

JANUARY, 1948.

# The Berean Christadelphian

EDITED BY G. H. DENNEY & G. A. GIBSON  
Assisted by H. E. J. M. Doust

---

**Subscription**  
**12/- ANNUALLY, POST FREE.**

---

Devoted to the exposition and  
defence of the faith once for  
all delivered to the Saints;  
and opposed to the dogmas  
and reservations of the Papal  
and Protestant churches; with  
the object of making ready a  
People prepared for the

**JACOB**

**&**

**ESAU**

**PRINTED IN  
GREAT BRITAIN**

**ADDRESSES OF RECORDING BRETHREN, Etc.**

**BATH.** —E. Acock, 36 Penn Lea Road, and R. H. Bath, 10 Longfellow Avenue, Wellsway.

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

**BILLERICAY.**—W. R. Scott, Laleham, Noak Hill Road.

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

**BOURNEMOUTH.** —A. E. Crowhurst, 54 Herbert Avenue, Parkstone.

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

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

**BRISTOL.** —A. V. Bailey, 73 Groveleaze, Shirehampton. Druids Hall, Perry Road. (B of B 3 p.m.;  
Lecture 5.15 p.m. Wednesdays: 7. 30 p.m.)

**CALLINGTON,** Cornwall. —H. A. Brown, 52 Fore Street.

**CARDIFF.** —Mrs. B. O. H. Jenkins, "Treneith," 13 Heol Wernlas, Whitchurch, Glam.

**CLARKSTON,** Renfrew.—N. G. Widger, 17 Daleview Drive.

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

**COLCHESTER.** —F. A. King, 38 Collingwood Road.

**CROYDON.** —A. A. Jeacock, 10 Garden Close Wallington, 11 a.m.

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

**EDGWARE** (Middx.). —H. F. Wicks, 15 Orchard Grove, Burnt Oak.

**GLASGOW.** —J. W. Boyd, 184 Talls Rd., S.W.2.

**GREAT BRIDGE.** —T. Phipps, "Cartref," Toll End Road, Ocker Hill, Tipton.

**HARROW-ON-THE-HILL** (Middx.)—A. C. Nye 20 Angel Rd., Harrow, Middx. (B.B. 3 p.m.)

**HITCHIN.**—H. S. Shorter, Treetops, Charlton.

**ILFORD.**—P. Collier, 113 Herent Drive.

**IPSWICH.** —A. E. Rowland, 292 Spring Road.

**KIDDERMINSTER.**—See Bewdley.

**KINGSBRIDGE,** Devon—H. J. Beardon, Townsend Cottage, Slapton.

**KNEBWORTH.**—J. L. Mettam, Heath Cottage, Bulls Green.

**LICHFIELD.** —Miss M. Harrison, 102 Birmingham Road.

**LONDON** (North). — C. H. Bath, 15 Second Avenue, Bush Hill Park. (3.30 & 5.30 p.m.)

**LANGSTONE**, Mon.—W. Hill, Wellow Wern.

**MANCHESTER**. —H. S. Nicholson, 5 Henley Place, Burrage, Levenshulme.

**MOTHERWELL**. —J. Brown, 42 Rance Road. (B.B. 11.30 a.m.)

**NEWPORT**. (Mon.) —D. M. Williams, 3 Constance St.

**NEWTON ABBOT**. —J.D. Rowley, 23 Stoney Hill, Abbots Kerswell.

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

**NORWICH**. —E. J. Padbury, "Milestone," Ingham Rd., Stalham.

**PLYMOUTH**. —H.R. Nicholls 323 Old Laira Road, Laira. (B. of B. 11 a.m., Lecture 6.30 p.m.)

**RHONDDA** (Glam.)—C. Latcham, 4 Railway Terrace, Penycraig. (B.B. 3 p.m.)

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

**ST. ALBANS**. —D. Bath, 72 Somerset Road, New Barnet. (Sundays 4 p.m. and 6.30 p.m. Thursdays 7.30 p.m. Oddfellows' Hall).

**SOUTHWOLD** Suffolk.—F. W. Smith, 7 Bartholomew Green.

**STRATFORD-ON-AVON**—A. Marshall, Yew Tree Cottage, Banbury Road, Ettington.

**TAVISTOCK**. —J. Widger, Rouken Glen, Watts Road

**THETFORD**.—L. Brackpool, The Nest, Pound Green, Shipdham.

**UXBRIDGE**. —H. E. J. M. Doust, 139 Harefield Road.

**WIGAN**. —G. Halliwell, 151 Moor Road, Orrell (2.30 p.m.).

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

# *The Berean Christadelphian*

Edited by G. H. DENNEY and G. A. GIBSON.

Assisted by H. E. J. M. DOUST.

*All communications and manuscripts should be sent to—*

G. H. DENNEY, 47 Birchington Road, Crouch End, London, N.8.

*or to*

G. A. GIBSON, 294 Glebeholme Blvd., Toronto, Canada.

## **THE DAY OF POWER.**

*When Christ commanded His disciples to resist not evil and to give way to the aggressor and to refrain from taking vengeance, it was not that it is in itself a good thing for the evil to have the upper hand, or the wicked to go unpunished. On the contrary, His purpose is in the end to destroy the evil and inflict direct vengeance on the offenders, even to the point of merciless extermination, and that too by the hand of the Saints. But the command to His people meanwhile to submit to wrongful suffering, like sheep in the midst of wolves, and to return evil for evil to no man, is one of the many ways in which the commandments of Christ lay the foundation of a tried and obedient faith in all those who submit themselves to them, against the day of power and exaltation and glory. —ROBERT ROBERTS, "Visible Hand of God."*

---

VOL. XXXVI.

JANUARY, 1948

No. 419

## **EDITORIAL**

### **"Be ye also ready."**

The gentile year opens with prospects of joyous moment for every earnest watcher in Zion. All events in the earth combine in foretelling the speedy return of the Master to His household. Every token of scripture is eloquent with the message of impending glory which will shed its Divine lustre upon the City of our God in the righteousness, peace, justice and prosperity of the millennial age.

Begone the harsh rattle and clangour of men striving for a supremacy which, ere it is attained, the crown of achievement moulders to dust upon their heads. Men murder to get their hearts' desire, and the lust of ambition drags the youth of the age through the fires of the Moloch of war. And if the hand draws back at actual slaughter, the hearts of the children of men are bent on a pre-eminence which is only gained by deceit. The lying words straddle the earth in split seconds and befuddle the wits of the simple. This is the generation, filled with fear and perplexity, racked with apprehension and cowering under the atomic threat of a scientific satanism, which shall not pass away until all be fulfilled in the Kingdom of God.

But these days of recompense will not find us numbered among the strong people set in battle array for the overthrow of the kingdoms of the idols, unless our spiritual armour is burnished in preparation for the great day of the Lord God Almighty.

If our whole service and getting ready is not based on the principle of the love of God and of the brethren, then all our endeavours will ultimately slip away into questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings. Those who will sing the songs of the Temple in the days now soon to dawn must have served a successful apprenticeship to Divine things, for none, except they be worthy of perfection, shall enter Jerusalem in the day of her espousals. Let us not err in

vision, nor stumble in judgment. Let us not delay the charity of a true heart, for it is written that this world in which we have our probation shall He overturn in a night; and when that dire event comes, all room for the things we were going to do will be gone. Do we wish to shed the bitter tears of a penitential lamentation which comes too late?

Often in song we exhort each other to "walk together in the bonds of love and peace." How often the vital importance of those words is missed. Yet it is not too late. Time still *is*. Let this year now opening before us see the effort put forth and the endeavour truly made, for it is only he that overcometh who shall inherit all things. And the overcoming that we have to do is the overcoming of ourselves —our weaknesses, our prejudices, our fancied dislikes, our notions of self-importance. Unless God comes first in all our lives, our race for life eternal will have been run in vain.

We all say that we love God. But do we love the brethren? The inference is obvious. And our attitude to this matter is the index to our fate; for all liars, we read (and they are the words of Christ) "shall have their part in the lake of fire . . . which is the second death."

The convergence of all lines of prophecy in the events of these days, the discord in international relationships, the murderous frenzy of communal strife, the fears which assail all mankind, and, above all, the daily increasing antagonism between Gog and Tarshish, all indicate the end of the age. It may well be that 1948 will be the graveyard of the kingdoms of men.

H.M.D.

---

## **Evil in a City.**

The Land of Israel is now a place of violence following the announcement that the United Nations had voted in favour of partition. There was tremendous rejoicing in Jewry on Sunday, November 30th, including processions and speeches by various notable personalities, and the Jewish Agency building was the centre of an enormous gathering.

The Arab reaction, however, was immediate, and the Higher Executive announced a three-day strike that resulted in burnings, assassinations, looting and mob violence of the worst possible kind, and numbers of Jews paid the penalty of the previous day's rejoicing, by having their houses and shops burned to the ground and some lost their lives who had the day previously rejoiced in their new statehood. Jewish feeling was equally violent, and bands of armed men were to be seen both in Jewish and Arab districts, armed with clubs, iron bars, knives and firearms. One was able to look down upon the burning buildings of the city and a pall of black heavy smoke covered much of Jerusalem.

Had it not been for the British Security Forces the situation would have got completely out of hand, and even in offices where Arabs and Jews were working a state of panic existed, and an excited Jew ran into the corridor of the building where we labour for the bread that perisheth, stating that 5,000 Jews were marching down the road seeking vengeance for the burnings started by the Arabs. It was only with difficulty that order was restored.

It was typical of what was happening throughout the whole of Palestine.

Jewry in this country greet one another with the Hebrew word *Shalom*, which means "peace," and there is no doubt that Jews as a whole long for peace and security. Jerusalem, the future "inheritance of peace," is once again the scene of disorder as it has so often been in the past. If the Arab nations draw their swords as they state, the situation may well be the prelude to the Gogian invasion, and, in conversation with both Jews and Arabs, one finds that they both fear the possibility of Russian interference in the Middle East. It is very significant that both America and Soviet Russia, who have been opposed on all major issues previously brought before the United Nations Assembly, have been in agreement on the partition of the Holy Land. It is known here that both countries would

like to see Britain move out of the Middle East, but the U.S.A. is equally concerned that Russia does not take the opportunity to move in, and in the present fluid situation anything can happen.

There has also been much coming and going on the part of King Abdullah of Trans-Jordania and relations between him and the High Commissioner of Palestine are most cordial. A magnificent wedding present was made by His Majesty King Abdullah to Princess Elizabeth at her recent marriage, and there are strong reasons for believing that strong British forces will be moved into Trans-Jordan following their withdrawal from Palestine.

In this connection let us not forget that Trans-Jordan now occupies the area formerly held by the ancient nations of Moab, Edom and Ammon who figure in latter day prophecies in no uncertain manner, and which escape something of the fury of the last days when Gog invades the Land. Bro. Thomas makes a very significant comment in *Elpis Israel* on this aspect of the sure word of prophecy: These countries will be a place of refuge for those who fly from the face of the spoiler. *The Lion-power of Tarshish, being in military occupation of the countries that escape, is enabled to continue their protection efficiently.*

Hence the prophet addresses it, saying, "Take counsel, execute judgment; make thy shadows as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the Spoiler."

Jerusalem.

J. H. W. NEAL.

---

### **Princess Elizabeth—A Profound Significance.**

On Thursday, November 20th, 1947, the heiress presumptive to the British Crown, was married to Prince Philip, of the Mountbatten family.

In the days of Queen Victoria the brethren talked of the possibility of our Lord's return to the earth during her reign, and it is well known that she favoured that eventuality. It has been said that she once expressed a desire to place her crown at His feet. But she passed away and until now there seemed little prospect of a queen being upon the British throne at Christ's advent. Now, however, the possibility has again to be viewed.

Would Elizabeth gladly acknowledge the God-appointed Supreme Ruler? Further, would she be at that time Queen of Sheba?

The question is prompted by the emergence before the United Nations Organization of the problem of the Soudan. Ever since Lord Kitchener conquered the Mahdi at Omdurman the Soudan has been governed exceedingly well by the British. To-day, however, an ungrateful and very self-conceited Egyptian Government demands that Britain transfer the Soudan to its authority and vacates the "southern land" (the meaning of Soudan).

The importance of Britain's decision to Bible students lies in the fact that Sheba is linked with Britain in Ezekiel xxxviii. 13.

The Sheba of Solomon's day had its capital at Meros, which is near Khartoum. Professor Flinders Petrie has put that beyond doubt by the researches he so diligently carried out. If, therefore, there is to be another Queen of Sheba in the day of the "greater than Solomon" and, as it is certain that Sheba will stay with Britain till that day, it follows that the position of Princess Elizabeth has a profound significance for the entire Christadelphian body.

---

## **The Truth in Early Britain.**

Probably the first people to bring a knowledge of the Truth to Britain were the children of Caractacus, a famous British king, whose capital and entrenched camp was at Colchester.

After the Emperor Claudius had invaded Britain and defeated and captured Caractacus, the latter was sent to Rome and exhibited, together with his family, in the triumph which was held to celebrate the victory. The Emperor was so well pleased with the bearing of the captive British king that he gave him and his family their freedom, together with a handsome state pension. This would mean, according to Roman custom, that they were enrolled among the clients of the great Claudian house. They thus became the protégés of the Emperor.

That a very considerable culture existed in pre-Roman Britain is obvious from archaeological research. The accompanying illustrations of jewellery of those times affords proof of highly-skilled workmanship and the use of precious metals for the manufacture of articles of personal adornment.

But the interest for us in this matter lies in the family of Caractacus. He had three children, named Pudens, Linus and Claudia. This was at the very time that Paul was preaching the Truth in the capital of the Roman Empire; and in the second epistle to Timothy, chapter four, these very names appear in the greeting sent by the apostle to his son in the faith. There are other evidences all pointing to the same conclusion, that the individuals mentioned in the text quoted were of the family of the British chieftain.

G.H.D.

---

## **THE STATE OF THE DEAD.**

### *1. The Witch of Endor.*

(The first of four articles dealing with a subject so much misunderstood in Christendom, yet so vital to a clear perception of the saving Truth of Scripture.)

This subject, like all others that are based on the Word of God, is easy to understand, if we take special notice of the words God causes to be used and their meaning; especially as found in the original tongue. It was a serious matter as to what one believed and practised, when Israel was under the direct control of God, and priests, prophets and kings were God's living agents. To hold and teach that witches, wizards, and those said to have familiar spirits, could come into close contact with the already dead, as with living beings, was a direct insult to the Creator who had expressed the opposite so clearly. Such statements made God to be a liar. God had plainly declared from Eden that human beings, because of sin, would only live a short time, and then go completely out of existence. They would be "As though they had not been." "Without device or knowledge. Know not anything." Those who teach the opposite to this—that the dead are still living; that they can think, act and speak, without a body; that they are spirits, "immortal souls"—become like the serpent in the Garden of Eden, false accusers, slanderers, as the Greek word *diabolos* means. They also become "Satans," that is adversaries of God. Therefore, such beings in Israel as called themselves witches, wizards and the like were doomed by the Law of God to be put to death.

God told our first parents that if they ate of a certain tree "dying, they should die." That is, death would begin to work in their natures, and their offspring as well as themselves, would, in a comparatively short time, go completely out of existence. This plain statement by God has been distorted and reversed by the apostasy. They tell us man does not cease to exist; his body dies, but he still goes on living without a body; he is a spirit being, an immortal soul. They continue to live in pain in their hell, or in bliss in their heaven.

The only spirit that a man has is the Spirit of the Breath of Life breathed into man's nostrils at the creation. This is not man's breath or spirit. It is God's spirit, God's breath. As God so plainly declares, "If God takes away His Breath, His Spirit, then all Flesh perishes." Man only lives as long as God allows man to have "His" breath in his nostrils. God takes back His Breath, His Spirit, and man ceases to be.

A review of some of these plain words of God shows that those vile creatures who claim to speak to the dead, whether the witches and wizards of the past, or spiritualists of the present day, are impostors. Those who declare like the serpent in Eden that God knows very well that man does not die, but becomes like the angels, and knowers of all good and evil, like the serpent, are declaring God to be a liar.

"For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them. As the one dieth, so dieth the other. Yea: they have all one breath. All go to one place. All are of the dust, and all to dust return." Plain? Yes; God says so.—Eccl. iii.

"Man dieth; he giveth up the breath. And where is he?"—Job xiv. Then God's statements concerning man in death, in the grave, cannot be plainer. So it becomes certain that for witches, wizards, those with familiar spirits, and spiritualists, to say that they can speak to the dead as with the living, brands them as impostors. These wicked creatures slander their Maker. "In death there is no remembrance of Thee. In the grave (*sheol*) who shall give Thee thanks?" (Cannot even remember God)—Ps. vi. "For the living know that they will die; but the dead know not anything. Also their love, hatred, envy, has perished. Neither have they any more a portion in anything that is done under the sun."

"Put not your trust in Princes; nor the son of man in whom there is no help. His breath goeth forth. He returns to his earth; and in that very day his thoughts perish." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, no knowledge, in the grave (*Sheol*), whither thou goest."—Ps. cxlvi: Eccl. ix.

These simple words of God show how impossible it is for such claims to be valid, that any personal touch with the dead, as with living men, is possible.

How serious was the position of this appointed King of Israel, who, when God rejected him because of rebellion, seeks the help of one of these peoples, whom he was in times past pleased to destroy. He sends his servants to seek one of these women, who, according to our translation, claim to have a familiar spirit. This is not a true translation of the Hebrew. The word "Spirit" does not occur either in relation to the woman, or to Samuel. There is not the slightest hint that Samuel appeared as a spirit apart from a living body. This woman did believe the serpent's lie, which is so commonly believed to-day, that men do not die, do not cease to be; but can think, act, and speak, as when they were living. This woman was not a witch. It is expressed in the Hebrew by an entirely different word than is used in this place. Neither does the original say that she had a familiar spirit; these words do not occur.—1 Sam. xxviii. God describes her as "A Mistress of Ob." This has nothing to do with spirits, no matter what they claimed for themselves. She was a woman who pretended that she could cause the dead to come into her belly. She never claimed to be able to show the individual; no body or appearance was seen; only the voice heard from her belly. The same Hebrew word is used for a bottle made from skin for wine, etc. The root idea of this Hebrew word "Ob" is to distend, to swell. These women in order to deceive made their bellies to swell. These facts are plainly stated in the Hebrew Lexicons.

Quoting John Taylor's Hebrew Concordance, 1745, on "Ob": "It relates to the art of divination as practised by fortune-tellers, who could make their bellies swell to an extraordinary extent, and then cause their voice to speak in such a manner, as though a low voice came from the lower part of their bodies." The Septuagint Version always uses a word for this Hebrew word *Ob* which means in the

Greek, a ventriloquist. This Greek word, as well as the Latin word, from which the English word comes, both mean "to speak from the belly."

This woman lived by deceiving ignorant people, and God's words plainly reveal that it was impossible for these people to come into contact with the dead—because they have ceased to be—are without thought, device and knowledge—that they know nothing. Saul knew this, and this is the reason why, when Samuel was dead and buried, he destroyed so many of them, and caused the rest to go into hiding. Now the Philistines had gathered their armies against him, and he did not know what to do. He appealed to God and God would no longer answer him, by dreams, Urim, or prophets. In his despair, he seeks the help of one of these creatures he delighted aforesaid to destroy.

One of these women—who professed to make the dead speak from their bellies—was found in Endor. She protests at once against the request. Do you want to lay a trap for my life? Saul assures her that no harm will come to her, because of this thing. The entrances to these caves where they hid themselves were entered from a pit, dug outside, and covered over. From this, a passage went up until it reached the cave itself, in the solid rock.

The woman evidently placed herself near the entrance to the cave, where she could see anyone coming up the passage, whilst Saul would be well inside the cave. She had not yet begun to cause her belly to swell; when suddenly she cried out in a shriek when she saw the living Samuel coming up the passage. She never pretended to make anyone visible; only to cause a voice to come from her belly; the trick of a ventriloquist.

God's word is very plain; there is, however, a word God uses that cannot be translated, "Ath," but it points directly to a thing or an individual. The → Samuel. There is no deception here; she was looking at the real Samuel in the living flesh. How strange these words "bringing up" must sound to modern ears. That a righteous man like Samuel should be said to be brought up, instead of coming down from Heaven. God plainly tells us all, good and bad, are, when dead, in one place, *Sheol*. Saul cannot see what is happening, and, as he is King, assures her that no harm can come to her. He asked her what she saw, and she said: "An *Elohim*" (used not only of angels, but of rulers and magistrates) "is coming up" (the passage). Saul asks what he is like. She said, "An old man cometh up, with an upper garment on." Saul is now convinced that God has raised Samuel from the dead to meet him. Still, he is terror stricken; and, as Samuel enters the cave, casts himself full length before him. He knows that this is no vision; no imagination of his own brain. He is not listening to a voice in the woman's belly, as he came to do, but is standing face to face with Samuel. The literal reading of the Hebrew word he uses, is "And Saul knew that it was Samuel, himself." Then Samuel speaks to Saul direct: "Why hast thou disquieted me to bring me up?" That is, why hast thou broken my peaceful sleep of death? that state of knowing nothing, where we have no knowledge of anything, good or bad.

Saul then tells his troubles. The Philistines have arrayed their armies against him and he does not know what to do. He has appealed to God and cannot get an answer. No illusion here; no silly talk such as these women used in their usual trick services, when they professed to make the dead speak from their bellies. They are the words of the living servant of God, Samuel; the man whom God had raised up in time past to bring His people unto Himself. How typical Samuel's reply: "Why do you ask me, seeing that God has departed from you, and become your enemy. The Lord has done to him (David), as He spake by me; the Lord has rent the kingdom from thine hand, and given it to thy neighbour, David; because thou obeyed not the Voice of the Lord, nor executest His fierce anger against Amalek." Then Samuel speaks prophecy, which none of these creatures who speak from their bellies do: "The Lord shall also deliver Israel into the hands of the Philistines, and to-morrow shalt thou and thy sons be with me (in the death state); and the Lord will deliver the Host of Israel into the hands of the Philistines."

This is a special case; it was God himself that brought back Samuel from among the dead, and the account plainly shows it. The woman had nothing to do with it, and hence the terror it caused her. Only occasionally God brings back one from the dead, and they always return to the death state

directly afterwards. So Samuel the next day returned to the death state. We are told that when Jesus arose, many dead bodies arose and appeared unto many in Jerusalem. This display of power was to make those living in those days sure of the reality of the resurrection of Christ. The prophecy that Saul, and his sons with him, would be dead on the morrow, is fully recorded as a fact, in chapter 31. As Samuel so plainly stated, God had delivered Israel into the hands of the Philistines, Israel fled before them and Saul was sore wounded in the battle. He asked his armour-bearer to slay him with his sword, and, when he refused, Saul fell on his own sword, and so died.

And Saul and his three sons and all his men fell on the same day. The Philistines found the bodies and cut off Saul's head, and put his armour in the house of their gods. Thus came the end of Saul, exactly as Samuel declared, exactly as foretold. Samuel, Saul, and his three sons were all dead men on the morrow.

All who, like Saul, neglect or rebel against God's expressed wishes, and who believe in the God-dishonouring lie of the immortality of the soul; that men do not really go out of existence at death; these are like this wicked woman of Ob, who professed she could cause the dead to speak from her belly. There is only one way to escape the fate of Saul, when we stand before the Judgment Seat of Christ. Believe God; put on Christ in the waters of baptism, and then live as part of Christ. Then, in the days now near at hand, we shall live to all eternity, when God will give us Divine Nature.

SHAAL.

---

## Ecclesial News

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

\* \* \*

**BIRMINGHAM.** —Edmund Street, 11 a.m. and 6.30 p.m. Thursdays: 7 p.m.

We have to report with sorrow our withdrawal of fellowship from Bro. Rowland Smith, senr., after twelve months' continued opposition to the Ecclesia and by the publication of circulars, he has everywhere created the impression that Matt. xix. 9 allows one to "go to law" for divorce, and that 1 Cor. vi. 1 is "limited" so as to allow for it. The Ecclesia, after a deputation from the Arr. Bre., and in no less than three special meetings—

Resolved "that we request Bro. R. Smith to submit to the doctrinal position of the Ecclesia on 1 Cor. vi. 1 as a condition of continued fellowship, and in so submitting, undertake not to express the contrary view, either by letters or circulars, which have only served to sow discord and in so submitting to the Ecclesia's doctrinal position, he makes clear that if his circular letters have anywhere given the impression that one may 'go to law before the unjust,' for the purpose of obtaining a legal divorce, he now dissents from such an interpretation and teaching." —W. Southall, Rec. Bro.

**CROYDON.** —Ruskin House, Wellesley Road. Sundays: Breaking of Bread, 11 a.m.; Lectures, 6.30 p.m.

Our numbers were reduced in June last by the departure of Bro. J. Neal to take up an appointment in Palestine, and brethren and sisters will have read with much interest the articles sent by him to the BEREAN. His departure necessitated Sis. Neal temporarily residing in Norfolk (in isolation as regards the Truth) pending opportunity to join Bro. Neal in Palestine. We miss them both very much. Against this loss we have had the pleasure of the company of Bro. and Sis. J. Hodge, of Plymouth, who, for many months past, have been spending a considerable part of their time in

Croydon. Bro. Hodge has assisted us by exhortation and at our Bible Class for which we are deeply grateful.

Recent visitors to the Table of the Lord have been: —Bro. P. Coliapanian, Sis. Wright, Bro. and Sis. Wicks, of Winchmore Hill; Bro. and Sis. A. J. Nicholls and Sis. Sandy, of Plymouth; Sis. A. Hosking and Wilkins, of Porthleven; Sis. Woodnutt, in isolation at Camberley. Bre. Coliapanian and Wicks have been with us in the service of the Truth, and we much appreciate their help.

We still endeavour to preach the Gospel every Sunday but regret with little response on the part of the stranger.

During the past year gift parcels have been received from brethren and sisters in Australia, Canada, New Zealand and the United States, and we are deeply grateful for the love and kindly thought expressed in such a tangible manner.—Arthur A. Jeacock, Rec. Bro.

**HOUSTON, TEXAS, U.S.A.** —8008, Junius St., Christadelphian House of Worship. Sundays: Bible Study, 10 a.m.; Breaking of Bread, 11 a.m.; Lecture, 7 p.m. Week night Bible classes in the homes of brethren and sisters, Friday evenings, 7.30 p.m.

It is with regret we report the withdrawal of a minority of our membership from our Ecclesia on account of a sister who married an alien divorcee about three years ago. At the time of her marriage the sister was received back into fellowship when she admitted her sin in marrying an alien. Her husband came into the Truth soon after their marriage and they have both been in fellowship ever since. On September 29th ten members withdrew to form a separate meeting, on the grounds that they could not fellowship her any longer on account of this marriage which took place three years ago. Those withdrawing to the other meeting are: —Bro. and Sis. H. F. Lucas and sons Mack and Duane, Bro. and Sis. W. R. Lucas, Eunice Wyatt, Sis. Opal Harrington, and Bro. and Sis. C. C. Bearden.

We have recently had the pleasure of welcoming to the Table of the Lord: —Bro. Arthur Wolfe, Pomona, Calif.; Bro. and Sis. Erby Wolfe, Lampasas, Texas; Bro. and Sis. R. H. Carney, Canton, Ohio.

We were greatly encouraged by the exhortations given us by Bro. Arthur Wolfe and Bro. R. H. Carney while they were here. —E. W. Banta, Rec. Bro.

**LETHBRIDGE, CANADA.** —633, 7th Street South. Sundays: Sunday School, 12.30 p.m.; Memorial Services, 11 a.m.; Public Lecture, 7.30 p.m. Bible Class, Wednesday: 8 p.m.

Loving greetings to the brotherhood.

We are very pleased to announce we have had another visit from our Bro. and Sis. Wilfe Bailey, of Calgary. Bro. Bailey kindly gave the words of exhortation.

Bro. Robert William Jones, who has been a member of our Ecclesia during the past year, has now, with members of the Richard Ecclesia, gone to reside at Toronto, Ont. We commend them to the Ecclesia there. —Wm. Blacker, Rec. Bro.

**OSHAWA, CANADA.**

We were pleased to have Bro. Gibson, of Toronto, visit us and give us the word of exhortation in July, for which we tender our hearty thanks. We had an addition in the person of Sis. Rose Skidmore, of Wolverhampton, England. She belonged to Birmingham Central in England, but, after having a talk with her, she decided to throw in her lot with us. We now number six.

When we consider the international outlook we see things happening and nations grouping themselves together, as our beloved Dr. Thomas wrote many years ago. We see Russia reaching out her tentacles like a giant octopus and soon she will have all Continental Europe in her group. How thankful we should be we know these things as it delivers us from the worry and anxiety that prevails among people generally. Truly, darkness covers the earth and gross darkness the people. —J. Beasley, Rec. Bro.

### **SWAFFHAM, NORFOLK.**

We regret to record the death of Bro. J. W. Eagleton after a pilgrimage of nearly fifty years. He died full of faith and was laid to rest in Swaffham Cemetery on October 6th awaiting the resurrection.

### **VERDUN, P.Q., CANADA.**

We had a very pleasant visit from our Bro. and Sis. H. Newnham, of Toronto; also Bro. D. Gwalchmai, junr., of London, Ont. These visits and conversations on divine things, those things that lay the closest to our hearts, are certainly encouraging and uplifting to fellow pilgrims all striving for the same goal—a place in that new order in which there will be glory to God in the highest.

P.S.—Will correspondents kindly address all communications to J. D. Baines, 1426, Clemenceau Avenue, Verdun, 19, P.Q.

### **WHANGAREI, N.Z.**

Since our last report we are pleased to be able to announce that two who stood aside, not being able to come to a decision in the Division which took place in December, 1946 (when thirteen members of our Ecclesia separated from us) have since returned to Fellowship.

The majority, however, who separated themselves from us on that occasion, forming a separate meeting (vide our ecclesial report, March-April, 1947, BEREAN) still maintain their position, although several invitations have been sent to them to meet us in the spirit of Christ (Matt. xviii. 15-17) with a view to reconciliation, to all of which they have turned a deaf ear.

It was not until all overtures for a meeting failed that we felt compelled to sorrowfully and reluctantly take the step of "officially" withdrawing from them for unseemly behaviour (ii Thess. iii. 6).

Only when withdrawal actually took place did they deign to favour us with a reply; giving as their reason for refusal to meet us, "That such meetings would not bring unity and peace, but would do more harm than good, and would be striving about words to no profit," even though they refused to meet us to hear what we had to say.

To all who support this unscriptural attitude we would direct their attention to the Spirit's teaching, "Love doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" and "he that answereth a matter before he heareth it, it is folly and shame to him" (Prov. Xviii. 13).

We have also to report that Bro. Brandt, who lives in complete isolation far-removed from contact with brethren (whose sister wife left him with two young children), and, being in dire distress, took the unlawful action of securing a divorce and remarrying. On his wrong doing being pointed out to him, he did not attempt to defend his wrong action, and wrote stating: "I have no intention of wanting to excuse my actions; I regret, however, if I have done wrong, and pray to God daily for forgiveness." On the position having been made clear to him he wrote: He did not realize his actions would have affected any other than himself; but he now realized that one could not do as one liked

without affecting the Body of Christ as a whole, but at the time and the difficulties of his position he could not see any other way out.

As, both by correspondence and personal interview, we have every reason to believe his repentance to be genuine and sincere, we deemed it would be contrary to the Spirit of Christ to refuse to extend fellowship to a truly repentant sinner, and, while not in any way condoning his wrong action, we leave the final verdict to Jesus Christ, the Judge of all the earth who will do right, and whose shed blood for repentant sinners cleanseth from all sin. In accord with Matt. xii. 31; i John i. 7; also i Cor. i. 13; ii Cor. ii. 6-8; and CHRISTADELPHIAN, 1890, page 427, and 1897, page 21; and BEREAN MAGAZINE, December, 1925, pages 480-1. —K. R. Macdonald, Rec. Bro.

---

## CORRESPONDENCE.

### HOUSTON, TEXAS, U.S.A.

We are writing stating the facts pertaining to a marriage in the Houston Ecclesia and the stand we have taken.

Sis. Evalon Smith married Taylor Hunt, an alien: two weeks later she was received back in fellowship of the Ecclesia after having confessed her sin in the matter of marriage to an alien. After they were married a few months, he accepted the Truth and was immersed. Some time afterwards, it became known to the Ecclesia that he was a divorced man with a living wife.

We have made every effort to show them their error and they still contend they have done no wrong except in marriage to an alien. Therefore we, the minority, have refused to fellowship any that practise or condone this doctrine because we contend she committed adultery according to Mark x. 2-12 and Luke xvi. 18.

Some of the majority of the Ecclesia, including the Recording Brother, E. W. Banta, admitted our doctrine was pure but did not think the Ecclesia should take any action. We felt it was necessary according to ii John 10-11.

HOUSTON, TEXAS.  
U.S.A. ROUTE 8, Box 24.  
October 20<sup>th</sup>, 1947.

H. F. LUCAS,  
*Arranging Bro.*  
CHARLES C. BEARDEN,  
*Arranging Bro.*  
W. R. LUCAS,  
*Finance Bro.*

---

### THE BRITISH COUNCIL

The British Council, whose patron is King George, exists for the purpose of making Britain's achievements and opinions known to all the world. We have received the following letter from this Council: —

3, HANOVER STREET,  
LONDON, W. I.  
*November 10th, 1947.*

As you may know, we are concerned in this Department of the British Council with the distribution of British periodicals abroad. In connection with this work we are at present reorganizing and rehousing our Periodicals Library, and we should be grateful if you would send us a specimen copy of any recent issue of your publication BEREAN CHRISTADELPHIAN for inclusion in this collection.

Your co-operation in this branch of the Council's activities would be greatly appreciated.

## THANKS TO THE BRETHREN ABROAD.

We are requested, it is our desire too, to thank brethren and sisters abroad who so generously helped with parcels of food and clothing during the past few disastrous years of shortage in Britain. Brethren and sisters of the Berean fellowship have been exceedingly good to us and other fellowships have also been very kind. Detroit and Toronto, Australia and New Zealand; and even one parcel from Denmark; others from as far away as Texas, have helped. We owe a debt of gratitude to the brethren in New Jersey and in Philadelphia, and many other Ecclesias. It is not only the helpful character of the gifts sent to our Ecclesias but the spirit of love that has prompted the giving that has cheered our hearts.

May our Father reward this liberality and may the day soon come when we shall sit "each under their own vine and fig tree and none shall make them afraid."

"Give us this day our daily bread" is a prayer of real moment to us now.

The British Food Minister, Mr. J. Strachey, is an unbeliever. He says "Religion is doomed," and one of his orders in respect of bread is that you cannot give your neighbour a loaf. So he stands opposed to Matt. vii. 9, etc. Potatoes are now rationed to three pounds per week, and the end of austerity is not in sight.

We, therefore, on behalf of our Ecclesias, tender our grateful thanks to our dear brethren and sisters away across the seas who have been so very thoughtful.

G.H.D.

---

## The Bible True.

*Whence but from heaven could men unskilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? or how or why  
Should all conspire to cheat us with a lie!  
Unasked their pains, ungrateful their advice,  
Starving their gain and martyrdom their price.*

DRYDEN.

---

## The Book of the Revelation.

### No. 23.—THE GREAT EARTHQUAKE.

Rev. xi records "And the same hour," *i.e.*, at the end of the period of the testimony against Rome by the two witnesses, "there was a great earthquake and the tenth part of the city fell and in the earthquake were slain of names of men seven thousand."

This earthquake was the French Revolution, the effects of which have lasted till the present day, as indicated in our last article.

But another great result came in the freeing of the Bible so that men might study it more easily. Enquiry and discussion began their course in Britain, France and U.S.A. in particular, as never before.

A renewed and vigorous proclamation of the Gospel of the Kingdom of God came about. Dr. John Thomas, born in 1805, laboured very hard to get intelligent people to "go back to the old paths" and once more believe in the great slogan of the first century church—"Jesus Christ will come again."

As a result of this and of the free circulation of the Bible in every language in the world, a piece more of the work of taking out of the nations a people for God's name has been accomplished.

The signs of the times heralding our Lord's second coming to establish God's Kingdom on earth are certainly now more familiar than ever before, notwithstanding the fact that all organized Christendom neglects their implication.

"Until He come" is the watchword of all faithful believers. The hopeless political condition of the world to-day is one result at least of "the great earthquake." Order has departed and chaos reigns.

"But He who shall come, will come and will not tarry."

G.H.D.

---

### **King Solomon's Mines.**

The mines in the Kariba Gorge, Africa, have for many centuries been known as "King Solomon's." It is recorded in i Kings ix. 27 that Israel's king made a navy of ships that went south from the Red Sea and brought gold from Ophir. ii Chron. ix. 21 tells of ships also going to Tarshish to bring gold, silver, ivory, apes and peacocks to the Holy Land.

The traditional source of the gold was and is South Africa, part of the modern "Tarshish" empire. Tarshish means "hardness" or "endurance" and became attached (as Tartessus for Gibraltar and Tarshish for Britannia) to the farthest point the coastwise travelling ships of Phoenicia and of Solomon reached.

Evidence on the spot shows that the mines of Kariba have been mined for many ages. It is, therefore, interesting to note that Squadron-Leader Kinghorn, M.P., has just lately informed the House of Commons of the re-opening of King Solomon's mines. The Rhodesian Governments have set aside eighteen million pounds for the new development plan.

The Tarshish sign is very active and coming into the ascendant.

---

### **Name and Surname.**

I have just seen a Roman Catholic paper and in it I found this: — "Christian is my name but Catholic is my surname." Catholic literature is very arrogant, and arrogance is not a virtue.

It made me reflect that a family name is more important than one's first name (often called "Christian" name).

Do unto one another good is one of the commandments. To do good is to provide happiness. Do we do all we can in this connection both ecclesially and individually? Does our light shine?

What the Holy Writ calls love should appear very prominently among us. This love means service. A spiritually-minded man tries to be loving to all. Are we of the class that discriminates between those we "like" and those we do not when inviting guests to our table? Do we shake hands with those who do not quite suit us in temperament, etc., or do we reserve our greetings only for those who form our intimate circle of relatives and friends?

The word "judge" is sometimes misconstrued. When we point out a fault and do this in love we are not "judging" but doing good to others. Christ is the final judge. Do we really forgive those who trespass against us? Do we put the matter aside altogether or do we harbour its memory and let it govern our future attitude to the ones at fault?

Do we attend all the meetings we can or do we shirk our duty.

Now let us try this sentence: —Christadelphian is my surname. We have all heard of some who are said to be Christadelphians in name only. Such are not real Christians.

A true and enthusiastic Christadelphian can claim the title of Christian, *i.e.*, a follower of Christ as well as a member of the family—a Christ-brother.

Let us make up our minds in these last days to act in a Christ-like way to each other. Each of us is to go before a righteous judge, so let us have a righteous record.

"Normality" means always the same. Let us be normal in our love and in our work, not aspiring to things too high for us.

H. C. BRADFIELD.

Hamilton, Canada.

---

Solomon wisely said: —"A merry heart doeth good like a medicine"—Prov. xvii. 22.

How good it is to meet a brother and friend who is always exhibiting a happy face and demeanour. No matter how dark the day may be, he lightens it and cheers us on our way. So do not cork the bottle of scented merriment. Take it out and let us all enjoy the happiness a merry heart can produce.

---

## Who shall ascend?

Ps. xv.

Hard lies the way yet golden shines the hill,  
Where holy Zion rears her mighty tower  
In noble majesty, with peace and weal,  
The sweetness of her everlasting power.

This glorious path of joy—who shall ascend?  
From the dark valley of a shadowed death,  
Where hourly broods the disillusioned end  
That waits on all of mortals' fleeting breath.

Let him who speaketh truth and meekly reads  
The way sign-posted to the hill of God,  
Who mutely bows beneath the bitter deeds  
Of evil rampant with the scourging rod—

He shall ascend who treads in godly strife  
These soon spent years of sad and sobering toil;  
Sees through the scalding tears the crown of life,  
And yearns in love toward Jahveh's Israel.

—DIBON.

---

## Civil Defence.

The Prime Minister outlined just before the Christmas recess the Government's plan for what is termed civil defence, but which is in reality a militarised scheme for the armed defence of the country in the next war.

The idea is to combine static and mobile units manned by civilian personnel, and to be attached to and developed from existing fire and police services. The scheme, as outlined, provides for these cadres to be attached to military formations where necessary. Mr. Attlee made no reference to conscientious objections to such service.

We should like to hear from brethren and ecclesias as to whether some action should be taken at once, and, if so, what character it should assume. We feel that there is a certain urgency upon us to deal faithfully in this matter.

G.H.D.

---

## **Signs of the Times.**

"I will not feed you: that that dieth let it die; and that that is to be cut off, let it be cut off; and let the rest eat everyone the flesh of his fellow."—Zech. xi.

### **XLI.—The Two Camps.**

There is one dark, sinister figure which has done more these last few months to deepen the gloom which enshrouds the nations, and that is the man second only to Stalin in Russia—Molotoff. Bitter-minded, bureaucratic trained in the old days of the Tsarist regime, he well lives up to his name, "The Hammer."

Molotoff is the destroyer of everything which incurs the wrath of the Kremlin. His cold precision and merciless, scathing and scorching invective has earned for him in diplomatic circles the nickname "Auntie Moll." In his younger days he was described as the best filing clerk in Bolshevism. This helps us to understand the better the character of the man selected by Moscow to wreck every attempt at reconstruction and to demolish the opposition in the path of all Russia's moves.

"Russia, under Mr. Molotoff's frozen auspices, has evolved a new Nihilism. In all international councils he has revelled in negation, obstruction, propaganda and abuse." So says an Aberdeen journal. The Big Four Foreign Ministers' Conference collapsed as these notes foreshadowed it would. The Word of God demands chaos, fear and perplexity for these last days. Molotoff, and all he stands for, exactly fits the picture. His policy was certain to prevail.

Molotoff has divided Europe into two camps, or, rather, he has become the visible instrument of such a policy. And the eastern bloc is Russia's answer to the combined reconstruction schemes of the Anglo-Saxon Powers. It was Molotoff's aim to crumble the western bloc, and to make unworkable the Marshall Plan. This means war. Yet even the upholders of Marxist theory foresee the possibility of conflict ending in mutual ruin. As the *Times* says, this "admission now has an ominous ring in the ears of a generation that, on the threshold of the atomic age, sees a conflict of power between two giant states." Thus shadows gather.

Following on the collapse of the Foreign Ministers' London Conference, there is a Russian-sponsored opinion in Europe that the next phase in the diplomatic struggle will be the move to loosen the grip of the Western Powers on Berlin. Already there is the demand that Britain and America leave the German capital. As yet it is a feeble cry, but at least the sentiment is there. These moves show only too clearly the incessant hammer blows of the Molotoff strategy, rising in crescendo until all opposition is either collapsed or rendered impotent by sheer fatigue. Molotoff has well earned his other nickname, "Stonebottom"—he just revived old slanders and outworn charges with stolid reiteration until his opponents collapsed from mere weariness.

## **XLII.—Palestine Cauldron.**

The Russian tie-up with the U.S.A. on the partition of Palestine is undoubtedly a subtle move to spread communism in the Near East under the guise of an amicable working with Washington to implement the decision of the Security Council. The American Government undoubtedly have been influenced by the large Jewish vote in the eastern states of the Atlantic seaboard, and Moscow doubtless looks to this move to greatly increase her own prestige in Jewish affairs, if not to actually come forward as the champion of Semitic rights.

It is very significant that, while none can leave Soviet soil without permits (as witness the disturbing case of the Russian wives of British and American servicemen), there are some thousands of Jews awaiting shipping in Black Sea ports to carry them to Palestine, in probably what will prove to be the strangest argosy of this modern exodus.

When it is realized that all the present affrays in the Holy Land are the work of eastern ghetto-born Jews, it is at once obvious that Moscow is about to inject into the Jewish body already in the Land a stiff hypodermic shot of communism to increase the current evil ferment.

Reading from Zechariah, there is every evidence that the return of Jewry just prior to Christ's appearance will be in unbelief. The Word of the Lord is to be the rest of the Land when "the eyes of man and all the tribes of Israel shall be toward the Lord." NOT before. Jewry moves to-day from other notions than religious zeal. The xii chapter in particular shows that the trend of events now current is a mere political urge. The Jew is like the Gentile—"God is not in all his thoughts"—Ps. x.

So the philosophers of the age comfort themselves with crumbs of consolation, that these things are the inevitable, for "history is full of the presence of a nemesis in the form of a prolonged decay, or a violent collapse of States" (*Nemesis of Nations*). But the servant of Jahveh reads into the trembling minds of men to-day the Spirit-Word of prophecy, "And I will show wonders in heaven above, and signs in the earth beneath: blood and fire and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come"—Joel ii: Acts ii. If Isaiah speaks fervently of the time when "the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously," his prelude thereto is a lament—"Woe unto me! the treacherous dealers have dealt treacherously: yea, the treacherous dealers have dealt very treacherously. *Fear and the pit and the snare are upon thee, O inhabitant of the earth.*"

The Divine message is basic to that nemesis which man dimly discerns in the darkness is about to overwhelm him.

## **XLIII.—Impending Catastrophe.**

The past year proves that every pact, agreement and arrangement ever made by the Four Great Powers is abortive. Nay, in many instances such have proved downright dangerous. The last act almost in 1947, the menacing formation of the Cominform at the connivance of Moscow has increased political tension everywhere. The first act in 1948, the open hostility of the Tito Balkan bloc to Greece, its recognition and support of the rebel communist "government," shows the Cominform's teeth. They are the fangs of the wolf.

If Greece falls then Turkey is isolated and clearly marked as next on the list. That means that Russia would dominate the east from Salonika to Teheran. Already moves are implemented to force Britain out of her air bases in Iraq. And events in Waziristan and the North-West Frontier are not unconnected. Nothing would then be interposed between the ambitions of the Kremlin but a few weak Arab states at war with a semi-communised Jewish community. The line of the Suez Canal would at once be untenable. Yet if Britain and America face the Balkan bloc across the Greek frontier it would be at the risk of World War III.

Almost involuntarily the question comes—when will the King of the South push at him? Does Dan. xi. 40-41 indicate that the prime cause of the quarrel is not the Palestinian issue? The text makes very arresting reading, "He (the King of the North) shall enter also into the glorious Land. . . ."

The Greek situation bids fair to become a major issue. Britain is clearly identified with the Leopard power of Alexander the Great, much of whose dominion she now holds or occupies, and Dr. Thomas held the view that the British Unicorn is a symbol with a similar territorial expression to the Ægean Unicorn of the Macedonian conqueror. "When the power of the British Unicorn shall be fully developed in Egypt, Palestine, the Red Sea and India, a leopard dominion will again appear upon the stage of action, and be prepared for the catastrophe of the latter days"—*Elpis Israel*.

Is the present *impasse* drifting toward that consummation? The position itself in Greece seems chaotic and hopeless, the country is bankrupt, industry and agriculture almost at a standstill, and the population nonplussed and perplexed. The Balkan development, with which it is so closely connected, bears the impress, however, of a closely considered and well-exploited plan. Tito is the prime mover of the Cominform bloc until such time as the master mind behind its conception sees fit to remove him to another sphere of activity.

It is obvious, therefore, that Greece must fall unless she receives outside help against the northern aggression. Only from one source can it come, the Anglo-Saxon Powers—the Leopard dominion of the latter days. Is the King of the North emerging, too? There is a shroud of secrecy over the Kremlin—but something is afoot behind it.

#### **XLIV.—Jacob and Esau.**

Jewish Agency circles are now thoroughly alarmed. The ominous crescendo of violence which for months has soaked the Land with blood is held to threaten the very stability of the new Judea. Officials of the Agency are now being murdered. Months ago acts of brutalized crime passed without rebuke; but now that political interests are being jeopardized, efforts are being made to bring the desperados of the Leftish gangs under control. The just announced blowing up of the Arab Committee H.Q. in Jaffa, with a ghastly casualty list, can be taken as a measure of the futility of such efforts. Many are caught in their own nets—Ps. xxxv. 8.

The age-old feud between Jacob and Esau, dating back to Gen. xxvii, is blazing into its final phase. On the outskirts of the struggling malcontents, powerful and political interests are waiting to take advantage of any wreckage which is thrown their way. King Abdullah of Trans-Jordan, with his British-trained, equipped and officered Arab Legion, nurses secret ambitions to add the Palestine Arab territories to his own kingdom (the old Idumea); but his rival, King Ibn Saud, is watchfully alert.

Meanwhile, the London Government is determined to end the mandate at the earliest possible moment and fixes May 15th as the date. Nothing but political pandemonium can ensue. The United Nations possesses neither the logistics nor Divine sanction for taking over the responsibility. That lies with Britain and Britain must shoulder it. Many nations in the past have sought to evade the Divine decree, but have always been compelled by events to bow to God's will.

When (if ever she does) Britain withdraws from the mandate she will create a political vacuum. What will happen when the vacuum collapses? It may well be that the crisis in the Near East, combined as it is with the problems on Greece's northern frontiers, will utterly wreck the structure of the United Nations, whose powers and prestige are already tottering into the same ignoble grave into which the League of Nations—unhonoured and unsung—was consigned on July 31st last.

The Jewish Agency wants the U.N. Commission to take over control under the British umbrella. Mr. Attlee says no. The reaction of Mr. Gromyko at Lake Success is a pointer of coming events. He says that the present strife in Palestine is the action of irresponsible elements which cannot "be allowed to prevent the fulfilment of the partition scheme." Hence Moscow's answer—the

shiploads of immigrants now on their way to Palestine from the Black Sea ports of the Soviet Union. One wonders how many have been through the terrorist training schools prior to embarkation.

Russia is slowly seeping her way toward the glorious Land.

News from Jewish Agency circles is ominous. Heavy purchases of high explosives are reported, and plans appear to be well advanced for the mobilisation of all Jewish youth to undertake the defence of the state which, it is presumed, will be declared immediately the British forces are withdrawn, according to the London Government's present intentions, this spring. Jewry is thus about to start its career as a "state" with all the paraphernalia of human misgovernance and none of the attributes of statecraft enjoyed by the Word of God.

CARMI.

---

## **EXHORTATION.**

### **OUR DESTINY AND HOW WE SHAPE IT**

It is once more our privilege to meet around this table set with bread and wine, the appointed symbols of the body and blood of our Lord and Saviour. We have come together primarily for this purpose—to obey Christ's command and to "Do this until He returns." So our faith may be fed, our hope made to gleam brighter that we may be nourished and strengthened in all things that pertain to our high and holy calling. All this is accomplished for us by this simple process of calling these things to remembrance each week, by a partaking of these emblems. Thus by an outward visible token—this bread and this wine—is the inner man kept alive and thriving.

It does not say very much of our make-up, of our hearts and minds, when such things are necessary, a weekly reminder, to keep alive the knowledge of Him who wrought by His sacrifice so much for His people. From what we read of God's conclusions on the heart and whole make-up of man, we can see how vital it is then that we faithfully assemble each first day. To refill these leaky vessels with that which will sustain us for another brief period during these dark and evil days.

And so we count it a blessing that this privilege is ours of being in such favoured circumstances that we can so assemble ourselves. If we lived in isolation as many of God's people do this would still be an obligation, still a commandment. "Do this until I return." Week by week it would be our duty and our glad privilege to set aside this quiet period for this purpose. But we in this ecclesia are doubly helped because on each side of us, in front of us and behind us, we are surrounded with those of like precious faith, many of whom have been associated together in the work and service of the Truth for a long period of time.

We thought of the words recorded in the New Testament by one of the writers thereof that "he thanked God and took courage." Here are our brethren and sisters, fellow-pilgrims and all fellow-heirs, if walking worthily. Here is our family, the people of God, a people being prepared and made ready together now for eternal association and fellowship in the everlasting kingdom of Christ. Do we look on each other in this way and appreciate each other? How easy it is to say to ourselves and sometimes to our brethren and sisters, "Oh, brother so-and-so and sister so-and-so, you know what they're like." Let us the rather look on each other in the new light as companions and beloved in the Lord. Let us, too, thank God and take courage.

In our readings from the letter to the Corinthians there have been many things called to our attention, of doctrine and of practice, of precept and of example. Much of the matter dealt with is so clear and lucid that it needs no explanation. Some of the matters dealt with we do well to ponder and study and then ponder and study once more before we speak about them. On the weightier matters we all agree for they form the statement of our faith. On some of the details perhaps we do not all see with

singleness of mind. We cannot hope to do so this side of the Kingdom. Then from all our eyes the veil will be removed, and we shall be able to see and discern perfectly.

It has long been the opinion of many that around this Table is not the time nor the place for a public lecture on the first principles of the Truth. Far less is it a sounding board for our own ideas or theories.

This is the time and the place and the opportunity to do for each other that which Jesus so pointedly told Peter, "Feed My sheep." Thinking, too, of that which is recorded by one of the early followers, "Wherefore comfort one another with these words." We meet as the body of Christ, His ecclesia, to remember Him in the way He appointed. In breaking bread and drinking wine, week by week, for so many years we have come to visualize in our hearts and minds the tragic scene enacted on Calvary's hill, all the travail of His soul, all the great things wrought for us by the laying down of His life.

We need not nor should we reason about our different viewpoints on various matters here this morning. Who are we? What are our viewpoints? How important are our opinions? For here we are brought nigh to Jesus, the author and finisher of our faith.

This period of contemplation and exhortation is divinely designed to cleanse and to purify our hearts and minds of all thoughts of self and centre our attention and affection on Jesus. How can we do this for as yet we have never met nor beheld Him. How true are the words, "Whom having not seen, we love."

I suppose each of us in the privacy of our thoughts have tried to visualize Him for whom we have separated ourselves from our fellows. Did you ever consider the occasion which will probably be our first meeting with Him? It will be our gathering to Him for judgment.

How often the words of one of our hymns have coursed through our minds when faced with the vexations and trials of this life. "Shall we of the way be weary when we see the Master's face."

And so for just a few moments we would like to consider this with you. Doubtless many, many times these self-same thoughts have found lodgement in your mind as they have ours. Let us speak them aloud. For sometimes if we can visualize future events we can, while we still have the opportunity, before it is too late, change the outcome. And so we take ourselves, in fancy, to that momentous meeting. Christ has returned to the earth. Each of us has been called to his presence. If He remains away very long each one of us here this morning will have experienced this mortal life and have passed through the portals of death and from mother earth we shall be called and gathered to Him. And so we shall stand in the presence of Him who is our Lord and our judge. Gone then will be all of our frets and fears, our never-ending sighs and tears. Gone then, forever, all of our temporal arrangements, all of our possessions, all that we so proudly call our own. Gone then all of our folks and families, our brethren and sisters on whom we now lean and depend so heavily. And we shall stand there if our trembling knees will support us, just as we are. Stripped of all the embellishments and trappings of the flesh, all those things in this life which have become so easy for us to cherish. Gone then all the poise and confidence and self-assurance that all the possessions of this world have beguiled us with. Gone then all the glitter and the tinsel, the fine cars, the fine houses, the furs or the jewels—all of those things which to-day bolster our morale. Gone then will be our so-called standing or position as leading brethren or sisters. Gone then all our poverty or all our wealth. And we shall stand there alone to be examined by Him who looketh on the heart and mind. *And just how are we going to make out at this examination?* Here the actual moment has arrived for which we supposedly have been waiting and preparing ourselves through all these the years of our lives. Surely for each of us the most important moment of our existence so far. We are in the presence of the Master, in the presence of Him whose praises with our lips we have so often sung. Through our minds will doubtless race in that moment of time many of the happenings of this present life. Like a flash will we think of our victories, how few they were; we'll think, too, of all of our defeats, so many times when we fell so

far short of what He would have us do. *What will His verdict be?* He is not willing that any should perish, but will save to the uttermost those that put their trust in Him. But His verdict will be justice, tempered with mercy. Here we stand on the very threshold of life eternal, life stretching endlessly before us through the aions of aions. Life in perfection. Many, many others have already been quickened and made alive for evermore by a word from His lips. It is their destiny to live and reign with Him forever. Or we stand on the brink of oblivion. But then He pronounces his decision. It could well be for each of us "Come, ye blessed, yours all the joys of my Kingdom." That decision is within each of our capacities. We can attain to it if we will put forth the effort. If not, we shall hear the fateful words, "I never knew you." "Depart from Me." And we shall leave His presence utterly forsaken, broken-hearted, ashamed. Here was the pearl of great price within our reach, but something else attracted us and we let it slip through our fingers. Here was the crown offered us if we could but endure the cross for a short brief period, and we esteemed it not. Ours then blackness and bleakness of banishment from His presence and eventual oblivion. We cannot describe or visualize or dramatize the fullness of joy that will be our portion if we are counted worthy. It is termed the "eternal weight of glory." Nor can we measure the anguish nor plumb the depth of the sorrow that will engulf the unworthy. Think of seeing many whom we knew and associated with in the work of the Truth in this life going forth with everlasting joy upon their heads and we ourselves barred from entering, turned away. This is no dream or illusion for one of these destinies is to be our portion soon.

What good has it done us to speak of these things? The calling to mind may have caused us to be moved to retrace our steps if they have strayed and walk again in the way of life and righteousness. Perhaps it has stopped us ere we make a wrong turn off this road to life. Perhaps we have been stirred to say to ourselves, "We will go on, we will lay aside all other things, leave no stone unturned that we may be of that number to whom He will say, 'Come'."

As our concluding thought we leave with you the last two verses of one of our hymns: —

There is an hour when I must stand  
 Before the judgment-seat,  
 And all my actions, thoughts and words  
 In trying ordeal meet.  
 Detroit.

Oh, may I now be wise, while still  
 That hour's in future stored,  
 And live acceptably to Him  
 Who is my Judge and Lord.

ARTHUR LIVERMORE.

### Gifts of God.

James, after speaking of temptation, sin and death, apparently turns rather abruptly to speak of the gifts of God.

"Do not err my beloved brethren. Every good gift and every perfect gift is from above and cometh down from the Father of lights with whom is no variableness neither shadow of turning."

But when we examine the words used we discover that James is really calling attention to the qualities—and the faults—inherent in human nature.

The contrast is presented between the lusts, desires or tendencies of the flesh toward evil things and wrong doings on the one hand and the gifts or qualities with which we are also endowed on the other hand.

Dr. Moffatt, we note, very properly takes up the Greek words used and explains them in his own rather vivid translation of the Epistle. The gifts are the "endowments" or talents we have that are in themselves related to the character of God. At the same time "all we are given is good" because of the necessity of developing a perfect character. Evil and good are complementary. We build a good character by keeping evil in check and giving rein to righteousness or right doing. James then goes on

to emphasize that faith must produce action. Faith without works is dead. Faith must remove all obstacles, even spiritual mountains. No fault but can be overcome.

While Martin Luther had so very much of the Truth, he could not appreciate fully the Epistle of James because of the over-emphasis on "works" produced by the Catholic Church. The Pope, who particularly incurred Luther's hatred, made much of this Epistle in his resistance to Luther's demand for reform.

So James exhorts, "Let everyone be quick to listen, slow to talk, slow to be angry, for human anger does not promote divine righteousness, so clear away all the foulness of malice and be of modest demeanour before God."

We are called to act upon the Word and develop service to God and to our fellow-man. So James goes on to describe various forms of service and of the many ways in which we can develop self-control and thoughtful behaviour to the glory of our Father.

---

## EZEKIEL XXXVIII.

### AN EXEGESIS

*The first of two articles (the second will appear, God willing, in the February issue) dealing with the Divine control of political developments to achieve the end decreed in the showing forth of Christ in His second appearance as world Conqueror and King of all nations.*

#### **1.—The Scriptural identification of Russia and her latter-day Allies.**

From time to time Christadelphians have referred to Russia in lectures or articles on current world events in their relation to the return of Jesus Christ to establish the Kingdom of God. Their references have necessarily had to be brief due to the fact that they were speaking of other matters also. Our sole purpose at this time will be to prove the scriptural identification of Russia and its latter-day allies, and it is that great alliance that will invade the land of Palestine in "the latter days" of the Gentile domination of the earth.

To get right into the topic we turn to Ezekiel xxxviii. The major portion of our evidence will be based on the matter contained in the first six verses.

*"And the word of the Lord came unto me saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,*

*"And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal;*

*"And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:*

*"Persia, Ethiopia, and Libya with them; all of them with shield and helmet:*

*"Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."*

Before going into the detail of these verses, and in order to get the proper scriptural bearing for most of the names referred to, let us read Genesis x. 1-5. The information there is practically self

explanatory, and outlines in a very broad way how most of Europe and Asia were peopled by the descendants of Japheth, one of the sons of Noah.

"Now these are the generations of the sons of Noah, Shem, Ham and Japheth: and unto them were sons born after the flood.

"The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

"And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

"And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

"By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

Most Bible maps illustrate the approximate original settlement of the seven sons of Japheth, and it will be noted that they were all to the north, north-west and north-east of the cradle of the race.

Gomer at that time occupied most of what is known as northern and western Europe. Magog was located in most of what would be styled eastern Europe: Meshech and Tubal in the northern parts of Europe and Asia: Togarmah was then, as now, in or about the Caucasus territory between the Black and Caspian Seas. The other families mentioned in Genesis have no particular bearing on our subject.

The great Jewish historian of the first century A.D., Flavius Josephus, agrees with Genesis chap. x. In his work *Antiquities of the Jews* at the beginning of chapter 6 he says: —

"Now they were the grandchildren of Noah, in honour of whom names were imposed on the nations by those that seized upon them. Japheth, the son of Noah, had seven sons: they inhabited so that, beginning at the mountains Taurus and Amanus, they proceeded along Asia as far as the River Tanais (Don) and along Europe to Cadiz (in Spain): and settling themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names. For Gomer founded those whom the Greeks now called Galatians (Galls), but were then called Gomerites. Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians . . . : and Thrugramma (Togarmah) the Thrugrammeans, who, as the Greeks resolved, were named Phrygians."

Having established and confirmed this scriptural basis, let us get back to Ezekiel xxxviii.

The following is the wording of the American and English Revised Version of verse 2: —

*"Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech and Tubal, and prophesy against him."*

Who is Gog?

The inference to be taken out of the phrase "Gog, of the land of" is that Gog is a proper name, or title of some leader of a group of people, "of Magog, the prince of Rosh." This is not our opinion only. It was the opinion of Johann David Michaelis (1717-1791), a German writer also. He said: —

"Whoever reads Ezekiel can hardly entertain a doubt that Gogue is the name of a sovereign and Magogue that of his people: the prophet speaks of the former not as a people but as an emperor."

It is interesting to note in connection with this name "Gog" that the hereditary title of one of Israel's earliest enemies was Agag. According to *Young's Analytical Concordance* both Gog and Agag

mean "high," giving us the thought, "an exalted one," and inasmuch as they are both invaders of the Holy Land the analogy seems quite apt and complete.

Now, before going into the detail as to what country is meant by Magog, we would like to draw your attention to verse 6 of this same chapter. In this place we find that Gomer is also listed as one of the constituents of this latter-day confederacy against Israel.

The reason we draw your attention to this now is because the descendants of Magog followed Gomer across the European continent, and finally they settled in close proximity to each other. Gomer was the first in these migratory travels, and hence it is that we should first determine the nation represented by "Gomer, and all his hordes."

To do this we will quote several authorities.

Under the heading "Gomer," *Young's Analytical Concordance* has this to say: —

1. "Eldest son of Japheth, the father of Ashkenaz, Riphath, and Togarmah, 2340 B.C. He was progenitor of the Cimerians, Cimbri, and other branches of the Celtic family, as well as of the modern Gael and Cymry, the latter preserving the original name with slight variation."

2. "The people descended from Gomer. They settled on the north of the Black Sea, and then spread themselves southward and westward to the extremities of Europe."

Of these Celtic peoples (or Gomerites) the *New Standard Encyclopaedia* has the following: —

"A general designation applied to an ensemble of ethnic groups constituting the predominant element in central and western Europe before the rise of the Roman power and the influx of the German tribes, and speaking a language known to us as Celtic (or Keltic).

"The Celtic-speaking peoples occupied in antiquity a very wide territory. Radiating from central Europe, which is their earliest ascertainable seat, they spread far into the west, the south, and the south-east. The date of their settlement in Gaul is doubtful, being variously estimated from 1200 to 700 B.C. They invaded Italy in the fourth century B.C., and in the third century made their way into Greece and Asia Minor. The height of the power of the Celtic peoples was probably about 400 B.C. Before that time they had begun to feel the pressure of the Germanic tribes to the north and east of them, and in the centuries that followed the Roman Empire succeeded in subjugating a large part of the Celtic territory. In the British Isles they continued for centuries to maintain their independence."— Vol. V, p. 489-490.

The *Encyclopaedia Britannica*, 14th Edition, Vol. X, p. 511, has this about "Gomer": —

“. . . represents the people known to the Greeks as Cimmerians and in the cuneiform inscriptions called Gi-mi-ra-a-a. Their earliest known home is in the district north of the Black Sea."

But in Josephus' writings we have notice of a change in the Greek name for Cimmerians.

"Gomer founded those whom the Greeks now called Galatians (Galls) but were then called Gomerites." (Cimmerians—see above.)

While noting this original settlement of Gomer (Cimmerians, Celtae, Galatae, or Galli) there is one item that we should not overlook. It was intimated oft in the quotation made from the *New Standard Encyclopaedia*, but is more clearly brought out by Dr. John Thomas in *Elpis Israel*, written in 1848.

"A colony of these Galatae, or Galli, indeed in the third century before Christ immigrated from Gaul and established themselves in Asia Minor: where they were ever after called by their Greek name Galatians."

This information will account for the province of Galatia in Asia Minor, and in which there were believers in the Apostle Paul's day, as the epistle that bears that name will testify.

Having noted from the foregoing information, and it has been somewhat lengthy in order to make a sure basis, how most of middle and western Europe was originally populated by Gomer, we will now proceed to show how they were compressed into the extreme west of Europe, principally into France and Belgium by the descendants of Magog and the Arabs.

Magog was the second son of Japheth. Of this family *Young's Analytical Concordance* gives the following: —

"The descendants of Magog and their land called Scythia in the north of Asia and Europe."

The *Encyclopaedia Britannica*, 14th Edition, Vol. XX, p. 235, agrees with this.

"Throughout classical literature Scythia generally meant all regions to the north and north-east of the Black Sea."

Edward Gibbon in his *Decline and Fall of the Roman Empire* wrote of these people too: —

"We shall occasionally mention the Scythian or Sarmatian tribes which . . . spread themselves from the Caspian Sea to the Vistula and from the confines of Persia to those of Germany."

But while this extended territory was the original home of the Scythians (Magog) they were not to remain there for ever. A more westerly location for the Scythians is indicated by the remarks of the Grecian geographer Strabo (*circa* A.D. 21). Their proximity to the Celts (Gomerites) is also evident.

"The ancient Greeks at first called the *northern nations* by the general name of Scythians: but when they became acquainted with the *nations in the west* they began to call them by different names of Celts, Celto-Scythae . . . the ancient Greek historians called the northern nations collectively Scythians and Celto-Scythae."

H. G. Wells, in his *Outline of History* tells how the Scythians were forced toward the west.

"The Huns, and their kin, walled back and driven out from China by the Tsi and Han dynasties were drifting and pressing westward, mixing with the Parthians, the Scythians, the Teutons and the like, or *driving them before them*." p. 468.

The effect of these later migratory pushes upon the family of Magog are indicated in the later and more confined regions of Scythia, information on which is provided by Diodorus Siculus, a Greek historian. In speaking of the amber that is found on the shores of the Black Sea he specifically locates Scythia,

"Scythia above, or north of Galatia,"  
and, in another place,

"Scythia, above Gaul, extending towards the Baltic."

This definitely puts our finger on German territory, and we now find Gomer and Magog as adjacent territories—modern France and Germany—countries prophesied to be confederate with or subservient to Gog in the latter days.

We return to Ezekiel xxxviii again. This Gog of France and Germany is termed in the Revised Version "Prince of Rosh, Meshech, and Tubal."

Before proceeding, we should comment on the discrepancy in the King James Authorized Version of the Bible. The words "chief prince" should read "the prince of Rosh." The reason for this is evident to those who have made a study of the Hebrew language and scriptures, and we have benefited from their labors. There were no people known as Rosh when Ezekiel wrote this prophecy. It was because of this fact that early translators of the Hebrew scriptures experienced difficulty in attempting to transcribe the word as a proper name. This difficulty is seen in Authorized Version where the suggestion of Jerome (who died A.D. 420) that it might mean "the chief prince" was adopted. Later, information enabled the composer of the Revised Version to correct the phrase to "prince of Rosh."

With this explanation it becomes necessary to identify Rosh or Ros, as it is in the Hebrew original.

It was over 400 years after the death of Jerome, and more than 1,300 years after the prophet Ezekiel that the Rosh finally made their appearance. George Finlay, an English historian of the nineteenth century, in a work, *A History of the Byzantine and Greek Empires from 716 to 1453*, wrote as follows: —

"In the year 865 a nation hitherto unknown made its first appearance in the history of the world, where it was destined to act no unimportant part. Its entrance into the political system of the European nations was marked by an attempt to take Constantinople, a project which it has often revived. . . . Though a daring and cruel enemy, the Russians were, by no means formidable to the strength and discipline of the Byzantine forces."

As to the introduction of the name "Ros," Russian history is considered to begin with the coming of some Scandinavian tribes to Kiev, and the establishment of the state at that place. In connection with the Scandinavian people, we note that the Finnish name for Sweden is still "Ruotsi." The Arabians called these new peoples "Rus," and applied the name to horsemen. So then we have four names in easy transition from one to the other, Ruotsi, Ros, Rus, Russia.

But the relationship between Ros and Russia rests on more solid ground than the mere transition of names. Several writers of past centuries endorse the idea in no un mistakeable terms.

Among the earliest, to our knowledge, was Samuel Bochart (1599-1667), a French theologian, who wrote: —

"Ros is the most ancient form under which history makes mention of the name of Russia."

In 1726 Theophilus Sigefrid Bayer, a German writer, who had much to do with Russia, wrote, concerning Rosh, and we note particularly that he refers to a very ancient article: —

"Mention of the Russians under the name of Rosh is found in a Latin Chronicle under the year A.D. 839."

Speaking of the name of the Russians under a footnote in his *Decline and Fall of the Roman Empire*, Edward Gibbon (1737-94) says: —

"Among the Greeks, this national appellation has a singular form 'Ros,' as an undeclinable word, of which many fanciful etymologies have been suggested."

Wilhelm Gesenius (1786-1842), a German theologian, wrote: —

"Undoubtedly the Russians who are mentioned by Byzantine writers of the tenth century under the name Ros."

Evidence could hardly be more complete. Ros is certainly the central province of Russia.

But this prince of Ros (Russia) is also ruler of Meshech and Tubal. What territories are these? Like Ros, the evidence here is of the most apparent nature. The original Hebrew for the word in our Bibles rendered "Meshech" is "Mosc." Bochart, whom we have already referred to, says: "It is credible that from Rhos and Meshech (that is the Rhossi and Moschi) of whom Ezekiel speaks descended the Russian and Muscovite nations of the greatest celebrity in European Scythia."

The central section of Russia practically absorbed the name "Muscovy" to itself about the sixteenth century. From that section, too, was the present capital also named, Moscow. Note the close connection with "Mosc."

"Tubal" is possible of the like treatment. The River Tobol gives its name to the city of Tobolski, the center of the vast region of Siberia, and lying immediately to the east of Muscovy.

An added scriptural identification of both Mosc and Tobl with the north central region of the U.S.S.R. is contained in Ezekiel xxvii. 15. The chapter is a lamentation over Tyre, and therein are also listed some of the nations that traded with her, among them were: "Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market."

Brass is an alloy of copper and zinc; and copper is a metal that abounds in Siberia.

Let us now consider Ezekiel xxxviii again.

Here other allies or vassal states of God are referred to: Persia, Cush, and Put. The Authorized Version renders the last two as Ethiopia and Libya, the modern names of these ancient territories.

Recent disturbances in Persia point to an un mistakeable source. Russian influence there has been very great and has resulted in the province of Azerbaijan securing practical independence, and setting up a government of its own. Persia now must adopt a pro-Russian attitude if she wishes to control Azerbaijan at all. So Persia becomes a part of Gog's great company.

Ethiopia and Libya have not, as yet, fallen into the orbit of Gog; but we do recall recent Russian bids for the latter, the erstwhile Italian colony on the south shore of the Mediterranean Sea, and also her repeated efforts to gain control of the Dardanelles for her eventual southern expansion program. Surely in these things we can discern the trend of current events.

The prophet Daniel refers to Ethiopia and Libya also, and adds still another power in Daniel xi. 43: "But he (the king of the north— another telling clue along with Ezekiel xxxviii. 15 as to the identity of Gog) shall have power over the treasures of gold and of silver and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps."

To-day Egyptian politics are in great measure tied in with Arab aims and desires; and it is common thought that Russian influence is behind all Arab fomenting of trouble for Britain in the Near East—a possible hint of a coming association of Russia and Egypt.

Of Ethiopia we have nothing to say as yet. But when the "king of the north" comes into Egypt, as the scriptures say he must do, Ethiopia will be immediately adjacent, "at his steps." The inference is inescapable.

There is one more party to this "Unholy Alliance"—"Togarmah of the north quarters, and all his bands." There is little information in scripture or history concerning Togarmah. As we have already noted, Josephus aligned them with the ancient Phrygians who were located in the north-east corner of the Asia Minor peninsula. The New Standard Encyclopaedia says: "the Phrygians were closely related to the Armenians."—Vol. XX, p. 75. And history since World War I tells us the Armenians are now a part of the U.S.S.R.

Ezekiel xxvii. 14, speaks of Togarmah as trading for the wares of Tyre "with horses and horsemen, and mules." This, and Ezekiel xxxviii. 4, which also speaks of "horses and horsemen," causes us to look at all the Caucasus possessions of Russia, the home of the Cossack horsemen. Some years ago we might have smiled at the idea of horses in modern warfare, but the Cossack exploits against the Germans have clearly shown that the horse has not passed from the battle field.

This concludes our list of scriptural geographic identifications of Russia and its allies. Reviewing those that we have mentioned we see what an enormous confederacy is to be gathered together to invade the land of Palestine. It will stretch into the uttermost parts of the north, to the western confines of Europe and to the wide waters of the Pacific in the east. The phrase coined for this great power is surely applicable, "The Colossus of the North."

Our principal objective has been to show conclusively that Russia and her allies is that great power that is to invade the Holy Land in the latter days: that it is the great alliance that is to be broken by the mighty power of God, who alone "ruleth in the kingdom of men, and giveth it to whomsoever He will. . . ." The details of the destruction of Gog is revealed in Ezekiel xxxviii. 18-23 and Ezekiel xxxix. 1-22. In these same verses the definite purpose of God is also stated. "I (the Lord God) will set my glory among the nations." This agrees with the words of Moses and Habakkuk. "*For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.*"

The calamitous details that are referred to in Ezekiel are but the beginning of "a time of trouble, such as never was since there was a nation"—Daniel xii. The climax will be the establishment of the Kingdom of God—a divine kingdom established in the earth—a kingdom which is for the Saints of God.

A. HIGHAM.

Detroit.

---

## **States Ancient and Modern.**

Should we be prone to think that national government is different to-day than in former ages, that it is worse now than it ever has been, the following extract from the classics will reveal modern affairs in their true light: —

When the state has struggled through great dangers to undisputed mastery, the obvious effect of the influx of prosperity will be to raise the standard of living and to make men unduly contentious in competing for office and other emoluments . . . . The masses, excited by fancied wrongs and the flattery of place-hunters, will be guided only by their passions. So the state will come to assume the fairest of names, freedom and democracy, but the worst of realities, mob-rule. (Polybius, vi. 57; *cf.* xxxi. 25-26.)

---

## PALESTINE

**Jerusalem**—Jas. H. W. Neal, Scottish Hospice.

## NEW ZEALAND

**Papakura.**—A. J. Starr, Sweetwaters Road, Tirau.  
**Sweetwaters.**—B. E. Brandt, R.D. Tirau.  
**Wanganui.** —E. W. Banks, 48 Roberts Ave.  
**Wellington.** —J. Morton Troup, 74 Glen Road, Kilburn.  
**Whangarei.** —K. R. MacDonald, Lilian Street, Kamo.

## AUSTRALIA

**Adelaide,** (S.A.) —J. A. Kingston, 6 Boucquet St., Glen Osmond.  
**Boulder City,** (W.A.). —K. H. Hodges, 59 North Terrace.  
**Brisbane,** (Queensland). —Samuel Gallier, Ipswich Road, Moorooka.  
**Cardiff,** (N.S.W.)—A. G. Hoy, Highfield Terrace.  
**Dungog,** (N.S.W.)—D. T. James, Chichester Dam, Wangat.  
**Harvey,** (W.A.)—R. W. Hodges, Sir James' Ave.  
**Inglewood,** (Victoria).—E. W. Appleby, Sullivan Street.  
**Melbourne.** — James Hughes, 78 Riddell Parade, Elsternwick, S.4.  
**Perth,** (W.A.) —R. E. Brock, 12 Hay Street, Claremont.  
**Victoria.** —E. W. Appleby, Sullivan St., Inglewood.  
**Wagga,** (N.S.W.). —R. L. Saxon, Murlesville Cotter, Coolamon.

## CANADA

**Bedford.** (N.S.)—W. E. Hull, R.K. No. 2.  
**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Edmonton, Clover Bar, Alta.**—G. Luard, Clover Bar, Alta.  
**Guelph.** —R. J. Hawkins, 9 Elizabeth Street.  
**Hamilton, Ont.** —D. Percival, 63 King St., W.  
**Lethbridge, Alberta.** — W. Blacker, 1225 6<sup>th</sup> Ave., S.  
**London.** —D. W. Gwalchmai, 173 Devonshire Avenue.  
**Moncton, N.B.**—Wm. E. Hayward, 11 Waterloo Street.  
**Montreal.** — J. D. Baines, 1426 Clemenceau Ave., Verdun 19. P.Q.  
**Onoway (Alta).** —F. C. Crawford  
**Oshawa, Ont.**—J. Beasley, 449 Ritson Road, South.  
**Pembroke, Ont.**—Cyril J. Webb, 258 Herbert Street.  
**Richard, Sask.**—Fred G. 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.** —R. C. Klaas.  
**Toronto, Ont.** — Geo. A. Gibson, 294 Glebeholme Blvd.  
**Victoria, B.C.**—Thos. Stuart, 62 Scott Apts., Douglas St.  
**Windsor, Ont.** — William Harvey, 922 Church Street.

## UNITED STATES

**Akron, Ohio.** —Mrs. Johnson, 993 Lover's Lane.

**Baltimore, Md.**—Henry A. Carlile, 3616 Landbeck Road, Md.  
**Boston, Mass.**—K. MacKellar, 195 S. Main Street, Reading. 'Phone: 0965 W.  
**Buffalo, N.Y.** —G. A. Kling, 79 Mang Avenue, Kenmore.  
**Canton, Ohio.** —H. Phillips, 3516 Robin Ct., S.E.  
**Chicago, Ill.** —A. S. Barcus, 3639 N. Springfield Avenue.  
**Denver.** — P. Dixson, 4792 Federal Blvd.  
**Detroit.** —G. Growcott, 15586, Normandy.  
**Dinwiddie, Va.**—C. Bird, Stonycreek Lodge, R.F.D.2.  
**Elizabeth, N.J.** —E. G. Twelves, 14 Stiles St.  
**Glendale, Calif.** —J. D. Laidlaw, 1130 Graynold Avenue.  
**Hawley, Pa.**—H. A. Sommerville, Lake Ariel, Pa.  
**Houston, Texas.** — J. Hatcher 1011, West Main St.  
**Houston, Texas.**—E. W. Banta, 8008 Junius St. 'Phone: H. 9085.  
**Jasonville, Indiana.** —J. Burns, RRE. Shanklin Street.  
**Jersey City, N.J.** —Louis F. Bas, 156 Prospect Place, Rutherford, N.J.  
**Lampasas, Texas.** —S. S. Wolfe.  
**Lackawaxen, Pa.** —John L. D. van Akin.  
**Lansing, Ohio.** —Joseph Orechovsky, Box 31, Lansing. Ohio.  
**Los Angeles, Calif.** —T. Lloyd Jones, Odd Fellows Temple, 1828 Oak St.  
**Lubec (North) Maine.** —A. L. Bangs.  
**Mansfield, Ohio.** —R. M. Carney, 563 Maple St.  
**Marion (N.Y.)**—Chas. N. Rodgers.  
**Newark, N.J.** —H. Deakin, Matawan.  
**Philadelphia, Pa.**—Carl E. George, 3330 N. 15<sup>th</sup> Street.  
**Pomona, Cal.** —G. C. Wolfe, 734 East Grand Ave., Pomona.  
**Santa Barbara, Calif.** —W. S. Davis, 2817 Serena Road.  
**Scranton, Pa.**—J. Scaramastro, 434 Luzerne Street.  
**Selkirk, N.Y.**—R. Bedell, Maple Avenue.  
**Utica, N.Y.**—B. J. Dowling, 133 Harding Place.  
**Worcester, Mass.** —A. Marshall, Sr. 27 Hitchcock Road, Worcester, 3.  
**Janesville, Ohio.** —J. J. Phillips, 1520 Euclid Avenue.

---

## IMPORTANT!

### HAVE YOU SENT YOUR SUBSCRIPTION LIST FOR

:: 1948? ::

\* \* \* \*

"Against."—This pamphlet, based on i Cor. vi. i, is now in supply at 6d. per copy post free. Apply to G. H. Denney.

**Acknowledgements.** —Letters, MSS. and Parcels have been received from D.P., H.D., C.F.E., G.R., J.J.B., J.M.N., W.J.L., R.S., J.G., P.H.P., British Council, P.M., I.M., R.H.N., J.G., H.M.B., H.F.H., W.R.F., K.de C , G.G., R.W.A. (2), S.E.T., W.F.L., E.E.F., C.F.E., G.E.L., V.B., K.R.McD., W.R., T.S., H.P., F.C.W., J.D.R., A.E.R., R.W., F.G.H., M.B., J.D.B., J.H. (Melbourne), H.R.B., J.H. (Adelaide), B.O.H.J., L.C.S., F.J.H., S.S., M.J.M., C.S., W.E.H., J.B., W.H.

**Jewish Children's Relief.** — Received from Plymouth Ecclesia, £2 16s. 5d.; J. D. Baines, 5 dollars; Brimington Ecclesia, £5.

Will Rec. Bre., etc., please forward at once any corrections, or additions to addresses.

**U.S.A.** — Bro. G. V. Growcott, of 15586 Normandy Avenue, Detroit, Mich., U.S.A., now acts as our agent for the collection of subscriptions from individual brethren and sisters in the U.S.A. All remittances and orders should be sent to him. Parcels will be sent in bulk to him and he will undertake postage to all such subscribers.

Ecclesial parcels are not included in this arrangement and will be sent direct as hitherto. We hope the arrangement will give greater efficiency in our service, and we are grateful to Bro. Growcott for undertaking it. The subscription rate in U.S.A. will now be two dollars per annum.

This arrangement does not apply to Canada.

---

Printed by King & Hutchings Ltd., The Hillingdon Press, Uxbridge, and Published by the Proprietor, G. H. Denney, 47, Birchington Road, Crouch End, London, N.8.

---