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February 1935

# The Berean CHRISTADELPHIAN

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

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

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

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Volume XXIII

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### **The Laodicean State**

**By Dr. John Thomas**

The "little strength" of the Philadelphian state of the Christian community was now exhausted, at the end of the "*little season*" of ten years, during which the "fellow-servants and brethren" were being killed by Diocletian, Galerius, and Maximin, as foretold in the prediction of the Fifth Seal. The revolution of the Sixth Seal had taken that which hindered the revelation of the Man of Sin out of the way, and had consequently restored peace and worldly prosperity to "the Church," of which the emperor Constantine had become the Head. The Laodicean state, which had been forming previous to and during the Diocletian persecution, was now fully inaugurated, and emblazoned in the legislative union which Constantine decreed. Henceforth, appears before the world, not the "*One Body*" of the faithful in Christ Jesus, but a new thing, or wonder in the heaven, styled by its admirers "THE HOLY CATHOLIC CHURCH." In contemplating this Laodicean institution, the spirit of pure and undefiled religion, which is unspotted by the world, is not seen. Pompous apparatus, augmented superstitions and unmeaning forms of piety, much show and little substance appear. This is the impression which the account given by Eusebius leaves upon the mind.

The following extract from Milner strikingly illustrates the Laodicean character of the time, "If we look at the external appearance of Christianity," says he, "nothing can be more splendid. An emperor full of zeal for the propagation of the only divine religion, by edicts restores to the church every thing of which it had been deprived, indemnifies those who had suffered, honours the pastors exceedingly, recommends to governors of provinces to promote the Gospel; and though he will neither oblige them nor any others to profess it, yet he forbids them to make use of the sacrifices commonly made by prefects; he erects churches exceedingly sumptuous and ornamental, with distinctions of the parts corresponding in some measure to those in Solomon's temple; discovers with much zeal the Sepulchre of Christ at Jerusalem, real or pretended, and honours it with a most expensive sacred edifice. His mother Helena fills the whole Roman world with her munificent acts in support of religion; and after erecting churches, and travelling from place to place to evidence her zeal, dies before her son, aged eighty years. Nor is the Christian (properly *the catholic*) cause neglected even out of the bounds of the Roman empire. Constantine zealously pleads, in a letter to Sapor, king of Persia,

for the Christians of his dominions: he destroys idol temples, prohibits impious pagan sights, puts an end to the savage fights of gladiators, stands up with respectful silence to hear the sermon of Eusebius, bishop of Caesarea, the historian; furnishes him with the volume of the scriptures for the use of the churches; orders the observation of the festivals of martyrs; has prayers and reading of the scripture at his court; dedicates churches with great solemnity; makes Christian orations himself, one of which, of considerable length, is preserved by the historian, his favourite bishop; directs the sacred observance of the Lord's day, to which he adds that of Friday also, the day of Christ's crucifixion; and teaches the soldiers of his army to pray by a short form made for their use.

"It may seem invidious," continues Milner, "to throw any shade upon this picture; but though the abolition of lewd, impious, and inhuman customs must have been of great advantage to society, and though the benefits of Christianity compared with paganism, to the world, appear very strong by these means, yet all this, if sound principle be wanting, is but form and shadow" — a mere improvement on paganism. "As it was difficult to clear Origen of depreciating the divinity of Christ, so it is still more difficult to exculpate Eusebius, with whom he was a favourite author. There seems to have been both in Eusebius and some of his friends, and probably in the Emperor himself, a disposition, of which, perhaps, they were not conscious, to lessen the honours of the Son of God. His sermons breathe little of Christianity, so far as I have seen them; and is so rhetorical and indistinct in his theological discourses that it is difficult to extract any determinate propositions from his writings.

"It was to be expected that great defectiveness of doctrine would not fail to influence practice. External piety flourished, monastic societies in particular places were also growing, but faith, love, heavenly mindedness, appear very rare; yet among poor and obscure Christians there may have been more godliness than could be seen at courts, and among bishops and persons of eminence. The doctrine of real conversion was very much lost, or external baptism was placed in its stead; and the true doctrine of justification by faith, and the true practical use of a crucified Saviour for troubled consciences, were scarcely to be seen at this time. There was much outward religion, but this could not make men saints in heart and life. The worst part of the character of Constantine is, that as he grew older he grew more culpable, oppressive in his own family, oppressive in the government, oppressive by eastern superfluous magnificence; and the history of the times shows how little true humility and charity were now known in the Christian world, while superstition and self-righteousness were making vigorous shoots, and the real Gospel of Christ was hidden from men who professed it."

Such was the pass at which Christianity had arrived at the opening of the Sixth Seal, A.D. 311. Laodiceanism had extinguished the "little strength" of the Philadelphian state which preceded it. In this, the Spirit had "come quickly," or *suddenly*, upon them in the judgments of the Fifth Seal for the abominations of the existing and previous states. Christianity was now paganized; and as ministered by the bishops and presbyters of the churches, was ineffectual for the salvation of men. It was no longer of use in their hands for the taking out of a people from among the Gentiles for the Name (Acts, xv., 14). The time had therefore come to spue them out of the Spirit's mouth. As Milner says, "their external appearance was splendid"; and they imagined that, being enriched and increased with goods by Constantine's munificence, "they had need of nothing"; but the Spirit declares that they were ignorant of their true spiritual condition; and that they were really "miserable, and pitiable, and poor, and blind, and naked." For the great mass of them, he had no love. They preferred to bask in the imperial sunshine, and to enjoy the favours of the glorious emperor. He therefore left them to their own folly; and as they had set their affections upon things that perish, "God sent upon them a strong delusion unto their believing in the lie; that all might be condemned who believe not the truth, but have pleasure in the unrighteousness" (2 Thess., ii., 11). "*As many as I love, I rebuke and chasten*"; but these Laodiceans, of what had become under Constantine's patronage "the Holy Roman Catholic Church," were without chastisement, and were therefore "bastards, and not sons." The sons were still a people subject to tribulation; and we see them in Rev. xii., as a fugitive woman fleeing for refuge into the wings of the Great Eagle, far removed from the presence of the new Imperio-Episcopal Despotism—a tyranny constituted by the unhallowed union of church and state.

Let the reader understand then distinctly, that the Constantinian era was that in which the Apostasy from true Christianity, as originally set forth by the apostles, was perfected; and that, being perfected, the Spirit withdrew himself from it entirely. It became as completely separated from the Anointed Jesus and his love, as the loathsome ejecta vomited from the stomach of the person vomiting. The Holy Catholic Church so-called, is a mere spue; and all the churches of which she is "the Mother" are "the Abominations" that have effervesced from its putrefaction. They are mere forms of Laodiceanism — the genuine progeny of the Roman Jezebel. Since the period of the Sixth Seal, the true believers of the Gospel must be sought for in a different channel. They are not to be found among catholics, Greek or Latin; nor among any that recognize catholics in faith, practice, and spirit, as Christians. They are not to be found among infant sprinklers of any "name" or "denomination"; nor among adult-immersionists, who understand not "the gospel of the kingdom" preached by Jesus and the apostles. Christians are a separate and distinct class from all these, who are but Laodiceans in faith, spirit, state, and practice. These have been the persecutors of the saints in all ages; that is, from the time the Spirit vomited them out of his mouth in the beginning of the fourth century to the time in which I am now writing; and they will continue to persecute in word or deed, or in both where they are able, "until the Ancient of Days come"; for the Laodicean State being concurrent with the Seventh Seal, the judgments of which have been appointed especially for the punishment and tormentation of the Laodiceans, not for their chastisement as sons beloved, but for their destruction as despised bastards — it does not terminate till "the wrath of God" contained in the Seventh Vial section of the Seventh Seal, is poured out to the last drop (Rev., xv., 1, 8). In my *Chronological Tableau* (see page 202, June, 1934) I have, in the third column, inscribed certain names which are familiar to the readers of history. They are by no means all that might have been appropriately inserted there. They are but a specimen of an immense multitude who have figured in the arena of the Laodicean Apostasy in its internal strifes and agitations. I have inscribed them as names illustrative of the principal genera and species of the class, APOSTASIA; which Paul taught was to precede and extend to the *epiphany* of Christ's *parousia*, or manifestation of his presence. All the popes from Constantine, and their cardinals, bishops, priests, and so forth; and all in fellowship with them; and all the several orders of monkery; and the hierarchies of protestantism, which is but a modification of Romanism, might have been detailed. But such an enumeration is unnecessary. The few we have selected will illustrate the whole, and stand as the representative of those who boast in them as the stars, and constellations of their pietism. Many of them have been useful in their day and generation. Justin, Origen, Clemens, and others, though corruptors of the faith, were useful in transforming paganism into Laodiceanism; which, though intrinsically contemptible and worthless as a means of salvation, is an improvement upon paganism. So Huss, Jerome, Luther, Calvin, Knox, and such like, all of them Romanists and ignorant of the gospel of the Kingdom, which consequently they never obeyed, were useful in blindly developing protestantism, which, with all its imperfections and worthlessness as a means of eternal life, is an improvement on Romish superstition and immorality. The last names on the list are representative of contemporary dilutions of protestantism. Whether they be improvements upon the original is questionable; they are at all events better than Romanism, if we except Mormonism, which is cruel as the grave. They are forms of error, which, however diversified among themselves, are essentially Laodicean; yet are not without their use in contributing to antagonize the rich and powerful sects; and to prevent them from coalescing into a colossal despotism, by which the gospel of the kingdom might be utterly suppressed. Pious faithlessness of the word is characteristic of them all. They are without exception the exact counterpart of the Laodicean Angel contemporary with John. The characteristics of this are equally those of Laodiceans from Constantine to the manifestation of the presence of the Christ — "miserable, pitiable, poor, blind, and naked." The Spirit, in the present advocacy of the gospel of the kingdom, "counsels them to buy of him gold tried in the fire, that they may be rich; and white raiment that they may be clothed, and that the shame of their nakedness do not appear; and to anoint their eyes with eye-salve that they may see." Thus, "he stands at the door and knocks"; and ready to come as a thief (Rev. xvi., 15). But for the most part they pay no heed. Yet, if any will open, he will enter in, and sup with him. Who then will hearken to what the Spirit saith to the churches?

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## In That Day

### An Exhortation by Bro. Roberts

We have recently had special occasion to recognise the comforting fact that in the Holy Scriptures it is God, and not man, that speaks to us in all the "divers manners" of their authorship. The writer is human: but the Power using the writer is divine. The fact comes continually before us in our readings. To-day, we have Paul in the Hebrews (for Paul undoubtedly was the writer) citing the prophetic Scriptures as the "witness" of "the Holy Spirit" (Heb. x., 15). "Whereof," says he, "the Holy Spirit also is a witness to us," and he then quotes from Jeremiah. It is this quality of the Old Testament Scriptures that give them their superlative value. It is this that gives us the comfortable feeling of safety and security which we experience in " the reading of the Old Testament." It is this that makes us hang on the words as words of truth on which we can build, and to which we can surrender without any of the reservation with which all human writing has to be received.

With this comfortable feeling, let us go to the portion read from Isaiah (xxvi.) and extract from it some of the edification it is calculated to afford. In this portion, we are informed of a song to be sung at a certain time and place:

*"In that day shall this song be sung in the land of Judah."*

When we find what "day" this is, we find the matter in hand is one to which we have become personally related by the Truth. It is not difficult to find the day. The part going before makes it known very plainly. It is a day long-looked for — a day in which expectation long cherished is realised in joy unspeakable.

"It shall be said in that day, Lo this is our God, we have waited for him . . . we shall be glad and rejoice in his salvation " (xxv., 9).

Such a day must be neither more nor less than the day of salvation. One more look makes it quite certain:

"He (the Lord of Hosts) shall swallow up death in victory: and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth."

If there could be any doubt, that this is the day of the manifestation of the sons of God at the return of Christ from heaven, such doubt is set for ever at rest by Paul's declaration in 1 Cor., xv., concerning the day of the last trump and the resurrection of the dead:

*"Then shall be brought to pass the saying that is written, death is swallowed up of victory,"*

a saying written in this 25th chapter of Isaiah, and in this chapter alone.

Now, from the Scriptures of Truth, we have learnt several things concerning this day of Christ, the remembrance of which will help us to rightly understand this song to be sung "in that day ... in the land of Judah." It is a day in which the oracle contained in Psa. cx. will be fulfilled:

"The Lord shall send the rod of thy (Messiah's) strength out of Zion: rule thou in the midst of thine enemies... The Lord at thy right hand shall strike through kings in the day of his wrath."

It is a day in which the vision shown to John, of things "to come to pass hereafter" will be fulfilled, when "the kings of the earth and their armies will gather together to make war against the Lamb," and when "the Lamb shall overcome them." It is a day when a specific league of Gentile powers, found in the land under Gog, at the coming of Christ, will be broken up and expelled like chaff before the wind.

"The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee afar off" (Isaiah, xvii., 13).

It is a day when the power of man in all the earth shall be in the process of receiving that irretrievable overthrow symbolized by the breaking of Nebuchadnezzar's image to pieces by the little stone destined to grow to a great mountain, filling the whole earth.

Now, such a day will necessarily be a day of great gladness for those who shall be gathered round the Lord in friendship and glory. The gladness will have pointed reasons in the current situation. Their gladness finds expression in the declaration of these reasons. Let us imagine all these events accomplished, or in process of accomplishment, and let us imagine ourselves by their side and in their ranks in the land of promise; and we shall then be able to enter into the exultation and catch the spirit of this song:

"We have a strong city; *salvation* will God appoint for walls and bulwarks."

The glorified immortal throng will stand in need of no walls and bulwarks. No city was ever so strong as theirs. "Salvation," upon which they have just entered, will be their walls and bulwarks. Salvation is no sentimental affair, but a very physical reality. Shot and shell will be powerless against a company covered and penetrated by the Spirit of God. Walls and bulwarks would be a clumsy defence for those who are protected by the primal energy of the universe thrown over them by the will of Him in whose Word all things subsist; and from whose spirit-clad presence shot and shell would recoil more helplessly than cork missiles from an ironclad fort. Their exultation in the power of salvation is no extravagance. Bible salvation is something very different from the salvation said to be "got" at Salvation Army meetings.

"Open ye the gates," shout this Spirit-panoplied congregation, "that the righteous nation that keepeth the Truth may enter in."

Ay, and the gates will be opened. The gates have been long closed, but the time has come for them to be thrown wide open—the gates of heaven, the gates of honour, the gates of wealth, the gates of the Kingdom — the gates of glory, honour and immortality. The summons will not be unheeded. The summons will be obeyed. The gates will be opened — to whom? "The righteous nation that keepeth the truth." What nation is this? There is no room for doubt. Jesus told the Pharisees in his day — speaking in the very same locality where this song is to be sung—"The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Speaking to the disciples as constituents of this nation, he said to them,

"Fear not, little flock; it is your Father's good pleasure to give *you* the kingdom."

And afterwards, Peter, addressing other members of the same body, said, "Ye are a *holy nation*, a peculiar people." The connection between this nation and "the Truth" is also equally manifest. Jesus said, "I am the Truth," and also, "everyone that is of the Truth heareth *my voice*"; and also John, "The Truth dwelleth in us, and shall be with us for ever."

The community to be glorified with Christ at his coming, being a "righteous nation that keepeth the Truth," it follows that we cannot hope to be among them if we follow unrighteousness, or if we are destitute of "the Truth"; for no one can "keep the Truth" who has it not. This is worth the attention, in passing, of those who either "hold the truth in unrighteousness" or who trust for salvation to their own righteousness apart from the Truth. By our profession as brethren, and by our assembly this morning at the breaking of bread in remembrance of Christ as appointed, we belong to neither one class nor the other. We belong rather to those who are seeking admission into the ranks of the righteous nation that keepeth the Truth. As such, we may dwell with consolation on the picture before us. To have and to keep the Truth is not only accounted a very small thing just now; it is worse than

small in the estimation of this enlightened generation. It is derogatory to manhood and culture and good sense. It is a disqualification for every kind of worldly advancement. Well, this is no accident. It is appointed. It is part of the "light affliction which is but for a moment," and which, as Paul says, "worketh out for us a far more exceeding and eternal weight of glory." Consider what a change it will be when the righteous keeping of the truth will be the only passport to power, respectability and life. The gates of honour and distinction are all shut now to those who keep the Truth—who are considered a species of monomaniacs by those who love the present world. But the cry will go abroad yet, "open ye the gates! open ye the gates!" "Bow the knee! bow the knee!" The time has come for this exaltation of the Lord's faithful people.

"This is the day which the Lord hath made. We will be glad and rejoice in it."

"Lo, this is our God! We have waited for Him: we shall be glad and rejoice in His salvation."

The song proceeds:

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

When the singers sing these words, they have in view the peace that has come to them, and that lies before them in the happy day commenced for Jerusalem. This peace is promised.

"Great shall be the peace of thy children " (Isa., liv., 13),

and again,

"Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa., lxvi., 12).

We are asked to pray for it. "Pray for the peace of Jerusalem." It is a peace not reached till the Prince of Peace "speaks peace to the heathen." There is a peace that comes now to those who trust in God, but this is not the "perfect peace" which the song celebrates. Often the reverse of perfect peace is the lot of those who do the will of God. Jesus and Paul may be taken as examples. Jesus, the "man of sorrows"; Paul, "distressed, perplexed, persecuted, cast-down," did not experience the "perfect peace" which will belong to the righteous nation that keepeth the Truth in the day of this song in the land of Judah. But this peace awaits them, even on the very occasion depicted in this joyful chapter. There never has been an occasion on earth in which the human mind will be so much stayed on God as the mind of that exultant assembly will be stayed on Him: never such powerful trust as will be reposed by them. We, too, naturally assume that the need for trust and mental stay on God will have passed when the day of triumph has come. The reverse state of facts will be found to be true when that happy day arrives. Mortal men cannot in the nature of things stay on God and trust in Him as those will stay and trust, whose iron heart will have been opened to God with the change from the earth-cleaving nature of present experience to a nature instinct with divine sympathies and affinities. Those who experience this change will be able to apostrophise each other in the exultant adjuration of this song:

"Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

They will be able to feel the reality of God with a strength and ardour impossible in the mere day of faith. They will be able to realise practically their dependence upon His everlasting strength. Now, it is a matter of faith merely: then it will be self-manifest knowledge and experience. Now, the acknowledgment is liable to die on the lips of weary faith, or degenerate to cant through human weakness: then, it will be a vivid sensation whose fervent expression will be the highest satisfaction.

"For he bringeth down them that dwell on high: the lofty city, he layeth it low: he layeth it low, even to the ground: he bringeth it even to the dust."

This in an allusion to events just accomplished — the work of power and judgment by which the high-borns and mighty of the earth will have been brought down — brought down by God and not by man at all. This will be the characteristic of the epoch—that human pride and power will be levelled, and the Lord alone exalted, as it was when Israel crossed the Red Sea. So it is testified:

"The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down: and the Lord alone shall be exalted in that day."

Realise then that at the epoch of this song, the glory of London, of Paris, of Berlin, of St. Petersburg, of Constantinople, is brought to the dust: their armies overthrown; their power wrecked; the arrogance of man everywhere smitten and lowered by disaster; his pride dissolved in spoliation and blood — the lofty city of human power everywhere laid low.

There is a companion picture: "The foot shall tread it down." What foot? "Even *the feet of the poor and the steps of the needy!*" This is Gods decree. This is "what is written": and the Scripture cannot be broken. The poor and needy, who are contemned with ineffable scorn by the opulent classes, are the destined heirs of all their power and glory. No more odious dispensation could be contrived with the rich sinners of the present evil world. But in what way will the Lord be exalted by the substitution of the poor for the rich in the possession of earth's goodness? It is no ordinary class of poor whose stewardship of the riches of God would be more grateful to Him than the occupancy of the rich. The ordinary poor are as godless as the rich, and lacking in their elegance and culture. A dreadful exchange would this be. No: it is no ordinary poor. It is God's poor: the poor of whom Christ is the prototype. He was a "poor and needy man," but he was rich in faith, and did always those things that were pleasing to the Father. This is the class of poor, the God-believing, the God-loving and God-serving poor, gathered from every age, made alive with the vigour and power of an immortal nature, whose righteous feet will tread down the lofty city of human power and pride now uplifted in all the earth. This will be more galling to the sons of pride than even a pure democratic insurrection. They might reconcile themselves to an upheaval of the working classes as a calamity they might at least regulate — as a movement having something of human principles in it which they might turn to account — as a disaster from which recovery might at least be hoped. But there will be no mitigating circumstance in a revolution which places them in the power of a godliness bred in poverty, and now enforced with divine aims by a government men cannot understand or resist or baffle.

The song justifies the change by reference to the past course of those now promoted:

"The way of the just is uprightness: thou most upright dost weigh the path of the just."

We must remember this, now, in these days of darkness. It is written,

"Though a sinner do evil an hundred times and his days be prolonged, yet I know it shall be well with them that fear God."

The time for developing and trying this class is our mortal lifetime. During this time, it seems as if God took no notice, and as if righteousness were a mistake. The events contemplated in this song will yield a very different verdict from this. They knew what this song says — that God "weighs the path of the just." He watches, reckons, and estimates, with a view to the day of recompense which this song celebrates. God is not unmindful—not forgetful—not unfaithful—He is not unjust. All these things are declared of Him. Therefore, when His servants speak or do or labour or suffer for His Names sake, though there is no sign, it is all recorded. "A book of remembrance was written before Him." What then? A time comes for the book to be opened. Facts forgotten by man are brought to light, and every man receives according to his works.

The song proceeds to give a general description of their course and character looking back. It applies to all of them:

"In the way of thy judgments have we waited for thee. The desire of our soul is to the remembrance of thy Name."

The judgments of God, which men can keep in "the way of," are the ordinances or appointments of God. The word "judgment" is often used with this meaning. We see at a glance in what way this is applicable to the rejoicing utterers of this song in the land of Judah. It in fact describes their class in all ages. They are such as walk in the way of God's appointments. These have differed with different ages; but the attitude required has been the same in every age — faith and obedience. Trusting to what God has promised, and doing what God has commanded, they have waited for the day of salvation, which is to make them glad with exceeding joy. There is instruction in this for those who despise what God has appointed, or who at least regard His appointments with indifference, and who yet hope that on some principle or other, though casting the Word of God behind their backs, they will receive His favour and enter into peace in the day of His accomplished purpose. We must sorrowfully recognize that all such hopes are unfounded, and that only those may hope to stand with the heirs of salvation in the land of Judah on the glad day of its attainments, who can say with them,

"In the way of thy judgments have we awaited for thee: the desire of our soul is to the remembrance of thy Name."

We may look, upon another day, at the second half of this instructive and joy-inspiring song.

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### **"Know ye not that we shall Judge Angels?"**

(1 Corinthians 6: 3)

This does not refer to the angels of God, that dwell in heaven. It doubtless refers to mortal angels; as there are mortal as well as immortal angels. For the word angel used in Scripture is the translation of a word, which means messenger, minister, agent, overseer, or one sent without any reference to the character, or nature of the agent employed.

The angels of the various churches in Asia were men, probably men who enjoyed some measure of the gifts of the Holy Spirit, which were given in the first century to believers. Anciently, the minister of the Synagogue was called the angel, because he was deputed to be the ruler, and to conduct the services. This custom prevailed in the days of Christ. We see that this was so, in the fact that, when Jesus entered the Synagogue at Nazareth, there was delivered to him the Book of the prophet Isaiah. And when he had finished reading a portion that applied to himself, he said, "This day is this scripture fulfilled in your ears." And he closed the book, and he gave it again to the *Minister* and sat down. That is, he gave it to the angel or the Legatus, or legal representative. (Luke iv., 16-20).

The message to the angel at Ephesus was, Rev. ii., 2, "I know *thy works*." To the angel at Pergamos it was, "I have a few things *against thee*, because of the existence of false doctrine" (Rev. ii, 12-17).

Now, to permit false doctrine, and practices that were hateful to the Spirit, was wrong. And such conduct, on the part of the angel reveals that they could sin, and therefore that they were mortal angels, overseers or ministers.

So, when Paul writes, "Know ye not that we (the Saints) shall judge angels," he doubtless refers to the glorified and immortalized saints, who will reign with Christ in the age to come, for they will be part of the body of Christ, and enjoy with him the gifts of the Spirit without measure.

So we see that, as in the past, that as "God spared not the angels that sinned," — Korah, Dathan, and Abiram, ministers under the Mosaic economy—neither will the Saints in the age to come, being immortal and members of the body of Christ, permit elders, ministers or overseers in the

churches or ecclesias to act contrary to the mind of the Spirit. That there will be sinners under Christ's rule is obvious, but behaviour of this kind, or that of the Ananias and Sapphira class, will easily be found out and punished. (Isa. lxvi, 24).

Christ's reign will be pre-eminently the reign of the Spirit, and the Saints, being sharers in that administration, will be in a position to judge mortal angels, (immortal angels are beyond the pale of sin and death, and can die no more), and to generally bring about that condition upon the earth, in which there will be "Glory to God in the highest"; and prepare the earth for that future time indicated by Paul in I. Cor., xv., 28. "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." At this stage the redemption of the earth will be complete, and it will be filled with the glory of God as the waters cover the sea, as the Lord said to Moses, "As truly as I live, all the earth shall be filled with the glory of the Lord " (Num.,xiv, 21).

HERBERT FIDLER.

Philadelphia (U.S.A.)

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If we find a thing written in the Scriptures, that is a sufficient reason for our observing it. The recognition of this is the distinguishing mark of the sons of God now-a-days, as it was in the days of old.

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## **Editorial**

### STRANGE RELIGIOUS INVENTIONS

A noted writer once remarked, "What a strange thing is man!" Doubtless the thought was prompted by the inspired words, "The way of man is froward and strange" (Prov. xxi. 8). Inspiration again declares that "God made man upright, but they have sought out many inventions" (Ecc. vii. 29). To this we may add the inspired words of Paul, they "became vain in their imaginations ... inventors of evil things ... who changed the Truth of God into a lie;" but the Spirit in David solemnly avows that God will take "vengeance on their inventions" (Ps. xcix. 8).

Both Jews and Gentiles have been prone to engage in the work of inventing new gods and new religions, and we have many modern examples of human ingenuity and foolish daring in this man-pleasing work; and it is both interesting and instructive to note the varied circumstances under which these inventions have taken form and shape.

We have now in mind one specimen to which our attention was recently invited by a friend in Oakland, California.

It is professedly a religious periodical, which had its origin under rather peculiar circumstances, which, as outlined by its editor, are highly suggestive of mercenary reflections.

Here are some of his words: "Thrust out of a job during the war, we turned our attention to our real work," as it proved to be.

As the thoughts of people are more easily turned into a religious channel in war time than in times of peace, the publisher's venture seems to have been a success; that is, from the secular point of view — his new enterprise having obtained a hearing and some consideration, not only here, but in other parts of the world.

The editor, who is also an author, tells his own story, saying, he put his "shoulder to the wheel" and his improvised machine kept going with such encouraging speed that he "has kept at it ever since."

In addition to the success thus achieved, he is now able to offer to the unemployed "a small income," which he says "may be derived from selling" his publications.

The inference from this is that this newly-invented plan of salvation is not free for you nor me: we must buy it at a stipulated price. In other words, it appears that the thing most ardently sought after is "gain" rather than godliness— I. Tim. vi. 5; Acts xix. 24.

How different is all this and other similar schemes from the terms offered by inspired Prophets and Apostles —

"Come ye! he that hath no money come: buy without money, and without price."

There are no monetary inducements of the above inventions order that come as a result of engaging in the work of real Bible Truth. On the contrary, there are many inconveniences and disadvantages connected with its promulgation.

The periodical representing this comparatively new invention is styled "Riches," and the editor's views appear to be those of a man who has broken away from the ranks of "Russellism," and started out on a path of his own making and according to his own liking—a path that is about as far removed from the Truth as it possibly can be without losing the name of religion.

While Russellism has its "second chance" to offer to all who are thought to need it; this later invention goes further afield, and claims to have discovered "universal restoration" for all, including Judas Iscariot and all the incorrigibles of this and past ages; while for the devil and his angels a brilliant future is discerned, and a glorious prospect beaming with splendour is visualized for them on a far distant horizon. In other respects the new invention appears to be made up of the odds and ends of many religions. It is really built upon the foundation of a Pharaoh and Judas Iscariot: his dusky majesty, Satan, being the chief corner-stone. The latter is an absolutely essential figure — the chief actor, for without that figment of pagan imagination, the new invention, together with many others, would collapse.

Without much fear of contradiction, we may style this new "plan of the ages," Russellism Revamped with certain Innovations in favour of Judas Iscariot and the wild abysmal Satan.

This new scheme for the restoration of all who have ever lived, while utterly delusive, is not only pleasing, but most attractive, to the confirmed "sinner and the ungodly," of whom Peter so urgently inquires, saying —

"If the righteous *scarcely be saved*, where shall the sinner and the ungodly appear?" (1 Pet. iv. 18).

There is a vast and vital difference between the new plan and that promulgated by the Apostles.

The new claim is that as in Adam all die, so by Christ the same all in Adam shall be made alive forevermore, without any exercise of faith, striving or well-doing. This, it is alleged, was ordained by the Deity long before creation, by an arbitrary and unconditional decree.

Furthermore, it is asserted that the same all in Adam are simply irresponsible actors appointed before their creation or birth, to do their part in compulsory serving, or obligatory sinning, as the purpose of the new plan god required in this grotesque drama of the ages. Everything that has been done, whether it be good or evil, was by divine appointment.

For instance, it is affirmed that Jesus was appointed to die for sin, long before ever a sin was committed. Judas was appointed to betray the Son of God to his death before the Son was born; and

Satan was appointed long before the world began to enter into Judas to incite and impel him to the commission of his dreadful crime; because it is claimed that Judas, had he been left to himself, would have failed to perform his part in "the plan of the ages."

All the actors in the plan are naught else than chosen, dedicated and helpless tools in the hands of one mightier than they, in a huge and shocking mechanical operation wholly designed, it is alleged, to exhibit before all his creatures the mighty power and sovereignty of this new plan god, who will afterwards reconcile or save them all irrespective of their deeds.

In John i. 3, we read, "All things were made by Him (the Spirit); and without Him was not anything made that was made." This being so, it is alleged that the Lord first made the devil and his angels, and then formed man — a mere plaything in their hands, as they are constantly urging and impelling them to evil; in whose power the editor of the aforesaid periodical claims, "Judas could no more help himself than a piece of straw in a tornado."

Such statements force reasonable people to conclude that the god who made such a devil and for such a purpose is worse than the devil he made.

Little wonder that the editor himself confessed that he "is not so much concerned for Judas as for Judas' God," because the latter "will lose his reputation," unless both Judas and Satan are reconciled or saved, as they simply did the work they were appointed to do, the god of the new invention being the only one who exercised any volition whatever in the matter.

Words are inadequate to express the reprobation that should be meted out to such doctrine. The wonder is that any can be found who will give credence to such fictitious complexities. How true it is that —

"When fiction rises pleasing to the eye,  
Men will believe because they love the lie!"

The Gospel message is plain and simple: it reads —

"Believe on the Lord Jesus Christ and thou shalt be saved."  
"He that believeth not shall be condemned."

But according to the new invention it matters not whether you can or you can't, you will or you won't, you'll be saved if you do and you'll be saved if you don't: it is your unconditional and inevitable destiny. It matters not whether you have been a traitor, a kidnapper, a thief, or a murderer — you have only been doing your appointed part while on the road to glory; for is it not written, asks the Universalist, that "God is the Saviour of all men"? (1Tim. iv. 10).

Yea, verily it is, but Paul added: "specially of those that believe"; and to understand the Apostle's words correctly, that is, in harmony with what he has written elsewhere, we must read the context, especially verse 8. The word translated "Saviour" is used in the sense of "Preserver," and it is so translated in this passage in the Emphatic Diaglott New Testament.

Paul is there referring to "the life that NOW IS," and also to that "which is TO COME." God is the "Preserver of all men" in "the life that now is," for it is "in Him we live, move and have our being" (Acts xvii. 28); but in the life "which is to come," even eternal life, He is the "Preserver" or Saviour of a "special" class only, namely, "those that believe," and none others; for "without faith (belief) it is impossible to please him: for he that cometh to God *must believe* that ... He is a rewarder of them that *diligently seek Him*" (Heb. xi. 6).

Let us now read Christ's words concerning his betrayer:

"Woe unto *that man* by whom the Son of Man is betrayed! It had been good for *that man* if he had not been born." (Matt. xxvi. 24).

The inventor of the new plan of the ages for "universal reconciliation" confesses he has experienced much difficulty in reconciling these words of Christ with his views, because his new plan makes it a supremely good thing — even a joy for ever to the man Judas, that he was ever born.

He proposes to eliminate this difficulty by the hazardous device of adding to the words of Christ (Rev. xxii. 18) by inserting the two names, Jesus and Judas, in such a way as to make the passage read, "It had been good for that man (Jesus) if he (Judas) had not been born." This not only changes the structure of the sentence, but it destroys the mutual relationship of one part with the other, rendering the words of our Lord senseless, by throwing into disorder the divinely set series of words of One who, speaking the words of the Father, spake as never man spake. This patchwork device of adding to the words of the Deity as spoken by Christ, conveying to us the judgment of God against the betrayer of His Son, is not only a dangerous expedient, but a wicked evasion of the Truth, showing the extremes to which some will go to uphold a theory.

However, the future of Judas is forever set at rest by those momentous words of God's beloved Son, addressed to the Father, saying:

"Those that thou gavest me, I have kept, and none of them is lost, but the son of perdition" (John xvii. 12).

The phrase "son of perdition" is an inspired idiom denoting and applied in general to all who are finally abandoned to destruction. It is applied to the "man of sin" in 2 Thess. ii. 3-8.

In the Epistle to the Hebrews we read of such as Judas, who had tasted of the heavenly gift—"the power to heal all manner of disease" (Matt. x. 1), and of all such the Apostle wrote, saying, if they fall away as Judas did (Acts i. 25), "It is impossible to renew them again to repentance." Their end is to be burned or devoured by the judgments of the Deity (Heb. vi. 8; x. 26, 27). Such, without question, will be the "end" or destiny of Judas, according to the Scriptures.

"AND PHARAOH HARDENED HIS HEART."  
(Ex. viii. 32).

In relation to the hardening of Pharaoh's heart, we should remember that God never hardens the hearts of those who fear Him; no, not even among the Egyptians, for it is written —

"He that *feared the word of the Lord* among the servants of Pharaoh made his servants and his cattle flee into the houses" (Ex. ix. 20).

And thus they escaped from the plague of the hail; even, as it is written, "His mercy is toward them that fear Him" (Ps. ciii. 11).

God made choice of the Pharaoh of Moses' day because of his fitness for the work to be accomplished. This Pharaoh was a self-sufficient, hard-hearted and wilful person, a man of violent temper and of great wrath, having no fear of God in his heart; therefore, the God of Israel raised him up to a place of power, upon the throne of Egypt, that through his wilful stubbornness the name of Israel's God might "be declared throughout all the earth" (Ex. ix. 16).

Daniel expresses this same thought in the words: "The Most High ruleth ... and setteth up over (the Kingdom) the basest of men" (ch. iv. 17), making their mean spirit and wrath to work out to His praise.

Pharaoh had despised God's message through Moses, and set at naught His command; therefore, as a punishment, God made him the subject of a "strong delusion" (2 Thess. ii. 11)— a hardening of the heart, as it is sometimes expressed. Pharaoh's position was by no means an arbitrary, fixed-fate decree issued and appointed by the Deity from all eternity; God judgeth—

"Every one *according to his ways*, saith the Lord God." (Ezek. xviii. 30).

In Pharaoh's case God made "the wrath of man" to praise Him, and when His great work was accomplished, "the remainder of (Pharaoh's) wrath" was "restrained" by his overthrow (Ps. lxxvi. 10).

As a result, the Name of Israel's God was declared — a nation of slaves passed from bondage to freedom in a single night. The staff or rod of the meek and lowly shepherd from Sinai's desert became more powerful in Egypt than the sceptre of a proud and haughty king. The worshippers of Apis and Osiris and the servitors of the bellowing and bleating gods of Egypt were humbled and put to shame by the mightier God of Moses.

The effect was wonderful. Not only did a mixed multitude follow Israel out of Egypt (Ex. xii. 38), but its influence was manifest in later years, when a royal princess, a daughter of one of the Pharaohs, was named Bithiah (a Jewish name meaning daughter of Yahweh), who later became the wife of Mered, a prince of the tribe of Judah (1 Chron. iv. 18). This occurred in the last days of Joshua, the minister of Moses, when royal proselytes became obedient to the Jewish faith. There are other historical incidents of a similar character.

The Purpose of God that "the upright" and "the meek shall inherit the earth" (Ps. xxxvii. 11, 18; Matt. v. 5) is a Purpose according to Election, which means that a selection or choice will be made, and that selection or election depends, as all elections should, upon fitness, and Scriptural fitness is contingent upon "a patient continuance in well-doing" (Rom. ii. 7).

Therefore, Peter wrote saying, "Give diligence to make your calling and *election sure*" (2 Pet. i. 10); and Paul, "Let us therefore *fear* lest a promise being left us of entering into His rest, any of you should seem to *come short of it*" (Heb. iv. 1). But if "universal reconciliation" or salvation is ultimately sure and certain, no "diligence" is required, and the Apostle's "fear" is senseless, for to "come short of it," you can't. Therefore, the system is wrong; it is not built upon the foundation "of the Apostles and Prophets," nor is "Jesus Christ the chief corner-stone."

"THEN ENTERED SATAN INTO JUDAS."

(Luke xxii. 3).

Much is made of this short pithy phrase in an effort to prove the personality of the pagan supernatural devil. It needs explanation, and it is explained with the greatest lucidity by the writer who uses it.

This idiom, or phrase, is not only used by Luke in his "former treatise," but also in the one styled "The Acts of the Apostles" (comp. Luke xxii. 3, with Acts v. 3). In the latter instance, it reads, "Why hath Satan filled thine heart?" In the next, the fourth verse, Luke gives the inspired definition of the phrase, showing beyond question exactly what is meant. It reads —

"Why hast thou conceived *this thing* in *thine heart*?"

Covetousness, in the form of "the love of money" had become the ruling passion in the heart of both Judas and Ananias, and this propensity of the flesh became their "Satan" or *adversary*, for that is the meaning of the word "Satan."

Instead of suffering God to guide them by His Word, they were led by their own propensities. The impulse of covetousness entered into their hearts and "conceived," bringing forth sin, and later death. Paul wrote,

"The love of money is the root of *all evil*, which while some coveted after they have erred from the faith and pierced themselves through with many sorrows" (1 Tim. vi. 10).

These short pithy sentences were in common use in the first century, and were well understood by the saints; but to-day, when the pagan idea of a supernatural devil is foisted into them, they are doubtless confusing to many; but with the beloved Luke's inspired definition the meaning is made divinely clear.

Judas's worst adversary or "Satan"—"the love of money"—took full possession of his heart, to the exclusion of Christ's teaching; and erring from the faith, he through covetousness "made merchandise" of his Master (2 Pet. ii. 3). It is well to note also that on one occasion Peter was styled "Satan" or an adversary because his mental attitude was adverse to the sacrificial mission of Christ.

After all the maudlin sentiment invoked on behalf of Judas by rash and thoughtless persons, whose ingenuity and over-generous commiseration toward the betrayer would impugn not only the justice of God, but also the testimony of His word, wherein it is written, "He shall reward every man according to his works"; it must be admitted that the sin of Judas can be by no means shifted from him to a devil of pagan origin, as it is clearly the result of his own covetous propensities — thoughts that were not repulsed but fostered in his heart, culminating in one of the most deceitful and wicked crimes ever placed on record.

As we ponder the great drama of human history and behold the deeds of folly and infamy to which "covetousness" has led its victims; we are forced to conclude that it has been the inducement to more shocking and debasing crimes than any other sin; "the love of money is the root of all evil"; and covetousness comes from within—from the evil treasure of the heart (Mark vii. 22, 23).

Added to the skilled hypocrisy of Judas, by which he concealed his intentions from all but the Master, there was doubtless an impatient desire for the authority and power mentioned in Matt. 19, 28; and he probably thought that by betrayal he would not only enrich himself financially, but possibly force the hand of Jesus, and compel him to use his divine power in self-defence. This, in turn, might incite the common people, who heard him gladly, to take him by force and make him a King; and so raise the standard of the Kingdom for which Judas had now waited for three and a half years. All this would appear to the covetous mind of Judas as being not only plausible and possible, but so perfectly natural.

He was not long, however, in perceiving his error. He soon realized that it was not through fear or timidity that Jesus had spoken of his death at Jerusalem, and rising again on the third day. His death was now imminent, and Judas was responsible.

And now, if Christ should rise again on the third day! What then? Would he at that time restore the Kingdom to Israel? These and kindred thoughts would naturally fill his heart with anguish and remorse, as he admitted his guilt.

Not a word was spoken by Judas in self-defense. It never occurred to him to plead his own personal modesty and behaviour in the case, as do his modern apologists; saying that he was but "a helpless straw" in Satan's hand in the Deity's "tornado."

Such a visionary plea would have seemed as strange to him as it is to the word of God. He had betrayed the innocent for money, and he confessed his crime, sealing his testimony with his blood.

Let it also be remembered that a crime can only bring *remorse* to the individual who perpetrates the deed, and that person was Judas: not a supernatural devil.

Any attempt on the part of literary rioters in the domain of Inspired Literature, to prove there was no human choice or volition in such cases as that of Pharaoh, Judas and Satan by shifting the responsibility from sinners to a mightier Satan, and then with bold impiety unload the grievous burden upon the Deity; under the hallucination that God has irrevocably appointed saints to serve and sinners to sin, from all eternity; and that He, having fixed their fate, is therefore responsible for their salvation, is in itself a sin of "blasphemy" and "foolishness," the products of the treasure of an evil heart (Mark vii. 22).

We will conclude these remarks by quoting the words of Christ:

"Strive to enter in at the strait gate: for many I say unto you, *will seek* to enter in and *shall not be able*" (Luke xiii. 24).

This statement alone proves universalism a fallacy. There are "many" whose "end" will be destruction without remedy when the Judge of the quick and the dead appears.

Meanwhile, we must doubtless witness and patiently endure these seemingly endless endeavours on the part of dim-eyed Laodiceans to invent some impossible ideal of salvation apart from the Truth, which they so persistently reject. B. J.D.

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#### THE DEATH OF BRO. J. BELLAMY

As reported in our Ecclesial News columns this month, the brotherhood has sustained the loss by death of one of its oldest members, in brother J. Bellamy.

*The Christadelphian* for May, 1876, thus records his immersion —

"BRISTOL. —Brother Cort reports the immersion, on Sunday, April 9th, of Joseph Bellamy (26), formerly Wesleyan — the first fruits of the work of the Truth in Bristol."

Our brother had thus been in the Truth nearly 59 years. He removed to London in 1879, and had been a member of the South London ecclesia from the date of its formation. In his 55 years' pilgrimage in London he has been one of the most faithful supporters of the Truth it has ever had, as well as one of its most exemplary workers, having served the ecclesia in the capacity of Recording brother, Arranging brother, Presiding brother, and until a few years ago, when advancing years compelled him to seek release, he discharged the onerous duties of Finance brother to the Clapham ecclesia, as well as to the Distressed Jews' Fund.

His work is now finished. His example of service in the Truth, rendered in a singularly humble and unobtrusive manner, remains as an incentive to the very many (especially in the Clapham ecclesia) who mourn his loss. Our earnest hope is that his Master, whom he so ardently hoped would return before he fell asleep, will soon be here to raise him from the dead, and that together with his sister-wife who predeceased him in 1919, they will enter upon the great reward in store for all the faithful saints in Christ.

We trust his long and faithful service in the Truth will continue to be an example and encouragement to all of like faith, and we are sure this would be our late brother's wish.

W.J.W.

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## CORRESPONDENCE

Greetings in Christ Jesus. Once more, at the end of another year, I desire to express to you and all your co-workers my sincere thanks for all the good things received through the pages of the 1934 "*Berean*," and pray God will continue His blessings to you all in this good work of the Truth. ... The closing year has revealed the 10th Dictator in Europe, and this was duly noted and commented upon in the *News-Chronicle*, with the significant head-line, AND NOW THERE ARE TEN. I had hoped to see a line in the "*Berean*" about this, as it certainly seems to fit with Dan. ii. 44. In any case, the Lord is due and at hand, and Ps. cii. 13 and Dan. vii. 27 will shortly be accomplished. With sincere love to you all. —From your brother in Israel's hope,  
Lichfield, Staffs.

S. M. HARRISON.

\* \* \*

I note bro. W.J.'s remarks in the October number "Signs of the Times," that the "*Berean*" is not likely to be published many more times now. I hope and pray that he is right for, judging by the signs in the political heavens, the wine vats are full to overflowing, and the treading is likely to commence any time now.

We must, therefore, "watch" more than we have at any time previous; daily filling our vessels with the golden oil of the word, so that we may be of some use to the bridegroom when he cometh, and so not be found wanting when the cry goeth forth. —Your bro. in Israel's hope,  
Bondi, N.S.W., Australia.

ARTHUR BUIST.

\* \* \*

Loving greetings in the Master's Name. We watch the moving of the signs of the times in Europe, longing for the coming of the Prince of Peace to subdue evil and all wickedness by the establishing of The Kingdom.

Bro. F. G. J.'s issue of "*Tears of Gratitude*" received yesterday. The information from Neva Ecija, Philippine Islands, and the experience of bro. O. E. Dye and his library *Christendom Astray* reader, give us hope, and brings us all closer together: we trust our own advertisement in *The Melbourne Star* newspaper may bear result.

We realize the end of Gentile times is at hand, and they are preparing for their destruction—the time when the judgments of the Lord shall operate, and the nations shall learn righteousness. May we be found worthy in that day. —Fraternally your bro.,  
Melbourne, Australia.

JAMES HUGHES.

\* \* \*

We note that you are producing our monthly under difficulties with considerable regret, and will see what can be done to help, if ever so little. You are doing very well, indeed, to keep it going under such circumstances. And now you have spoken out, I hope some of the "better to do" (perhaps there are not many) will strengthen your hands. We could not get along at all well without a monthly magazine, especially in these *very perilous times*, and I do hope that those who can *possibly manage it*, will bear their own burden and give a little help "over and above."

In my personal judgment, we are being splendidly served—just the sort of magazine for the "poor of this world rich in faith and heirs of the Kingdom," and for which you have our very best thanks. —Your sincere bro.,  
Richard, Sask., Canada.

FRED W. JONES.

## Reflections

*A Berlin telegram says that Erich Schauer (age 25) has been sentenced to six months imprisonment, because he showed a friend a passage in the Bible, which, he claimed, proved that the Nazi system would not last, and would in time be replaced by the "kingdom of Jehovah."*

This young man evidently has some knowledge of the gospel of the Kingdom of God, — whether he also understands the things concerning the name of Jesus Christ does not appear; but if he has the right disposition, and it is the purpose of God to call him, Nazi prisons will not prevent his witnessing, anymore than in the case of Paul and Silas in the prison at Philippi. The Truth may be held by many that we know not of, even in Nazi Germany. Elijah was not the only faithful worshipper of God, as he thought, — there were 7,000 others he knew not of (1 Kings, xix. 14, 18). What is certain is that if we lived in Germany we should be cast into prison, as was Erich Schauer — or perhaps sent to concentration camps, and quite possibly to death.

\* \* \*

The lesson to us is to remember that much is required of them to whom much is given; and therefore to make the most of our opportunities to act as faithful watchmen, rejoicing in the blessings which are enjoyed, in English-speaking lands, of peaceful meetings and freedom of speech; blessings which undoubtedly are divinely arranged, in order that the preaching of the Truth may not be suppressed, and by the fearless and faithful proclamation of the gospel of the Kingdom, a people may be made ready for the coming of the Lord.

\* \* \*

"I don't care what bro. — says." Such words are not becoming to a Christadelphian. If bro. — dealt with his subject faithfully, he pointed to the Scriptures, and to the words of the Apostles; in which case the remark really means, "I don't care what the Apostles said." It is a fatal mistake to think that their exhortations applied to our first century brethren and sisters but not to us. The same serpent-like reasoning causes the apostasy to substitute sprinkling for immersion, and call it baptism. The Apostle Paul reminded the ecclesia at Corinth, "the things that I write unto you are the commandments of the Lord" (1 Cor. xiv. 37); and we know that there will be no place in the Kingdom for those who disregard the commandments of Christ.

\* \* \*

The phrase "idol shepherd" in Zech. xi. 17 is so evidently lacking in sense (in the application which we give to the word "idol," *i.e.*, an image), that it has caused some to think it is a misprint or mistranslation for "the idle shepherd." But it is not so. The Hebrew word for an image is "eidolon," always translated "idol"; but other words are also translated idol, *e.g.*, "elil," the word so translated in Zech. xi. 17, the primary meaning of which is "worthless"; and it is applied to idols because they are worthless or impotent, unable to do anything. An example is in Psalm xcvi. 5, where the same word "elil" is used to contrast with the power of God. "For all the gods of the nations are (worthless) idols; but the Lord made the heavens."

\* \* \*

A more difficult passage is Job xxvi. 5: "Dead things are formed from under the waters, and the inhabitants thereof." It seems to be a reference to the resurrection, but of course the translators of the Bible could not "see it," or they would not have inserted the word "*things*" (they use italics to indicate that it is not in the original). The word translated "dead" is "rephaim," which always refers to dead *men*, never to dead *things*, in the other places where it is used; a notable instance occurs in Isa. xxvi. 19, "Thy dead shall live," where the translators have added "men" to "thy dead,"

Then the Hebrew word which is translated "formed," refers particularly to "birth" (literally to the pangs of birth), as in Job xv. 20, Jer. xxii. 23, and elsewhere (the Septuagint version has "born" instead of "formed"), and it is used to convey the idea of being "brought forth," as in Proverbs viii. 24, 25. "When there were no depths I was brought forth." The idea of the translators in introducing words in italics is to make the sense clear, but it is not necessary to add *men* to understand Job xxvi. 5. "The dead are brought forth from under the waters, and the inhabitants thereof." This reading of the verse is in harmony with the one which follows, "Hell (the grave) is naked before him," and reminds us of the time of which it is written, "And the sea gave up the dead which were in it" (Rev. xx. 13). C. F. F.

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We regard the Scriptures as the sole source of information and authority in all matters pertaining to our salvation. On this foundation we stand with Christ. Let us then search the Scriptures; and having found therein a certain course of action laid down for us, let us be obedient thereto. Failure to do so will imperil our acceptance by Christ.

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### **Land of Israel News**

*And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.*  
(Malachi iii. 12.)

It is announced that 4,838 Jews entered Palestine during the month of November. The figure includes 371 in possession of a capital of at least £1,000 each.

\* \* \*

The *Jewish Telegraphic Agency* states that a Palestine Motor Trading Company has been founded in Jerusalem, for the purpose of importing to Palestine German motor goods. The Company has a capital of £50,000.

\* \* \*

Under the auspices of the "Swiss Society for the Promotion of Trade," efforts are being made to foster Swiss-Palestinian trade. A number of Swiss manufacturers in the machinery and allied trades have formed an export organisation, and showrooms are to be opened in Palestine shortly. Trade between the two countries is steadily improving. While exports to Palestine amounted to £75,000 in 1933, they increased to £80,000 during the first six months of 1934.

\* \* \*

Beginning on January 1st, the receipt and delivery of telegrams in Hebrew characters will be possible from twenty post offices in Palestine.

\* \* \*

The Government Budget for 1935 has been fixed at £5,000,000, as compared with £3,500,000 in 1934.

The total net revenue of the Palestine Customs Department in 1934, amounted to £2,927,000, compared with £2,071,370 in 1933. In 1932, the figure was £1,511,149; in 1931, £1,169,924; in 1930, £1,234,957; and in 1929, £1,161,950.

\* \* \*

Sir Felix Pole, former General Manager of the Great Western Railway, and at present a member of the Colonial Development Advisory Committee, is to investigate the financial and economic considerations in favour of diverting the main line of the Palestine Railways to pass near Jaffa and Tel-Aviv, and of constructing a new junction railway station for Jaffa and Tel-Aviv. He will also consider the means of communication between the proposed new junction and Jaffa port.

\* \* \*

The Palestine Labour Federation has entered into a public works contract to construct water stations at Ramleh and Jerusalem, to the value of £30,000. About a hundred Jewish workers are to be employed on the work. The contract appears to be one of a number which are now being issued by the Public Works Department of the Palestine Government for the construction of pumping station buildings, reservoirs, and permanent staff quarters, in connection with the new water supply for Jerusalem, due to be opened next summer.

\* \* \*

15,042 German Jews entered Palestine in 1933/1934, equivalent to 24 per cent, of the total Jewish immigration into the country during the year. Over 600 German Jewish children have come into Palestine since the Hitler regime, and another 152 are expected shortly. The Palestine Government has granted another 350 certificates for German Jewish children for next year. 300 German Jewish families have been colonised in Palestine. 60 or 70 per cent. of the heads of these families are former lawyers or doctors. It was also stated that German immigration has brought into Palestine approximately ten million pounds sterling.

\* \* \*

The Jewish Agency has been granted a loan of £500,000 by Lloyds Bank. The loan will give a new impetus to the Jewish National Movement, and should enable the economic reconstruction of the country to be taken an appreciable distance forward. The loan is granted for a period of fifteen years, at 4 per cent. interest.

\* \* \*

It is estimated that more than £1,000,000 damage has been caused by floods in various parts of Palestine. Hundreds of houses in Tel-Aviv and the Jewish colonies are flooded. A number of orange groves are seriously damaged. Many of the colonies are isolated; roads have been destroyed, and railway and bus connections have been suspended. The water and lighting services have been affected by the floods.

\* \* \*

The oil pipe-line between Iraq and Haifa is now in operation. This magnificent engineering achievement, with its route across desert and river, is one more sign of the awakening that has come to the Middle East, largely as a result of Jewish enthusiasm and initiative. Only last October, the harbour at Haifa—the first to be constructed since the days of Herod the Great—was officially opened. The pipe-line will add to Haifa's export trade, with favourable reactions on economic conditions in Palestine. Coming on the top of the recent £500,000 loan to the Jewish Agency, it strengthens still further our faith in the progress of Eretz Yisrael, and in the realisation of the wonder-vision of national re-birth. —*The Jewish Chronicle*.

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### **Distressed Jews' Fund Report**

7, Senhouse Road,  
North Cheam, Surrey.  
*January 3rd, 1935.*

DEAR BRO. WHITE, —Greetings. Enclosed please find the Annual Report of amounts received on account of the Distressed Jews Fund to the end of 1934. The amounts received have been sent as usual to the Jewish Hospital in Jerusalem, in two remittances, and the accompanying letters express the thanks of the recipients for the help given them.

It is interesting to note in the current issue of *The New Judea*, reference is made to the fact that three eminent medical specialists have now found refuge in Palestine where they have received appointments, which will undoubtedly be a matter of congratulation in medical circles in Jerusalem, and I anticipate it is these three German specialists to whom Dr. Yassky refers. It tends to show, does it not, that the nucleus of God's people to be found in the land when Christ returns will be suitable

material upon which to build, and best fitted to yield the results which we know will be the outcome of His divine rule.

Sincerely your Brother,

FRANK G. FORD.

\* \* \*

Hadassah Hospital,  
Jerusalem,  
May 14th, 1934.

Please accept our profound thanks for your cheque for £176 7s. 6d. transmitted to us through the Keren Hayesod Office in Jerusalem. It is good to know that Christadelphians continue to take an active interest in our work in the Holy Land. Every expression of interest in our project is particularly encouraging at this time, when we are so anxious to take advantage of the opportunity afforded to us to secure for our hospitals the services of eminent German specialists. Under separate cover we take pleasure in sending you three copies of the Report of our activities during 1933, which contains a brief description of our efforts in this country in the field of public health.

Thanking you again, I am,

Sincerely yours,

H. YASSKY, M.D., (*Director*).

\* \* \*

The Zionist Organisation,  
77, Great Russell Street,  
London, W.C.I.  
December 31st, 1934.

We beg to confirm with many thanks the receipt of your letter of the 29th instant with enclosed cheque for £73 5s. 10d., which remittance has been simultaneously forwarded by us to the headquarters of the Keren Hayesod, Jerusalem, for the benefit of the Jewish Hospital (Hadassah Hospital) in Jerusalem. We requested the headquarters of the Keren Hayesod to deal with the above remittance in the same manner as on previous occasions and to let us have, as soon as possible, the formal receipt from the Medical Superintendent of the above-named hospital. We are very grateful to you for your generous and constant help towards our Jewish Institutions in the Holy Land, and remain, always at your service.

With Zion's Greetings,

For and on behalf of the Zionist Organisation,

A. AVADIO (*Treasurer*).

\* \* \*

AMOUNTS RECEIVED TO 31ST DECEMBER, 1934.

	£	s.	d.
1933.			
Dec. Plymouth Ecclesia ... ..	1	4	6
1934.			
Jan. Anonymous ... ..		10	0
Leamington Ecclesia ... ..		2	0
Horns Cross Ecclesia ... ..		3	13
Cambridge (Waikato)		2	10
Lover of Zion			10
Motherwell Ecclesia		1	10
Sister in Christ (Dorset)... ..			5
March Plymouth Ecclesia		1	12
Anonymous ... ..	150	0	0
April Anonymous (Leicester) ... ..			4
Brimington Ecclesia ... ..		3	0
Saginaw (U.S.A.)		6	14

	Anonymous (Oxford) ... ..	5 0
	Ilford Ecclesia	10 0
	Colchester Ecclesia ... ..	<u>1 10 0</u>
		<u>£176 7 6</u>
1934.		£ s. d.
May	J. D. B. (Montreal)	19 5
	Two Sisters (Brockview)... ..	2 6
June	Plymouth Ecclesia ... ..	1 14 3
Sept.	.. ..	1 11 2
	Dudley Ecclesia (Scotts Green) ... ..	2 7 0
Oct.	A Canadian Ecclesia ... ..	2 17 4
	Buffalo Ecclesia	1 0 0
	Birmingham (Edmund Street) ... ..	1 10 0
	Leamington Ecclesia ... ..	3 0 0
	Cambridge (Waikato)	4 0 0
	Horns Cross Ecclesia ... ..	3 10 0
Nov.	Clapham Ecclesia... ..	35 10 9
Dec.	Plymouth Ecclesia	2 2 11
	Eastleigh ...	3 14 0
	W. P.K.	3 0 0
	Luton Ecclesia ... ..	1 1 0
	E. W. B.	18 0
	Motherwell Ecclesia	2 0 0
	A Brother and Sister (Shropshire) ... ..	7 6
	F.H.K.	<u>2 0 0</u>
		<u>£73 5 10</u>

### Signs of the Times

#### **Further Progress in Anglo-American Concord. The Abyssinian Dispute with Italy. Interesting events in Palestine.**

Still further progress in the direction of Anglo-American concord has taken place during the past month. Not long before President Wilson brought the U.S.A. into the last war, he said: "This is the last war that involves the world that the United States can keep out of"; the Americans now realise he was right, and President Roosevelt is basing his foreign policy upon that assumption. Hitherto the U.S.A. have endeavoured to keep free of European politics, this being the reason for their refusal to accept any mandates after the War, and for their declining membership of the League of Nations hitherto. Their insistence upon neutral rights to trade within the zones of conflict has been the chief stumbling block to Anglo-American partnership in world affairs, but Mr. Roosevelt recognises that it would be impossible for the U.S.A. to keep out of a future world war, and so proposes to abandon this claim. The *News-Chronicle* says "This would be the greatest change in America's foreign policy since the republic was founded."

One of the chief causes of this change is the notification by Japan of her intention to terminate the Washington Naval Treaty, which has limited the great navies of the world for the last twelve years. Japan is insisting on having a navy equal to that of the U.S.A., or Britain; but to this the two latter nations cannot agree. Not only does it mean that they will build more ships to prevent any increase in the present Japanese ratio, but that they will co-operate so as to be able to face the Japanese challenge with an overwhelming preponderance of naval vessels. The naval crisis has thus been the means of drawing the U.S.A. and Britain together as never before. Further, it is stated, America will probably

join the League of Nations shortly, since it appears to be Mr. Roosevelt's idea that the abandonment of America's isolationist policy is necessary in the interests of world peace.

The situation is becoming of great interest, for not only is there a marked drawing together of all the English-speaking peoples, but at the same time a tendency towards making the League of Nations much more universal than hitherto. Russia has already joined; Germany will probably rejoin after the Saar plebiscite; so that when the U.S.A. joins, Japan will be the only important nation which is not a member. When this event does occur we shall undoubtedly find it everywhere acclaimed that the world has at last attained "peace and safety." It is then, the Scriptures tell us, that "sudden destruction cometh."

It must be remembered that the Bible indicates that at Christ's coming it will be "a time of trouble such as never was," so that "peace and safety" will only be a "saying," and not a reality. No doubt the trouble will lull before destruction comes, just as an unnatural calm may precede a storm. The summaries of 1934 which have appeared in the newspapers indicate the real condition of the world; thus—"Another year has passed to its final account, carrying with it to its grave the long record of riot and murder, of threats of war and the ruin which the spirit of hatred and jealousy spreads among the nations.... Not since 1848 has there been such a sequence of upheavals all over the world" (*News-Chronicle*). "1935," says M. Flandin, the French Minister (and statesmen everywhere are saying the same thing), "appears destined to be a decisive year."

The dispute between Italy and Abyssinia is likely to have interesting consequences, although it is not yet possible to say just what they will be, as Italy's intentions have not, at the time of writing, yet been divulged. Rivalry in this part of Africa is not new, and Italian adventures there go back over 50 years. Part of the Abyssinian coast was occupied by Italy in 1882, to counteract the influence France had obtained in North Africa by the occupation of Tunis in 1881. In 1885 she occupied Eritrea, and in 1889 a part of Somaliland. These lands are, however, of very little value, and it was the fertile hinterland of Abyssinia that Italy was really trying to obtain. Every attempt was defeated by the Abyssinians, the border warfare carried on by Italy for some years bringing her nothing but embarrassment, until at last she gave it up. Since then the independence of Abyssinia has been recognised by the Powers, subject to various areas being regarded as "spheres of influence" for Italy, Britain and France. Of late, Abyssinian independence has been asserted more strongly; she has become a member of the League of Nations; and Japanese traders have flooded her markets to the great detriment of European merchants. Whether Italy is anxious to restore her prestige there, or is contemplating vengeance for past defeats, or is reviving her old ambition of annexing Abyssinia, cannot yet be determined. At present she is occupying a considerable territory that the Abyssinians claim to be theirs, and is demanding apologies and an indemnity in respect of the fighting that has taken place there. Until the situation develops a little further, we cannot say what the results may be, but that a "sign of the times" is involved, there can be no doubt.

Abyssinia is Ethiopia, and Ethiopia is specifically named as an ally of Gog (Ezek. xxxviii. 5). It is here coupled with Libya, which corresponds to the Italian colony of Tripoli, so that it may be that Italian occupation of Ethiopia is to be expected also. It is difficult to suppose that Ethiopia would willingly fight on the same side as Italy, The circumstances would suggest that Ezekiel's prophecy indicates that Italy is a leading ally of Gog when he invades Palestine, a suggestion that entirely harmonises with the current trend of events. Italy and Russia have been close friends for several years now, besides which Italy is known to have covetous feelings with regard to Asia Minor and Syria, and would have liked to have had the Mandate for Palestine, But we must not be tempted to say any more about this for the present.

Another "event of commanding interest," as the *Jewish Chronicle* calls it, is the announcement that the Jewish Agency has concluded arrangements with Lloyds Bank for a loan of £500,000 at 4% for 15 years. It is the first occasion on which the City of London has shown a practical interest in Jewish work in Palestine. "Palestine takes its place as an important unit in the world's economy. The Yishur has come to stay, and takes on a new solidity and dignity. The old days when it was to many

merely the baseless fabric of a dream are gone for ever. . . . The Balfour Declaration asserted the right of our people to a Homeland. The Lloyds Bank Declaration proclaims that it has the power and the will to implement that right, and to convert a radiant aspiration into accomplished fact. . . . Palestine has definitely emerged from the realm of dreamland."

We feel that the event is indeed of commanding interest, for when large sums of British money are invested in Palestine it not only indicates that the land is progressing satisfactorily, but it ensures that steps will be taken to see that progress continues to be made. The inflow of capital will inspire confidence in other investors: Palestine will much more quickly be "brought back from the sword" (Ezek. xxxviii. 8), and will consequently the more excite the cupidity of the King of the North; and, British money being involved, will the more readily be defended by "the merchants of Tarshish."

Jewish affairs in Palestine are, in fact, prospering considerably at the present time. The large concession of land referred to in last month's Land of Israel News has caused much jubilation, as has the increased number of immigration certificates. Another interesting feature is the rapid growth of the use of the Hebrew language. It is the same as it was two or three thousand years ago; "if Jeremiah came to Jerusalem to-day he would soon understand and be understood."

It is evident that 1935 has opened with a series of events of considerable importance to observers of Signs of the Times, and we are more than confident that it will not close without having provided events of startling importance. W.J.

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### **Ecclesial News**

Intelligence in this magazine is confined to those ecclesias in the United Kingdom that restrict their fellowship to those who unreservedly accept the Recognised Basis of Faith, currently known as the "Birmingham (Amended) Statement of Faith," and are therefore standing aside from the Birmingham Temperance Hall Ecclesia until that ecclesia openly deals with those of its members who do not unreservedly accept such Basis.

All such Intelligence should be sent to bro C. F. Ford at 19, Grove Road, Brixton, London, S.W.9 not later than the 7th of each month for the following month's issue.

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

As to the United States and Canada: Intelligence will be inserted only from those ecclesias which have refused to give fellowship to those who tolerate the false doctrines known as "Stricklerism."

All such must be sent in the first instance to bro. B. J. Dowling by the 1st of each month for publication the following month. Address to him at: 5, Florence Street, Worcester Mass., U.S.A.

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

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"THEY SHALL MAKE KNOWN UNTO YOU ALL THINGS WHICH ARE DONE HERE"

(Colossians iv. 9).

\* \* \*

**BOURNEMOUTH.** —*Christadelphian Meeting Room, 1st Floor, No. 147, Charminster Road (corner of Maxwell Road). Breaking of Bread: Sunday 11 a.m. Lecture: Sunday, 6.30 p.m. Bible Class: Thursday, 8 p.m.* Our hands have been strengthened by the endorsement of our position on the part of two more from the Temperance Hall Fellowship, brethren Roland and Arthur Brown, who have joined us. After some considerable discussion they have come to see the necessity of withdrawing from those who walk disorderly and also from those who shelter such in their fellowship, (as in the

case of the Birmingham T.H. Fellowship in the matter of joining the Police Force, oath taking, suing at law, etc.). In their letter of withdrawal they write:

"As a result of careful enquiry and earnest prayer, we hereby withdraw from the Bournemouth Temperance Hall Ecclesia. We do this in recognition of the command: 'Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.' We seek the Truth in its purity, and we dare not, fearing God, have fellowship with brethren who shelter those who are unsound in Doctrine, or whose actions set at nought the Commandments of Christ. We much regret to withdraw from many whose sincerity and faithfulness we do not doubt; but we cannot fellowship them while they continue with those who 'walk disorderly.' We desire to save, to the utmost of our powers, the Truth from the perdition with which it is threatened: it is our hope that many others may be encouraged to make a firm stand in these perilous times, that when our Lord shall soon return He may find faith in the earth. It is our wish that when the announcement of our withdrawal is made, that the reasons here given for our secession be made known."

We are thankful for this encouragement. It is hoped that the attitude of these two brethren will cause others to think seriously over the whole position, and ally themselves with that which is right and scripturally approved. With the help of brethren from Clapham, we propose holding a course of special lectures commencing on January 6th in demonstration of the Truth of the Bible. Large posters are being fixed about the town in prominent positions, and we trust, God willing, that some fruit may accrue to the glory of His Name. We were pleased to have with us on Dec. 23rd, bro. and sister Cyril Clements, of Clapham, and to receive acceptable words of exhortation from our brother. We send fraternal greeting and all good wishes to all the faithful in Christ Jesus.

We have just received news of the falling asleep of our beloved bro. Bellamy, of Clapham. It is a great loss—he was a faithful pillar. We sorrow with those who mourn, even while we look, by the promise of God, to the ultimate triumph over sin and death in Him who is the Resurrection and the Life. —KERMAN JACKSON, *Rec. bro.*

**BRIDGEND.** —40, *Caroline Street Sundays: 11 a.m. and 6.30 p.m. Tuesdays, 7.30 p.m.* We have been assisted in the proclamation of the Gospel by the visits of bro. I. Rees and bro. D. M. Williams, of the Newport Ecclesia. Although the non-attendance of the stranger to the lectures gives cause for disappointment, yet we were greatly encouraged and mutually upbuilt by the administrations of these brethren. We were very pleased to have in our midst over the Christmas holidays bro. and sister Reggie Williams, of the West Ealing Ecclesia, who met with us around the Table of our absent Lord. —GOMER JONES, *Rec. bro.*

**COVENTRY.** —*Ragged Schools, off Broadgate. Breaking of Bread, 11.30 a.m.; Lecture, 6.0 p.m. Bible Class, Thursdays, 8.0 p.m.* Since last writing, our number has been diminished by the loss of our bro. A. Alsop, who fell asleep Dec. 3rd. He was at both meetings on the Sunday, and looking well, but on the Monday was taken ill, and fell asleep at mid-day. He was laid to rest in Foleshill Cemetery on Dec. 7th, by bro. T. Franklin, who spoke comforting and assuring words, referring to our glorious hope of the resurrection, which our brother now awaits. Our sympathies are with his sister-wife and family in their bereavement. We have received an application for fellowship from bro. H. Smith, who has been standing aside from the Lockhurst Lane meeting because of their attitude on the Divorce question. Bro. Smith has assured us of his whole-hearted agreement that the Law of Christ does not permit going to law against anyone, for any cause whatsoever. We are pleased to have his company, and hope it will be to the spiritual advantage of all. We have been assisted in the work of the Truth by brethren J. Allen, T. Hughes, and D. C. Jakeman, of Dudley, and brethren W. Southall and G. Tarplee, of Birmingham. We have also been pleased to welcome sister Aston (Oldham) and sisters Hughes, S. Jakeman, P. Jakeman (Dudley), bro. and sister Fell (Birmingham) and bro. and sister Warwick (Clapham). Sister M. Fidler, having now returned to Coventry, will also be meeting with us again. We have a few strangers each week attending the lectures. —O. CLEE, *Rec. bro.*

**GLASGOW.** —*Co-Operative Memorial Building, 71, Kingston Street, Tradeston. Breaking of Bread, 11.30 a.m.; Lectures, 6.30 p.m.* We were pleased to welcome bro. and sister Ross, of the Motherwell Ecclesia, to the Table of the Lord on 9th Dec. and 6th Jan.; Bro. Ross ministered to us by presiding on our first meeting for breaking of bread on 9th Dec. He also exhorted in the morning of 6th January, and delivered our opening lecture in the evening on "The Problem of Peace." A thousand lecture-cards were distributed, and a number of pamphlets posted to enquirers, whose names we received from time to time from bro. F. G. Jannaway, and we were encouraged by the presence of eight strangers. Our earnest prayer is that the word spoken and literature distributed may be the means of bringing yet a few more sons and daughters of Adam into the glorious light and liberty of the Gospel. We gratefully acknowledge the gift of a supply of literature from a brother, to whom we extend our thanks. — Your brother in Christ, ALEX. COCHRAN, *Rec. bro.*

**HORNS CROSS (Kent).** —*Co-operative Hall, High Street, Swanscombe. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Bible Class, Thursdays, at 8 p.m., at 22, Canton Avenue, Stone, Greenhithe.* We wish again to thank the many visiting brethren and sisters who continue to support our small ecclesia so willingly. Since last writing we have been pleased to welcome the following: bro. Whelan (Croydon), bre. R. C. Wright, L. Walker, E. A. Clements, and D. L. Jenkins (Clapham), bro. Weekes (Welling) and bro. and sister Hunt-Smith (Sutton). Their labours with us were much appreciated. —E. R. CUER, *Rec. bro.*

**ILFORD.** —*Breaking of Bread, 11a.m.; Mayfair Cafe, 96, Cranbrook Road, Tuesdays: M.I.C. and Eureka Class 8 p.m., 27, Wanstead Park Rd.* We have had the pleasure of the company of the following: bro. Bishop, sisters Crighton, Farrell, Mills, and Prichett (Seven Kings), and sister Singleton (Clapham). Bro. Bishop and sister Prichett will in future be meeting with us. We have had with us in the service of the Truth: brethren C. Ask (West Ealing), E. H. Bath (North London) and D. Jenkins (Clapham), whom we sincerely thank for their help. —H. S. NICHOLSON, *Rec. bro.*

**LONDON (Clapham).** —*Avondale Hall Landor Road, S.W. Sundays: Mutual Improvement Class, 9.45 a.m.; Breaking of Bread, 11 a.m.; School, 11 a.m.; Lecture, 7 p.m. L.C.C. SANTLEY STREET SCHOOL (nearest approach from Ferndale Road, Brixton Road). Tuesdays: Eureka Class and Mutual Improvement Class (alternately), 8 p.m. Thursdays: Bible Class, 8 p.m.* It is with sorrow we report the death of two of our aged brethren. On Dec. 17th bro. C. F. Penhorwood fell asleep after a probation of nearly 14 years. Bro. Penhorwood had passed the allotted span when he embraced the Truth, but, even so, although suffering with heart trouble, he was never absent from the Sunday meetings, except on one or two occasions through ill-health. Although brethren had frequently offered to take him to the meetings by car, bro. Penhorwood always preferred to walk, in spite of the fact that he was over 80 years of age, and right up to the last Sunday before he fell asleep, he walked as usual to the meeting, and home again, being nearly three miles each way. Our brother's steadfastness to the Truth in this respect is a lesson which should not be lost by us who remain. Bro. F. G. Ford laid him to rest in West Norwood Cemetery, on December 21st. Our brother had no relations in the Truth, but "precious in the eyes of the Lord are the death of His Saints."

On December 27th, bro. J. Bellamy fell asleep, after an illness of over two years, aged 83. Immersed at Bristol on April 9th, 1876, bro. Bellamy came to London in 1879, and has been associated with this ecclesia ever since; the years of his probation in all being 58. Our brother had a deep knowledge of the Truth, being thoroughly familiar with the writings of bro. Dr. Thomas, and not only was his help in this respect invaluable, but he also delighted to expound the prophetic periods. Our loving sympathy is extended to his three daughters, who have all obeyed the Truth. Bro. F. G. Jannaway laid our brother to rest in Streatham Cemetery, on Jan. 1st, and we look forward with confidence to the not far distant future, when we shall see bro. Bellamy again. May we all so walk now that we may be found worthy to associate with the Saints of all generations, through the ages of eternity.

We rejoice that two more have obeyed the Truth in these closing days of the Gentiles. On December 16th, Mr. ROYSTON ERNEST LEARMAN (neutral), the son of sis. Learman, was

immersed; and on December 23rd, Mr. HERBERT ALBERT DENYER (Church of England) likewise obeyed the Truth by baptism. Our earnest prayer is that they may each receive the prize of Eternal Life. We are also pleased to report that sis. Mary Day has returned to our fellowship, having been interviewed and found to be of one mind with us in regard to matters which had previously been the cause of separation. On December 26th, we held our usual Tea and Fraternal Meeting, at Avondale Hall. The afternoon was devoted to the children. Certain of the scholars recited appropriate passages of Scripture, whilst a diagram was gradually unfolded showing the years of many generations from Adam to the consummation of God's purpose. It was most interesting and instructive. After Tea, whilst the children were entertained by lantern slides, the brethren and sisters assembled to listen to four addresses under the general heading of "The way which leadeth unto life." Bro. F. H. Jakeman spoke of the fact that we are strangers and pilgrims, that "here we have no continuing city, but we seek one to come"; bro. F. C. Wood then reminded us that we must not be "conformed to this world," but that we must be "transformed by the renewing of our mind"; bro. G. M. Clements next exhorted us to "lay aside every weight and the sin that doth so easily beset us" in our divinely appointed task of "perfecting holiness"; and finally bro. F. G. Jannaway gave us a graphic picture from the scriptures of the glory which shall be revealed to the "righteous nation which keepeth the Truth." It is evidence of the healthy state of the brotherhood that the number of brethren and sisters attending these fraternals increases every year. On the occasion referred to, there was a record attendance, the hall being packed, about 28 ecclesias being represented. The following visiting brethren and sisters have been welcomed at the Table of the Lord: Bro. Osborne (Bridport), bro. and sis. Higgs and sis. D. Higgs (Bristol), bro. C. F. Evans (Brighton), sis. M. Day (Luton), bro. E. Williams and sis. Devane (Holloway), sis. Johnson (Nottingham), bro. Heyworth (St. Albans), sis. Flint (Seven Kings), sis. Milroy (Sutton), and bro. and sis. Morse (Swansea). —F. C. WOOD, *Asst Rec. bro.*

**LUTON.** —*Oxford Hall 3, Union Street (off Castle Street). Sundays: 11 a.m. and 6.30 p.m. Thursdays: 8 p.m.* We are pleased to report that in our efforts to spread the good news of the kingdom we have been spurred on by the attendance of the alien; the greatest number at one lecture was 8. We take this opportunity of thanking the brethren, who have assisted us throughout the past year. We have had the pleasure of the company of the following brethren and sisters at the Breaking of Bread: brethren Eve and James, sisters Yalden, Lee and Harris, of Eastleigh; bro. J. Hodges, bro. W. Goodwin, bro. H. Crawley and sister Crawley, of St. Albans; sister Watsham, of Colchester; brethren Ask and D. Taylor, of Ealing; brethren E. J. Evans, M. L. Evans, C. Wright, H. Hathaway, and R. Hodge, sisters Westmorland and Hathaway, of Clapham; sister Eato, of Leicester; and sister Mace, of Bedford. We propose (God willing) holding our annual fraternal gathering on Easter Monday, and are hoping to get a larger hall for this, so that there will be ample room for everyone; more details later. — Sincerely your brother in Israel's hope, S. BURTON.

**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.* Sis. Fiddler, having returned to Coventry, will in future meet with that ecclesia, to which we trust she will be a help in the Truth. On Dec. 26th we had an informal Tea and Fraternal Gathering of the members of our own ecclesia (with the addition of one or two visitors), at which addresses were delivered by our own brethren under the general heading of "Our Walk in the Truth," divided into four subjects, (1) in the home; (2) in the world; (3) in the ecclesia; (4) in our leisure time. We had a most helpful and upbuilding time, for which we are grateful. If the Lord will, we hope to have a fraternal on April 13th, particulars of which will be given later. We have been pleased for the help of brethren W. Jeacock (Clapham), W. Southall (Birmingham) in the work of the Truth; and also to have a visit from sis. Stafford (Seven Kings). —J. B. STRAWSON, *Rec. bro.*

**PLYMOUTH.** —*Oddfellows Hall 148 Union Street Sundays: 11a.m. Breaking of Bread; 6.30 p.m. Lecture. Thursday, 7 p.m., Bible Class.* We have been pleased to receive as visitors: sis. Hill (Brighton), bro. G. Hodge (Luton), bro. R. Hodge (Clapham). We regret to report the death of bro. J. Baser, one of our elder brethren, who fell asleep on January 5th. — JOHN HODGE, *Rec. bro.*

**RHONDDA (Glam.).** —61, *Henry Street Tonypanydy*. Greetings. On behalf of the brethren and sister meeting here, I would like to point out a mistake in the BEREAN of December; the announcement reading, "that four brethren and sisters lately in the Birmingham (Temp. Hall) Fellowship and meeting at Ystrad, have signified their complete endorsement of our position separating us, and have made application for fellowship." It really should read, "three brethren and one sister," making our number four in all. We also desire to make known that we meet each Sunday evening, 6.30, at the above address (the home of the writer), for the purpose of doing those things which are in accordance with our most Holy Faith, even the bringing to remembrance the Death and Resurrection of our Lord and Master. If, at any time, any brethren or sisters in fellowship, should be in the locality, we would be only too pleased with their company. With all the best wishes in the Truth. —Your sincere bro. in hope of Eternal Life, W. A. NUTT, *Rec. bro.*

**SEVEN KINGS.** —*Mayfield Hall 686, Green Lane. Sundays: Breaking of Bread, 11 a.m.; School 11 a.m.; Lecture, 6.30 p.m. Wednesdays: Bible Class, 8.0 p.m.* We have been very pleased to welcome to the Lord's Table the following: brethren J. Westley, and R. C. Wright, and sister Singleton (Clapham), and bro. Carter (St. Albans). Brother Wright and brother Carter were with us in the Lord's service, and their ministrations were very helpful to us. The following will in future meet at Ilford: bro. Bishop, sisters Crighton, Farrell and Mills. —WM. J. WEBSTER, *Rec. bro.*

**SOUTHEND-ON-SEA.** —11 *Byron Avenue. (Corporation buses to North Avenue, also trackless to North Ave., thence about minute through Sycamore Grove to Byron Avenue). Breaking of Bread, 6.15 p.m. every Sunday, except first in month.* Since our last news we have been pleased to welcome to the Table the following visitors: sis. R. and L. Evenden (Clapham), sis. Singleton (Clapham), sis. N. Eato (Leicester); bro. Lovewell (Hitchin), and bro. P. Coliapanian (Ilford). The last named kindly giving us a few words of exhortation. We have not had many visiting brethren and sisters throughout the year, but we still carry on with regularity, and although no public proclamation of the Truth is now made, we devote much energy to mutual encouragement and exhortation. This is all the more necessary as we "see that day approaching." Now, at the commencement of a new year—1935—the year which many of us who have studied chronological prophecy, have looked forward to as a year of crisis: will it be something in connection with Israel, or Russia, etc.? or will it be the Return of Christ? No man knoweth the hour or the day, but we must respond heartily to the exhortation, "Be ye also ready, for in such an hour as ye think not!!" It may be of use and interest to here give our reply to the Peace Ballot paper, which all Southend houses received; it is a Christadelphian witness to the Truth: —

"THE PEACE BALLOT: OUR DECLARATION THEREON."

"As a Christadelphian it would be going outside my religious convictions to express decided views on national or international politics or policies. Christadelphians are interested spectators of world movements, as from the prophetic scriptures they know that all human peace efforts are doomed to failure; Jesus, the next king of the world, by a smashing victory over all His enemies, at His second coming, will by that means prepare the world for the universal Reign of Peace predicted at His birth. See Luke ii. 14; Micah iv. 1-4; Zech. xiv. 1-9. "We believe that the affairs of world government are being controlled by God to a foreordained end, and that before PEACE comes God will, by His judgments in the earth (Armageddon, etc.), teach the inhabitants righteousness, peace following. Isaiah xxvi. 9; Isa. xxxii. 17, etc.; and Daniel iv. 17." We sent this declaration direct to the headquarters of the Declaration Committee, Grosvenor Crescent, London. —WM. LESLIE WILLE, *Rec. bro.*

**SUTTON (Surrey).** —*The Hall Clanricarde House School Cheam Road. Sundays: Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Wednesdays, M.I.C. and Bible Class (alternately), 8 p.m.* We have lost the company of bro. D. L. Denney, who will in future meet with the brethren of Holloway. We are pleased to report that several interested friends now attend the Sunday evening lectures, and we are encouraged thereby. Our thanks for lecturing assistance are due to the following who have helped in this work: brethren F. G. Ford, W. R. G. Jeacock, E. W. Evans, R. W. Parks (Clapham); C. R. Crawley (Luton) and A. A. Jeacock (Croydon). Visitors since last report have been: bro. Walpole, sisters L. Walpole, V. Draper, Pizzey, Greenacre, J. Southgate, and A. Sharpe (Clapham); also brethren W. R.

G. Jeacock (Clapham) and C. R. Crawley (Luton), both of whom gave us the word of exhortation. — G. F. KING, *Rec. bro.*

**SWANSEA.** — *Christadelphian Meeting Room, Portland Chambers, Gower Street. Sundays: Breaking of Bread, 11.0 a.m.; Lectures, 6.30 p.m.* Since our last report we have had the pleasure of the company of bro. and sis. George Morse, of Cardiff, at the Lord's Table. Our brother gave the word of exhortation in the morning, and lectured in the evening. We take this opportunity of thanking him for the assistance rendered during the year, which has encouraged us in the Truth's service. It is with profound regret we report the death of our beloved sister Bowen, Senior, on Dec. 8th. Our love and sympathy is extended to those left behind to mourn her loss. But we take courage, for Christ who is our life will soon appear, and all will be changed—no more death, sorrow, or crying, the former things will have passed away. Our sister was laid to rest with a full assurance of a resurrection from the dead, and now awaits the Trumpet Call. Bro. Morse conducted the service, and spoke appropriate words in the house and at the cemetery. —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. Wednesday, 8 p.m., Bible Class.* We much regret the error in our Intelligence last month. The death of bro. Richard Sell was recorded as Richard Lills. If the Lord will, we shall hold our Sunday School Tea and Prize Distribution on March 2nd, in the above hall, and will be pleased to see any brethren and sisters who can come and support us. Tea will be at 5 o'clock. The attendance of strangers continues very small at our lectures, but we ourselves are thankful, and appreciate the company and labours of those who have visited us. The following have met with us during December: brethren E. A. Clements and H. T. Atkinson (of Clapham), E. H. Bath (Holloway), and bro. D. Warwick and sis. King (of Sutton). —A. M. GRANT, *Rec. bro.*

## AUSTRALIA

**ELSTERNWICK (Melbourne).** — *"The Hall," 298 Glenhuntly Road. Memorial Meetings, 3.30 p.m.* Since our last report we have removed from Coburg to above address, which we hope will be for the better. As a means of advertising the new hall, we have placed a six-inch advertisement in local newspaper, advertising "*Christendom Astray*," to be had in all free libraries and at the hall, at the same time being a reply to critics on hell, a controversy on which is going on in the daily papers. Our numbers have been increased by the addition of sister Killip, Senr., from the Wagga Ecclesia, N.S.W. Further, we have had as visitors from East Launceston Ecclesia sister Galna and sister N. Gee for several weeks; sister Galna has since returned, but sister Gee is still with us, and it is probable may remain; her help will be appreciated. We are nearing 1935, and look forward to the arrival of "*The Berean Christadelphian*" every month. The unrest among the nations shows their mustering into position for Armageddon, and the coming of our Lord to subdue the nations and gather His household to the judgment seat. May we be found worthy of a place in His Kingdom. — JAMES HUGHES, *Rec. bro.*

## CANADA

**LONDON (Ontario).** — *Meet in the London Orange Hall 388 Clarence Street, Sundays: Sunday School, 10.15a.m.; Breaking of Bread, 11.30a.m.; Lecture, 7 p.m.; Thursday Evening Class from house to house at 8.15 p.m.* We are pleased to report progress, in that we have assisted three more of Adam's race to put on the Sin covering Name of Christ, in baptism. On October 4th Mrs. E. BARTLETT, wife of bro. Elijah Bartlett, formerly of Birmingham, England; Mrs. ERISON and Miss F. YOUNG. We hope that our sisters will run the race successfully to the end. We held our Fraternal Gathering on Thanksgiving Day, Oct. 8th, on which occasion we enjoyed the company of many brethren and sisters from Brantford, Hamilton, Toronto, Buffalo, Detroit, Windsor and Montreal. The theme for the Addresses being: —"*Thy Word is a Light unto my feet*": The Light of the Word in Prophetic Times, by bro. G. A. Gibson (Toronto); The Light of the Word in Apostolic Times, by bro. Harvey (Windsor); The Light of the Word in the Latter Days, by bro. Baines (Montreal); The Light of

the Age to Come, by bro. Vibert (Hamilton). We also have been refreshed by exhortations by bro. Harvey, of Windsor; bro. Baines, of Montreal; and bro. Beasley, who lectured for us. We wish to thank our brethren for their labours in the Master's vineyard. Sis. E. Styles (Brantford), sis. Sims, bro. and sis. Percival (Hamilton), bro. and sis. Harvey, bro. and sis. Jones (Windsor), and bro. and sis. Hedden (Detroit) have also been welcomed to the Table of the Lord. Our loving sympathy goes out to bro. Bartlett in the sudden death of his sister-wife on Oct. 27th, whose baptism is reported above. The race for sis. Bartlett was short. She was laid to rest in Wood-land Cemetery, bro. Gwalchmai, Snr., taking charge of the service, on which occasion he expressed to the stranger the Truth as it is revealed, and of the Hope of our sister of a resurrection from the dead. —W. D. GWALCHMAI, *Rec. bro.*

**RICHARD (Sask.).** —Even though there is little of importance to report to our monthly magazine, we feel it to be our duty to tell the brethren of our welfare. Every private opportunity we have to circulate the divine invitation is taken advantage of, and in this connection I would like to say that we are in urgent need of literature for distribution through the mails. We can get lots of literature of a kind, and have sent out pretty well everything in sight, but what we need now is something specially written for these troublous times. Where can we get it? Surely this want can be filled either in the British Isles or on this side of the ocean. We can find the money, if any of our brethren will tell us where to find the goods, and we shall be on the look out for this favour, and not fail to send our warmest thanks. Bro. and sis. Luard, of Clover Bar, again favoured us with their interesting company for a few days in July; followed by a welcome visit from our sister Bennett, of Iffley (Sask.). We had expected to lose sis. Bennett to B.C., but at the last moment her husband decided to stay in this province for the present, and so we shall hope to see her again. We have greatly missed the yearly visits of bro. W. Turner, of Winnipeg, during the last three years, but bro. Turner is often able to spend a few pleasant and profitable hours with bro. and sis. Luard, for which we are thankful. We also hear occasionally from brethren and sister Nickolson, of Cairns, Alberta, who have for many years suffered persistently in their farm operations, although they are very competent people. The "great enemy" has visited them on two occasions — fire robbing them of their home, and over and above these, hail-storms, wind-storms, and lack of rain year after year. They do not complain, but just plod on. —FRED W. JONES.

## UNITED STATES

**ITHACA (N.Y.).** —We are only three in this city, I and my family, who are meeting on the Berean fellowship basis. The nearest meeting of the same mind is in Atwater (King's Ferry), N.Y., about 20 miles from here; also, there is an ecclesia in Liverpool, 50 miles from here, which meetings we have attended occasionally, and have enjoyed their company. We are glad to receive all visitors of the same mind in our home at 210 West Lincoln Street. —F. GULBE, *Rec. bro.*

**LIVERPOOL (N.Y.).** —407 *Bass Street Breaking of Bread*, 10.30 a.m. We are pleased to report that one more has responded to the call of the Gospel, Almeta K. Bedell, daughter of bro. and sis. Bedell, was immersed into the saving Name of Jesus on September 29th, 1934; we hope our new sister proves faithful to the end. We have been pleased to have the following visitors: bro. and sis. S. L. Van Akin (Detroit, Mich.), sis. Speidel (Jersey City, N.J.), bro. and sis. Barlow and bro. and sis. Brewis (Buffalo, N.Y.), bro. and sis. Gulbe and sis. Eunice Gulbe (Ithaca, N.Y.). Bro. Van Akin, bro. Barlow and bro. Gulbe giving us words of exhortation. — Your bro. in Christ, R. BEDELL, *Rec. bro.*

**PORTLAND (Oregon).** —614, *Maegly-Tichner Building*. The Meeting here sends greetings to those of like precious faith. In August, 1933, we had the pleasure of a visit from brother and sister John Randall, of Vancouver, B.C. Bro. Randall ably exhorted us on two Sunday mornings. He also gave an address at the home of the writer to brothers and sisters and interested friends, which was much enjoyed and appreciated. In September, 1933, sister Brice, with the writer and his mother, sis. Lois Hanson, visited sis. Mabel Jordan, living at Ajlune, Wash., who is in isolation. Her home is about 150 miles from Portland. In April, 1934, we were able to visit her again. We hope to have the opportunity of again breaking bread with her in the near future, all being well and God willing. — The

Meeting was accorded the pleasure in July of 1934 of a visit by bro. John Tinker, of Montreal, Canada, who spoke words of comfort at the breaking of bread. We were glad of his company, and trust he will come to Portland again. We will be very happy to have any of those in our fellowship pay us a visit, or, better yet, come here and reside. Our ecclesia is whole-heartedly in sympathy with the editors of the *Berean* during these latter day ecclesial troubles. May we all be faithful until the end. —C. W. HANSON, *Rec. bro.*

Sisters E. M. and D. H. of Bothenhampton wish to thank the brother and sister who send them the "*Berean*," which they find a source of much strength and encouragement; also to the writers of letters and exhortations from various parts of the Master's Vineyard. They are very grateful for these labours of love.

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## AUSTRALIA

**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.  
**Lambton, N.S.Wales.** — D. T. James, The Reservoir, Hartley St.  
**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.  
**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.** — A. A. Douglas, 4139 Tejou Street.  
**Detroit, Mich.** —G. Growcott, 1380 Seward Ave.  
**Elizabeth, N.J.** —Ernest Twelves, 409 Washington Avenue.  
**Gateshead, Texas.** —S. S. Wolfe.  
**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.** —J. H. Craig, 235 E, Shanklin Street.  
**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.** —W. Dean, 517, So. 21<sup>st</sup> Street, Irvington, 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.  
**Worcester, Mass.** —B. J. Dowling, 5 Florence Street.  
**Zanesville, Ohio.** —J. W. Phillips, 1520 Euclid Avenue.

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## Notes

**DISTRESSED JEWS' FUND.** —The following amount should have been included with last month's acknowledgement. Five dollars from Montreal, Canada.

**FURNISHED APPARTMENTS.** —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.

**CHRISTADELPHIAN ANSWERS.** —Sister Mercer, 138 Calabria Road, Highbury, London, N., would like to hear of a spare copy of this work for disposal.

**BOOKS WANTED.** —"Autobiography of Bro. Roberts," and "Life of Dr. Thomas" wanted by Bro. G. W. Parks, 573 Warrington Road, Spring View, Wigan. Pocket edition of "Eureka" wanted by Bro. G. Newton. 23 IE King Edward Ave., Vancouver, B.C., Canada.

**SISTER D. L. JENKINS** and Sister C. F. Evans (daughters of our late Bro. J. Bellamy) desire to express through the magazine their sincere thanks for the very many letters of sympathy they have received in their recent bereavement. They would have acknowledged them individually, but the large number makes this almost impossible.

**NEWSPAPERS, ETC. RECEIVED.** —*The New Judea*, from Bro. F. G. Jannaway from which some extracts appear in our "*Land of Israel News*." *Melbourne Sun*, for Dec. 10th., from Bro. J. Hughes, with pictorial evidence of Papal influence and aggressiveness in Australia. It will all soon

disappear "with the brightness of His coming." *The Northern Advocate*, from Bro. Macdonald, Whangarei, N.Z., containing an excellent letter by the sender on "After death what? " in which the Truth gets a good defence. Thanks to the senders.

STATEMENT OF FAITH. —On behalf of the brethren and sisters who have separated from the Foleshill Meeting, and joined the Coventry Meeting in our Fellowship, Bro. Franklin has sent us a statement which we are pleased to receive but regret we cannot find space to publish in full. It is in strict agreement with that upheld by the ecclesias for whom the "*Berean*" can speak.

THANKS. —To Bro. James Hughes for copy of Melbourne, Australia, "Star" (special issue of 56 pages) with a splendid Advt. of "*Christendom Astray*"— an excellent reply to "Critics on Hell." Also to Bro. L. A. Cotton, of Vancouver, Canada, for several interesting clippings from papers of that city —B.J.D.

IMPOSTER. —Bro. Beauchamp of Pomona, Cal., writes: A man of about 45 years, medium build, grey eyes, has victimized ecclesias on the Pacific coast. He represents himself as a Christadelphian, is familiar with our doctrine and customs, and may easily deceive. He gives different names and his story goes: He has just secured work on the railroad but is not quite ready to go to work. He is in need and would like a loan. Securing that he disappears. He claims to have a sister-wife. Bro. B. makes this known because believers have worthy needs for all surplus funds—B.J.D.

CONSCIENTIOUS OBJECTORS. —The French League of Conscientious Objectors has been dissolved by order of the first civil court in Paris as "contrary to public order" in illegally meeting against military services.

WHEN THE WORLD WILL BE AT PEACE. —Herr Grohe (a Nazi leader) inaugurating a new anti-Jewish campaign at Cologne says: "The world cannot be at peace until the Jewish question is settled." True enough; but the way in which it will be settled will not be very satisfactory to Herr Grohe and his colleagues.

THE JEWS IN OBERHESSSEN. —In the Oberhessen district of Germany the Jews are reported to be suffering unrelieved misery. A correspondent refers to "the unbelievable barbarism to which men, women and children are exposed. Their claim to humanity and justice forfeited simply *because they are Jews.*" *The Jewish Chronicle* emphasizes the last four words and says it does so because "This is the first inescapable persecution in history. It is neither religious nor political, it is racial. Slow torture, with no escape this side of the grave." ["Among these nations thou shalt find no ease" Deut. xxviii. 65].

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