

NOVEMBER, 1947

The Berean Christadelphian

EDITED BY G. H. DENNEY & G. A. GIBSON

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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

COMING OF THE LORD.

IN
QUEST
OF
UNITY

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

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

BIRMINGHAM.—Roland Smith, 7 Union Road, Shirley.

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

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

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

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

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

CARDIFF. —Mrs. B. O. Jenkins, 13 Heol Wernlas, Whitchurch.

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

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

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

COVENTRY.—E. G. Laister, 152 Hewitt Ave., Radford.

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

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

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

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

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

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

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

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

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

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

LANGSTONE, Mon.—W. Hill, Wellow Wern.

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

MOTHERWELL. —A. McKay, 103 Bellshill Road. (B.B. 11.30 a.m.)

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

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

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

NORWICH. —E. J. Padbury, “Milestone,” Ingham Rd., Stalham.

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

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

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

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

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

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

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

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

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

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

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

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WHEN JESUS RULES THE WORLD

"The Revelation describes the establishment of the Great White Throne of Christ and His brethren as changing the face of the whole world. The Gentile constitution of Society in Church and State will be entirely abolished: and all the sinners—the 'miserable sinners' as they describe themselves to be—or the 'spirituals of wickedness' as Paul styles them, who constitute the hierarchies, aristocracies and officeholders of the body politic will be abolished with it, being 'scattered,' 'put down' and 'sent empty away'—Luke i. 51-53. Popes, cardinals, archbishops, bishops, priests, parsons and all other sorts of superior and inferior dealers in 'sorcery' and 'lies,' emperors, kings, cabinets, diplomatists, officers of state, military and naval commanders, parliaments, congresses, and all sorts of legislative bodies—these all will be chased into the darkness of annihilation and historical contempt. For all these constituted things with the peoples, nations and tongues, in their political aggregation, are the Gentile 'heavens and earth' or body politic doomed to be destroyed by the fire of divine wrath"—Eureka, Vol. 3, p. 675.

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No. 417

EDITORIAL

Religion's Changing Face.

The "heretic" of to-day is the "saint" of to-morrow.

There have been very many illustrations of this. One notable instance was that of Joan of Arc burnt as a heretic after trial by a Roman Inquisition. Many years after she was canonized by the very Church that destroyed her.

But while it is now established as true that the Christadelphians are the one body to-day, who, above all others, represent the character and belief of the Early Christian Church and who strenuously oppose any departure from that primitive simplicity, the Churches in the world that claim to be Christian have gone a long way from that first position. They have justified change all along from the second century till now, and they have never ceased to change.

The early churches or ecclesias, as they were called, believed in the unity of God, the mediatorship of Jesus Christ and the mortality of man. In the second and third centuries changes crept in. In the fourth century church councils were called together and majority decisions used as the authority for changes. Later the authority of the Roman Church and its "papa," or pope, over all others was established. Then changes took place rapidly. Hislop's *Two Babylons* deals very faithfully with these ecclesiastical shuffles.

Toleration of heresy and heretics was the first step. In the Epistles to the seven churches (Rev. ii and iii) one refrain runs right through them all "Thou hast them there" Toleration is there strongly condemned. But it persisted and accommodation was constantly given to men of widely different views. The immortality of the soul, never a Bible doctrine, but held by all Platonists and a whole host of pagans, was introduced into the ecclesia at Athens by a "converted" philosopher named Athenagoras. This man wrote a book entitled *The Resurrection of the Dead* and speaks of man possessing an "immortal nature" and an "incorruptible soul." At once he was condemned as a heretic. Lactantius and others called the idea of an immortal entity that could survive at death "a very dangerous innovation." But the dangerous change came. The popularity of the idea and the willingness of the churches to tolerate it brought flocks of new adherents. The truths promulgated in the first century gradually, by constant changes and "new ideas," became submerged. Those who held fast to the old position had to go out and stay out. But there have always been men and women who refuse to accept the changes and who still believe in the return of Jesus to the earth to "take unto Himself His power and to reign."

So it has gone on through the centuries until our own lifetime. Tremendous changes are seen in religious thought during the last century. At its beginning, say, in 1847, it was generally believed that when good men died they went to heaven and if bad they went to hell. Men would fight for the "everlasting torment" theory. But they would not now. Spiritualism is more powerful than ever before and on the other hand the theory of evolution has come along and one can scarcely find a churchman who does not accept it. The theory is taught in the schools and seminaries and colleges, and the Bible doctrine of direct creation is denied.

At the recently held Convocation of Canterbury we have had the interesting spectacle of the Bishop of Birmingham being called to account for his recent book on the origin of Christianity, in which he completely discredits all the miracles of the Bible from the Flood to the Resurrection of Jesus and the operation of the Holy Spirit through His disciples. All have to give place to Dr. Barnes' new reasoning. The Virgin birth is denied and the raising of the body of Jesus is just an "allegory."

While, however, the Bishop was condemned, he is still tolerated and may retain his office. Logically the Bishop is only slightly ahead of the main body of present thought in the Church, which calls continually for "progress" and the development of a "changed outlook" for "changing times" as the late Sydney Dark said.

Contrast the esteemed correspondent of a great evening journal with the first-century leaders in the church. Here is the editor's description:—"When Mr. Dark came to see me he would laugh and cough through his cigarette smoke." "He would take you by the arm and say, 'All right, old chap, come down to the saloon and have a drink.'" "He was a journalist, not a fellow traveller." "Fun was to him a great part of the fulness of life."

Yet he could write beautifully on the ethics and morals of a "good life." But doctrine never seemed to intrude.

Is not this the modern attitude? And is it not another instance of the words of Paul to Timothy? "Having a form of godliness but denying the power thereof." Change has been and is always justified on the main ground that the Church (Rome, England or other) is the supreme authority on all matters of doctrine and practice and not the Bible.

While Christadelphians base all and everything on the Book and believe in its inspiration and infallibility they cannot change. But where the Church of fallible men is the authority there is always change and drift. So the choice at last is always the same—God's book or man's idiosyncrasies.

ED.

DR. JOAD ON DR. BARNES.

Two things finally. If Christianity is to survive, I think that the time has come for it flatly to deny that science tells the whole truth about things, and to give up trying to appease science.

For fifty years the Church has been surrendering territory, yielding first this and then that, doing, in fact, a repeated Munich under the pressure of the scientific Hitlers, and for fifty years the Church has been slowly dying. If Bishop Barnes's version of Christianity becomes accepted, it will presently be dead.

The Stones Cry Out

The Hittites.

(Continued from October Number.)

But for the finding of the record tablets at Tel-el-Amarna comparatively little would be known of the mysterious Hittite power of which there are slight glimpses in the Bible, and certainly little, if anything, could be appreciated of their great rise to almost world-power and the part such played in the grand designs of Deity.

The clay tablets are the royal records from the great city of Thebes and the heretic Pharaoh's new capital at Amarna, and constitute a review of the politics of those troublesome times. The importance of the crisis they describe shows that the Hittite power did assume mighty proportions but that it dramatically collapsed as soon as God's purpose was achieved, namely, the establishment of Israel under Joshua in the Land.

The study of Hittite relations and their integration into the general framework of the politics of the times is important in that it shows the exact bearing of many portions of Scripture which unequivocally assert the divine control of world affairs.

The 1887 find at Amarna, just below Thebes, the ancient No of the Bible and the No-Amen of antiquity, gives a view of Egyptian affairs under Amenhotep III and his son and successor, the celebrated Akhnaton. The tablets include letters, despatches, and reports and observations on international affairs, and comprise documents from the Egyptian Foreign Office and state officials of the government at Babylon, the kings of the Amorite federacy on the Euphrates, known as the Mitanni, and the various Hittite rulers. This diplomatic correspondence is one of the greatest treasures of archaeology. The information revealed is of vital importance, for it galvanizes into vivid awareness the history and very life, not only of Egypt, but of all Egypt's neighbours, at the time of one of the world's greatest crises.

The powerful XIX dynasty was waning. The years were opening which were to see the loss of Egypt's vast Asiatic empire, lost in an epoch of disaster and destruction one of the most terrible in the annals of mankind. It was the finger of God moving against the haughty power of the Pharaohs who had defied His servant Moses and enslaved His chosen nation. "And also that nation whom they shall serve, will I JUDGE: and afterward shall they come out with great substance."—Gen. xv.

The Hittite was the hammer which was used by God in the shattering of the mighty fabric built up by the colossal efforts of the XVIII and XIX dynasties. Rameses II, surnamed the Great, carries Egyptian arms far into Asia and Africa. His gigantic statue at Thebes depicts him resting in awe-inspiring majesty after conquering the known earth. Rameses the Great was the oppressor of Israel. Within a hundred years of his death his dynasty perished in the flames of his empire.

"The kingdoms were moved."—Ps. xlvi.

It was an age of restless, feverish ambition among the great nations. The northern frontiers of the Pharaohs' followed the valley of the Orontes. The rising aggression of the new power of Assyria was causing alarm at the court of Egypt. Concurrently, strong forces of the Hittite confederacy from the highlands of the Caucasus and Asia Minor were pushing steadily into Syria. Palestine was over-run and wasted with the sword. The political centre was gradually shifting from the Nile to Nineveh. This was the situation among the nations of Canaan when Joshua, the son of Nun, emerged from the wilderness of Paran, and energized and directed by Jahveh, burst into the Land at the head of the armies of Israel. It was, indeed, a true report the two spies brought to Moses and the people, ". . . they are bread for us: their defence is departed from them, and the Lord is with us: fear them not"—Num. xiv. 9. The author of the Pentateuch is silent as to the reason for this eclipse of the Egyptian power in its Syrian provinces, but the tablets unearthed confirm the truth of the Scriptures and show the cause of the inability of the Land to resist the new invasion from the east. Thus, added to the terrors of the Divine Name in the dealings with the Egyptians, the cities of Canaan, were wasted by war, impoverished and weary and in no position to resist Joshua's onslaught.

The Amarna correspondence at once relates the Hittites of the Scriptures with the details recorded on the Assyrian monuments, and links up in one broad historical view the cognate information left in the Egyptian inscriptions on obelisk and stelae. In the Assyrian records the Hittites are styled Khatti or Hatti; while the annals of Pharaoh Thothmes III speak of them as the Great Kheta. Thothmes III was the monarch whose dream was interpreted by Joseph. It was in this dynastic period, the XVIII, that Egypt obtained the empire of the east on the decline of the Chaldean power. Thothmes III was the greatest Pharaoh of this dynasty and carried his conquests as far as Nineveh.

Rameses II, the third Pharaoh of the succeeding XIX dynasty, was the oppressor of Israel, and among other activities, planned a great campaign to push his frontiers beyond the Orontes. Having, as his monuments show, consolidated the Palestinian sea coast as a convenient naval and supply base, he marched to Kadesh, where the Hittite King had gathered the vast armies of his confederates. The battle of Kadesh, a bloody and indecisive contest, secured to the Hittites the possession of this important strategic fortress, and the subsequent treaty of peace between the two powers left both exhausted and war-weary.

A survey of all the evidences gives a gradual accumulation of facts and deductions all pointing to the same conclusion.

In the monuments of Rameses II, the treaty of peace was concluded with a prince styled the Great Khetasar, that is, the Great Chief of the Kheta. The final syllable *sar* is, of course, the root of the Latin Caesar and the modern titles Kaiser and Tsar. Rameses' opponent was the supreme ruler of the Kheta, or Hittites.

In Isaiah ix. 6, and Daniel xii. i, the same word *sar* is used by God in the Hebrew original, and both are prophetic of the roles of the Lord Jesus Christ. In the one He is called the "Great Prince which standeth for the children of thy (i.e., Daniel's) people," and in the other He is styled "the Father of the everlasting age, the Prince of peace." In both cases *sar* is translated prince, and carries the meaning of a "commander."

Soon after the death of Rameses, came the Exodus in A.M. 2513 (or B.C. 1491). Eight years after the battle of Kadesh, Palestine was over-run by the Hittites, so that when eventually Joshua crossed the Jordan he found there a disunited and discouraged people, and a country ravaged and prostrate in the long and terrible wars of the preceding century. The Hittite was one of the factors used by Jahveh in preparing the way for the Israelitish conquest of Canaan. The imperial hold of Egypt was broken, and the overlordship exercised by petty Hittite local kings was crushed by God through the instrumentality of Joshua. In all the six references to the Hittites in the Book of Joshua, three definitely point to the pre-eminence of the Hittites, that people being mentioned first in conjunction with the

other inhabitants of the Land. Is this an indirect pointer to the position of paramountcy, after the manner of the British rule in India? It would seem so.

The Egyptian monuments give the full text of the treaty with the Khetasar, but it is the Amarna correspondence which alone reveals the full political bearing of the events recorded. The purpose of God thrust Israel between these two great leading powers of the world. In a few short years the dynasty of Rameses the Oppressor descended into the grave in an era of bloodshed and disaster. There was a faint flicker of the flame of former grandeur, just for a moment, before going out. The Hittite had done his work; then he, too, perished. And Joshua the son of Nun, completed the divinely-directed task of establishing the people of God in the Land of Promise. The plan of Jahveh to fill the earth with His glory was carried one more step toward completion.

To the casual view the position was following quite natural and perfectly logical development. The mighty Hittite ruler in far-away Boghaz-Keui, in what is now the very heart of Turkey, was intriguing desperately to undermine the Egyptian power. He used unscrupulous Egyptian officials in Thebes, Pharaoh's officers in the Palestinian and Syrian provinces, and seduced from their allegiance the big cities of Phoenicia. The consequence was that a stream of letters, despatches and reports reached the Egyptian authorities, nearly all containing complaints, revelations of plottings and insinuations concerning the disloyalty of governors and prefects. Many of the writers were themselves deeply involved in intrigue; nearly all were liars. Some begged for money and troops, and if they received them, a rather rare occurrence, used them for their own advancement. Meanwhile a supine and inept government just played with the problems of empire, and Pharaoh Amenhotep IV, known to posterity as Akhenaten the Heretic, ignored the problems of state and played the part of a royal philosopher. The Amarna age changed the entire course of history. And while these conflicts between Boghaz-Keui and Thebes were gradually stirring up the Amorite population under Hittite leadership to open war on Egypt, on the edge of the western frontiers armies of Libyans ceaselessly raided the long exposed flank of Pharaoh's dominion.

The Amarna correspondence is a flashlight on human character, and shows the writers mainly as a pack of jackals getting what they could out of Egypt, while the imperial carcass was worth picking.

One writer complains that Pharaoh had promised to give him some golden images, and had actually sent him wooden ones covered with gulf-leaf. Another writer, doubtless a petty ruler, says, "Three times have thy messengers come, and thou hast not sent me any beautiful present at all; therefore, neither have I sent thee any beautiful present." This gentleman was undoubtedly out to get something for nothing, and his retort was a veiled expression of his opinion of Pharaoh's niggardly conduct. The conceit of a petty hill chieftain thus addressing the lord of the world is a measure of the contempt into which Egypt had fallen.

Another writer was Burraburiash of Babylon. For him a present did arrive, and this was the scathing reply that went back to Pharaoh: "As for your messenger whom you sent, the twenty minas of gold which he brought were not of good standard; when it was put into the furnace only five minas came out."

Another grumble—poor Burraburiash is shocked at the shabby escort of only five chariots sent to take one of the Babylonian princesses down to Egypt. What will all the neighbours think!! "A daughter of a great king has been carried down to Egypt with only five chariots."

Akhenaten thought to change the whole current of Egyptian thought and national activity to his own way of thinking. His parsimony cost him an empire. It all illustrates God's use of great men and small to effect His will. "Surely the princes of Zoan are fools, the counsel of the wise councillors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? . . . the princes of Noph are deceived . . . The Lord hath mingled a perverse spirit in the midst thereof . . ." The prophet's words came many centuries after the times which saw Joshua enter the

Land, but they emphasize the divine control of nations, and the subservience of even the proudest and mightiest rulers to a purpose they can neither perceive nor prevent.

"From this it follows that not only was the providence of God at work for purposes connected with Israel, but the providence of God was at work through and by means of Israel toward nations that had no recognition of His hand in the case one way or another. To the Amorite nations, the approaching host of Israel would appear a marauding swarm of robbers and murderers . . . whom to oppose was a virtue of common patriotism. In point of fact, this menacing assembly of the Israelites was the arm of divine justice uplifted in vengeance over a cluster of nations who had forfeited all right to their lands, or even the right to live, by centuries of godlessness and violence. From this picture it is not difficult to turn and recognize in many a rough-hewn confusion of events, a 'divinity' shaping national 'ends' where no divine element is recognized or even suspected" (Ways of Providence).

H. E. J. M. DOUST.

"The Meaning of History."

"It is the old Judaic idea of the messianic solution of history, of the advent of a Messiah who will solve the earthly destiny of Israel and, with it, that of all peoples." *Nicholas Berdyaev.*

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.

* * *

BRANTFORD, CANADA. —Christadelphian Hall, 44, George Street. Sundays: 9. 45, 11 a.m. and 7 p.m.

Good Friday found us in Toronto enjoying the fraternal gathering, and July 5th was the annual Sunday School and Ecclesial picnic at Rest Acres.

Visitors at the Table since last report include: —Bro. Arthur Jones (Richard, Sask.), Sis. Mary Sommerville (Fairview, N. J.), Bro. Arnold Robinson (Windsor), Bro. and Sis. Clifford Styles and daughters Margaret and Ruth (Toronto), Sis. Ethel Martin (Bronte), Sis. Grace Marshall (London), Bro. and Sis. Garfield Robinson (Caledonia). And from Detroit: —Bro. Powers, Bro. and Sis. Arthur Livermore and daughter Margaret, Sis. Lewis, Bro. and Sis. Albert Styles, Bro. and Sis. Ernest Styles and daughter Joyce, Bro. and Sis. Wm. Styles and daughter Evelyn and son Norman, Bro. and Sis. Herbert Styles.

The exhortations of the visiting brethren are appreciated more and more as time goes on.—H. W. Styles, Rec. Bro.

CANTON (OHIO), U.S.A.

To all Christadelphian,

Since determined efforts are being made by certain brethren to reunite the Berean Ecclesias with the Birmingham Central Fellowship on the basis of Bro. Carter's proposed Ten Point Plan, we wish to voice our objection to that Plan, which, in our minds, is insufficient of itself for a sound basis for reunion and unity in relation to the teachings of the late Bro. A. D. Strickler on the nature and Sacrifice of Christ.

We were among the first members of the Canton Christadelphian Ecclesia, and passed through the heat of controversy on that issue in 1905-6 when we took a definite stand against the above teachings, after Bro. Strickler had responded to an invitation to visit Canton to defend his views, and failed to prove that they were in harmony with the Scriptures or with the writings of Dr. Thomas and with those of Bro. Robert Roberts, but he refused to accept the testimony of the latter, saying that he had "New Light" on the subject.

Under questioning, he guardedly admitted that Christ died for Himself, but insisted that it was not because of physical uncleanness and strongly objected to the word "Atonement" in reference to Christ, and quoted Jesus' words, "I and my Father are one," asserting that Christ "therefore needed no atonement, or at-one-ment with the Father.

It is just as absurd to infer that Jesus was physically one with the Father, as for Christendom to conclude that Christ and the Father are one person, for Jesus was flesh and blood, and God was and is a spirit Being.

We believe his objection to the word "Atonement" is the very root of his pernicious teaching, in defence of which he later wrote his infamous book *Out of Darkness into Light*, which book calls for open denouncement and repudiation as well as his contention that Christ did not make an "Atonement for Himself."

It is also absurd to contend that because the author is dead, and his book out of print, that no denouncement is necessary, because his book and his teachings are still in the possession and minds of many brethren and sisters to-day, and its repudiation is the only safeguard against those errors.

To deny that Christ needed redemption from the uncleanness of sinful flesh is to deny that we need redemption from our unclean nature as well as from actual transgressions, such a view strikes at the very foundation of our salvation, and in effect it denies the Lord that bought us with His own blood.

Bro. Roberts wrote in *The Law of Moses* on motherhood, pages 250-251, new edition, "The double number of days in the cleansing of the woman-child, I take it, the double cleansing which all believers must be the subject of before they can attain to eternal life, but both the moral and physical purification is in virtue of the one sacrifice."

He also wrote in chapter 18, page 171, "There MUST, therefore, be a sense in which Christ (the antitypical Aaron, the antitypical ALTAR, the mercy seat, the antitypical everything) must not have only been sanctified by the action of the antitypical oil of the Holy Spirit but purged by the antitypical blood of His own sacrifice."

Again, in chapter 19, page 182, "Under Apostolic guidance, we see Christ in the bullock, in the furniture, in the veil, in the high priest, and, in brief, in all these Mosaic 'patterns' which he says were a shadow of things to come; all were *ATONING* and *ATONED for*." (Lev. xvi. 33). "There is no counterpart to this if Christ is kept out of His own sacrifice as some thoughts would do; He cannot be so kept out if place is given to all the testimony"

Our Ecclesia took a determined stand on this question at least fifteen years before the name "Berean Christadelphian" was adopted to distinguish a separate fellowship from the Birmingham Meeting on the nature and sacrifice of Christ, and we gave our hearty support to the *BEREAN MAGAZINE* and Fellowship from its beginning until now, and are still unwilling to compromise these vital truths, and unwilling to subscribe our names to any statement or basis that does not clearly state that an *ATONEMENT* was necessary for Christ, because of physical defilement and that He was cleansed, purged, purified and made perfect by the atoning benefits of His own sacrifice.— P. M. Phillips.

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

Sorrowfully, we report the death, on September 25th, at the age of 80, of our Bro. William Harvey, one of the first members of the Ecclesia here. Bro. Harvey was baptized in Manchester, England, nearly sixty years ago, coming soon thereafter to the Detroit area. He has been active in the work and defence of the Truth, and, though in failing health in his latter years, he was always ready and anxious to talk on these things with those who visited him.

On September 25th, Mr. and Mrs. William Horton put on the Saving Name. They were formerly with a group which at one time was quite close to the Truth in belief and practice but which has drifted far in both respects. We are encouraged by this addition, while the sad history of this once-earnest group warns us to continually search ourselves in godly fear lest it be found at the last that we have let slip the Great Salvation.

We have enjoyed the company of Bro. May (Brantford), Bro. and Sis. Gibson, Bro. and Sis. Gar Robinson (Toronto), and Bro. and Sis. Beauchamp (Pomona).

Bro. Beauchamp exhorted for us, and also gave two lectures which were specially advertised and at which there were about twenty strangers each time. —G. V. Growcott, Rec. Bro.

HAMILTON, CANADA. —Crescent Hall, 63, King St., W.

Since the last report we have had the company and help of two visiting brethren, Bro. Brewer, of Brantford, and Bro. H. J. Newnham, of Kimbourne Hall, Toronto—our thanks to them for their labour of love.

We are pleased to report that Sis. Clara Ariss has been received back into our fellowship. We have had an extended visit of two sisters, Sis. Batsford, of Lethbridge, and Sis. Strong, of Boston.

We are very sorry to say that our Sis. James Clarke has passed away. She died suddenly, and our deep sympathy is extended to Bro. Clarke, and trust that he will receive comfort and hope. She died in hope, but we sorrow with him in his loss. Yet he has cause to be happy. His daughter Helen expressed a desire to obey the Truth and was baptized into the Saving Name.

We also report the baptism of Ruth Drywood, daughter of Bro. and Sis. Drywood, and hope these young sisters run the race and receive the crown of life.

We are also happy to say that Sis. Pollington has been received into our fellowship. —D. Percival.

HARROW-ON-THE-HILL ECCLESIA. —20, Angel Road. Breaking of Bread: 3 p.m.

Following the break up of the Berean Reunion Committee and continuing the position as notified to them, the above Ecclesia now makes it known that it is willing to fellowship all brethren and sisters who whole-heartedly uphold the Birmingham Amended Statement of Faith without any additions thereto, or reservations therefrom.

Since last report the following have been welcomed to the Table of the Lord: —Bro. and Sis. Higgs, Detroit, U.S.A.; and Sis. M. Jones, of Plymouth. —T. G. Brett, Rec. Bro.

HOUSTON, TEXAS, U.S.A. —Christadelphian House of Worship, 8008, Junius St. Sunday: Bible Study, 10 a.m.; Memorial Service, 11 a.m.; Lecture, 7.30 p.m.

Bro. and Sis. Erby Wolfe, Lampasas, Texas, were visitors with us at the Table of the Lord since our last writing. Bro. Wolfe spoke the word of exhortation to us, his subject being "God hath not left Himself without Witness."

Those from this Ecclesia who attended the Texas fraternal gathering at Hye, Texas, the week ending August 3rd, were Bro. and Sis. Taylor Hunt, Bro. and Sis. B. J. Burkett, Bro. and Sis. E. W. Banta, Sis. Hallie Smith, Bro. J. O. Banta, Bro. and Sis. H. F. Lucas, Bro. Mack Lucas, Bro. Duane Lucas, Sis. Jessie Hatcher and Sis. Stella Audas.

Bro. Oscar Beauchamp, of Pomona, Calif., was the principal speaker. His lectures were very much appreciated by all of us.

During the time we have left before we are called to account, may we all give ourselves more earnestly to the work of bringing forth fruit meet for repentance—the fruits of the spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. —E. W. Banta, Rec. Bro.

MIDDLE SACKVILLE, HALIFAX CO., N.S., CANADA.

We wish to report from this part of the Vineyard. We are in isolation here and extend a hearty welcome to any brother or sister who should happen to pass this way.

On August 17th Bro. and Sis. Wm. E. Hayward (Moncton, N.B.), met with us for the B/B at the Table of the Lord. We are grateful to Bro. Hayward for the words of exhortation he extended to us.

My former address was Oakfield, N.S. —W. E. Hull, Rec. Bro.

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

On September 28th we were pleased to welcome around the Table of our absent Lord Sis. V. Harris, of Weymouth.

We thank the brethren and sisters of the Whangerei Ecclesia, New Zealand, for the parcel which they sent to our Ecclesia. We extend our heartfelt thanks and gratitude to them for their kindness and thoughts on our behalf.—David M. Williams, Rec. Bro.

A Walk in the City of God.

At the time of writing the Land is tense and expectant awaiting the meeting of the General Assembly of the United Nations. It is difficult to express an opinion on the possible outcome of yet another attempt to solve what appears to be an insoluble problem. The Jewish terrorists are at the moment apparently awaiting events also, and there have been no acts of violence for almost a fortnight. The Jewish Agency is believed to be striving hard to control these dissident groups and there are stories of clashes during the hours of darkness between the Stern Gang on the one hand and on the other the Hagana, which is the illegal army of the Agency.

There are many competent observers who are of the opinion that the Jew does not really wish the British to leave the country, and the Arab is very opposed to partition, and it would, therefore, appear that if the majority plan is to be adopted, the United Nations will have to implement it by force. We, therefore, propose to deal this month with matters affecting Israel's past and to deal with the present problem next month, God willing, when the matter affecting the future of Palestine will have been before the Assembly.

Having recently taken the opportunity to read all the more current publications by the Government on the subject of the Mandate, together with its administration, the problem appears to

need the wisdom of Solomon. For the present, therefore, let us leave the Palestine of to-day and think of the Palestine of yesterday.

Following the lifting of restrictions we were able to visit the old city to-day (September 14th) and some of the worthies of old came to life once again. Passing through the Jaffa Gate, one immediately forgets the present by being brought into contact with the world of the past. The modern tarmac road is replaced by the very narrow streets of 2,000 years ago, the high-powered automobile is replaced by the camel and the donkey, and one has the strange feeling that time has stood still.

Here are the money-changers, the vendors of nuts, fruits, cloths and the various products of the land, and the garb and customs of the vendors are those of the time of our Lord. Walking through the crowded streets where a thousand different smells reach one's nostrils we made our way to the vast underground stables of Solomon. Here the dust of centuries had accumulated, and the holes made through the stone pillars through which the halters were passed to tether the horses of Solomon were now almost at ground level. A few mangers still remained cut from the solid rock and the stables were such that they could easily have held several thousand horses. In this connection we are reminded of i Kings vi. 26, and it is amazing to think that evidence exists to-day, 3,000 years after the days of this King of Israel to prove that the scriptural narrative is correct. Just above the stables there is a shrine under which is housed what purports to be the original manger wherein Mary laid the babe Jesus, and tradition has it that the manger was moved from Bethlehem. Coming up from below we were able to command a wonderful view of the Mount of Olives; also one can look down upon the Garden of Gethsemane. Continuing our walk, we came to the pool of Hezekiah—ii Kings xx. 20: ii Chron. xxxii. 30. To-day, the watercourse is blocked and the pool is dried up. Occasionally, a few geese wander around, and a stray goat.

This, and many other ancient sites and monuments speak to us of Israel's past greatness, and it is rather pitiful as we reach the Wailing Wall to find many a Jew and Jewess at the site of their temple that was once the pride of their nation, weeping bitterly for their past glory, coupled with the unhappy plight of many of their brethren in Europe. There are many there to-day because it is the eve of the Jewish New Year, and the men are one end of the wall and the women the other, and they sway to and fro with emotion as they bewail the present lot of Israel.

The nine lower courses of the wall are composed of very large blocks, and are from the time of Herod the Great. This was the third temple and was commenced by Herod in 20 B.C. and was considered to be the finest of all the temples. This was the pride of Israel in the days of Christ but its fate was foretold in no uncertain manner, Mark xiii. 1 and 2. Now these few great blocks of stone are all that remain to testify to the truth of their rejected Messiah's words to-day, and upon Fasts and Feast-days a litany is chanted, the leader singing solo, and the others joining in on the refrain: —

Leader: For the temple that is destroyed,
Chorus: We sit in solitude and mourn.
For the walls that are overthrown, We sit, etc.
For our majesty that is departed, We sit, etc.
For our great men who lie dead, We sit, etc.
For the precious stones that are burned, We sit, etc.
For the priests who have stumbled, We sit, etc.
For our kings who have despised Him, We sit, etc.

The Wailing Wall is a very sensitive spot and has often been the scene of serious outbreaks between Jew and Arab resulting in the loss of many lives; this wall adjoins the Mosque of Omar, most sacred spot in the Moslem world.

This magnificent building was built by the Caliph Omar in the year A.D. 691 and is also known as the Dome of the Rock, and is over the top of Mount Moriah, where Abraham is believed to have offered up his son Isaac—Gen. xxii. 2. This spot also played a great part in the lives of David and

Solomon—ii Chron. iii. 1. As we see from the scriptural narrative it was the site of Solomon's Temple and it is understood that the Department of Antiquities has excavated below the Wailing Wall and discovered the original foundations of the Temple of Solomon.

The Mosque El Aksa was also visited, and parts of this building date from the year A.D. 550, and it is generally believed that this also marks the site of the Basilica of Theotoktos, in honour of Mary, the mother of Jesus. During the past few years extensive repairs had to be undertaken to this building including the complete dismantling of the roof, and upon examination some of the beams supporting the roof were found to have planks nailed over the original beams, and, upon removal, the most exquisite carving was revealed. Upon the sides of some there was rough Greek writing stating that the beams had originally been in another church dedicated to the apostle Thomas. These beams were made from the solid trunks of cypress trees and many were found to be still sound. In the present economic age when we have to think often in terms of temporary buildings, and the structure is often pre-fabricated in the workshop and assembled on the site, it is a stimulus to see the workmanship of these ancient craftsmen who built structures to endure. This in itself should serve as an exhortation for us to make our spiritual building durable (Matthew vii. 24 and 25).

Continuing our walk into the Old City we passed into a narrow doorway and saw a donkey working an ancient press for extracting the oil from linseed, and this primitive method has been in use for centuries and probably was the same even before the days of Christ. We move through the crowded narrow streets, past people both diverse and colourful, there are street vendors, peasants, Bedouins, Oriental and Occidental Jews, priests of every denomination, soldiers, and a sprinkling of Europeans; and here one will see an amazing variety of costumes.

As we almost reach our starting point and the Jaffa Gate once again comes into sight, we pause to look at the Citadel. This is an extensive medieval fortress. With its massive ramparts, its picturesque moat and almost impregnable towers and walls, it is one of the most striking monuments in the whole city. If we include the underground parts, it dates from the Hebrew period, down through the Roman and later occupations.

There are two main towers, called the Towers of David and Hippicus, which are associated with Herod's fortifications. Recent excavations have disclosed the existence of the bases of masonry below the surface, dating to a period long anterior to that of Herod the Great, to whom, until recently the earliest buildings on this site were attributed.

Josephus narrates that Herod the Great built, about 25 B.C., a magnificent fortified palace here, with fine gardens, extending over a large area, and including the whole of the present buildings down to the Zion Gate on the south; and he specially mentions the three massive and lofty towers which Herod erected, on the north side of the palace, and called Phasaelus, Hippicus and Mariamne. They were named for his brother, friend and wife, respectively. He also states that when Jerusalem was destroyed by Titus, after the siege in 70 A.D., these three towers were left standing; for the double purpose of enabling posterity to see what great odds he had overcome; how tremendously strong were the fortifications that he conquered, and to serve as quarters for the Roman garrison which should be stationed in Jerusalem.

We recently went round with the Assistant Director of Antiquities and were shewn the more recent results of excavations on the site of the barracks where the Roman occupation were quartered. It is interesting to note that an ancient sewage system was discovered and the pottery pipes stamped with the symbol of the Tenth Legion, also numbers of Roman coins were found which enabled the excavators to correctly date the period of the occupation. This confirms the opinion of many authorities who were of the opinion that this was the actual Legion concerned. This is but one of the many incidents where the spade has proved the truth of history, and especially that of biblical history. We were also introduced to Dr. Millar Burrows, the eminent American Bible scholar and archaeologist, who is here to make a study for the next twelve months of recent excavations in relation to the Scriptures. We commend his efforts but feel they will do little to help the truth.

There is no place quite like the Holy Land for the archaeologist, for the whole country is one vast storehouse of the past below ground level. We were reminded of this only the other day whilst walking down the road with the Director of Antiquities. The road in question was being widened and the rock on both sides had to be first blasted away by explosives and then was excavated. I was rather surprised to see my companion bend down and just brush the dust away with his hand, at the same time inviting me to look, and a most exquisite mosaic pavement was revealed. This is typical of what happens and almost every square inch of ground has some story to tell beneath its surface, and it is interesting to mention in this respect that the Scottish Hospice, where I live, is no exception. It is believed to be over the site of an early Christian burial ground, for a number of skeletons were discovered in sepulchres cut out of the solid rock, as was the custom even in the days of Christ, and by lifting a flagstone in the front porch it is possible to go down below by means of rough hewn stone steps.

About a fortnight ago the massive stone was lifted and we took the opportunity to go below, and, with the aid of powerful electric torches, it was possible to see below, and two full-sized skeletons were reposing in separate rock tombs and doubtless had they have been fully exposed to the air would have crumbled into dust. We hope that they are two sleeping saints who will shortly be awakened by the cry "Come Forth," and that their account in the Book of Life will be found to be in their favour.

Perhaps one of the strangest stories ever told is related by the traveller, Benjamin of Tudela, who visited Jerusalem in 1163, then under the Crusaders: "On Mt. Zion are the sepulchres of the House of David and those of the kings who reigned after him. In consequence of the following circumstance, however, this place is at present hardly to be recognized. Fifteen years ago one of the walls of the place of worship on Mt. Zion fell down, and the Patriarch ordered the priest to repair it; stones were taken from the original wall of Zion for that purpose and thirty workmen were hired at stated wages, who broke stones from the very foundations of the wall of Zion.

"Two of these labourers who were intimate friends, upon a certain day stopped to have a meal together, and proceeded late to their work. The overseer accused them of dilatoriness, but they answered that they would still perform their day's work, and would employ thereon the time when their fellow-labourers were at meals. They then continued to break out stones until, happening to meet with one which formed the mouth of a cavern, they agreed to enter it in search of treasure, and they proceeded until they reached a large hall supported by pillars of marble encrusted with gold and silver, and before which stood a table with a golden sceptre and crown. This was the sepulchre of David, King of Israel, to the left of which they saw that of Solomon in a similar state, and the sepulchres of all the Kings of Judah, who were buried there. They further saw chests locked up, the contents of which nobody knew, and they were on the point of entering the hall when a blast of wind like a storm issued from the mouth of the cavern, so strong that it threw them down almost lifeless on the ground. There they lay until evening, when another wind rushed forth, from which they heard a voice like that of a man calling aloud, 'Get up and go forth from this place.' The men rushed out full of fear and proceeded to the Patriarch to report what had happened to them. The Patriarch ordered the place to be walled up, so as to hide it effectually . . ."

This story may have no foundation in fact, but we thought it would perhaps be of interest to our brethren and sisters and it might well be possible, for, as stated above, the whole of the Land is continually bringing forth evidence to testify to the history of Israel, and, what is more important, the truth of God's word. Let us testify to His great mercy and goodness while we yet have breath in these mortal bodies, for we know not when our probation may end, neither do we know the hour of our Master's coming. These days should be of preparation and prayer for all saints, soon there will be no opportunity to labour, gone will be our opportunity for service, and work will be rewarded and wages paid to those that have earned them. Let us then continue, beloved, in faithful service.

J. H. W. NEAL. Jerusalem.

In Search of Harmony.

The CHRISTADELPHIAN for October, we were glad to see, gave considerable space to the re-union efforts that have been going on for some time. We are censured for naming Bro. E. W. Newman as the one brother mainly responsible for the failure of the negotiations. We feel we have done our duty in acquainting our readers with the fact that Bro. Newman is to-day the man with the greatest influence upon the policy both of the Birmingham Central Ecclesia and the CHRISTADELPHIAN itself. We think considerable progress would have been made and unity of purpose reached if Birmingham had appointed a more reasonable man to represent them. But in view of the new and very serious development that has just arisen in the letter to the U.S.A. ecclesias it is as well that union had not taken place. Divine Providence rules in our affairs.

The main contention in the CHRISTADELPHIAN is that the fault lies with us because we desired agreement "that the Commandments of Christ prohibit a brother or sister from going to law against another for the redress of any grievance." This was important because in both world wars the brethren who have represented us at tribunals have always maintained that we did not vote and did not use gentile courts of law for the purpose of obtaining redress. Bre. C. C. Walker, F. G. Ford and L. G. Jakeman in 1916-1918 and Bro. F. G. Jannaway and ourselves all gave the same statement to the tribunals. Therefore, if we had joined without this assurance at this juncture we had to face the fact that Bro. Newman was and still is the chairman of the Central Brethrens' Military Service Committee.

We must demur to the remark that our clause 5 "would inflict serious and unnecessary hardship on the brethren." It would not. The instances of this supposed hardship that are cited in the CHRISTADELPHIAN have not one among them that involves the operative word *against*. How, for instance, can appealing to a local tribunal for exemption from military service be construed to mean proceeding *against* another? But there is in the article one ray of hope. The Central people say: "We subscribe to the principle that brethren of Christ do not seek redress in law."

If they are willing to add this statement to their Document E we will be glad to agree with them and we, as always, will take any case that may arise on its own merits. I Cor. vi has express instructions on the matter of bringing any such supposed infringement before the ecclesia. We disclaim any endeavour to inflict hardship, but once a principle is recognized, as this one evidently is, there should be no difficulty in its true application.

Above all, we must not adopt Clapham's attitude and declare that Christ's instructions in Matthew xviii do not apply. We are, however, very grieved to say that the Birmingham Central Ecclesia, acting upon the advice of Bro. E. W. Newman, have now set out an entirely new theory of fellowship in a letter dated 7th June, 1947, which their Recording Bro. G. T. Fryer, had circularized to the American ecclesias. Every brother should get a copy of this from Bro. Fryer. His address is "Elmhurst," Burcot, Bromsgrove, England.

Arising from this, a group of brethren in U.S.A. and Canada have issued the letter printed on page 18.

AN IMPORTANT MESSAGE TO ALL CHRISTADELPHIANS.

A movement fatal to the preservation of our Christadelphian Faith has been developing in recent years in both Britain and America, and has been brought out into the open in a recent letter from the Birmingham Central Ecclesia, dated June 7th, 1947. An outline of this situation is set out in the resolution of the Oak St., Los Angeles Ecclesia, dated June 22nd, 1947, and reprinted herewith.

We should notice here that there is no argument between ourselves and the Birmingham Central Ecclesia as to whether or not false doctrine is being taught in America. False teaching on vital doctrine has been admitted by Bro. John Carter, and the teachers thereof denounced by him as "guilty of prevarication" because of their claims of acceptance of the Birmingham Amended Statement of Faith. Splendid expositions of Christadelphian belief on the disputed issues have been set out in the CHRISTADELPHIAN MAGAZINE, with the endorsement of the Birmingham Central Ecclesia as being in accord with our Amended Statement of Faith "in doctrine and fellowship." Yet these expositions have been vigorously denounced and repudiated by certain false teachers in the Central Fellowship in America.

The issue is clear; it is not a matter of judgment; false teaching on vital issues is admitted by Bro. Carter, as you will see from the Los Angeles Resolution herein, and is further confirmed by Philadelphia Central Ecclesia themselves in their recently-distributed letter "To all Ecclesias," dated May 10th, 1947. In that letter both the Buffalo and Philadelphia Ecclesias declare their belief in, and defend the teaching of, a doctrine directly contrary to one of the first principles of our Faith.

The Birmingham position in their June 7th letter makes a mockery of the Amended Statement of Faith. Worse still, it makes a mockery of the scriptural command that we must "all speak the same things, and be perfectly joined together in the same mind and in the same judgment." They admit on the one hand that "Renunciationism" is being taught in America, and on the other hand tell us that we must raise no objection if that same Renunciationism is fellowshipped by others even if we ourselves refuse to receive such teachers. Separation from Christendom and its errors is made useless and ridiculous by condoning and defending the union of Christadelphians and Renunciationists. The question as to whether or not there should be communion between light and darkness is left by them to the judgment of each ecclesia, and any difference of judgment, they say, should be respected by others.

A group of brethren in various parts, realizing the danger to the Christadelphian Faith if the Birmingham position is allowed to prevail, have decided to ask for a conference of all who feel a sense of responsibility to the Truth which God has placed in our trust. This meeting will be held, God willing, at some central city, perhaps Chicago, on a date to be decided later (perhaps late September or early October). The preservation of Christadelphianism far transcends all other considerations, therefore all are invited, Bereans or Central, to be present and take part either as individuals or ecclesial representatives. We want the help of every brother whose heart is moved by the present dangerous situation.

No set proposals are in mind for the meeting. We are not hoping to influence Berean brethren to change to the Central Fellowship, nor Central brethren to the Berean. Nor do we want a third party; we will urge unity, not further division. But there are at present in America hundreds of Christadelphians who hold exactly the same fundamental doctrines on first principles, yet they are separated from each other in fellowship. The idea behind this meeting will be to unite all such, if possible, on the solid foundation of the Birmingham Amended Statement of Faith. It is hoped that out of the counsel and advice of serious-minded brethren, Berean and Central, some scriptural line of action will be evolved which will accomplish this end by inspiring all true believers to return to the basic concept on which our organization was founded so many years ago; that is, that we receive and welcome to our fellowship all who hold the Truth as defined in our Birmingham Amended Statement of Faith, and that we refuse fellowship to all who do not. The attendance, if possible, and participation in the meeting of many such brethren could help make this gathering an important milestone in the preservation of our Faith, and bring the blessing of God on the work.

If you are interested in this work but cannot attend the meeting, a letter of encouragement from you will be welcome and helpful. If you plan to attend please notify any of the undersigned and you will be advised later as to time and place of the meeting.

A copy of this letter and the Los Angeles Resolution is being sent to Bro. John Carter and the Birmingham Ecclesia, with a promise that any reply they may care to send will be read to the proposed meeting. Should they wish to send a representative he will receive full brotherly consideration, and, if necessary, we will set the conference date to suit their convenience, if not later than November 1st, 1947.

Yours faithfully,

W. M. Biggar, 134, S. Barrington Ave., Los Angeles 24, California.
Ralph W. Coy, 1450, Downing Court, N. E. Canton 4, Ohio.
H. Deakin, Maplelawn Farm, Matawan, N.J.
George A. Gibson, 294, Glebeholme Blvd., Toronto 6, Ontario, Canada.
John Hiley, 3290, Bellvue Rd., Victoria, B.C., Canada.
Aude Plew, 703, W. 11th St., Bloomington, Indiana.
Will J. Turner, 188, Brock St., Winnipeg, Man., Canada.
Carl C. Wolfe, 734, E. Grand Ave., Pomona, California.

August 15th, 1947.

One American meeting in the Central Fellowship has taken a very definite stand. We here print: —

RESOLUTION OF THE OAK STREET, LOS ANGELES ECCLESIA.

Unanimously adopted June 22, 1947.

On October 6th, 1939, this Ecclesia was formed, meeting on the Birmingham Amended Statement of Faith and in affiliation with the Birmingham Central Ecclesia and all ecclesias in that fellowship who held the Truth as outlined in the May and June, 1939, CHRISTADELPHIAN on the subject of the nature of man and the sacrifice of Christ.

We were influenced to take this position because of the following statements in the CHRISTADELPHIAN MAGAZINE: —

February, 1939, p. 84.—"A correspondence of 18 months (with Bro. A. D. Strickler) led us to the conclusion that he did not accept without reserve some of the clauses in the Statement of Faith concerning the nature of man and the sacrifice of Christ."

May, 1939, p. 229.—"Renunciationism has been revived in certain of its aspects in recent teaching in America."

May, 1939, p. 228.—"We believe it necessary to maintain the truth on this subject by declining to have fellowship with any who uphold the contrary." And on p. 223, "This statement has been read by Bro. C. C. Walker and it has his full approval."

June, 1939, p. 276.—"It is the considered judgment of our Arranging Brethren (the Birmingham Central Ecclesia) that the truth, on the points in doubt, is set forth in the statement in the May issue of the CHRISTADELPHIAN, pages 228-230, in regard to doctrine and fellowship."

We were further encouraged in our position by Bro. Carter and by Birmingham Ecclesia by clear and scriptural expositions on the subject in the MAGAZINE; by the statement that fellowship would be denied any holding doctrines contrary to these expositions; by declarations that the Statement of Faith must be accepted without reservation or private interpretation; that for those not able to so accept it "the honourable course is to say so, and secede from association with those who

do"; admission that "current error" was held by some in America; endorsement of the ten-point definition of the Statement of Faith as a correct definition of the doctrinal differences, and ecclesias zealous for truth should have no hesitation in accepting it; the statement by Bro. Carter that the followers of Bro. Strickler were "guilty of prevarication" in claiming acceptance of the Statement of Faith, etc., etc.

An abundance of evidence was available that the false doctrines of Bro. Strickler were still being taught in America by those claiming the Central Fellowship. This evidence was sent to Birmingham by ourselves and many others and much correspondence has passed between America and Birmingham on the matter; also both Bro. Carter and Birmingham Ecclesia have obtained by direct correspondence ample evidence to support our claims and the admissions of Bro. Carter that false doctrine was held by some in their Fellowship.

As a final answer to our insistence that action should be taken against such perverters of the Truth and that such should not be allowed to remain in the fellowship of those holding the Truth, we have a letter from the Birmingham Ecclesia, dated June 7th, 1947, in which a new, amazing and altogether unscriptural method of dealing with error is set forth; as follows: —

1. We should accept the assurance of any Ecclesia that they are meeting on the Birmingham Amended Statement of Faith;
2. If we have any doubts about the doctrine of any brother, we must take up the matter with his Ecclesia and if his Ecclesia say he is sound, we must accept the judgment of his Ecclesia;
3. IF WE STILL REFUSE TO ACCEPT THE JUDGMENT OF HIS ECCLESIA WE CAN REFUSE FELLOWSHIP TO THE BROTHER IN QUESTION BUT MUST NOT WITHDRAW FROM HIS ECCLESIA OR FROM ANY OTHER ECCLESIA WHO CONTINUE TO FELLOWSHIP HIM.

This is altogether unscriptural because it nullifies the Bible teaching that we must "all speak the same things." At baptism we demand separation from the false doctrines of Christendom; the Birmingham position demands that while teachers of admittedly wrong doctrine may be disfellowshipped by some, those so doing must not object if these same false teachers are fellowshipped by others, and that those fellowshipping or disfellowshipping such must continue to fellowship each other. They state they have had no division for twenty years as a result of using this method; we submit that they could go on indefinitely without division by this method.

Clauses 34 and 35 of the Constitution are cited as justification for this procedure, but according to Bro. R. Roberts (who drafted these clauses and should, therefore, know their intent and application) they were never intended to apply where scriptural doctrine and principles were in question. A reading of his article (CHRISTADELPHIAN, 1886, p. 422) will show that Birmingham makes an altogether wrong application of these clauses in applying them to cases of departure from the Faith.

We much prefer the sound and scriptural teaching of Bro. Roberts in CHRISTADELPHIAN, 1885, p. 388: "A man himself believing the truth, but willing to wink at its denial among those in fellowship in any of its essential elements, becomes by this willingness an offender against the law of Christ. Faithful servants of Christ cannot unite with such, on the ground that, though he hold the truth himself, such a man is responsible for the error of those whom he would admit. It is the duty of the friends of the truth to uphold it as a basis of union among themselves by refusing to receive either those who deny any part of it, or those who receive those so denying."

This Ecclesia refuses to continue in a fellowship which condones and encourages bidding God speed to those whose doctrines they condemn and by so doing make themselves "partakers of the evil." We, therefore, rescind our action of October 6th, 1939, and declare ourselves to be no longer in the Birmingham Central Fellowship.

We have not changed in our adherence to the Birmingham Amended Statement of Faith, which we hold without reservation or private interpretation. We accept the ten-point definition of that Statement on the nature and sacrifices of Christ, and will continue to use it as a simple and all-sufficient test of belief in the case of applicants for our Fellowship, when the belief of the applicant is in doubt.

Though separated from them for some years, we have always maintained that the Berean Fellowship hold and practice the One Faith as defined in our Statement of Faith. We, therefore, this day resolve to join them in association and fellowship, and to unite with them in the work of making ready a people prepared for the coming of the Lord.

The Christadelphian Ecclesia,
Odd Fellows Temple, 1828, Oak St.,
Los Angeles, California.
T. Lloyd Jones, Recording Brother.

Unity.

A Symposium

Following our articles in the July-August and September issues we received a very great deal of correspondence. The following is our endeavour to make a summary of the position. We have suppressed names and only denoted the Fellowship to which the writers belonged and we have omitted repetition as far as possible.

A Central sister writes: "Just to say how grateful to God I am that you have been faithful. There should be no compromise on our Lord's commandment about going to law against another for one's 'rights.' This was always plain to me *before* I came into the Truth. Our brothers and sisters here all agree with you."

A Berean brother writes: "We cannot take up fellowship with Central people until they clear themselves of the evil doctrine of Renunciationism in deed as well as in word. We feel here that 'divorce' is not to be confused with the main issue of going to law. You can, if the Ecclesia approves, have a 'divorce' from a wife or husband for continued and unrepentant misconduct but you cannot then go to law before a gentile court . . . You must remain 'a eunuch for the Kingdom of God's sake,' for as long as the defaulting partner lives. This is a 'hard saying,' say some. But the main principle is what matters. It should be an easy thing for the Central people to assent to this."

A Central brother writes: "My sympathies are with the Berean attitude. If we are prepared to agree that we cannot go to law against another for the redress of any grievance surely it could go into the final statement. If and when any case came up it could be dealt with faithfully. Let us come together."

From a Berean brother: "There can be no compromise on the matter of going to law and all the 'Central' people I meet agree with me."

A Central brother writes: "I see no reason whatever for the refusal of your very simple request. I cannot understand why Bro. E. W. Newman has so much influence upon our Ecclesia."

Another Central brother writes: "Our position in relation to going to law against another has never been in doubt since I came into the Truth here. It was always very definite and clear. There is an interesting reply in the correspondence of Bro. R. Roberts on going to law in the CHRISTADELPHIAN for May, 1889, which you ought to reprint. Surely those who refuse your request do not know our old stand on this matter."

And still another Central brother: "We are with you at least 90 per cent. Come in with us and fight against the tendency to compromise. Do not stay outside and throw stones at our glasshouse."

A number of Berean correspondents write urging no compromise, and some are also afraid that Birmingham Central Ecclesia are not treading the old paths in regard to fellowship.

One Central brother says: "Our meeting is sound enough on 'going to law' and I hope to bring the matter of reunion before them shortly."

A brother not in any of the three larger Fellowships writes: "We should like to join in fellowship with Central and Bereans, but we can only do so on the basis of the indissolubility of marriage, no going to law at all, and non-participation in civil defence."

A Central brother writes: "We are disappointed at the failure to effect a reunion in this country: it seems to me that we must avoid those only who are truly evil or heretical but not refuse to associate with other faithful brethren and sisters. If there are two ecclesias, Berean and Central, in a district, both of the same mind on doctrine and practice, I fail to see that continued non-association is in harmony with God's will."

We have also received five different pamphlets urging upon us that our conception of fellowship is wrong. But none of these quite agree with one another. The main line taken by each of them involves the continuance in "fellowship" though not necessarily in "membership" of men and women who are not wholly at one with us on all points.

From two Suffolk Street brethren comes the plea that their method of dealing with offenders has proved itself over sixty-two years to be the best in practice, *i.e.*, the offender either leaves of his own accord or experience converts him. Birmingham Central Ecclesia, in its letter of June last to the U.S.A. ecclesias, takes a similar view. One more letter and pamphlet from an "Advocate" brother claims that it is not our responsibility to "disfellowship" those who do not agree on all points with us. It should be left to the judgment seat of Christ.

Well, where does it lead us to who sit in the editorial chair? To this: that we are more convinced than ever that the Birmingham Amended Statement of Faith is the best expression of the First Principles of the Truth as set forth in the Scriptures that we have. It should be, therefore, our responsibility to honour it as the bond that unites us. We should, after Matt. xviii has been most carefully carried out, withdraw from those who dishonour it.

As to present unity, if the Central Fellowship would adopt, along with their offer as printed in our July-August Number, the simple expression we ask for re i Cor. vi. i (or, alternatively, the form of words expressing the same ideas as preferred by the Berean Committee) and, with that, cancel out the unscriptural idea of inter-fellowship now advocated by Bro. E. W. Newman and his Birmingham associates, then there would be no obstacle to unity between the two groups. And some in the Suffolk Street Fellowship would possibly follow.

G.H.D.

Signs of the Times.

"Thy mighty men, O Teman, shall be dismayed to the end that everyone of the Mount Esau may be cut off by slaughter. For thy violence against thy brother Jacob. . . ." Obadiah.

XXXV.—Over Edom Will I Cast My Shoe.

It has taken the signs of several months to bring to consideration in these notes the present issue, which is described in Arab circles as "the turning point in the struggle for Palestine."

While it is certain that the Arab world is agreed that the Land must, in their view and interest, be preserved for the Arab, yet it is by no means clear that the Arab cause is altogether united in its desire to enforce this decision. The British puppet King of Transjordan, supported by the British-trained Arab Legion and British gold, is anxious to assert his claim to the throne of Syria and annex it to Transjordan. This for dynastic reasons is strenuously opposed by the rulers of Saudi Arabia, and Saudi is waxing fat on American subsidies and oil royalties. Between King Ibn Saud and King Abdullah is much bad blood. Britain and America find it taxes all their political finesse to steer this portion of the Arab syndicate away from open rupture. Ibn Saud charges his opponent with "creating discord among Arab States at a critical time."

However, the whole Arab bloc is at one in its resolve to thwart by all means in its power Zionist developments. Partition is opposed, a Jewish self-governing domain is equally detested; and wild and threatening have been the speeches of many otherwise responsible personages. Thus Nuri Pasha, of the Iraqi Government, demands that Britain should remove "all those alien and criminal elements who have entered Palestine under her aegis." And Nokrashi Pasha on a military mission to the U.S. says that maybe the first duty of the Egyptian army (which he wants Congress to back financially and train) will be to "eject the Jews from Palestine."

It looks like open strife again between these brother races—not the first by any means in their unforgotten feuds. So the prophet asks, "Is wisdom no more in Teman? Is counsel perished from the prudent?" Judah's mighty Captain takes possession of the Mount of Esau in the end of the struggle which is impending. "I will lay My vengeance upon Edom by the hand of My people Israel . . ." Jer. xlix; Ezek. xxv. "Is their wisdom vanished?" asks the son of Hilkiah. Current events show Edom hurtling headlong to the doom pronounced against them centuries ago.

The impact of Arabism upon Jewry synchronises with the time of Jahveh's controversy for Zion. And this is where we are to-day in point of prophetic time.

XXXVI.—Edom shall be a desolation.

It is profoundly significant that no Jewish world leader has yet officially advanced the divine pact with Abraham as the basis of their claim to Palestine. Israel having repudiated the God of their fathers, it is not surprising that they do not attest their claim upon a divine basis. "I polluted them in their own gifts that I might make them desolate and that they might know that I am the Lord"—Ezek. xx. To-day, the Jewish Agency advances the claim of Jewry to Palestine upon the weakest possible statement of their case. They claim it because it was once their homeland, and there their kings reigned in a meteor-like brilliance which soon burned itself out, because of apostasy. Legally and historically, the Arabs have a far stronger case. Yet if Jewish leaders to-day have forgotten Gen. xiii, God has not. "Behold, at that time I will UNDO all that afflict thee. . . . In that day shalt thou not be ashamed for all thy doings. . . . And thou shalt no more be haughty. . . ." Zeph. iii. Jewry still trusts in the flesh.

Of all these last minute signs, this renewal of the hostility between Israel and Edom, Jacob and Esau, is one of the most promising of all the evidences which single out these last days. It speaks of the nearness of the coming of the Lord from Teman.

Yet this sign has been in existence for a very considerable time, and the past few months in particular have seen it getting stronger and burning with an even fiercer light. This last two years have seen the diplomacy of the Western Powers stretched to its utmost to reconcile this age-old quarrel. It is realised in more European capitals than one, that if partition of Palestine must be implemented by a United Nations decision, that there is a grave possibility of the more influential and powerful ruling Arab families being forced into the arms of the Kremlin, into the orbit of Gog.

These are the days, the prelude to the Star rising out of Jacob, who shall destroy all the children of tumult. Under His rule (not under the domination of men swayed by the flesh-polity of this age of evil) it is recorded that "Israel shall do valiantly" and take possession of Edom and Seir. Thus God turns the tables at long last on the wicked devices of Esau who, under the sinister banner of imposture, seeks to thwart the divine purpose—Num. xxiv. Balaam's prophecy is about to be fulfilled.

The decree is that Israel's KING shall be higher than Gog and that He shall eat up the nations His enemies, and shall break their bones and pierce them through with His arrows. And the chapter concludes with the sobering thought, "Who shall live when God doeth this!"

XXXVII.—The Stubble before the Wind.

In Ps. lxxxiii it is divinely recorded that in these last days, Edom shall be a partner in a confederacy against Israel whose policy is expressed in words which fitly describe the present-day ambitions of the Arab League—"Let us take to ourselves the houses of God in possession." The design is to thrust the Jew from the divine heritage promised to Abraham.

"Let us cut them off from being a nation." This is the war-cry of the confederacy. It is profoundly important to note that in the prophecies, the return of Christ is so definitely linked with the hostility of Esau. "They have taken crafty counsel against Thy people, and consulted against Thy HIDDEN ONES."

In Ezek. xxxv, a statement by Edom concerning his own land and the Land of Israel, is styled blasphemy, on the principle that any declaration contrary to the Eternal's purpose *is false*. Edom said then, as he says to-day, "these two nations and these two countries shall be mine, and we will possess it though Jahveh were there." But God having promised the Land of Palestine to Israel, to Abraham and his SEED, which is Christ (Gal. iii), and to Christ's brethren at His coming—the HIDDEN ONES of Deity, as yet—concealed in the dust of death, and altogether unknown to the rulers of this present age—it follows that if Edom's purpose of possession were achieved, the Truth of God would be destroyed, and His character for faithfulness overthrown. God accepts the challenge, and the Prophet is instructed to tell Esau that his mountains shall be filled with the slain of his own armies. For, despite Edom's boast, Jahveh will be there!

"With your mouth you have boasted against Me, and multiplied your words against Me; I HAVE HEARD; so that when the whole earth rejoiceth, I will make thee desolate." Edom has rejoiced at Israel's desolation, therefore God will desolate Mount Seir and all Idumea, and "they shall know that I am the Lord."— *See Eureka, vol. iii, cap. xiii, sec. 20.*

CARMI.

The Devil and Satan.

Bible Teaching in Opposition to Pagan Mythology.

Christendom, following the lead of the early apostate church, teaches another God and another Christ than that revealed in the Scriptures. In this teaching we have not only a triune God substituted for the true God of Israel, but we have still another god, a bad god, almost, if not quite as powerful as the God of Heaven. We refer to the Devil and Satan of popular belief. In the teaching of Christendom concerning God and the Devil we have a reduced version of pagan polytheism, or belief in many gods. Instead of the "gods many" believed in and feared by the ancients, clerical theology has merely reduced the number to four. As the pagans attributed all the apparent conflicts in nature, and the conflict between good and evil to a controversy between the good and bad gods conjured up by their philosophers, so does Christendom picture a similar situation with relation to God and the Devil.

As God is the source of all good, so a personal, superhuman Devil is the cause of all evil and wickedness. He is blamed as the tempter of mankind, seeking to mislead and ensnare unwary souls and plunge them down to destruction—some say, everlasting torments. He is described by Cruden as "an enemy of God and man, and uses his utmost endeavours to rob God of His glory and men of their souls." If this be true, judging from the predominance of evil and wickedness in the world, it would appear that the Devil decidedly has the upper hand.

While it is true that the belief in a personal Devil has been discarded by the world at large and is rarely referred to in pulpit preaching, yet it is still a definite part of the creeds of orthodox churches, and is even one of the cardinal doctrines of certain sects which make much ado about others having the "mark of the beast" in the doctrines which they teach. Yet these same people teach this God-dishonouring doctrine of a personal Devil which came directly from the teaching of pagan philosophers and was inculcated by the early apostate church. This doctrine of the Devil is a necessary tenet of that system of false teaching concerning immortal souls, purgatory and hell torments, and has enabled a corrupt priesthood to swindle superstitious persons by pretending to pray souls out of purgatory and deliver them from the snares of the Devil. Therefore, a belief in the doctrine of a personal, superhuman Devil inseparably connects one with that corrupt system of anti-Christian teaching forming the creeds of apostate Catholic and Protestant Christendom.

There Is a Devil and Satan

There is a Bible doctrine of the Devil, just as there is a Bible doctrine concerning God, and teaching concerning both has a vital bearing on our eternal salvation. As we are taught in the Bible that God is the source and giver of life, so we are taught that the Devil "bringeth forth death."—Heb. ii. 14. As we are told that "this is life eternal to know Thee the only true God," so we are told to "put on the whole armour of God that ye may be able to stand against the wiles of the Devil."—Eph. vi. 11.

Meaning of Words

The word Satan is an untranslated Hebrew word and simply means an *adversary, enemy or accuser*. In the Old Testament the word appears as "Satan" fifteen times and is translated "adversary" fourteen times. The word Devil is from the Greek word *diabolos* and means "an accuser, a slanderer, an enemy." The two words are sometimes used interchangeably, as in Rev. xx. 2 and in the temptation of Christ as recorded in Matt. iv. In a general way they have the same meaning and are, therefore, applied to the same persons, organizations and things.

There is nothing in the meaning of these words to justify the belief in a personal, supernatural being as taught by orthodox theology. Being given a general application in the scriptures, their meaning cannot be confined to a single person. We find the word Satan, or adversary, applied to an angel, Num. xxii. 22; to David, i Sam. xxix. 4; to the Apostle Peter, Matt. xvi. 23. The word devil, or *diabolos* is applied to Judas, who betrayed Christ, John vi. 70; is translated "false accusers" in ii Tim. iii. 2-3 and Titus ii. 3. In these passages the reference is to men and women, not to a supernatural monster. In Eph. vi. 11-12 the Apostle Paul warns the brethren against the "wiles of the devil," which he says is "principalities and powers . . . the rulers of the darkness of this world . . . spiritual wickedness in high places." In other words we shall find that the Satan and Diabolos is *Sin* in its various manifestations in human flesh. We find the words Satan and Diabolos used in both the singular and plural. They are not proper nouns, but are *general terms* and may be correctly used wherever slander, falsehood or opposition to God or His word is involved.

While it is true that there are certain references in the Bible which are supposed to teach the doctrine of a personal Devil, nowhere is it stated anywhere in the Bible that there is such a being. All such "proof" must depend on inferences from figurative, symbolic or ambiguous references, none of which actually teach the existence of a supernatural Devil. On the other hand, the Scriptures abound with references to the existence of God. Then why is the existence of God's greatest enemy, a personal Devil, left to mere conjecture? Why is it not plainly stated that there is such a being? The reason is

obvious. There is no such person, and the so-called proof of his existence is based upon mere assumption.

No one can understand the mission of the Lord Jesus Christ unless he understands Bible teaching concerning the Devil, because "For this purpose the Son of God was manifested, that He might *destroy the works of the Devil*."—i John iii. 8. Yes, there is a devil— a devil to fear—but it is not that monster of popular belief.

Personal Devil Cannot Be

There are certain outstanding divine principles taught in the Scriptures which forbid the existence of a personal, supernatural or undying Devil:

First, we are taught that "There is no power but of God."— Rom. xiii. i. "I form the light and create darkness; I make peace and create evil. I the Lord *do all these things*."—Isa. xlv. 7.

Second, sin, not a supernatural monster, is the cause of wickedness and opposition to God and, finally, death.—Rom. v. 12; 21; vii. 14-23.

Third, God never has, nor does He permit a sinner to live indefinitely, and certainly not an arch-fiend like the Devil is supposed to be. "The wages of sin is *death*."—Rom. vi. 23.

Fourth, the Scriptures teach that human lust, not the prompting of a supernatural Devil, is the tempter of mankind: "Every man is tempted *when he is drawn away of his own lust*, and enticed. Then when lust hath conceived, it bringeth forth sin."—James i. 14-15. Jesus Christ taught that the human heart, or mind, is the source of all sinful inclinations: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."—Matt. xv. 19. This principle is exemplified in all God's dealings with the people of Israel, and with all God's dealings with mankind in general. Sinful man, not a supernatural monster, is held to blame for man's disobedience to God.

Origin of the Devil

The history of the Devil and Satan goes back no further than the Garden of Eden, for there he had his beginning. The first human pair being placed on trial were deceived by the Serpent, which was not the Devil of orthodox belief, but a "beast of the field, which the Lord God had made."—Gen. iii. 1. The Serpent, through the lie which he told, deceived the man and the woman, who disobeyed God's law and brought sin, sorrow and death upon all their posterity.

The Serpent then became the symbol of everything in the world opposed to God, and everything that is false and sinful. In whatever we find this Serpent principle involved, there we have the Devil and Satan of Bible teaching. It may be exhibited in people, nations, individuals or false human systems, and is so applied in the Scriptures. Christ called Peter Satan (adversary) when Peter spoke out against Christ's God-ordained sacrificial mission—Matt. xvi. 23. In apostolic times the Roman empire was the great enemy and opposer of true Christianity; therefore we find the Roman authorities often referred to as the Devil and Satan: "The Devil (enemy) shall cast some of you into prison"—Rev. ii. 10. A godless, wicked world in general is called the Devil in Eph. vi. 11-12. In speaking of the fierce opposition which he received from "evil men" Paul says, "Satan hindered us"—i. Thess. ii. 2, 14-18.

A Redeemer Promised

After Adam had sinned and brought death upon all his posterity, God provided a Redeemer, who would eventually destroy the serpent power and remove the curse placed upon mankind because of sin. God said to the Serpent: "I will *put enmity* between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel"—Gen. iii. 15. Thus all down the

ages we have had these two systems, the seed of the serpent and the seed of the woman, represented on the one hand by the world of the ungodly and the teachers of false doctrine, and on the other hand by the true believers of the Truth and the followers of Christ. This is why the Satan (adversary) and Devil (false accuser) is so often referred to as a serpent: because the Devil and Satan, or Sin, in its various manifestations in human flesh, is the offspring of the Old Serpent, the first adversary and false accuser of God and His word.

Christ is obviously the "seed of the woman," who was to bruise the Serpent's head. So it is perfectly understandable when we read that "For this purpose the Son of God was manifested that He might *destroy the works of the Devil*"—i John iii. 8. Let us find who or what Christ came to destroy, and we will know who the Devil is.

In Heb. ii. 14 we read: "Forasmuch then as the children are partakers of flesh and blood (mortal nature), He (Christ) also himself likewise took part of the same; that *through death* He might *destroy him that had the power of death*, that is, the Devil." Let us note that (1) the Devil is whatever has *the power of death*, and (2) Christ came in mortal nature that *through death*, a sacrificial death, He might destroy the Devil. What has the power or cause of death? By one man *sin* entered into the world and death by sin"—Rom. v. 12. "*Sin* bringeth forth *death*"—James i. 15. Paul tells us that Christ came in human flesh that through death He might destroy the Devil. In Rom. viii. 3 the same Apostle tells us: "God sending His own Son in the *likeness of sinful flesh*, and (as a sacrifice) for *sin*, condemned *sin in the flesh*." Again Paul says, "He put away *Sin* by the sacrifice of Himself"—Heb. ix. 26.

How Christ Destroys the Devil

Christ struck the first blow at destroying the Devil when He conquered sin in Himself, and through a sacrifice for sins provided a way for the forgiveness of sins, that all who believe in Him might be freed from their cruel master and enemy, Sin.

In yet a broader and more complete sense Christ is to destroy the Devil and his works. In i Cor. xv. 25-26 we read: "For He must reign till He hath put *all enemies* under His feet. The last enemy that shall be destroyed is death." Having destroyed sin and its effects from the face of the earth; when God is all in all, when there shall be no more death, neither sorrow nor crying, Rev. xxi. 4, when all earth's population is immortal, when death is swallowed up in victory, then the mission of Christ is accomplished—the Devil and his works are forever destroyed.
Pomona, Calif.

O. BEAUCHAMP.

The true scientist speaks in

“The Testimony of the Rocks.”

"At length in the fulness of times the Messiah comes, and in satisfying the law and fulfilling all righteousness, and in bringing life and immortality to light, abundantly shows forth that the terminal destiny of all creation had been of old fore-ordained, ere the foundations of the world, to possess for its eternal lord and monarch, not primeval man, created in the image of God, but God, made manifest in the flesh, in the form of . . . man."

Hugh Miller.

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SIGNS OF THE TIMES.

The events of the year of the Gentiles about to close, all indicate the general collapse of world-polity which the Scriptures so graphically portray by sign and symbol. That the Brethren should be fully conversant with the close inter-relation of international happenings with Bible prophecies covering these last days, a series of articles specially dealing with this subject, will be published in the BEREAN early in 1948.

The writers are Bre. A. Higham, C. Styles, W. Thomas, all of Detroit, and others. These articles would have been published before, but have been crowded out by the Reunion news. They present a clear and concise picture of events today, against the background of the Divine purpose; and illustrate the shadow of things to come.

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