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# The Berean Christadelphian

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

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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

**TO ARMS!**

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

# *The Berean Christadelphian*

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

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## THE TWO CLASSES

*"The hour is coming," said Jesus, "in the which all who are in the graves shall come forth." This coming hour is apocalyptically styled "The time of the Dead Ones that they should be judged." He informs us that the all who are to live and come forth, will consist of two classes, characterized by their deeds in a previous life. The two classes come forth in the same hour; and are defined as "they who have done the good things" and "they who have committed the evil things." These are all resurrected in the same hour but they are nevertheless not all the children of the resurrection; nor will they all be permitted to "live in the Aion." They all come forth unto something good or evil. Some of them come forth to a good thing—a good thing which they have not got when they came forth. This good thing is styled by Jesus, "a resurrection of life."—Dr. Thomas.*

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## EDITORIAL

### TO ARMS!

We entered the year 1948 with a realization that the end of gentile times is rapidly approaching. We call upon the believers everywhere to put on their armour and fight for the Truth as never before. Duty comes first and it is our duty to "preach the Truth, in season and out of season." A united front, and not a broken one with rival commanders, is absolutely necessary. Gird your loins, brethren and get on with the fight. Here is possibly our last great opportunity to deliver the testimony to the world. The Truth has been entrusted to us for that purpose. Take the spirit of Paul—"Necessity is laid upon me, yea, woe is unto me if I preach not the good news"—i Cor. ix. 16.

The One Hope for the world should be set forth with all our vigour. "Therefore take unto you the whole armour of God."

Heeding the orders of the Commander, sixty years or more ago one spirit animated the whole of the brotherhood and everything else was subordinated to it—Eph. vi. Since then many traitors have masqueraded under the names of leaders and to-day we rebuke the brotherhood for neglecting its bounden duties in order to engage in internecine strife. What honest straightforward simple-minded believer wants to be hindered by the silly quarrels that seem so all-important to a small but very vocal minority!

The younger men and women want more leadership in preaching the good news and less of disputing about the abstruse and flesh satisfying theories of some who have sought, and some who still seek, to gratify their personal pride by upholding some new thing.

Look at the situation as it faces us. A search for unity as a prelude to united endeavour to fulfil our duties together has been going on now for some years. A few men have prevented a successful issue. But why should they? Practically all of us in the Central and Berean fellowships believe and hope for exactly the same things. We have no real use for these strange people who talk of their "rights" and weave strange words together to disguise their reluctance to put first things first. Why should that proud ecclesia in the centre of England set out a new doctrine of fellowship in order to retain in its midst the "clean flesh" traitors of Buffalo, Boston and Philadelphia? We want none of it. Those who stand for the whole Truth want no shades of grey. Either it is black or it is white. It is a black betrayal of the Truth to contend for the theory that was so lamentably set forth by Bro. J. J. Hadley, adopted verbatim by Bro. A. D. Strickler and now held by dishonourable and self-seeking men in various parts of the world. Clear the ranks of traitors is the first necessity of successful warfare. We have no time for trying to whitewash or shade off into grey the crying iniquity of these people. The old doctrine of fellowship is good enough for us—the Truth, the whole Truth *and nothing but the Truth*.

Now in England the movement for unity was in a fair way to succeed till the proud men came from the Midlands and sabotaged it with their demand for lowered ideals. We stand for the highest morality possible: for no recourse to fallible English law courts for redress for our personal grievances: for kindness and gentleness to each other and compassion for the weak. We are soft-hearted and call for the noblest and the best ideals. It is to us unthinkable that we should take recourse to beastly divorce courts. But there are some among us—not many—leaders, who are of the hard-hearted class mentioned by our Lord Jesus in Matt. xix. 8. They demanded their "rights." The only passage they set up against the clear and definite principle enunciated in i Cor. vi. i "Dare any of you" "go to law before the unjust" "against another" was Matt. v. 32, which they twisted to serve their purpose. A merely perfunctory study of the Greek here sets out that Jesus said that if a man divorced his wife he "causeth her to commit adultery" unless, of course, she had already been guilty of that heinous crime. But he neither there or anywhere else gave permission to the aggrieved party to go to law to get a legal divorce and then "marry" someone else and so commit the same sin.

But some have now gone further than that and in a letter to us describes Matt. v. 32 as a "command" to divorce.

Why should men of hard heart keep apart those who strive for the highest and who only want a simple declaration to that effect?

Do not be sheep to be led by any would-be shepherd. Be men and stand not for the promptings of the flesh but for doing the work of God with the cleanest hands and motives.

Our "hard-hearted" ones say we are asking for a "new test of fellowship." The phrase is theirs not ours. All we want is a renewed iteration of an old principle. The fact is that *we are asked as a condition of reunion* to consent to the abrogation of this same principle and this we cannot do.

The time has come to say "a plague on your disputes," get your armour on and fight the error and the wickedness which is all around us in the world. Here are hosts of people perishing for lack of knowledge—Hosea iv. 6. It is for us to engage in spiritual warfare against "the rulers of the darkness of this world: against spiritual wickedness"—Eph. vi. 12—and to spend our time, resources and energy in enlightening the people around us.

A story *a propos* of the present situation is told, and it is a true one, of a man who advertised for a chauffeur. Of the applications received three were picked out for an interview. The employer asked each the simple question, How near could you drive my car to the edge of a road on a precipice and yet keep me safe?

The first replied, one yard. The second said, one foot. The third replied that he would keep as far from the edge as the road permitted. He was chosen.

We are of the same mind as this third driver. Whether in fellowship or in conduct we will keep as far from evil as ever we can or from anything that might endanger our present separateness or our coming salvation. It is not enough to talk: our duty is to work, to preach the Word, and to live "unspotted from the world"—James i. 27.

Let us give *full* adherence to the amended Birmingham statement of faith and let us declare that we will not divide the ranks of our fighting army by setting up within it a regiment of rejectors of its full unity. Let us inscribe on our banner "Fight the *good* fight" and never stand still till the Master appear.

Declare ourselves free of any gentile state and let us not entangle ourselves in any way with such! What have we to do with Belial? So to combat and defeat the "hard-hearted" few let us declare: We will not go to law against another for the redress of any grievance.

United in these simple and straightforward terms let us go down to battle together. The victory will soon be won and it will be all the sweeter because of our own self-sacrifice. *To arms!*

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## **EZEKIEL XXXVIII.**

### **AN EXEGESIS**

*(The first article appeared in last month's issue)*

#### **II.—Russia and Britain—The Inevitable Clash.**

This present age has witnessed the world pass through two of its most terrifying and horrible experiences since the creation. We refer to world war one which took the awful toll of nine million lives, with twenty-two million more wounded, and world war two, that stupendous upheaval of the nations for which man paid the ghastly price of twenty million dead, and another sixty million maimed and wounded.

Meditating upon these awful calamities, one cannot help recalling how, after the first world war, the nations met at Geneva, formed the League of Nations, drew up a security charter, a charter which positively outlawed war as an instrument to settle international differences, there they solemnly swore that in cases of aggression, all member nations would pounce on the aggressor at once, and thus a second world war would be an impossibility—it just could not happen . . . but, it did!

The blood-stained pages of history, which reveal the sad story of twenty million slain, are hardly dry. Now what is being done so that it will not happen again? Long before the second world war was over, such men as Roosevelt, Churchill, Stalin and their best advisors were meeting in conferences at Casablanca, Yalta, Iran, Dumbarton Oaks, San Francisco, London, Paris, New York and Moscow.

At the San Francisco conference leaders from fifty nations met, drew up and signed the famous charter of United Nations Organization. "We, the peoples of the United Nations, are determined to save the people from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and, to reaffirm faith in fundamental rights, in the dignity and worth of the human person, in the equal rights of men and women, and of nations large and small, and to unite our strength, to maintain international peace and security, and to insure by the acceptance of principles, and the institution of methods, that armed force shall not be used, save in the common interest, and, to employ international machinery for the promotion of the economic and social advancement of all peoples, have resolved to combine our efforts to accomplish these aims."

Fifty nations agreed to and signed that United Nations' security charter, and it was the opinion that, with such a weapon in readiness, a third world war will be impossible. The late President Roosevelt said: "That with a disarmed and controlled Germany, and a peace charter agreed upon at San Francisco, permanent peace will be assured." We think of the League of Nations, its work and the results, and the question comes: Is history repeating itself? A very short time has elapsed since the U.N. charter was signed, and Mr. Roosevelt expressed his opinion. How do the world's statesmen feel about permanent peace to-day?

How often has James Byrnes, former U.S. Secretary of State, warned the world of where the danger lies. Russia's policy of intrigue, covetousness and greed is only too well recognized by both. Why did Senator Vandenberg put up such a strong fight against cutting the army, navy and armament budget, charging the Senate with jeopardizing the peace. He warned the Senate that the proposed slash "would duplicate the tragic error United States made by our unshared idealism after the first world war."

Winston Churchill says, "It is to a strongly armed body that we shall look to prevent wars of aggression. It will use persuasion pressure of public opinion, and legal methods, but, it also will use force of arms against the evil doer, or evil planner." U.S. News on February 14th last says, "Now is the time *to talk* about disarmament, but, not to do anything about it." Many world leaders share the same opinion as do students of prophecy, that is, there is real danger of a third world war. In our opinion, there is absolutely no room for doubt. The word of God makes it perfectly clear that man is not capable of just and wise government, and therefore permanent peace under him is impossible. Another world wide conflict in which Britain and her allies and Russia and her confederates will oppose each other is certain, and will terminate in the greatest holocaust of all ages.

As we make this statement that Russia and Britain will fight, we would like to also state that our conclusions are not brought about by present-day developments in the earth, not at all. Present-day developments simply confirm our convictions in unmistakable language, convictions brought about years ago by a study of God's prophetic writings. Christadelphians for 100 years have preached this very same thing. These assertions are based on and corroborated by the sure word of God, the unchanging voice of prophecy, written aforetime for our instruction in righteousness.

To that unchanging and unfailing Word we turn. It is said that God "will do nothing, but He revealeth His secrets unto His servants the prophets"—Amos iii. 7.

God's plan and purpose is definite and sure, and the latter-day position of Russia and Britain's position is clearly foretold; present-day developments confirm that voice which spake some 2,500 years ago and tells us to look—not for peace but for the very opposite. Not only in students of prophecy but in many others confidence in peace is fast ebbing; they can see the handwriting on the wall.

The truth of what one of our poets once said is truly felt. "Coming events cast their shadows before." Shadows of events foretold by God's prophets are fast falling. Shadows which foretell that the day fast approaches when Britain and Russia will be locked in a death-struggle, yea, when all nations shall be gathered by God to Jerusalem—to Armageddon, that they may be punished—Joel iii.

"Wake up the mighty men, prepare war, beat your plowshares into swords." That sounds as if the U.N.O. is to be about as successful as the League of Nations; does it not? God has declared that He intends to gather the nations to punish them for their wickedness, and He has definitely named the place, into the valley of Jehoshaphat.

We see foreshown the judgments of God upon the nations in the latter days represented under the symbolism of seven angels pouring out upon the nations the seven last plagues symbolically exhibited by seven golden vials, full of the wrath of God—Rev. xvi.

*"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."*

The Euphrates in this verse is symbolic of the Turkish Empire, just as it was of the Assyrian power in the days of the prophet Isaiah—*cap. viii*. The drying up of the Euphratian waters represents the decline of the Turkish power, a matter of historical notoriety now and during the sixteenth century. Turkey has lost her powerful hold on Palestine, that territory belonging to the Kings of the East has been freed from the Turkish desolator who was driven from Palestine in 1917 toward the end of the first world war by British troops under Gen. Allenby, and thus the way of the Kings of the East has been partly prepared.

*"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

*"For they are the spirits of devils, working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*

*"Behold, I come as a thief, Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.*

*"He gathered them together into a place called in the Hebrew tongue Armageddon."*

The question arises just where is this famous battlefield of Armageddon, which is also sometimes called the plain of Jezreel, the hill of Megiddo, the valley of Jehoshaphat. The key is in Rev. xvi. 16. Being a Hebrew name, it is natural to look for its location in the land of the Hebrews. A glance at the map shows it to be North of Jerusalem, west of the river Jordan, south of Mount Carmel. This is the location where the great battle of Armageddon is to be fought.

But how will Armageddon be brought about? What is the cause of all wars? The answer is briefly summed up in one word— "wickedness." The scriptures in unmistakable language declare that righteousness exalteth a nation and brings peace, and, on the other hand, wickedness brings war with all its evils. The apostle says war and strife are brought about by the evil workings in the heart of man, out of which comes hatred, envy, jealousy, lust, covetousness and so forth—Jas. iii and iv.

What caused world war two?—was it not these very evils let loose in the Nazi party—covetousness, lust for power. The great conflict between Britain and her allies and Russia and her confederates, that terrible struggle which shall consummate in the great battle of God Almighty, will be started by the same evil workings in the hearts of men.

God, through Ezekiel the prophet, has revealed considerable details of the battle—xxxviii.

*"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.*

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

*"Son of man, set thy face against Gog."*

Who is Gog? Gog is a man, a ruler, a prince. Over what territory does he rule? Over Magog, which takes in that part of the continent in and around Germany, Hungary and thereabouts, is the conclusion of Bible students who have gone carefully and deeply into the study of this question from both a geographical and historical standpoint.

But Gog is also Prince of Rosh, Meshech and Tubal, and that definitely makes the prophecy still future, because, until now no prince, emperor, or dictator has been ruler or controller of both Russia and Germany, but to-day Russia has the stranglehold on Germany; she dominates a large part, her methods are well known, and communism is spreading rapidly.

Where is Ros or Mosc? Ros, spelt "Rhos," is the most ancient form under which history makes mention of Russia. Meshech, Moschi, Moskwa, Moscovy, Moscow, are all Russia of to-day. Tubal, Tobal, Tobolski, refer to that territory east of the present site of Moscow. And Persia, Ethiopia and Libya are to be with Gog, or Russia.

A few short years ago, from a national view point, this looked impossible. But to-day how different! Russia has already infiltrated into parts of northern Persia; the shadow of the great bear is pronounced over practically every country in the Middle East, and high Arab leaders are taking steps to form a political and military bloc to stop her.

Russia has her sights set, her course is mapped out. What are the ambitions of Russia, and the communist party? They are very clearly stated in the *Detroit Free Press* in an article entitled, "Russia has never deviated from its course." As is well known, Russia gives a little when she is forced to, or it is good policy on her part, but remember this—Russia's course is outlined in God's word, it will not change.

"The main objectives of Soviet policy, as revealed in statements from Lenin in 1917 to Stalin in 1946, are—(a) the security of Soviet Russia and of the communist party in that country; (b) the early destruction of the British and other colonial empires; (c) the inclusion of all other countries in the Soviet state, as fast as they 'ripen'."

Annexation, spheres of influence, and communist "fifth columns" to soften up capitalist nations, are the means taken to these ends. The Soviet Union had in 1939 a population of 170,000,000 living upon 8,242,000 square miles of land. Annexation of contiguous territory since that date have added to it approximately 275,000 square miles and 25,000,000 people.

At the Yalta conference, too, Stalin obtained the restoration of Russia's "former rights" in Manchuria, which brings 400,000 more square miles of territory and 37,000,000 more people under Russian influence.

Yet that is not enough.

The Soviet leaders are now pressing both Iran and Turkey, across which they seek free access to the Mediterranean and the Indian Ocean. They do not wish the Dardanelles internationalized, as the American delegation to the Potsdam conference proposed. They want bases from Turkey, which will enable them to close these Straits whenever they like.

They are also seeking bases in the Dodecanese and in Eritrea, a former Italian colony on the Red Sea, as well as sole trusteeship of Tripolitania on the African shore of the Mediterranean.

With Soviet bases in Eritrea, British communications through the Suez Canal, the Red Sea to the Indian Ocean to her Eastern Empire could be cut off.

Russian forts and air bases at the Dardanelles for her tremendous air fleet, appropriation for which are double that of the United States this year, would spell only one thing—the doom of British shipping in the Mediterranean Sea. Britain and Turkey have a treaty to aid each other in case of war, and looks like war it will be before Turkey will consider Russian bases at the Dardanelles. Control of Tripolitania, in Libya, would threaten all North Africa, the security of Egypt, Britain's bastion in the Near East; this, along with other demands, would completely dominate the Near East.

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

Commentators vary in respect to that territory under the heading of "Gomer," but most evidence points to France.

The house of Togarmah of the north quarters and all his bands—this takes in the general territory of northern Armenia and the southern part of Russia. With this brief identification verse 2 thus reads: "Son of man set thy face against Gog, the emperor or chief prince of France, Germany, Russia and her allies, and say, thus saith the Lord God, Behold, I am against you, oh ruler of France, Germany and Russia."

God is against this great northern confederacy. Because, according to prophecy, they shall plunge with greedy, covetous eyes toward Palestine and Egypt, that land which is God's land, that land on which His eyes are continually. Where are those places that were desolate for over 1,800 years and are now inhabited? In Palestine. Who are those people that were scattered among the nations, but are gathered back to the mountains of Israel? The Jews—God's people. As already mentioned, the Euphratian power has been dried up, British forces drove the desolating Turk from Palestine in 1917, and in 1921 Britain was appointed by the League of Nations to guard and protect Palestine.

Britain to-day is having much trouble in Palestine. Under Britain's protecting arm thousands of Jews have returned. In 1925 only 55,000 Jews in Palestine; twenty years later over 600,000 Jews there.

Over 300 colonies established, hundreds of large and small factories in operation, and all the other necessary activities for a prosperous set-up are under way.

The oil fields of Persia are estimated to produce forty-seven million tons more than the target set by the Soviet by the end of their five year plan. This oil flows through two great pipe lines, from the oil fields to the Mediterranean ports of Haifa and Tripoli. The oil fields of Persia, the vast chemical deposits of the Dead Sea along with other Near East treasures will ere long be to Russia (Gog) a spoil worth fighting for, and God, through His prophets, says, she shall go to take a spoil and to take a prey, but (verse 13) Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, "Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?"

Abundant evidence exists that Sheba, Dedan and the merchants of Tarshish are none other than Great Britain and the commonwealth of nations symbolized in the prophecy to-day, and for many years by the old lion and the cubs. According to prophecy, the great Northern Invader is to be challenged with these words, "Art thou come to take a spoil?"

What nation is in a position to utter such words? None other but Great Britain; she is firmly entrenched in the Near East. Why has Britain built that large repair dock at Haifa to repair her great battleships? Why has she put approximately half-a-million troops in and around this territory? Because God has a purpose with Britain.

Of course while Britain is fighting for Palestine, she is also endeavouring to protect Egypt, the Suez, her very lifeline to India and all her Eastern possessions. What is the outcome of the great battle? Briefly this: —

In the great struggle, God, through the prophets, says that Britain will fail to stop the great avalanche from the North. Let us look to Daniel xi. 40-45: —

*"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.*

*"He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.*

*"He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.*

*"But he 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.*

*"But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.*

*"And he shall plant the tabernacle of his place between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."*

Jerusalem, the chosen city of God and the resettled Holy Land, shall fall into the hands of this godless monster from the North. But while this great battle and the preparation for the same has been going on something else has also been transpiring—great events, dramatic events, events which vitally affect you and me.

The Lord Jesus, as foretold in Rev. xvi, has returned silently as a thief, and has raised the responsible dead. The faithful and unfaithful have been called to His presence, to stand before Him for judgment (this will probably take place in the Sinaitic peninsula where the law was originally given to His people Israel).

The wicked will be rejected, the righteous immortalized with those soul-stirring words, "Well done." The judgment over, Christ forms His immortalized army, at the head of which He marches forth for the great battle of the Ages, the battle of God Almighty. At the critical pre-arranged moment Jesus marches forth from Edom with dyed garments from Bozrah to punish the nations, as we see outlined by Isaiah, chap. lxiii.

Looking at the map we see Christ advances from the south from Edom and Moab toward the ancient battleground of Armageddon, the valley of Jehoshaphat, the valley of decision.

The prophet (Habakkuk iii) says, "God came from Teman, and the Holy One from Mt. Paran. The mountains (powers) saw Thee, and they trembled. Thou didst march through the land in indignation, thou didst thresh the nations in anger. Thou wentest forth for the salvation of Thy people." The awful day of God's vengeance has arrived and Jesus marches forth to shake terribly the earth.

Now refer to the vision of Ezekiel once more—xxxviii. verses 18, 19, 21, 22 and 23: —

*"And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.*

*"For in my jealousy and in the fire of my wrath have I spoken, surely in that day there shall be a great shaking in the land of Israel;*

*"And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother.*

*"And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.*

*"Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."*

And xxxix. 4-8: —

*"Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.*

*"Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken."*

In the light of prophecy, and of developments in the earth to-day, is this statement that Russia and Britain will fight justified? Will United Nations' Organization succeed in that wherein the League of Nations so miserably failed?

If world leaders have faith in the U.N.O. then why is the U.S.A. going to hold six times as many men in the fighting forces as she did previous to the second world war? Why has U.S. got 100,000 people employed on atomic work? Why is U.S. spending so many billion on preparation work? Why is Russia holding a five million man army and building the greatest air force on earth? Why is U.S. so anxious about strategic bases in certain parts of the world, especially near Russia?

Why all the fear and frantic preparation when Japan and Germany, the great military powers, are completely disarmed and weakened? Who is there to fear?

Coming events cast their shadows before, surely the signs of the times are plentiful and clear.

The Euphratian power has been dried up, the desolating Turk driven from the Holy Land, God's land.

Thousands of God's people have returned to the mountains of Israel, and that land which laid waste and desolate for seventeen long centuries is now built and inhabited in fulfilment of God's sure word.

The great Northern Confederacy is fast forming, the Russian bear's shadow—communism—is falling over Europe and southward over Persia, Iraq and toward Palestine.

A third world war is certain, Armageddon, the great battle of God Almighty, fast approaches.

The vital question is . . . . Where will we be in that terrible day when God arises to shake terribly the earth?

In the midst of the dark prophesies concerning the day of God's vengeance there is a glorious ray of hope, real, true hope; and it is not centred in or built on a United Nations' Organization. The real and only hope of the scripture is centred in the personal, bodily return to this earth of Jesus Christ the Son of God, and of the setting up of His glorious, wonderful kingdom, over which He shall reign in righteousness and peace. War and tumult shall be a thing of the past, sorrow and mourning shall flee away.

E. STYLES.

Detroit.

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## EXHORTATION

### ACCORDS AND DISCORDS

The twelfth chapter of the gospel by John brings Jesus before us in several characteristic episodes of His ministry—episodes of sorrow and episodes of joy. The former were but part of the things that He suffered in this life, He being made like unto His brethren. The latter is textually illustrated thus, "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet Him and cried, 'Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.' "

There is no reason to doubt that Jesus saw beyond this triumphal entry into Jerusalem. Like all other temporal joys, He could see that it would not endure, not being according to the will of the Father. But, while He could see shame and crucifixion immediately ahead, by faith He could also see a

similar entry into the Holy City. He would be aware of the words of David, "Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors: and the King of glory shall come in"—Ps. xxiv. 7.

The Messiah was under no delusion that this entry was the fulfilment of those words. He knew the unvarying pattern, the cross before the crown. Yea, hardly had He entered the confines of the city walls on this memorable journey than He is found saying, "Now is my soul troubled: and what shall I say? Father save me from this hour: but for this cause came I unto this hour. Father, glorify Thy name."

To Him the glorification of His Father's Holy Name was the supreme object of His life, ministry and crucifixion. He realized that, apart from this sequence of events, there could be no appreciative glorification of His Father's Name by the death-stricken sons of Adam. He stepped into the breach made by our first parents. By His obedience to His Father's will and sacrificial death He brought about the means of redemption: and by His exemplary life and exhortations He indicated to the perishing race how they might make use of that which He had been instrumental in providing. Not the least of these exhortations were those which converge on the memorial service, "This do in remembrance of me." The Father's provision, and the Son's acceptance, of the redemptive plan should surely call forth our unbounded joy. In the past we were dead in sin. Now we have hope of a participation in Jesus' triumphal entry into Jerusalem; for, while the Psalmist opens by asking, "Who shall ascend into the hill of the Lord or who shall stand in His holy place?"—afterward the writer declares, "He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation."

*"He that walketh in darkness  
Knoweth not whither he goeth."*

Truly, this is a joyous prospect, and our gathering together is in direct association with it. The bread and the wine tell us of a crucified and risen Jesus. He who was dead is now alive for evermore. He who gave His life below and now pleads His household's cause in heaven. He who shall return and lead us into the Holy City of our God. The apostle John voices the feeling that should be ours, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him: for we shall see Him as He is"—I John iii.

Now, lest we, being called the sons of God, should begin to view ourselves approvingly and begin to measure our feeble deeds unto reward, let us call to mind the words of one who laboured more abundantly than we all. Writing to the Ephesians, Paul said, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ. For by grace are ye saved through faith: it is the gift of God: not of works lest any man should boast." John has expressed the same thought in a little different language, but just as effectively, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." He, then, follows up with the logical exhortation, "*Beloved, if God so loved us, we ought also to love one another.*"

This last thought, then, should be the basis of our conduct toward one another. It should be the basis of those works which evidence a lively faith in the Word of God. Without it we are "become as sounding brass, mere noisy flesh, or a tinkling cymbal. The original Greek for "tinkling" in this place is *alalazo*, and, contrary to our understanding of the word tinkle, "a slight metallic melodic sound"; its root meanings are "to clash, clank, cry aloud," giving us the impression of harshness, braggadocio—the opposite of that which is gentle and easy to be entreated.

This is a reversal of nature that is not accomplished in twenty-four hours, but surely by this time some of us should be evidencing the impression of the Spirit's influence.

One of the first lessons we should learn in this regeneration of our minds is brought out in the opening eight verses of John xii. It is the incident of the anointing of Jesus for his burial. Mary had used very costly ointment of spikenard and Judas Iscariot had complained of the waste. "Why was not this ointment sold for three hundred pence, and given to the poor?" Superficially, it sounded like a very fair question: but, like many other questions, it was out of place at the time. For one thing it was unnecessarily critical, for had he taken the proper procedure he would have learnt the true intents of Mary's heart. Hence, Jesus rightly rebuked Judas for prying so conspicuously into matters that were of no concern to him. "Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you: but Me have ye not always."

The main lesson here for brethren and sisters of Christ is that referred to by Solomon, "To everything there is a season, and a time to every purpose under the heaven; a time to keep silence, and a time to speak; a time to rend, and a time to sew." But man is ever choosing the wrong time to do this or that. Hence, Solomon continues, "I have seen the travail which God hath given to the sons of men to be exercised in it." But, he further concludes, "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him" —Eccl. iii.

We note that what Mary had done filled the house with the odour of the ointment. Not only was Jesus anointed for His burial but we are hereby informed that the good work had a pleasant and beneficial effect upon all in the house: that is, upon all but one. The effect of Judas' churlish and selfish attitude might well have resulted in the same sorry spectacle exhibited in the parable of the Prodigal Son if the Lord Jesus had not intervened. Similarly, in the Household of the Faith, the honest and sincere effort or suggestion of a brother or sister along a scriptural line may be welcomed with general pleasure as a further step for taking hold of the Lord's service and agreed to be for the betterment of all. But should some detect a small flaw in it and brand the whole matter as unscriptural and ill and hastily conceived, and say so, the effect is as distressing as the self-righteous elder brother's refusal to go into the house of joy because things did not turn out in the manner that he thought proper.

It is well to remember in relation to these things also that we are hardly in a position in these days, when we lack the Holy Spirit, to rightly evaluate every thing that is done or said by one or another of our brethren and sisters. In some things that we raise our voice against we might actually be found to be striving against the will of our Heavenly Father. When, and if, this is discovered it is the course of true wisdom to put aside the personal disappointments that sometimes come when our opinion or counsel is frustrated. In place of resentment we will lend our energies and talents in the direction indicated, providing, of course, that it is not a violation of the laws of Christ.

And now we change our trend of thought as we turn to verses 12 to 19.

Here is pictured a scene of belief, by the multitude, in the works of the Messiah, but such is not to be viewed alone. Our knowledge of what afterwards transpired gives us the exhortation in this matter. It is the case of the good seed of the Word falling on stony ground. The people rejoiced in the miracles Jesus performed and would fain have made Him king: but when it was evident that He still had much work to do many turned aside, especially when it was perceived that He did not agree with the Scribes and Sadducees and Pharisees, and that if they agreed with Him they would be in jeopardy of being cast out of the synagogue.

Surely we can perceive that they were the same class that came again and again for the loaves and the fishes. Let us, therefore, examine ourselves to see that we do not use the Truth only as a means to temporal advantage. A long acquaintance with the Household places some in positions of prominence in the Ecclesia or the Ecclesial World, and still others may indirectly be brought into quite favourable temporal positions. In both instances the danger to our spiritual welfare is correspondingly increased due to the lust of the eye and the pride of life; and so it is that we must continually exhort

one another lest, when temptation or Divinely ordained trial comes along, we fall from the narrow way. It was not without reason that our Lord said, "Many that are first shall be last."

The most distressing part of such calamities is that they usually enfold a number of brethren and sisters and before love can intervene the whole household is distraught, and those who aforesaid called one another brother and sister use terms that are certainly not becoming to saints. It is a sinister warning that Christ gives to those who so trouble the body; to those who disturb the little or the weak ones. "It were better that a millstone were tied about his neck and he himself cast into the sea."

The forty-second and forty-third verses of the same chapter convey a somewhat similar thought, and thereby we are given an opportunity to expand our previous thoughts. "Among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God."

We, being of the same Adamic race, are also prone to fall to the same temptations. There is no guarantee either, because we live in an age when the name of Christ is applied as a general term (Christendom) to the continents of Europe, Australia and North and South America, that we are free from like trials. To this many of us can attest; some of us when we left other places of worship; and some of us in our frequent contacts with the believers in immortal-soulism, heaven going, and such like heresies. These, however, we anticipated when we put on the sin-covering Name of the Saviour, for "He told us no less." If the world cannot accept the words of the Master, how can they enjoy the company of his disciples? Hence He comfortingly said, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad: for great is your reward (which is reserved) in heaven."

In harmony with the foregoing, when we are so buffeted by the world we usually do bear it and look to the scriptures for encouragement. But how much more difficult it is when a brother or a sister does the same. For some almost unfathomable reason anger quickly kindles our soul. We forget that whereunto we are called, and that which has been done for us by our Master and by our companions in the past. In this we all need exhortation, and we shall only slowly improve. Let us hearken to the words of James though, "Let not the sun go down on thy wrath." If we bear this in mind, our evening prayer will ask our Heavenly Father's forgiveness, and we will not be long in seeking our brother's pardon too.

It is because ecclesial history has constantly exhibited the unhappy pattern of fraternal discord that we exhort one another along such lines—that we exhort one another as David said, "to put not our trust in princes, nor in the son of man in whom there is no help." But, despite this goodly scriptural counsel, brethren continue to err. Instead of going to the Word of God, and instead of giving oneself over to meditation on the same, the natural tendency has been to jump to a hasty conclusion, or perhaps wait to see how other brethren feel about the matter. Let us, at such a time, recall the exhortation of Paul to Timothy. "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Why then should we look to frail man for guidance? "Draw nigh to God and He will draw nigh to you."

But it may be that we are confronted with problems that do not yield to any one particular scriptural delineation. What should be our attitude then? To our mind the words of Bro. Roberts, in an exhortation in "Seasons of Comfort," supplies the answer: —

"The remedy lies in believing the testimonies on both sides of the subject . . . embarrassment is created by insistence on a view derived from one phase of the subject only, to the exclusion of another equally important in its place, and with which it is not inconsistent, though apparently so."

In another place he has said: —

"Many 'questions' may be scriptural questions in the sense of relating to matters spoken of in the scriptures and may yet be entirely unprofitable or vain, as matters of discourse or contention. Which questions are of this character and which are not, may be settled by the test of fruitfulness: are they or are they not of a character to incline the mind to obedience and the love of God? Do they or do they not affect comfort, hope, faith, mercy and righteousness? Have they or have they not any tendency to influence our attitude towards the Father of the Lord Jesus Christ? As a rule, it will not be difficult to answer these questions, and by the answer a wise man's action will abide."

It is in this connection then that the exhortations of the beloved John come before true believers in these days of increasing ecclesial darkness. These days of which it was asked, "When Christ comes shall he find the faith in the earth?" Let us heed the lesson of the forty-second and forty-third verses. Let us not fear to be cast out for well doing, let us not seek the word of praise of men. Let us rather prayerfully apply ourselves to the Word of God. "Men ought always to pray and not to faint." Let us counsel one another in a brotherly spirit, and abide by that which is right and just.

At the outset of these words we spoke of the glorious prospect of Jesus' and the Saints' joyful entry into the Holy City. Our remarks since then have necessarily turned to our present warfare, by way of exhortation, but the two are very closely linked. This is seen in Psalm xxiv, where David asks, "Who shall ascend into the hill of the Lord? or who shall stand in His Holy Place?" and the rejoinder follows, "He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully." It is good, scriptural policy, then, that we should continue to exhort one another and beseech one another to refrain from foolish and sinful things, and so much the more as we see that great day approaching.

It is the part of wisdom that we heed the words of Jesus, "Yet a little while is the light with you. Work while ye have the light lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

To-day, light is yet with us. Let us gird up our loins and renew our determination to merit the Master's approval. Let us not bury our talents whether they be few or many. Instead, let us give our lives for one another, even as He whose sacrifice we commemorate has given His.

A worthy partaking of the emblems will always cause us to reflect. We will see the shame and the glory. We will see the love of the Father and the love of the Son. We will see the earth steeped in wickedness and we will see the glories of the Kingdom, the establishment of which is heralded in the well-known words, "Who is the King of Glory?" "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads ye gates: and the King of Glory shall come in." Let us righteously strive to be there.

A. HIGHAM.

Detroit.

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## **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.

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**BILLERICAY, ESSEX.**

We regret to say that Bro. W. R. Scott has recently had a very severe illness. While now recovering, he has severe amnesia. Our prayers are for his complete recovery.

**BOSTON, U.S.A.** —355, Newbury Street, Boston, Massachusetts.

The Boston Ecclesia are planning, God willing, on the dates listed below, for tea meetings, etc., during the coming year. We should be glad if you would list these in your MAGAZINE.

Sunday, February 22nd.—Tea meeting. Subjects for the afternoon meeting to be: —Our faith; our speech; our forbearance.

Monday, July 5th.—Sunday School and Ecclesial outing.

Sunday, October 10th.—Fraternal gathering.

Sunday, December 26th.—Sunday School prizegiving.

A cordial invitation is extended to any brethren and sisters who may be able to be with us on these dates. Sincerely your brother in Christ.—Robert Wilson, Committee Chairman, 37, Itasca Street, Mattapan, 26 Mass.

**BRIMINGTON, CHESTERFIELD.** —39, Station Road.

We desire to express our deep sense of gratitude to you in the continuance of the BEREAN MAGAZINE. We are now few in number here. The various differences have affected us very deeply in many ways. There is a sense of disappointment that a basis has not been found acceptable to all to reunite the fellowship in one. However, we pray that some better way may yet be found as there are, we believe, many earnest brethren who wish the position was different from what it is. We are deeply grateful for the many kindnesses of bre. overseas to us. —Edward Wharton.

**BRISTOL.** —Druids Hall, Perry Road. Sundays: Breaking of Bread, 3 p.m.; Bible Class, 5.15 p.m. Wednesdays: Bible Class, 7.15 p.m., at 73, Groveleaze, Shirehampton. Recorder: Bro. A. V. Bailey, 73, Groveleaze, Shirehampton, Bristol.

We were pleased to welcome Bro. and Sis. C. H. Buck, of Winchmore Hill, London, on December 7th., and Bro. and Sis. E. H. Bailey, Birmingham, on December 28th. We were grateful to both brethren for their words of exhortation. We wish also to express grateful thanks to ecclesias who have sent us parcels, from Australia, New Zealand, Canada and U.S.A. All arrived quite intact, though many addresses were too indistinct to reply to.

We have now purchased a lantern and hope, God willing, to give illustrated addresses fortnightly at Wednesday Bible Class at Shirehampton. —A. V. Bailey, Rec. Bro.

**CANTON, OHIO.** —Unity Hall, 203, Sixth Street, N.W. Sunday School: 9.30 a.m.; Breaking of Bread time changed to 10.30 a.m. Bible Class, Tuesdays, 8 p.m. Lecture every other Thursday at 8 p.m.

We have assisted seven more through the waters of baptism into the saving name of Christ. They are Charles Leach and Ray Stevens on May 30th, and on August 22nd, Robert Coy, Russel Morris, John Packer, Miss Dorothy Jaeb and Mrs. Mary Mathiews. We hope they will continue steadfastly in the faith.

We also report that the rest of disbanded Nusley Hall Ecclesia has joined our fellowship. They are Bro. and Sis. Ellis Coy and Bro. and Sis. William Coy, of Salem, Ohio, Bro. and Sis. Ralph Coy, Bro. and Sis. Clarence Haack and Bro. and Sis. Robert Roberts, of Canton. Against this increase in our numbers we are sorry to lose some who have moved to warmer climates. This includes Bro. and Sis.

Paul Phillips and Sis. Sadie McCarthy to the Pamona Ecclesia, Cal.; also Bro. and Sis. Robert Carney and Bro. John Packer to Fort Worth, Texas. We miss them all very much and feel the loss of the labours of Bre. Paul Phillips and Robert Carney. We surely wish them the best of health and success in their new homes and pray that God will bless them and their endeavours.

On June 29th Bro. Charles Leach was united in marriage to Sis. Bertha McDonald. May the blessing of our Heavenly Father be with them.

On July 4th we held our annual Sunday School outing at Lake Cable. A pleasant day of games, etc., for all. Prizes were given to scholars for attendance and merit.

We appreciate very much the help that the Detroit bre. and others have given us in our effort to proclaim the Truth in Canton. Our thanks are again extended to Bre. Walter Coy, Fred Higham, Arthur Livermore, Albert and Ernest Styles, William Thomas and others of the Detroit Ecclesia who assisted in one way or another in the effort, and also to Bro. Oscar Beauchamp, of Pamona, California, Bro. G. H. Blunt, of Toronto, Canada, and Bro. Daniel Percival, of Hamilton, Ont., Canada. The results of our lectures have been very encouraging.

We have had many visitors during the year who have helped to strengthen us in these days of trial. Visitors around the Table of the Lord have been: — Sis. Emelie Gotthart, Ann Growcott, Marjory Shaw, Jeanette Smith, Joyce and Sylvia Styles, Kathren Tuite and M. Vaughn; Bre. Rene Growcott and Roy Styles; Bro. and Sis. Ernest Brydger, Bro. and Sis. Walter Coy, Bro. and Sis. F. Gulbe, Bro. and Sis. Albert Styles, Bro. and Sis. Ernest Styles (all of Detroit); also Bro. and Sis. Oscar Beauchamp and Sis. Zana Lloyd, of Pamona, Cal.; Bro. G. H. Blunt, of Toronto, Ont., Canada; Bro. and Sis. Frank Moore, of Correopolis, Pen.; Bro. and Sis. Herbert Phillips, of New Prov., N.J.; Sis. Laura Mullens, of Hamilton, Ont.; Bro. and Sis. Robert Carney, Senr., and Sis. Arlene Carney, of Mansfield, Ohio; and Sis. Jentz, of Akron, Ohio.

We were encouraged by the exhortations of Bre. Oscar Beauchamp, G. H. Blunt, Rene Growcott, Walter Coy, and Albert and Ernest Styles.

Our recent election has chosen Bro. Charles Wheeler as our new recording brother, who is a very worthy and qualified brother. —Howard Phillips.

**DETROIT, U.S.A.** —2610, Ewald Circle. Sunday: Breaking of Bread, 10 a.m.; Bible Class, 11.30 a.m.; Lecture, 7.30 p.m. Thursday: 8 p.m.

We rejoice in the addition of one more to the sons and daughters of God. On November 13th Miss Margaret Neil put on the sin-covering Name, and began the difficult but glorious race for life eternal.

We have been pleased to welcome among us Sis. Sandy, of the Plymouth Ecclesia, who is visiting in this city for a few months.

We have enjoyed the company of an unusual number of visitors: —Bro. and Sis. Gibson, Bro. and Sis. Gar Robinson (Toronto), Bro. and Sis. MacKellar, Bro. Williams, Sis. Davey, Sis. Sargent, Sis. Sawyer, Sis. Strong (Boston), Bro. R. Coy (Canton), Sis. A. Turner, Sis. O. Vibert, Sis. Adams (Hamilton), Bro. Wells (Jersey City), Bro. and Sis. D. Gwalchmai, Bro. and Sis. H. Gwalchmai, Bro. and Sis. Cartledge, Bro. Andrew Hall (London), Bro. Deakin (Newark), Bro. and Sis. Biggar (Los Angeles), Sis. Jentch (Akron) and Sis. Ella Todd (Glasgow).

Bro. Gibson gave us the word of exhortation.

Our Bro. Arthur Hall fell asleep in Jesus on December 3rd at the age of eighty-one. He was immersed in Glasgow sixty-four years ago. Though very frail, he was always anxious to be at the

meetings, and, until a few weeks before his death, he missed very few Sunday mornings since he moved here nearly a year ago. He had no interest but the Truth. He and our late Bro. Harvey, who fell asleep last September at the age of eighty, laboured together in the Ecclesia here many years ago.

On January 3rd, Bro. John MacDonald and Sis. Esther Hickman were united in marriage.

The following have visited us: —Bre. W. Davy, T. Howard, Senr., T. Howard, Junr., C. MacDonald, Bro. and Sis. C. Linton, Bro. and Sis. C. Styles, Sis. Margaret Styles and Sis. Helen Jackson (Toronto); Bre. May and Marlett and Sis. Grace and Nell Livermore (Brantford); Bro. and Sis. Howard Phillips, Sis. Helen Boyle, Hazel Roberts and Dorothy Whitehouse (Canton).

Bre. Davy and Linton gave us the word of exhortation, and the latter addressed our gathering on January 1st. There were 141 present. —G. V. Growcott, Rec. Bro.

## **DETROIT.**

We are asked to say that, in view of the recent conference held in that city recently being spoken of as "the Detroit Conference," it should be made plain that this meeting was not called together by the Detroit Ecclesia, but by a number of brethren in different parts of U.S.A.

Bro. Growcott says: "This is not a criticism but simply an explanation to avoid misunderstanding."

**LONDON, ONT., CANADA.** —Meeting in Orange Hall, 388, Clarence Street. Sundays: Sunday School, 10.15 a.m.; Breaking of Bread, 11.30 a.m.; Lecture, 7 p.m.

Once again we wish to report the activities of our Ecclesia during the past year.

We held our Sunday School outing at Port Stanley on July 1st. It was a joyful occasion. We also held our Sunday School entertainment on December 20th. A delightful luncheon and programme was provided for the enjoyment of eighty-five present.

We are sorry to report the death of Sis Empey on June 24th. She was buried in Woodland Cemetery. Bro. Robson addressing those assembled in regard to the faith held by our Sister.

Bro. Arthur Hall, a former member of this Ecclesia, late of Windsor and Detroit, died on December 4th in Windsor and was buried from here in Mt. Pleasant Cemetery, Bro. Robson taking charge of the service. Our Brother and Sister whose warfare is finished await the call to life again.

We have had the pleasure and company of Bro. and Sis. A. Percival; Sis. King, of Hamilton; Bro. Art. Jones, also recently his two brothers and sister, all in the faith, from Richard, Sask; Sis. Jackson, Sis. Styles, Sis. Simpson, Bro. and Sis. Ted Howard and Bro. Ted Howard, Junr., Bro. and Sis. Stunden, all of Toronto; and Bro. and Sis. L. Hedden, of Detroit. We welcome all of like precious faith.

Bro. Percival and Bro. Jones gave us the word of exhortation for which we thank them. —W. D. Gwalchmai, Rec. Bro.

**LOS ANGELES, U.S.A.** —1329, South Hope Street. Sunday School, 9.45 a.m.; Public Lecture, 10 a.m.; Worship, 11 a.m.

On New Year's Day the Sunday School annual entertainment was held with about 300 in attendance. Many bre. and sisters from Glendale, Pomona and Santa Barbara helped make the occasion a joyful one. The scholars rendered their pieces and songs acceptably and received rewards for their year's work.

We were pleased to have Sis. Margaret Stevens return to the meeting, following a satisfactory interview. Sis. Stevens has made her home in the northern part of the state of California.

Bro. Jesse Hirst and Sis. Wilma Elsas were united in marriage on Friday, April 18th, 1947. We take this opportunity to extend best wishes that together they may run with success the race for eternal life and that they may find happiness and comfort and obtain the crown that fadeth not away.

A series of twelve weeknight lectures were held in Bell, California. We enjoyed the visits of a number of interested friends as well as a large group of bre. and sisters. It is hoped that several immersions will eventually result from this effort and we are indebted in no small way to several bre. from nearby ecclesias for their help and support.

The annual Sunday School outing was held on Friday, May 30th, 1947. The weather was threatening rain but about 250 attended, many from Glendale, Pomona and Santa Barbara joining us in making the day a pleasant one. The competitive games and races were enjoyed by all and time was permitted for fraternal exchanges and general discussion of the topics of the signs of the times.

We were pleased to have the bre. and sisters of the Oak Street Ecclesia (formerly with the Central Birmingham Fellowship and now located on North La Brea) declare themselves with the Bereans and return to our fellowship after a time of about eight years. We hope we may be able to aid one another in the work of the Truth in this city and we are very glad to have them with us again.

We have enjoyed the company of a goodly number of bre. and sisters the first six months of 1947. From Pomona: —Bro. and Sis. O. Beauchamp, Sis. I. Brooks, Bro. and Sis. Carr, Sis. Egolf, Bro. John Hensley, Sis. Naomie Cochran, Bro. H. Irwin, Bro. Don Patterson, Bro. and Sis. Replogle, Sis. Ethel Walton, Bro. and Sis. Carl Wolfe and Bro. White. From Glendale: — Bro. and Sis. Howard Brinkerhoff, Bro. and Sis. J. F. Brinkerhoff, Sis. Bissell, Bro. and Sis. L. A. Clarke, Bro. Eugene Cooper, Bro. Richard Corbin, Sis. Jones, Bro. and Sis. J. Lloyd, Bro. and Sis. H. H. Magill (Bro. Magill favoured us with the word of exhortation), Bro. and Sis. M. D. Stewart (Bro. Stewart delivered a lecture for the benefit of the bre. and sisters and visitors), Bro. and Sis. L. Seago, Bro. and Sis. Wm. Stickney, Sis. B. A. Warrender and Sis. Welch. From Santa Barbara: —Sis. Grace Blunt, Sis. Doell, Bro. and Sis. Floyd Elsas, Bro. David Livingston and Bro. Gail Trent.

We are very happy that God has blessed us with a good knowledge of the "Truth as it is in Jesus." World unrest and turmoil are to be expected. We accept this, abiding the time of His coming; joyful that, as promised, if faithful, we and all our loved ones will be a part of the glorious bride that goes forth to meet Christ, a union of everlasting joy. With fraternal love. —Geo. F. Aue, Rec. Bro.

#### **NORWICH, "MILESTONE" STALHAM.**

Will you please renew our subscription for the MAGAZINE for 1948. We are very quiet here and in isolation. Truly "in the wilderness." Love to all.—E. J. Padbury.

#### **PAPAKURA, NEW ZEALAND.**

We have received from Bro. Mettam the Final Statement of the Berean Reunion Committee. While very sorry that agreement could not be reached, we are pleased and rejoice with those who have stood firm concerning such a vital point of Christ's teaching. We consider paragraph 10 of the Final Statement very well worded and essential to uphold and maintain true scriptural fellowship. There is just one point we would like to mention. Up to July, 1940, at the head of Ecclesial News, one of the conditions of fellowship was that the Birmingham Temperance Hall Ecclesia was to *openly deal* with those of its members who were the cause of division. Is there any record of such being done? If not, why no mention of this most important feature in the reunion effort?

We have a great lesson on laxity of true fellowship as manifested by two elders, or leaders, of the Church of England, although we know their orthodox belief cannot be supported by God's Holy Word, and, although they claim to base their beliefs on it, yet one, the Bishop of Birmingham, can repudiate vital portions of God's Holy Word (Rev. xxii. 19) and still be retained in the "Church," the Archbishop of Canterbury's (Dr. Fisher) comment being: "Dr. Barnes's statement was a personal one, which did not call for any observations!"

Mr. Randolph Churchill recently toured Australia and New Zealand, apparently with authority from Home, for the express purpose of inciting the people to awaken to the fact and resist the infiltration and growing strength of the Russian Communist following, and he certainly verified God's Holy Word recorded in Luke xxi by saying he was "scared stiff" of the people's apathy of such a real danger.

Although it is certainly a real fight to fight the good fight of faith, we certainly have very good cause to be thankful to our Heavenly Father for revealing unto us the knowledge and understanding of His great and glorious plan and purpose with this earth and man upon it, made perfect in His dearly beloved Son, Jesus Christ.

With love to all in the Truth. —A. J. Starr.

**PHILADELPHIA, U.S. A.** —Reception Room, 2nd Floor, 1800, Arch Street, Breaking of Bread, 10.30 a.m.; Sunday School, 9.30 a.m., September to July.

#### DEATH OF BRO. DAVID C. WILSON

It is with much sorrow we report the death of our beloved brother, David C. Wilson, formerly of Glasgow, Scotland. He fell asleep in Christ Jesus on September 18th, 1947, to await the Master's call. Our brother died in his eighty-fourth year and was laid to rest on September 22nd, 1947, in Hillside Cemetery, Roslyn, Pa. Bro. Olaf S. Johnson, a dear friend and one to whom brother Wilson taught the Truth, spoke comforting words at the funeral service and graveside, and gave an excellent outline of the things in which our brother believed and hoped for.

Bro. Wilson was immersed at the age of twenty-seven in Arbroath, Scotland. The following appears in the *Christadelphian Magazine* for May, 1891: "I have to report obedience to the Truth of David Wilson (twenty-seven) moulder, who has been obliged to remove to Edinburgh."

He knew Bro. Roberts personally and was one of the committee who arranged for Bro. Roberts's funeral. His was the last hand to touch Bro. Roberts.

He was a capable and steady worker in the Lord's service. He served in the following capacities: —Presiding and exhorting, lecturing teaching, examining brother and visiting brother and an arranging brother. Many have come into the Truth as the result of Bro. Wilson's teaching and painstaking efforts. He was an excellent teacher and his method brought results. His work in the Truth, brought him many friends. Our brother was beloved by all the ecclesias in the East and was called upon time and time again to exhort and lecture for them; to speak comforting words to those who were bereaved and officiated at a good many marriages. He always gave the Truth first place and all other things could wait.

He was a friend of the Jews and loved to speak about them. He never missed an opportunity to exhort, lecture or teach about God's promises to Abraham, the father of the Jews. He warned not to speak against the Jews and emphasized Gen. xii. 3, "I will bless them that bless thee and curse him that curseth thee." He appreciated and realized they are "God's chosen people."

Our brother was well qualified to petition our Heavenly Father. He prayed with great humility and reverence and could always find the right words to eloquently express his thoughts to the Deity. When Bro. Wilson prayed, one could not help but feel the full meaning of the words "The prayers of a righteous man availeth much."

In the early evening of September 18th (the day of his death) the writer was talking with Bro. Wilson at his bedside. The conversation was about the places he had worked, etc. Physical weakness prevented him from rising that day or remembering the activities of the day, yet he knew it was about time for him to do the daily readings. He said, "I am not sure I finished the readings to-day." He declined having them read and said, "Yes, I finished them." Then he asked for a book to read and selected the Exposition of Daniel. While physical weakness increased his mind was clear. As he opened the book he said "Dr. Thomas." He read for a short while and laid the book aside as he was tired. Realizing our brother was failing, his family decided to remain up that night. At 11.25 p.m. he quietly fell asleep in Christ Jesus. Our beloved brother had God in his mind to the very end. He had no fear and accepted death when it came with courage, faith and hope—a beautiful end to a probationary period. —C. E. George, Rec. Bro.

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## Signs of the Times

"And the officers . . . did see that they were in an evil case." —Exodus v.

### XLV.—The Outlook Worsens.

The break-up of the Foreign Ministers' Conference set the pace for a swift deterioration in the entire world position. The weeks that have followed show the utter inability of the Anglo-Saxon Powers to reach any form of agreement with the Soviet authorities. The British Foreign Minister has warned Russia of the dreadful folly which must ensue from the present ambitious policy being pursued. The attempt to dominate Europe, says Mr. Bevin, will result in war.

Between democracy and dictatorship is a tremendous sea of fear, suspicion and hate. The vast police state which stretches from Berlin to Vladivostok crushes all criticism into a bludgeoned silence. Out from under the iron curtain comes nothing but the dreary wail of propaganda hurling lies and insinuation into the West, and seeking to discredit the efforts of London and Washington to get the tottering fabric of Europe steady on its feet.

The Marshall plan, meanwhile, gets a nasty jolt from the decision of the French Government to devalue the franc. To the appeals for the unity of Western Europe in the face of the Russian refusal to co-operate, France turns a deaf ear, and is now playing a lone hand. This decision is the outcome of the desperate internal plight of the Republic, following on the series of politically-engineered strikes, and may well precipitate Paris headlong into the Communist abyss. If she goes into the political orbit of the Kremlin, then Italy will most assuredly follow, and the military position of Britain and America on the Rhine will become untenable.

This is precisely the result for which we must look, seeing that prophetic forecasts require that Russia secure the hegemony of the nations. Gomer and all his bands must be under the aegis of Gog, and having regard to the chronology of the days in which we live, the impending end of the age demands that its political groupings according to Ezekiel xxxviii now be rapidly accomplished.

Meanwhile, there is no weakening of the Russian domination of the European stage. Everywhere the Kremlin at once seeks the offensive in all her proposals; never is she at any time open to consider the viewpoints of the Western Powers. The game of diplomatic deceit sets a furious pace.

It is ominous that the recent attempt to form a Balkan bloc has been rudely crushed by Russia. What will the succeeding weeks see—annexation? Already the cry has gone forth that in the eastern parts of Europe, Russia has forestalled the Marshall plan with *immediate benefits*.

#### **XLVI.—The great god oil.**

The Palestine Commission's decision on January 29th to get Britain's consent to the formation of militias before the mandate ends, is rebuffed by the London Government's refusal to "arm anybody in Palestine." The Commission's action is the first move to make partition effectual.

Mr. Shertok, of the Jewish Agency, argues that the Jewish state is lost without the militia. In Washington, the diplomatic battle is being waged furiously. The strong Zionist group are vehemently pressing Mr. Truman to get Mr. Bevin to alter his decision, so much so that the Capitol is feeling embarrassed. The fact is that the administration is torn between the demands of the Jews and the political repercussions due to the oil position, which every day is assuming an importance more and more vital to American defence.

The same thing may be said of the British position. The Middle-Near East remains the most vital of all British bases. It is the fulcrum of imperial policy. Under the constantly recurring threats from the north, it is essential that strong British forces cover the Eastern Mediterranean bastion, where the pipe-lines from the oil-wells reach the sea. That is why Cyprus, Malta and the Sudan have now been converted into first-class bases, brought up to date in all essential equipment, to receive the redeployment of British strategical strength consequent upon the projected evacuation of Palestine. Oil is as vital to Britain as it is to the U.S.A., and the political position in the Near East is no less governed by it, as are the military arrangements now being made by both Powers.

The Washington authorities have stopped short, however, at the suggestion that U.S. troops should be sent to Palestine. The Zionist pressure has not yet overcome the intense American dislike of military entanglements. But further west, in the middle Mediterranean basin, Tripoli and Benghazi are being rapidly converted into first-class fortresses by combined Anglo-American effort. The ring of airfields all along this part of the north African coast is being reconditioned. The control of the Middle-Near East and the protection and development of the oil resources of the region, are held to be vitally essential to the success of the Marshall plan.

In conjunction with these observations, and particularly with reference to Daniel xi. 43, it is very interesting to note that it is the opinion of the foremost military and naval authorities that if Britain is to successfully retain her sea routes to the East, to India, Australia and New Zealand, then she must operate her air-fleets from these war-time air-bases in Libya. This she is doing in conjunction with America, who now returns to the role indicated in the Signs of the Times for April, 1942, and March, 1943.

#### **XLVII.—Dr. Weizmann's Speech.**

In London, at Palestine House, on January 7th, the veteran Jewish leader made an important contribution to the understanding of the definitely obscure phase into which the affairs of Jewry in the Near East have fallen since Britain announced its intention to relinquish the mandate.

Dr. Weizmann spoke of the major problems facing the Jewish people. He particularly stressed the magnitude of the immigration task. He said that the annual intake of the projected state would be about 100,000 persons, over a period of some 16 years. As envisioned, the Jewish state defined by the report of the U.N. Special Committee on Palestine, will start its "official" existence with a population of some 600,000 Jews and an enormous minority problem of 400,000 Arabs. So far, said Dr. Weizmann, the Arabs have shown no desire for reconciliation, and points of contact, in respect of negotiations, are nil.

Ishmael and Esau are maintaining their old sullen and fratricidal attitude. In view of the prophecies bearing on this aspect of modern affairs, already cited in these notes, no radical improvement in this tense situation can be expected. Dr. Weizmann's references to the matter gave no hope of any solution.

One very bright spot in the speech was the sketch of the development of the Negev, the desolate lands to the south of a line drawn from Gaza to the confluence of the Jordan with the Dead Sea.

Water works are already in progress, and the project of the American expert on soil conservation for the flow of the Jordan to be used for irrigation, is being seriously considered. The Negev was once a highly-cultivated area. A good start has been made and great hopes are entertained in responsible Jewish circles that an outstanding agricultural resettlement scheme is maturing.

Dr. Weizmann closed his address on rather a pathetic note. He said, "It is not usual that a people is given a chance after two thousand years of dispersal," and went on to express the hope that the Jews would prove themselves worthy of this opportunity.

The fundamental facts bearing on the situation are very simple. The purpose of Jahveh requires the regathering of Israel (in part) to their ancient homeland, the Land of the covenant God made with the patriarchs, as a pre-requisite to the utter destruction of all gentile authority throughout the entire world, and the ensuing assumption of world-kingship by the Lord Jesus Christ.

If Jewry and its leaders were more alive to the designs of Deity and less sycophantic to the crafty and greedy political aims of the modern age, its passage to the headship of the nations under the glorious Son of David would be more auspicious. But apostasy is rife. Gross darkness covers the earth.—Is. lx.

#### **XLVIII.—God's Solution.**

The whole world is, in fact, speaking into the air. As Paul's rebuke put it, there are many kinds of voices in the world and none of them is without significance—i Cor. xiv. But all the speaking of present-day politicals merely adds to both confusion and mental gloom. They speak without knowledge of God and with no intention to honour Him; hence their stumbling and their perplexity—Jer. xiii. 16.

As these notes go to press, the strident voice of the Moscow radio blurts out sinister accusations against America. This time the attack is directed to the Persian zone. The Washington Government is charged with sending army experts, industrial technicians and business administrators to that land with the object, with the connivance of Britain, of turning it into an Anglo-American strategical base of operations against Russian interests and territory.

The fact is becoming to be understood that Moscow must have something to cover. Russia is only as strong as her economic system will let her be. This move in the Middle East is all part of a desperate and deeply laid plan to smash the Marshall plan at all hazards. Is it that the Kremlin is not so certain as to her own ability to weather the storm which must sooner or later devastate the vast regions of the eastern bloc, with its unnatural, top-heavy and tyrannical system of life, carrying everywhere its curse of godlessness? This feverish quest for security, —from whence does it arise?

Is it to be wondered at that the authors of the Marshall plan have conceived a counterpoise, that the armed forces of western Europe should be linked in a military confederacy? Thus in all parts of the earth grows this feeling of unrest, this sense of frustration, this failure to see a way out. And if in the course of this riot of hate and fury unleashed, the assassin's bullet strikes down the mighty among the nations, is it not but the finger of God removing a political puppet for whom He has no further use? However great a man is in his own eyes, no matter how esteemed by even millions of his equally

unenlightened fellows, if he is in honour and understandeth not he is like the beasts that perish—Ps. xlix.

But, despite all that London and Washington can do, the result of the Persian problem has already been solved for them and they know it not. For, says the prophet, inspired by the Spirit of God, Persia shall marshal her armed men with Gog (not with Tarshish and her powerful young lions) "all of them with shield and helmet"—Ezek. xxxviii.

The time is fast approaching when Britain will be swept out of the Near East, the debris of the Jewish Agency "state" lost in the spate of the Russian invasion, and the victor to be vanquished for ever by Christ and His Immortals.

Nothing shows the perplexity and fear which parade political circles more than the White Paper on Wages, Profits and Prices Control. The monetary system is slipping out of hand, not merely in Britain, but in Russia and France too, as witness recent financial *adjustments*.

The world pundits are living in a phantasma of self-deception. These attempts to force economic issues into the political plane can only result in an unpredictable reaction. The great mass of trade union opinion has always strenuously resisted wages control. An aggressive labour front now seems to be forming, and, combined with the brewing storm of world-inflation, may well undermine the stability of more governments than one.

CARMI.

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## THE STATE OF THE DEAD.

### *II. Spirits in Prison.*

"Christ put to death in the flesh, made alive again even in the Spirit (nature), He (God, who by His Spirit, raised up Christ from the dead) went in time past indefinite and preached, in time past indefinite to the spirits now in prison, who were disobedient in some time past, when God waited in long suffering, in the days of Noah." This literal translation shows plainly that these words had nothing to do with the popular idea that Jesus went, during the three days He was dead, to the spirits who were disobedient in the days of Noah and preached unto them.

This statement plainly declares that the preaching was done in the days of Noah, whilst God was still suffering these wicked people to live. That the "Spirits," the men then preached unto, are now (when Peter wrote) still in the Prison House of Death.

God always speaks plainly, but men like to make His Word fit their own ideas. In any case it was absolutely impossible for Christ to speak to them or anyone else when dead or for them to hear. God's Word plainly reveals that men when dead are totally out of existence. They have no thought, no device, no knowledge, in *Sheol*, the Prison House of Death, where all go. Any that declare otherwise, like the serpent in Eden, that men do not die, they make and declare, like the serpent, that God is a liar. There is no further life, no further existence, for any of the dead until, if they are responsible by knowledge, they come forth when Christ comes at the resurrection from the dead to stand before Jesus for judgment.

The word Spirit is only applied in God's statements to those who are alive, and never to anyone without a body. God describes man as flesh, "a Spirit (*Ruach*) that passeth away and that cometh not again." God also says that man only exists as he retains "the Spirit of the Breath of Life in his nostrils."

Thus it is not man's own Spirit; it is only lent him by God. It is God's own Spirit. "If God takes away His Breath, His Spirit, all flesh perishes." Christ did die, was totally out of existence three days

and three nights. Then God by His own Spirit, His own Power, raised up Christ from the dead, brought Him to life again, and shortly afterwards made Him after the power of an endless life; a partaker of Divine Nature. Even as Peter very plainly states, "Made alive again even in the Spirit" (nature). Peter's language may be brief, but it is to the point; and all to whom he spake knew all the details; and so can we if we only take notice of what God does say, and not what men *think* He said.

Here are a few clear statements that show that it was the Spirit, the Power of God, whereby Christ was raised from the dead; brought once more into existence. "If the Spirit of Him that raised up Christ be in you." "Like as Christ was raised from the dead by the Glory of the Father." "According to the mighty power which He wrought in Christ, when He raised Him from the dead, and set Him on His right hand in Heavenly Places, above all that is named." "Who made Him after the Pattern of an Endless Life" —Rom. vi. viii; Eph. i.; Heb. vii. As Peter says, "Made Him alive again even in the Spirit" (nature).

*Dust, and a tablet of brass!*  
*Dust, and a figure in stone!*  
*Dust, that had worn a cuirass; and*  
*Dust—that had sat on a throne!*

These plain words tell us that God raised up Christ by His Spirit, and it was by this same Spirit, this same Power, that God preached through Noah and others, unto the then living men, who had still the spirit, the breath of God in their nostrils, before the Flood. Death came upon them all and they became "Flesh, a Spirit that passeth away and that cometh not again."

Among that vast multitude that passed away before the Flood, were some who had been Preachers for God; messengers of God to the people. Many of these kept not their first estate, but fell away and became common sinners like the rest of the people. Peter speaks of these (ii Epis. ii), "God spared not the Messengers (Angels) that sinned, but cast them into *Sheol* (the Tomb), and delivered them unto chains of darkness, to be reserved for judgment"; and spared not the whole world, but saved only eight persons, including Noah, a preacher of righteousness, and brought the flood on the world of the ungodly.

It was those who had departed from God's Truth, who had been His Messengers, as the *Angelos*, usually translated Angels, means; and all who had rebelled against the preaching of righteous Noah, that are still chained in darkness, still in *Sheol*, in the Prison House of Death; and who will remain in that state until Christ comes and brings them forth for judgment. They are, as Peter says, "In *Sheol* (Heb.), *Hades* (Greek) and the Grave (English)."

As God plainly declares, they are without thought, device, wisdom, or knowledge. The popular idea that the dead are not dead, is surely derived from the lie of the serpent in Eden, and is pure paganism, built on the lie. The Bible does not recognize man as a spirit—only while he is living. The Hebrew word for Spirit is *Ruach*. Its fundamental meaning is: —Breath, a wind, air in motion. As a noun, "Something that lives by breathing." We read in the beginning, "God formed man of the dust of the ground, breathed into his nostrils the breath of life"; a creature that hath life was the result, or, more in harmony with the original, a breathing frame that hath life. A dead man is one that has lived by breathing, who then had the breath of the Spirit of Life in his nostrils; God, however, has taken away from him the breath, his spirit, and he has perished. Life has left him, and he, the man, returns to the dust. As in this case, he is referred to as a spirit, as one who has lived in time past, and is dead and waiting for judgment, when he will become a living man once more.

The dead men Peter refers to have ceased to exist. They have become mere dust many centuries ago. Note the fallacies that fill men's minds. Since Eden it has been commonly believed by mankind that the serpent spoke the truth, therefore God must be the liar. They believe that the real man does not cease to exist; he still lives on; a Shade; a Ghost; something clothed only with wind; a Phantom; an Immortal Soul. This is not the sense in which the word "Spirit" was used by Peter when

he said, "Made alive again even in the Spirit." He was then as real and as tangible as any living creature to-day. As Jesus is now Spirit, now a partaker of Divine Nature, He is real and tangible. He said to His disciples, especially doubting Thomas, "Put your finger into the wounds in My hands; thrust your hand into My side, and believe."

The Elohim, called also Angels, are of Spirit nature, God's Nature, and many times they have been with men, ate and drank with them. This has nothing to do with the Ghost, the Phantom, the Immortal Soul idea of mere men; and believed in by Pagans and so-called Christians, in all the times, past and present. How plain is God's Word. God had told our first parents that if they ate of the forbidden tree, they would surely die. The serpent told them, "Ye shall not surely die, but be as the Elohim, knowers of Good and Evil." Thus the serpent became an adversary to God; in the Hebrew, *Satan*. We are also told in the New Testament that he became a diabolos, a false accuser, a slanderer of God.

Yet the God-dishonouring idea of the immortality of the Soul has become the foundation of all paganism, and of most of what is called Christianity. They all tell you that the dead are not dead; only the body is dead; the real man, the Spirit, the Soul, is still alive, either in peace or misery. They have either gone to Heaven, become Elohim, as the serpent said, or have been sent into a place they call Hell, and live there in horrible misery and torture. These things are plainly taught by ordinary Pagans, and the Apostasy.

The men in Israel in Christ's day held this teaching and even the disciples appear to have had these things still in the back of their minds. Christ refutes this idea—Luke xxiv. 37. The risen and now glorified Christ, now Spirit (nature), God's nature, appeared in their midst, and said "Peace be unto you." It is recorded they were terrified and supposed they had seen a Spirit, a Ghost, a Phantom, a Shade. He said unto them, "Why are ye troubled, and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I, Myself. Handle Me and see, for a Spirit (a Phantom, a Ghost) hath not flesh and bones as ye see Me have." Again, when they saw Jesus walking on the sea, as recorded in Matt. xiv. 26, they thought that He was a ghost. They used the Greek word *phantasma*. Robinson's *Greek Lexicon* says of this word, "a phantasm, a phantom; apparition spoken of as a spirit, spectre, ghost, in Matt. xiv. 26; and Mark vi. 49."

Thus men dead—the great and the mighty, or the humble and poor—all are dust. God addresses them all in the same terms, "O King of Assyria, thy nobles shall dwell in the dust"—Nahum. "In that very day his thoughts perish"—Ps. cxlvi; Ezek. xviii. 4.

When Jesus spoke to them after His resurrection He was Spirit, a partaker of Divine Nature. As Peter said, "Made alive again even in the Spirit"; something they could handle and thereby realize His reality.

These spirits of which Peter spoke were, when they had any existence, real men who lived by breathing the Breath of the Spirit of Life. It was these men and women who rebelled against the teaching of God as spoken through Noah, before the flood. These men and women were in *Sheol* and still are—the Prison House of Death. They are in the chains of darkness, without thought, device or knowledge. They know nothing until the day they are brought back to life again, at the resurrection. These men and women are in the grave as they were in Peter's day; still in silence.

God's own statements as to the state of the dead are quite simple: —In *Sheol* (Hebrew); in *Hades* (Greek); in the Tomb (English). The following quotations are examples: —"For *Sheol* cannot praise Thee; Death cannot celebrate thee; they that go down into the Pit cannot hope for Thy Truth"—Is. xxxviii. 15. "O that Thou wouldst hide me in *Sheol*; that Thou wouldst keep me secret until Thy wrath be past"—Job xiv. 13. "For the dead there is no remembrance of Thee; in *Sheol* who shall give Thee thanks?"—Ps. vi. 5. "Like sheep they are laid in *Sheol*, and Death shall feed on them"—Ps. xlix. 14. "The Living know that they must die; but the dead know not anything. Their love and their hatred

and their envy is now perished." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, nor wisdom, nor knowledge (in *Sheol*) whither thou goest"—Eccl. ix.

Now listen to the words of the inspired man of God, Job, on the state of the dead in the Prison House of Death—*Sheol, Hades, the Grave*: —

"Why died I not from my mother's womb;  
Or expired when I came out of the belly?  
For now: I had lain down and been quiet:  
I had slept and then been at rest,  
With the Kings and Counsellors of the earth  
Who built desolate palaces for themselves.  
Or with the Princes that had gold;  
Who were filling their houses with silver;  
Or, as an untimely birth, I should not be;  
As infants that have never seen light.  
There, the wicked cease from troubling;  
There, the weary are at rest.  
The chained repose together;  
They hear not the taskmaster's voice.  
The small and the great are there;  
The slave is free from his master"—Job iii.

SHAAL.

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## THE VESSELS OF THE LAST SUPPER

Excavations in Palestine and Asia Minor have revealed that there was a central pottery and glassware factory at Sidon.

Dr. H. Deissman, of the Berlin University, has described how a certain type of vessel made there was commonly used for the drinking of wine at gatherings having a more or less religious or comradely basis. On these a Greek inscription was moulded in relief, being *Euphrainou*, i.e., "be merry," or, as we should now say, "be happy."

In Matt. xxvi. 50, when Judas came into the garden to help the soldiers to apprehend Jesus he was met with the question, "Comrade (or partaker with me), what are you here for?" The suggestion is feasible that Jesus here referred Judas back to the fact that he had but recently drunk wine with Him in a form that forbade treachery. This was a reminder of extreme delicacy and possibly, when Judas later thought about it, may have contributed to the apostate disciple's remorse and suicide.

A relic of the old eastern usage of the ceremonial cup survives in the "loving cup" of London Mayoral hospitality. A Scottish brother reminds us that the Greek inscription was akin to the custom north of the border of saying, "We'll tak' a cup of kindness yet." He suggests that if Jesus had been using the Scottish way he would have said to Judas, "Is this your cup of kindness?"

It would, therefore, appear that the cups used at the Last Supper were circular and without handles and made of glass and inscribed. We cannot get nearer to the table furnishings of our Lord's Day than this. Cups such as we have described are found in a number of museums on the Continent, including the Paris Louvre.

G.H.D.

## THE GREATEST BOOK

*A Book there is of ancient date  
Where all the truly wise and great  
Have found the pearls of wisdom spread,  
Like gems upon the ocean bed.  
Brighter than Californian gold.  
Are deeds inspired Apostles told—  
Greater than all that Milton thought  
Are truths that Saints and Prophets taught.*

*O be it ours from tender age,  
To gather wisdom from its page.*

J. Burbidge.

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Perfume is useless in a stoppered bottle. It is only when used that it sheds its fragrance around. So the useful life is similar; it is when used in helpful action that it manifests its loveliness, and its aroma blesses both giver and receiver.

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### To Depart and be with Jesus

Phil. i. 23.

There is the rather strange occurrence that the Greek word *analuō*, which is found only twice in the scripture, is translated by two opposite English words—"depart" and "return."

There can be little doubt about the correctness of the translation in Luke xii. 36 . . . . "like unto men that wait for their lord when He will *return* from the wedding." The Greeks often used the word in this sense, but the application of the word *depart* is inadmissible in Philippians. The popular meaning here expressed is that Paul was to die and be with Jesus at once. Doctrinally, this cannot be accepted, but a little patient elucidation of the text will at once show the apostolic meaning which is in perfect harmony with the rest of the Word.

The fundamental meaning of the Greek word is *unloosed*. That is, set free from something that has bound it. Thus Paul's meaning is plain and does not relate to his death. God says man's breath goeth forth, he returns to his dust and that in that very day his thoughts perish. The breath is not the man. It is God's breath of the spirit of life, breathed into man's nostrils. The actual man as created in Eden goes back to the dust.

To follow the argument logically—Jesus is not in the dust. He is a Divine Being, sitting on the right hand of God in the heavens, related to life everlasting and imperishable glory. Therefore the commonly accepted implication of this text is shown to be doctrinally untrue. Paul was speaking of a departing to life, not a going to death.

The Greeks also used this word when they pulled up their anchors in getting their ships under sail. Paul uses the word not for a new voyage, but for the end of his course—being with Jesus. It was therefore in the truest sense a *return*; a being loosed from the bondage of death, a resurrection unto life everlasting.

In perfect harmony, therefore, Paul says to Timothy, "the time of my departure (*analuō*) is at hand." Here a "loosening up or off" is meant, and Paul spoke of his death, or the dissolution of his being. Thus, having fought a good fight he was able to affirm his faith in God's promises, and knew that henceforth there was laid up for him a crown of righteousness which the righteous Judge would give to him and to all those who loved His *appearing*—ii Epis. iv. R.W.A.

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## CREATION

"Nobody can imagine how nothing can turn into something. Nobody can get an inch nearer to it by explaining how something can turn into something else. It is really far more logical to start by saying, 'In the beginning God . . . ' even if we only mean 'in the beginning some unthinkable power began some unthinkable process.'"

*The Everlasting Man* (Chesterton)

Even Darwin and Wallace admitted a First Cause.

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*The more honesty a man has, the less he affects the air of a saint.* —Lavater.

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