

APRIL, 1948.

# 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

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# *The Berean Christadelphian*

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

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

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*Seeing that it is the purpose of the Deity to give the nations to Jesus and His Brethren for an inheritance, and the uttermost parts of the earth for their possession (Ps. ii. 6-8; Apoc. ii. 26), the proclamation, or prophesying again, to kings and nations, in the words, "Fear the Deity and give honour to Him," implies the surrender of all wealth, dominion, honour and power under the whole heaven to them . . . .*

*The Armageddon discomforture of the belligerents in the Land of Israel, that is, of the Lion-power of Sheba, Dedan and Tarshish, and of its antagonist the Assyro-Gogian confederacy of the North, at Bozrah and elsewhere (Ezek. xxxviii. 13, 18-23; Is. lxiii. 1; Dan. xi. 41-45)—will put Yahweh-Tz'vaoth in possession of Jerusalem the Holy City, which He occupies as the Lamb with the 144,000.*

Eureka iii. cap. xiv.

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## **EDITORIAL**

### **The Value of Human Life**

There are two conflicting theories at the present time as to the true origin of man. The evolution theory brings him upward from the brute, the Bible brings him from a direct action of the Creator, God Almighty, i.e., from the angels' work as described in Genesis i. The Bible shows the general deterioration that has set in and throws into contrast the heroic characters of men like Abraham, Moses, David and the prophets and the Apostles and others of faith as described in Hebrews xi.

Jesus Christ towers above all, a giant among pygmies, the Son of Man and of God, who exhibited the character of perfection as desired by God his Father and as possible of emulation by faithful men and women.

As Professor Virchow said in 1908 the theory of man's evolution from the brute has no solid scientific foundation. Nor is it consistent with man's 5,900 years of history. In the higher qualities the state of man as a social animal is now lower than ever before. His ability to live at peace each with his neighbour becomes less day by day. The scientific achievements in line with Daniel xii have become greater than ever in our present time. But one has only to mention the atomic bomb to bring home the fact that war will from now on be a greater crime and horror than ever. Furthermore the possibilities of war, oppression and aggression are more imminent than ever. The President of the United States asserted this on March 17th, when addressing Congress and Senate at Washington.

Job xxxiii. 4 says, "The spirit of God hath made me and the breath of the Almighty hath given me life." How strange it is that men should so thoroughly turn away from the written Word as to

believe in their own indestructibility and also in the certainty of a final peace and joy being realisable by their own posterity, if not by themselves. "By their fruits shall ye know them." The signs are all the other way. The Bible prophecies as to the final state of human society prior to our Lord's advent, are all being fulfilled to the very letter.

What then is the value of human life?

Apart from faith in God and His purpose and a preparation by the discipline of His precepts for a part in the better day and way of His Kingdom, it is worth less than nothing.

If it were "nothing" it could at least do no harm. But the human race commits continually such awful crimes that it would be dangerous to let it continue to exist. The purpose of God, therefore, calls for the final destruction of human "civilisation," as it calls its works and their outcome. The term is a contradiction of the facts. But on the other hand, the man of faith who separates himself from the world (as we are bound to do) puts such a value on his life that it becomes "precious" in God's sight as David asserts in Psalm cxvi. 15, and it will finally be preserved when "gems and monuments and crowns have mouldered into dust."

G.H.D.

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16, HEATHVIEW AVENUE,  
CRAYFORD, KENT.  
*December 7th, 1947.*

Dear Bro. Denney. —Greeting in the Saviour's Name.

Both Sis. Butler and myself are very sorry that a reunion between the Temperance Hall and Berean Fellowship has not yet taken place.

There has been an unmistakable weakening in our Fellowship on the subject of law and divorce. The majority of bre. and sisters, I fear, do not trouble to give the matter any consideration at all. When one considers the displeasure which Christ shewed towards divorce for every cause, declaring to the Pharisees, "that Moses gave them a writing of divorcement because of the hardness of their hearts," one is amazed at the loose thinking in the Brotherhood upon this subject.

Our high calling, and consequent walk in the Truth, should place us above all the unlovely and sordid things associated with going to law before a Gentile court to obtain divorce.

Sincerely yours, fellow-pilgrim, Zionwards,

A. T. BUTLER.

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## Sardis

"I KNOW THY WORKS." Here, at once, is matter for wholesome reflection. Jesus, our high priest now and judge to be, is not one who depends for knowledge on what He may see and hear as man sees and hears. He requires not to be told how it is with us—*He knows*: He did this even in the days of His flesh, as it is written (John ii. 25): "He needed not that any should testify of man, for He knew what was in man." He knows now as He knew then; He knew *in His spirit* (Mark ii. 8) what was passing in the thoughts of the Pharisees. He is now the Lord THE SPIRIT, without a flesh veil: when He speaks it is what *the Spirit saith* unto the Churches. He designs that all the churches should know this. His words are, "All the churches shall know I am He that searcheth the reins and hearts." We are no less known of Christ than we are known of the Father; He *is* the Father in manifestation. All things are naked and open to the eyes of Him with whom we have to do. We have to do with the Lamb with seven horns and SEVEN EYES; omniscience incarnate, great but glorious mystery; none the less credible that we cannot understand it.

Jesus, then, could say to every ecclesia, "I know thy works." This is a comfort to all who are labouring with an eye to Him, and a terror to such as seek only to make a fair show in the eyes of men and brethren; because Christ not only knows the real state of all cases, but in due time He will declare it. There is a day appointed when He will "bring to light the hidden things of darkness and will make manifest the counsels of the heart" (i Cor. iv. 5). In that day will be fulfilled the promise made to such in Sardis as should overcome: "I will confess his name before my Father and before His angels." This promise is to all who overcome, not only in Sardis, but everywhere else. The honour of such a confession can scarcely be appreciated now. It will be seen and felt by all then, and by none more than by those who make light of it at present, as a thing not to be taken practically into account; they will, when too late, curse the infatuation that shall have cheated them of the unspeakable honour of favourable mention by the King of Glory in the audience of the Eternal One, and an angelic and all powerful assembly of immortals.

ROBERT ROBERTS.

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## Preparing the Way

### THE DECLINE OF THE TURKISH EMPIRE

There is a remarkably interesting prophecy in Rev. xvi. 12. This verse is the heart of our subject. It depicts the sixth angel pouring out his vial upon the great river Euphrates; and the water thereof drying up, that the way of the kings of the east might be prepared.

The decline of the Turkish or Ottoman Empire is nothing less than another development in God's purpose with the earth, and, eventually, with all people upon it.

The Decline of the Turkish Empire—we have used the word "Decline" as a noun. This word means—"the act of sinking toward a lower level or state, deterioration, decay." This is expressive of the Ottoman Empire—how it has come down from a powerful military despotism to a condition of dependence upon more potent nations to the north and south.

Few people realise the vast extent of territory in Europe, Asia and Africa that the Turks dominated less than 260 years ago.

Now for the identity of the Turkish Empire with the prophecy to prove that it is indeed the power referred to under the term "the great river Euphrates."

In the Bible, rivers are frequently used as a symbol for a people, or a nation. A clear example of this is found in Isaiah viii. 7-8. Here God is rebuking the Jews, and He threatens their land with invasion by a hostile power. He says, "*Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory.*" Note particularly the wording "the waters of the river" and its application even to "the king of Assyria and all his glory." Note also, the wording that speaks of the Assyrian nation's expansion . . . like a river flooding . . . coming up from its usual channel . . . going over its banks. And if we pause to consider, the reverse would be a river or nation receding or shrinking in size . . . the water drying up.

This is not the only scriptural identification of rivers and waters with nations. The following references conclusively prove this conclusion—II. Kings xix. 24; Isaiah xliii. 2; Rev. xvii. 1 & 15. The last quotation expressly says, "*the waters which thou sawest are peoples, and multitudes and nations and tongues.*"

Just as the river Euphrates, in the days of Isaiah represented the Assyrian Power through whose land the river then coursed, so in these later times it represents the Ottoman Empire whose territories also grew up around it. This is not a new idea. Over 300 years ago, when Turkey was still

near the height of its power, a Bible commentator, Tillinghast then wrote, "*By the river Euphrates we are to understand the Ottoman or Turkish Empire. It is called the great river because of the multitude of people and nations therein. The people who at the present time are of all others accounted the greatest are the Turks: who therefore, and no other, are here to be understood: especially as the Euphrates in Apocalypse 9, under the sounding of the sixth trumpet, by general consent of expositors has reference to the Turkish power.*" Nor was Tillinghast alone in his opinions at that time. Joseph Mede (of the 17th century) also interpreted the drying up of the river Euphrates as the exhaustion of the Ottoman power. (*Eureka III., preface p. iv: and p. 546*).

Nothing supports the feeble remains of the once mighty power of Turkey, but the policy of the Anti-Christian Powers, founded upon their mutual jealousies and ambitions.—*Dr. Thomas.*

The popular idea that the earth is to be destroyed frustrates the true perception of the Divine forecast. Our interest is not in the Turkish people themselves but in the events that we are prophetically told will follow their collapse. Firstly, it is decreed that "*the earth abideth for ever*"—Eccles. i. 4; and secondly, that the reward of the faithful is on the earth. "*The righteous shall inherit the land and dwell therein for ever*"—Psalm xxxvii. 29; and again, "*Blessed are the meek for they shall inherit the earth*"—Matt. v. 5. These statements are in agreement with the expressed and ultimate purpose of the Creator, "*The earth shall be filled with the knowledge of my glory as the waters cover the sea*"—Hab. ii. 14 & Num. xiv. 21.

Thus is identified the "great river Euphrates" with Turkey, and such is the reason for our interest in the matter. Now consider briefly how it developed itself in accordance with the course God said it would take in Rev. ix. The loosing of a power is indicated, or a group of four powers, that had been bound by the river Euphrates. These powers (the four main Turkish invasions) were loosed with the objective in the Divine mind that they were to "slay the third part of men," i.e., to destroy the so-called Christian Eastern Third of the Old Roman Empire for their perversion of the truth of the Scriptures.

Another purpose accomplished by the unloosing of the Turks (although unrevealed in this part of Scripture) was that the Holy Land should be desolate and made barren. This, God had predicted through Moses many centuries before, would be the result if the Jews turned away from Him. A similar thought is the statement of Jesus, "*Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled*"—Luke xxi. 24.

It is a point worth noting that in both this prophecy of Jesus concerning the end of Jerusalem's desolation and the prophecy that we are mainly considering concerning the decline of the Turkish Empire, that the return of the Lord Jesus to the earth is indicated shortly afterwards. In Luke xxi., one of the early follow-up verses reads, "*Then shall they see the Son of Man coming with power and great glory.*" In the prophecy of the Turkish decline, another event spoken of in the same historical period, the pouring out of the sixth vial, is the event foretold in the words "*Behold, I come as a thief.*" Now while the manifestations of the Son of God in these cases are different, it can be shown that they do not destroy the harmony of the Word of God. Rather is it seen a little later that the two phases of His coming are essential and blending with the decline of the Turkish Empire, "*that the way of the kings of the east might be prepared.*"

The neurasthenic empire. —*Life of Venizelos.*

In the rise and decline of Turkey, the hand of the Lord is very evident. It is an exhibition of the statement of the prophet Daniel that the most High ruleth in the kingdom of men and giveth it to whomsoever He will, and setteth up over it the basest of men—Daniel iv. 27. Its application is strikingly clear.

"It has always been a puzzle to historians how a race of people which had never before been politically conspicuous in the world should suddenly have exhibited such a marvellous power

of conquest. Nor could one have expected the rise of a race of world conquerors from the multitude of barbarians who were ever roving to and fro in the vast sandy desert of Arabia, where they preyed upon one another, marking history with but few traces of their existence."

Art. 'Turkey,' Encyclopaedia Americana.

And as to the rapid growth of that Empire and the character of many of the individual Sultans, the same article continues, p. 188, "In 1451, Mohammed II. became sultan, one of the most perfidious and sanguinary rulers that history exposes to the execration of posterity. The outstanding event of his long reign (30 years), is the capture of Constantinople (1453), though his whole life may be described as one long campaign, in the course of which he conquered two empires, twelve kingdoms and nearly 300 towns. What he accomplished as a conqueror for the advancement of the Ottoman Empire caused the Turks to regard him as the greatest of their sultans, and in their eyes the glory of his conquests atones for his many vices."

In A.D. 1299, Othman, after whom the Empire was named, began to lay the foundations of the Turkish empire in Eastern Asia Minor.

A.D. 1326—the Janizaries, the powerful armed force of the Turks, mostly recruited from Christian captives, was formed.

A.D. 1330—Nicae in Western Asia Minor captured.

A.D. 1354—Gallipoli, in Europe, taken.

A.D. 1361—Turks take Adrianople.

A.D. 1389-1448—Both the Servians and Hungarians defeated at Kossovo in separate battles and practically all the Balkan peninsula (except Constantinople) became a Turkish province.

A.D. 1453—Constantinople captured.

A.D. 1475—Crimea subjugated, North Black Sea and Caucasus.

A.D. 1479—Turks obtain Albania.

A.D. 1516-17—Syria and Egypt conquered.

A.D. 1520-83—may be considered the period of the height of the Empire. In this period the Hungarian Empire was broken up and became a province of Turkey. Tunisia, Libya and Algeria were also added to the Turkish Empire.

During the next 100 years, A.D. 1583-1683, the Turkish Empire maintained most of its great extent although it was troubled with war and civil strife a great deal of the time. The important thing to remember is that Turkey's great extent was only 260 years ago.

The end of the Ottoman Empire was rapidly approaching. —*Life of Venizelos*.

But the Almighty God had before determined how far this great river-power was to overflow its banks; and having done the work that He had prescribed that it should do, His other declaration came into effect, and like a flooded river drying up the Empire began to recede at the outmost edges. The turning point was before Vienna in the year 1683. A Turkish army of nearly 300,000 laid unsuccessful siege to the city for two months. Then in September of that year King Sobieski of Poland united with the Duke of Lorraine, and together they routed the Turks with enormous losses. "The signal defeat of the Turks before Vienna was joyfully hailed throughout Christendom," at that time, "as presaging the downfall of the Mohammedan power in Europe" (Enc. Am., p. 189), a fact that prophecy before (and history since) have declared to be the case.

Following this defeat, the drying up process began slowly but surely. The Austrians and their allies pursued their initial gains, and made continuous attacks upon the Turks. The Russians, too, began their long range plans for the occupation of Constantinople and the Dardanelles. By the Peace of Karlowitz in 1699, Turkey ceded to Austria a good part of Hungary and Transylvania, to Venice the Dalmatian coast of the Adriatic Sea, and to Poland the southern provinces of that country.

War with Austria again broke out, and at the Treaty of Passarowitz, 1718, she lost the remainder of Hungary.

Toward the close of the 18th century the Russians made war upon the Turks, this time quite successfully, taking the Crimean peninsula, the territory to the north of the Black Sea between the Dnieper and the Dniester rivers, and the Caucasus (Peace of Jassy, A.D. 1792).

The turn of the 19th century was no better as far as Turkey was concerned. She was continually embroiled in war with Russia and so weakened herself that she lost most of Greece in 1829, when that country successfully revolted. In the same year Turkey had to recognise a Russian protectorate over Moldavia and Wallachia. These two territories later united themselves and became the independent country of Rumania in 1861.

In the same year Turkey also lost Algeria to France.

About this time the very forces of nature, directed, of course, by the Almighty, added their part to the drying up and weakening process. In 1821 cholera broke out at Bussora and Bagdad, and from thence spread into Asia Minor, Syria and Egypt with heavy loss of life. In 1822 an earthquake in Aleppo, Syria, buried 14,000 in the city's ruins. In 1831 various epidemics carried off 100,000 in Mecca, Medina and Bagdad. In Bagdad a flood coincided with the epidemic to carry off another 50,000. In Constantinople itself fire, civil war, and pestilence prematurely turned 300,000 into their graves. And to add to the distress the Sultan massacred the Janizaries, the nation's most powerful armed force.

The seeds of corruption have taken firm root in all parts of the empire. —*Turkey in Europe.*

We now come to an anomalous situation with regard to Turkey. Prior to the 19th century there had been frequent European coalitions formed to resist and defeat the Turks, but in that century we find so-called Christian nations rushing to the defence of "the sick man of Europe"—such is the caprice of international politics. But the Almighty had decreed that Turkey should be dried up. Bad governmental policies in the provinces and war with Russia in 1877-8 led up to the loss of Bulgaria, Serbia, Montenegro and Bosnia. By a special treaty Turkey ceded Cyprus to Britain in 1878; and to the same power she lost Egypt in 1882. France occupied Tunisia in 1881.

The turn of the 20th century brought still greater losses to Turkey. In 1912 she lost Crete and Thessaly to Greece, Libya to Italy, and in the same year Albania became independent. But these were small when compared to the manner in which she was stripped after World War I. Syria to France, Palestine and Transjordan to Britain, Arabia and Iraq becoming independent.

During World War II., Turkey successfully remained neutral, but since that time she has been continually harassed by the territorial desires of her traditional enemy to the north. Even so recently as January 25th, 1947, an article appeared in the *Saturday Evening Post* indicating Russia's great desire for the Dardanelles and how precarious Turkey's position is in respect to the same. She is merely a pawn in the hands of more powerful neighbours—Russia on the one hand, and the United States and Britain on the other.

With the treaties concluded after World War I., the drying up of the great river Euphrates was practically complete, and the Empire actually came to an end in 1924 when Kemal Pasha was elected first president of the Turkish Republic. The freeing of Egypt and Palestine was the removal of the principal obstacles to the preparation of the way of the "kings of the east."

Perhaps you wonder why we mention these countries in this connection. The answer will be forthcoming when we reveal the identity of the "kings of the east"; but one thing can be made clear at this time—the desolator of the Holy Land is no more in possession— and since his removal the Jewish population has mounted from 50,000 in 1919 to over 600,000 at present. The land, too, has become much more fruitful and productive, naturally and industrially.

But who are these "kings of the east," as the Authorised King James Version of our Bible expresses it? . . . whose way was prepared by the decline of Turkey. The explanation is fairly simple, and is wholly satisfactory.

For at least a century Constantinople has been the centre of all the intrigues and all the corruption of Europe. —*Decadence of Europe*.

Firstly, let us note the untouched translation of the original Greek of this passage as it is in the Emphatic Diaglott—"so that might be prepared the way of the kings of those from risings of a sun." This translation on the surface seems even more puzzling than that in the Authorised Version, but let us look into it.

Who, or what, is the sun referred to?

Let us turn to the last book of the Old Testament—Malachi iv. In the first verse we have a reference to the day of God's judgment on the nations, but in verse 2 we have a better picture presented. "*But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.*" Note two points in these verses. The reference to a *Sun of righteousness*, and the phrase, *ye shall tread down the wicked*. This latter we will deal with a little later. All we ask you to remember now is that the downtreading of the wicked is in connection with the coming of the *Sun of Righteousness*.

This "Sun of Righteousness" is the Lord Jesus. The words of David confirm the deduction.

*"The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain"*—II Sam. xxiii. 2-4.

And then turn to Psalm lxxii, that Psalm that beautifully pictures the conditions of righteousness and blessedness in Christ's future kingdom.

*"Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."*

Surely Jesus is the Sun of Righteousness. He says that He is— "*I am the root and the offspring of David, the bright and morning star*" — Rev. xxii. 16.

In connection with the time of Jesus' rising or coming again, the earth is represented as being in a condition of darkness, spiritual darkness, not knowing God's will or word. In Isaiah lx. this condition is specifically referred to, and a command is given to a certain people (Israel as the latter part of the chapter reveals) "to arise and shine."

After having gone through imperial adventures of several centuries the Turks finally retired to the lands where their ancestors had settled nine hundred years earlier. —*Eastern Europe*.

That shifting, intractable, and interwoven tangle of conflicting interests, rival peoples, and antagonistic faiths, that is veiled under the easy name of the Eastern question. —*John Morley*.

We have already indicated how in the final struggles of the Ottoman Empire, Palestine was more or less set free under a mandate to Britain, and how she has already partially arisen from a desolated land to a land of unwallied towns and villages. "*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*"—Is. lx. 1-3.

These things are already becoming evident. They are, therefore, highly significant. As the rising of the physical sun gradually illuminates objects that before the dawn, or in the dead of night, were not visible, so at the nearness of the coming of the Sun of Righteousness things in God's purpose become much easier to see.

But who are the "kings out of this Sun's risings?" The original Greek for this word 'rising' is 'anatole.' It is derived from the verb 'anattole' meaning "to rise, to cause to rise, to spring up."

Applying these thoughts to nature we recall what happens in the springtime. All plant life arises from the earth, and the face of the earth becomes bright and green again. And all that springs out of the earth is caused to rise by the beneficial rays and warmth of the sun acting upon the seeds in the earth. Everything, therefore, that is produced or brought up from beneath the earth, the place of darkness, into view in this manner can rightly be said to be a rising of the sun.

The Sun of Righteousness, the Lord Jesus, who will arise or come into view some time after the drying up of the Turkish Empire, will similarly cause a rising from the earth of many who are at present asleep therein.

*"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever"*—Dan. xii. 1-3.

Paul indicated the same thing when he said in I Thess. iv. that those of us which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself is to descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ are to rise first. These are the risings referred to in Rev. xvi. 12—out of, or from which, proceed "the kings."

Turkey was showing signs of breaking up as long ago as 1910; the 'Sick Man of Europe' was very ill indeed. —*Mediterranean Crisis.*

It is evident from the quotation made from Daniel that these who arise from the grave are not yet perfected; nor are they all to be made perfect. Paul agrees with this, stating in II Cor. v. that we must all appear before the judgment seat of Christ; that every one may receive the things done in his body whether it be good or bad. Now the place of judgment has been and can be demonstrated from Scripture to be at Mt. Sinai or in its vicinity, and hence we see the need for the evacuation of the Turk from that part of Palestine and Egypt as we mentioned.

So then the Sun has arisen. There has also been a prolific rising from the dead as a result. And now, who are the kings?

Let us hear what Jesus Himself says—Matt. xxv. 31-34; Rev. ii. 26-27:

*"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."*

Now, he that inherits a kingdom or has power over a nation or nations is a king or ruler of some sort, is he not? From these two quotations it is evident such a reward is predicated, or based upon, a condition of acceptableness. These kings, then, are these who are found faithful at the judgment of Christ. As such they are represented prophetically, as honouring Christ, saying after their appointment to the kingly office, that He had redeemed them to God by His blood and had made them kings and priests to reign on the earth. It is of this class of people that Jesus is *"Lord of lords and king of kings: and they that are with him are called, and chosen, and faithful"*—Rev. v. & xvii.

This association of Christ and his immortalised faithful followers then begin their career of subduing the earth to God's will: bringing it into the condition of righteousness and peace that is prophesied will come. These are the people referred to in Malachi who shall tread down the wicked. *"This honour have all his saints"*—Psalm cxlix. 9.

DETROIT.

A. HIGHAM.

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## **From Abraham to Paul**

### **II.—THE TRIALS OF A BUFFER STATE**

Solomon, David's son, followed on the throne. He built the temple which became the glorious religious centre of the true faith and the focal point for the love and enthusiasm of faithful Jews of all times. Under him Jerusalem (nay-ZION—the very word thrills the heart of the weary sojourner in this Gentile age) became the great city which has always stirred the imagination. It is yet to be the capital of the world: "beautiful for situation, the joy of the whole earth: of whom the Lord loveth the gates more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God!"—Ps. xlvi & lxxxvii.

Sad to relate, Solomon fell prey to a policy of worldly expediency. Having strengthened the country internally, he thought to strengthen it without by diplomatic moves—forming alliances and marriages. His lack of trust in God, led him to become victim of idolatrous practices.

In retribution, the Kingdom of God in the past—Israel—was split in twain. Rehoboam, refusing to listen to the reasonable demands of the people, found himself ruler of Judah and Benjamin alone. The other ten tribes formed the Kingdom of Israel under Jeroboam. This king could not trust God to keep the kingdom for him and made golden calves at Dan and Bethel to keep the people from going to Jerusalem. Thus he became "Jeroboam the son of Nebat who made Israel to sin." Not one King of Israel was faithful to God. All followed the sins of idolatry, which arose through breaching their separation in marriages and alliances with foreign countries. Wickedness found its high spot in the reign of Ahab, who, influenced by Jezebel, his Zidonian wife, made Baal worship the order of the day, despite challenge of the prophet Elijah.

Meanwhile, in Judah the moral calibre of the kings was higher, though they often erred seriously in forgetting their separation and taking up association with foreign states, e.g., Asa relied on Syria against Israel. Jehoshaphat allied with Ahab and was reproved by God, "Shouldest thou help the ungodly and love them that hate the Lord." The son of Jehoshaphat and his grandson Ahaziah followed up this policy of "evil communications" until "good manners were corrupted" and they

became submerged in idolatry. Ahaziah's mother Athaliah was an especially evil woman and dominated the royal counsels, but she was slain in a revolt headed by Jehoida the priest.

A reformation followed, but Joash, the young king, soon returned to his evil ways: wherefore King Hazael of Syria came against him and the country was plagued with locusts to bring him to his senses. On to the scene then came the priest-prophet Joel making a solemn call to repentance "to rend their heart and not their garments." Then like all the prophets, from local events he sweeps forward into the eternal future of the Jews to give a vision of the climax of history when the covenants with Abraham and David shall be fulfilled: when the captivity (in Joel's day still future) of Judah and Jerusalem shall be turned: when all nations shall be brought into the valley of decision: when the Lord shall roar out of Zion: when "Judah shall dwell for ever and Jerusalem from generation to generation"—Joel iii.

In Israel, Jehu had exterminated the house of Ahab, and his grandson Jeroboam II. was on the throne, reigning over forty years. He brought Israel to the peak of its material prowess, but in its very greatness and self-confidence there was spiritual corruption. Into such an Israel God sent the humble herdsman—Amos. He travelled from Judah into the neighbouring kingdom and was soon heard plainly proclaiming the mind of God upon the luxury, pleasure seeking, oppression, idolatry and faithlessness of Israel.

His bluntness offended. For example no one would like to hear their lady folk spoken of as fat kine—iv. How inconvenient it was, too, that he should appear at Bethel during feast time to denounce the evils—vii. Here he was abruptly told "You go back and prophesy in your own country." He did not heed till he had further foretold the forthcoming downfall of Israel. Yet in the midst of his doleful tidings he forges ahead, for the encouragement of the faithful few, to the day when God "will raise up the tabernacle of David that is fallen, and will build it as in the days of old . . . the plowman shall overtake the reaper . . . and I will bring again the captivity of my people of Israel, and I will plant them upon their land which I have given them"—ix.

About the same time, and also a little later, Hosea expostulated with Israel, denounced their filthy idolatry and symbolised their unfaithfulness by that of an unfaithful wife. We have here the intimate implorings of God against the false fellowship of foreign alliances and foreign ways. Yet, amidst the wrath is pity and comfort for the faithful. "Afterward shall the children of Israel return and seek the Lord their God and David their King: and shall fear the Lord and his goodness in the latter days"—iii.

Shortly after Hosea's denunciations, Israel was taken into captivity at the hands of the great King of Assyria. Meanwhile, in Judah reigned Uzziah, Jotham and Ahaz. During their reigns Judah was falling from the standard of righteousness and was absorbing the spirit which had animated Israel. Ahaz reached the extreme, sacrificing his children and placing an ornate Syrian altar in the temple instead of God's brazen one, as a result of his soiling contact with foreign nations.

Into the midst of this situation comes Isaiah with needed reproof and exhortation—foretelling captivity if they do not repent. Like the other prophets he mixes with his stern rebukes, comforting pictures of the coming day upon which the hopes of all the faithful of that age were set. "For unto us a child is born . . . and the government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end upon the throne of David to establish it"—ix.

When the good King Hezekiah succeeded to the throne of Judah the menace of invasion by King Sennacherib of Assyria loomed upon the horizon. Faced with this crisis, all minds were much concerned. Little groups of citizens anxiously discuss it. The statesmen argue it out. One party says: "seek alliance with Egypt—they're strong, and when the two great nations have fought it out, we shall be safe." This was the spirit of trust in foreign alliances instead of in God. Others said: "give in to Assyria." Isaiah led the faithful party— "Rely on God—not on the arm of flesh." He foretells the fate of Egypt: and vigorously attacks the pro-Egyptian party: "Woe to them that go down to Egypt for help,

who stay on horses and trust in chariots . . . but they look not unto the Holy one of Israel . . . now the Egyptians are men and not God; and their horses flesh and not spirit"—xix & xxxi. In these dire days when little Judah was the buffer state between two great empires, Egypt and Assyria, fighting for world domination, Isaiah encourages the faithful by passing on to the days when "a king shall reign in righteousness and princes shall rule in judgment: and the work of righteousness shall be peace: and the effect of righteousness, quietness and assurance for ever"— xxxii.

When the Assyrian arrogantly besieges the city, throwing taunts and challenges at the God of Judah—Isaiah foretells his destruction and passes on to the day when Zion, Judah and Messiah shall dominate the world. How comforted the faithful must have been to hear that "there shall come forth a rod out of the stem of Jesse . . . and the spirit of the Lord shall rest upon him . . . and the earth shall be full of the knowledge of the Lord as the waters cover the sea"—x & xi.

The Lord delivered Jerusalem miraculously at that time for Hezekiah's sake—a King who reigned truly in the spirit of David.

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### **CONSTITUTIONS—THE OTHER SIDE**

Am writing to strongly protest against the article on the Constitution in November BEREAN. The brother seems to desire to do things that please him irrespective of whether they are right or wrong.

I would like to ask him does he know of any society or community that does not have a constitution? Does he know of any nation which has not a constitution? God gave Israel a constitution and there will be a constitution in the Kingdom of God.

Paul told the brethren at Corinth that God is a God of order, and how are you going to do things decently and in order if you do not have a constitution? We notice he says it is man made; the same charge has been made against our Amended Statement of Faith, and, therefore, we should not pay any attention to either the Constitution or Statement of Faith. Just do what you like and believe what you like. If we adopt such an attitude where will we go and what will we do? Such is preaching lawlessness.

JOS. BEASLEY.

OSHAWA.

(NOTE. —Our view is that there are two sides to this matter. We do not accept responsibility for our readers' views on non-essential matters.)

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### **The Coming Storm**

“So will I gather you in My fury . . .”—Ezekiel xxii.

As the end of Britain's Mandate over Palestine approaches, both Jew and Arab are prepared for action and the atmosphere is charged with electricity. There is no doubt that Arabs are moving into Jerusalem from adjoining countries such as Trans-Jordan and Syria and one now sees more of the Bedouin from the desert and doubtless these natural warriors are moving in as result of instructions from their leaders. Since writing last the situation has steadily worsened and I fear will continue to do so. Among the principal events have been violent explosion in Ben-Yehuda Street as a result of three army-type vehicles filled with six tons of explosives being detonated, and this was one of the most ear-shattering detonations I have ever heard, and having lived in "Bomb Alley" in London's days of the blitz, I cannot recall a more intense explosion. A wail of suffering from Jewry rent Jerusalem's air. This was almost immediately followed by accusation against the British who were accused of being the instigators of the crime, and consequently the thirst for revenge quickly revealed itself by the killing of innocent members of the security forces.

A British Police Officer who told me of his desire to help in the rescue work, and who proceeded to the scene of the explosion found himself spat upon by the Jews present, and others were injured by Jews who were convinced that this .. incident had been engineered by the security forces. In consequence, the position of the British has become even more hazardous than before. The arrival of members of the United Nations Secretariat in Jerusalem has thrown an additional heavy burden upon the Palestine police.

All Arabs have been warned on pain of death that they must not in any way co-operate with the Commission and there seems no doubt that this will be strictly adhered to. So members of the UNO find there are no Arab servants available and are compelled to do their own cooking and housework.

The centre of the city now is indeed a place to avoid, and almost all the shops owned by Jews have been bricked up, and doors and windows no longer appear. Few, if any citizens move out after dark and some that have done so have paid for their folly by being killed or seriously wounded. Beds are moved well away from windows. Life is cheap in Jerusalem. Looting and robbery is an everyday affair and accepted as a matter of course, nothing being too small and nothing too large. Cars, lorries, cash, clothes and anything indeed of value disappears as it were by magic. Traders are refusing credit, even to the Government; and everything has to be paid for in cash. Banks will only cash cheques drawn on their own branch. All this has a strangling effect on the economic life of the country, and offers great scope to the lawless and ungodly. Most of the inhabitants are endeavouring to realise articles of value into cash as prices of food soar steadily upward. Breads, fats, tea, and many other commodities are becoming more difficult to acquire, and when obtainable are prohibitive in price.

Travel on many roads is a matter of grave risk, so that many will not go to their place of work in spite of their needs. A few days ago I saw a Jewish armoured bus blown off the road by a hidden mine which then overturned and caught fire, the passengers still alive crept through the back door of the bus but were met with a stream of bullets from concealed Arabs. It is stated that during the past few months 200,000 people have left the country and all those able to do so undoubtedly will. There are stories of Jews marching in protest against partition, feeling that life is more important than the mere creation of a state, for many have indeed underestimated the power and resistance of the Arabs, whilst others thought they were bluffing.

It is noticeable that there has been some cooling off in American political circles toward the implementation of partition, and many observers here are of the opinion that it will never become a reality. Many of the Arabs see the danger of communism encroaching upon the Middle East and indeed so do some of the Jews. We have spoken to Jews and Arabs of the events the present situation is leading up to, and received in some cases a sympathetic hearing, but in the case of the Jew one finds he is as stiff-necked as his forefathers, and what is often worse, an unbeliever and an infidel. This applies especially to the younger Jew, but here and there one finds among the older generation those who believe in the coming of the Messiah. I have found one such who is an elderly German Jew, a jeweller and hails from Hamburg. Unfortunately this elderly Jew speaks little English, whilst I speak less German, but his son, who was educated in England, acts as interpreter and when the security position permits I visit his shop which is down a small side street.

The natural noises peculiar to Jerusalem still prevail in spite of violence and bloodshed and one hears the crowing of the cock, the braying of the ass, the howl of the jackal that comes in from the mountains to seek food during winter. The country itself is now green, for rain has caused the grass to shoot and nature cannot be denied, the varied shades of the carob, the olive, the eucalyptus and the cypress give life to the grey stone of the earth and the flat-roofed houses. The orange, lemon and grape-fruit give a riot of colour to the beauty of this Land of Promise, for the citrus fruits are now ripe and at their best. For the writer at least there will never be a place that will compare with Jerusalem, and in spite of all her present troubles we shall never forget this city "Beautiful for situation, the joy of the whole earth."

What a wondrous city this will be when glorified by the presence of the Son of God, and what a privilege for those who are counted as worthy to share the glory of His reign. The prophet Zechariah speaks thus, "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, The holy mountain." The Jew must yet pass through the furnace of affliction and the atheists and agnostics purged from among them, the remnant will then accept their Messiah. The prophet Ezekiel is most enlightening in this connection, and whatever their shortcomings have been the apostle Paul tells us, "they are beloved for the fathers' sakes."

Abraham, Isaac and Jacob were their forebears and the promises made by the great Creator to these worthies will be fulfilled, and God's glory manifested throughout the whole earth to both Jew and Gentile.

A brother recently said there was little response to the efforts of those who preach the gospel, but let us not be discouraged but the rather see in this, one of the signs that tells us that we are living in the foretold by our Master and compared to the days of Noah. Let us then spend the rest of our probation in stimulating one another to greater efforts in the preservation of God's word, and especially to the application of its teaching in relation to our own lives. The Jews are themselves a continual reminder of a people who neglected to do so and we must therefore heed the lesson that has been so indelibly inscribed on the pages of history in their blood and see that we also do not fall away from grace.

If the Lord wills the writer may proceed to Cyprus following the end of the present administration, but "sufficient unto the day" must be our watchword. As we conclude, heavy clouds are darkening the sky and the same may be said in relation to Palestine's present political situation, but her future is bright with promise, and faith confirms that behind the clouds the sun is surely going to shine. For the saints the present situation speaks of a glorious future. Let us who are numbered among those that are called, continue to walk in the light having no contact with the works of darkness.

JERUSALEM.

J.H.W.N.

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## Signs of the Times.

"The cup of His fury."—Is. li.

### LIII.—An Era of Crisis.

"The next phase in the diplomatic struggle will be to loosen the grip of the Western Powers on Berlin." These words, taken from Note XLI of the January "Signs," are a fitting prelude to what must now be written.

Having swallowed the Czech Republic, Russia now cuts the Western Powers' communications with the German capital in a deliberate attempt to squeeze Britain and U.S.A. out of Berlin. That these Powers will eventually leave is a certainty. The Scripture requires Magog to be with Gog in the end, and, in view of the near approach of that event, the rearrangement of Continental affairs in harmony with the Bible must come soon. Now that Prague is a bastion of communism menacing the West, Russia will not halt her successful stride toward the subjugation of Europe.

*In communism, Moscow knows she has an argument to which man has no answer.*

As Sir Alexander Cadogan said before U.N.O. Security Council on March 22nd last, there is "undeniable risk that hope of damming the tide of Soviet expansion by peaceful means may not be fulfilled." The fabric of imperialism is again being woven into the fate of the world, but this time it will be final—and the *promotion of fools* (Prov. ii).

"We have emerged," said Gen. Smuts, at Pretoria, on March 27th, "into an era of crisis and no eye can see the end." The notable South African forgets that God has said that He has declared the END from the beginning; and His servant Paul tells us that these times are times of ignorance at which God, for the working out of His purpose, winks at, but that finally the earth will be ruled in righteousness by Christ, Who has been raised from the dead as a seal of the Surety of the Divine intention—Is. xlvi; Acts xvii. As God says, He "hath appointed a day." The sayings of politicians to-day, the ebb and flow of their policies, their gamble for world-power, their secret aims and ambitions, their plots and counterplots, have all been marked of old, charted by the Divine Hand on the blueprint of the kingdoms of men. "The Lord knoweth the thoughts of man"—Ps. xciv.

#### **LIV.—Scientific Satanism.**

Last month mention was made of Washington apprehensions of an attack across the Polar Cap. Now, simultaneously with Moscow's cutting of the railways to the Western Powers' zonal frontiers, comes an authoritative Danish statement concerning the importance of Greenland as a Polar air base. Greenland, it is cited, "would be the central strategic point in any new world war." Here the U.S.A. has air and meteorological bases, to which Russia has always taken the strongest exception.

The fact is that the repercussions of atomic warfare are just hazardous. Despite what is known, little can be appreciated for certainty. Experience has been too limited. It is an entirely new element in the science of destruction, and with no precedents to guide them, both politicians and strategists are just guessing. While the entire outcome is incalculable, one thing alone is sure—wholesale slaughter on a cyclopean scale. It is appreciated to-day in the inner councils of the people that entire nations lie under the threat of extermination. The civilization of a continent can be blasted out of existence over night. "They are in the terror of the shadows of death"—Job xxiv. Hence these diplomatic moves to unseat any possible adversary from any conceivable vantage point.

The world sees in atomic achievement a brilliant piece of research work undertaken by those acclaimed as the cream of the age, men at the very apex of daring thought and endeavour. In reality, the reverse is the truth. The world is being brought to disaster by its own dark inquisitive genius.

Men speak of the conquest of the atom. It is a ghastly, a cynical misrepresentation of mingled presumption and ignorance. The atom has conquered man. God has permitted man sufficient intellect to enable him to grapple with the awful powers stored in the atom, *for His own purpose*. Who, reading the horrible details of Hiroshima after the event will fail to observe the prophetic forecast of these ghastly and sinister weapons, recorded in Zech. xiv. 12.

Daniel says of the time of the end that knowledge shall increase, xii. 4; and while this undoubtedly has a primal application to the things of the Truth, secondarily, it relates to worldly matters. "I fear science," said Henry Rycroft in 1899. "I see it destroying all simplicity and gentleness of life; I see it restoring barbarism under a mask of civilization; I see it darkening men's minds and hardening their hearts; I see it bringing a time of vast conflicts which will pale into insignificance the thousand wars of old . . . and overwhelm all the labour and progress of mankind in blood-drenched chaos."

"A time of trouble such as never was . . ."

#### **LIV.—The End from the Beginning.**

Concurrent with the rapidly worsening position in Palestine, the Polish Government aligns itself with Moscow's propaganda against the Western Powers, and says that it cannot remain indifferent to the struggle in which the Jews are pitted against the reactionary forces of the Arabs, financed by British interests and American big business. This statement is, of course, based on the merest substrata of truth, but it does definitely serve Russian interests.

Coming at a time when the Jewish extremists in America have suffered a stunning rebuff in the American refusal to go on with its policy of partition, it is obvious that the Warsaw Government's pronouncement is an attempt to bolster Russia's policy of forcing partition upon the Western Powers. That view is supported by Mr. Gromyko's recent attempt to pin the U.S.A. down to its previous agreement to support the Zionists in the creation of a Jewish State. Now, to enlarge the dilemma, Washington announces a trusteeship for Palestine and the Arabs flatly refuse to consider it. The net result causes the Western Powers added difficulties, and sounds the deathknell of the Assembly's prestige. Russia alone is the gainer, since she has unmeasured troubled waters in which to continue fishing with impunity.

The secret behind this facade of vacillation and retracted policies is the fear that if partition is agreed it must be forced on the Arab world by foreign bayonets. As Britain refuses this task, it means that a mixed foreign force must be placed in Palestine. That means Russia in the Mediterranean. Thus, however viewed, Zionism, as developed by the Jewish Agency, is clashing with the interests of the Western Powers. The British Government's view that partition is unrealistic has proved correct, and America has hastily repudiated her former policy. The effect on world Jewry's hopes has been crushing. The effect on the world situation is incalculable. Thus Jerusalem, as God said, has again proved a burdensome stone . . . its problems are beyond any solution devisable by the wit of man—Zech. xii.

The Divine solution stands alone. Christ gave the keyword to all the world's problems. "Repent." Even men admit it. S. de Brath, in *The Drama of Europe*, speaking of the Coming World Ruler, says, "He struck the fundamental note with His very first word—*Metanoete*, Repent, change your outlook, change your hearts, look to the spirit and not to the flesh. The word carries no sense of grief or remorse, it means a new frame of mind."

And Rollin can find no more fitting thought with which to conclude his *Ancient History* than this: "The duration of the ages has no other end than the formation of the company of the elect."

#### **LVI.—Menace of a Third World War.**

As these notes go to press, news of further outrages by Jewish gunmen are broadcast. It makes pitiful listening, for tales of brutal, cold-blooded murder against those who alone of all the nations of the world have been the friends of the Jew, does not make for the esteem of God's chosen people. Rather the reverse. And spiritual Israel, knowing full well the terrible fate which overhangs the present inhabitants of the Holy Land, can only see in these grave disorders a vindication of Divine justice meted out in the long drawn-out terrors of the Diaspora.

A few weeks back, Mr. Churchill expressed his mind "that we are all moving into a terrible situation at home and abroad. The march of events in the near future . . . bankruptcy and privation approach us . . . the menace of a third world war rolls toward us with every act of Russian imperialist aggression and Communist violence and outrage."

The whole world is a theatre of heaving unrest. There are a constant wave of 'incidents' in Berlin, but in the Near East there is the vortex of all trouble. All the lands there are sick with an ill-digested mass of sorry western ideas gorged into the innate corruption of the eastern mind. The entire scene is one of seething, embittered discontent, stirred by political adventurers. All are floundering in a morass which will swallow their most cherished designs, and leave their hopes floating on the muddy ooze like the hat of a man sucked into the slime. The days are almost here when Jewry, as on another and long-forgotten occasion, will be crying: "We die, we perish, we all perish . . ." They will only survive this coming wave of Gogian anti-Semitism when they acknowledge Christ, when "the shout of a KING" will be among them.

The subtle diplomatic moves of the Russians in Berlin are the prelude to this storm of the Divine indignation. Moscow is, like a snake, coiling her strength ready to launch herself on the crest of her power and ambition against the Tarshish Power. And Tarshish, too, is gathering her armies along the perimeter of the Near East, leaving the Jew, the unsuspecting dweller in a battlefield, soon to stage the bloodiest and most decisive struggle of the ages.

There is a definite connection between these coming events and Russian political antagonism to Britain and U.S.A. in Berlin. Moscow wants Germany and the countries of the Near East and the Middle East, too, to understand that she has the Western Powers in the hollow of her hand whenever she chooses to close her fist.

#### **LVII.—Turkish Uneasiness.**

With the increase of friction in both Berlin and Vienna, behind which lies the obvious intention of Moscow to make things awkward for Great Britain and U.S.A., the sudden emergence of Cominform activity in Bogata, the news is released of fresh developments in bacteria warfare and radio-active cloud control in American research. The war of nerves goes on. Russia's worldwide offensive on the diplomatic front and the general foreboding abroad, all point to determined efforts being made to get the Western Powers out of the Continent.

These disruptive moves synchronize with Moscow's reappointment of an ambassador to Turkey, after a lapse of two years of non-representation at Ankara. In 1946 Russia took umbrage at Turkey's refusal to agree to a change in the status of the Bosphorus and the great Caucasian fortress of Kars, and, as a consequence, withdrew her ambassador. Further diplomatic pressure is now expected, especially in view of the effort to dislodge the Western Powers from Central Europe.

If World War I "meant the end of the Ottoman Empire" (as Dagobert von Mikusch said in his autobiography of Mustapha Kemal) then World War III will probably mean the end of the Turkish Republic as an independent political factor in the Near East. Are we witnessing the setting of the world stage for this prelude to the great struggle?

CARMI.

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#### EXHORTATION

### **This Test of Love**

Corinth was a large, thriving, modern city. The pride of life was far more catered for and excited than in the smaller, simpler communities where Paul laboured. The believers there were in constant contact with the spirit of frantic bustle and grasping ambition which such an environment develops. Prestige and worldly success and a show of surface wisdom glittered constantly before them and a great depth of spiritual perception was necessary to withstand its seduction.

This peculiarity of circumstance is reflected in Paul's letters to them. His very first message, I. Epis. i & ii, is devoted to showing the worthlessness, from an eternal viewpoint, of all the vaunted wisdom and accomplishments of the world. The eternal viewpoint is the only mature and intelligent one, and by that viewpoint—which the world glosses over and refuses to face—all temporal acquisitions and productions are merely childish and time-wasting follies.

The Corinthians tended to glory in appearances and in men who made a good show after the flesh. This led them to look down on Paul, who was a labouring man with no worldly position or flesh-pleasing qualities. Paul purposely humbled and abased himself that he might get near to the poor and simple, and he carefully avoided any appeal to fleshly motives. His great concern was to ground the believers in spiritual things, that their faith might rest on a solid, eternal foundation.

He said to them, "Learn in us not to think above that which is written;" that is, "Be not highminded but learn the true scriptural course from our example"; "Now ye are full, now ye are rich, ye have reigned as kings without us"; "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even to this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace: and labour, working with our own hands"; "I write not these things to shame you, but as my beloved sons I warn you"; "Wherefore I beseech you, be ye followers of me"—I. Cor. iv.

This was their relationship. A prosperous, self-satisfied ecclesia, rich, honoured and respected—a despised, destitute and humble apostle. They judged by appearances and had not the perception to see that in the eternal purpose of God and in spiritual values they were but pigmies compared to the giant stature of Paul.

This is the background discernable throughout his letters to them and it comes out particularly in two chapters—II. Cor. 10-11:

"Now I Paul myself beseech you by the meekness and gentleness of Christ." He tries to awaken them to the fact that the house of God is not built according to worldly standards, but that its strength and glory lies in meekness and gentleness and service. "Whosoever will be great among you," said Jesus "Let him be your minister; and whosoever will be chief among you, let him be your servant"—II. Cor. x; Matt. xx.

The way of the world is so ingrained in the flesh that unless we are very careful and alert we take it for granted as the starting point of our reasoning. But God's way is entirely different.

God attaches so much value to loving freewill and individual spiritual enlightenment that He has permitted 6,000 years of violence and wickedness in order that out of this fiery crucible a few divine characters may be developed for His eternal pleasure and glory.

This we must always bear in mind. The end could superficially be accomplished a thousand times more easily by enforced regimentation but the vital spark of freewill would be destroyed.

Paul was ever mindful of this one great principle. He says, "Our authority, which the Lord hath given us for your edification, and not for your destruction." Paul has great authority. He could strike a man blind with a word when the service of the Gospel required it.

How easy it would have been to use it to bring these short-sighted, rebellious ecclesias into line! But Paul knew, as Jesus knew with the limitless power of the Spirit upon him and all the kingdoms of the earth stretched before him, that there is only one way that can build with endurance, and it is not the way of force.

He knew that though he could easily silence all opposition and make a big showing in the eyes of the flesh, he would gain nothing this way for God. He knew that only quiet and persistent patience and love could develop what he was seeking to develop—a people prepared for the Lord. This was a very slow and unspectacular work, and exposed Paul constantly to the charge of timidity and weakness.

He spoke of the possibility of having to use his authority with some, but he knew that this would be, at best, a necessary evil—a step backward—a confession that in their case, love had failed to penetrate and persuade. It would be lost ground in the development of the eternal purpose.

"Though we walk in the flesh, we do not war after the flesh." This is what his opponents could not realise. They did not understand the end to which he was driving. He was trying, by the enlightenment of the Spirit, to create freewill desire to draw near to God. Neither force nor fleshly appeal—the two motives they understood, could accomplish this purpose.

"Casting down . . . to the obedience of Christ." These were the strongholds against which he was waging war. He could see them clearly, although those who were afflicted with them could not. They exist in every heart and mind. He knew where the trouble in Corinth lay, and he knew the only way to correct it, if it ever was to be corrected, and he had to reach their heart to do it.

Each victory must be an individual one. One at a time he would win them over. He was labouring, as he said, to bring into captivity every thought to the obedience of Christ. He knew that any victory less than this was a hollow one, not worth winning, for it would not be reaching deep enough. He knew that if he could not convince and inspire them to the point of eager, anxious submission to the will of God in all things, then he had not really won them at all, and though superficially "in the Truth" they were still outside the life-giving grace of God.

Therefore, in spite of the taunts of those who dared him to use his boasted authority, he patiently continued to beseech them by the meekness and gentleness of Christ.

"They, measuring themselves by themselves and comparing themselves among themselves, are not wise." Expressed clearly in this way, the folly of this course is obvious. For measurement to have any meaning at all it must be according to a recognised and unchanging standard. There is no point in measuring two things against each other when the measurements of both are in question. Therefore we can never measure one brother against another, or one ecclesia against another. Just because one exceeds the other will be no proof that either is acceptable or begins to measure up to the true standard.

There is only one true rule of measurement, and that is the standard God has laid down. It is a humiliating standard for the flesh. Many complain that it is very discouraging to measure things by this standard, but still it is the only safe and scriptural course. "If we would judge ourselves, we would not be judged," Paul tells them, and James says, "So speak ye, and so do, as they that shall be judged by the perfect law of liberty"—the law of perfection that will bring liberty to those that love it—I. Cor. xi. 31; Jas. i. 25 & ii. 12.

Let us never be afraid of facing the true measurement, but rather seek it and apply it daily, ever striving, in the power of God, to attain to the full stature of the perfect man in Christ Jesus. Let us talk no more of discouragement, but let us glory in the exalted standards God has set—the standards to which, it is promised, we shall some day attain, if we now strive toward them and confess their truth and desirability, and do not attempt to confuse and obscure them to satisfy the flesh.

God will give us no reward we have not honestly laboured toward. He will not force perfection upon us if we do not strive after it now.

"He that glorieth, let him glory in the Lord." There is nothing to glory of outside of God, all outside of God is shame. There are only two kinds of activity—that which is done through God and that which is done contrary to God. In the former, the glory is clearly God's—in the latter, there is no glory at all. There may appear a range of neutral ground between, but the Scriptures rule this out and tell us that what we do not consciously bring into the first category must necessarily fall in the second.

And Paul concludes, "For not he that commendeth himself is approved, but whom the Lord commendeth." Those whom the Lord commends are simply those that follow the course He commends according to His standards, for "God is no respecter of persons."

"But I fear . . . simplicity that is in Christ." Real truth is always simple. The deep things of God, though profound, are not complicated. Learning to know God is a gradual process of simplification—of learning the basic principles and the underlying harmony of countless apparently unrelated circumstances. The more clearly the picture is seen, the simpler it appears to be.

Simple Scriptural knowledge will clear away all the complicated errors of speculation. The case Paul cites is to the point. The command to Adam and Eve was very clear and simple. The serpent went to work on it and soon had it complicated by half-truths and unrevealed speculations appealing to the mind of the flesh. The clear issue between obeying God and disobeying Him was lost sight of, and Eve was beguiled. If she had refused to be drawn away from the simple truth, she would have been safe.

Paul warningly speaks of 'another Jesus.' What is 'another Jesus'? Clearly it means attaching a meaning to the name and personality that is not in harmony with the revealed facts. The name Jesus is on every tongue, but how many really know Jesus? How easy it is to have a form of words without any true conception behind it! We cannot know Jesus without continually reading and thinking upon what is written about him. Mere familiarity with the name and a few surface facts is useless. We must be intimately familiar with the person for whom the name stands. And this familiarity must be actual. It must arise from the fulfilment of the promise—"If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." Although this is spiritual, it is still actual, and must happen if there is to be any hope of salvation—John xiv.

"Though I be rude in speech, yet not in knowledge; but we have thoroughly been made manifest among you in all things." They had had ample evidence of Paul's genuineness and the harmony of his teaching with the Truth. They knew that all he said was true. Why were they then against him? As he said earlier, "We write none other things unto you, than what ye read or acknowledge." They could not deny this. They had to admit he was a faithful teacher of the Truth. How then did they justify their antagonism? By objecting to his manner. In this way they hoped to confuse and side-track the main issue and thereby escape the force of his words.

"What I do, that will I do, that I may cut off occasion from them that desire occasion." This is an important rule of action. "All things are lawful, but all things are not expedient."

"Judge this rather," Paul says elsewhere "that no man put a stumbling block or an occasion to fall in his brother's way. Destroy not him with thy meat for whom Christ died. All things indeed are pure, but it is evil for that man who eateth with offence." It is an evil thing to do anything that unnecessarily offends others or causes them to stumble. Here is a searching test of a man's comprehension of the second commandment, "Thou shalt love thy neighbour as thyself." John says, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him"—nothing that gives sorrow to his brother or grounds for reproach to the adversary—Rom. xiv; I. John ii.

Jesus and the Spirit-guided apostles attached great importance to this test of love—the careful avoidance of any occasion of friction or offence. A faithful obedience to this command—and it is a positive command—would eliminate most if not all ecclesial sorrow.

The whole law, says Jesus, hangs upon two great commandments—love to God and love to neighbour. John says that if the second is not obeyed, this is proof that a claim to the first is simply a lie: "If a man say I love God, and hateth his brother, he is a liar"—I. John iv. Hating here means failing to love in the scriptural sense—this is clear from the rest of the verse. Here is a very present and practical test of our profession. The test goes into action when it conflicts with our own desires.

As long as it runs in the same channel as our desires it is no test at all. As Jesus says, even sinners do that much. There is much meaningless self-congratulation for doing things that are in full harmony with our natural inclinations. There is no need for self-deception. The Scriptures offer many searching tests which the wise man will apply, regardless of the offence to his vanity or complacency. A few such tests, honestly applied, will reveal how little we are doing for God, and how much labour we cheerfully exert for ourselves.

Paul was willing to give up meat if his partaking of it offended his brother. We know he was sincere for he had already given up practically everything else that men consider makes life worth

while. And a large part of the return he received from those for whom he laboured was ridicule and repudiation and abuse. He nursed the ecclesias into life, and as soon as they became self-supporting many of them cast him aside, for beside the reactions in such places as Corinth and Galatia as revealed in his epistles, we have his words at one time that "All Asia is turned away from me," at the very time he needed their comfort and support—II. Tim. i.

If meeting a few brethren on his prison journey to Rome caused him to thank God and take courage, what must have been the effect of the wholesale forsaking in his hour of need by those for whom he had suffered?

But we do not pity Paul. We rather pity those who had not the faith and courage to stand with him. We do not pity Paul as he stands before the condescending scorn of these self-satisfied Corinthians and pleads meekly with them, but we do marvel at the blindness and ignorance of such men claiming to know and love the Truth.

They just did not know it. That is all we can conclude. The Truth is pre-eminently a matter of the heart and character. The doctrine, though essential, is just the outer shell. The Truth is a matter of gentleness and meekness and patience and love, of service and sacrifice and spiritual transformation.

It is impossible to know the Truth without being transformed by it, for that is what knowing it means. People who bicker and quarrel and follow the flesh just do not know the Truth, and there is no use pretending they do.

The heart of the Truth is loving God, and the test of loving God is loving our brother, and loving our brother means making the avoidance of offending him our first concern. We may not have all the deeper doctrines at our finger-tips, but if we haven't got this, we haven't even begun.

Let us free ourselves from the common but deadly misconception that 'knowing the Truth' means simply a mental acquaintance with the facts of revelation. If such knowledge doesn't produce a startling and revolutionary change of character and outlook and activity, then it simply has failed its whole purpose and has become merely a 'savor of death unto death'—a 'ministry of condemnation.'

Let us, if we are inclined to measure ourselves by others, measure ourselves by the stature and experiences of this humble servant of Christ. Let us do it repeatedly whenever the flesh is inclined to whisper congratulations for some puny accomplishment. Let us get a true and healthy perspective.

"Bringing into captivity every thought to the obedience of Christ" is what Paul laboured for among the Corinthian believers. He would not be diverted from this goal. This was the "mark of the high calling of God in Christ Jesus" to which he patiently and earnestly pressed forward.

At the beginning of his first letter he said, "I beseech you that ye all speak the same thing—that ye be perfectly joined together in the same mind and in the same judgment." The only way this can be accomplished is, as he says, to "bring into captivity every thought to the obedience of Christ."

The essential unity of the body, without which it cannot live and thrive, depends upon a free will allegiance of each member to the one divine rule of judgment. The opposition of any to any part of the revealed divine mind makes unity impossible.

This is the one characteristic that distinguishes the Ecclesia of God from all human organisations—the mind of God as the basis of union and source of unity. Each member of the body, therefore, shares in the responsibility for the unity and health of the whole, and must make it his primary aim in life to develop and preserve that essential unity on divine things. "If any man speak," says the apostle, "let him speak as the oracles of God." Within those oracles is unity, and if it is ever to be found it must be found there. Everything outside of them is chaos.

DETROIT.

G. V. GROWCOTT.

## Panah

Prepare ye the way of Jehovah,  
Make plain ye the path of the Lord,  
Each valley must then be exalted  
And the mountains made low, for toward  
The desert a highway shall straighten  
The crooked and rough where He trod—  
Behold, in the Shepherd of Israel,  
The glory, O Zion, of thy God.

—DIBON.

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## Ecclesial News.

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

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**BOSTON.** —355 Newbury Street. S.S., 10.30 a.m.; B.B., 11.45 a.m. Lectures every 1st and 3rd Sunday of each month.

The work of the truth still fails to interest the stranger but we enjoy the assistance of one another.

On December, 28th, we held our annual Sunday School entertainment and prize distribution following our breaking of bread meeting. We are enjoying good attendance to our school.

On February 22nd, we held a tea meeting and although the day was very snowy, quite a few Worcester brethren and sisters were with us as well as Bro. and Sis. Dean of Newark, N.J., Bro. and Sis. McConnville of Buffalo, N.Y., and Sis. Gotthardt of Detroit, Mich. Bro. Stanhope of Worcester was one of the most beneficial speakers.

We regret to say that we have withheld our fellowship from Bro. Lawrence Norwood for marriage with the alien, until such time as the wrong is admitted and repented of.

We have also enjoyed visits from Bro. William Haywood of Muncton, N.B., and Sis. Edith Henderson of Hatfield Point.—Kenneth MacKellar, Rec. Bro.

**BRANTFORD (CANADA).** —44 George Street. Sundays: 9.45 a.m., 11 a.m. and 7 p.m.

On January 10th, we held our usual Sunday School and Ecclesial Christmas entertainment and prize distribution.

We have been pleased to welcome back to Brantford our Sis. Kate Livermore, after a lengthy sojourn in Victoria, B.C.

Visitors include: from Toronto—Bro. and Sis. Garfield Robinson; Bro. Ken McGee; Bro. Clifford Styles; and Sis. Bessie Luff. From Detroit— Bro. and Sis. Arthur Livermore, and son Ray and daughter Margaret; Bro. Power; Bro. and Sis. Arnold Robinson; Bro. and Sis. Albert Styles, and son Royston and daughter Sylvia; Bro. and Sis. Ernest Styles.

Bro. Ernest Styles gave a good lecture, and Bre. Livermore and Power, Albert and Clifford Styles excellent exhortations. —H. W. Styles, Rec. Bro.

**BRISTOL.** —Druids Hall, Perry Road, Bristol (Top of Colston Street). Meetings: Sundays: Breaking of Bread, 3 p.m. Bible Class 5.15 p.m. Wednesdays: Bible Class, 7.15 p.m. at Shirehampton.

We are pleased to announce that Bro. and Sis. Roy Bath have now permanently joined us after receiving a letter from the Recorder of Winchmore Hill, commending them to our love and care. We trust that our associations together will be to our eternal joy. We are sure they will be a great help and encouragement to our small Ecclesia. —A. V. Bailey, Rec. Bro.

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

On February 1st, Sis. Henry Taylor fell asleep at Saginaw, Mich. Bro. Taylor is now left alone there and our love and sympathy are extended to him. They were baptised together just over 50 years ago in Plymouth (near Detroit).

Bro. Arnold Robinson and Sis. Evelyn Styles were united in marriage on January 25th.

We have been encouraged by the addition of another to the Household. On February 19th, John Putnick put on the Saving Name.

We are very glad, too, to welcome Sis. Jentch, who has moved to this vicinity from Akron, Ohio, and is now meeting with us.

The following have visited us: Bro. Robert Simpson, Sis. Betty Simpson, Bro. and Sis. Cliff Styles, and Sis. Margaret Styles, all of Toronto. Bro. Styles gave us the word of exhortation. —G. V. Growcott, Rec. Bro.

**DINWIDDIE, VA., U.S.A.** —Stoney Creek Lodge, U.S. Highway One.

We are trying to dispose of our business here and to get back to an ecclesia again. Isolation is sometimes disheartening, particularly when none seems interested in anything pertaining to the Truth.

With love to all, praying that we may not have to wait much longer for the return of the great Healer. —Your Brother and Sisters, C. and M. Bird, E. Fenn.

**GURNEY SLADE (near BATH).**

Just a few lines to notify my change of address from Vetwood. I miss the meetings at Winchmore Hill very much. I was at Bro. Crowhurst's the last Sunday before I left. I am now fifteen miles from Bristol and sixteen from Bath with a very inconvenient bus service. With love to all. —W. Porter.

**NEWPORT (MON.).** —Clarence Hall, Rodney Road (opp. Technical College). Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m.

With sorrow we report the death of one more of our old members of the Ecclesia, Sis. David Williams, at the age of 81, stepmother of the writer. Our Sister had a long probation in the Truth's Service, extending over a period of 51 years. She attended the Memorial Meeting until it became impossible to do so through weakness, and after much pain and suffering, in the mercy of our Heavenly Father, her end was peace.

We laid her to rest in Christchurch Cemetery on March 3rd, to await the Coming of our Lord and Master. Bro. T. H. Lambert spoke feelingly at the graveside, pointing to the Glorious Hope our Sister held and in which she died and showing to those present the only way to Life everlasting. We sorrow not as others with no Hope, but look forward to the Glorious time when Christ appears who is our Life and light and when those who are asleep in Christ will arise from the grave, and with the living appear before Him.

May it be our lot with our Sister to be found worthy to enter the Glorious New Era of things which will then be established. —D. M. Williams, Rec. Bro.

**PLYMOUTH.** —Oddfellows Hall, 148 Union Street. Sundays: Breaking of Bread, 11 a.m.; Lecture, 6.30 p.m. Thursdays: Bible Class, 7.30 p.m.

Our Ecclesial News, containing a resume of several months' activities, was not published when sent in two months ago, so we conclude that it must have gone astray, and herewith repeat the main items. On July 9th, we had the pleasing duty of immersing Miss Dorothy Mary Nicholls (17), daughter of our Bro. and Sis. C. Nicholls, and our eldest scholar. We pray that she may run the Race for Eternal Life successfully.

In September, October and November, we gave three specially advertised Lectures, which were delivered by Bro. A. Headen (Winchmore Hill), Bro. A. A. Jeacock (Croydon), and Bro. W. Southall (Birmingham), the attendance of strangers being 6, 9 and 18, respectively. We have had a good number of visitors to the Meetings, including Bro. and Sis. G. Tarplee, Bro. W. Southall (Birmingham), Bro. and Sis. F. Murton (Brixham), Bro. and Sis. A. A. Jeacock (Croydon), Sisters A. Hosking and D. Wilkins (Porthleven), Sis. M. Bath (Winchmore Hill), Bro. and Sis. D. Bath, Bro. and Sis. Goodwin, Sis. Ruddock (St. Albans). Some of these were also present at our Fraternal Meeting on Boxing Day.

We regret that Bro. J. Widger and Sis. G. B. Fraser (Tavistock) are no longer able to meet with us, on account of their ill-health. Also that Bro. J. Hodge, while staying here for a short while before returning to Croydon, has been taken ill and is still confined to his bed.

Over a long period we have been receiving parcels of food and clothing from Ecclesias in Australia, Canada, New Zealand and the United States of America. We have endeavoured to acknowledge each one individually by letter, but in case we have overlooked any, we take this opportunity of thanking the donors and also thanking our Heavenly Father who has put it into the hearts of our Brethren and Sisters overseas to minister to us in these present difficult times. May He "remember them for good" at the appearing and the Kingdom of our Lord Jesus Christ.

We are happy to be able to state that in spite of prevailing indifference, we are now getting quite a number of strangers to the Lectures, as many as six in one evening being no uncommon event. We truly have reason to "thank God, and take courage."—Hubert R. Nicholls, Rec. Bro.

#### **PHILADELPHIA, PA., U.S.A.**

We have received a letter from the bre. and sisters meeting at Presser Hall, 1714 Chestnut Street, stating the reason for setting up a separate meeting at this new address. A copy has, we understand, been sent to each ecclesia over the signature of Bro. J. T. McConnell, who has been appointed rec. bro.

#### **SCRANTON-GLENDALE, PA., U.S.A.**

For the past few years I have been selected by the bre. and sisters to serve them in the position of recording brother. At our recent business meeting I was once more chosen to serve them in this

position. I have replaced Bro. Llewellyn, who, because of ill-health, had to give up the work. My address is: —1134, Luzerne Street, Scranton, Pa., U.S.A.

Praying for the health and spiritual welfare of the bre. and sisters overseas. —Julio Scaramastro, Rec. Bro.

**WIGAN.** —Moorhouse, Moor Road, Orrell.

We are following the correspondence and the reports of committees and meetings regarding the possibilities of reunion. We hope and pray for reunion but not for the sake of peace or mere sentiment. We love the simple truths of the Bible. We love God's simple words to men. Jesus chose simple and humble men to be his disciples and such we strive to be.

We thank all our bre. and sisters in Australia, New Zealand, Canada and America for their kind gifts and loving thoughts. Our Lord and Master will reward them according to their deeds.

We would welcome any who are near us at any time, especially at the Breaking of Bread, which is 2.30 p.m. at our home. —G. Halliwell, Rec. Bro.

**LONDON, N., WINCHMORE HILL.** —Church Hill. 4 and 6 p.m.

An uplifting time was spent on the occasion of our tea and fraternal gathering when we were all faithfully exhorted by Bre. A. A. Jeacock and Young, of Croydon, and H. M. Doust, of Harrow.

During the afternoon the bre. and sisters and children were privileged to see some films depicting some of God's handiwork in the wonders of the deep. Afterwards all were entertained by a sister to tea, which was greatly appreciated. Our thanks are due to all who helped to make the occasion such a happy one.—C. H. Bath, Rec. Bro.

**TORONTO.** —Kimbourne Hall, 1484, Danforth Avenue.

The purpose of this communication is to bring our ecclesial news up-to-date. We have had cause for rejoicing that the following have believed the Truth and were immersed on the dates indicated: —On January 20th, 1947, Edward James Howard, son of our Bro. and Sis. E. Howard; on February 26th, 1947, Preston Roy MacKinnon; on April 2nd, 1947, Mrs. Emily Holland; on April 16th, 1947, Mr. Alexander Thomson and his wife Olive Thompson; and on October 29th, 1947, Charles Swanborough, son of our Bro. and Sis. George Swanborough. It is our earnest prayer and desire that they may all gain the great prize of life eternal.

We have also been pleased to welcome the following to our fellowship: — On May 11th, 1947, Bro. George Swanborough (husband of our Sis. Swanborough), a former member of this Ecclesia; on November 2nd, 1947, Bro. and Sis. Howard Toole and Bro. Donald Crone, all of Mount Albert, Ontario, for some time in fellowship with the Pefferlaw, Ontario, Ecclesia; and on November 30th, 1947, Bro. Charles Franks, by removal from the Lauder Avenue, Toronto, Ecclesia.

Our Bro. MacKinnon was united in marriage with Sis. Phyllis Curry on May 23rd, 1947. The good wishes of all our bre. and sisters in Toronto are extended to them in their new relationship.

During this Fall we gratefully acknowledge the help of visiting speakers Bro. Arthur Percival, of Hamilton, and Bro. Brewer, of Brantford. Such labours are always stimulating to us in our walk in the Truth.

In the same period visitors from other ecclesias have been many; we trust you will be able to find space to record the following: —From London, Ontario: Bro. and Sis. J. Hill, Bro. Andrew Hall, Bro. and Sis. Dan Gwalchmai; from Brantford: Bro. and Sis. Styles, Senr., Bro. and Sis. Fred Brewer;

from Detroit: Bro. and Sis. Herbert Styles; Sisters Evelyn and Joyce Styles, Bro. and Sis. Jack Rees, Sis. Hickman, Senr., Sisters Florence and Esther Hickman, Bro. John MacDonald; from Hamilton: Bro. and Sis. Arthur Percival, Sis. Addie Turner; Bro. and Sis. Edward Cottrell, Sis. Mullins; from Bronte: Sis. Ethel Martin; from Oshawa: Bro. and Sis. J. Beasley, Sis. Slipp and Bro. Dennis Slipp, Sis. Skidmore, Sis. Bouskill; from Boston: Sis. Agnes Strong; from Pembroke: Bro. Cyril J. Webb; from Glasgow, Scotland: Sis. Ella Todd; from Windsor: Bro. Arnold Robinson; from Richard, Saskatchewan: Bre. Will Jones, Fred Jones, Arthur Jones, Sisters Jones, Senr., and Edith Jones.

Our annual Sunday School prize giving and entertainment was held in Kimbourne Hall on December 31st, when the scholars entertained a goodly number of bre. and sisters from Kimbourne Hall and Lauder Avenue Ecclesias. Afterwards the bre. and sisters spent an enjoyable time together, some of them finding pleasure in singing some of the "Songs of Zion." The speakers on this occasion stressed the valuable and necessary work accomplished by the Sunday School.

Faithfully your brother in Christ.—H. J. Newnham, Rec. Bro.

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## **Edom and Ishmael Confederate**

"When the British leave Palestine I feel there will be shiploads of Russian reinforcements and Russian supplies for the Jews piled up outside Jaffa, Tel Aviv and Haifa." These ominous words from King Abdullah of Trans-Jordan prefaced the remark that the magnificently trained Arab Legion, British-equipped and British-officered, will move up into Palestine the moment the Mandate expires.

While the United Nations meet in puerile discussion to decide issues the Most High has reserved to Himself, Palestine is being set for its ancient role, the charnel house of the Near East. It lies on the old highway, the bridge from the old world to the new.

King Abdullah says he knows that Russian officers are serving with Haganah, and that Moscow is supplying arms and equipment to them. Should the situation deteriorate he says: "I will fight ruthlessly, especially when I smell the odour of communism on the other side of my frontiers."

But God has also spoken of this crisis. His inspired servants have foreshown the alliance between Edom and Ishmael in the time of the end, but they also reveal that in the sequel these Arab lands are to become the possession of the Lord's Anointed. "Over Edom will I cast my shoe." Such was an old eastern custom, implying the seizure of whatever the sandal was thrown on to or over—Ps. lxxxiii. 5-6; cviii. 9.

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H.M.D.

## **PALESTINE**

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

## **NEW ZEALAND**

**Nwhaka**.—H. B. Russell Hughes, Hikitunga Station.

**Papakura**.—A. J. Starr, Sweetwaters Road, Tirau.

**Sweetwaters**.—B. E. Brandt, R.D. Tirau.

**Wanganui**.—E. W. Banks, 48 Roberts Ave.

**Wellington**.—J. Morton Troup, 74 Glen Road, Kilburn.

**Whangarei**.—K. R. MacDonald, Lilian Street, Kamo.

## **AUSTRALIA**

**Adelaide, (S.A.)**—J. A. Kingston, 6 Boucquet St., Glen Osmond.

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

## CANADA

**Bedford**. (N.S.)—W. E. Hull, R.K. No. 2.  
**Brantford, Ont.** — H. W. Styles, 112 Erie Avenue.  
**Edmonton, Clover Bar, Alta.**—G. Luard, Clover Bar, Alta.  
**Guelph**. —R. J. Hawkins, 9 Elizabeth Street.  
**Hamilton, Ont.** —D. Percival, 63 King St., W.  
**Hudson** (Ont.)—T. H. Pringle.  
**Lethbridge, Alberta**. — W. Blacker, 1225 6<sup>th</sup> Ave., S.  
**London**. —D. W. Gwalchmai, 173 Devonshire Avenue.  
**Moncton, N.B.**—Wm. E. Hayward, 11 Waterloo Street.  
**Montreal**. — J. D. Baines, 1426 Clemenceau Ave., Verdun 19. P.Q.  
**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.  
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## **The World's Food Problem**

Broadcasting on February 2<sup>nd</sup>, an eminent scientist said the global population is so increasing that in twenty-five years the food production of the earth must be doubled if millions of people were not to starve to death. But that is not all. From that point the food problem would increase in gravity each year.

To devote valuable time in the production of implements and equipment for war would only aggravate the problem and make it insoluble. All this points to the facts that the purpose of God is from every point of view admirably reasonable. All the world's problems are rapidly reaching a stage where they will slip utterly beyond the control of man, entirely beyond the power of man to effect any adjustment.

The great Revelation not only involves the salvation of the elect through 6,000 years, but the establishment of conditions such as are absolutely necessary if humanity is to survive. The limit of man's work is being rapidly reached. The Divine remedy is ready. Yet, save for a mere handful of the faithful, men are everywhere refusing to consider it.

G.H.D.

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