

Price 8d

November 1934

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

Published by **W. J. WHITE**, 77 Farley Road, Croham Heights, Selsdon, Surrey  
to whom all orders and subscriptions should be sent.

**B. J. DOWLING**, 5 Florence St., Worcester, Mass., U.S.A.

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

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Volume XXII

NOVEMBER, 1934

NO. 263

### The Thyatiran State

By Dr. John Thomas

*(Continued from page 364).*

Origen died during the Decian persecution aged seventy; and when he was about passing from the stage of life, that is, about five years before, the more excellent Cyprian was converted to the faith, A.D. 246. He was a professor of elocution in the city of Carthage, in the Roman Africa, and a man of wealth, quality, and dignity. About twelve years comprehended the whole scene of his Christian life—from A. D. 246 to A. D. 258. He was converted under the reign of Philip, and put to death under that of Valerian. Two years after his conversion, he became "the Bishop" of the ecclesia in Carthage, a dignity which, through the growth of superstition, was advancing to excess. Though expressions savoring of haughtiness and asperity are to be found in his writings, excited by particular provocations, ambition was not his vice; his zeal was fervid, and sustained by a temper remarkably active and sanguine, yet allied with the milder qualities of gentleness, love, and humility. He was a very different and superior character to Origen; and a remarkable consequence of which was, that while Origen, among the pagans, succeeded in gaining the favor of the great, and was heard by them with patience, Cyprian could not be endured in his preaching and writings, except by real Christians.

But my purpose in the introduction of Origen and Cyprian to the reader, is not a biographical sketch and comparison of the men, but simply as representatives of their times. Persecution reigned with astonishing fury in the beginning of Cyprian's pastorate; and he recognizes in it a punishment upon the church for the iniquity of professors. In a treatise of this upon "*The Lapsed*" is an affecting account of the falling away of the generality from the spirit of Christianity, which had taken place before his conversion, and which moved God to chastise them. "If the cause of our miseries," says he, "be investigated, the cure of the wound may be found. The Lord would have his family to be tried. And because long peace had corrupted the discipline divinely revealed to us, the heavenly chastisement hath raised up our faith, *which had lain almost dormant*: and when by our sins we had deserved to suffer still more, the merciful Lord so moderated all things, that the whole scene rather deserves the name of *a trial* than a persecution. Each had been bent on improving his patrimony; and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth. The pastors and the deacons each forgot their duty.

Works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practised among brethren. Christians could unite themselves in marriage with unbelievers; could swear not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors. They railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops who ought to be guides and patterns to the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence, and their flocks. They travelled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren; but were insatiable in their thirst for money. They possessed estates by fraud, and multiplied usury. What have we not deserved for such a conduct? Even the Divine Word hath foretold us what we might expect—‘If his children forsake my law, and walk not in my judgments, I will visit their offences with the rod, and their sin with scourges.’ These things had been denounced and foretold, but in vain. Our sins had brought our affairs to that pass, that because we had despised the Lord's directions, we were obliged to undergo a correction of our multiplied evils and a trial of our faith, by severe remedies.”

From this testimony of Cyprian it is evident that the falling away from the apostolic standard had become intense in the middle of the third century. It was the very type itself of what exists in our day. Pastors and people were all commingled in the same deep declension from the faith and morals of the gospel. Justin and his philosophical admirers had caused them to commit fornication with Gentilism; and the Spirit had given them space to repent of it in the long peace they had enjoyed. But Pantaenus, and Clemens, and Origen, had only led them from bad to worse: and now, in the Decian persecution, they were cast into a bed of great tribulation, in which they were killed with death; so that all the ecclesies were brought to know, as Cyprian declares, that the Spirit is he who was searching their reins and hearts; and giving to every one of them according to their works—Rev. ii. 21-24.

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## **God Has Promised**

### **An Exhortation by Bro. Roberts**

Once in seven days is not too often to come to this breaking of bread. We are just about ready for another refreshing by the time we have had six days of the present evil state of existence. Whatever sphere we may move in—whatever may be the nature of the occupation we have to follow—our experience is common in this respect, that God is dimmed by our intercourse with man, and our duty and hope require re-furbishing after six days of worldly toil. This re-furbishing we get at the table of the Lord.

Attendance thereat is essentially a memorial exercise—a bringing to mind of things that bring great comfort and strength in their remembrance, but which are liable to lose their power by the forgetfulness more or less incident to all human faculty. All the things of which we are thus reminded are comforting. We are reminded of Christ's love, of the Father's love who sent Christ, and of the practical form which that love takes in the forgiveness of our sins, and in the arranging of that true feast of fat things which is to be spread for the brethren of Christ at His coming. When we have a clear and abiding view of all these things we are comforted.

We need the comfort. We are often in great depths, like David—some in one way and some in another. We have all matters in hand that are apt to drag us down and keep us down. We come to the table of the Lord and get eased in our trouble. We even get to the point of being thankful for trouble. Trouble is good for us. It breaks the spell of this natural life, draws us nearer to God, and throws us more and more upon the kingdom of God as our portion. David speaks of some who are "not in trouble as other men are—who have more than heart could wish." We may know of such: if we are wise we will not envy them. Even in a natural sense, they have not the joy in life they seem to have. Their very abundance is often a weariness. Things cease to please, and *ennui* afflicts. As Solomon says,

"The abundance of the rich will not suffer him to sleep, but the sleep of the labouring man is sweet."

And how calamitous is that situation of which Jesus has to say "How hardly" shall they who are in it enter the Kingdom. To the poor the gospel is preached:

"blessed" therefore, "be ye poor: yours is the Kingdom of God."

The rich, in their unbelief and scorn, say "We will let you have the Kingdom if you let us have the present world"—a piece of pleantry to smile at just now, but with what a side of sternness when the Kingdom is truly come. They are truly well off who are poor in this world if they are rich in faith. But we require helping in the matter. We are short-sighted and would choose what was not best for us. We are not very different from children in this respect. We would prefer what is immediately pleasant. We would choose to be well and free from care and affliction, and to have plenty of all things. In a sense, it would be a healthy and rational choice. Only, as things are on earth for the moment, it would be premature.

God intends His children to have all that the heart can desire at last. He does not intend to keep them perpetually bound in affliction and iron. The wealth of the sinner, the honour of all men, and everlasting joy are waiting them at last. But there is a time for everything. Now is the time for preparing for that. Before honor is humility: before joy is sorrow. We are being prepared for the one by the other. Unspeakable gladness is coming: and we are being prepared for it in part, by the evil we are now passing through. The day will come when we shall be thankful to God for that evil as we cannot feel now, —a day of which the psalm (cxxvi.) read this morning gives us a sort of reflex. The psalm may refer to the return of the Babylonish captives but there is a greater deliverance coming, to which, therefore, it will have more forcible application.

"When the Lord turned back the captivity of Zion, we were like those that dream. Then was our mouth filled with laughter, and our tongues with singing. Then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad."

A Christian of the popular type would read this without feeling it had anything in it for him. Most of us can recollect the day when it would have struck no chord in our own hearts; but the truth has changed this for us. There is nothing bearing upon the salvation of Israel that has not also a bearing upon us; for by the gospel, in the obedience thereof, we have in a sense become "Hebrew of the Hebrews"—Israel in a truer and more living sense than the sons of Abraham according to the flesh. We can use the language of another psalm with a heartiness never manifested by the "Jew outwardly"—

"Oh that the salvation of Israel were come out of Zion."

"When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad."

In this joy we shall partake above all others as the brethren of Israel's king. Then shall we be "like those that dream." When a thing is so good as to be inexpressibly enjoyable, it seems like a dream. This will be the experience of the Saints. But to attain to this experience, we must have trouble now. Trouble is the seed from which the flower of gladness springs. A man who is full can never be brought to the state of being very glad about anything. To reap in joy, we must sow in tears. As the 5th verse of this Psalm says:

"They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

This is our whole case understood rightly. The sowing must be taken in a larger sense than what we understand by sowing the good seed of the kingdom. The publication of the truth is only one part of the sowing. The sowing is a larger sowing. It is the sowing of Paul's declaration, that—

"he that soweth to the Spirit shall of the Spirit reap life everlasting."

It is a sowing done in tears.

Sorrow is inseparable from a life of waiting on God and doing His commandments; because such a life is a life of self-denial—a life of reproach. A man who earnestly identifies himself with the hopes and principles and duties of the truth in this generation—who lets his light in these things "shine before men"—is certain to be hated by those who belong to this world: and he is certain to be isolated from much in this world that gives comparative joy. It is, as Jesus said, "Ye shall weep and lament but the world shall rejoice." Our comfort in the midst of it is that it is not for ever.

"I will see you again and your heart shall rejoice, and your joy no man taketh from you."

"If the world hate you," said the Lord, — (and he says it will do so if we are faithful to Him, and that it will only love us if we make ourselves of the world, for the world loveth its own), —

"If the world hate you, ye know that it hated me before it hated you."

It is surely an honour and almost a pleasure to be hated in the company of the Lord Jesus.

"Now are we the sons of God," says John: " therefore, the world knoweth us not, even as it knew him not."

If a man is content to be a Son of God, he will be content to be regarded as Christ was regarded: he was regarded as a madman, and certainly, in all points, a man in whose ways the world could find no pleasure. To be so regarded is a deep affliction; it is part of the "tears" that belong to the sowing of the precious seed.

Let a man love God with all his heart and strive to act on divine principles in all his ways, and he will experience the bitterness of being ignored as Christ was—"despised and rejected of men." But God's ways are beautiful and wise. It is only for a time. There is such a thing as "reaping in joy." They are no vain words. The day of bountiful sheaves will come—a day in which the exact outcome of present dishonour borne for Christ and present profitless work done for his name will be experienced in joy that will fill our mouths with laughter and our lips with singing. It will seem a dream, but it will be a very practical reality which, once come, will never fade away. Not only the circumstances causing joy will remain, but the appreciation of them will be perennial. This will be something new in all senses. If we have joy now, it subsides, whatever its cause and however good. Mortal mind gets accustomed to all circumstances, and so at last loses the power to be glad about that which gave great joy at first. But it will not be with mortal powers that we shall rejoice in the goodness which God hath laid up in store for them that love Him. "This mortal" will have ceased to be mortal. It will have put on the immortal: and this must necessarily mean a great change as regards capacity for enjoyment. The analogy of present experience points to this. We know what it is in the present state to be in different conditions of physical vigour: and we know the great difference between the weak, cloudy, vapid, unhappy times of low health, when "the grasshopper is a burden," and the times of comparatively joyous health and elasticity. In these latter times, we get joy out of what is a trouble to us at other times. And so, when this mortal is no longer a fragile organism, depending for vigour upon the precarious supplies of the electrical fluid yielded by stomach and blood, when it is so changed that spirit is latent in every atom and aglow in every fibre, available for every exertion, and for any amount of continuousness of exertion, it must needs be that mental relish will be always at its keenest, and its joys necessarily a thing "everlasting."

Part of the joy of deliverance is the memory of peril. From this, we may conclude that the lessons and recollections of this our stormful probation will be permanently fixed in the mental mirror, and yield the perpetual satisfaction that results from the contrast which mortal memory is incapable of long enjoying. It will be as if some of the manufacturing processes connected with the trade were applied to the mental mechanism; as when a "fixing solution" secures on the photographer's glass the image which would otherwise fade away; or the potter's glaze secures the colours of his china ware; or the plater's electric stream the precious deposit on the surface of inferior metals. The Spirit of God will show us wonders in this way that we have not dreamt of, and fill our mouth with laughter and our lips with singing. We shall never be tired of the gladness or forgetful of our indebtedness to God for the goodness which will be ours through Christ in these happy days.

Is there not everything in such a prospect to encourage in that patient continuance in well doing which belongs to our present lot? If there is anything to mar its satisfaction, it may sometimes be the thought that so few of earth's multitude will attain to it. It may give a twinge of distress to think that if we may be chosen for such a great salvation, so many will not. We are apt to painfully wonder why we should be brought into relation with such unspeakable goodness, and so many left to grope and perish in the darkness that now covers all the earth. This thought has been so painful with some minds as to deter them from embracing their own privileges, and lead them to let a salvation slip that does not seem intended for all. We may quell such thoughts by the exercise of reason. We must remember, first, that the whole affair belongs to God, who is working it out "according to the counsel of His own will;" and who has a perfectly good reason for everything He does or omits to do, if we could only know it. The words of Jesus in the synagogue at Nazareth suggest some help on the point.

"There were many widows in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Zidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha, the prophet, and none of them was cleansed saving Naaman the Syrian."

So we may say with reference to the matter in hand. There are many poor and needy people in the earth, but only unto some is the healing of the gospel sent. It is God's work, and God's wisdom regulates it. The earth is the Lord's, and the fulness thereof. Cannot we, therefore, trust Him to work out His plan rightly? It really comes to this. Here we find rest at last. We may be quite sure that we shall see the wisdom of God's ways at last, and His wisdom therefore, in not inviting many people that we might like to see invited. If we do not see it now, it is because we cannot see all. The people we know are known only to us as they appear. To judge competently, we should require to see them as God in His omniscience sees them. As God said to Samuel in the house of Jesse when he went to anoint David,

"Man looketh on the outward appearance, but the Lord looketh on the heart,"

and it is not every heart of which He can make a suitable use. Exercising our minds in this way, we shall find it easy to suspend judgment on problems that would otherwise distress; and be left free to bend our whole energies to the part that practically belongs to us in the place we occupy in God's scheme of things.

Do our own part faithfully. This is the sum of all wisdom for us and the end of all anxiety. What that part is we learn from the revelation of His will in the word of His inspiration. We are here only for a short day to do it. Our little day is infinitesimal in the countless ages before and behind. What are seventy years in the midst of seventy millions and seventy times seventy millions? James well says,

"What is your life? It is but a vapour that appeareth for a very little while and then vanisheth away."

It is only wisely used in applying the heart to the wisdom of God, which begins with His fear. Only thus can we obtain a place in the endless aeons that are rolling. If some say, "We don't want a place in the endless aeons, it makes us giddy," let us not be like them. Talk like this is the talk of folly. There is just this glimmer of sense in it, that the prospect of endless ages is a little liable to stagger human faculty; but the feeling is an illusion of the imagination. The ages do not come upon us in their bulk. Time in them will be like time now—viz., one day at a time. The difference will be that time will always go on in a sunshine of existence that will never dim. Nobody would want time to end under such conditions. The endlessness will be no oppression, but rather a constant delight.

Such a prospect is on all hands considered Utopian. The way to confute that thought is to determine the simple question: Has God promised it? If He has, there's an end of it. If God who has made sun, moon, and stars has promised to bring a morning without clouds on the earth, and a day without end, it is not the attitude of reason to say either that the thing promised is too good to be true, or that He will fail in bringing it to pass. It is only a cloudy state of intellect that doubts and hesitates and maunders in this matter; and can we wonder that such a mood of mind should be offensive to Him who has condescended to utter His voice in kindness upon the earth? Need we marvel if it is written that "without faith, it is impossible to please God?" Be it ours to obey the exhortation which says to us,

"Hold fast your profession . . . Cast not away your confidence which hath great recompense of reward."

For only a very few years shall we behold the vanity that is now under the sun. Death will shortly blot the scene from our view if the Lord's return should not end it before then; and in one moment shall we seem to pass from the present night to the long-promised day.

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## **Editorial**

### "THE ORIGIN AND OPERATION OF EVIL," IN RELATION TO OUR RACE.

God, who made the earth and created man upon it, spake by His prophet Isaiah, saying:

*"I form the Light I create darkness: I make peace and CREATE EVIL; I, the Lord do ALL these things."*—Chap. xlv., 7.

The disciple whom Jesus loved wrote as follows: "And the Light shineth in darkness; and the darkness comprehended it not"—John i., 5,—"That was the true Light"—vs. 9.

But why doth the darkness comprehend it not? Our Lord himself hath given the answer; because "men *love* darkness rather than light"—John iii., 19—it's so natural.

This "manner of love" develops obstinacy, and of all disagreeable people, the obstinate are the worst. Their stubbornness prevents comprehension. They do not hold beliefs, but the beliefs hold them.

When once they get hold of an error, it can only be corrected or cast out with the greatest difficulty. Their case is not unlike that of the "sore vexed lunatic," the disciples were unable to cure, Jesus alone can "rebuke the devil" in such cases. To be open to conviction shows wisdom, and an excellent disposition.

Then we have another class who have a timid and indolent love of darkness. These are ever ready to follow those "men who arise speaking perverse things to draw away disciples after them." They reject no crotchet of any kind, for love of darkness is a credulous thing. They swallow the wheat and the chaff: the nut and the shell. They are either excitable or too easy-going: they do not examine

the facts, so as to be able to discriminate between the meat and the bone, so they swallow both good food and bad.

This develops a kind of spiritual indigestion and they experience one difficulty after another in their effort to grasp the simplest facts. Their undigested learning becomes as oppressive as undigested food. In their distress they read everything that claims to be "the counsel of God."

This is very unwise, because it is not the mere reading or hearing, but the thinking that gives knowledge. To perceive accurately and think correctly on the Truth is the greatest of mental accomplishments.

It is much better to confine ourselves to the Bible and a few well selected volumes in exposition of the Truth, for there is much involved in the question of Philip, and the answer of the eunuch;

*"Understandest thou what thou readest?"  
"How can I, except some man should guide me!"*

But we need experienced guides, not mere novices.

In these latter days we are richly blest in having the writings of such able students of the Bible as Dr. John Thomas and Brother Robert Roberts as guides in searching the Scriptures, These men spent many years in an exhaustive study of the word, and like all good scholars, they steadily increased in knowledge.

As a result, we have in their ripest contributions, such as Eureka, The Law of Moses and Christendom Astray, a veritable storehouse of scriptural knowledge.

Therefore, in the investigation of our subject, we shall do well to confine ourselves within the limits of these fully recognized authorities; avoiding all reference to the murky vaporings of opposing "darkness," wherein the "One Faith" is tortured by intricate and complicated technicalities with the customary ambiguity and uncertainty.

The present conditions to which we are related, are the results of evil.

God creates evil for the punishment of sin. If there were no sin there would be no evil—sin is the cause and evil is the effect.

God created the tree of the knowledge of good and evil, and warned our first parents that if they ate of the fruit of that tree, they would have an experience of evil that would end in death—"dying thou shalt die."

Paul wrote "By one man *sin entered* into the world and *death by sin.*" Adam was the sinner, and as Dr. Thomas illustrates the case,

*"Adam by disobedience became the subject of a corrupting principle, which, because it is the consequence of his transgression, is termed 'SIN IN THE FLESH.' Hence, as human nature is full of it, it is styled 'sinful flesh' and 'sin that dwelleth in me,' or 'lust which bringeth forth sin.'—Jas. i., 14, Romans vii., 17, 20, 21, and viii., 3.*

As a corollary or an additional deduction from this scripturally demonstrated proposition, he remarks as follows—

"There was in Adam, after he sinned, as there is in all his descendants hereditarily from him, a physical principle, which reigns in the whole man, causes pain and sorrow, and finally brings

him to the dust of death. It is, therefore, a principle of corruption, which superinduces a desire to gratify all the propensities of our nature without restraint. It is selfish, stimulating to seek only our own gratification. It is styled '*the law of sin*' or the elemental principle of evil, the excessive depravity of which can only be known by an attempt to subject it to a holy, just and good commandment. . . This elemental principle of evil *diffused itself* through man's *nature* as the property or THE POISONOUS QUALITY of the *evil fruit* disobediently eaten."

The Doctor then proceeds to point out that this poisonous element of corruption or principle of sin, was "transmitted congenitally to all of Adams's posterity, including the Lord Jesus, whose genealogy as given in Luke iii., 23-37, is traced back to Adam. Jesus abolished this element of corruption in his nature throughout death and his resurrection which followed. On this point of doctrine the Doctor wrote, saying: —

"By dying himself and by rising from the dead incorruptible (Jesus) destroyed that evil and corruptible principle in human nature, which had in him 'the power of death'; and brought him, though sinless, to the tomb—Heb. ii., 14. This evil principle had dominion over Jesus, and reigned in him unto death, but when he rose, it had *no more dominion* over him; for in that he died to sin (he was freed from the power of this principle in his flesh); but in that he lives, he lives to God"—Rom. v., 21; vi., 9.

He concludes this eminently scriptural and illuminating article by saying that "the devil"—the *diabolos* of Heb. ii., 14, destroyed by Jesus in himself, was: —

"The evil principle which *entered* into man *when he ate of the tree* of the knowledge of evil, and which is inherent in all the descendents of Adam."—See *Christadelphian*, 1874, pp. 157-160.

God created evil, but He did not create sin. Sin is an *act* of transgression: disobedience *to law*; but "sin in the flesh," *is a "law* in our members" (Rom. vii., 23), "the *law* of sin and death" (Rom. viii., 2), an *element* of corruption in our nature," "the poisonous quality" of the forbidden fruit, which our first parents chose as food.

This principle or element of sin in the flesh, became in Adam, a tendency or propensity to sin, "a bias in the wrong direction," variously styled in the Scriptures as "lust,"—"the carnal mind"—"sin that dwelleth in me"—"enmity against God"—"the deceitful lusts,"—because of which this mortal body is styled "sinful flesh"—"the body of this death"—"our vile body"—"this corruptible," etc.

From this corrupt and unclean condition, man can only be delivered "through the redemption that is in Christ Jesus"—Rom, iv., 24, which is "the redemption of *the body*" (Rom. viii. 23), which will be accomplished in "the day of redemption" (Eph. iv., 30), but only, of course in the case of those "that are Christ's at his coming—who shall change our vile body, that it may be fashioned like unto his glorious body ... Because the *creature itself* shall be delivered from the bondage of corruption (from the principle of sin in the flesh, which now has dominion over the creature) into the glorious liberty of the children of God"—Rom. viii., 21, 23, Phil, iii., 21.

The diligent and affectionate study of this hopeful Bible theme, is surely delightful and ennobling to the sons and daughters of the Lord. In its intelligent comprehension there is an ample supply of strengthening spiritual food, a copious and gratifying "illumination of mind," and an abundance of "comfort of soul."

While devoting our attention to this interesting question, so full of promise, let us consider a few of the statements made by Dr, Thomas, as found in *Elpis Israel* relating to this enlightening feature of the Truth.

On page 114, when referring to the great physical change which occurred in the bodily organization of our first parents: the result of eating the forbidden fruit, he defines the change as

"A CONCRETION OF RELATIONS"; —

that is, a union of separate particles or atoms throughout the whole human organism, causing a slow but constant chafing and attrition, accompanied in due course with pain, disease and ultimately death.

Before transgression the stream of life ran in but one direction, but after eating the forbidden fruit, there were crosscurrents and undercurrents sweeping them onward to the tomb. This was brought about by the "concretion of relation" or union of atoms, in every part of the natural body.

By partaking of the fruit of the evil tree, the eaters, themselves, acting on the counsel of the serpent, infixed in their own constitutions that corrupting element, styled by Paul the *diabolos*, the meaning of which is, to *throw across or in the way* —a cross-current.

This corrupting evil principle which has "the power of death" (Heb. ii., 14), while "working death" in them, gave them also, a mental "bias in the wrong direction" (using brother Roberts' words). This was a state or condition of mind and body—the dire effects of sin, which they did not have to contend with in their novitiate—before transgression.

Again we quote from *Elpis Israel*, p. 64, where Dr. Thomas wrote as follows—

"Decay of body and consequent *termination of life*, ending in corruption, was the attribute which this fatal tree was prepared to *bestow upon* the individual who should presume to touch it." Therefore, on p. 59, he wrote, "He (Adam) was *made different* from what he *afterwards became*." He first "beheld the light in a state of things where evil had as yet no place."

Decay of body and eventual termination of life, was no part of Adam's "very good" living soul, as some confusing and bewildering writers teach: nullifying as they do, those inspired words of Paul who wrote that "death entered into the world *by sin*"—Rom. v., 12.

As Dr. Thomas wrote, Adam's nature "was very good so long as in healthy being" (*Eureka*, Vol. 1, p. 248) but no longer; and when, to use the Doctor's words, "the poisonous quality of the evil fruit diffused itself through his nature, "that nature was left "to the operation of the laws peculiar to it"; and even a novice ought to know what will happen when poison is taken into the system.

As Dr. Thomas said, "there was no need of a miracle for the *infliction* of death," Adam ate the evil fruit and as a consequence he *became mortal*. Mortality was not a quality, nor a property of the nature of our first parents until they ate—

"The fruit  
Of that forbidden tree, whose *mortal* taste  
Brought death into the world."

One of the definitions of the word *mortal* is, "certain to die"; that is, apart from miracle. Yet, it is claimed by the modern prophets of "Darkness," who are widely removed from being "fundamentally sound"; that Adam was mortal, or "certain to die," before he sinned: even from the day of his formation.

But this could not be, because, inspiration teaches that "death *entered* into the world *by sin*," not by creation.

The "very good" nature of our first parents, was "neither mortal nor immortal," but susceptible to either by change, —*Christadelphian*, 1874, p. 526. The change that occurred is indicated in the

words addressed to mother Eve, "I will greatly multiply thy sorrow." On this, Dr. Thomas remarks, "Her animal nature should have remained *unchanged, if she had remained obedient*. She would have brought forth children without pain" —*Elpis Israel*, p. 108.

Those who attach the same inspirational value to the Scriptures that Christ did, will entertain no doubts as to the mental and physical change wrought in the organisation of our first parents, by eating the fruit of the evil tree.

The portions of Scripture which have been selected by Dr. Thomas and brother Roberts in their exposition of our vital theme, should not be virtually discredited as they are, by those false prophets who oppose them.

The Holy Spirit has made no concealed nor reckless use of these words, nor despised their grammatical construction and arrangement. The terms used are simple, straightforward and unambiguous; and the use of such words, has shorn the subject of all mystery.

To ignore or mystify the words of inspiration is a hopeless disqualification for teaching the Truth.

It has been said that "the progress of rivers to the ocean is not so rapid as that of man to error"; and error if adopted at the start, and obstinately held, means error all the way through.

One error adopted invariably influences and directs the mind in all further study, and inevitably leads onward to greater errors; and the exigencies of these, in turn, either drives or allures them into the lethal waters of the great and delusive sea of absurd and visionary doctrines, where human folly drowns the last echo of heaven's harmony in "the depths of Satan as they speak."

Hence, the wisdom of avoiding the company of those who persistently cling to error; for in a meeting where error leads, those who follow are sure to err.

Therefore, the wisest course that the children of Light can pursue, is to follow the advice given by inspiration,

"CEASE *my son* TO HEAR *the instruction that causeth to err from the words of knowledge.*"—Proverbs xix., 27.

BJ.D.

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A brother should refuse to be a messenger of falsehood. How can he keep himself "unspotted from the world" if he lends himself to be a hireling of worldly wickedness? Most employers will respect a servant who refuses to lie. If not—it is not for a servant to count the cost. Any necessary refusal should be made with respectfulness, and the reasons modestly explained.

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### **A Sunday Morning Exhortation at the Clapham Ecclesia (17)**

We are living in a restless age, an age which knows no security, no real peace, no stability, but where change and as it appears to many people, mere chance, operates in the world. That is the position of things in which we find ourselves as we have assembled around this table this morning; everywhere there is this unrest, instability and perplexity. If we look at the political situation and take Europe, we see change and instability and insecurity on every hand. Statesmen come and go almost before their names are familiar on our lips. Dictators arise and flit across the world's stage and then they have gone; they seem to have disappeared almost unknown; hardly before their names are familiar to us they have gone and left as it were nothing behind them. It is an age of conferences and conventions and agreements, with monotonous regularity, which seem to serve no other purpose than

to endanger the peace of the world. That is the position of things in a few sentences with which we are familiar in the world to-day.

Now that changeableness and insecurity and unrest are not features of this age alone, neither are they the product of any one nation. They have existed in varying forms and degrees throughout the long period of human history. Even God's own favoured nation Israel was subject to the same weakness, and the same human frailties as we are in these days. They were surrounded by change and insecurity, fickleness of purpose and this perplexity that worries us in these days. That is one of the features which comes out in our reading from the book of Kings this morning. If we look at the chapter which is down for our consideration we notice how these things affected Israel after the flesh. We take the 15th chapter of the 2nd book of Kings; here is a record of the experiences of Israel in the past by which we are enabled to see that they were exactly the same circumstances as trouble us in these days. Take a hurried view of this chapter and what do we find? We find a succession of names of kings who reigned over God's chosen people in the past. Without staying to direct attention to the particular names and verses you will find we have the first king who did that which was right in the sight of God, followed by one who did that which was evil, followed by another who did evil and who was murdered, and then we have another king who arose and he also did that which was evil in the sight of the Lord, succeeded by another whom we are told did that which was right in the sight of the Lord, What a record, what a commentary upon human rule and human instability, human change and uncertainty!

It is very difficult to realise that only about seven centuries before, we come to that wonderful chapter in the book of Exodus, the 19th chapter, where God speaking from the Mount said that He had chosen that nation to be a peculiar treasure unto Himself, a kingdom of priests, a holy nation, and the people responded saying, "All that the Lord hath spoken we will do," and I think we may say that doubtless they meant what they said. They intended to do that which was well pleasing in the sight of God, and they were sincere when they said, "All that the Lord hath spoken we will do." But we have only to come down a very few generations, and how different! "Nay, but we will have a king to reign over us." They had forgotten God—"We will have a king like the surrounding nations." Fickle, changeable Israel we say—yes, fickle and changeable indeed, but only like all the rest of the human race.

We come down a few more generations and then we come to that remarkable scene which we read of in the 1st book of Kings, chapter 8, the dedication of Solomon's temple, and what an enthusiastic scene, what enthusiasm and faithfulness was promised in the service of God. And yet a few more generations and there is that chapter we read together this morning; faithfulness alternating with unfaithfulness, high purpose being shattered and down in the very depths of degradation. Fickle, changeable Israel!

What is the cause of it all? What is the cause of this change and this instability of purpose? It is man's rebellion against divine authority. Man's natural rebellion against restraint imposed by God, and that has been the same in all the ages of the world. Man likes to have his own way, he dislikes restraint, he will not submit to authority, whether it be human or divine, and if it be a choice he seems rather to prefer human authority than divine. That has been the case in all the ages of the world. We come to the 5th chapter of the prophecy of Ezekiel, only a few more generations, and what do we find? The same thing only in an accentuated form. Here is the record of Israel almost at the end of their unfaithfulness, for they had reached that condition of things in which there was no remedy as we are told by the Spirit. What does God say? Verse 5: "Thus saith the Lord God; This is Jerusalem; I have set it in the midst of the nations and countries that are round about her. And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her; for they have refused my judgments and my statutes, they have not walked in them." Here was the change on the part of Israel, here was their instability of purpose. They had received God's statutes and had received His laws, and had put it in that form of words, "All that the Lord hath spoken will we do and be obedient." And then here is the divine verdict—"They have changed my

judgments into wickedness more than the nations." And yet Israel was a chosen nation by God, a holy and separate people. "They have changed my judgments into wickedness."

And so in the 14th verse God says: "Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee." So, says somebody, God also changes. No, not at all. God had promised as we read in the 28th chapter of Deuteronomy that if they were obedient to Him He would bless them in every department of human life, but He also said that if they departed He would curse them, and although God changed His attitude towards them He has only changed it on these infallible principles which He has laid down in the 28th of Deuteronomy. There is no change with God in that respect. Where God alters His method of dealing with people it is upon certain unalterable and fixed and determined rules, and so it was in the case of Israel. They who had been called to be blessed above all peoples of the world are now a reproach and a taunt and an astonishment unto the nations.

We may perhaps think that it is a depressing thought to bring before us on Sunday morning. If we left it there it would be so. Here is a depressing history taken only by itself, and if we were to concentrate our minds solely upon this aspect of the subject we might be discouraged; probably we should say—Why continue in an enterprise that, according to all human rules, must be foredoomed to failure. We are the subjects of the same change and insecurity, we have in our members the same failings—why continue in an enterprise that is bound to lead to the same failure as we see exhibited in the case of Israel?

But stop—that is not the whole matter. That is by no means the whole of the record. We want to endeavour to connect these readings up. That is the record as far as we have gone, but we have not completed our three chapters this morning. There is a very different picture to be presented from the New Testament chapter. Perhaps we get sometimes a little bit weary of the reading of these records of failure and yet again failure on the part of Israel, but we turn over to the 1st chapter of Luke and in the midst of all this surrounding failure and this prevailing wickedness there sounds like a clear clarion voice that trumpet saying, "The Lord God shall give unto him the throne of his father David; he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." What a different picture, what a different theme. What a change from that wickedness, that recurring phrase, "He did that which was evil in the sight of the Lord." Here is a King who is to reign in righteousness, one who is to undo all the effects of human rule, one whose kingdom shall be a kingdom of peace, of quietness and of righteousness in which God's immutable purpose shall finally receive its fulfilment and accomplishment, and that is what we want to endeavour to fasten our minds upon for the few minutes which remain—the immutable purpose of God. As we have just sung: "Midst all our changing lot, There is that changes not," and that is God and His truth. That is the hope to which we have been called, there will be no failure, there will not be the slightest appearance of chance or of change in regard to that purpose, it will be worked out as it has been in the centuries which have gone; for the moment unseen by the world, but it will be irresistibly worked out to its completion and its final realisation in the earth. "The Lord God shall give unto him the throne of his father David."

So we just carry our minds briefly across the centuries and for a moment or two note the unflinching although gradual development of that purpose. We see in the chapter which we shall read tomorrow the record of the birth of the Lord Jesus Christ, —in a sense the beginning of the definite completion of God's purpose, —Christ born as promised through the prophets of ages before. We watch Christ, we see him going about proclaiming the gospel, doing good to all men, healing the sick, raising the dead, and then we behold him hanging upon the cross, put to death by wicked hands, crucified and slain; and the ordinary onlooker would say—the same record, the same wearying tale, —failure—a good man cut off in the prime of his life, a man going about doing good to all men put to death—failure again. But not so. We who know the truth look at Christ three days later. True he was hanging upon the cross, but three days later he had triumphed over death, he was raised again and was alive for evermore, and after forty days ascended to heaven to the right hand of God, all power in

heaven and in earth given to him, and we know from that moment he has been the invisible controller of the world's affairs.

Carry our minds across the centuries which have rolled since that day. We think of the work of the apostles under the first seal. The seal opened and the arrowless rider went forth conquering and to conquer—the truth established in the earth by the work of the apostles. We think of that work extending to our own days, but in the intervening centuries there has been God's purpose irresistibly worked out in the affairs of men. We have seen the uprise of the papacy and this long dark history of 1260 years, and then as divinely foretold coming to an end. The temporal power of the papacy gone and its power to wear out the saints of the Most High gone for ever. We look at the uprise of Turkey and its long history as a desolator of God's land, and the time came in the development of God's immutable purpose when that power should be removed, and removed it was once and for ever, —no power over God's land now.

Then God foretold the return of His people Israel to their own land, and has it been fulfilled? Yes, there is no change there, no instability there—God's immutable purpose has been irresistibly rolling on through the ages. In this present time after a long night of sorrows the Jew is returning to his own land as foretold by Israel's prophets. Britain in the land of Palestine as a protector of the Jew—why? Because the British Government designed it? No, by no means; because it was the unfailling development of the fulfilment of God's immutable purpose. The unfaithfulness of man has had nothing to do in deterring the fulfilment of that purpose. Read the 11th chapter of Romans where we get that record of the unfaithfulness of Israel, showing that it did not affect God's purpose. "Hath God cast away his people?" No, there was a faithful remnant, and so it is now. God's purpose—although people do not think so and although human appearances do not convey the impression that it is so, nevertheless it is a fact that we know that God's purpose is being irresistibly worked out in the earth, and what lies ahead? "The Lord God shall give unto him the throne of his father David." Christ will return, the one whom we have met together to remember this morning will not fail, he will surely return very soon we believe, to take unto himself his great power and to reign on the earth. Why? —God's immutable purpose, unaffected by man's wickedness, unchanged by the utterances of man to the contrary, unaffected by anything which human rule or human wickedness can do to the contrary. God's purpose will stand—"Midst all our changing lot, there is that changes not," and that is God and His unchanging purpose. The day will come when it will surely be realised in the earth, and that is one of the lessons which we gather from assembling together around this table of the Lord. "Do this in remembrance of me until I come." God's purpose is to send Jesus Christ. Peter says, "God shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things spoken by the mouth of all His holy prophets since the world began."

And so concurrently with this record of human wickedness and misrule, of change and perplexity and instability, there is running alongside it the record of this purpose of God, and history tends to confirm the fact that that purpose has been gradually developing throughout all the ages. So we have every reason around these emblems to take courage, not to be depressed by this record of failure, but on the contrary to carry the matter to its logical conclusion and see that amidst it all there will in the end be no failure, righteousness will triumph, God's purpose will be realised, man will be abased and God finally exalted in all the earth.

In the few moments we have left let us turn that thought inwards to ourselves, who in God's great goodness and boundless mercy towards the sons of men have in these far off days, these latter days, become acquainted, and connected, with this purpose of God. We are the called according to His purpose—we often read those words—the called, called out from this world of change and despair to be His sons and daughters, called out to be associated with Him in the day when His purpose is realised in the earth—the called according to His purpose. What is that purpose? So far as we ourselves are concerned, it is that in the ages to come He might show forth in us the exceeding riches of His grace. We are associated this morning with that purpose. But will there be failure? Will it be true at the end to say that it is the same record, the same record of human failure? That is a sobering thought which we want to gather from these circumstances. It may be—not that there will be failure in

the end on the part of God. If we turn unfaithful we may change, but God changes not. He will be faithful—"Faithful is Jehovah's word," and His purpose will be realised, although possibly some of us may turn unfaithful before the days of our probation end. We have been called to a place in that purpose; if we hold fast to the truth, if we take these divine records and make them part of our own mentality, profiting by them, walking circumspectly in the light of these things, then there will be no failure on our part. Let us remember that amidst all the failure on the part of Israel there was a remnant, there were faithful men, there were the Davids and the Josiahs and the Hezekiahs, they were not overwhelmed by the prevailing unfaithful and changing lot. They steadily pursued that path of faithfulness throughout their probation and we know that there awaits for those faithful men and women a place in God's Kingdom when His purpose is realised, and it awaits for us. There is a place there for you and for me if—if we hold fast our confidence unto the end. We have started in this race with confidence. Since we last met two more have started full of confidence, and we say to each other, hold fast that confidence, hold fast unto this hope even unto the end, knowing that if we hold fast and do our part faithfully God is unchanging, He is faithful, "Faithful is Jehovah's word, I will be with thee, Saith the Lord."

And so amidst all this changing scene, when we are likely to be overwhelmed if we concentrate our thoughts upon the changing lot—let us think of these words, "I will be with thee, saith the Lord." This is no mere sentiment, it is a fact, a reality; God has been with the faithful of all ages, with the Josiahs, the Hezekiahs, the Abrahams, the Isaacs, the Jacobs. He was with Paul; "The angel of the Lord stood by me this night"; and He will be with us as we know He has been in the past.

And so let our new brother and sister, and let us all, having started in this race for life eternal, realise that there cannot possibly be failure except in ourselves. We may fail, we shall inevitably fail unless in the term of our probation we keep ourselves close to the Word of God, close to those of like precious faith, continually attending the meetings, especially for the breaking of bread and drinking of wine in remembrance of Christ, holding fast to this word of life and clinging tenaciously to this purpose, our purpose to hold fast to the truth, our purpose to attain at last to eternal life, when we hope and pray that we may see the realisation of God's purpose, when His Kingdom shall be established and righteousness shall prevail in all the earth.

W.J.W.

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It has been said that the only difference between the brethren of Paul's day and of ours is that we are not persecuted as they were. Let us hope this is the only difference. The first Century believers, if they answered to Paul's requirements, had a degree of sobriety, ardour, consecration and holiness that is not so generally seen in professors of the Truth in our days.

R.R.

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### **"The Angels that Sinned"**

When the word angel is used in Scripture it may refer to a member of the heavenly host, a mighty immortal personality, or it may refer to a mortal being; because in many instances, the word angel is the translation of a word, which means messenger, agent, overseer, or one sent; not having any reference to the character, or nature of the agent employed.

The angel of the Church of Ephesus, and of the other churches mentioned in the Book of Revelation were the Spirit appointed and Spirit gifted overseers or Shepherds of the several communities.

The angels that sinned and kept not their first estate or principality, did not belong to the order of the elect or immortal angels, for these cannot sin, because they belong to a state in which sin-nature, weakness and death has been eliminated, and consequently, "They can die no more" (Luke xx., 36).

A close reading of the events recorded both by Peter and Jude, will also show that the fallen angels did not belong to a pre-Adamic order.

It is not out of harmony with Divine Revelation to believe that the earth was inhabited before Adam made his advent upon it. But it does seem to be inconsistent with the facts, that a future reckoning or punishment should be reserved for evil doers of pre-Adamic times, after the complete destruction, engulfment and chaos, which preceded the Adamic creation.

The idea that "the angels that sinned" were of a pre-Adamic period, is not supported by Scripture. In fact, all the events and circumstances referred to, and associated with them, by Peter and Jude, are of a post-Adamic class.

Jude's narrative about the fallen angels is preceded by this reference:

*"The Lord having saved a people out of the land of Egypt, afterward destroyed them that believed not (Jude 5).*

*And the angels which kept not their first estate, but left their own habitation, hath he reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6).*

*Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" (Jude 7).*

In this narration of events, "the angels that sinned" are referred to as being of the Adamic constitution of things; thus:

*"Likewise also these filthy dreamers defile the flesh, despise dominion and speak evil of dignities" (Jude ii., 8).*

"The angels that sinned" evidently were men; high officials, or overseers, who had their own "habitation" in the Mosaic economy. Jude describes them as "Filthy dreamers, who defile the flesh, despise dominion and speak evil of dignities." The conduct here described, as pertaining to "the angels that sinned" is unthinkable, of the Elect Angels. In fact it could not apply to them, for there is no "Flesh" or mortality in the immediate presence, or realm of the Eternal God. When those who "defiled the flesh, despised dominion, and spake evil of dignities," raised their voices in condemnation, they spake defamely of men, higher in the divine order, or arrangement of things, on the earth, than they themselves.

*"Woe unto them!" Jude writes, "for they have gone in the way of Cain, and ran greedily (Riotously, R.V.), after the error of Balaam for reward, and perished in the gainsaying of Core" (Korah R.V.).*

It should be noted here that if "the angels that sinned" were of a pre-Adamic order it could not be said of them: "That they followed in the way of Cain," or "ran after the error of Balaam for reward," because these two characters did not occur in pre-Adamic times. This thought, and the fact that "the angels that sinned" are associated with the rebellion of Korah, constitutes the strongest evidence that the angels we are considering were post-Adamic beings, and who followed post-Adamic precedent.

There is, I think, no doubt that "The angels which kept not their first estate, but left their own habitation," who murmured and became dissatisfied with their lot, were Korah, Dathan and Abiram.

*"Who rose up before Moses with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown (Numbers xvi., verse 2). And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the*

*Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?* —v. 3.

*And when Moses heard it he fell upon his face*—v. 4.

*And he spake unto Korah and all his company, saying, 'Even tomorrow the Lord will show who are his, and who is holy; and will cause him, even him whom he hath chosen will he cause to come near unto him'*—v. 5.

*This do: Take you censers, Korah and all his company*—v. 6.

*And put fire therein, and put incense in them before the Lord tomorrow; and it shall be that the man whom the Lord doth choose, he shall be holy; ye take too much upon you, ye sons of Levi*—v. 7.

*"And Moses said unto Korah: 'Hear I pray you, ye sons of Levi' —v. 8.*

*Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them?* —v. 9.

*And he hath brought thee near to him, and all thy brethren the sons of Levi with thee, and seek ye the priesthood also?* —v. 10.

*For which cause both thou and all thy company are gathered together against the Lord; and what is Aaron, that ye murmur against him?* —v. 11.

*And the Lord spake unto Moses, saying*—v. 23.

*Speak unto the congregation, saying, 'Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs lest ye be consumed in all their sins'*—v. 26.

*And Moses said: 'Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind'*—v. 28.

*But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord*—v. 30.

*And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them*—v. 31.

*And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods*—v. 32.

*They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation*—v. 33.

*And there came fire from the Lord, and consumed the two hundred and fifty men that offered incense*"—v. 35.

The brief references in the Epistle of Jude to the gainsaying of Korah, is in strict harmony with Moses' account in the 16th chapter of Numbers. Michael means, one like God (I have made thee a god to Pharaoh—Ex. vii., 1), and archangel means chief, which Moses was.

When Michael—Moses, was contending with the devil—the company of revolters against God's appointments—he disputed the accusations of Korah, Dathan and Abiram; but did not bring against them "A railing accusation, but said the Lord rebuke thee" (Numbers xvi., 5). And this the Lord did, for it was his hand that was against the rebels, and it was he that "consumed them in a moment" (Num. xvi., 21).

It is not difficult to recognize that Korah, Dathan and Abiram and all their company, were "the angels that sinned." For they were divinely appointed ministers, overseers or agents in the Mosaic economy. They were men, of whom Moses said: "The God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them" (Numbers xvi., 9-10). But, they abode not in the truth; they went "After the flesh in the lust of uncleanness, and despised government. Presumptuous were they, self-willed, and were not afraid to speak evil of dignities" (2nd Peter ii., 10). The "great swelling words of vanity," uttered by Korah, Dathan, and Abiram," against Moses and Aaron to lure the children of Israel, or "the body of Moses," through the lusts of the flesh, met with

fitting rebuke, for their words were spoken against divine appointments, and against Moses, who is described as "Very meek, above all the men which were upon the face of the earth" (Numbers xii., 3).

It is notable that Moses recognized the hand of God over Israel; when he, as the Archangel; one who was "greater in power and might," than those in revolt, yet he presumed not "to bring a railing accusation against Korah; " but said: "The Lord rebuke thee."

"The body of Moses" was the congregation of Israel, or "the church in the wilderness" (Acts vii., 38), which was typical of "the body of Christ." For says the apostle Paul in 1 Cor. x., 1,

*"Brethren, I would not that ye should be ignorant how that all our fathers were under the cloud; and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."*

After the destruction of Korah and his company, and the justification of Moses, "All the congregation of the children of Israel murmured against Moses and against Aaron; saying, "Ye have killed the people of the Lord" (Numbers xvi., 41). For this further outbreak of adding sin unto sin, "Wrath went out from the Lord," and they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah (Numbers xvi., 49).

Thus "the body of Moses" was cleansed and purified from the evil influence of those who "while they promise them liberty, they themselves are the servants of corruption" (2 Peter ii., 19).

HERBERT FIDLER.

Philadelphia (Pa.).

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The Kingdom is coming. Its establishment will be attended by a vast thinning of the human race through war and destroying judgments! and its ascendancy for a thousand years will be marked by a bounty of divine blessings that will amply provide for the increase of the healthy and enlightened population that will follow. The fertility of the soil will be quickened to a degree naturalists have not dreamt of. "The Lord our God shall bless us; then shall the earth yield her increase." A thousand years of such a state of things will develop a population more numerous than is now upon the earth; but the plan provides for the prevention of overcrowding. There will be a stoppage of propagation with the cessation of its need; and then thenceforth a population of immortals will rejoicingly inhabit the earth.  
R.R.

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## Reflections

Can we attain perfection? Impossible! is the first thought which comes to the mind, and yet Jesus said to his disciples "Be ye perfect, even as your Father which is in heaven is perfect" (Matt. v. 48), and he most surely did not exhort them to do the impossible. What is the explanation? It lies in the difference between the current idea of perfection which is "without blemish, fault or error," and the scriptural meaning, which is "complete," or "fully equipped." A perfect man in the divine estimation is not one who is infallible, but one who by reason of knowledge and understanding in humility and contriteness of mind completely surrenders himself to the divine requirements.

\* \* \*

On a certain occasion Jesus said to one "She hath done what she could." Happy shall we be if those words are ever addressed to us, for they will mean eternal life and happiness. No doubt they will be addressed to some but it will not be till after the resurrection.

To apply this phrase to ourselves or others during our probation, is dangerous, and unscriptural. It is likely to have the effect of lulling into a sense of security and self-satisfaction, which even a long life-time in the Truth's service cannot justify. "When ye shall have done all those things

which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke xvii., 10).

To win Christ's approval we must struggle on to the end, with earnest endeavour, even to the point of agonizing, "working out our salvation with fear and trembling."

\* \* \*

The writer of a book, which the *News-Chronicle* describes as "A Brilliant Attack on War," asserts that the way to avoid war is to order that 40 of the most influential persons in Europe shall be put to death on its outbreak. Even the peace-loving *News-Chronicle* treats this idea as mere amusing foolishness, and yet it is very similar to the method which will be adopted by the Prince of Peace in the age to come, when the command goes forth "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke xix., 27).

\* \* \*

"How many Christadelphians are there?" We do not know, and the divine displeasure incurred by David when he numbered Israel would deter us from any attempt to find out. The Truth does not depend upon numbers, it was never intended to appeal to or attract adherents on that ground (Deut vii, 6 and 7, applies to spiritual Israel as it did to natural Israel); sufficient for us that it is being upheld by some, few though they may be who are determined, with God's help to maintain it at all costs. May God increase their number (2 Sam. xxiv. 1-3).

C.F.F.

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## Land of Israel News

*"The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jer. xvi., 15).*

There were 3,445 Jews among the 3,595 immigrants who entered Palestine during the month of August, reports the "Official Gazette;" 460 of the Jewish immigrants entered Palestine as "capitalists" with an average capital of £2,000 each.

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A shipment of ten thousand sacks of potash from the Dead Sea left Palestine in one week for England. This is one of the largest shipments ever sent from Palestine.

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Indications of the existence of oil were discovered in Beer Tuvia while boring for water was in progress. In connection with this discovery, the Palestine Government has issued an order prohibiting further digging in the neighbourhood except by special permission of the authorities.

\* \* \*

Control over the Municipalities throughout Palestine will be established by the appointment by the Palestine Government of an Englishman as Town Clerk in the City of Jerusalem, who will be responsible for Municipal control.

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It is announced in Jerusalem that the sum of £P.25,000 is to be spent by the Palestine Government on the rehabilitation of Tiberias which suffered a cloudburst catastrophe last May, while funds contributed by the public will be devoted exclusively to the rehabilitation of flood sufferers in their trades and occupations.

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About 3,000 dunams of additional orange groves are to be planted this autumn and next spring, and Jewish mixed farming demands many more labourers than are available. Industries, too, are clamouring for more hands. In Tel-Aviv construction of new buildings is held up by the labour shortage, which is also being acutely felt in public works and transport.

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Further progress was made by the Palestine Electric Corporation Ltd., in the year to December 31st, 1933. Sales amounted to 20,136,000 kilowatt hours compared with 11,590,000 K.W.H. in the previous twelve months, and the revenue increased from P.£145,512 to P.£221,128. The gross profit for 1933 amounted to P.£ 149,298. Owing to the rapid extension of the demand for energy the Directors state that it has become a matter of urgent necessity to make a further extension of plant. Orders for a new standby steam turbine power house in Haifa with a capacity of 18,000 K.W. have already been placed.

\* \* \*

The Jewish Agency Executive in Jerusalem has succeeded in wiping out £P.40,000 of its total indebtedness during the past nine months of the fiscal year. Income during this period was £P. 107,567, and expenditure £P.67,889. It is anticipated this year that the Keren Hayesod will be able, in addition to paying the current budget of the Jewish Agency, to pay off its debts from previous years amounting to £P.20,000. Keren Hayesod work has been reported as entirely satisfactory in view of the difficult economic position of Jewish Communities abroad and the lower rate of collections.

\* \* \*

The Committee of the Levant Fair states that the value of direct sales was over £P.500,000. Besides direct transactions, valuable business was initiated, new contacts established and agents appointed. These commercial results were not confined to Palestine alone, nor to the countries of the Middle East, an increasing volume of business being transacted with buyers coming from remoter parts, including European countries also.

\* \* \*

The Government has officially announced its surplus as £3,215,000 on July 31st. In his Report on the year 1933-34, dated June 11th, but only just released, the Treasurer states that if prevailing conditions continue, the total revenue for the year will be in the neighbourhood of £4,250,000 instead of £3,482,655 as estimated in his last report. The Report adds that it must be borne in mind, however, that if existing economic conditions continue, it may be necessary to expend large capital sums on the further development of the Haifa Harbour, the railways, roads, etc.

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## Signs of the Times

**RUSSIA.** —A sign that Zion's watchmen have particularly desired to see, viz., the re-admission of Russia into the councils of the nations, has at last come to pass. Russia has been invited to join the League of Nations and to take a permanent seat on its Council, and has accepted the invitation. Ever since the Russian Revolution of 1917 and the subsequent establishment of the Communist Government, she has been an outcast, and the nations have confidently looked for the overthrow of the Bolsheviks. But these confident hopes have failed to materialise, and one by one the nations have accorded her diplomatic recognition, and now complete recognition has been accorded by her admission to the League. If the nations, particularly Britain, could have kept Russia down, they would have been only too glad, but the task has proved impossible; and it is now evident that the intentions of Russia will have an important bearing upon the trend of European politics. Already she has drawn the British representatives at Geneva into controversy on the question of disarmament.

There were many who hoped that Russia would fritter away her forces by war with Japan, but it appears that both Russia and Japan realise that whatever the outcome of such a war it could only result in disastrous consequences to both countries, and would be hailed with great satisfaction by the

Western nations. It is reported that the terms of purchase by Japan of the Chinese Eastern Railway (the chief source of Russo-Japanese dissension) have now been agreed, and that as a result cordial relations between these two powers have been restored. We think that this is likely to prove a true report, for if Russian forces were to be dispersed in a Far Eastern War it would surely long delay a successful anti-British campaign such as Ezek. xxxviii. describes.

It is of considerable interest to notice that Afghanistan has also been admitted to League Membership, for this is doubtless closely connected with Russia's admission. Afghanistan is a buffer state between Asiatic Russia and India, and is recognised as an independent state. Of late years however it has increasingly fallen under Russian influence, as has Persia; facts which are detrimental to British power in the East and which will have awkward repercussions when Anglo-Russian antagonism flames into open hostility.

It should be remembered that since 1914 the strategical position of the British Empire has changed. Until then Gibraltar was regarded as impregnable, and Malta nearly so. The possession of these places together with Cyprus and the use of Egyptian ports provided complete protection for British ships to sail through the Mediterranean Sea, through the Suez Canal, and so to India, Australia, and the Far East. But now, in the event of a war in which France, Italy or Spain were hostile to Britain, the proximity of Gibraltar and Malta to any of these countries would almost certainly result in their immediate destruction by aircraft, so that entrance to the Mediterranean from the West would become an impossibility. Entrance to the East however would still be possible via the Suez Canal, and it is evident that British statesmen have realised how important it is that her interests in the Near East should be safeguarded. The building of the great naval base at Singapore is one indication that Britain realises circumstances have changed.

It is for the same reason that Palestine has become so important to Britain for strategical purposes. Supplies of petroleum are a paramount necessity in time of war (e.g., it is estimated that it would be essential for Britain to hold a reserve of 8,000,000 gallons), but all Britain's supplies have to come across the seas. In view of the importance to Britain, therefore, of her power in the Near East, it is not surprising that Haifa in Palestine should have been made the outlet for the pipe line from the oil wells in Iraq. It is anticipated that the oil refineries to be erected at Haifa will be the greatest in the world.

Thus it is clear that Britain's interests in Palestine and Egypt are becoming increasingly strong, and that for her to be successfully attacked in the Near East in the event of war, will be likely to have disastrous consequences. When war with Russia breaks out, therefore, it is evident that Palestine will be Russia's primary object to obtain and Britain's; foremost necessity to defend. Britain's navy will be largely dependent on the stores of oil at Haifa, and on their free passage through the Suez Canal to maintain connections with India and the East. (If Russia had any of the Western nations as allies, no British ships would ever be permitted to pass through the Straits of Gibraltar). If these remarks seem a little complicated to any of our readers who are not sure of the geographical position of these places, a glance at a map will make the matter quite clear.

Ezek. xxxviii. and other prophecies indicate that Russia will occupy Palestine and Egypt, and with the co-operation of all the Arab states, Persia and Ethiopia, will utterly destroy the "National Home for the Jews" and will bring about such a time of trouble as never was. The saints have, of course, always believed that Russia would do this simply because God had so revealed it, but we have now reached such a stage in the development of God's plan that we can see were war to break out, that such action would be necessitated by the strategical position in which the nations are now placed.

The advent of Russia to the League has caused a considerable amount of activity amongst European statesmen. Fresh pacts and alliances are announced so frequently that it is difficult to keep in touch with all such movements; we propose to ignore them for the present until the situation seems more stabilised. Of course it is France that is at the bottom of most of these intrigues. The President of the League, referring to the entry of Russia, congratulated M. Barthou (French Foreign Minister) on

having been "the godparent of the new baby." France's sudden affection for Russia has alienated the affections of Poland from her, and it is doubtless owing to this French fickleness that Poland has declared a universal conscription. In Italy also it has been decreed that all males between the ages of 8 to 55 are to be considered as soldiers and that "military culture" is to be added to the curriculum in all schools; no promotions to higher classes or university degrees to be granted unless military proficiency is shown. As soon as children reach the age of 8 they are to be enrolled in a corps "to instil into them the passion and love for war and military life." In Germany, many thousands are being drafted into labour camps, which involve a partial military training. Movements like this are infectious, for nations cannot afford to see their neighbours preparing for war without doing the same. Surely we are seeing the beginning of the fulfilment of Joel iii., 9. "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men . . . let the weak say, I am strong."

Now whilst Anglo-Russian hostility is sufficiently acute to cause the outbreak of war when either nation considers it opportune, there is just one event which we think is to be expected first, viz., a change of rulers in Russia. At present there is no anti-Semitism there (i.e., *racial* antagonism as in Germany; the *religious* aspect has little to do with it) but it is plain from the Old Testament prophecies that their treatment of the Jews is exceedingly severe, one of the objects of the confederacy being to "cut them off from being a nation that the name of Israel may be no more in remembrance" (Ps. lxxxiii., 4). Whether the change of attitude will come about as a result of a revolt against the present regime we are not prepared to express an opinion; but if there were such a *revolt* it would necessarily be anti-Semitic because a very considerable proportion of the Russian leaders to-day are of Jewish origin. What a time of "Jacob's trouble" such an event would precipitate is indescribable! We think it opportune to mention this matter because there are quite a number of references in recent newspapers to the possibility of such a change in Russia. On September 7th the *Manchester Guardian* said "there is much speculation about a possible collapse of the Russian Dictatorship." In the same paper on September 28th a correspondent from Germany wrote that the German army "for more than a year past has taken a pessimistic view of the inner stability of the Russian Dictatorship."

It will be a point worth watching, especially as (as was mentioned last month) we are now at the very end of Gentile times.

At the present moment the majority of peoples appear to be very firmly held down by dictators who impose an iron rule on all their subjects, but it will soon be found that their structures have all been built on sand. Hitler's boast that Nazi rule will endure for at least 1,000 years in Germany is altogether vain, for as Psalm lxxxiii. continues, God will so persecute those that take counsel against His people that they will be afraid, confounded and troubled for ever; the ultimate result being that "Men may know that thou, whose name alone is Jehovah, art the most high over all the earth."

W.J.

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### **The Blind and the Lame Healed in the Temple (Matt. xxi. 14).**

Following the incident referred to in verse 12, the blind and the lame came into the temple and were healed. For this Jesus received the applause of the people, but the "chief priests and scribes were sore displeased" (v. 15).

Instead of the temple being a place of merchandise it was the place of the free bestowal of God's good gifts, and of a foretaste of millennial blessings. Both the blind and the lame will be healed during the reign of Christ as the prophets foretell.

But is there not something parabolic about the incident? The blind cannot see and the lame cannot walk, but Christ has made both to see and walk. The Gentiles such as ourselves were blind to the truth and unable to walk in its light until Christ opened our eyes and lightened our path. How much more does this apply to millennial times!

Jews who have profaned the temple (may we say by their rejection of Christ?) will find themselves rejected, whereas "the sons of strangers" will be given "in mine house and within my walls a place and a name better than of sons and of daughters" (Isaiah lvi. 5).

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### **Casting out the Money Changers**

(Matt. xxi. 12).

During the week prior to his crucifixion, Jesus went into the temple and cast out the merchants and moneychangers. He affirmed that they had made it "a den of thieves," whereas "it shall be called the house of prayer" (Isaiah adds, "for all people" Is. lvi., 7, but Matthew's record does not add this).

On an earlier occasion Jesus did the same thing, saying, "Make not my Father's house an house of merchandise" (John ii., 16).

Now the words "Canaan" and "merchant" are identical in the original and it is written of the future age in Zechariah's prophecy, "In that day there shall be no more the Canaanite in the house of the Lord of Hosts" (Zech. xiv. 21).

Supporters of the Roman Catholic Apostasy are styled "merchants" in the Apocalypse, for they have traded in the souls of men, and in the fall of Babylon they will find their occupation gone. The destruction of the Babylonish merchants will be complete—as complete as the dominion which Abraham's seed will have over the Canaanites.

Only Abraham's seed will constitute "the house of the Lord of hosts" in the age to come; that house in which "eunuchs" and "sons of the strangers" . . . who "taketh hold of my covenant" (Isaiah lvi., 6) are to find a place.

Did not Christ typify these things when he drove out those who would have made the temple "a den of thieves"?

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W.J.

### **Ecclesial News**

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the 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.

**ALL NAMES (both CHRISTIAN and SURNAME) must be given in PRINTED LETTERS**  
**"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"**  
**(Colossians iv. 9).**

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**BRIDGEND.** —*Christadelphian Meeting Room, 40, Caroline Street. Sundays: 11 a.m. and 6.30 p.m. Tuesdays: 7.30 p.m.* We have completed arrangements for our winter programme in the Truth's service and have been assisted by brother F. Walker of Bristol, whose presence is always a source of spiritual upbuilding, he being with us on Sunday, September 23rd. Although the lecture was well advertized the response was poor, indicative of the spirit of the age. —"As it was in the days of Noah." If the Lord wills brother D. L. Jenkins, Clapham, will have been with us on October 23rd. We have pleasure in recording the presence at the table of our Lord of bro. and sis. J. Tellum (Brighton) who were on Holiday here and bro. F. Walker of Bristol. —GOMER JONES, *Rec. bro.*

**BRIGHTON.** —*Y.M.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.* Since our last report we have been blessed in the addition of another member by immersion. On August 12th Miss PHYLLIS HELEN BARRETT, daughter of our bro. Barrett, was baptized into Christ. We trust that our new sister will continue faithful unto the end and eventually hear the welcome words, "Well done, enter thou into the joy of Thy Lord." The Clapham brethren again assisted us in this matter and we tender them our sincere thanks. During the past two months it has been a great pleasure to welcome many brethren and sisters from other ecclesias to our meetings. The number is over fifty, and their presence has greatly cheered us. The visitors have been from Clapham, Holloway, Sutton, Luton, Seven Kings, Bury-St. Edmunds, Croydon, and Eastleigh. Serving brethren, whom we thank for their labours, were E. C. Clements, M. L. Evans, H. W. Hathaway, F. W. Brooks, R. C. Wright (all of Clapham), C. R. Crawley (Luton), A. A. Jeacock (Croydon), W. J. Webster (Seven Kings) and E. H. Bath (Holloway). —J. D. WEBSTER, *Rec. bro.*

**BIRMINGHAM.** —*Shakespeare Rooms, Edmund Street. Sundays: 11 a.m. and 6.30 p.m. Wednesdays: Bible Class, 8. 0 p.m. Alternate Thursdays: Mutual Improvement Class, 8.30 p.m.* We are pleased to report the immersion of Mr. J. HYLTON which took place at Dudley on Wednesday, August 8th. We pray that God's blessing may be always upon him, and strengthen him in all the experiences incidental to our probation. Our Annual Fraternal Gathering will take place, if the Lord will, on Saturday, November 10th, and we extend an affectionate invitation to all the brethren and sisters who can make it convenient to be with us. The meeting will be held in the Shakespeare Room, Edmund Street, tea at 4.30 and after Meeting at 6. 0 p.m. Programmes may be had on application. We have welcomed the following visitors at the Table of the Lord: —bro. and sis. T. Phipps and sis. Deane (Great Bridge), bro. S. Harrison and sis. N. Harrison (Lichfield) bro. L. Feltham (Leamington), bro. and sis. Banks (Los Angeles), bro. Shakespeare (Dudley), bro. Mitchell (Clapham), and sis. Warrender (Bournemouth). —W. SOUTHALL, *Rec. bro.*

**COVENTRY.** —*Ragged Schools off Broadgate. Breaking of Bread: Sundays, 5.0 p.m. Bible Class: Thursdays, 8.0 p.m. at 119, Hermitage Road, Wyken.* As we are hoping and expecting an increase in numbers we have taken a room at the above schools, which will provide us accommodation as we require. We have been pleased to welcome at the Table of the Lord bro. and sis. T. Phipps of Great Bridge, bro. Phipps giving us words of exhortation which were much appreciated. —O. CLEE, *Rec. bro.*

**HITCHIN.** —*Hermitage Halls, Hermitage Road. Sundays: Breaking of Bread, 5.30 p.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m. at Eureka, Radcliffe Road.* Our Special Saturday lectures were delivered in September as arranged and attracted 13, 13 and 16 strangers respectively. They showed an attentive interest in the truths that were put before them and we have had a few of them following on to our Sunday lectures. We pray our Father that the seed thus sown may be faithfully followed up and that we may, if it is His will, see some fruits in the time of harvest. We thank our brethren and sisters from other ecclesias who rallied round us and strengthened our hands on these occasions. Sunday visitors during the past two months have been welcomed from Clapham, Croydon, St. Albans and North London. —H. S. SHORTER, *Rec. bro.*

**IPSWICH.** —78, *Rosebery Road*. Since our last report we have enjoyed the company and fellowship of the following: brethren J. J. Cordial, H. L. Hayward, I. P. Evans, P. Walpole, F. M. Kirby, M. L. Evans, (all of Clapham), bro. J. Hembling (Horns Cross), bro. H. P. Christmas (Bury St. Edmunds), sis. Hembling and sis. P. Ellis (Clapham). We continue our endeavours to make known to those around us what will be the result of all this preparation for war, and the way of escape God has provided, although there are but few that are taking heed. We are thankful that our Heavenly Father has heard and is answering our prayers for our son and brother, Bert Hayward, who has so far recovered as to be able to meet with us (through the kindness of a friend who brings him round in his car) at the table of the Lord; we pray that our Father may fully restore him to us while we await our Lord's coming. —W. P. HAYWARD.

**LONDON (Clapham).** —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m.* L.C.C. SANTLEY STREET SCHOOL (*nearest approach from Ferndale Road, Brixton Road*). *Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* We gain by removal, bro. R. Hodge of Plymouth, who having been transferred to London by his employers, will in future meet with us. The following visitors have been welcomed to the Table of the Lord, viz., sis. Woolhead (Birmingham), sis. Osborne senr., sis. Hallett (Bridport), bro. and sis. Crowhurst, sis. Henderson and sis. Potier (Brighton), sis. D. Higgs (Bristol), sis. M. Hayward (Ipswich), sis. M. Day (Luton), bro. Heyworth (St. Albans), sis. Flint, bro. and sis. Stafford, sis. Mills (Seven Kings), sis. F. Wood, bro. Flowers (Sutton), sis. Bowen (Swansea), bro. and sis. H. Smith and bro. W. Durman (Welling), bro. and sis. Warry, sis. Joyce Thorpe and bro. Kemp (W. Ealing), sis. Golden (Los Angeles). —F. C. WOOD, *Ass. Rec. bro.*

**LONDON (West Ealing).** —*Leighton Hall, Elthorne Park Road, West Ealing, W.13. Sunday: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesday: Bible Class at 49, Uxbridge Road, Ealing.* In the continued absence of our Lord we are holding forth the Word of Life during October, if the Lord wills, we are giving special lectures in the Southall district. We would call attention to our altered arrangements for the Bible Class. We also report the addition to our number of sis. Learman and bro. and sis. C. Ask who having removed over this way have joined us; they formerly met with Clapham, whose loss is our gain. Since last report we have welcomed at the Table of the Lord, bro. Beighton of Seven Kings, bro. and sis. Widger (Hitchin), bro. and sis. Buck and sis. Hill (Sutton), bro. and sis. Rivers, bro. and sis. Kemp, sis. Butt and D. Sowerby and bro. Wright of Clapham, and bro. Heaton (North London). We also record our appreciation of the brethren who from time to time assist us in the proclamation of the Truth. —T. G. BRETT, *Rec. bro.*

**LONDON (Holloway).** —*Delhi Hall, 489, Holloway Road, Upper Holloway, N. (Near Royal Northern Hospital. Tubes Highgate or Holloway Road). Sundays, 11.0 a.m. and 7.0 p.m. Wednesdays, 8.0 p.m.* We held our Autumn Fraternal Gathering on Saturday, September 29th, and had the pleasure of the company of a large number of brethren and sisters from all parts of the country. We greatly appreciated their presence and support. A profitable time was spent in the consideration of "Israel after the flesh and after the Spirit," brethren J. Squires of Luton, M. F. Kirby of Clapham and B. A. Warrender of Bournemouth giving effective help in this direction, for which we were grateful. We have welcomed the following visitors at the Table of the Lord: —bro. B. A. Warrender (Bournemouth), sis. Oakey (Putney), bro. and sis. E. Jones (Brighton), sis. Stafford (Herne Bay), and sisters Allen, E. Squires, M. and P. Squires of Luton. A special lecture was given at Barnet on September 27th which was well attended, and an effort is being made at Burnt Oak on October 15th and 22nd. —GEO. H. DENNEY, *Rec. bro.*

**NEWPORT (Mon).** —*Clarence Hall, Rodney Road (opposite Technical Institute). Breaking of Bread, 11 a.m. (first Sunday in each month 2.30 p.m.); Lecture, 6.30 p.m. Wednesdays: Meeting 7 p.m.* It is with pleasure we report that during the month of September we had visits from brethren S. Shakespeare, A. Bickers and J. Allen, all of Dudley, in the service of the Truth. We are very grateful for the services of these brethren, also for all those who have laboured amongst us in the proclamation of the Truth in this place. Also we have been pleased to welcome at the Table of our absent Lord, sis.

Shakespeare, sis. Bickers, and bro. and sis. W. Sharpe of Dudley, and sisters N. Jain and L. Jenkins of Brockweir, Nr. Chepstow. —DAVID M. WILLIAMS, *Rec. bro.*

**NOTTINGHAM.** —*Old Lenton Street Hall off Broad Street. Breaking of Bread: 11 a.m.; Lecture, 6.30 p.m. Bible Class: Wednesday, 7.45 p.m. at 6, Rolleston Drive.* We had a most helpful time at the Fraternal Gathering on September 22nd, there were over fifty brethren and sisters at tea; and at the after meeting brethren F. C. Wood (Clapham), S. Harrison (Lichfield), and W. Southall (Birmingham), gave upbuilding addresses, the subjects being Faith, Hope, and Love. We are grateful for this time of refreshing, feeling that our faith was increased, hope strengthened, and love deepened. Since our last intelligence we have been assisted in the work of the Truth by the following brethren, T. Wilson (Clapham), F. Jakeman (Dudley), F. C. Wood (Clapham), E. W. Evans (Clapham). We have been pleased to have as visitors the following: — bro. and sis. Weetman (Birmingham), bro. Feltham (Leamington), sis. D. Bradley (Leicester), bro. G. H. Denney, bro. Beardon. sis. Evans (all of Holloway), bro. J. Evans, sis. H. Denney (Clapham), bro. and sis. Foster (Thorne), sis. Silliter (Clapham), sis. Smith (Northallerton). — J. B. STRAWSON, *Rec. bro.*

**OLDHAM.** —*34, Union Street. Sundays: Sunday School, 9.50 a.m.; Breaking of Bread, 11.0 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class 7 30 p.m.* Again we regret to have to record that death has robbed us of one of our members, bro. George Bower Whitehead, who fell asleep on Sunday, September 9th, after several weeks' illness. Our brother, who was in his 70th year, was baptised in February, 1929. He was laid to rest in the presence of many brethren and sisters, and his own family, bro. W. Cockcroft senr. doing what was necessary at the graveside. Our brother's probationary career has been comparatively short, but during that time he was earnestly attentive to the meetings as often as failing health permitted. Our sorrow is lightened by the comfort of the Hope, that when our Lord returns, our brother shall rise again and we trust it will be to hear those welcome words "Enter thou into the joy of thy Lord." On Saturday, August 11th we held our Fraternal Gathering and rejoiced in the presence of nearly 50 brethren and sisters from surrounding ecclesias. A profitable time was spent in the consideration of the subject of "Fellowship." "Fellowship with the World" by bro. Shakespeare, "Fellowship with the Ecclesia" by bro. Cockcroft, snr., "Fellowship with God" by bro. F. H. Jakeman. These meetings are sources of rejoicings when we are strengthened by the mutual faith of each other. We have welcomed to the table of the Lord—bro. T. Heyworth, sis. J. Heyworth and sis. Sophia Heyworth of Whitworth, bro. and sis. D. C. Jakeman, and bro. and sis. J. Allen, and bro. S. Shakespeare of Dudley, brn. E. W. Evans, W. R. Mitchell and Ivor Evans of London and bro. and sis. H. S. Nicholson of Manchester. We thank the brethren, who have served us in the Truth's labours, for their faithful ministrations on our behalf. On Saturday, October 6th, we had a Special Lecture on "The Nature of Man" by bro. J. Allen of Dudley and were pleased to see four strangers present, the weather being very wet at the time. We purpose having many weeknight lectures during the winter, God willing, the next being by bro. W. Southall on October 27th. —W. COCKCROFT Jnr., *Rec. bro.*

**PEMBERTON.** —*Chatsworth Street Pemberton, Wigan. Sundays: Sunday School, 2 p.m.; Breaking of Bread, 3 p.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 7.15 p.m.* Sincere Greetings in Jesus Name. We continue to faithfully proclaim the Truth as revealed in the Scriptures, and thank the following brethren who have assisted us in this direction—bro. R. Barton of Wigan, bro. J. Allen and bro. S. Shakespeare of Dudley, and bro. W. Cockcroft jnr. of Oldham. We have also been pleased to welcome to the Lord's Table sis. Doris Jannaway (Southport), sis. Cook (Blackburn), sis. Allen (Dudley), and bro. and sis. R. H. W. Smith of Mold, North Wales, late of the London, Holloway, Ecclesia. —B. LITTLER, *Rec. bro.*

**ST. ALBANS.** —*Sundays, 11 a.m. and 6.30 p.m. at Pikesley's Hall, 34, St. Peters Street.* The first two of the three special lectures arranged at Harpenden were held on Wednesdays, September 26th and October 3rd. Two stirring addresses were given by bro. E. W. Evans and bro. L. Walker respectively, on "Prosperous Palestine and the Wandering Jew," and "The Enmity between Britain and Russia." At the first lecture 29 visitors were present and 14 at the second. A reporter was present at the second lecture but the report in the local paper was not very accurate. At both meetings we have received much appreciated support from the Luton and Hitchin ecclesias. For the week-end, October

6th—7th, we had the privilege of the company in the Truth's service of bro. W. Southall (Birmingham). On Saturday evening an informal meeting was held at the house of bro. Hart, when bro. Southall spoke on the subject of prayer. At the lecture on Sunday evening 15 visitors were present. The whole week end was a delightful time for all of spiritual upbuilding: a time of refreshing that emphasised the value of the knowledge of the Truth—as indeed a "pearl of great price."—S. JEACOCK, *Rec. bro.*

**SHIFNAL (Salop).** —*The Shaw, Shaw Lane.* Following up our September News, we are pleased to be able say that the anticipated immersion of Mr. NORMAN DRAPER of Oakengates, Salop, took place on September 19th. Our hopes are that our new brother—who will Break Bread with us at Shifnal—will gain strength in our faith as he progresses along the way. It is a pleasure to also record that the two interested friends from Shifnal—widow and son—together with the writer's son, Bernard (age 21), will be examined by our Scotts Green (Dudley) brethren on October 6th, God willing. All being well, the three immersions into the hope of Salvation through Christ, will take place together on the 10th inst. We shall then number 6 in all, and hope that God's blessing will allow us to increase in numbers and spiritual strength, but the readiness to "think of these things" is conspicuous by its absence in Shifnal. Despite a continuous silent proclamation, by written announcements displayed in the public square, no attributable result has accrued from the short expositions displayed, during 6 months effort. One would have thought, that in a small country town particularly the critical nature of the statements, would have moved some at least, to counter them by debate. But no, the bulk appear to be indifferent, and the few who are perhaps interested, seem to be too satisfied with their unstable dreams, to pursue a line of reasoning from the Bible. However it is all from God, and not us, and we must wait. We were pleased to welcome to the Lord's Table, on September 30th, our brothers R. Smith Senr. and Junr., and sis. Smith, from Birmingham. Their presence with us gave us opportunity for exchanging news, and helped in the conduct of the Service of the Lord. We send our love—in the Truth—to all Ecclesias to whom this magazine goes, and also our thanks and appreciation to all who labour in the preparation of it, for our help and mutual well being. Your brother in hope of Eternal Life. —LEO B. FAHERTY.

**SUTTON (Surrey).** —*The Hall, Clanricarde House School, Cheam Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays: Bible Class, 8 p.m.* We have removed to the above address which is within five minutes walk of Sutton Station and not far from the Public Hall where we have arranged for two special lectures (October 17th and 24th). Sis. Milroy (Croydon) having removed to Epsom will in future meet with us for convenience. The following brethren have assisted us in the work of the Truth, viz.: bren. H. Southgate, G. M. Clements, C. Hatchman, D. L. Jenkins, A. L. Deadman (Clapham), W. L. Wille (Southend), S. F. Jeacock (St. Albans). Visitors since last report have been: —bro. and sis. Kirby, bren. E. C. Clements, D. L. Jenkins and A. J. Ramus, sisters Greenacre, V. Draper, F. and J. Southgate, Pizey, Sharpe, Brewer, H. Denney, and Miles (Clapham), sis. Milroy (Croydon), sis. Lethbridge, sis. E. Lethbridge (Holloway), bro. and sis. F. Jeacock (Putney), sis. Gillespie (Ealing), bren. Wille and Scot (Southend). —G. F. KING, *Rec. bro.*

**SWANSEA.** —*Portland Buildings, Gower Street. Sundays: Breaking of Bread, 11.0 a.m.; Lectures, 6.30 p.m.* Since our last intelligence, we have received much help and encouragement from the visits of the following: —bro. and sis. Frank Morse, brethren Leslie Evans, John Evans, and bro. Ronald Parks, sisters Mabel Thomas, Mona Evans, Ivy Barrett, Stock, May Morse, Dorothy Clements, Clare Kleiser, bro. and sis. Llewellyn Evans, all of the Clapham ecclesia, London, also sis. Ida Johnson of Nottingham, bro. Walter Winstone of Bridgend, bro. and sis. F. Jakeman, bro. and sis. Hughes, sis. May Hughes (Dudley), and bro. George Morse of Cardiff. We desire to thank the brethren for their hearty co-operation and help in exhortations and lectures. We feel thankful to our Heavenly Father for the refreshing company of those of like precious faith and we are greatly encouraged to continue the Lord's work in this portion of His Vineyard. —W. MORSE, *Rec. bro.*

**WELLING (Kent).** —*Scouts Hall, Warwick Road. Sundays: 11 a.m. Breaking of Bread; 3 p.m. Sunday School; 6.30 p.m. Lecture.* We are pleased to report the addition of another member of Adam's Race into the Household of Christ Jesus, as a result of the sowing of the seed in the Belvedere

Public Library, by means of bro. Roberts work "*Christendom Astray from The Bible.*" We again offer our appreciation of the labours of our brethren in the Holloway and Clapham Ecclesias, in the examination and baptism of Mr. ASHFIELD, age 33, formerly neutral. Our new brother became interested in the Bible by the literature of the I.B.S.A., and was on the point of becoming a member of this body. We desire for our new brother that he may gain Eternal Life at the return of Jesus. Our Special Effort at Welling has been very disappointing in the attendance of strangers at the first two lectures. The lectures have been boldly advertised in two local papers, 6,000 handbills and 1,000 lecture cards have been distributed, and so far there has been no attendance of strangers from these invitations. Nevertheless the command of The Lord still remains with us all "Preach the Gospel." The following brethren and sisters have been with us and helped us on our pilgrimage journey towards The Kingdom: —brethren R. C. Wright, C. A. Ask, W. E. White, E. C. Clements, F. Wacey, D. L. Jenkins, and sisters C. A. Ask, N. Kitchen, E. C. Clements, all of Clapham, and brethren E. H. Bath, R. Mercer, of Holloway. We are thankful for all the little services rendered. —A. M. GRANT, *Rec. bro.*

**WHITSTABLE (Kent).** —Sis. G. M. Mercer of North London (Holloway), writes to say there has just died at Whitstable our sis. Hannah Maria Board who was a retired school-mistress and lived there for several years with sis. Kinton. They were in isolation and broke bread together every Sunday, keeping up the memorial feast to the last; she visited them several times and they professed themselves in agreement with our position. They distributed much of the Truth's literature in Whitstable and Tankerton. Our sis. Board was immersed in North London in 1870 when she was 18 years old, after hearing lectures by our late bro. R. Roberts. She was 82 years of age at the time of her death. The sympathy of the brethren and sisters will go out to our sister Kinton, and trust they will soon be re-united in the Kingdom of God.

**WIGAN (Lanc.)**—*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.* Affectionate greetings in Christ Jesus. Since our last report we have had in our midst in the service of the Truth our bro. T. Bailey of Preston. The comforting and upbuilding words of exhortation delivered by him from time to time, are much appreciated by all. We have also enjoyed the company of the following brethren and sisters and have been pleased to welcome them at the table of our absent Lord: —bro. T. Heyworth, sis. Sophia Heyworth, and sis. John Heyworth of Whitworth; also bro. R. Turner of Pemberton. —R. BARTON, *Rec. bro.*

## NEW ZEALAND

**AROMOHO (Wanganui).** —*No. 5, Bute Street. Breaking of Bread, 6.30 p.m. Bible Classes: Tuesdays and Thursdays, 7 p.m.* It is sometime since you heard from us, but although some 12,000 miles separate us we are united in doctrine. We number 5 and are striving to disseminate the Truth both by word and pamphlets. We have placed two *Christendom Astrays* in the Public Library sent us by bro. Jannaway, and two out on loan that bro. McDonald of Whangarei sent us. We had a young lady interested who attended our Bible Classes for some six months who also desired immersion having the requisite knowledge; but at this juncture a former male acquaintance proposed marriage when much to our disappointment and in spite of remonstrance she decided to accept, after making an attempt to get him interested. But he considered himself a good man therefore it was unnecessary. She proposed we should baptise her and she would use her influence afterwards, but we could not accede to her request. However God has declared His Word shall not return unto Him void. There is yet gleaning in the vineyard the wages being Eternal Life. While the signs of the consummation are so numerous and vivid we should take heart with joyful anticipation as we see the day approaching. — E. W. BANKS.

## UNITED STATES

**HAWLEY (Pa.)** —*Odd Fellows Hall Main St. Sundays: Lecture, 10.30 a.m.; Memorial Service, 11.30 a.m.* We are pleased to report the baptism into Christ of Mrs. RACHEL M.

EDWARDS, wife of Mr. Thos. Edwards of Scranton, Pa. Sis. Edwards received much of her instruction in the Truth in Tylorstown, Wales; and the Hawley brethren were delighted to give a helping hand in the completion of the work. Sis. Edwards realized as we all do, that no matter how highly we may be esteemed in the community in which we live, or how many names and denominations there may be in that community, "there is no other name under heaven given among men whereby we must be saved," than that of the Lord Jesus. Therefore, after "searching the Scriptures daily" for sometime, she was on September 23rd, 1934, baptised into the Saving Name of Jesus, for the remission of sins, believing that having "been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." It is fervently hoped that her husband, who also has a knowledge of the things concerning the Kingdom and Name may shortly follow the good example set by the obedience of his wife. The signs of the political heavens and earth show clearly that the night of darkness that covers the earth in relation to divine things, is far spent; and the day of Christ is at hand. It behoves all therefore, to take refuge in the Ark of safety, provided in Christ Jesus, from the storm of judgment that will sooner or later burst upon the world. Our visitors since our last report, have been sister Flo. Styles of Brantford, Canada, sis. Laura and Ruth Jones, and brethren John Jones and Thos. Llewellyn, all of Glendale, Pa. Also the two sisters Laidlaw of Elizabeth, N.J. and bro. and sis. Bird of Jersey City. —H. A. SOMMERVILLE, *Rec. bro.*

**SANTA BARBARA (Calif.)** —*Pythian Castle, 222, St. Carrillo Street.* It is with much sorrow we report the death of sis. Agnes Laurie Rutherford, who fell asleep in Christ, June 13th, 1934, in her 83rd year. Sis. Rutherford was the beloved and devoted mother of bro. Wm. L. Rutherford, bro. S. Rutherford, and sis. Jessie R. Livingston, also the grand-mother of sis. Lois and bro. Paul Rutherford, and sis. Marjorie L. Livingston. She embraced the One Faith over forty years ago, and through weal and woe held fast the confidence and the rejoicing firmly until the end. In character she was unusual, altogether lovely, so Christ-like, possessing "the ornament of a meek and quiet spirit, which is in the sight of God of great price." Bro. W. M. Biggar, of Los Angeles presided at the funeral services and made fitting and appropriate remarks for the occasion. With the help of our beloved Los Angeles and Pomona brethren, we continue to proclaim the glad tidings of the Kingdom of God. For eighteen years the Truth has been constantly preached in this city, and the people have been well warned of the coming judgments of God upon a Godless world; yet after all, our only source, the last few years, from which we obtain fruit from our labors is the Sunday school. The public lectures have contributed a very important part in the development of this fruition. Bro. Frank Blunt and bro. Paul H. Rutherford, two of our young brethren, and Sunday school scholars, have taken up their residence in Los Angeles in order to complete their education, and will meet with our brethren in that city. — W. S. DAVIS, *Rec. bro.*

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## 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.

## CANADA

**Brantford, Ont.** — H. W. Styles, 12 Erie Avenue.  
**Guelph.** — J. Hawkins, 9 Elizabeth Street.  
**Halifax, N.S.** — Mrs. Pauline M. Drysdale, Brae Burn Road, Armdale.

**Hamilton, Ont.** —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, 280 Verdun Rd.  
**Richard, Sask.**—Fred W. Jones, Box 30.  
**St. John, N.B.**—A. D. Duncan, 46 Adelaide Street.  
**Stewiacke, N.S.**—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.  
**The Pas, Manitoba.** —Gordon C. Pollock, 37 Crossley Ave.  
**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.  
**Winnipeg.** —W. J. Turner, 108 Home Street.  
**Windsor, Ont.**— William Harvey, 420 Erie Street, W.

## UNITED STATES

**Ajlune, Wash.** —Mrs. M. Jordan.  
**Baltimore, Md.**—Henry A. Carlile, Landbeck Road, Haywood Heights, Woodlawn, P.O. Md.  
**Beaukiss, Texas.** —A. C. Harrison, Route 3 Beaukiss, Texas.  
**Boston, Mass.**—John T. Bruce, 23, Hosmer St, Everett.  
**Buffalo, N.Y.** —L. P. Robinson, 458 Grant Street.  
**Canton, Ohio.** —P. Phillips, 1123 Third Street, N.E.  
**Carlton, Texas.** —S. S. Wolff, Route 1.  
**Chicago, Ill.** —A. S. Barcus, 3639 No. Springfield Ave.  
**Clyde, Texas.** —Mrs. Alice Rust, Route 2, Box 138, Callahan, Co.  
**Dale, Texas.** —J. Bunton.  
**Denver, Colorado.** — Percy Dixson, No. 340 Irvington Place.  
**Detroit, Mich.** —G. Growcott, 1380 Seward Ave.  
**Elizabeth, N.J.** —Ernest Twelves, 409 Washington Avenue.  
**Glendale, Pa.**—T. J. Llewellyn, 105—15th St. Glendale, 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.  
**Liverpool, N.Y.**—At home of bro. & sis. W.L. Van Akin, 407 Bass St. Ralph Bedell, *Rec. bro.*  
**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.  
**Rochester, N.Y.** —G. G. Biers, 243 Genesee Pk. Blvd.  
**Santa Barbara, Calif.** —W. S. Davis, 2817 Lacy Avenue.  
**Scranton, Pa.** —*See Glendale.*  
**Seymour, Conn.** —Geo. Carruthers, 31 Pershing Ave.  
**Stonewall, Texas.** —Clarence Martin.  
**Winters, Texas.** —J. M. Clayton.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.

### Notes

DISTRESSED JEWS' FUND. —The following amounts have been received during the month, and will duly be handed to bro. F. G. Ford for inclusion in next remittance to Jerusalem. W.P.K. £3 0s. 0d. ; Luton ecclesia, £1 1s. 0d.; E.W.B. £0 18s. 0d.

ACKNOWLEDGMENT. —Again, on behalf of our contributors and ourselves, we have to thank many for their letters of appreciation and approval of recent issues of *The Berean*.

BIRMINGHAM. —The Annual Fraternal gathering will take place if the Lord will on November 10th, see Ecclesial News for details.

BURY ST. EDMUNDS. —Next Special Effort lecture, November 18th.

COVENTRY. —Please note change of meeting, time and place.

CHANGE OF ADDRESS. —Bro. C. Ask, has removed to 64 Coldershaw Road, West Ealing, W.13.

SUTTON. —The ecclesia at Sutton have moved from Garden Hall to The Hall, Clanricarde House School, Cheam Road, Sutton.

EUREKA. —If anyone has a spare copy of the Pocket (cloth) edition (Marantha Press) of pp. 231/310, vol. 1, bro. S. F. Jeacock, 45 Cambridge Road, St. Alban's would like to hear from them.

FURNISHED APARTMENTS. —A sister has furnished apartments, with or without board, every convenience; use of bathroom. Convenient for all meetings. Terms moderate. M. K., 2a Cato Road, Clapham, S.W.4.

OIL IN PALESTINE? —It is reported that whilst boring for water at Beer Tuvia (Palestine), oil was struck. If it proves to be present in any quantity, it will add much to Palestine's prosperity, thus creating a further inducement for the King of the North to "take a spoil."

PETACH TIKVAH. —Petach Tikvah, founded in 1878, and known as "The Mother of the Colonies" has now reached a population of 16,000; all Jews. It has been made a municipality by the Palestine Government.

AN ADVERTISEMENT THAT COULD NOT HAVE APPEARED FOR MANY CENTURIES PAST. —"Palestine ! ! ! The only country in the world unaffected by economic conditions. You can invest from £1 to £10,000 in Building Land and Orange Groves. Your capital is safe. Values are rising. You can reside in the loveliest climate in the world and live in comfort on the dividends from your investments. Write now for particulars to M. Yavnai & Co., Tel-Aviv." (*Jewish Chronicle*.)

RUSSIA. —"It is a great people and indestructible" says the *Manchester Guardian*. Is it? Not if Psalm ii. 8 is to be fulfilled.

ANTI-SEMITISM IN IRAK. —The *Jewish Chronicle* for October 5th, reports that Irak has now joined the growing list of nations that is discriminating against the Jews. There are about 100,000 Jews there and although the terms of Irak's independence provide for their protection, it is stated that they are being boycotted; Hebrew books are banned; the Jewish Chronicle forbidden, and Jews assaulted without interference by the police. The population of Irak is Moslem and may be classed

under the general term Arab's ' (See last month's Signs of the Times with regard to Arab hostility to the Jews. " All these neighbouring people are doubtless included in the Gogian confederacy.)

ITALIAN MILITARISM. —Few people can resist scorn with indifference; thus we can imagine the effect on Italians when the chief Government newspaper says "Those men who do not wear the uniform are unfortunate and are to be treated with compassion." (See this month's *Signs of the Times*.)

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