Rec. Bro.

SWANSEA. — Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11 a.m.

Since our last report we have been pleased to welcome to the Table of the Lord Brethren H. Thomas, C. Thomas and D. J. Thomas, also Sister N. John, of Tiers Cross, and were greatly cheered by their presence. They, being in practical isolation, greatly enjoyed being with us.

Due to the present state of unrest, we have been reluctantly compelled to discontinue our lectures for the time being. —R. H. Smith, Rec. Bro.

AUSTRALIA.

Boulder City, West Australia. —59, North Terrace.

It gives us great pleasure to say that by the grace of our Father we have again witnessed a good confession of the One Truth. Mrs. P. Buxallon, wife of Bro. Buxallon, was baptised into the Saving Name of Christ Jesus on August 10th. It is with all sincerity we sing—

"Oh, blessed are the eyes,
That see the living way,
To grasp the glorious prize
Of everlasting life."

—K. Hodges, Rec. Bro.

CANADA.

Montreal, Que. — Allris Hall, 618, Charron Street, Pt. St. Charles. Breaking of Bread, Sundays, 11 a.m. Sunday School, 10 a.m. Bible Class, Wednesdays, 8 p.m.

We are pleased to report that our numbers have been increased by the removal here from Toronto, Ont., of Bro. and Sis. W. Maynard, who will be a welcome increase to our numbers. Visitors have been Bro. and Sis. Beasley, Bro. W. Davy and Sis. Davy (Toronto, Ont.). —J. V. Richmond, Rec. Bro.

Pefferlaw. —The brethren and sisters of the Pefferlaw Ecclesia wish to express our heartfelt sympathy for the household of faith in England. You may be assured that our prayers ascend to our Heavenly Father for you all in this time of great tribulation.

I am sure we all appreciate the monthly visit of the Berean. It cheers and exhorts us in our most holy faith. May the time soon be at hand, and we say, even so, come, Lord Jesus. —Howard Toole.

UNITED STATES.

Baltimore. —Poplar Grove Hall, 1315, Poplar Grove Street. Greetings to the elect of God, fellow-servants in Christ Jesus. Sunday School 9.45, Breaking of Bread 11.0 a.m. Sunday mornings. Bible Class Tuesday evenings. Special Study Class Friday evenings.

We are happy to report that two more of our Sunday School scholars have passed a good examination and put on the Saving Name of Jesus Christ in baptism. James T. Grese, son of Bro. and Sis. George Grese, and William D. Mason, son of Bro. and Sis. M. P. Mason, are now at one with us

in the "things concerning the Kingdom of God and the name of Jesus. We rejoice with them, as also the angels rejoice in heaven, over every sinner that repenteth. Our prayer is that they may continue faithful and live to "reign with Christ a thousand years." On July 7th, as many brethren and sisters that could, gathered at Gwynn Oak Park to enjoy our summer outing. It gives us much pleasure to get together and exchange thoughts, play games, and taste of the good things the sisters prepare to eat. It reminds us of the day yet future when "the times of refreshing shall come from the Lord." The ecclesia at Philadelphia continues to send one speaker a month, who exhorts us in "the things of the Spirit," and which is very much appreciated by all. We all need to be constantly alert, and watch, for "the coming of the Lord draweth nigh." It is with regret that we have found it necessary to withdraw from Bro. and Sis. William R. Daniels, who left our meeting to break bread with another fellowship, without giving us due notice. When visited they stated that they would remain in the other fellowship, and could not be persuaded of the error they have made. We have enjoyed the presence of the following from various ecclesias: —Bro. and Sis. Chisholm, Bro. and Sis. O. Johnson, Sis. Muir, Bro. Elliott, Bro. D. C. Wilson, Bro. C. E. George, Bro. J. E. Mullan, Bro. A. Johnson (from Philadelphia), Bro. and Sis. H. A. Sommerville (from Hawley, Pa.), also Bro. R. Frisbie, who works in Norfolk, Va., but visits us as often as possible. On behalf of the ecclesia, yours in the Hope of Israel, H. A. Carlile, Rec. Bro.

Boston, Mass. —Ritz Plaza, 218, Huntington Avenue. Lecture 10.30 a.m. Sunday School, 11.45 a.m. Breaking of Bread, 12.45 p.m.

We come to these columns again with a mixture of feelings. We are at first filled with sadness, for has not the past year been full of suffering, although witnessing many stirring events? But with its passing we have lost two more members of our ecclesia, laid low by that cruel enemy, Death. On April 16th Bro. James Cupid, age 73, fell asleep in Christ. He had been in the Truth between 45 and 50 years. He left behind three of a family, but only one in the Truth (a daughter, Sis. Olive Gunn). He was buried in Mt. Hope Cemetery, Forest Hills, Mass., Bro. J. F. Williams officiating. Also on August 26th Bro. John H. McFadden fell asleep, after being ill since the first of the year. He leaves to mourn him his sister, his wife, Jean T. McFadden, and a son, James, aged 13. Our brother was buried in Cedar Grove Cemetery, in Dorchester, Mass., Bro. J. F. Williams again speaking appropriate words of comfort to those who have been left behind and to many friends on the occasion. May the day speedily come when the sorrows and grief of all God's children shall for ever be assuaged. Turning to items of more cheerful vein, we rejoice that one more has come out from among the Gentiles and has put on the all-saving Name of Christ, in the person of Mrs. Helen M. Russell, after witnessing a good confession in the things of the Kingdom and Name. Sister Russell was formerly neutral and learned the Truth under severe criticism and opposition. It is our sincere hope that our new Sister may run a successful race to the Kingdom, which in these days seems to be very near at hand. The U.S. Government has just passed a Bill conscripting men between the ages of 21 and 35 for military training. We are indeed thankful that we have a military committee, called The Christadelphian Service Committee of U.S.A., to represent us in these troublesome times and we pray that God will guide their efforts on behalf of His children. Since our last report we have had the pleasure of welcoming the following brethren and sisters around the Table of the Lord: —Bro. and Sis. Rankine, Sis. Lawton, Sis. Owens and Sis. Carrie Bangs (of Connecticut), and Bro. Harry Deakin (of Newark, New Jersey). As we view the evil events of the past year we would commend our brethren and sisters everywhere to the words of Christ: —"When ye see these things begin to come to pass, then lift up your heads, for your redemption draweth nigh." Are we worthy? Let us examine ourselves. The Judge may be at the Door. —H. S. Ricketson, Rec. Bro.

Detroit (Mich.). —Christadelphian Hall, corner Ewald Circle and Stoepel Avenue. Sundays: 10 a.m., 11.30 a.m. and 7.30 p.m. Thursday: 8 p.m.

Since last writing we have been pleased to receive into our midst Bro. and Sis. John Anderson, who came to us in December from the Birmingham Central Fellowship. At our annual gathering in January we were able to welcome brethren and sisters from ten other cities in the States and Canada; our list of visitors, also, from that time to this, is considerable. Their appearance has been an added encouragement. The following ministered to our edification in the spoken Word: —Bro. H. W. Styles

(Brantford), Bro. J. H. Tinker (Montreal). Bro. Geo. Ellis (Oshawa) and Bro. C. Styles (Iroquois Falls). On July 11th we had the privilege of assisting Mrs. Jeannette Smith (former Episcopalian) to put on the Saving Name through the waters of baptism and have high hopes of our new sister's steadfastness. Our preaching generally meets with little response. This city has apparently no use for the reasonable Word of Truth, being enamoured of the sensational, the mysterious the fantastic and the sentimental, all posing as the Gospel. It will not be singular in this respect. Nevertheless, we have a few interested, willing to listen to “sound words," especially the Scriptural answers to the whys and wherefores of the present distress, and we continue in hope. —G. Growcott, Rec. Bro.

Midland, Texas.

From this place Bro. J. H. Lloyd reports the death on July 11th of his mother, Sister Ella L. Lloyd, of Celina, Texas, at the age of 81 years.

She obeyed the Truth in baptism fifty-two years ago and lived a part of that time in isolation. She taught the Truth to her husband and seven children. Six of the latter survive her. They are, C. L., of Fort Worth, Texas; James H., of Cartrollton, Texas Joseph H., of Midland, and E. F., of Celina, with whom she made her home. Her daughters are Sister Margaret Ferry, of Temple, Oklahoma, and Sister Ola Barber, of London, Canada.

Bro. R. H. Carney, of Lufkin, Texas, spoke words of comfort both at the services in Celina and at the graveside, near Hebron, where she rests until the Coming of the Lord.

Bro. Lloyd also reports the baptism of his son, Robert J. Lloyd, at the age of 15, after a good confession of the Faith. The believers in Texas remember fervently in prayer those of Britain in their distress. —B. J. D.

Correspondence

2911, Morton Ave.,
Altadena,
Calif., U.S.A.
Sept. 11th, 1940.

Dear Bro. Denney,

Greetings in Christ Jesus.

In the present tragic circumstances I feel moved to express our heartfelt sympathy with all the brethren and sisters who may have been endangered—and perhaps worse—by the wholesale bombing of parts of London, Birmingham and other towns. Apart from the actual danger to life, the incidental material loss must be very great, and the nervous strain also must be equally severe.

We are six thousand miles away and, at the risk of being misunderstood, I would exhort the saints to be steadfast and patient under the present "fiery trial." God knows all about it and, if it be His Will, he can and will deliver those who are his, us he has done in days of old. Let us preserve a true perspective and sense of proportion. Our ultimate salvation is, after all, of vastly more importance than our present fate, however painful or tragic. If, in the meantime, destruction falls upon the guilty and innocent alike, we are sure that at last it will fall upon those proud, fierce, impious pagans who direct the politics of Europe and Asia and will "grind them to powder."

We all would like to know whether the present conflict will merge into Gog's descent upon Palestine without a break.

If Russia actively joins in this war, then I look for Ezek. xxxviii. to be fulfilled very soon. But if Russia keeps aloof, then I think we may expect Germany and Italy to be defeated, and thus pave the way for Russian headship over Europe, as predicted by the Doctor. In any case, the end is visibly approaching, and in the final analysis we are faced by the supreme question, "Who shall stand when He appeareth?"

With love to all the saints,
As ever, yours in the "One Hope."

B. A. WARRENDER.

Duty.

Who shall, O God, ascend thy holy hill,
E'en he whose hands are clean, whose heart is pure,
Faithful of Word and dutiful of will?

NEW ZEALAND

Cambridge, Waikato. —Herzl Connolly, William Street.
Huntley, Waikato. —A. Surgenor, Hakanoa Street.
Wanganui. —E. W. Banks, 48 Roberts Ave.
Wellington. —J. Morton Troup, 74 Glen Road, Kelburn.
Whangarei. —K. R. Mac Donald, 27 Stanley Street.

AUSTRALIA

Bairnsdale, Vic.—E. Pate
Boulder City, West Australia. —K. H. Hodges, 59 North Terrace.
Brisbane, Queensland. —Samuel Gallier, Ipswich Road, Moorooka.
Canberra, Federal Capital Territory. —O.E. Dye, “Naioth,” Coranderrk St., Reid.
Cessnock, N.S.Wales. — E. Dando, 51 Hickey St., Cessnock.
Inglewood, Vic.—J. Hughes.
Melbourne. — James Hughes, 78 Riddell Parade, Elsternwick, S.4.
Launceston, Tasmania. — Carmel Gee, 167 George Street.
Lambton, N.S.Wales. — D. T. James, The Reservoir, Hartley St.
Perth, West Australia. —R. E. Brock, 12 Hay Street, Claremont.
Sydney, N.S.Wales. —R. H. Baxter, Albert Hall, 413 Elizabeth St.
Victoria. —E. W. Appleby, Sullivan St., Inglewood.
Wagga, N.S.Wales. —C. W. Saxon, 25 Gorniby Avenue.
Wongan Hills, West Australia. —E.J. York, Evington Vale.

CANADA

Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Onaway, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —J. Hawkins, 9 Elizabeth Street.
Hamilton, **Ont**. —Edwin R. Button, 80 Cambridge Avenue.
Iroquois Falls, Ont.—C. H. Styles, Box 335.
Lethbridge, Alberta. — Sydney T. Batsford, 412, 7th Avenue South.
London. —W. D. Gwalchmai, 18 May Street.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. V. Richmond, 2051 Wellington Street.
Mount Albert, Ont.—Howard Toole.

Onaway (Alta). —F. C. Crawford
Oshawa, Ont.—Geo. Ellis, 354 Division St.
Pefferlaw Ont. —T. Briggs, Balsam Lodge Farm, R.R. No. 2.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
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, Nova Scotia.
The Pas, Manitoba. —Gordon C. Pollock, Crossley Ave.
Toronto. — Geo. A. Gibson, 294 Glebeholme Blvd.
Victoria, B.C.—H.G. Graham, 204 St. Andrews Street.
Winnipeg, **Man**.—Will J. Turner, 41 Ritz Apts., Grosvenor Avenue.
Windsor, Ont.— William Harvey, 420 Erie Street, W.
Yarmouth, N.S. —Thomas Cummings.

UNITED STATES

Akron, Ohio. —Mrs. L. Johnson, 959 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, Landbeck and Liberty Roads, Woodland P.O. Md.
Boston, Mass.—H.S. Ricketson 16 Glenrose Ave., East Braintree, Mass.
Buffalo, N.Y. —Donald C. Kling, 295 Victoria Blvd., Kenmore. N.Y.
Canton, Ohio. —P. M. Phillips, Route No. 5.
Chicago, Ill. —W. J. Clements, 5807 Magnolia Ave.
Clyde, Texas. —Mrs. M.A. Tunnell, Route 2, Box 138, Callahan, Co.
Dale. Texas. —J. Bunton.
Denver, Colorado. — A. A. Douglas, 4139 Tejon Street.
Detroit, Mich. —G. Growcott, 15586 Normandy Ave.
Elizabeth, N.J. —Ernest Twelves, 14 Stiles St.
Glendale, Calif. —B. A. Warrender, 544 Salem Street.
Goose Creek, Texas. —J. T. Smith, P.O. Box 645.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. T. Smith, 202 Wisconsin St., Baytown, Texas.
Ithaca, N.Y.—F. Gulbe, Ithaca R.D. 2, New York.
Jasonville, Indiana. —J. H. Craig, 235 E, Shanklin Street.
Jersey City, N.J. —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.
King Ferry, N.Y.—Attwater Ecclesia, Edward Palmer.
Lampasas, Texas. —S. S. Wolfe.
Liverpool, N.Y.— W.L. Van Akin, 407 Bass Street.
Los Angeles, Calif. —G. F. Aue, 922 No., Avenue, 63.
Lackawaxen, Pa. —John L. D. Van Akin.
Lansing, Ohio. —Joseph Orechovsky, Box 31, Lansing. Ohio.
Lubec (North) Maine. —A. L. Bangs.
Mansfield, Ohio. —R. M. Carney, 59 Peson Avenue.
Midland, Texas. —Joseph H. Lloyd 810 S. Pecos St., c/o Hughes Tool Co.
Newark, N.J. —M. M. Packie, Loantaka Way, Madison, New Jersey.
Philadelphia, Pa.—Carl E. George, 3330 N. 15th Street.
Pomona, Cal. —Oscar Beauchamp, 742 E. 6th Street.
Portland, Oregon. —John T. Randell, 627 N.E. Graham St., Portland, Ore.
Sacramento, Calif.—John Kensley, Box 33, West Sacramento, Calif.
Santa Barbara, Calif. —W.L. Rutherford, Rural R. No. 1, Box 79, Coleta.
Scranton, Pa.—T.J. Llewellyn, Avoca, R.D., Glendale.
Selkirk, N.Y.—R. Bedell, Maple Avenue.
Seymour, Conn. —Geo. Carruthers, 31 Pershing Ave.
Syracuse, N.Y.—S. L. van Akin, 1530 East Genesee St., Apt. 19.
Tishomingo, Oklahoma. —E. W. Banta.

Worcester, Mass. —B. J. Dowling, 19 Pearl St., Clinton, Mass.
Zanesville, Ohio. —J. W. Phillips, 1520 Euclid Avenue.

NOTES

Scripture Prophecy and the Critics. —Dame Christabel Pankhurst has for some years been writing concerning the Second Advent. One sister, a former associate of the Dame's well-known mother, who ably led the “Votes for Women" movement, came to the Truth through pursuing the matter thus opened out to her. Miss Pankhurst has now written a book, called "The Uncurtained Future," showing historical parallelism, with prophecy leading up to our Lord's return. One of London's most able critics, reviewing the book, "damns it with very faint praise" and gives it just that scorn that is visualised in 2 Peter iii. 4.

We shall try and publish the December number early. Will Recording Brothers please send in as early as possible?

Acknowledgments. — We have received letters from G.W.P., F.S., A.G.H., G.T.L., H.T., W.L.W. N.E., M.B., V.W., J.E., E.H., W.P.H., F.J.R., J.L.M., W.H.W., S.F., G.M.M., A.E.J.C., H.R.N., F.M., R.C., M.W.P., T.F., G.J., A.E.C., S.S., V.H.L., H.P.C., E.B., M.L.M., R.S.P., L.F., P.R., P.F., J.B., A.L.P., S.M., C.M.B., R.C., E.P., A.M., J.L., J.D.B., A.E.B., S.V., A.V.B., A.B., R.T., N.D., G.E.M., J.K.McD., Nion, A.D.C.L., S.T.B. (for which our especial thanks; it was a tonic), M.H., R.J.H., H.T., S.B (glad to see my old friend's writing once again), N.G.W. (pleased to hear you are better; we miss you in the South), Derby (Anon.) (many thanks), H.W.P. (your reminiscences are to the point, "But out of them all the Lord delivered us, yea, and will deliver"), H.K., E.S., D.L.J., J.A.B. (many thanks), B.D.H., J.L.W., C.A.B.

Deepest sympathy is expressed with Bro. H. Thomas and his family. A direct hit has left them without house and home. Bro. H. Thomas was injured on the head and suffers from shock. Bro. Charles Thomas is in hospital and through glass splinters may lose the sight of one or both eyes. Our prayers are with them.

Russia. —Inscrutable as Stalin's position just now appears to be, we have read with interest Miss E. Bigland's "Riddle of the Kremlin.” Her reasoned conclusions confirm one's belief as to the meaning of Ezek. xxxviii. "Rosh" will be first.

Printed by the "H.J" Service, 161, Tottenham Lane, N 8, and Published by Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N 8.