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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

**A LAND THAT
EATETH UP THE
INHABITANTS
THEREOF**

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“UNTO THE END”

"We accept no truce, we will consent to no compromise. Either they must conquer us, or we will conquer them—by argument now—but when the time for argument is passed away and the Lord has come with power and great glory, His saints will take the sword and conquer the World whether the World likes it or not."—Dr. Thomas, "The Book Unsealed."

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EDITORIAL

“WHAT THINK YE . . . ?”

All the world knows of Christ. In every tongue His life is recorded. Centuries have gone since this question was first put. Let us note some of the human answers. The Pharisee: "This man receiveth sinners." The High Priest: "He hath spoken blasphemy." And Pilate said: "I find no fault in Him." But the Mob cried: "Crucify Him." Judas next: "I have betrayed innocent blood." Then the Executioner, said by tradition to have been Cornelius: "Truly this was the Son of God." The crucified robber: "This man hath done nothing amiss." The demented in Israel, whom He healed: "Jesus, Thou Son of the Most High God." John, the Immerser, replied that He was "the Lamb of God which taketh away the sins of the world."

Let us come nearer our own day. The British Cabinet—Mr. Strachey. In his latest book he says that "religion is doomed." And nearly all his party agree with him. Finally, there is the declaration of Stalin, the controller of communist Russia, that he has "no words to waste on religion or its idols, Christ and the rest."

Is it to be wondered at that the world is fast hastening to destruction? "What think ye of Christ?"

But what is *our* answer, for that is what really matters. Christ, our Elder Brother, Redeemer and Friend, the God-appointed King of the whole earth. Every sign tells us that He will soon be back to rescue the earth from the terrible plight into which it has fallen by unbelief and blasphemy. He brings eternal honours for His friends, eternal death for His enemies. For the affrighted remnants of men He brings righteous rulers, security, prosperity and peace; and, at the end of the Age, the abolition of death itself.

If we would answer the question in the best possible way, we should base all our belief, our hope and our confidence upon His teaching, and shape our lives upon the pattern He has left in Himself. His exhortation is simple, "Abide in Me" (John xv). This is what the world, both Church and State, has signally failed to do; hence the gravity of these times. Men, instead of facing up to the practical issues involved in this question, plunge anew into the excesses of the world and with a surfeit

of pleasure seek to drown any sense of responsibility they may feel. Or, maybe, console themselves with the counterfeits of religion. No wonder that many feel that religion is doomed, or, like Stalin, have no time for what they contemptuously call idols.

The real Christ is the Son of God, the appointed Heir of all things, for Whom all things were made. He has no relation to the Trinitarian myths drawn from a pagan tradition which has its roots in the Babylonian idolatry—an idolatry which is subscribed to, with all its absurdities and impostures, by Rome and her harlot daughters. Thus the churches would answer our question by declaring Christ to be "very God of very God."

The world, miscalled Christian, has long since abandoned the Christian ideal. It has no use for Christian precepts, and the idea of the Kingdom of God, which Christ taught, is utterly repugnant to it. The world then has failed to abide in Him.

When challenged by the plain words of Scripture that Jesus was "the man Christ Jesus" the reply from the churches is emphatic, that the authority of the Church is supreme, and that, therefore, any interpretation of Scripture must be subject to its authority. Thus, to-day men rule; God is thrust into the background.

So, when Gog assumes the imperial headship of the territories of the Fourth Beast Kingdom, set forth in the prophecies of Daniel, he does so in blasphemous opposition to Jahveh. God accepts the challenge, and the divine reply goes forth, "I am against thee, O Gog."

If this is all that the world has to offer to God after the preaching of righteousness these last 2,000 years, almost since the ascension of Jesus, what is our answer to the query? Surely, it is that He is our Saviour and Friend, the mighty Redeemer of His people, the Son of the living God, who styles Himself the King of Eternity.

The Truth which we have tells us that He must soon return to this earth to take unto Himself His great power and to reign to the glory of His Father in heaven. His object is to fill the earth with the divine glory, and that means the rescue of humanity from the terrible plight into which its own lawlessness has plunged it; and to reward all those who have served Him with eternal life, the full and unfettered possession of all the riches of the nations and to reign as Kings with Him.

Thus, if we seek to answer the question in the best possible way (and surely that is the ambition of us all) we must base all our belief, our hope, and all our confidence upon Him, His teaching. We must shape our lives upon the pattern He has given men for all time in Himself. "Follow Me" means all this; a patience continuance in well doing, abiding in Him until He come, holding fast the beginning of our confidence firm unto the end.

Christ answers every question we may ask of Him; helps and blesses us all. But in the full and final sense, our destiny depends entirely upon the answer we have given to this simple question, "What think ye of Christ?" For good or ill, all men at last, responsible to Him by knowledge (the others perish as the beasts of the field) must give an answer. There is no escape in the great assize. And if our answer be a mere form of words, a meaningless assent to that which is written, without an intelligent appreciation of the Spirit's teaching in its final perception in the fulness of Christ, then the morning without clouds can never dawn for us. But if our answer to this question as to what we have thought of Christ has been written daily into our lives, and our characters have become moulded after the great divine ensample set for all time in the person of the King of Kings, the all-glorious World-Monarch of the Everlasting Age, then every joy and blessedness is decreed for us. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him."

EDITORS.

God's plan of Redemption fulfilled in the Return of Christ to the earth as—
PRINCE OF PEACE AND KING OF THE WORLD
(The Third Article in the series announced in last November's issue)

All the intentions of God hinge around the one great premise, the return of Christ to the earth, and every Biblical consideration eventually leads to this one great central and final event.

Salvation, redemption, and eternal life are wrapped up with Christ's presence on earth, consequently, they will not be manifested until He comes. It is therefore the only hope of the followers of Christ, whilst as to the nations of the world, their future enlightenment, well-being, and peace are contingent upon Christ assuming the kingly dignity of a world monarch.

The first appearing of Christ is a page that cannot be obliterated from history. It is a historical fact that has affected the world more than any other event. Many people, though, while viewing Christ as a great historical figure, are at a loss to associate His teaching and mission, and God's eternal purpose in Him with any future developments on this planet. Consequently they place Him on a par with other intellectual world leaders. Such are not moved by His promises nor influenced by His truth. They are like those in the parable who treated the divine call with polite contempt. They went their way, one to his farm and another to his merchandise, and their prototypes to-day are saying in effect, "Where is the promise of His coming, for since the fathers fell asleep, all things remain as they were?"— Luke xiv; ii Peter iii.

Between Christ's first and second advents there is a great chasm of time, but it is bridged by a divinely connected history and prophetic events of great magnitude. Many people have wondered why we dwell so largely on history. What, for instance, have the rise and fall of the Roman Empire; the decline of Turkey; the political intrigues of France; the maritime ascendancy of Great Britain; the latter-day power of Russia and the modern Jewish question to do with the gospel and its promised reward "Eternal Life." If it were just for the sake of teaching history, any standard work could do it just as well and no doubt much more effectively. But when considered in the light of prophecy and divine promises, and demonstrated to prove that these political and historical events are but harbingers of God's kingdom and signs of its coming, they become important phases illustrative of the Truth. The return of Christ, therefore, is presented to the world as a matter of both hope and promise.

It is recorded that Jacob blessed his sons and told them that which would befall them in the latter days. Concerning Judah the Patriarch prophesied—"*The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.*" This guaranteed to the tribe of Judah that a King and Lawgiver would spring from them, and that this royal authority would not be given to another; that Judah by virtue of this pledge would be the standard or ensign to which the whole house of Israel would rally, as indicated by the words "And unto Him shall the gathering of the people be"—Gen. xlix.

In Acts xv, this assurance is reiterated in a remarkable way by the Apostle James—"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." This has not yet occurred. Was not His first appearing followed by the final dispersion of the Jews? Did not Jesus say "that their house was left unto them desolate, and that they should no more see Him until they would say Blessed is He which cometh in the name of the Lord"— Matt. xxiii.

It is recorded that Jesus "showed Himself alive to His apostles after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." And while there is not wanting evidence that they thought the kingdom of God would immediately appear, they were nevertheless assured by the angels that Christ would fulfil the covenant concerning their nation. They were assured at His ascension that "this same Jesus which was taken up

from them into heaven should come in like manner as they saw Him go into heaven"—Acts i. This taught the apostles that all things written in the prophets concerning Him must be fulfilled.

Again we read in Acts iii, "And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things." The apostles, therefore, rather than seeing the ascension of the Lord Jesus as something which dampened their hopes, were taught by revelation that the divine plan which God has purposed in Christ necessitated Jesus sitting at the right hand of the Father. They were taught to associate all that the prophets had said concerning their nation, and the exercise of His royal power on earth with His return. They understood, moreover, that their own salvation, redemption and reward were indissolubly connected with this Second Advent.

The incident in Matthew xix recalls the Master's response to Peter's question, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" The answer is important because it demonstrates the difference between what is actually taught and what is generally believed by sometimes serious, but nevertheless entirely mistaken religious people.

"Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

All the apostolic letters abound with statements pertaining to Christ's return, definitely linking the resurrection of the dead and the bestowing of eternal life with it. The inspired writer taught, that unto them that look for Him, shall He appear the second time without sin unto salvation—Hebrew ix.

In ii Timothy iv, Paul writes of the Lord Jesus who shall judge the quick and the dead at His appearing and His kingdom. Perhaps the apostle's testimony may be said to be brought to a climax in i Thess. iv. This exposition was given to dispel ignorance concerning them which are asleep (or dead), that is as far as their reward and eternal welfare were concerned. . . . "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." That is, He will bring them from the dead, as the context shows. . . . "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Now, the apostle spoke of the dead in Christ which can only apply to those who died in either knowledge or a full assurance of faith, and those also similarly responsible among the living. These latter he terms "We which are alive and remain."

All thus constituting the complete body, will be caught away to His presence. The judgment of the responsible dead and living, and the consequent giving of eternal life to the righteous, are the first acts of Christ when He cometh to be glorified in His saints, and admired in all them that believe. "For we (all responsible people by reason of enlightenment) must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"—Rom. xiv; ii Cor. v.

An examination of but a few of the prophecies relating to the return of Christ shows how great a change will take place in the earth. Why is it that the thousand years' reign of Christ is practically lost sight of by religious people? Is it because they are at a loss to associate Christ with the great work He is about to do? Or are they complaisant regarding the present age?

In Revelation it is stated He will break the nations as a potter's vessel, and rule them with a rod of iron. Has this prophecy been yet fulfilled? Then again—"He hath put down the mighty from their seats, and exalted them of low degree"—Luke i. Has this yet been accomplished?

"For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Is. ix.

One of His royal prerogatives is that He is Prince of Peace. Every problem that affects the human race, fully and effectually solved by Christ for the work of righteousness, shall be peace; and the effect of righteousness, quietness and assurance for ever— Isaiah xxxii.

We mention "peace" because its need is apparent to all men, as war is, conversely, one of the greatest scourges that has afflicted the human race. No human solution has yet been found; no one generation has been able to effectually solve the problems peculiar to another. That this generation has seen two world wars of unprecedented fury and devastation is well known to all. What, therefore, has the world got to look forward to? What has the United Nations to-day that the League of Nations did not have? Will not like results be the outcome—hatred, suspicion and rivalry among the Great Powers?

Hunger, disease and discontentment, murder and crime in many parts of the world form the atmosphere in which the United Nations attempt to mould the pattern of the future. It is not to say that the world leaders are not sincere, neither can it be charged that many of them have not, made a genuine effort to maintain and preserve peace. However, it is not in man that walketh to direct his steps —Jer. x. 23.

Deliberations to date have only served to show that the nations are hopelessly divided, and that it is not in the ability of unenlightened men to bring peace on the earth. A desire to survive, fear, resulting in economic penetration, identity of interest and the belief that there is safety in numbers are major factors in binding nations together, and these factors are rapidly putting the world into two camps. Peace! What peace as long as the basic and constitutional causes of human unrest continue to be ignored!

Human passions have been suppressed and held in check for a season, only to assert themselves in a more terrible form. The present world cannot be visualized living by the righteous precepts of the Sermon on the Mount. He, Christ, shall speak peace to the nations.

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness"—Is. xxvi.

One of the signs indicating the nearness of Christ is that men's hearts will fail them for fear. Fear, is the result of contemplating impending calamity, and no generation in the history of the world has been in the same position as the present in this respect. In former times, the future was more or less obscure, but now the nations literally stare with apprehension. We hear much about the annihilation of civilization. Elaborate systems of underground tunnels are advocated so that men may escape the destroyer, which destroyeth at noonday, and the desolation which cometh from afar—Ps. xci.

The coming of Christ is associated with unparalleled distress, and there shall be signs in the sun and the moon and the stars— instability among the ruling class, kings, rulers, and dictators set up and torn down, *"for the powers of heaven shall be shaken."* The sea and the waves roaring—the continual class agitation which seems to defy solution, adding greatly to the confusion of the times. A raging tumultuous sea of humanity; a world torn apart by every form of political thought, and mighty forces which have been dormant for centuries asserting themselves, all lusting after power. Such problems defy human solution. This is the world to which Christ comes. The return of Christ is associated with unparalleled distress, and His judgments upon the warring nations and those that oppose His rule will be swift and terrible. The words of one of the parables will be enacted on a truly

gigantic scale—"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." It is written that He will scatter the people that delight in war, in contemplation of which we read in Psalm xlvi:

*Come, behold the works of the Lord, what desolations He hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still, and know that I am God: I will be exalted
Among the nations, I will be exalted in the earth.*

Where then will be the proud, boastful and haughty war lords who arise every few years to plague the earth with the terror of their name? Where then will be those who ride rough shod over what men fondly term their liberties and rights, leaving death and destruction in their wake?

Many of the signs heralding the nearness of the return of Christ spoken of by the Master Himself and His apostles, could not rightly apply to any other generation than the present one. Christ's appearing will have all the elements of surprise. "As it was in the days of Noah, so shall the coming of the Son of man be." They knew not until the flood came.

Never, not even in the dark ages has the light of truth been so dim. On every hand general disinterest, revelry and unprecedented indulgence in pleasure, dulls the intellect and stupefies the mind. For just when they shall say peace and safety . . . sudden destruction shall come upon them—i Thess. v.

Has any nation or nations been in such a position as to inflict sudden destruction upon each other as the nations of this generation? If the future of the earth were left in the hands of those with aggressive military designs, then we would be inclined to agree with those who predict the end of civilization. Seeing however, that God has set a limit beyond which they cannot go, and that divine intervention in the affairs of men is very near, and although He will make the earth empty of all the God-dishonouring institutions it now contains, yet the nations surviving and submitting to His rule will be blessed in righteousness and peace.

Complete and thorough investigation will bring conviction that religion is far different from what it is popularly supposed to be. To associate with Christ in this great work on the earth is the one great hope of the gospel to which all are invited. Our duty lies in extending this invitation. Wisdom lies in an enthusiastic and sympathetic response. One characteristic of the truth is that it changes not. If it can be demonstrated that the return of Christ to raise the dead, to judge His household and the nations, to give eternal life to the worthy, to reign on earth with His saints and to establish His kingdom, form the basis of the faith once delivered to the saints, it remains for us to intelligently and lovingly build upon this foundation if we desire salvation.

Paul's desire towards those to whom he wrote was that the Lord would direct their hearts into the love of God, and into the patient waiting for Christ. This hope although remote in apostolic days, if judged by the days of our years, was nevertheless looked forward to with great joy and anticipation by the apostles and all their truth-loving associates. This is the hope of Israel, for which Paul was bound, and this is what he preached that men might be obedient to the faith.

*"For the grace of God that bringeth salvation hath appeared to all men,
"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously,
and godly, in this present world;
"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour
Jesus Christ."—Titus ii.*

Detroit.

W. THOMAS.

The last Two Articles in this series, "Preparing the Way" and "The King and His Bride," are arranged to appear in the April and May issues respectively.

SHALLOTS AND EVOLUTION

Gardening brothers will probably be planting shallots about this time. It may interest them to know that these succulent vegetables came originally from Palestine, their native home. They have an ability to endure much colder conditions than are ever in evidence in the Holy Land, and they have never in any way changed their character.

They are an illustration of the fact that God made all the plants "after their kind" and that he had in mind the welfare of humanity when he brought them into existence.

The first principle of the extreme evolution theory is that plants, like shallots, have been developed by their environment and other factors. If that were a true principle then this plant would only be able to live in conditions such as prevail in Palestine. But the truth is that you can bring shallots from that land to-day and they prosper without exception here. G.H.D.

BAPTISM

"And when they believed . . . they were baptised." Acts viii.

In the Gospel by John we have the record of that very illuminating conference which took place between Jesus and Nicodemus. John tells us that Nicodemus went to confer with Jesus at night. Three times in his Gospel John records actions of Nicodemus, and on each occasion mentions this distinguishing feature—He that came to Jesus by night. On the second occasion, John vii. 50, when the Pharisees would have liked to apprehend Jesus, Nicodemus was conspicuous by his remarks. The third occasion, recorded in John xix. 38-40, it was Nicodemus who brought the spices and assisted Joseph of Arimathea to embalm the body of Jesus and to lovingly and tenderly place it in the sepulchre. Attention is thus directed by John the Beloved Apostle to this great man because they present to us the beautiful characteristics of a desire to be fair, just, and frank, and a simple love for truth shines out in the midst of hesitation and even fear.

Nicodemus was a great man in many respects. He held a high place in what would be termed the religious world. John tells us that he was a Pharisee, a ruler of the Jews, a master in Israel. He could hardly have occupied a more elevated or influential position. But it is very evident that this highly privileged man was disturbed in his mind; that he felt a restless craving in his heart for something which neither his Pharisaism nor yet the entire system of Judaism could supply. He certainly wanted something, or he would never have come to Jesus by night. Jesus, who was able to discern the thoughts and intents of the heart did not turn this man away, but imparted to him the most precious of all earthly treasures—instruction as to how Nicodemus or anyone else might enter the Kingdom of God. Is there any knowledge under the sun to be compared with this?

Here we have Jesus, the Prince of Life, the Saviour of men, revealing to this outstanding religious leader of that day the way to the Kingdom of God, which embodies eternal life and unmeasured glory, wealth and honour for evermore for all who attain unto it. This interview discloses the remarkable fact that this learned man was not acquainted with the requirements or the conditions of salvation laid down in Divine commandment. The question of Nicodemus was, "How can these things be?" The reply of Jesus was, "*Art thou the teacher of Israel, and understandest not these things?*" Verily, verily, I say unto thee, we speak that we do know and testify that we have seen." What did Jesus say to Nicodemus? "Verily, verily, I say unto thee (or, Indeed, I assure thee), except a man be born again, he cannot see the Kingdom of God." The next verse reveals that Nicodemus knew less than he thought he did; he was puzzled. Then Jesus replied as John records.

Here we see that Jesus introduces us to three births—Flesh, Water, and Spirit. What it is to be born of the flesh is most intelligible to anyone. This we all are in the natural order. What is it to be born of water and of the Spirit? To be born of water is to be baptized, and to be born of the Spirit is to be raised from the dead and changed into Spirit or the divine Nature. Jesus, being born of Mary, was flesh; being born of water in baptism was divinely proclaimed to be the Beloved Son of God; and being born of the Spirit by resurrection and ascension to the Father, He was declared to be the Son of God with power, according to the Spirit of Holiness by the resurrection from the dead—Romans i, 3-4.

Jesus said to Nicodemus, "*Art thou a teacher in Israel and knowest not these things?*" How may we know them? It is only by comparing Scripture with Scripture that we can ascertain the real sense of any particular passage. And it is by the mercies of God that the humble student of the inspired volume need not travel outside the covers of this book in order to interpret any passage contained therein.

Jesus said to Nicodemus, "We speak that we do know and testify that we have seen." Surely no one will doubt nor question this assertion of Jesus. Now what did Jesus say to John the Baptist when He presented himself to be baptized by John? We read this in Matt. iii. 13. Here we see that John was embarrassed when the righteous Son of God present Himself for baptism in the river Jordan. Why? Because of the reasons for and the object of John's baptism as expressed by Luke iii. 3. John realized that the object of his baptism was not applicable in the case of Jesus, for the Son of God had no sins requiring remission, so John at first hesitated and refused to act. Then to John, Jesus said, "Permit it to be so now, for thus it becometh us to fulfil all righteousness." Jesus rendered such pleasing obedience and recognition of an ordinance and principle of His Heavenly Father that immediately the heavens were opened—Luke iii. Throughout the Old Testament Scriptures in the history of God's dealings with mankind from the days of Noah to those of Jesus there are various incidents and types and shadows that the Apostles refer to on the subject of baptism.

Beautifully impressive are the Apostle's allusions, and they shed great light on these matters. We think of Peter's reference to Noah's experience and how few, that is eight souls, were saved by water, for the reason expressed in Gen. vii. 1. What about all the rest of that generation? Solomon informs us in Proverbs xxx. 12. Now let us note Peter's words in his first epistle, iii. 21. We think of Paul's comments in his reference to the passage of Israel through the Red Sea. All Israel were nationally baptized into Moses is the Apostle's teaching in i Cor. x. What is the lesson conveyed here? Obviously, it is that baptism is not everything; it is but the first act of obedience. The keeping of the commandments of Christ is the main thing. The final instructions of Jesus are found in Matt. xxviii. 20. We think also of the instructions given to Moses and the divers washings imposed upon Israel, and especially the specific directions respecting the laver, as recorded in Ex. xxx. 17 to 21; see also Eph. v. 25.

Then we have the well-known record of the experience of Naaman, the Syrian leper. The words of the little captive maid as she expressed her sorrow for her master are very impressive. "Would God my lord were with the prophet that is in Samaria," she said, "for he would recover him of his leprosy." It was reported to the king of Syria, who prepared a handsome present and sent Naaman to Jehoram, king of Israel, with the request that Jehoram might cure Naaman of his leprosy. Jehoram was dismayed, and supposed that the king of Syria sought a quarrel with him. But the little maid had said the "prophet" not the "king." So the instructions he received were "Go and wash in Jordan seven times and thy flesh shall come again to thee and thou shalt be clean." The record in ii Kings v. reveals how these simple instructions shocked the pride and dignity of Naaman, and in his wrath he went away. However, the record discloses that Naaman's servants successfully pleaded and reasoned with their master, who carried out the prophet's instructions and dipped or baptized himself seven times in Jordan. Then he knew there was a prophet in Israel, and that the Lord God of Israel was the true God.

The lessons are very plain. How we shall be cleansed is not a matter of what we think, but what God thinks and appoints. It is useless to rage against God's appointments. Great things are not required of us; only simple, humble obedience. Wash and be clean!

Three of the outstanding, essential characteristics required by the Great Eternal are most forcefully presented to us in this record of Naaman. They are Faith, Humility, and Obedience. The apostle Paul in Eph. iv. 5, declares that there is one Lord, one Faith, and one Baptism, and of this Faith the apostle further says in Heb. xi. 6 —"That without it, it is impossible to please God." With respect to the essential humility, Jesus teaches us that unless we have the disposition of a little child we shall not enter into the Kingdom of God—Matt. xviii. 1-4. With respect to the one Baptism, it is the divine ordinance for the remission of sins. A believer of the Gospel as preached by Jesus and His Apostles, upon being baptized, passes through the water of separation whereby one is separated from, or released from all past sins. Such an one is in Christ, having put on Christ's righteousness. Such an one has passed from the sentence of eternal death into Christ, and the Hope of Eternal Life. Jesus said to Nicodemus, "Unless a man be born of water and Spirit he cannot enter the Kingdom of God." In other words, he cannot be saved. This condition is fixed and unchangeable; this rule is the unrepealed statute of Heaven, announced by Jesus Christ, the Saviour of men. "*Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned.*" How much importance do we attach to these instructions of Jesus? How did His disciples understand them and respond to them? The records of the Acts of the Apostles and the various epistles to those early communities of believers are the living, imperishable testimony to their work.

At Jerusalem, on the day of Pentecost these disciples of Jesus began their work as is recorded in Acts ii. So forcefully did the Apostle Peter preach in the name of the Risen Christ that his audience was convicted and came to the Apostles with the appeal, "Men and brethren, what shall we do?" Peter's reply is found in verse 38.

Throughout the New Testament we have many illustrations and examples of Scriptural baptism. We think of the work of Philip, first at Samaria, then with the Ethiopian eunuch, as recorded in Acts viii. Just let us glance momentarily at the eunuch's expressed desire to be baptized, Acts viii. 35-38. Here we have a complete burial. If sprinkling is all that was necessary or essential, the water bottle carried by the eunuch would have taken care of the situation.

We think of Paul's conversion and baptism by Ananias as related by the Apostle on the occasion iii which he declared the manner of his conversion, Acts xxii. 12. We think of Peter's experiences in the household of Cornelius. Then, Lydia of Thyatira, hearing Paul preach by the riverside at Philippi, became convinced, or as we read, "The Lord opened her heart," and she gave attention to the things that were spoken by Paul and was baptized and her household.

Every record of baptism throughout the New Testament reveals the same truth—that the person being baptized was immersed, buried or covered completely. The one baptism of the New Testament is the burial in water and resurrection therefrom to a newness of life of a person; dead to sin; a repentant believer of the Gospel that Jesus preached, who is anxious and desirous of obtaining the salvation offered in that Gospel; and who is baptized for the remission of all past sins and for union with the saving Name of Jesus for the reason declared by Peter in Acts iv. 12.

The inspired Apostle to the Gentiles presents the beautiful facts of the one baptism in language that cannot be excelled in Romans vi. 3-12, and again in viii. 1-4, also Gal. iii. 27-29.

The Acts of the Apostles and the Epistles provide illustrations of the way in which the great men went out in obedience to the command of their Lord to make disciples. They reasoned from the Scriptures, unfolded the promises that God had made, shewed how they centred in Jesus—part being fulfilled at His first advent, the remainder to be fulfilled at His second coming. They proclaimed the offer of the forgiveness of sins in Jesus Christ, and the hope of Eternal Life by resurrection from the dead in the Kingdom of God. Their preaching made men ask, "What shall we do?" Peter answered, "Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins."

How do we learn these saving truths? There is only one way, and that is to read our Bibles. Make the reading of the Word of God a daily habit and thereby learn of the provisions of a merciful Creator, and the way which He has appointed whereby we can be saved.

Detroit.

C. H. STYLES.

The Book of the Revelation

No. 23. THE FIRST VIAL.

Revelation xvi. 1, shows the last seven great events on the historical stage leading up to the destruction of world powers altogether and the victory of Jesus Christ and the saints over all the opposition of men. These events are called "vials" or "vessels of the wrath of God." Alternatively, in chapter xv they are termed "the seven last plagues."

Following the victory of the "two witnesses," when in the "great earthquake" these people rose to power in France, we have this description of their advent—

"The first vial was poured out on the earth and there fell a noisome and grievous sore upon the men which had the mark of the Beast and upon them which worshipped his image."

The "earth," as appeared earlier, is a symbol of the people as opposed to the rulers. The French revolution had repercussions in all parts of the world.

Liddell and Scott define the word "sore" here used as meaning an ulcer or abscess—a concealed sore. The whole work of democratisation or "government of the people by the people for the people" is thus brought under review.

From the Divine point of view the democratic developments of the last 150 years have therefore produced discomfort and disease far worse than any previous forms of human government. To-day, viewing the sanguinary quarrels between Communism, Socialism and Liberalism we can but concur. Political diseases are increasingly severe in their impact upon the people. "Nationalisation" and "controls" produce the impression that the state is all and above all and that the individual is only worth what he is able to render in service to the nation he belongs to. Further such service is not to be his own choice as regards its character but as imposed from above.

Religion and faith inevitably become as we now see, subordinate to the politicians, and atheism and infidelity are in the "cabinets" of men ranked equal to, if not superior to, the virtues of a devout believer.

The troubles the world is now called upon to endure are therefore largely the product of the upward surge of the democratic tide: the sea and the waves roaring. The more "democratic" the development the greater the trouble: the worse the ulcer. One outstanding example is the Russian Communist experiment. Personal liberty is gone. Karl Marx and his ideal of all for the state and the state for all is exalted to the first place in Moscow. Now comes the Comintern, or Communist International, succeeded by the Cominform. The ulcer is there and the breakdown of the Foreign Ministers' conference is an apt illustration. The sore will now not be healed until the Master Physician comes—our Lord Jesus.

G.H.D.

Whither?

Toward the end of his book, *The Jewish Problem*, Louis Golding makes this statement ". . . only on Mount Zion . . . may be discerned that solitary ray of hope which can encourage and inspire the hearts of all the world's Jews."

Here is the very pith of the purpose of God, and if it means anything at all, it can only affirm credence in the design of the mighty Jahveh of Israel to effect salvation in Zion. Mr. Golding has no other foundation for his observation and, as a Jew, he is fully acquainted with all that Moses and the prophets have written.

If only Mount Zion can afford that consolation to Jewry denied by all the world in every other place, then it must obviously be that the ray of hope shines forth from the immutable purpose of Jahveh with His Chosen People. That purpose is embodied in the writings of the inspired Lawgiver and prophets in Israel, nowhere else. Mr. Golding, therefore, in making the statement already quoted, must do so on the basis of the Divine revelation concerning the future, for no other basis exists.

That to-day Mr. Golding holds an important position in Jewry, that his voice is heard and with authority by so many of his coreligionists (or should it be said—race?) is a very definite reason why one should expect from him a concise and logical deduction in this matter of which he writes, the future of Israel.

When, therefore, he later proceeds to emphatically refute the existence of the Divine purpose, and to deny that his people have any special mission in the earth, the ordinary mind begins to wonder why he should go to the trouble of trying to apologise for the existence of Israel at all. He says that we "Jews survive because of a fortuitous combination of fortunate events." This entirely rules out any Divine direction of Israel's affairs.

"It may be," he also says, "that we are a Chosen People, but that is an idea I personally prefer to drop. I do not think we were chosen any more than the Chaldeans or the Idumaeans or the Jebusites." Yet is it not on record that Jahveh has said, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities"—Amos iii.

However much the leading men in Jewry (witness Palestine to-day!) effect to despise their birthright, the fact does remain that all the dire calamities prophesied in Lev. xxvi and Deut. xxviii have been expended upon Israel because of their neglect of God and their punishment has extended over all the centuries of the Diaspora.

H. E. J. M. DOUST.

Down to Jericho.

On Jordan's banks the Arab's camels stray.

Since writing last the situation has rapidly worsened. Shooting goes on most of the night in Jerusalem and often as frequently during the day, and the centre of the city is a No-Man's land. Julian's Way and Princess Mary's Avenue, which are the main shopping centres, are deserted except for Army and Police patrols, who are heavily armed with the latest automatic weapons. The few shopkeepers remaining open are offering their goods at great reductions in order to clear their stocks, but business is very indifferent, as one goes in peril of one's life in walking through the city. The bottom of Princess Mary's Avenue is patrolled by Arabs and the top is occupied by Haganah; whilst the middle is held by the British who are finding it most difficult to retain neutrality in the present uneasy atmosphere. Services also are frequently breaking down, electricity often fails, mails are stolen, telegraph and telephones do not always function for the simple reason that the staffs either are on strike, or unable to proceed to work due to the sporadic rifle fire.

The situation regarding food supplies is also becoming daily more difficult. We are told that eggs in Tel-Aviv are now 2s. each, flour is £8 a sack, butter which is becoming a very scarce commodity if it can be obtained, costs approximately 12s. 6d. per lb. These conditions have developed during the last month. The Jew is shewing much greater ingenuity, however, than the Arab in dealing

with his difficulties and given time will find ways and means of overcoming many of his problems. It is noticeable that Jewish lorries are now beginning to make appearance looking very much like heavily armoured tanks. As I write, heavy explosions near by are disturbing the stillness of the night, and this is followed by sharp bursts of firing and a short while ago when the Haganah blew up an hotel some glass was blown out of my windows and one can never tell where outbreaks of violence may occur, as the firing line varies from hour to hour.

It is guerrilla warfare and not organized at present on a large scale by either side. The Arabs state they are waiting for the British withdrawal before commencing wider activities, and this is probably true.

Some idea of the situation may be gathered from the fact that an actual "black market" exists among the Arabs in the sale of firearms. A British army rifle costing approximately £7 in England can now readily be sold for £110 and a modern revolver will sell for £40. It is thus readily seen why soldiers and police are attacked, for these sums represent fortunes to the "fellahin" which is the local expression for the Arab peasant.

There is considerable uneasiness among Arabs due to fear of Russia. There can surely be no doubt among brethren regarding the identity of Gog, although one remembers that some were of the opinion that Hitler was to be this latter-day invader of Palestine. There is much political activity, in the Middle East on the part of Britain and it was noticeable that one of the most able of British diplomats recently spent a holiday in Trans-Jordan, Syria and the Lebanon. This has been quickly followed by the negotiation of treaties and attempts to build up prestige. If King Abdullah of Trans-Jordan is permitted to move into the Arab part of Palestine it may well produce very bad international relations. It should be noted that Trans-Jordan is not a member of the United Nations. Soviet Russia opposed membership on the grounds that this country is a British puppet. It would probably be the best thing for Trans-Jordan to annexe Arab Palestine in order to preserve peace for the time being, but will Russia acquiesce? It is generally believed that Abdullah will move quickly into the country following Britain's evacuation and thereby present U.N. with another political puzzle.

There are strong rumours, however, that this would not be acceptable to Britain, who is desirous of good relations with all the Arab countries and the plans of Abdullah would not be well received by his Arab neighbours. If Britain permitted Trans-Jordan to annexe Arab Palestine this would disturb relations with Egypt, Irak, Syria, and the Lebanon.

Trans-Jordan meanwhile is prepared to turn a blind eye to Arabs and others who cross her frontier to fight the Jew, and apparently the practice is for these volunteers to cross the Jordan in small boats and make their way to about a mile the other side of the frontier where motor vehicles await to take them into Jerusalem. A high ranking police official tells me that 200 Bosnians have arrived in Jerusalem. They are trained commando troops, part of Hitler's forces.

A few days ago I took the opportunity to go to Jericho and it seemed difficult to realise that the country was in a state of civil war. On the road from Jerusalem one passes the little village of Bethany, the home of Lazarus and his two sisters, where Jesus was wont to refresh Himself doubtless from the heat of the city, and the reputed tomb of Lazarus can be seen on the left of the road as we pass by. Passing along about a mile, on the right hand side there is a small hill which the Arabs call even to-day "The Hill of Blood" and this is the reputed place where Judas Iscariot took his life after betraying his Master. From this point the road goes steadily down until at Jericho we are about 1200 to 1300 feet below sea level and here, the climate has also changed, for even now in Palestine's winter the weather is quite hot in the Jordan Valley. Prior to coming into Jericho the country is wild and magnificent, with most of the land difficult or almost impossible to cultivate. Here Pisgah rises (Deut. xxxiv) the highest peak in a magnificent range. It is called Abu Moussa by the Arabs—literally, "Father Moses"—and commands a fine view of the countryside. One can sympathise with the aged servant of God who was permitted to look upon the Promised Land but not to enter it. He is, however,

one of those worthies mentioned in Heb. chap. xi, who have obtained a good report through their faith and in due time will enter into the glories of God's Kingdom.

The country hereabouts has changed little even since the days of Moses and there is an abundance of wild bird and even animal life. I saw vultures both in flight and on the mountainside, a large black snake also on the road, and here too roams the wild boar and jackal.

By Jericho, however, the valley is fertile, and on each side of the road are trees bright with ripe lemons, grape fruit, oranges and bananas. In the market square these fruits are set out for sale on the ground in multi-coloured heaps.

Jericho itself is just a typically small Arab town, and one notices the inhabitants squatting in the sunshine drinking their Turkish coffee and doubtless talking of the events of the day. There is an atmosphere of apparent peace. Passing outside the town, however, one hears the sound of shooting and young Arabs are seen to be practising with modern automatic firearms and are preparing for the time when the British leave the country and they are free to attack the Jew.

We arrive at the Jordan which marks the boundary between Palestine and Trans-Jordan. Here rise the mountains of Moab which offer such a magnificent view. Across the river spans the Allenby Bridge which is patrolled by members of the Arab Legion who are a fine body of troops recruited from Bedouins. These men have been used to handling arms all their lives and have that bold and fearless look that reminds one of the lion of the forest. Here one does not see any form of head-dress other than that of the "kafeer," the flowing loose covering which is now worn almost without exception by the Arab although one sees an occasional red tarboosh which is the more common headgear in Egypt.

On the way back we turn away from the main road and get a near view of the peak known as "The Mount of Temptation," the highest mountain in this part of the country. We reach Jerusalem without incident although there is abundant proof of armed men all along our route and we have doubtless been looked at through binoculars on the way and have been passed as harmless, my two companions being Arabs and wearing the tarboosh, whilst the rest of the party preferred to go hatless.

Once again in the Holy City we pass the Damascus Gate which, has been the scene of much recent violence and we think of the time when Jerusalem will indeed be the inheritance of peace when Jesus returns to take up His heritage. May we indeed be found ready and waiting for that coming, which must indeed be near at hand. Let us then strive to the end that we may find an abundant entry into the glory soon to be revealed.

With love in the name of the Master.

Jerusalem.

J.H.W.N.

Signs of the Times

"The fining pot."—Prov. xvii.

XLIX.—Western Confusion.

Gog is in an exultant mood. The coup in Prague, timed with deadly precision, has placed the great bastion of Central Europe within Moscow's gambit. Another pawn is advanced. Without any doubt, the overthrow of the Czech Government has flung the whole of the anti-Russian bloc into consternation. That much is obvious from the speeches of the various statesmen who have replied to the throwing down of the gauntlet. It is now realized everywhere that time is the very essence of the defensive arrangements which must be made to meet the Russian menace. The political meaning of the Russian ideology is as urgently pressing as it is utterly baffling. Thus Christ's words so exactly

describe these last days before His reappearance— "distress of nations with perplexity . . . men's hearts failing them for fear!"—Luke xxi.

There is no answer to the present impasse in Europe, no answer except war. And statesmen and nations everywhere now know it. Christ said that the common people would heave with restlessness, urged by the dynamics of the troubles of the times—"the sea and the waves roaring." The symbol could not possibly be couched in more explicit phraseology.

Throughout Western Europe there is one question on the lips of responsible government officials, "What are the trade unions going to do next?" If the current situation is baffling and perplexing to the present rulers of the political heavens, it is not so to the servants of Deity. Tomorrow it is openly said in continental circles that Italy will go communist. And France? De Gaulle's recent speech at Compeigne is no indication of coming events. There is only one combination of world powers to contend with the present situation, the Anglo-Saxon bloc. And in 1850 Dr. Thomas wrote these words . . . "the united imperial power of Britain and merchant power of India is the power of the latter days, destined of God to contend with the Autocrat, when, having laid all Europe prostrate, his ambition prompts him to grasp the sceptre of the east." (*Elpis Israel*, cap. v.)

Where men to-day seek for western union, there can only come western confusion. When Jahveh decrees that the earth is to be shaken out of its place, it is useless for men to plan otherwise. "Ye shall know that I, Jehovah, hath poured out My fury upon you"—Job ix. 6; Ezek. xxii. 19-22.

L.—Crisis Without Parallel.

What *The Times* recently called a plan to avert world chaos is now engaging the attention of the authorities. It deals with the measures to be taken to remove the menace of atomic destruction with which humanity is faced. The matter was debated at some length in the House of Lords, and it is very interesting to note that the Earl of Perth said that suspicion and fear were the basis of world hostility. Their Lordships recognized that the invention has brought mankind to the verge of an unprecedented and appalling cataclysm.

This state of affairs occurs at the same time that Russian influence is being steadily pushed into the very heart of Europe, that the whole of the eastern European countries have been absorbed into the Russian hegemony, that China is torn with communist strife, and Greece and Manchuria racked with civil war inspired from rival ideologies. Politicians now speak openly of the gamble of Moscow for world dominion. Ezekiel was inspired to record it some 2,600 years ago. — xxxviii.

In the Americas the menace is viewed with as deep a concern as in the Old World. Will the Moscovite regime make the same mistake made by Hitler in his attempt to rule all nations? Washington opinion thinks not, and public opinion openly visualizes an invasion across the Polar Cap. For this reason, the great Alaskan Highway is being fast pushed to completion, as a planned arterial road along which the defence will be deployed. Moscow may strike at the world-arsenal first. In this connection it is very interesting to recall Mr. H. P. Smolka's lecture before the Royal Geographical Society, April, 1937, "On the Economic Development of the Soviet Arctic," in the course of which he made the following observation, "I am sure that very much of what is being done in Russia to-day is undertaken for military and strategical reasons." The outlook, were it not for the knowledge of the future given in God's Word, would indeed be terrifying. But . . . "Associate yourselves, O ye people, and ye shall be broken in pieces: and give ear, O ye of far countries; gird yourselves, and ye shall be broken in pieces; take counsel and it shall come to nought; speak the word, and it shall not stand, FOR GOD IS WITH US"—Isaiah viii.

And even as the Divine Word is ignored throughout the earth, so the religious leaders of the nations confess that "there is no light in them." The nations know not the Divine purpose, therefore the darkness grows apace. The World Council of Churches opens in Amsterdam, and this is how its labours are announced: "The Conference will open in an hour of human crisis without parallel . . . No

lights will be lit in the desperate eyes turned to this assembly unless it sends forth a bold prophetic word for the nations and peoples now rushing toward doom."

LI.—Palestinian Dilemma.

Nothing more illustrates the impotency which has descended upon world leaders than the disastrous development in Palestine. The Jewish Agency, the Arab Committees and the British Government have each contributed by direct default and neglect to a situation which would be ludicrous were it not so tragically fatal to so many sincere hopes. Now the Security Council is forced by circumstances to take its place in the line of those who have become entangled in the affairs of God's Land and found them a burdensome stone—Zech. xii.

Partition, it would appear, is doomed, for Britain, as things are, will not assist in its implementation, and the United Nations having no force at its command, cannot. Meanwhile, in an atmosphere of increasing crime and violence, the threatening aspect of Arab military preparedness assumes an even more sinister hue. Contrariwise, there is the fear expressed in certain quarters of a *coup* by the Jewish Agency. If the Jews seize power it may set the whole of the Land ablaze in a welter of passionate strife. But the Jews are desperate, and seem to argue that if there is no partition there will be no Jewish State. Arab strength would appear to dominate the whole issue, and it is well armed and organized. Its main supply comes from British sources, for with each of the Arab countries is a British Mission, supplying arms, equipment and advice. For the past two years all information regarding these Military Missions has been refused in the House of Commons.

The United Nations Palestine Commission's report to the Security Council on February 1st states that the Commission does not "find satisfactory the suggestion that the Commission should not go to Palestine until a fortnight before the termination of the Mandate . . ." and that "*unless* adequate means are made available to the Commission for the exercise of its authority . . ." it "envisages the collapse of the security and administrative services on the termination of the Mandate . . ." Latest advices from Lake Success clearly show that the entire arrangements for Palestine have broken down. Meanwhile, the most undesirable of elements are entering the country in ever-increasing numbers, and the immediate outlook is one of the gravest apprehension.

Now follows the Labour revolt in the House of Commons. The future is dark for the British Administration. God is bringing His purpose to a decision. Truly, Palestine is "a Land which eateth up the inhabitants thereof"—Num. xiii. 32. Every human reputation is wrecked therein.

LII.—The Golden Age.

Speeches at Lake Success are pessimistic as to the outlook. It is now realized that whatever happens, the entire organization of U.N. is discredited. In fact, the whole business is a laughing stock. It shows a group of learned pundits sitting down and making decisions which they know perfectly well they cannot carry out. No wonder the Bedwin of the desert are truculent; Jewry in despair and despondent.

Both these aspects of Truth are well covered by prophecy. The end of Edom is a subject of pronouncement in connection with the end of the gentile age; and no triumph is ever promised for apostate Jewry. It is only when they recognize their error and accept their God-provided King that their troubles end. The final straw is of course the reversal of national policy to which the Labour Government is now thoroughly committed. Yet the end provided by God solves every one of these otherwise insoluble problems.

"Also, the strangers that join themselves to the Lord, to minister unto Him, to be His servants, every one that keepeth the sabbath from profaning it, and holdeth fast by My covenant; even them will

I bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted on Mine altar: for My house shall be called a house of prayer for all peoples"—Isaiah lvi.

The same thought is expressed in the pseudepigraphic *Testaments of the Twelve Patriarchs* (written about 100 B.C.), "For through their tribes shall God appear on earth to save the race of Israel, and to gather together the righteous from among the gentiles." Jewry have the same truth set out in other of their writings, notable the Testament of Asher viii. 3; see also Herford's *Talmud and the Apocrypha*, page 240. They, therefore, stand self condemned in their present attitude of unbelief and turbulent efforts to themselves establish their own state in Palestine.

It is obvious that the Jews even by their own leaders have been exhorted to keep the commandments of God until the day of the Lord God Almighty comes when He shall save Israel. "So far as we know, this vision of a Golden Age for all mankind, not in the past but in the future, was unprecedented in human thought. And no man, whatever his personal belief about the prophecy and its fulfilment, can deny the greatness of the nation whose prophets walked in the light of that vision"—*In Quest of Civilization*. Thus men of all shades of thought are brought to acknowledge in history the deep and unswerving designs of the Creator of heaven and earth. Otherwise it is just a matter, as the patriarch attests, of "months of vanity and wearisome nights"—Job vii.

Yes—otherwise. The immediate prospect before the world is the sinister aims of communism. Sir Hartley Shawcross sees the iron curtain moving farther westwards. He speaks of "darkness and terror spread across the land." It is a sombre view, and were it not for the Truth which gives us the end of the matter, our own estimation of the terrible world crisis now upon us would be no better than Mr. Herbert Morrison's. "Here in Britain," he said at Birmingham on March 13th "we are facing squarely the question whether we and the Western civilization are to go down, or whether the chance of firmly establishing world peace is to be lost . . ."

God has said it will be lost. "The ambassadors of peace shall weep bitterly"—Isaiah xxxiii.

CARMI.

EXHORTATION

"My word shall not pass away."

Our meeting for Breaking of Bread is one illustration of an extraordinary statement made by Christ when He was upon the earth. He said, "My word shall not pass away." In the 19th century, we take these words as a matter of course: many, many great and apparently durable things have passed away since Christ uttered them, but His words remain—both as matters of record, and as matters of influence and power. It is very profitable to go back to the time of their utterance, and to realize how unlikely from appearances and natural probability it was that they would prove so true.

Consider who He was that said them—a quiet private carpenter, repudiated as a demented person by the influential people of His country. If He had been a king—if He had been such as David was—God's accepted captain of the tribes, with all wealth in His control, and willing scribes and servants ready to preserve His words; if He had even been such as Herod was, or the high priest of His own day—with power and popularity on His side, there might have seemed a chance that His words would last. Men in such a position have it somewhat in their power to command the hearing of posterity. But Jesus had none of these things. He was a poor man of no social standing—a man hated of the people's leaders—a man whose friends were illiterate fishermen: a man who had no schemes of human ambition: who looked to early death as the finish of his work, and who lacked, in a word, every human power or opportunity to secure the perpetuity of His words. And yet here they are in our hands and hearts this morning. The words of the great people around Him are all lost in oblivion, except the one or two that have been preserved in connection with the narrative of this man. But the words of the

"despised and rejected of men" are among the indestructible records of the earth and among the most powerful influences that move mankind. How is this? There is an answer which most powerfully strengthens our faith. The answer is furnished by the history of the case. The enemies of Christ crucified Him; and had He remained dead, is it possible that His words could have survived? Would not His disciples in that case have been scattered to the winds, and His work forgotten like a thousand other personal episodes of history which have come as bubbles on the surface of the stream of time, and burst? On the contrary. His disciples presented a bold front to the nation that killed Him. They asserted that He had risen from the dead: that they had often seen and eaten with him since His resurrection: that they had had His company for six weeks: that He had taken formal leave of them: that He had commissioned them to preach in His name the remission of sins and the attainment of everlasting salvation at His coming again; and that He had vouchsafed to them, since His departure, in fulfilment of the promise made before, the power to work miracles as God's confirmation of the truth of their testimony to His resurrection. They could have no object in asserting such things except the truth of them, especially as the authorities made it a penal offence to preach the name of Jesus. Thousands believed them, and "took joyfully the spoiling of their goods" at the hands of the authorities. Thus the foundations of "Christianity" were laid: and thus it came to pass that the words of Christ, instead of passing away, became one of the abiding institutions of the earth, and have come down to us with the power they exercise in every heart that opens to them.

This is what we may call the circumstantial explanation of the fact that the words of the carpenter of Nazareth have not passed away: but see what it involves: that Christ rose and lives; for had He not risen, there could have been no apostolic testimony; and were He not alive, there could not have occurred that shedding forth of power on the Day of Pentecost, that qualified the Apostles to perform miracles in attestation of their work. And had there been no apostolic testimony, and no miraculous confirmation of their word, there could have been none of that faith produced in the Roman Empire, which, at the close of the first century, extended to the farthest provinces and embraced many thousands of believers. There would and could have been no New Testament such as has been in the hands of all believers from that day to this, and which forms the foundation of our faith. In short, the words of Christ must have passed away. But they have not passed away: and it is because they are divine, as he said, "The words that I speak unto you are not my words but His that sent me." Heaven and earth may pass away, but His words will not, cannot pass away.

We build on a great and strong rock when we build here. It is a rock that embraces the whole Bible: for Christ's words adopt the whole Bible, as when He said, "Search the Scriptures . . . they are they which testify of Me. . . . The scripture cannot be broken." How wide a sweep does this give to the breadth of our confidence. What is written will be fulfilled. We have seen it in the past. See the course of empire as foreshewn to Daniel—Persia, Greece, and Rome. See the destiny of Babylon, Nineveh, Egypt, and other countries as predicted by the prophets. See the history of the Jews in their dispersion, and of their land in its desolation, and their city in its destruction as all so plainly foretold by Moses and the prophets. See the first appearing of Christ in harmony with the prophecies of His birth, rejection, death and resurrection.

And if the past give such confirmation to the declaration of Christ that His words shall not pass away, shall we falter about the future? Let our watchword be, "Hold on!" He is faithful that hath promised. He cannot deny Himself even if we should give in to the insanity of denying Him. Hold on, in spite of all the world. The world has always been wrong toward God in the past, and the testimony declares it will be in the wrong when Christ comes— and what is more, we can see it to be in the wrong when we try it by the law and the testimony which God commands us to do. Noah was not afraid to be singlehanded against the whole world in his day, and why should we?—Hold on in spite of the learned. The wise of this world have always been against divine truth. They were against Christ. They were against Paul in his day, and they are against Paul's gospel in ours. Why should we fear their opposition? They are opposed to one another. Their science is a changeable thing. Their conclusions are mostly speculations. Their system is mostly a jargon of pretentious sounds. What of truth they have consists of a few grand simplicities which are as difficult of abstract conception as the deepest things of God. And, of course, if we hold on in spite of all the world, and in spite of the oppositions of

its learned classes, we will surely hold on in spite of our small friends who would pull the standard down, or impede the battle of the truth, or make the commandments of God of none effect through their traditions. Above all, we must hold on in spite of ourselves. We shall often have to reason sternly with our own weak and foolish hearts. We are liable to have a feeling that the matter depends in some way upon us. If we are well and lively and bright, then the truth seems very real and true; but if we are down and dull and depressed, we are apt to feel that the truth is not so true then. Let us say, away, away with all such illusions. The truthfulness of the truth depends in no degree upon our feelings. It was true before we were born, and it will be true if we moulder in the dust. It is as true at this moment as when Israel were emerging from the trough of the Red Sea upon the other shore; or as when God caused His voice to be heard from the cloud-capped summit of Sinai; or as when the walls of Jericho fell; or as when the fire consumed Elijah's waterdrenched sacrifice on the top of Carmel; or as when Daniel stood unharmed among the lions; or when the angelic host rejoiced on the plans of Bethlehem; or as when the crucified Jesus rose triumphant on the morning of the third day. It is as independent of us as the shining of the sun. Do we fear that the sun will not rise if we oversleep ourselves? Will the ordinances of heaven and earth go wrong if we forget? No more will the purpose of God miscarry through our infirmity. Christ will come again, and the dead will rise, and the kingdom will be established if we were to become unable at this moment to think another thought or speak another word.

In this connection we can enter into the language of the psalm: "Out of the depths have I cried unto thee, O Lord." In the depths we may often be. There is a need for it. It is only in the depths that we fully learn the lesson of our own insignificance; and until a man has learnt this, he is not fit for a place in the everlasting with God. But there is a danger of being overdone in the process. We may be squashed out of all shape by the pressure of affliction. We may come to the conclusion there is no mercy, no hope, no salvation, because we feel so low and weak. This can only happen if we are trusting to ourselves. We may have to be brought very low to have this folly killed out of us: for it is folly. We are only created beings, and creatures of conditions. We depend upon our bread and our water. We can control nothing. No wonder that the proud and lofty are an abomination to God. Tribulation is useful in bringing down high and unreasonable thoughts. It is good if it does destroy. It will not destroy if our trust is in God. It will rather help us to trust more and more in helping us to realize that creation in no sense belongs to us, and the purpose of the Creator in no sense depends upon us. When we get so far as this we have peace—real peace. We can then say with David, "I wait for the Lord: my soul doth wait and in His word do I hope." Our waiting will be both the waiting of patience and submission, and also the waiting of expectation and desire. "My soul waiteth for the Lord, more than they that watch for the morning." "As the eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God until that He have mercy upon us."

R.R.

TARSHISH BEYOND THE SEAS.

We have had a most enjoyable surprise. Bro. and Sis. Punter, and their two small boys, have been paying a visit to this country, and, before returning to Canada, broke their journey in London. We spent two evenings together and over dinner discussed the latest news from the Ecclesias, especially the work of the Reunion Committee which met for so long, and had a very profitable opportunity of comparing its activities with the work being done for a similar object in both the United States and Canada.

Bonded in the same glorious Hope of Israel, it was refreshing to talk over the sweet things of the Truth, and it made us all realise that distance meant nothing in the grand purpose of Deity. In Canada and America there is the same anxious urge to do the work of the Truth and to gather all things together in one. The maintenance of harmony is the aim of all.

Bro. Punter sailed from Southampton on the morning of March 5th, aboard the Queen Mary. He carried back with him our good wishes to all in the Richard Ecclesia, and our prayers for a safe journey to his home in the distant prairie of Saskatchewan.

G.H.D. & H.M.D.

A Page for the Children

Competition

THE CEDAR TREE.

Turn to Psalm xc. verse 12, in your Bible and there you will read —The righteous, that is the man who tries to please God by obeying His commandments—shall "grow like a cedar in Lebanon."

Lebanon is a magnificent country just a little north of Palestine.

The cedar is a beautiful tree and its wood is nice to look at. It was the wood that God said must be used in certain services in the tabernacle. See Leviticus xiv. 4. It is easily polished and we believe is used inside wooden houses in Canada for its beauty. There are some lovely verses about the cedar tree and cedar wood in the Bible such as Song of Solomon, chapter i. 17 and v. 15. Just look these up.

I will send a little prize to any boy and girl who sends me by May 1st more than twelve nicely-written verses from the Bible referring to the cedar tree or cedar wood.

There has just been planted in memory of King George V, late King of Britain, one million little trees of cedar and cypress around Nazareth. The first one planted came from Windsor Great Park, near the royal residence and the king's burial place.

Cedar is used to make jewel and trinket boxes in England.

A pretty story is told of a French boy who in 1734 brought a little tiny cedar tree to plant in Paris in his father's garden. There were no steam ships and so he came by a sailing ship. On the way along the Mediterranean Sea a storm like the one described in Acts xxvii. 28, broke out and delayed the ship. The crew became short of water and only half a glass was given to each person. The boy had no flower pot so he put the little tree in his hat, and gave it half his share of water. He got the seedling home, and it is still to be seen, a very fine large cedar tree.

Now look at your lead pencil: its wood is made of cedar and it smells so clean and sweet. The cedar has many uses and is an example to you.

"If all these uses are found in a tree
Then surely there's somewhere a use for me."

Try and learn that verse: it's a nice one.

* * *

You remember reading about those who wanted to be the greatest in the Kingdom of God? Well, now, only a really simple man can become great, for the reason that the greatest Truths are always the simplest. Those who would be truly great will always consider first how they may gain the approval of God. That is all that matters.

AUNT JANET.

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.

ADELAIDE, S. AUSTRALIA.

We regret to report the loss by transfer of Bro. and Sis. John A. Kingston and possibly Sis. Mavis Dye in May to Perth. Our loss is Perth's gain.

We are very interested in the reunion move, also the attitude of some over i Cor. vi. i. We trust you will keep us informed on the latest through your magazine.

Thanking you for many edifying and comforting articles in the past and best wishes in the future to spiritual progress and strength, and love to all of like precious faith.

Yours on behalf of the Adelaide Christadelphian Ecclesia. —Fred King, Rec. Bro.

GLASGOW. —Central Halls, Bath Street. Sundays: B.B., 11.30 a.m. Sunday School, 11.30 a.m. Lectures and Bible Class, alternate Sundays, 6.30 p.m.

Will correspondents please note the undersigned has been appointed Recording Brother. We still continue our lectures on alternate Sundays, but the response is poor. The Bible Class, held on the intervening Sundays, is very profitable both for spiritual food, and for the encouragement of brethren who have not had much opportunity of speaking in public. —Norman G. Widger, Rec. Bro.

HUDSON (ONT.), CANADA.

We are in isolation here but I am trying to show the Truth to a few who are interested. We have been here ten years and are getting old. I am the caretaker at the school here.—T. H. Pringle.

HOUSTON, TEXAS. —8008, Junius Street. Sundays: Bible Study, 10 a.m.; B.B., 11 a.m.; Lecture, 7 p.m.; Friday: 7.30 p.m., Bible Study.

With pleasure we received the following at the table of the Lord: Bro. and Sis. Sammie Wolfe, and Bro. and Sis. Erby Wolfe, all of Lampasas, Texas.

Bro. and Sis. R. H. Carney, recently moved to Texas from Canton, Ohio, have joined this Ecclesia. At the present they are residing in Fort Worth, Texas. They attend our meetings as often as possible. We earnestly hope their plans to move into Houston will soon materialize so that we have the benefit of their able help in all ecclesial activities.

On February 6th, 1948, we were pleased to assist another daughter of Adam in putting on the saving name of Christ. Mildred Banta, daughter-in-law of the writer, was baptized for the remission of her sins. May she ever hold fast the precious things she has learned, and continue to grow in grace and in the knowledge of our Lord Jesus Christ, that she may receive a crown of life that fadeth not away.

Arrangements are being made here for increased effort, with the coming of warm weather, in presenting the truth to the stranger. Individual contact and special invitations will be used along with newspaper advertising of the lectures.

We are deeply grateful for the comfort and help we have had from visiting bre. and sisters, and from those who have written us, during the recent trying period in our Ecclesia. We have been encouraged by these to be not weary in well doing, knowing that in the end we shall reap if we faint not.

In view of the great day of God Almighty that is about to break upon the world, a time that will see the destruction of all existing orders in church and state, should we not refrain from hindering our work, and wasting our time in controversy over things in which there is no profit. Should we not rather strive to build ourselves up, and our brothers and sisters, that we might be a people prepared for the coming of the Lord. —E. W. Banta, Rec. Bro.

HITCHIN. —"Treetops," Charlton.

We gratefully acknowledge the receipt of a food parcel from the brothers and sisters at Whangarei, New Zealand, and thank them for this practical expression of their love for God's children. May they receive the great gift of immortality when the Master arrives. —Herbert S. Shorter, Rec. Bro.

KIDDERMINSTER.

In regard to reunion, it appears that while discussing the many heresies which have been since the division took place in 1923 the vital matter that caused that division does not seem to have received much attention, namely the position in regard to our relationship as "Brethren of Christ" to the Forces of the State, the result being that during the great war just past many were connected with A.R.P. organisations.

In this respect your inquiry in this month's BEREAN MAGAZINE re Mr. Attlee's proposed "Civil Defence Organization" is very timely.

As this is proposed to apply to all without regard to age or sex, it would affect the whole of the brotherhood, and now would appear to be the time to vindicate our position while the thing is just in the bud, and before it is officially framed. Hoping this finds you well. —H. W. Pigott, Rec. Bro.

LETHBRIDGE (ALBERTA). —B.B., 11 a.m.; Sunday School, 12.30 p.m.; Lecture, 7.30 p.m. Wednesdays: Bible Class, 8 p.m.

We follow with deep interest the efforts of the Berean Fellowship to obtain reunion on essential points with those having a similar desire. We have welcomed again the company of our Bro. and Sis. Wilfred Bailey, of Calgary, to the Table. It is with sorrow we report that our Sis. Martha Blacker, fell asleep on December 31st, 1947, aged 83, after twelve and a half years in the Truth, in this city, where she was immersed. She was the wife of our Bro. Geo. Blacker, Sen., and mother of four brethren and sisters of our Ecclesia. We mourn this great loss, but not as those who have no hope. —Wm. Blacker, Rec. Bro.

LONDON, N., WINCHMORE HILL. —The Adult School Hall, Church Hill, Winchmore Hill, London, N.21. B.B., 4 p.m.; Lecture, 6 p.m.

It is with sorrow that we report that Bro. and Sis. A. Headen, Sis. Ruth Headen and Sis. Wright have joined an Ecclesia not in our fellowship.

We regret also to lose Bro. and Sis. R. H. Bath, who have taken up residence in Bath, joining the Bristol Ecclesia.

During January we circularized the immediate district with a leaflet entitled "Bible or Bomb" with an invitation to our lectures, but the result has not been encouraging, nevertheless we still carry on the work that has been committed to us.

We propose to hold a Tea and Fraternal in the early spring, details later.

NEWPORT (MON). —Clarence Hall, Rodney Road. Sundays: B.B., 11 a.m.; Lecture, 6.30 p.m.

It is with regret that we have withdrawn from Sis. Hodge for her continued absence from the Lord's Table. We have received a food parcel from Montreal and one from Boston, U.S.A. We thank them for their kind thoughts on our behalf. —David M. Williams, Rec. Bro.

NORTH BATTLEFORD, SASK., CANADA.

A very interesting letter from Bro. W. Readman sends love to all the brethren and sisters in Britain and sympathy in our shortages, a great contrast to the plenty in Saskatchewan. Bro. Readman thinks as we all do that the end of gentile times is rapidly approaching. We reciprocate our brother's kind words.

TORONTO.

The annual Fraternal Gathering will be held March 26th, 1948. A cordial invitation is extended to all brethren and sisters. The Coming of the Lord draweth nigh, therefore let us prepare our hearts so that we may meet Him with joy. —G.A.G.

WASHINGTON, D.C., U.S.A.

I thank you for publishing the news of my withdrawal from the North West Ecclesia here. I have been a sister in the One Faith for 48 years and am now 80 years of age. It is regrettable that so many errors are now countenanced in the Washington and other Ecclesias. Fundamental principles must be upheld. With love to all. —Sis. Katie Ferguson.

WHANGAREI, NEW ZEALAND.

We have received letters from Bro. K. R. Macdonald and from Bro. A. P. Fisher regarding the matters previously referred to in the Ecclesial News received. We respect the sincerity of both and hope that unity may be brought about in their midst on brotherly and scriptural lines. —Eds.

CORRESPONDENCE.

7, Union Road,
Shirley,
Birmingham.
February 10th, 1948.

I have seen the news from the Edmund Street meeting published in the January number as to withdrawal from me. After 23 years of service in the "Berean" fellowship, I should like you to publish in fairness to me, a few words in reply to the same.

I believe wholeheartedly in the B.A.S.F. I believe implicitly in i Cor. vi. 1, that we should not go to law "against" another inside or outside the fold. My objection is to the addition of words being added to the Word of God. It is not true that I "limit" the teaching in i Cor. vi. 1.

R. SMITH.

VICTORIA, B.C., CANADA.

It is with sorrow we report the death of Bro. Frank Mitchell, who fell asleep in Christ on August 1st, aged 68 years, after a short illness. He was laid to rest in Sion Cemetery, Alberta. Bro. Arthur Jones, of Richard, conducted the funeral service in the hall, and Bro. Luard, of Clover Bar, spoke at the graveside. Both spoke words of comfort and encouragement. There was a good attendance at the service of brethren and sisters from Richard, Clover Bar and Edmonton. We miss the advice and help of our brother and hope when Christ returns he will hear the words, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." —Thomas Stuart, Rec. Bro.

ONOWAY, ALBERTA, CANADA.

It is with much sorrow we report the death of our beloved brother Frank Robson Mitchell, who fell asleep on August 1st of this year at Victoria, B.C., at the age of 69 years. He was a member of our meeting for about six years and went to Victoria around two years ago where he became recording brother for the small meeting there. He was buried at Sion, Alberta, near his old home. Bro. Arthur Jones, Richard, Sask., and Bro. G. Luard conducted the service, and said the few words necessary at the graveside. He maintained a keen interest in the Faith until the end, and it is our hope to see our brother rewarded at the hand of our Judge and Saviour Christ Jesus at His coming. He will be missed by all who knew him and especially by the small meeting at Victoria.

Visitors since last report have been Bro. A. Jones, Sisters F. W. and Edith Jones, and Bro. Woodford Readman, all of Richard, Sask.; Bro. and Sis. G. Luard and Bro. A. Luard, Clover Bar, Alberta; Sis. T. Stuart, Victoria, B.C.; Bro. and Sis. S. T. Tyson, Battleford, Sask. We have been greatly cheered by their visits and we welcome any of like precious faith who accept our position and who may be passing our way.

We continue to do what we can to shew forth the "glad tidings" to others, but very little interest is manifested. Everywhere signs indicate we are near the winding up of gentile affairs. Times are becoming more trying. Our only hope in these dark and evil days is to hold fast the Faith. Let us everywhere do everything possible to accomplish this, that our salvation may be assured. We view with interest and approval the latest efforts of our brethren to deal with matters which are a cause of division. We pray for God's blessing on their efforts, hoping that something important may be accomplished to clear away the present sad state of division among the ecclesias. —Fred. C. Crawford, Rec. Bro.

PHILADELPHIA, U.S.A.

It is with much sorrow we report to you the death of our beloved Bro. S. L. Van Akin, jun. In the afternoon of July 4th, 1947, our brother suffered a heart attack from which he did not recover. He was buried in Lackawaxen, Pa. (his home community which he loved so much from boyhood) in the afternoon of July 8th, 1947. A very large company of brethren, sisters and friends from near and distant points assembled with the family to witness the laying of our brother to rest.

Brother Van Akin laboured many years in the Lord's vineyard as a teacher, exhorter, lecturer, chairman-secretary, and, later, as a member of the Service Committee. He was always ready and willing to be of service to the brethren and many benefited by his kindness and work of love. We, of the Service Committee, have enjoyed several years of a very pleasant association with brother Van Akin. His work on the Committee is outstanding and was performed in an efficient and capable manner. We will certainly miss our brother very much. It was characteristic of brother Van Akin to speak of the Truth at every opportunity and he readily gained an audience because of his congenial way and pleasing countenance. We have the assurance from God's word our brother will not have to wait long to rise from the dead. His "sleep will soon be interrupted by the coming of the Master." May he be blessed with the gift of eternal life.

Our brother's work of love in the Truth will serve as a bulwark to Sis. Van Akin in the days ahead. May our Heavenly Father comfort her and bless her with strength to endure.

Our deepest sympathy is extended to Sis. Van Akin and her family, to Bro. John Van Akin and his family in their hour of sorrow. —Carl E. George.

SWAFFHAM.

You will be sorry to hear that our beloved Bro. Eagleton fell asleep very suddenly after a short illness on Friday, October 3rd. He seemed bright and cheerful on September 27th and it was a shock to us to hear he had passed away. He was buried on October 6th at Swaffham Cemetery. —L. Brackpool.

BE COURAGEOUS

"The prize of the high calling of God"—Phil. iii.

Life to be full of courage must first have a purpose that consumes it. Life in Christ will succeed at last or fail to succeed in proportion to its courageousness of purpose and strength of character.

The possession of Christian purpose marks the true distinction between living and merely existing.

But purpose alone is not sufficient.

Most men's lives are like damp wood smouldering, a quantity of smoke and splutter and very little flame. Lives of brave Christians must blaze like a consuming fire. God in action was to Moses a bush burning with fire.

Paul no doubt had this in mind when he urged the believers to be fervent or "boiling," for that is what the word means, in spirit.

Be fervent in spirit.
Be earnest in prayer;
Work out your salvation
With full zeal and power.

Water at boiling heat generates the power to turn the mighty wheels of industry, but lukewarm water is of no avail. The true Christian is at his best when he is at white heat. He will then accomplish something.

THE FEAST OF THE FIRST FRUITS

This Feast was founded upon an institute of nature, and not upon a Divine interposition in the nation's affairs. Yet we find it no less spiritual in its uses.

There is an interesting personal shadowing of Christ in the ordinances of the Feast of the First Fruits and of the relationship of His work to His people. Christ is expressly called the First Fruits in Paul's letter to the Corinthians. "Christ the first fruits"—i Epis. xv. 23; that is, the first fruits of them that slept. This at once connects the subject with the resurrection. The first that shall rise from the dead—Acts xxvi. 23; the first begotten from the dead—Rev. i. 5; and again, the first begotten of every creature—Col. i. 18.

Not only is Christ called the First Fruits but the term is also applied to His people—Jas. i. 18 and Rev. xiv. 4. In this there might be confusion if we did not remember that in an important sense He and they are ONE—one in Christ, in Head and Body—Law of Moses (pp. 184-7.)

PALESTINE

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

NEW ZEALAND

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

AUSTRALIA

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

CANADA

Bedford. (N.S.)—W. E. Hull, R.K. No. 2.
Brantford, Ont. — H. W. Styles, 112 Erie Avenue.
Edmonton, Clover Bar, Alta.—G. Luard, Clover Bar, Alta.
Guelph. —R. J. Hawkins, 9 Elizabeth Street.
Hamilton, Ont. —D. Percival, 63 King St., W.
Hudson (Ont.)—T. H. Pringle.
Lethbridge, Alberta. — W. Blacker, 1225 6th Ave., S.
London. —D. W. Gwalchmai, 173 Devonshire Avenue.
Moncton, N.B.—Wm. E. Hayward, 11 Waterloo Street.
Montreal. — J. D. Baines, 1426 Clemenceau Ave., Verdun 19. P.Q.
North Battleford (Sask.)—W. Readman, R.R. 2.
Onoway (Alta). —F. C. Crawford
Oshawa, Ont.—J. Beasley, 449 Ritson Road, South.
Pembroke, Ont.—Cyril J. Webb, 258 Herbert Street.
Richard, Sask.—Fred G. Jones, Box 30.
St. John, N.B.—A. D. Duncan, 46 Adelaide Street.
Stewiacke, N.S.—T. H. Hull, "Lanesville" Stewiacke, Nova Scotia.
The Pas, Manitoba. —R. C. Klaas.
Toronto, Ont. — H. J. Newnham, 25 Pepler Ave., Toronto, 6.
Victoria, B.C.—Thos. Stuart, 62 Scott Apts., Douglas St.

UNITED STATES

Akron, Ohio. —Mrs. Johnson, 993 Lover's Lane.
Baltimore, Md.—Henry A. Carlile, 3616 Landbeck Road, Md.
Boston, Mass.—K. MacKellar, 195 S. Main Street, Reading. 'Phone: 0965 W.
Buffalo, N.Y. —G. A. Kling, 79 Mang Avenue, Kenmore.
Canton, Ohio. —Chas. Wheeler, 1708 Maple Ave. N.E.
Chicago, Ill. —A. S. Barcus, 3639 N. Springfield Avenue.
Denver. — P. Dixson, 4792 Federal Blvd.
Detroit. (Detroit, 21.)—G. Growcott, 15586, Normandy.
Dinwiddie, Va.—C. Bird, Stonycreek Lodge, R.F.D.2.
Elizabeth, N.J. —E. G. Twelves, 14 Stiles St.
Glendale, Calif. —J. D. Laidlaw, 1130 Graynold Avenue.
Hawley, Pa.—H. A. Sommerville, Lake Ariel, Pa.
Houston, Texas. — J. Hatcher 1011, West Main St.
Houston, Texas.—E. W. Banta, 8008 Junius St. 'Phone: H. 9085.
Jasonville, Indiana. —J. Burns, RRE. Shanklin Street.
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"**Against.**"—This pamphlet, based on i Cor. vi. i, is now in supply at 6d. per copy post free. Apply to G. H. Denney.

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Distress Fund. —Our fund for help to some in distress in various parts of the world is at the moment overdrawn. Help would be esteemed.

Fellowship. —A pamphlet received, "Apostolic Teaching on Fellowship and Withdrawal," makes a rather comprehensive and commanding claim. We commend the sincerity but deny that the conclusions reached have any apostolic sanction.

Perhaps Bro. J. Carter would preside if a debate could be arranged.

G.H.D.

Backsliding Israel.—The Claphamites claim they are the only section of the brotherhood that stands for all "the vital principles of the Truth." Our view is entirely the opposite—that they have moved farthest from a practical application of the Divine appointments.

We have always been prepared to prove it in open debate, and still issue the challenge. We have no use for hard hearts of any kind. G.H.D.

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

Ecclesial parcels are not included in this arrangement and will be sent direct as hitherto. We hope the arrangement will give greater efficiency in our service, and we are grateful to Bro. Growcott for undertaking it. The subscription rate in U.S.A. will now be 2½ dollars per annum.

This arrangement does not apply to Canada.

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