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# The Berean CHRISTADELPHIAN

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

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

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

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# The Berean

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### Origin of the Ecclesia in Thyatira

By Dr. John Thomas

The Christian faith was, doubtless, introduced into Thyatira by Lydia, whom Paul and his companions first became acquainted with at Philippi, a city of Macedonia. She was "a worshipper of God" belonging to Thyatira, but for the time being sojourning at Philippi as "a seller of purple." Paul met her at the proseuche, by the river side, beyond the city walls. She had gone there with other devout women to offer prayer to the living and true Deity. It was "on the day of the sabbaths," or, as we say, on Saturday, by which we may infer, that Lydia was a devout Jewess, or Gentile proselyte, belonging to the synagogue in Thyatira. Luke, who was present, says, that "the Lord opened her heart to assent to the things being spoken by Paul;" and the result was, that she was baptized. Thus, Paul planted, but the Lord gave the increase; and the case shows under what conditions the increase was given. Certain things were being spoken by Paul. The things being spoken were "the truth," or "Gospel of the Deity, which he had before promised by his prophets in the holy scriptures" (Rom. i. 1, 2); and that truth, "*as it is in Jesus.*" Paul could speak no other things, and none other would have opened Lydia's heart, or understanding to an affectionate comprehension such as the Lord would have acknowledged. The truth spoken is the Lord's instrumentality for the opening of men's hearts; and where the truth is neither heard nor read, there the hearts of mankind remain unopened, and are found to be occupied by all "the depths of the Satan, as they speak."

The reader will observe, that before the Lord opened the heart of Lydia, she was already "a worshipper of God." This fact proves that a belief in, and sincere worship of, the true God is not sufficient for salvation; if it is, why did the Lord open the heart of his worshipper to receive Paul's teaching? But it is not sufficient; for since the resurrection and ascension of Jesus, salvation is predicated on believing the things concerning the kingdom of the Deity, and the name of Jesus Anointed, and being baptized into that name. Any teaching in opposition to this, belongs to the departments of the synagogue of the Satan, apocalyptically designated as "Balaam," and "the woman Jezebel."

Lydia's heart, or understanding and affections, were opened. She desired that others should share with her in the benefit she had received. She therefore introduced Paul to "*her household.*" We are not informed whether these were worshippers of God as well as Lydia; or whether it was

composed of men and women, or exclusively of the latter. The probability is, that as she had come with purple goods from Thyatira, she had a retinue of male and female attendants and friends. The men of her company would look after the goods in their transshipment, and exhibition for sale in the bazaar, while the females would assist in the sales, and render any personal service she might require. Hence, "her household" may have been quite numerous; for visiting cities for the sale of goods in those days was a more onerous affair, and required more personal service, than in these, when companies supply the place of private enterprise. Her household may have been Jewish, or mixed; probably purely Jewish, as she was of that faith; be this as it may, she introduced Paul to them, that he might speak the same things for the opening of their hearts which he had for the opening of hers. "As his manner was," he declared the testimony of God, and reasoned with them out of the prophets concerning the expected Son of David, and King of Israel, called the Christ. His testimonies and arguments commended themselves to their honest hearts, which opened through the force of conviction to the obedience which the faith enjoins. As the result of the whole, Luke tells us in Acts xvi. 15, that "her household was baptized." Lydia and her household were thus, by faith and baptism, added to the name of Jesus Anointed, or "the Lord the Spirit;" and an ecclesia of Thyatirans was created, so that when they should return to that city, they would become the nucleus of the apocalyptic ecclesia to which the Spirit writes; and "the house of the Deity, which is the ecclesia of the living Deity, the pillar and the foundation of the truth"—1 Tim. iii. 15.

But after this Paul visited Anatolia, or Asia Minor, in which Thyatira was situated and flourished, and, although we have no account of his visiting that city, there is every reason to believe, that multitudes from Thyatira visited him. In Acts xix. 8-10, it is expressly said, that Paul while at Ephesus disputed and persuaded the things concerning the kingdom of God, first, for three months in the synagogue there, and afterwards daily in the school of one Tyrannus for two years, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." No doubt many of these were immersed by Paul or his companions, and on their return to Thyatira received into the ecclesia already there.

The creation of the ecclesia among the Thyatirans after this manner occurred about thirty-five years before the dictation of the epistle to their "angel," or eldership, by the Spirit. Ample time had, therefore, been granted them for the development of Christian character. In the *general*, it appears to have been commendable, though in a certain particular, they were reprehensible. The spirit of the Lord in the gifts he had bestowed had dwelt among them, and in their eldership, during the period of their ecclesiastical existence. The Son might therefore well say, "*I have known thy works.*" Though the resurrected and anointed Jesus was invisible to them, the gifts of the spirit they possessed had been sent by him, and as long as they continued, were a perpetual memento of his existence at the right hand of power, and of his perception and cognizance of all that was transpiring in all the ecclesias of the Habitable. "The grace and the truth," says John, "came by Jesus Anointed," who, as David predicted, and Paul testified, "ascended on high, and received gifts for men." Hence, wherever those gifts were, there also were the presence and power of the personal, or individual, Son of the Deity, who speaks in these epistles as "*the Spirit,*" on the principle that "that which is born of the Spirit is spirit," and therefore God, or DIVINE POWER.

The works of the Angel were conspicuous for "*love, and service, and faith, and endurance.*" Such an eldership must have been in the general in a spiritually healthy and efficient state; and which argued also a wholesome condition of the Spirit's servants, called in the letter "*my servants;*" or, in the nomenclature of the synagogue of the Satan, "*the laity.*" It is "the leaders of the people cause them to err;" but where the leaders are faithful this cause of error is wanting. The leaders corrupt the people, and when the people are corrupted, the seducers are enthroned and flourish; and the people come at length to delight in the corruption that destroys them.

The ecclesia among the Thyatirans became an arena upon which the two classes of leaders displayed themselves. The one class were characterized by a more abundant love, service, faith, and endurance in the days of John, than in the days when they were originally constituted the Star in Thyatira; while the other class was characterized by the idolatrous, meretricious, and murderous wife

of Ahab, "the woman Jezebel," who slew the prophets of Yahweh. The former were the Antipas in Thyatira whose devotedness sustained the truth *against* the machinations of *all* its enemies, heretical or pagan. Their "love" was not like that of the Satan's—a love of "divine things" as far as agreeable to our animal instincts, and compatible with our worldly prosperity and peace. The love of the Antipas was the fulfilling of the law; the doing whatsoever Jesus had commanded, by which they evinced that they were his real friends. Many of the Satan's synagogue who rejoiced in Jezebel, possessed spiritual gifts, and could speak with tongues, and prophesy, and understand mysteries, and had the knowledge and the faith to remove mountains, and bestowed their goods to feed the poor; and not only in some cases gave their bodies to be burned; but in crowds rushed to martyrdom, till the pagan authorities refused to kill them; and told them to become their own executioners. Still, as Paul intimates, they were nothing; for they were destitute of "love." So it is now. Though papists and protestants, Jezebel and her children have not the gifts, yet they largely bestow their goods to feed the poor, and in many instances have, and would again, sacrifice their lives for what they call "the gospel;" still like their predecessors in apostolic times, they are nothing but sounding brass, and a tinkling cymbal, because they are destitute of the love commended in the Thyatirans. This was "long suffering and kind," even to an excess rebuked by the Spirit in the letter before us; for they permitted Jezebel-teachers and seducers to speak, instead of putting them to silence at once. These were envious, boastful, puffed-up, of unseemly behaviour, seeking their own, easily provoked, evil thinkers, who rejoiced in the mystery of iniquity, which was finally established by their means. These were the characteristics of Jezebel and her children, John's clerical contemporaries, and the official fathers of the professional soul-savers of modern Christendom. Their co-apostolic predecessors like themselves were destitute of "love," without which men cannot be saved. "Love," says Paul, "*rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.*" Paul's clerical contemporaries did not rejoice in the truth; but relinquished their original hold upon the name and denied the faith of the Spirit. Our clerical contemporaries are in the same condemnation. They cannot, if their lives depend on it, inform the public what "the truth as it is in Jesus," consists in. They are ignorant of its system *in toto*, and therefore cannot "believe all things and hope all things," and consequently have not the love of which this faith and hope are constituent parts.

The *service* of the Star-Angel in Thyatira, like its love, had increased. Their last works were more than their first. They contended earnestly for the faith originally delivered to them; like the Antipas in Pergamos, they held it fast, and were therefore in a position to overcome; for the power of victory is our firm and hearty belief of the truth. They were the pillar and support of the truth in Thyatira, where it might have flourished to this day if their successors in office had been "faithful men able to teach others." But this unfortunately was not the case, so that the fountain being poisoned at the head, the waters became bitter, and the people died. The evil had begun to work by A.D.98, the epoch at which the Spirit addressed them through John. Forty years before that the Mystery of Iniquity was at work; but it had not yet triumphed in Thyatira. It was, however, hard at work there, professedly opposed to Paganism, and at the same time doing its best to paganize Christianity. The Mystery of Iniquity had its apologists in all the ecclesias. In Ephesus, they falsely styled themselves "apostles;" in Smyrna and Philadelphia "Jews;" and in Laodicea, they said, they were "rich, and increased in goods, and had need of nothing." But the Spirit pronounced them "liars," "vanquishers" and "wasters of the people," the Satan, "wretched, and miserable, and poor, and blind, and naked," and, as in the letter under consideration, the Woman Jezebel.

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Any man consenting to a principle that leads to association with the Balaamites and Jezebels of the Apostasy so long and prosperously established in the earth, will incur the displeasure of God, and a share in the plagues that will ultimately abolish the system from the earth.

R.R.

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## **The Final Consolation**

*(Continued from page 451)*

There must have been nearly 200 arches in the line. Between every dozen arches or so was an entrance gate, towering considerably above the arches; and at each end of the line was an enormous tower, giving a well-marked finish to the wall. We could see inside through the arches, but what we saw seemed simply like a forest of palace-like structures, with a hill top shooting through the centre, and crowned with what looked like a shrine. —We advanced towards the splendid structure—the tabernacle of the Most High—the place of the soles of His feet where He dwells in the midst of the children of Israel for ever. Shortly, we came upon a bridgeless stream of crystal water that came flowing from under the house, and ran due east towards the Dead Sea, flanked with trees along its banks. This we crossed. You have seen boys jumping a stream. It was a very different performance from this. We simply, with a graceful movement, passed gently through the air from one bank to the other. We were now near "the house," and saw of what an immense size the arches were—about 120 feet high. Though open arches, they were latticed, and plants which looked like vines were trained among the lattice work. We entered by one of the gates, and found ourselves in the first court, open to the air. Here were thousands upon thousands of people who had come for the special day mentioned at the breakfast table. It struck me as peculiar that the country we had come through was so lacking of people in view of this multitude. It was explained to me that the public access to the temple was from the south only, by the highway we had traversed the day before, and that the land to the north, and east, and west, of the temple was private to those who had to do with the service of the temple. As we passed in, the people made an avenue, and bowed themselves in sincere reverence to a company of the Sons of God. Crossing the outer court (a breadth of 200 feet), we entered a gate of the inner range of arch-building, which resembled the outer wall, but stood a little higher; passing through, we were in the inner court, of similar dimensions to the outer court (also open to the sky). Before us, about 200 feet further on, stood the temple proper—not a square building, but an immense circle of arch building, three miles in circumference. This circle of building filled the whole view from right to left, gradually diminishing with the distance. We entered this circle by the gate opposite us, and passing through the building, found ourselves inside the inner and holiest precincts of the house, viz., an immense circle nearly a mile across, open to the sky. The floor of this circle was the ground, not flat, however, but rising gradually on all sides to the centre, where there was a walled-enclosure, about 200 feet square, containing the great altar. At the time of our arrival, this interior space was nearly empty; but by-and-bye, companies like our own began to arrive from all sides of the circle. As they arrived, they entered the circle, and took up a position which apparently had been assigned beforehand; for servitors, who were in charge, all round the building, escorted the new arrivals to their places. These servitors were graceful, pleasant-mannered, agile, well-formed, young-men, in loose robes. (One of our company whispered to me they were angels). As the time wore on, the arrivals became more numerous, until there was one continual stream from all sides. There was on all hands, a pleasant hum, as of a multitude conversing. Presently, the circle was full, and the inflow ceased. Quiet and order settled down. The assembly presented an imposing appearance, packed together in a picturesque and living mass as far as the eye could reach. The prevailing costume was simple—white with gold fixings. I had not asked who they were. I instinctively felt they were the assembled body of Christ; and my rapturous interest in them was only held in check by the greater thought that Christ was presently to be introduced to them. Where was he? I asked my companion. He was not yet arrived. His palace was some thirty miles off in a straight line east of the temple, standing in the paradisaic glories of "the prince's portion," overlooking the Jordan valley. The prince's portion was an extensive tract of country flanking the temple district, east and west. In both portions, the prince was surrounded by special friends, to whom he had assigned seats of residence and honour. The portion to the west was a sea-board, looking out on the Mediterranean, where also the prince had a palace; but on state occasions, his arrival was from the palace on the east. —This I learned in the interval while we were waiting. —

Presently a hush fell on the assembly: then a brightness seemed to break out simultaneously from all parts of it as if hidden electric foot-lights had been suddenly turned on all over the building. Every face glowed with light; every garment became lustrous and shining. It was not an oppressive brightness, but an atmosphere of subdued light and warmth that seemed to diffuse a sense of unspeakable comfort and joy. In a few moments more, the air over our heads became alive with light and life. A multitude of the heavenly host became visible: the brightness grew to glory: there was a quivering excitement of rapturous expectation: a sound as of trees swayed by the wind; a movement at the eastern entrance, and, lo, a dazzling figure, escorted right and left by a shining phalanx, emerged into view. Instantly, the angelic host overhead broke into acclamation, in which the whole assembled multitude joined. It was nothing like the "applause" to be heard in mortal assemblies. There was all the abandon with it that is ever manifested at the most enthusiastic public meeting, but there was with this, a gentle fervour and musical cadence that seemed to send waves of thrilling sweetness to the remotest corner. The Lord Jesus advanced to the midst of the assembly. All eyes were on him, his demeanour was royal, yet simple and loving. He paused; there was silence. Then he lifted his eyes and looked gravely round, not all round; and in a voice that was gentle, kind, strong and exultant all in one, in tones rich, but not strong, and yet as distinctly audible as if spoken in a small room to one person, he said, "I have been to my Father and your Father. It was needful that I should go away; but I have come again as I said, in the glory of my Father and his holy angels. Ye have had sorrow; but now ye rejoice, and your joy no man any more taketh from you. It is written, In the midst of my brethren will I sing praise. Now, praise our God, all ye his servants." Then he ceased: an electric spasm of joy seemed to pass through the assembly. There was a rustle, and a preparation, and a fixing of attention on Christ. He lifted his hand, and as if by an inspiration, the whole assembly took the lead from him, and broke into a transport of tumultuous and glorious sound. Every energy was strained to the utmost. Mortal nerves could not have stood it; but the assembly of the immortals seemed to revel and gather increasing strength with every higher and higher effort of musical strain. "Blessing and honour and glory be unto him that sits upon the throne and unto the Lamb for ever. —Worthy is the lamb that was slain to receive power and riches, and wisdom, and honour and glory, and blessing. —Thou hast redeemed us to God by thy blood, and hast made us unto our God, kings and priests, and we shall reign with thee upon the earth. The kingdoms of this world are become the kingdoms of Our Lord and of His Christ, and he shall reign for ever and ever. Amen."

It would be possible to speak of the dispersal of the assembly (to meet again at fixed and regular times); and of the intercourse in private afterwards; the delightful identification of this one and that—Joseph, Moses, Isaiah, Paul; of the visits to first one palace and then another throughout all the holy portion of the land; and of the arrangements for departure of this saint and that to distant parts of the world, to lead and govern mankind. But let this glimpse suffice of a glory that is certain to be revealed in due time, and which, when it comes, will remain for ever.

Hoping and praying to be permitted, with you, to occupy even the least place in the Kingdom of God, when the sufferings of this present time shall have wrought in us their appointed work, let me write myself once more,

Your fellow-sojourner and servant,

In the joy of faith and the patience of hope through our Lord Jesus Christ,

ROBERT ROBERTS.

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## **THE WAY TO THE KINGDOM**

Let those who have "become obedient to *the* faith" remember that baptism into the one hope of the calling to the Kingdom and glory promised is but the first step to immortality. Henceforth they serve mammon at the peril of their lives. Friendship with the world places them in hostility to God. The Kingdom is for those only who illustrate their faith and perfect it by their works; for while the great father of the faithful's belief of the gospel was counted to him for his righteousness or remission of past sins, his faith was made perfect afterwards by his works; so that "Ye see how that by works

man is justified, and not by faith only." It is these post-baptismal works by which the *saints* are justified. Sinners are justified from all their past sins, and become heirs of God, by an intelligent belief of the gospel of the Kingdom counted to them for righteousness in the act of immersion into the Holy Name. Thus they become saints, and dependent upon a patient continuance in well-doing, through evil and good report, for acceptance and exaltation in the day of Christ. The way, therefore, to the Kingdom is plain, though beset with suffering, difficulties, and trials. It is a very unfrequented path; still there are a few wayfarers there. They like company, and therefore put themselves to some trouble and expense to obtain it. This is their mission in the world till Israel's King appears. The straight gate will then be closed; and the glory and honour, the incorruptibility and life, of the Kingdom, will be inaccessible for a thousand years. —

*The Herald of the Kingdom.*

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## **Editorial**

### FORTY YEARS AGO—AND NOW.

Is Christ very near? The question has many times been asked and answered. It is not now asked with the object of creating sensation, although it would no doubt be quite easy to be sensational in dealing with this subject. Sensations are generally not long-lived, but are effervescent. Our object is rather to create sobering impressions of a lasting character.

Is Christ very near? How shall we arrive at a reliable answer? To be of any value the answer must be the outcome of evidence, and there is but one way of obtaining this. A careful, diligent and prayerful reading of the Scriptures, and a pains-taking examination of the Signs of the Times in the light of prophecy, are the only means whereby we may obtain a satisfactory answer to our enquiry.

Christ has given us many indications by which we may know our whereabouts in relation to his second coming. We will select only a few typical signs.

The decay of the Turkish power.  
The re-awakening of Palestine.  
The British Protectorate of the Holy Land.  
The sea and the waves roaring.  
Men's hearts failing them for fear.

These are but a few of the numerous signs Christ has given as indicative of his nearness. How shall we judge of the progress being made in the development of these Signs of the Times?

It has been well remarked that looking at the Signs of the Times is very similar to looking at the hands of a clock. If we fix our gaze upon the hands we do not perceive the movement which is taking place; if however we look at the clock at intervals of time, we are at once aware of the progress which has been made. We propose to look at the Signs of the Times in this way, and to note the progress that has been made in the interval of the past forty years, with the object of encouraging one another to "*hold fast*" during the time which yet remains before the end of our probation is reached.

Going back to the year 1893 and reviewing the Signs of the Times in relation to our first item, THE DECAY OF THE TURKISH POWER, to what were the hands of the clock pointing? It is true that Turkey had then been for some seventy years drying up in accordance with the Divine programme in Rev. xvi., and was universally regarded as the "*Sick man of Europe*," but nevertheless Turkey was then the possessor of Palestine, and the Divinely appointed desolator of that land, and British policy was then directed towards preserving the Turkish empire intact. Whilst this condition prevailed the "*preparation of the way of the kings from the suns-rising*," was impossible of realization. At an interval of forty years we again look at the clock, and note where the hands are now pointing, and we

are almost amazed at the movement which has occurred. The hands have travelled right across the face of the clock, and

Turkey has completely gone from Palestine,  
The desolator's work is finished, and he has gone from the Land for ever, and  
Britain, the friend and protector of the Jew, is there!

And all this is in perfect agreement with, and in fulfilment of, Bible prophecy concerning the coming of Christ to the earth again.

Again, looking backwards to forty years ago to what did the hands of the clock point in connection with the CONDITIONS EXISTING IN PALESTINE? In 1893 nobody had ever heard of Zionism! As a result of a great persecution of the Jews in Russia, Baron Hirsch, a wealthy and influential Jew, conceived the idea of floating a company and issued a prospectus with the object of raising a large sum of money, to settle the persecuted and unwanted Jew in the Argentine! And so, in 1893 the hands pointed West, to the Argentine in South America; to-day they have turned in the exact opposite direction and point Eastwards, to Jerusalem and the Holy Land. Zionism is to-day a world-wide fact; Palestine is a hive of industry; commerce, banking, education and municipal institutions all exist on an unprecedented scale. Forty years ago it was a matter for excited comment amongst "Zion's watchmen" if a newspaper contained a paragraph of an inch or two timidly dealing with Jewish affairs in Palestine, but now, the leading London financial daily, *The Financial News*, is not afraid to issue a beautifully illustrated 36 page *Supplement* devoted exclusively to Palestine. Truly, Ezekiel xxxviii. is being fulfilled before our eyes. Progress in Palestine in the interval of the past forty years is astonishing the world, but to those who are waiting for the consolation of Israel, it is of the greatest encouragement.

In reference to "THE SEA AND THE WAVES ROARING," and "MEN'S HEARTS FAILING THEM FOR FEAR," etc., we have examined the pages of the *Christadelphian* of forty years ago, with a view to ascertaining the exact conditions existing at that time, in reference to these signs. In a whole volume of that magazine we found only the briefest references to labour disturbances, and unrest. To-day however, a vastly different condition exists. The uprise of democracy is a fact. Labour is on its feet and claiming to be heard. The social and political sea is turbulent, and its waves roaring as never before, and the feature most noticeable in the world to-day is *fear*. The movement of the hands of the clock in regard to this sign, is as great and as significant as in the matters already considered.

Is Christ very near? In view of the facts already noted, what is our answer? Will 1934 see the realization of our hopes. Many of our readers think it will, and they have good reasons for so thinking. Whether it will be so, or not, one thing is certain. "The night is far spent, and the day is at hand." We think we are right in saying that every sign given in the Scriptures as an indication of the coming of Christ, is in existence to-day.

Fifty years ago our late brother R. Roberts wrote: —

"THE BRITISH-PROTECTORATE SIGN is the one that immediately precedes the re-appearance of Christ in the earth."

and he further added: —

"Dr. Thomas's suggestion may prove correct—that the work of the partial restoration of the Jews and the work of judging the house of Christ in the recesses of Teman, are operations that may go on together. If so, the establishment of an English Protectorate in Asia Minor, and the beginning of the work of Jewish revival in the Holy Land, say to us with a plainness never before illustrated: "Behold the Judge standeth at the door." (*Further Seasons of Comfort*, p. 65).

To-day we may re-iterate these words with far greater emphasis. In one sense, the present days are difficult and distressing, but with all the difficulties there is the great consolation that we are

beyond question nearing the end of our journey; the streaks of the dawn are rising in the Eastern sky; Zion's glad morning is almost here; the Sun of Righteousness is about to rise with healing in his wings; well therefore may we heed the exhortation to "lift up our heads, for our redemption draweth nigh."

That 1934 may see the realization of this long-cherished and looked-for hope is the earnest prayer of every true watcher.

EDS.

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### **Things that Matter**

In the present welter in which the world finds itself it behoves the servants of God to keep a firm grip on the essentials of faithful walk in the Truth, as it is fashionable now-a-days in all walks of life to call things by fancy names and thus obscure unpalatable facts.

The mad rush for pleasure has resulted in the throwing overboard of the old standards of social and family life, and such terms as freedom and emancipation merely obscure the fact that in the main men and women are in revolt against any form of discipline.

It is, of course, impossible that such a state of affairs can exist in the world, without the members of the household of faith being affected in a manner detrimental to the well-being of the community. If society loses its power of cohesion, there must of necessity be a repercussion on those who although having sworn to be "in the world, but not of it," are not exempt from worldly influences, by reason of being sin-stricken creatures. The mind of the flesh always tends to seize on the opportunity to break down the wall of separation between God's children and the children of darkness. The danger lies in the nearness and persistency of the association. How to combat the danger and at the same time safeguard our position is the paramount question.

A grave source of danger lies in the tendency to think that the present time has brought fresh circumstances to surround the children of God, and that it is desirable or even necessary to reconsider some of the things we have always accepted as fundamentals of pure doctrine and behaviour. Much trouble is caused by allowing the mind to dwell upon what may appear to be a grievance when such is not the case. The idea in mind is illustrated by the case of Job's wife.

Apparently, there was no reason for Job to be called on to suffer in the way he did, and his wife failed to realize that divine blessing depends upon a manifestation of faith in God and submission to His arrangements without question. Any fresh trial causes the natural mind to seek a way of avoiding the unpleasant experience; and it is at this juncture that the godly man brings into operation the forces of the spirit divinely placed at his disposal.

"Therefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

"Stand therefore, having your loins girt about with Truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

“Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” (Eph. vi: 13, 18).

The apostle here directs us into the right course of action. Consider, for a moment, the alternative. Trouble of some kind crosses our path, and immediately, forgetting the covenant sealed at the waters of immersion, we seek an easy way out of the difficulty. It may be, none of our associates has been faced with the same trial, and consequently we assume ours to be a special case. Such a line of argument is exceedingly dangerous, and unless antidoted will have fatal results spiritually.

God's care and love for His children is unfailing and unchanging. How foolish, then, to allow the mind to wander into dangerous channels.

"The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." (Ps. xxxvii: 23-24).

In any case the flesh cannot save us from trial. The next stage in spiritual decline is to call for a reconsideration of some of the first principles of the Truth; not openly, but by making suggestions based on hypothetical cases. In a word, obscuring the true issue by profitless discussion. Happy is the Christadelphian who refuses to reconsider first principles, for to do so is to throw away our sheet anchor, and be tossed about with every wind of doctrine that arises and shakes the faith of the shallow minded.

Job's answer to the taunts of his wife showed that he had the right mental outlook upon the trials of probation. "Thou speakest as one of the foolish . . . "

It is remarkable how easily the work of the Truth can be hindered by raising questions concerning which there is no definite "Thou shalt" or "Thou shalt not." Many things in the Scriptures are capable of forming subjects for private conversation, which if made the basis of public discussion tend to raise doubts in the minds of those who have given little or no serious consideration to them. The reason sometimes lies in the fact that a speaker in public nearly always tends to be dogmatic, whether the occasion warrants it or otherwise. Also, certain types of mind revel in the discussion of hypothetical questions; but such a mental condition requires suppression by the restraining influence of the Word. The Truth is a reality and so is probation. It is unbecoming, therefore, in the servants of God to adopt the argumentative tactics of the world, e.g. politicians and lawyers.

The Psalmist says, "Great peace have they which love thy law" (Ps. cxix: 165), but this does not mean a peaceful existence as pertaining to the affairs of daily life, but to that inestimable privilege of "peace of mind which passeth all understanding." This only comes, however, as the result of an appreciation of the goodness of God and an implicit faith in the fact that He will provide the necessary things for us if we do our part faithfully.

The natural mind is continually harassed by the fear of the unknown, but there are times in all our experiences when no effort on the part of the individual can be of avail in avoiding the impending calamity. Then is the time to "take no anxious thought for the morrow" but to throw ourselves unreservedly into the hands of the Father. Such times of crisis are undoubtedly tests of faith, under divine control, and they are certainly not times for reconsidering first principles. True peace of mind, however, is the resultant of faith and works of righteousness. If doubt as to the truth of fundamental principles arises in times of adversity, spiritual bankruptcy will certainly follow. Times of stress fall on all God's children, and different individuals are affected in different ways. In some the reaction is in the form of increased vigour in the service of the Truth, and in others spiritual depression follows. It does not mean, however, that the latter are castaways—far from it. "A just man falleth seven times, and riseth up again" (Prov. xxiv: 16), and the mind cultured in divine things will immediately apply the antidote to the temptation of the flesh, by following the Master's example, "Not my will, but thine be done."

The mind of the spirit is not developed by a querulous investigation of the supposed misdemeanours of our brethren and sisters. In such a case it would be fitting to ask, "Who made thee a prince and a judge over us?" Much better to direct the mind of the faint-hearted to the noble examples of faithful brethren and sisters now sleeping in the dust of the earth, and who "obtained a good report through faith." The first principles are the same to-day as they were in Paul's day, and adherence thereto will be stimulated by following Paul's example in ministering to the saints.

Constant vigilance is the price we must pay for purity of doctrine and motive in ourselves. This will lead to deepening and widening of one's knowledge of the greater beauties of the Truth, and the trials of this life will take their proper place as stepping stones in the development of character.

The end in view is that we may be worthy of a place in the kingdom of God. Life in the Truth possesses this unique feature, that while we are helping others we are also obtaining personal benefit, for "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This is the one thing that matters, namely, approval at the Judgment Seat.

Very rarely are we in a position to condemn the actions of others for the reason that rarely do we know the motive behind the actions. Let us be very careful in our actions towards others, and be assured of the facts before we condemn them. Much evil and sorrow may be caused by foolishly rushing in, when on the other hand calm and helpful counsel would produce the desired result.

The world is rapidly passing into oblivion, but first principles endure and ought never to be called in question. What really matters, is that by the time we are called on to face the Judgment Seat we may have developed characters in some small way comparable with that of the Master Himself, and one of the best aids to this desirable spiritual condition is to be always abounding in the work of the Lord, and thus concentrating our energy on things that matter.

C. WHARTON.

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The working out of the approaching judgment upon principles illustrated in God's past dealings with nations and empires, requires time. . . I see a war among the powers resulting from an antagonism to French ambition, which must precede the battle of Armageddon; the Great City has also to be divided into three parts; and the feet of Nebuchadnezzar's image have to be fashioned into shape out of materials that exist. This requires time, and during this time the colonisation of Judea by the Jews is forming and prospering to tempt the spoiler to his destruction by the stone power, on the mountains of Israel.

DR. JOHN THOMAS (1852).

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### **The Angels and their Ministrations**

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i: 13, 14).

The above words at once indicate the importance of the subject of angelic ministrations, and the interest it should have for each of us; for have we not been baptized into Christ? and "if we be Christ's, then are we Abraham's seed, and heirs according to the promise." In other words, we are "*heirs of salvation.*"

There is no doubt that apart from what the Bible reveals, we should have no idea at all of the work of the angels. Nevertheless, their ministrations, although unseen are very real, and by devoting a little time to the study of the subject, we shall be strengthened in our most holy faith, and the problems

of the future will not seem quite so difficult: we shall even be able to contemplate them with a measure of confidence when we realize that we have such Divine agents working on our behalf.

We of course all know that the word *angel* means *messenger*, or *one sent*. There is no need to devote much of our time to proving this point, because it is common knowledge amongst us that the original Hebrew word is rendered in our tongue, either *angel* or *messenger*, over and over again. One or two illustrations will be sufficient for our purpose.

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord." (Haggai i: 13).

In this verse the prophet describes himself as the Lord's messenger, the original word for which, is elsewhere rendered angel.

Again, in II Chron. xxxvi. where is recorded the closing events of the kingdom of Judah, it speaks of God's patient efforts to induce His people to repent, by sending His prophets among them, but in verse 16 we read,

"But they mocked the messengers of God, and despised his words, and misused his prophets."

Thus the word "*messenger*" identifies the prophets as "*angels*" in the sense that they were *sent*.

We must not however confuse the matter, because the angels or messengers of which we are now speaking, are higher than mortal men, they are glorious beings "who excel in strength": they are "ministering spirits sent forth" by God to do whatever He requires of them. In fact, the words *sent forth* direct our attention to the *nature* of the beings we are considering, for we shall find that not only are they sent forth in the sense of going out to a specific work, but that also they derive their power or strength from God Himself; they are of Divine nature: God's spirit works in and through them.

This fact accounts for expressions frequently to be found in the scriptures which identify an angel with God Himself. For example, we have the record of Moses and the burning bush, in which we read—

"The angel of the Lord appeared unto him," (Ex. iii: 2),

Later, however, this angel declared—

"I am the God of thy father, the God of Abraham " . . . and Moses was " afraid to look upon God" (verse 6).

Here then is an illustration of that great doctrine of God-manifestation; for the angels are a vast plurality, moved by one great power, which we know as the spirit of God.

We must remember that the names of God and Lord, as given in the Bible, do not indicate the true names, or the meanings attached to them. There are such names as *Ail*, *Eloah*, *Elohim*, *Shaddai*, and so forth: all of which have meanings not conveyed by the use of the word God, or Lord. In regard to angels, the word frequently used is *Elohim*, which is the plural form of *Eloah*, and conveys the idea of God manifested through a host of mighty-ones. This is evident from a comparison of the following passages of scripture:

"And let all the angels of God worship him" (Heb. i: 6).

These words are a quotation from Psa. xcvi. 7 which reads,

"Worship him, all ye gods."

The Hebrew word here rendered *gods*, is *Elohim*. "Worship him, all ye Elohim."

Again, in Heb. ii: 7, we have a reference to the fact of Jesus being "made a little lower than the angels." This is also a quotation from the Psalms—

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psa. viii: 5).

This is the only place in the Old Testament scriptures where the word *Elohim* is translated *angels*: elsewhere it is rendered *God*, or *Lord*.

To fully appreciate the significance of this phase of the matter, we must realize that the Hebrew word *El* constitutes what may be termed, the foundation name of God Himself. This fact is expressed in these words.

"Before me there was no *El* formed, neither shall there be after me" (Isa. xliii: 10).

God is the one and only source of supreme power and wisdom, as He again declares—

"I am *El* and there is none else" (Isa. xlv: 22).

The word *Elohim* is derived from *El*, and signifies, *mighty ones*, who derive their strength from *El* or God Himself, even as Jesus declared of himself.

"I can of mine own self do nothing, the Father who dwelleth in me, He doeth the works" (John v. 30: xiv. 10).

Similarly, the *Elohim* can do nothing apart from Him from whom they derive their glorious and immortal nature.

There is another name found in the Bible, *Yahweh Elohim*, which speaks not of God-manifestation through the angels, but of God-manifestation through the *heirs of salvation*, who will, in the future age, be made in nature "equal unto the angels to die no more" (Luke xx: 36).

This is a deep and beautiful subject, which however does not fall within the scope of our consideration. We have merely referred to it to enable us to identify and to understand the actual position of those wonderful beings called in the Bible, angels: the *Elohim* or *Mighty Ones*, who derive their power from God, and who excel in strength and do His commandment, hearkening to the voice of His word.

The next question which comes naturally to our minds is "Of what form are the angels?" The orthodox conception is a beautiful person in white, male or female, with huge wings, and is not confined to the adult form, but frequently depicts little children of all ages, but always with wings. It is a fact that any of our Sunday School scholars would at once tell us that angels do not possess wings, and that there are no child-angels. This however is a subject which affects us so vitally, that we should endeavour to make ourselves familiar with all the information given concerning it in the Bible.

We need to realize that the orthodox conception of an angel is not merely the result of the inability of the finite mind to conceive how a being can travel through space without wings, but is the outcome of a complete misunderstanding of certain passages of scripture which to the orthodox mind seem to support their idea, and unless we are familiar with our subject, it will be impossible for us to convince them of their error.

For instance in the prophecy by Ezekiel we have a very good illustration of the popular angel:

"Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings" (Ezek. i: 5, 6).

It is true that each of the living creatures here represented, had *four* faces, but that is a little detail not very vital to orthodox imagination. The facts seized upon by them are, they are "living creatures," and they have "wings."

In the fourth and fifth chapters of the Revelation, we have language of a similar character, and although the living creatures of Ezekiel have certain differences from the living ones of John, yet they refer to one and the same thing. These visions, refer to that great multitudinous manifestation which we have just mentioned, not the *Elohim*, but the *Yahweh Elohim*, when God will shine forth from the saints in the future age: when he will ride upon them, and dwell with them. Here we would mention the invaluable aid to the understanding of this subject, which is to be found in "*Eureka*," and the writings of our brother Roberts.

Further, there is in the book of the Revelation, the subject of the Rainbowed angel, with wings at one stage, let down, and later on with wings outstretched in action. With the aid of "*Eureka*" we are able to understand that this symbol (for such it is) refers to the great future work of Christ and his glorified saints. In fact, this great doctrine of God-manifestation runs throughout the Bible, and according as we study it, so will our faith be strengthened in many things which may seem obscure when we first embrace the Truth.

The mention of wings by Ezekiel and John is for a reason. They are definite symbols, which generally speaking refer to the ability of those symbolized to mount up from the earth to God, and to move to and fro with rapidity of motion by the power of the spirit. Also the wings depict the multitudinous character of the symbol, in like manner as we speak of the wings of an army, as for example—

"And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings" (Ezek. i: 24).

In regard to the angels, the Bible quite clearly indicates their form. We have already spoken of the *Elohim*, which is the word used in the opening statement of the book of Genesis:

"In the beginning God (*Elohim*) created the heaven and the earth" (Gen. i: 1).

We must still keep in mind the doctrine of God-manifestation; first through the *Elohim*, and in the future through *Yahweh-Elohim*, or Christ and the saints. In all cases it is God Himself doing the work through His spirit, but manifested in the particular agents directed to the work in hand. Only by constantly keeping this in mind can we understand such references as we have in the Acts of the Apostles, where the angel is mentioned when referring to God at Sinai: and also when the writer to the Hebrews speaks of the Law, as "the word spoken by angels."

Man is not by nature at one with God, and therefore he is separated from God's spirit, except in the sense that "in God we all live and move and have our being." But the angels are of God's nature—they are spirits—when therefore God speaks or acts by them, He is, as it were, doing so *via* an organism which is part of Himself. In the work of creation, recorded in the book of Genesis, it was God who actually performed the work, but through "His angels who do His Commandments." This being so, we can understand the application of the statement—

"And the Lord God said, Behold, the man is become as one of us, to know good and evil" (Gen. iii: 22).

In Gen. i: 26, we have the clue which reveals the *form* of the angels:

"And God (*Elohim*) said, Let us make man in our image, after our likeness . . . .  
So God (*Elohim*) created man in his own image, in the image of God (*Elohim*) created he him.  
(Gen. i: 26, 27).

From these statements it is perfectly clear that man is in the image of the Elohim, or angels. Even so, we have further information of so definite a character that there can be no doubt in regard to the matter, and from which we see that angels are as real and tangible as ourselves, with this great difference, that they are of glorious spirit nature, and as brother Roberts remarks, "distinguished by all the maturity and dignity which belong to perfect intelligence."

We have the well-known incident of the visit of three angels to Abraham, and how he entertained them, and they did eat. So also when two of them went on their journey to Lot, who only realized their true characters when they declared "God has sent us to destroy this place." The language of the book of Judges is even more explicit, in reference to the incident of Manoah and his wife:

"And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord" (Judg. xiii: 15, 16).

Cannot we now appreciate the words of Paul,

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares"  
(Heb. xiii. 2).

Thus we now have a very good idea of the kind of beings we are considering. They are God's ministering spirits, sent forth by Him to execute His commands. They are the *Elohim*, in *form* like men, but glorious—nay, described in Judges as "very terrible"—and whose normal appearance is that of spirit brightness.

How these Mighty-ones came to be in their exalted position we do not know, and it is unwise to speculate on what is not definitely revealed. It is sufficient for us to know that the Divine promise to us is, if we are faithful, we shall be made equal unto the angels, to die no more.

In considering the *work* of the angels, it is helpful to keep in mind the position we occupy in the Truth. It is good to try to lift our minds above the mundane affairs of our everyday existence, and to realise the high and exalted position which is ours. The apostle John says,

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be": (1 John iii: 2).

The writer to the Hebrews also says, we are— "Heirs of salvation."

It is recorded, that when Jesus welcomes the redeemed, he will invite them to—

"Inherit the kingdom prepared for you from the foundation of the world" (Matt, xxv: 34).

"Inherit," "prepared for you," are expressions which help us to realize the significance of the words of Paul "All things are for your sakes."

We have spoken of the *Elohim* carrying out the work of the creation. We must bear in mind however, that it is Jesus who is now at the helm of human affairs, as it is written,

"He is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. iii: 22).

All power, in heaven and in earth, has been given to Jesus, and he is now directing the affairs of the world, and carrying out that wonderful programme revealed in the prophets and the Apocalypse.

"All things are for your sakes " (11 Cor. iv: 15).

We are able to look with added interest at the affairs of the nations, and to realize that the present distress and perplexity, and the preparation for war, is all in harmony with the Divine programme, leading up to the glorious consummation when the Kingdom shall be established, and which, if we are faithful, we shall inherit.

We cannot see the angels engaged in their work, but nevertheless they are so engaged. We can however, refer to the Bible, and note the manner in which, in the past, they worked in the affairs of God. We have that brief, but very striking example of which we read in the book of Daniel,

"But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes came to help me" (Dan.x: 13).

This particular angel, as we learn from the context, was Gabriel, and he tells Daniel that from the first day that he set his heart to understand and to chasten himself, his words were heard, and "I am come for thy words." But from the commencement of these things, three weeks had elapsed, during which Daniel had fasted, and yet the angel says "thy words were heard" from the first. Why the delay? Because Gabriel explains that the Prince of Persia withstood him for that period of twenty-one days. Gabriel was manipulating something in the Divine purpose and could not get away because the Prince of Persia was withstanding him, and it was not until Michael came and helped him, that Gabriel was able to get away to Daniel, and then he had to go back to the Prince of Persia. Some five-hundred years afterwards, we read in the gospel according to Luke, how that Gabriel appeared to Mary. Surely this is a wonderful glimpse of how God is carrying out His purpose through the angels, His ministering spirits.

But how could a mortal person frustrate or withstand God? No more than Jacob could have wrestled with the angel, except it had been permitted for a reason. But God does not work, as a rule, by bringing the spirit directly to operate on the intended object. He merely influences circumstances so as to lead a person on the desired way. Thus the free-will is not interfered with, and yet there is the Divine control. It is in this sense that we have free-will to work out our own salvation. There is no doubt that the Prince of Persia thought he was doing what he had himself chosen to do, little knowing that Gabriel was heading him off in another direction: in the end some little occurrence caused the Persian Prince to go as required, still thinking he was doing as he wished.

We have the same idea in the case of another great leader, to whom, through Isaiah, God said—

"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation."

"I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge" (Isa. x: 5, 6).

In these words it is clearly revealed that it was God who sent this Assyrian king on a certain errand, but as we gather from verse 7, this leader thought he was merely carrying out the desires of his own choice—

"Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

It is interesting and instructive to note how the angels worked in the affairs of Israel in regard to their national movements. We can only look at one or two instances.

In the first place in Ex. xiii: 18, we read that "God led the people about, through the way of the wilderness of the Red Sea": the word here translated God is *Elohim*, but in verse 21, where we read that the Lord went before them in a pillar of cloud by day and a pillar of fire by night, the word is *Yahweh*. In the next chapter at verse 19, it speaks of the angel of God which went before the camp of Israel. A little later, in chapter xxiii, a reference is again made to this angel—

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him" (Ex. xxiii: 20, 21).

This is just another illustration of the way in which the Bible speaks of God Himself doing certain things which are actually accomplished by His angels.

Later on, when Joshua was about to lead Israel into the land of promise, we recall how he saw an angel, described as the captain or Prince of the host of the Lord. By this manifestation, the faith of Joshua was strengthened in the work before him. We think there can be no doubt that it was the angelic host who threw down the walls of Jericho, and who fought all those great battles for Israel, which enabled them to possess the land. Still later, when Joshua had died, and Israel were oppressed by their enemies because of their sins, an angel appeared to Gideon. The record is—

"And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour.

And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face" (Judg. vi: 12, 16, 22).

Another interesting occasion, is the incident when David sinned in numbering the people, and God sent a pestilence upon Israel as a punishment.

"And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand" (II Sam. xxiv: 16).

These brief references help us to understand the part which the angels play in the work of God, and they also force home the point which we have endeavoured to emphasize, that it is God Himself manifested in a plurality of *mighty ones* who receive their strength and power from Him.

It is recorded by the Psalmist that "the angel of the Lord encampeth round about them that fear Him and delivereth them" (Psa. xxxiv: 7).

These words direct our attention to the work of the angels in regard to individuals. We cannot have a better illustration of these words than is furnished by the experiences of Daniel.

We are all familiar with the story of Daniel in the den of lions, but what we wish particularly to note is the *reason* given by Daniel, for his deliverance:

"My God hath sent his angel, and hath shut the lions mouths, that they have not hurt me" (Dan. vi: 22).

The spirit of God, through the angel, made those lions as quiet as they will be in the age to come, when—

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. xi:6).

In the same book, we have the account of how Daniel's three friends were thrown into the fiery furnace because of their allegiance to God, who—

"Came forth of the midst of the fire, . . . and upon whose bodies the fire had no power, nor was an hair of their head singed, nor the smell of fire had passed on them" (Dan. iii: 26, 27).

Here is conclusive evidence that the angel of the Lord encampeth round about them that fear Him and delivereth them. It was an easy matter for the Divine agent to throw the protecting mantle of the spirit around these three men so that not even their hair was singed.

*(To be continued.)*

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### **Distressed Jews' Fund Report, 1933**

AVONDALE HALL,  
CLAPHAM.  
2nd December, 1933.

DEAR BRO. WHITE, —Greetings. Herewith details of the amounts totalling £147 12s.. 9d. received for the Distressed Jews' Fund during the year ending 30th September, 1933.

This amount has been forwarded to the Jewish Hospital in Jerusalem through the medium of the London Zionist Organisation, and the enclosed letters intimate its safe arrival in the City of the Great King.

Sincerely your brother,

FRANK G. FORD.

\* \* \*

THE ZIONIST ORGANISATION,  
CENTRAL OFFICE,  
77, GREAT RUSSELL STREET,  
LONDON, W.C.1.

FRANK G. FORD, Esq.,  
Treasurer, South London (Clapham) Christadelphian Ecclesia.

November 2nd, 1933.

Dear Sir,

We beg to confirm with many thanks the receipt of your letter of the 1st inst. with enclosed cheque for

**£147 12s. 9d.**

on Barclay's Bank, which remittance is being simultaneously forwarded by us to the headquarters of the Keren Hayesod in Jerusalem for transmission to the Jewish Hospital in that city. We have asked the headquarters of the Keren Hayesod to deal with your remittance in the same manner as in previous years.

We take the opportunity of expressing to you our sincere gratitude and high appreciation of the sentiments which have prompted your very esteemed institution to make the above mentioned contribution for the benefit of the Jewish Hospital in the Holy City.

Always at your services, we remain, dear Sir,

With Zion's greetings,  
Yours faithfully,  
For and on behalf of the  
ZIONIST ORGANISATION,

A. AVADIO (*Treasurer*).

\* \* \*

KEREN HAYESOD LTD.,  
JERUSALEM.  
14/11/1933.

The Treasurer,  
Zionist Organisation,  
London, W.C.I.  
Dear Sir,

**Re Donation of £147 12s. 9d. from the S. London Christadelphians.**

We beg to acknowledge with thanks the receipt of your letter of the 2nd inst. regarding the above donation earmarked for the Jewish Hospital in Jerusalem. We have also received to-day credit-note from the Anglo-Bank, Jerusalem, for the same amount.

As on previous occasions, we shall transfer the donation in question to the Hadassah Hospital, and let you have from them a formal receipt for transmission to the donors, in due course.

With Zion's greetings,  
Yours faithfully,

A. ULITZUR.

\* \* \*

THE ZIONIST ORGANISATION,  
CENTRAL OFFICE,  
77, GREAT RUSSELL STREET,  
LONDON, W.C.I.  
December 1st, 1933.

To the Treasurer, South London (Clapham) Christadelphian Ecclesia,  
Dear Sir,

**Re Donation of £147 12s. 9d.**

With reference to my conversation with you of this morning, I beg to enclose herewith a copy of the provisional acknowledgment, dated the 14th November, and received from the Headquarters of the Keren Hayesod in Jerusalem.

As soon as the final receipt reaches us, it will be forwarded to you without delay.

Always at your services, I remain,

Yours faithfully,  
For and on behalf of the Zionist Organisation,

A. AVADIO (*Treasurer*).

\* \* \*

**AMOUNTS RECEIVED DURING 12 MONTHS ENDING 30th SEPTEMBER, 1933.**

	£	s.	d.
1932.			
Oct. 4. — From Anonymous		5	6
Nov. 2. — „ 3 members S.B. Ecclesia ...	3	0	0
Nov. 2. — „ Edmund St. B'ham Ecclesia		16	0
Nov. 2. — „ A few brethren and sisters in Shropshire ...		7	6
Nov. 2. — „ Leamington Ecclesia	2	0	0
Nov. 2. — „ Horns Cross Ecclesia	3	0	0

Dec. 15. — „ Plymouth Ecclesia	1	17	10
Dec. 15. — „ A.R. ... ..	3	3	0
Dec. 20. — „ C. T. Birmingham	1	0	0
Dec. 20. — „ Ecclesia in New Zealand	5	0	0
Dec. 20. — „ A Sister, Toronto	2	12	9
1933.			
Jan. 23. — „ A Sister of Christ		5	0
Mar. 20. — „ Brantford Ecclesia	2	0	0
Mar. 20. — „ Leamington Ecclesia	2	0	0
Mar. 20. — „ Plymouth Ecclesia	1	10	7
April 18. — „ Anonymous Gifts at Clapham Fraternal ...	2	4	0
April 24. — „ Redhill Ecclesia ...	2	0	0
April 24. — „ Anonymous (Oxford)		5	0
May 1. — „ Brethren and Sisters in Suffolk ...	1	0	0
June 20. — „ Plymouth Ecclesia	1	9	11
July 31. — „ J. D. JB. Montreal	1	2	0
Sept. 11. — „ Plymouth Ecclesia	1	5	11
Sept. 25. — „ Clapham Ecclesia		<u>109</u>	<u>7 9</u>
		<u>£147</u>	<u>12 9</u>

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## Reflections

We are nearing the end of the present dispensation. The character of that ending has been sketched for us by the hand of inspiration in the Prophets and the Apocalypse, "Evil shall go forth from nation to nation." We see it, and not surprise but gratitude and quickened anticipations are the result.

\* \* \*

Thirty-seven years ago Bro. Roberts wrote "The *Christadelphian* has never professed to be a public organ, nor a battle ground of opposing opinions. You must remember this in judging of its conduct. It is a private irresponsible enterprise, originating and carried on with the aim of keeping in view and preserving from obscurity the Bible Hope of Israel revived by Dr. Thomas, nearly two generations ago. No one controls it but its immediate conductors, who are glad of the co-operation of all who love its principles, but who cannot be classed with ordinary public journalists or consent to be governed by their rules."

The editors of the *Berean Christadelphian* take the same view of their duties and responsibilities.

\* \* \*

When a man is deeply and continuously engaged in an atmosphere of divine thoughts, he has neither time nor inclination to plot mischief and play the fool. That is the vocation of vacant minds and idle hands, who know not what it is to enter within the veil. (*Dr. Thomas*).

\* \* \*

When a community, professing the Truth, makes itself a centre of small talk and bad feeling, instead of a purifying fountain of edification and spiritual refreshment, it will be avoided by all of right minds.

\* \* \*

We must set up no authority. We must preserve, in its most untrammelled form, the liberty of voluntary fraternal association and co-operation, requiring as our only condition the belief and obedience of the Truth. On subsidiary matters we must preserve absolute independence of each other. We must beware of taking a step towards ecclesiastical law-making, which while intended for good,

has in all the history of the world, worked evil. The beginnings are insidious, and have to be guarded against.

R.R.

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## **Land of Israel News**

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

During the period from July 1st, 1920, when the Civil Administration was established, until August 31st, 1933, 132,930 Jews have immigrated to Palestine. Until January 1st, 1922, returns showing the countries of origin of immigrants were not furnished. The total of Jewish immigrants from January 1st, 1922, to August 31st, 1933, was 120,116, which included 53,310 from Poland, 17,930 from Russia, 7,135 from Roumania, 4,442 from U.S.A., 4,330 from Aden and Yemen, and from Great Britain and Ireland 882.

\* \* \*

In reply to a question in the House of Commons the Colonial Secretary said the reason why the Government has permitted to enter Palestine in the first eight months of 1933 five times as many as in the two preceding years, is the great improvement which has recently taken place in the economic position of Palestine. This has rendered the country attractive to immigrants of the self-supporting class, and has also made it possible for the High Commissioner to approve larger half-yearly quotas for the admission of immigrants of the wage-earning class.

\* \* \*

A regular air service for passengers and freight between Egypt and Palestine will be started shortly.

\* \* \*

The Tel-Aviv Municipality has decided to prolong all present house contracts for another fourteen months, in order to prevent further raising of rents in the city, which have lately assumed abnormal proportions.

\* \* \*

It is the considered opinion of eminent economic authorities that Jewish industrial enterprises, which now employ scores of thousands of hands, and also the enterprises which are able to exploit the natural resources of the country owing to the energy and expenditure of Jewish immigrants, are likely to turn Palestine into a first-class industrial centre in the Near East. Before this Jewish immigration set in, thousands of Arabs emigrated from the country each year; but at present, so far from there being any emigration of Arabs from Palestine, this country serves as an asylum for a considerable number of Arabs coming in from adjacent countries. During the period between the first census of Palestine taken in 1922 and the census of 1931, the Arab population increased by two hundred and twenty-five thousand, or forty per cent., while the Arab city of Jaffa, which is in close proximity to the Jewish city of Tel-Aviv, had prospered and expanded; and its population during the period that elapsed between the first and second census had increased by seventy-two per cent.

\* \* \*

It is understood that the Nesher Cement Factory is unable to proceed with a scheme for enlarging its works owing to the shortage of Jewish labour. The factory is receiving continued demands for increased supplies of cement from Palestine and the neighbouring countries, but it is unable to meet the demands before the extension of its works is accomplished. The Company has ample ready money to begin the extension work, but it cannot secure the necessary labour. The Palestine Potash Company is also experiencing a shortage of labour.

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## FAITHFUL ECCLESIAS

No organisation, not even an apostolic one, can work well, that is scripturally, which is not composed of elements more zealous for the advancement of the Truth, and the promotion of the glory of its divine Author, than of their own notions and *exaltation*. The first necessary thing is, that the members shall have become little children, having their old Adam subdued by faith, and Christ substituted in his place by the same principle. Without this disposition, which is "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," no organisation could work harmoniously and efficaciously, though framed and administered by the Apostles themselves. Even a bad organisation with good materials would work better than a good one with a self-willed, heady, factious, and self-glorifying people. The members must all respect the apostolic teaching if they would have an organisation that would be scriptural and satisfactory to all good men. This teaching says, "By love serve one another." "Be not desirous of vain glory, provoking one another, envying one another." "Submit yourselves one to another in the fear of God." Stand fast in one spirit, with one mind *striving together for the faith of the Gospel*." "Let nothing be done through strife or vain-glory; but in lowliness of mind *let each esteem other better than themselves*. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

*The Herald of the Kingdom.*

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### Signs of the Times

**RUSSIAN ACTIVITIES: FURTHER DEVELOPMENTS IN GERMANY.** — A remarkable feature of world politics today is the activity of M. Litvinov, the Russian representative, in arranging pacts of non-aggression, and trade agreements. A number of these have been referred to in previous articles, and now an agreement with the U.S.A. has to be added to the list. As a result, diplomatic relations between Russia and the U.S.A. have been restored for the first time since the war. It is evidence of the growing power of Russia and the necessity which is felt of admitting her again into the comity of nations.

Immediately M. Litvinov concluded his agreement with President Roosevelt he was invited to Rome by Signor Mussolini. As Mr. Wilson Harris remarks in the *News Chronicle* "Russia stands better with the world as a whole than she has at any time since 1917" and it appears that Mussolini (who does not care to take his lead from others if he can help it) is anxious to impress M. Litvinov that Italy is still the Soviet's best friend in the West. It is suggested, probably with truth, that the outcome of these Russian activities will mean the end of the League of Nations as at present constituted, and give place to a new League in which Russia, France and Italy will occupy the chief places and Britain will find herself in "splendid isolation."

We think it is a necessary prelude to the coming destruction that events should so develop as to give an appearance of peace and safety, a situation of course requiring the cooperation of Russia, even though such co-operation were hypocritical. It is not essential that the sea and waves should roar without any intermission, else there would be no opportunity for Gog to comply with the divine command: "Be thou prepared and prepare for thyself" (Ezek. xxxviii. 7). This time is excellently described in the *Manchester Guardian* (Dec. 1st) as "a period of slack water between the angry tides."

Now it will be remembered that during the nineteenth Century, Russia was constantly at war with Turkey during her repeated attempts to obtain an outlet in the Mediterranean Sea, and it was with the object of keeping Russia back that the Western Powers used to bolster up Turkey (e.g. during the Crimean War). The Maintenance of the Integrity of the Ottoman Empire was an outstanding problem for British statesmen for a century. In spite of the efforts of the Western Powers, Turkey gradually declined and Russia pushed further and further south; events which we have correctly interpreted as preparing the way for Russia's occupation of Constantinople and her invasion of Palestine. As a result

of recent developments, particularly the opening of the harbour at Haifa, Palestine has become exceedingly important. A particularly striking article appeared in the *Daily Mail* for November 17th, describing these changes and foreshadowing those movements of Russia which we have so long understood to be foretold in Ezek. xxxviii., Dan. xi., and elsewhere in the Scriptures.

Russia's alliance with Turkey "will both protect Russia from attack via the Black Sea, and provide a jumping-off ground for any future Russian move against the British Empire." The opening up of commercial air routes has made Palestine of more importance than ever, for Britain's air route to the East crosses Palestine, Iraq and the Persian Gulf. This route is vital for British communications with India, and for the protection of the Anglo-Persian oil refineries on which her navy depends for its oil supplies. The *Daily Mail* article points out that the Turkish frontier is only 800 miles from the Persian Gulf, i.e. only a single day's flight from our oil bases. Just a few bombs and they would be destroyed. On the Constantinople side also, Russian aeroplanes could reach Haifa in one short day's flight, and it is at Haifa that the pipe line will emerge and the great oil refineries be established. "A hostile Russo-Turkish alliance would thus be in a position to exercise overpowering pressure on the vitals of the British Empire."

In addition to this menace, the British Government has the hostility of all the Arab races to face, chiefly on account of the Jewish immigration into Palestine. There is no solution to the difficulty; the Jews are bitter because of the curtailment of immigration and the Arabs detest the Government more than ever. A correspondent in the press says "Their attitude is full of menace for the future. Unless a fundamental change in British policy takes place, further riots and further massacres are inevitable."

It is impossible—quite apart from Divine prophecy on the subject—for Britain to reverse her Palestine policy; it is far more likely that she will be compelled to permit Jews to settle there in increasing numbers as the Continental anti-Semitic pressure becomes more acute, and that will involve an irrevocable breach with the Arabs.

The Jews are not blind to the possibility of world wide persecution, but realise that if Hitler succeeds in his plans it will come. The *Jewish Chronicle* says "It is axiomatic that if the theories of the Nazis prevail, and the nations acquiesce in the degradation of German Jewry to the status of an inferior and second-rate caste, then the position of no Jews anywhere will be secure."

It is plain that the situation in Germany does not improve but bears evidence of permanence. Not only are Jews compelled to resign their executive positions in almost all departments of life, but the "Aryan Clause" extends even to those whose wives are of Non-Aryan descent. The claim of some Jews that they are Christians is of no avail, the Breslau Courts for example having decreed that "the question is one of race, not of religion." Similar anti-Jewish feeling is growing particularly in Austria, Roumania, Bulgaria and Greece, so that in these countries too, the outlook is bleak. In Poland, the scene of many pogroms in the past, the feeling of the Jews against Britain is very strong, many thousands of them desiring to emigrate to Palestine but being unable to do so owing to the restrictions imposed by the High Commissioner. A society has been formed there to agitate for the transfer of the Palestine Mandate to Poland.

We see therefore that current affairs are in an exceedingly interesting state and progressing rapidly in the directions which we have hoped to see. It is evident we are on the eve of very startling events.

A curious feature of Germany's activities is the uprising of a "German Christian" Movement which seeks to abolish the Old Testament altogether and to expurgate the New. At a meeting in Berlin attended by a number of Bishops and 20,000 people, Dr. Krause (the leader of the group in Berlin) said that the Old Testament has rightly been described as one of the most questionable books in the world. Further he demanded that the scapegoat and inferiority theology of the Rabbi Paul should be

renounced entirely. As a protest was made by a member of the audience, a resolution embodying these points was put to the Meeting and declared carried by 19,999 to 1.

Of course not every German approves of such teaching and it appears the Evangelical Church will split in consequence of it. But is it not curious that the very nation that, by its treatment of the Jews, is demonstrating the inspiration of the Old Testament, should be foremost in rejecting it? The German Christians will have no use for a Messiah who comes as Israel's deliverer, but will derisively reject Him doubtless, when He comes: "Assemble yourselves and ye shall be broken in pieces" says the prophet. There can be no doubt that God will punish the German nation for their treatment of the Jews, as He has punished all similar cases in the past. Their present attitude is in effect a challenge to His power and authority which we hope and believe He will speedily avenge.

W.J.

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### **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 Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

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 Australia and New Zealand: Intelligence cannot be inserted from any ecclesia which tolerates the teaching known as "clean flesh", or fellowships those who do so.

As to the United States and Canada: Intelligence will be inserted only 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.

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

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

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**BRIDGEND.** —*Christadelphian Meeting Room, 40, Caroline Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Tuesdays, at 7.30 p.m.* As will be seen by the above we have now settled down in our new and more spacious Hall and are continuing a series of special Lectures which are advertised weekly in the local press. We still have the presence of our interested friends at these lectures and pray that God will give the increase in His good time. —GOMER JONES, *Rec. bro.*

**BRIGHTON.** —*YM.C.A. Lecture Hall, Old Steine. Sundays: Breaking of Bread, 11.15 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8 p.m.* During November we had the pleasure of the company of the following visitors to the Lord's table: —Sis. Jenkins and sis. E. Jenkins, sis. P. Ellis, bro. D. Bayles (all of Clapham) and sis. I. Stokes and bro. W. Rivers (Holloway). Brethren D. L. Jenkins, F. W. Brooks and E. C. Clements (Clapham) were with us as ministering brethren and we take this opportunity of thanking them and all others who have, during the past year, helped us to keep the light burning brightly here. Will intending visitors and serving brethren please note that our

memorial meeting is now held in the morning and commences at 11.15 a.m., the lecture being given as usual at 6.30 p.m.—J. D. WEBSTER, *Rec. bro.*

**BRYNCETHIN (Glam.)** —*Meadow View, Cynola. Breaking of Bread, 11 a.m.* Although there are only three of us in this district, we are encouraged by the interest shown by two alien friends. Our prayer is that God will increase the labourers, even in this part of His Vineyard. We hope that in process of time, by the assistance of the Bridgend Ecclesia, we shall be able to hold lectures in this district and by so doing, "Let our light shine" through this world of darkness, until the dawn comes, when darkness shall no longer prevail. —RAY WILLIAMS.

**DUDLEY.** —*Christadelphian Hall Scotts Green. Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7 30 p.m.* We are pleased to report the baptism of bro. and sis. FAHERTY (husband and wife) on Wednesday, December 6th. Our new bro. and sis. live at Shifnal about 26 miles from Dudley. They will be able to meet occasionally with bro. and sis. Stanway of Coalbrookdale. We feel they realise the grandeur of the Truth, that it is indeed a "pearl of great price." We trust they will continue to grow in grace and in the fear of God's holy commandments, realising the time is short, the prize is sure and great, and that the "Coming of the Lord draweth nigh." We thank bro. W. Southall and bro. Railton who have helped us in the Service of the Truth. Faithfully your brother in the Hope of the Gospel. —FRED H. JAKEMAN, *Rec. bro.*

**GREAT BRIDGE.** —91, *New Road, Breaking of Bread, Sunday. 3.30.* Since our last report we have been pleased to welcome round the Lord's table sisters G. Shaw of Dudley and J. Phipps (Shirley), also, brethren W. Southall, J. Phipps of Birmingham, C. F. and P. Powell of Blackheath, for whose words of comfort and encouragement we are grateful; we also appreciate the periodical visits of bro. S. M. Harrison of Lichfield, whose words of exhortation have cheered us on many occasions. We are convinced of the nearness of our beloved Lord's return and are endeavouring to occupy—knowing that it is written—in such an hour as ye think not the Son of Man cometh. —T. PHIPPS, *Rec. bro.*

**LEICESTER.** —71, *London Road. Sundays: Breaking of Bread, 5 p.m.; Lecture, 6.30 p.m.* Since our last report we have been much cheered by the company at the table of the Lord of brethren L. Feltham (Leamington) and W. Reeves (Holloway). Sisters B. Clements. Kate Ellis (Clapham) Joyce Squires and sis. Day (Luton). We take this opportunity of thanking the following brethren for their willing and faithful assistance by helpful exhortation and in proclaiming the way of life: —E. C. Clements, H. W. Hathaway, P. Kemp. L. J. Walker, W. R. Mitchell. W. E. White (Clapham), A. Cattle, Geo. Cattle (Putney) and J. W. Squires (Luton). —A. C. BRADSHAW, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall Landor Road. S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School. 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* Death has visited us once more and taken sister E. Clarke who fell asleep on 9th November, 1933 and was laid to rest in Lambeth Cemetery on 14th November, 1933, bro. P. L. Hone speaking words of comfort at the graveside. Nearly half a century ago, a man working on the Railway picked up a lecture card which had been thrown out of a passing train. The result was that he and his wife obeyed the Truth and became bro. and sis. Clarke. Bro. Clarke died a few years ago, and now sis. Clarke has fallen asleep after a life of faithful endurance to the end. "Precious in the eyes of the Lord is the death of His saints." We regret inadvertently reporting in last month's intelligence our sis. Lavinia Chapman as "Miss" whereas it should have read "Mrs." The following visitors have been welcomed to the table of the Lord, namely: —sis. Yeates (Bridport), sis. Brett and sis. Miles (Brighton), bro. and sis. Higgs and sis. D. Higgs (Bristol), sis. Annals, sis. Ida Garrett, sis. M. Bath and bro. Townsend (Holloway), bro. Symonds and bro. Linggood (Horns Cross), sis. B. Hayward, sis. M. Hayward and sis. Mabel Hayward (Ipswich), sis. E. Squires (Luton), sis. Hatton and sis. Lloyd (Margate), bro. Carroll and bro. Tom Lambert (New Tredegar), bro. and sis. Morris and bro. Heyworth (St. Albans), sis. Coliapanian, sis. Mills, sis. Silliter, bro. and sis. Webster (Seven Kings), sis. Hunt-Smith (Sutton). —F. C. WOOD, *Ass. Rec. bro.*

**LONDON (Putney).** —*Scouts Hall, Oxford Road. Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m. at 2, Schubert Road, East Putney.* We are able to report the continued attendance of interested friends at our lectures and our efforts have been blessed by the birth of another into the household of God. Our new bro. is JOHN ALFRED BALCHIN who was immersed on the 7th November, 1933. We pray that our bro. having put his hand to the plough will continue to look ahead until he reaches the end of the furrow and finds his reward of work well and truly done. Our numbers have also been increased by the transfer from the Clapham Ecclesia of sis. L. Chapman. We welcome her into our midst. —A. CATTLE, *Rec. bro.*

**LONDON (West Ealing).** —*Leighton Hall Elthorne Park Road, W.I 3. Sunday: Breaking of Bread, 11 a.m.; Sunday School, 11 a.m.; Lecture, 6.30 p.m. Thursday: Bible Class, 8 p.m. at 24, Broadway.* It is our pleasure to report that yet another has witnessed a good confession in the person of Mrs. HANNAH BOOTHROYD, the wife of our Bro. Boothroyd, who was immersed at the Ealing Public Baths on Monday, November 27th. We pray that she with us may find an entrance into the Kingdom of our Lord. We thank the following brethren for their assistance in proclaiming the Word. Bren. C. N. Hatchman, D. L. Jenkins, C. A. Ask and A. A. Jeacock. We gain by the removal to Hayes of bro. and sis. W. W. Piper from Seven Kings. Their loss is our gain. Sis. E. Hill of Sutton has visited us to break bread. —T. G. BRETT, *Rec. bro.*

**NEW TREDEGAR (Mon.)** — *Pentwyn House, Cwmsyfiog.* Greetings in Christ. The numerical strength of our ecclesia remains as it was when our last intelligence appeared. However we have been spiritually upbuilt and encouraged by the visit of bros. H. L. and J. Evans in the work of the Truth. Bro. H. L. Evans lectured on Saturday, November 11th, in the first of a series of such lectures on "The Bible; its meaning and how to interpret it." There were eleven "strangers" present and although as in all cases where the Truth is proclaimed there were dissentient signs and voices, the interest of all present was very evident. The sowing of the good seed and the watering of the same will be continued. May it be our Father's pleasure that it finds good soil in which to bring forth. Our bro. also exhorted those of the Body on Sunday morning and all present were spiritually uplifted. The majority here are seriously burdened in the lack of material necessities through unemployment but great solace comes to them in the knowledge of the early return of our Lord and our thanks are given to these brethren who are thus helping to keep our faith strong. On behalf of all in Christ here I send you our love in Him. —IVOR MORGAN, *Rec. bro. pro tem.*

**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.* In view of the interest shown in the lectures at Donisthorpe, the ecclesias of Dudley, Birmingham, and Nottingham. have decided to hold further lectures in December, the 9th and 16th, if the Lord wills. God willing, we hope to have a Fraternal Gathering on February 3rd, particulars of which will be forwarded later. We have been pleased with the help in the work of the Truth, of bro. Shakespear (Dudley), and also of the company of sis. Shakespear. —J. B. STRAWSON, *Rec. bro.*

**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 November 18th and 19th we had the company of bro. R. Smith of Birmingham, who gave two special lectures on the Saturday and Sunday evenings respectively upon the following subjects—(1) *Baptism. What is it? Is it essential to salvation?* (2) *The distress of nations with perplexity.* Although the strangers were but few on each occasion, we must not be discouraged, but continue to preach the word. On December 2nd bro. Denney of London gave a special lecture upon *The coming political crisis.* Our bro. pointed out that we are unmistakably living in the time of the end, when the nations are preparing for the battle of Armageddon. It gives us much pleasure to see our bro. in a position once again of being able to proclaim the Truth in such a convincing manner. We are also indebted to bro. T. B. Bailey of Preston, and bro. W. Cockcroft, senr. of Oldham, for their services on behalf of the Truth. We have been pleased to welcome to the Lord's table sis. D. Jannaway of Southport. — B. LITTLER, *Rec. bro.*

**ST. ALBANS.** —Sundays, 11 a.m. and 6.30 p.m.; Wednesdays, 8 p.m. *Pikesley's Hall, 34, St. Peter's Street.* The distribution of the circulars referred to in the previous ecclesial news does not appear to have had, as yet, any tangible result. The only communication received, in response to our request, was a letter from a lady who wrote anonymously in order to avoid controversy. However, we are glad to have made an experiment which may bear fruit later on: the lack of response certainly indicates the indifference shown to the truth of the Word. We are glad to report that sis. Amy Dealey, after having been in hospital for two months as the result of an accident, has now been able to return home and, we hope, will soon be completely recovered. —S. JEACOCK, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall, 686, Green Lane, Goodmayes. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. 27, Wanstead Park Road, Ilford. Tuesdays: M.I.C., and Eureka (alternately) 8 p.m. Thursdays: Bible Class, 8 p.m.* We regret to report the loss through removal of bro. and sis. Piper to West Ealing and bro. Whelan to Croydon, but we trust that our loss will be the gain of the Ecclesias mentioned. We have now concluded our Special Effort but regret the attendance of the stranger was no greater than at the previous lectures as reported last month. The subjects were such as might be expected to rouse public interest, bro. Doust speaking on "The Jews" and bro. W. Jeacock on "Russia and Britain." Visitors have been sis. Williams and sis. Willie (Southend) and bro. T. Wilson (Clapham), who was with us in the Truth's service, and we thank him for his work amongst us. As the year draws to its close we take this, opportunity of thanking the brethren who have helped us during the past year, not only on Sundays but also on Tuesday evenings at our Eureka Class. The brethren and sisters who regularly attend this class feel greatly strengthened in their study of the Doctor's masterpiece, and feel thankful to our Heavenly Father for the opportunities he gives us to study "The revelation of Jesus Christ which God gave unto Him," and we pray that before long we shall be able to sing with immortal voices the Song of Moses and the Lamb. —W. J. WEBSTER, *Rec. bro.*

**SWANSEA.** —*Portland Chambers, Gower Street Sundays: Breaking of Bread, 11 a.m., Lecture, 6.30 p.m.* Since our last communication we have been pleased to welcome to the Memorial Table the following brethren and sisters: —bro. and sis. George Morse (Cardiff) and bro. Frank Morse of the Clapham Ecclesia; both brethren ministered to our spiritual needs. We thank them for their service so freely given in the service of our Lord and Master. We are indebted to the Bridgend Ecclesia and bro. George Morse (Cardiff) for enabling us to continue proclaiming the glad tidings and to make known the way of salvation. — W. MORSE. *Rec. bro.*

**WELLING (Kent).** —*Sundays: 11 a.m., Breaking of Bread; 3 p.m., Sunday School; 6.30 p.m., Lecture. Thursday: 8.15 p.m., Bible Class.* We have now completed our special effort of mid-week lectures given during October and November. The attendance of strangers has been very small, there being in all 23 attendances for the 9 lectures, bearing testimony to the thick veil that is over all classes of people in this age of confusion, wherever one looks. Our hope and desire is, that those few who did attend may search out for themselves and find the only True Way to Life Eternal in Abraham's seed. We are pleased to announce that two of our Sunday School scholars LAURENCE WILLIAM PENN (17), and KATHLEEN HELEN PENN (15½) son and daughter of bro. and sis. R. Penn have, by the kind assistance of the Clapham Ecclesia been immersed into the Saving Name of Christ Jesus. Our wishes are that their new life in Jesus will lead them into His Kingdom. Further our bro. Weekes desires to express his gratitude to all who have assisted him in his tribulation and takes great consolation from the help given in various ways. The attendance of the stranger at our Sunday Evening Lectures continues to be very small. We again tender our heartfelt thanks to all who have been in our company since our last report, for their willing service and association with us in the Bonds of The Gospel, namely: —Bren. E. H. Bath, C. N. Bath and G. L. Barker (Holloway), bro. N. G. Widger (Hitchen), bren. D. L. Jenkins, E. Maundrell and C. Ask and sisters C. Ask and E. Maundrell Jnr. (Clapham), bro. and sis. Drummond and bro. H. Linggood (Horns Cross). Our Sunday School tea and Prize Distribution will be held on January 13th (God willing) at the Scouts' Hall, Warwick Road. Tea 4.45 p.m., after-meeting 6 o'clock. To all who can come we extend a warm and affectionate welcome. —A. M. GRANT, *Rec. bro.*

**ROCHDALE (Lancs).** —19, *Tonacliffe Terrace, Whitworth*. Greetings to the Household in Christ's Name. We continue to write to the addresses sent to us, in the hope that some interest in the things of the Kingdom will be aroused; so far little response is given to our appeals. Nevertheless we know the apathy shown is a true sign of the times, but we continue to speak a word in season wherever and whenever the opportunity presents itself. At the close of 1933 we thank all who have helped us (by leaflets, cards and kindly letters to our sisters in isolation) in the encouragement to hold fast the Truth. May 1934 see the coming of the Lord, "Watch therefore." We have had the company and help of bro. Eric Aston of Oldham on several occasions. With fraternal love in Israel's hope. —T. HEYWORTH, *Rec. bro.*

**WIGAN.** —*Educational Room, behind Co-operative Offices, Standishgate. Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m.; School, 11 a.m. Tuesdays: Bible Class, 8 p.m.* We have had great pleasure in the company of our bro. G. H. Denney of London, who, on December 2nd, helped our brethren and sisters at Pemberton by giving a special lecture, both ecclesias were greatly benefited thereby. On December 3rd he ministered the word of exhortation to the Wigan ecclesia, and lectured in the evening. We were truly grateful, and sincerely thank him for his help in the service of the truth. Also, we have been pleased to welcome to the table of the Lord our sis. D. Jannaway of Southport. Your brother in hope of Life Eternal. —R. BARTON, *Rec. bro.*

## AUSTRALIA

**CANBERRA.** —"*Naioth*," *Coranderk Street Reid, F.C.T.* Greetings in the great and Holy name of Him our Saviour Jesus Christ. We have through the mercy of God been permitted to enjoy the blessings of health and strength, enabling us up to the present to continue in the Master's service. During the year we have had several visits from bro. and sis. J. Holmes (the mother and father of sis. Dye). Bro. Holmes has given us the word of exhortation on each occasion, thereby refreshing us. We are reminded constantly by the signs around us, that Christ is coming, to whom we must give an account. If approved the kingdom will be our possession. Happy then will be the man who perseveres in faith like Abraham "believing in hope," looking for the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ, who gave himself that he might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works. —Your bro. and sis. in the Lord, O. and M. DYE.

**INGLEWOOD.** —We have great pleasure in stating that another one of Adam's race has on the 15th October put on the name of Christ in the scriptural way, by being buried typically, and rising again to a new life, to run the race for an Eternal Life. Our new bro. is HENRY MCNEIL GRINHAM. Bro. Grinham who showed that he had a very clear knowledge of the True Way, was at one time an ardent Seventh Day Adventist, then became dissatisfied with the Personal Devil and other doctrines, and when the books of The Truth, especially the works of Dr. Thomas and bro. Roberts were lent him, he was astounded at the glorious ray of hope shewn by the Scriptures, so beautifully shown by those writers. Brethren Gregory and sis. Gregory, bro. Gamble and bro. Jas. Hughes, motored up from the Melbourne Ecclesia and were of great help and pleasure to us all at Inglewood. The writer especially, as it is partly a result of his efforts (through the Deity's guidance), as for a long time it seemed as if the "Good seed" could not take root here. All broke bread on the Sunday morning at the home of the writer, and the right hand of fellowship was given our new brother. Bro. Hughes gave us the word of Exhortation and advice to hold fast to our glorious hope. We have a few of our friends reading books on the Truth, and are hopeful of further additions to our small ecclesia, and we pray that our bro. Grinham will run faithfully. — W. H. APPLEBY, *Rec. bro.*

## CANADA

**BRANTFORD.** —*Christadelphian Hall 44, George Street. Sundays: 10.30 a.m., 3 and 7 p.m. Wednesdays: 8 p.m.* The Rec. bro. would like all to know that he has moved to 112 Erie Avenue. Since

last report the joint picnic of July 1st with our Hamilton brethren and sisters has once more come and gone, and as usual proved to be a happy way of spending the holiday. Visitors to the table of the Lord include bro. John and sis. Emily Somerville of Hawley, Pa.; sisters Luff and Martin (Toronto) and sis. L. Cope (Hamilton). —H. W. STYLES, *Rec. bro.*

**WINDSOR (Ont.)**—*Breaking of Bread at 835 Church Street at 10 a.m.* We have been separated from the brethren in Detroit, U.S.A., for some time owing to their action in extending fellowship to some who are not in fellowship with us; but we are pleased to state we are now united again. Detroit has withdrawn their fellowship from those not in our fellowship, and believe and will uphold our basic tenets, and will not countenance arguments upon untaught and unprofitable theories which gender strife. In reviewing our own and other strifes, our impression is, that if brethren would show the same toleration towards each other's views upon untaught questions, at the beginning of our controversies. that we show at the end of them, there would be fewer divisions amongst us. Owing to the inconvenience and sometimes impossibility of all, of us here going to the Detroit morning meeting, we will in the meantime continue our Sunday morning meeting here. —WILLIAM HARVEY, *Rec. bro.*

## NEW ZEALAND

**AUCKLAND.** —*Place of Meeting—Kitchener Hall near Public Library. Correspondence—care of (sister) Mrs. A. Doidge, 32 Bradford Street, Parnell.* Visitors during the past months have been—bro. Levesque Senr., bro. and sis. Roy Levesque, all of Whangarei, North Auckland. Bro. J. H. Levesque is always welcome, being a zealous worker in the Truth, wherever he may be, placing the things of God first and foremost, a faithful example of what a Christadelphian should be. We regret to have to state that bro. and sis. Lees, formerly of the Los Angeles Ecclesia, U.S.A., instead of fellowshipping with their own brethren and sisters in the Lord, meet with those who will not take a firm and determined stand against unsound doctrine. Fleshly relations will profit nothing in the Day of Christ. —T. J. CONNOLLY, *Rec. bro.*

## UNITED STATES

**HAWLEY (Pa.)**—*Oddfellows Hall Main Street. An address every Sunday by the brethren and lecture at 10.30 a.m. Memorial Service at 11.30 a.m.* We take pleasure in announcing that some of our Hawley brethren were present and assisted in examining Miss RUTH JONES, daughter of sis. Louisa Jones of Glendale Ecclesia. After a very successful examination she came to bro. Wm. Jones' home near Hawley where she was immersed by the Hawley brethren, Wednesday, November 8th. As she remained over Sunday we also extended to her the right hand of fellowship. We trust that, although the signs portend that the race will soon end, she may run faithfully and receive the crown. Visitors: bro. and sis. P. Cooper, bro. Garfield Cooper of Lackawaxen, bro. John Jones and sis. Laura Jones of Glendale, sis. Flo. Styles of Brantford, Canada. —H. A. SOMMERVILLE, *Rec. bro.*

## AUSTRALIA

**Adamstown, N.S.Wales.** — D. T. James, The Reservoir, 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, Sullivan Street.  
**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, Armdale.  
**Hamilton,** —E. D. Cope, 120 Flatt Avenue.  
**Hatfield Point, N.B.**—J. 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 Courcelette 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, cnr. Simcoe Street.  
**Winnipeg,** —W. J. Turner, 108 Home Street.  
**Windsor, Ont.**— William Harvey, 420 Erie Street, W.

## UNITED STATES

**Ajlune, Wash.** —Mrs. M. Jordan.  
**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, 1891 Niagara Street.  
**Canton, Ohio.** —P. Phillips, 1123 Third Street, N.E.  
**Carlton, Texas.** —S. S. Wolff.  
**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 Dixon, No. 340 Irvington Place.  
**Detroit, Mich.** —G. Growcott, 1380 Seward Ave.  
**Dripping Wells, Texas.** —J. O. Banta, P.O. Box 250, Goose Creek, Texas.  
**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, 7304 Rusk Avenue, Houston, Texas.

**Jasonville, Indiana.** —Chas. W. Reed, R.F.D. No. 2.  
**Jersey City, N.J.** —Louis P. Bas, 118 Washington Avenue, Rutherford, N.J.  
**Lampasas, Texas.** —W. A. Ray.  
**Los Angeles, Calif.** —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. L. 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.  
**Winters, Texas.** —J. M. Clayton.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.  
**Yucaipa, Cal.** —R. Smead, Cowgill Date Gardens, Coachella, Calif.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

WELLING. —If the Lord will intend holding their Sunday School Tea and Prize Distribution at the Scout's Hall, Warwick Road, on January 13th. Tea at 4.45, after-meeting at 6 p.m.

SEVEN KINGS M.I.C. hope to hold a fraternal gathering (God willing) on March 17th, 1934. Further details later.

NEWSCLIPS. —From the *Melbourne Age* and other Australian papers received from Bro. Dye; we hope to use some later—they tend to show the preparation of the "Young Lions" for the coming conflict.

DETROIT, MICH. —We are pleased to report that the Detroit ecclesia is again in our fellowship. The differences that have existed for some time appear to have been settled to the satisfaction of all. —B.J.D.

SERIOUS PROPHECY. — Mr. Henry Morgenthau, who used to be U.S. Ambassador in Turkey and Mexico, has given the date of the next European War in Mr. Hearst's Sunday newspapers. The date he says is 1934.

THE MANCHESTER GUARDIAN COMMERCIAL has published a Special Number on "Palestine," which forms a complete survey of the development of Modern Palestine. How its people go about their daily lives, and how they are served in such matters as education, public health, power supplies and transport are fully described and illustrated. Price 3d.

A FALSE PROPHET. —Mr. H. G. Wells' latest book "The Shape of Things to Come" alleges that within the next century Judaism will have vanished altogether. The Jews will "be educated out of their oddity and racial egoism in little more than three generations. Judaism and its Zionist State, its

Kosher food, the Law and all the rest of its paraphernalia will be completely merged in the human community." Which only shows that although Mr. Wells may be a clever novelist he is but a poor prophet.

SHIP FLIES FLAG OF PALESTINE. —First for 2,000 years. —The trading schooner Emanuel, which arrived at Southampton recently to discharge a grain cargo, comprises the entire mercantile marine of Palestine. Every member of her crew is a Jew. Purchased by her commander, Capt. A. Grevnow, in Denmark nearly three months ago, the Emanuel will engage in coastwise trade in Palestine. Capt. Grevnow said to-day: "It is the first time for two thousand years that a vessel with an all-Jewish crew and flying the Palestine flag has sailed the seas."

"JEWISH CHRONICLE" BANNED. —The German government has banned the Jewish Chronicle throughout Germany as from Nov. 20th, "on account of its general tendency."

A SUGGESTION WHICH WAS NOT ZIONISM. —In 1873 the Shah of Persia toured Europe and was pressed by prominent Jews in all the capitals to relieve the terrible lot of Jews in Persia. In his diary he records the visit of Baron Rothschild to him in Paris and that he told him "I have heard that you brothers possess £25,000,000. I think the best thing would be to give £1,250,000 to some State, large or small, in exchange for a province in which to gather the Jews of the whole world. You yourself would become their chief and rule them all peacefully, so that they should no longer be so scattered and driven about." It is not recorded that the Baron made any reply.

"A VAIN ILLUSION."—Viscount Rothermere writes in the *Daily Mail*, "Let us put aside sloppy sentimentalism and the vain illusion that for the first time in man's long history human nature has finally forsaken war. The day for beating the sword into the ploughshare has not yet come."

AN IMPERIAL ASSET. —The *Jewish Chronicle* suggests that Britain's submission to Arab clamour will only make them demand the more, and proposes that Jews should be allowed to immigrate much more freely. "In view of the chronic ill-will to Britain in nearby Moslem regions, is not the goodwill of a strong, prosperous and loyal Jewish Palestine an Imperial asset worthy of cultivation, rather than a liability to be discouraged?"

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