

MAY-JUNE, 1949.

The Berean Christadelphian

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

*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*

**CHRIST
IS COMING
AND
WILL REIGN
ON EARTH**

**PRINTED IN
CANADA**

*It is not for mortal man to rule the world and grasp the sole dominion of the globe.
This is an inheritance, the divine legacy of Omnipotence, to Abraham, Shiloh and the
Saints.—Dr. J. Thomas*

The
Berean Christadelphian

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

"The Bible is an ancient book, written by different persons at different periods and yet each and every part promoting one great design. Bad, or even mediocre men could not write a book so plainly condemning all kinds of sin. Good men would never have attempted to deceive mankind by pretending that an invention of their own was a divine revelation: especially when they were likely to get nothing by this deception but reproach, imprisonment, torture and death.

Its doctrines and precepts are clearly superior to all human wisdom and directly contrary to that corruption of human nature, which impostors would indulge as the means of gaining their own ends.

The Bible points out the way to eternal life: a way honourable to God and suitable to the needs and possibilities of man: whilst by the strongest arguments it promotes practical holiness."

E.B. 1825

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EDITORIAL

THE DISCIPLINE OF THE TRUTH

Looking upon all who have believed God, and to whom that belief and consequent faith has been accounted to them as righteousness, we see that the Spirit word has related them all together as one family. Writing to the believers in Ephesus, Paul says of God, "The Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." (Eph. 3: 15).

Now, in every family there must be discipline if there is to be harmony. Such discipline must be set up in the human family by its head, and as Solomon wisely observes, "He that spareth correction hateth his son: but he that loveth him chasteneth betimes." (Prov. 13: 24)

The same principle applies in the family of God. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." (Heb. 12: 6).

Now, all the members of the family are not "holy." Judas the deceiver and betrayer, was for a long time a member. Simon Magus believeth and was baptized though shown later on in his life to be "still in the gall of bitterness and in the bonds of iniquity." In Galatia there were "false brethren unawares brought in."

Peter speaks of some as "false teachers bringing in damnable heresies," and he tells of others "who had crept in unawares;" ungodly men who had turned the Grace of God into the indulgence of the fleshly mind, and denied the only true God and our Lord Jesus Christ."

From the parable of the wedding garment in Matt. 22: 12 and from the graven exclamation of the men who had preached in Christ's name (Matt. 7: 22) it is clear that deception of ourselves, or of others, may remain to the very day of Judgment itself.

In that great hour many a man will find his real character exhibited. What an awful thing disclosure, in some cases, may be! "All are not Israelites that are of Israel," simply means that beyond profession there must be action if our names are to continue upon the roll of honour, or "names to live" that are not dead. There is a way to death from the gates of the Kingdom, as well as there is a way from the duties of the world to the same destiny. The second death is not merely a time for the punishment of the hypocrite and the sinner. It is part of the discipline and teaching of the new age—the Kingdom of God. God is not mocked or deceived. "Whatsoever a man soweth so shall he also reap."

HOLINESS NOT YET COMPLETE

It must therefore be remembered that discipline is for our good. The holiness of the members of the family still living is not yet complete. The Christian character is a growth and a victory: A growth in spite of the flesh: In spite of the world: In spite of unkindness and failure on the part of many: And it is a victory after incessant conflict.

Remember Paul in his grief that he had not yet attained holiness completely, saying, "Lest having preached to others I may myself be rejected." John rebukes all assumption of sinlessness as self deception and falsehood. "If we say that we have no sin we deceive ourselves—the Truth is not in us."

The inconsistency of Peter at Antioch is remembered, but the meekness with which he bore the rebuke of a younger apostle is sometimes forgotten. How then, may we apply the discipline of holiness to our relationship together in Christ? First, by our care for the doctrines firmly believed among us—the truth once for all delivered to the saints—and to guard closely the entrances into fellowship. Interviews, or as they are more often termed "examinations," should be careful outlines of both the doctrinal and moral sides of the Truth.

The "candidate" should express conviction of the teachings of the Bible in regard to the Kingdom Gospel, and also of the necessity and reality of the Christian life.

There must afterwards be a purging of all filthiness of the flesh and the evils incident to the present state.

Neglecting the case we spoke of implicates us all in the faults of our fellow members and fosters a poisonous element.

Secondly, there must be a maintenance of order and a constant example and exhortation in the ecclesia to which one belongs: not content with the words of a constitution, or the most learned disquisition, but striving to exhibit such love and care that holiness may be developed out of harmony and kindness.

It is possible to have rigidity without love. It is possible to have looseness without love.

Love is the cement of families and of friends. "A soft word turneth away wrath," says Solomon, and by softness he means kindness.

Many a sorrow and misfortune is made bearable by a kindly word from a brother or sister where a harsh expression would but intensify the trouble.

Ecclesias would soon cease to be helpful means of Christian intercourse if there were absent therefrom, mutual understanding, sympathy, charity, insight and discernment. Let us then endure discipline as good soldiers of Jesus Christ.

Elihu spoke truly when he said "God openeth the ears of his servants to discipline." He showeth them their work and their transgressions that they have exceeded. He commandeth that they return from iniquity. If they obey they shall prosper. If they obey not they shall die without knowledge.

Discipleship derives from discipline. To be good disciples let us therefore suffer the discipline of the Father of the family, and if we seek example "look away to Jesus, the author and finisher of our faith." "Who, for the joy that was set before Him, endured the cross and counted the shame as of no account."

G.H.D.

Signs of the Times

A leading British Labour paper came out this month with a startling heading "Russia asks U.S.A. to divide the world between them."

The columns below endeavoured to demonstrate that the recently-reported messages passing between Comrade Stalin and President Truman were intended to ignore Britain and France, and to aim at a division of power and of interests in every part of the world between Russia and the United States.

Through our door during the Municipal elections came the manifesto of the local Communist party. One page is devoted entirely to a series of cartoons depicting U.S.A. as "Uncle Sam" getting bigger and bigger, and Britain, starting level, then gradually becoming smaller and smaller until at last Uncle Sam picks up the very diminutive John Bull and puts him into his pocket. But the Communists put out a very deceitful line in propaganda and one is easily able to distinguish the Russian hand by its "fifth column."

But we never realized how tremendous a duel was being developed in the world between Gog of Magog and the Tarshsh combination of Ezekiel 38 until now.

How right Bro. J. Thomas was! As we sat and listened to a very wonderful address recently by Bro. S. Beare of St. Alban's at a Fraternal Gathering held at Winchmore Hill on the developments of war potentialities in these days, we were impressed with the feeling that without a knowledge of the Truth we would be sharing the terrible anxieties of the present rulers of the people, "men's hearts failing them for fear."

Britain has certainly seen that the blood relationship with U.S.A., Canada, Australia, and so many other countries counted for more than was expected and will count even more certainly and strongly in the future. The world picture shapes itself as the Day draws near.

Voices

Paul told the Corinthian brethren (I Cor. 14:10) that "there are many kinds of voices in the world and none of them are without significance."

These words could most certainly be applied to the present position of world thought and its many forms of expression. Added to the oratory, we now have broadcasting and television. From all quarters come voices. But they all exhibit human disagreement and fears in some measure. At the moment Britain and U.S.A. are engaged in an attempt to get to the ears of the Russian people, and the Communist-controlled countries by wireless. The Russian authorities do not content themselves with

counter propaganda but have now set up an elaborate system of what is called jamming, i.e., operating wave lengths that blur or destroy the effectiveness of foreign stations.

Freedom is boasted of but that is a diminishing quantity in our present world.

The still small voice of God is still here. His Word may be read in every country in the world, and we often wonder how far we may relate Revelation 5: 9 to this widespread circulation of the Holy Scriptures. By the way, we often use the expression "The Scriptures of Truth" without remembering that the solitary place where this exact phrase is to be found is in Daniel 10: 21.

The Shame and Horror Bethlehem

The Mayor of Bethlehem has appealed to Britain and the U.S.A. for help to provide for Arab refugees in and about the town of the Nativity. There is a normal population in this town of 15,000. Over 35,000 refugees have recently been taken into his and his townspeople's care. When Arab opposition to Jewish settlement reached its climax, every Arab village was a harbour for fighting men who carried on guerrilla warfare against Jewish settlements. The Arabs never anticipated that they would be thoroughly defeated by the Jews but this came about, and a large number of their wretched villages were destroyed. Hence arose the refugee trouble. The Arabian and Syrian authorities seem quite unable to handle the problem, hence the appeal.

JACOB & ESAU

"Esau hated Jacob," Gen. 27: 41, and that hatred has never ceased.

"I will bring the calamity of Esau upon him, Jer. 49: 8. As to Ishmael "He will be a wild man. His hand will be against every man and every man's hand against him."

Other members of Abraham's later family have developed (as Midian did) antagonism against the seed that came from Isaac and Jacob. This has brought its own cluster of troubles.

There will be no settlement of this antagonism until the Lord returns.

Trouble in China

Russian-supported Chinese Communist armies are finding the great country of China an easy prey. The Chinese themselves, although they first invented gunpowder, were nevertheless at no time a warlike people. It would appear that theirs is one more of the "wars and rumours of wars" of which our Lord spoke in his outline of the signs of the last days.

There seems to be a lack of direct reference to the people of China in the Bible, but it appears fair to assume that the "many peoples" of Ezekiel 38: 6 will include them.

So some 450 to 500 millions of people may come into Gog's orbit.

Socialism and Communism

It is not always remembered that Communism "all things in common" and Socialism "some things in common" are phrases, both of them are the voices of the people represented as "the sea and the waves roaring."

But we have to add Isaiah 57:20 to the matter to get a time perspective of our own times. "The troubled sea cannot rest: its waters cast up mire and dirt."

This is illustrated by the latest crime figures given by various governments throughout the world.

Lamenting this, even the London Times is unable to explain the enormous increase in crime in a civilized country like Britain. Why should the jails be overcrowded and magistrates and judges be overworked? Look also at the disrespect for law brought about by the multiplication of statutory rules and orders. The explanation is quite simple.

MORAL DELINQUENTS

"There is no fear of God before their eyes."

The restraint exercised by what Bro. R. Roberts called "the moral policemen," i.e., the "spiritual" or religious leaders, is constantly falling. Men value religion less and less. We received a few days ago a batch of literature from the Lord's Day Observance Society, in which the figures and facts given point to one conclusion and that is that today men have little time or inclination for what Karl Marx called "spiritual dope."

Cause and effect are therefore plainly seen.

The New Bible

The Protestant Churches of Britain have commenced a new translation of the Bible. The Chairman of the Committee appointed to lead in the work is Dr. T. H. Robinson, but as he is the President of the Society for Old Testament study and is reputed to belong to the higher critical school, we wonder what to expect. He will preside over the study of the Old Testament mainly. His new Chairman will preside over the New Testament Committee. He is Dr. C. H. Dodd, Professor of Divinity at Cambridge University, and a higher critic also.

Simultaneously "Father" Ronald Knox has decided to produce a new Roman Catholic version.

They may find their time wasted by the sudden advent of our Lord. May it be so.

Two Camps

The United Nations organization has failed, mainly through Russia's exercise of Her Veto. As a result Britain, U.S.A. and the Western European peoples have come to the conclusion that they must come together to maintain their own position against the aggressive policy of Russia. Britain, Belgium, France, Holland, Luxembourg, Canada, Norway, Denmark, Italy, Portugal, Iceland and the United States have joined the North Atlantic pact. Ezekiel was right and so were the other Bible prophets when they visualized two great final camps established in the world prior to the last great War and the advent of our Lord Jesus Christ.

Here they are then, and our reaction to this is that the Bible is once more true. It has never misled us yet and never will.

Mr. Helm Goes to Israel

After a delay due to lack of suitable accommodation in Palestine, Mr. A. K. Helm, United Kingdom Official Representative to the Israel Government, left London May 11th, 1949, for Tel Aviv.

His duties will be those of a fully accredited minister. Britain has not yet given de jure recognition to Israel. This will be accorded when the future status of Jerusalem and the future of the Arab refugees is settled.

Watchman

SIN

Woe unto those who countenance sin,
Siding with evil that it may credit win,
By their unhallowed vote; that do benight
The truth with error, putting dark for light,
And light for dark; that call an evil good,
And would by sin have virtue understood.

I Cor. 6: 1.

EXHORTATION

Simon Peter

The apostle Peter addresses his first epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." This would indicate that his epistles were designed for wide circulation, for does he not write "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." It is not likely that even Peter knew to what extent the Spirit would use his epistles for the comfort and encouragement of strangers scattered abroad in localities far removed from the countries mentioned in his opening salutation.

Let us look first of all at the calibre of the man our Master called to be His disciple. Peter was of humble extraction, a Galilean fisherman. He came from a class of people from whom the Truth has largely taken root. The apostle Paul, commenting on this, wrote "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." It is the poor of the world, rich in faith, that are heirs of the kingdom. Peter was bold, outspoken, courageous, yet sincere and well-meaning. What a background those years of Christ's ministry must have afforded him. The relationship between Peter of the gospel narrative and Peter the elder at the time when these epistles were written may well be likened to the difference between a rough cut stone and polished marble.

It seems evident that Peter, from the very beginning, was being equipped and fitted for the great work of building the ecclesia of Christ. In this connection it seems significant that Peter and John, who, with James, were afforded the singular and exceptional honor of witnessing the transfiguration, should afterward add their testimony to the written Word. Referring to this, Peter writes in his second epistle "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

Perhaps it is good as far as we are concerned this morning that Peter asked Jesus so many questions, and even asserted his own opinions on many occasions because it drew from the Master those gems of wisdom which have served to strengthen all succeeding generations of believers.

In the 13th chapter of John's gospel there is recorded the incident of Jesus washing the disciples' feet. Jesus was near the end of his ministry, and it is very significant that this act of humiliation should be preceded by and connected with the statement in verse 3 that "Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God." We next read He took a towel and girded Himself and began to wash the disciples' feet. This Jesus did

in full knowledge of His own power and coming glorification. Peter also had previously confessed that He was the Son of the living God, to which Jesus replied: "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven."

Peter no doubt thought that it was beneath the dignity of our Master or at least it was not required of Him to do this. Peter said unto Him: "Thou shalt never wash my feet," but when informed that he could have no part with Him unless he submitted, he said "not feet only, but also my hands and my head." Peter no doubt shuddered at the thought of having no part with Christ, and perhaps wondered why such a simple act should have such important significance as far as salvation is concerned.

Peter exhorts us along the lines of this great example in his epistle: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

Submission and subjection hold the secret of ecclesial unity, and in the end will prove just as important in our cases as it was to Peter. It will be easy for us to build an imaginary wall between each other where this great example of Jesus is either ignored or not recognized.

To be knit together in the same mind and judgment is the counsel of the apostle Paul, and to quote again from the epistle of Peter, chapter 3, verse .8: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Some of the greatest lessons in Peter's life may be extracted from the circumstances surrounding the arrest and trial of Jesus. Jesus had said to Peter just prior to His betrayal: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." To this Peter replied: "Lord, I am ready to go with thee, both into prison, and to death." It seemed as though Peter approached the crisis with the great determination and fortitude, but the ordeal was too much for him. Three times he denied he knew Jesus. When all the circumstances are analyzed, however, we should be slow at condemning Peter. Many a brother or sister has denied Christ under less extenuating circumstances. Peter faced arrest and possible death. We read Jesus looked on Peter, and he (Peter) went out and wept bitterly, indicating that he had profited by his mistake. This was undoubtedly the turning point in his life.

The apostle Paul was humbled by the Spirit, but Peter's humiliation came in quite another way. According to the record of John 21, Peter had decided to go down to the sea again, although Jesus had appeared unto His disciples before. Then is the record of that remarkable meeting where Christ dined with His disciples. Peter was there, no longer asserting his opinions, nor asking questions, but how he must have wondered what the Lord would say to Him! What did Jesus say to him? Did He say "Simon, you followed me these three years; witnessed those many miracles; listened to my discourses; professed great faith in me and openly confessed your allegiance; yet when the test came you denied me three times and deserted me in the hour of need?" did the Lord say, "In view of your desertion, Simon, what guarantee have I that you will not desert those that believe in me?" Jesus did not say that, but He did say "Simon, son of Jonas, lovest thou Me more than these?" The question was repeated the second and third time, "Simon, son of Jonas, lovest thou me?" Three times Peter confessed his love, being moved because the question was repeated. Then followed the charge our Lord gave to Peter, remarkable for its brevity, almost unsearchable in its implications: "Feed my lambs — feed my sheep — feed my sheep." Is it any less of a charge to us this morning? It may be reasoned, there is only one Peter, there is only one Paul, but are we not exhorted to be followers of the apostles, and to go and do likewise? Then again is the great example Christ left us.

Who, but our Master, could sum up the whole scope of Christian love and devotion in so few words. It must not be supposed that our Master's charge was directed only to Peter, but rather to all who have ears to hear.

Every one of us in some way contributes to ecclesial strength (unless we appear before God empty) and the ecclesia needs the nourishment which every joint supplieth if it is to stand. If we can but strengthen the things which remain, surely it will be to our spiritual account.

Jesus implies that proof of our love to Him may be seen in His care for the ecclesia. Would He admonish us in the same way? He has done, already, for do we not read: "Inasmuch as ye have done it to the least of these, My brethren, ye have done it unto Me?" Peter also exhorts us, writing in his first epistle 4:8: "And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins." This verse conveys the thought that we can, by putting these things into practice, build up for ourselves an account which will be to our favor in the day of Christ.

The young are with us, some have just started the race for eternal life, likewise also are the aged. With many of us there will be no excuse for not having fervent charity among ourselves. We should be knit together in love, even a love that exceeds that of David and Jonathan. Long association should bind us with the cords of love, if not, how shall we stand when the Chief Shepherd appears? If we exhibit this love, others also will catch their living fire, for we read "By this all men shall know that ye are My disciples if ye love one another."

The apostle Paul sums it up in what is perhaps the greatest treatise ever written: "Love suffereth long, and is kind." "Seeketh not her own, is not easily provoked, thinketh no evil." John goes further and writes: "We know that we have passed from death unto life, because we love the brethren." We must continue to minister unto each other although, humanly speaking, we may be weak and despised, yet if the Truth is upheld, we become spiritually a tower of strength. In no other way can we possibly be a help to our brother or sister. Peter was taught this lesson, also, when he suggested that truth could be circumvented. He was rebuked by Christ, but when he came to the full knowledge of the truth, he became a source of great strength to the brethren.

Our Master's charge to Peter was followed by this statement: "When thou wast young, thou girdest thyself, and walkest whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not. This He spake, signifying by what death he should glorify God."

It was to this that Peter referred when he wrote: "Knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath showed me." Peter and Paul had grave apprehensions regarding the welfare of the flock after their decease. Fears that were well grounded as subsequent revelation foretold. Paul wrote of grievous wolves, and Peter wrote of false prophets among the people, and we have to study the messages to the ecclesias to know this is what happened.

Peter, after a great trial of affliction, and a life devoted to the Truth, realized the full significance of his statement, "I am ready to go with thee to prison and to death."

It is supposed Peter was put to death during the reign of Nero. A close study of the epistles gives us a clear outline of conditions in the early ecclesia as primarily, of course, the apostles wrote of conditions then extant. The early ecclesias were fanned by successive waves of persecutions. The Acts of the Apostles give us the record of Stephen's death, and of Christians being bound and imprisoned. Peter wrote of the trial of our faith being more precious than gold that perisheth, and speaks of those who, for a season, are in heaviness through manifold temptation. Again he states: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The apostle Paul stated that "whom the Lord loveth He chasteneth, and scourgeth every son He receiveth," and none are exempt from this. In the light of this statement, the words of Peter certainly apply to us. Even precious metal is of no use to the moulder until it has been washed, separated and refined. For the time is come that judgment must begin at the house of God, this would indicate that God was already beginning to purge the ecclesias.

Peter feared for the flock. What will the ecclesias do when strong and loving hands are removed by death? He, therefore, charged the elders even with the same charge as Jesus Christ gave him, "The elders which are among you I exhort, who am also an elder . . . feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind."

Peter realized the great responsibility that rested on the shoulders of those who by ecclesial arrangement are appointed to direct its affairs, and keep its numerous activities in motion. He exhorts us first of all, those that are so engaged should be examples to the flock. Another lesson we gather from Peter, and of course his great work in the Truth, cannot be over-estimated, and that is, although he had the gift of the Holy Spirit and did miracles, yet he worked out his own salvation with fear and trembling. The gift of the Holy Spirit combined with his association with Christ from the beginning of his ministry must have produced confidence and great boldness in the faith, and a contributing factor, enabling him to rejoice in tribulation.

Peter writes of the crown that fadeth not away, of a lively hope, of exceeding great and precious promises, and concludes his general admonition by stating "that the God of all grace who hath called us unto His eternal glory by Jesus Christ, after that ye hath suffered awhile, make you perfect, establish, strengthen, settle you."

Finally, my brethren and sisters, may we so walk and build on the foundation of Christ and the apostles, so that an entrance will be ministered unto us abundantly into the everlasting kingdom of our Lord Jesus Christ.

W. THOMAS

EUCCHARIST

The word Eucharist is used in Catholic and "High" Churches to denote what the Scriptures termed "The breaking of bread." Acts 2.

This feast of remembrance was designed by our Lord as a very simple reminder of His sufferings, death and resurrection, "Until He come."

It has been carried on "As often as they met together" by simple folk who "look for Him" ever since.

The Catholic and other daughter Churches have altered the last supper out of all recognition and given various names to their ideas of it.

Among these names is "Eucharist." This word, from the Greek, means "We thank you" and goes back to the earliest days of Christianity. It is well to keep in mind that when we meet to remember Jesus the note of profound thankfulness should always be there.

Ecclesial News

GLENDALE, CALIFORNIA, U.S.A. —5105 Hermosa, Los Angeles 41. Bible Study 9:30 a.m.; Breaking of Bread, 11:00 a.m.; Lecture, 7:00 p.m.

Southern California ecclesias have been saddened by the death of our brother, Edgar Round, of the Glendale ecclesia, who fell asleep in Christ, January 21st, after a somewhat lingering illness. Brother Round was born in Birmingham, England, June 19, 1882, and came into the Truth at the early age of 16. Had he lived another month, he would have spent 50 years in His service.

It was through the combined efforts of himself and our late Brother, B. A. Warrender, that the Glendale ecclesia was formed, and the size and energy of this ecclesia is a living tribute to his untiring work in the Vineyard of the Lord.

He leaves to mourn his passing his wife, our sister, Mabel Round, two daughters, sisters Lenar Seagoe and Raymond Andrews, six grandchildren and a host of friends and brethren and sisters. May his sleep be short, may the Master he loved so well soon return to awaken him and all His faithful saints who now sleep in Him, to a glorious resurrection in the Kingdom of God.

Since our last intelligence we have added by immersion Brethren Leonard Zimmerman, Maurice Martinat, Robert Crooks, Sisters Marion Crooks, Elsie Wade, Rosemary Corbin and Kathleen McGavin. At this writing we have a membership of 88.

Interest has developed among the brethren and sisters since lecture time (7:00 p.m. Sunday) has been utilized in a different manner. Lectures are advertised every other Sunday, and alternate Sundays a Bible Class, open for questions and discussion dealing with previous Sunday's subject, is held.

We regret to report the serious illness of three members of the ecclesia. Sister Jessie Mock has been absent for two years. Bro. H. H. Magill, who has been active in the Truth for over 50 years, has not attended since May, 1948. Bro. H. F. Brinkerhoff was taken to the hospital last December in serious condition but has shown improvement of late.

J. D. LAIDLAW, Rec. Bro.

FRATERNAL GATHERING AT BIRMINGHAM

A very happy and upbuilding meeting was held by the Birmingham Edmund St. ecclesia on Saturday, April 23rd, 1949.

JOINT FRATERNAL GATHERING

The Winchmore Hill, London, and St. Alban's ecclesias held a joint fraternal gathering on Saturday, April 30th, 1949.

A new lantern exhibition of the very latest developments in the Holy Land was given at 3:00 p.m. by Bro. G. G. Hart of St. Alban's. After tea three addresses were given on the subject "The Day of the Lord." Bro. G. H. Denny spoke on "Its Certainty." Bro. S. Beare spoke on "The Day cometh that shall burn as an oven," and Bro. E. F. Williams of Plymouth spoke on "Blessed are all they that wait for Him."

BUFFALO, NEW YORK, U.S.A. —Oddfellows Temple, corner of Kenmore and Myron Avenues, Kenmore, N.Y., U.S.A. Breaking of Bread, 10:15 a.m.; Sunday School, 11:45 a.m. Lecture, 11:45 a.m.; second Sunday each month November through May.

We are pleased to report that after an individual satisfactory examination, the right hand of fellowship was extended Sept. 19th to Bro. and Sis. Clarence Edwards, formerly of the Master's Household and Strickler Ecclesia, Central Fellowship, Buffalo, New York.

Brother James Cramer has automatically become out of fellowship according to article No. 37 of "The Constitution" because of continued absence from the Lord's Table.

We have been greatly encouraged by the following visitors at the Lord's Table: Bro. and Sis. Philips and Sis. Emily Sommerville, Jersey City, N.J.; Sis. Ward, Sis. Adam and Sis. Fotheringham, Hamilton, Ont. and Sis. Smith of Los Angeles, Calif.

We trust that you may continue in the good work of editing the Berean Christadelphian.

GEO. A. KLING, Rec. Bro.

GRAVENHURST, ONTARIO, CANADA.

Three brethren and two sisters, formerly of the Kimbourne Hall Ecclesia, Toronto, are now located on the No. 11 Highway about 105 miles north of Toronto and three miles south of Gravenhurst, where they have established the HEALTH and HAPPINESS LODGE. Gravenhurst is known as the Gateway to the North Country and is situated in a beautiful part of Canada's vacation land. Good cabin accommodation has been provided and brethren and sisters, who visit the north are cordially invited to stop at the lodge where they will find all that is necessary for their comfort. Meetings are held each Sunday at II a.m. for the Breaking of Bread, and visiting brethren will be doubly welcome if they come prepared to give the word of exhortation.

G. H. BLUNT, Rec. Bro.

HOUSTON, TEXAS —8008 Junius Street. Sundays: Breaking of Bread, 11:00 a.m.; Lectures, 7:30 p.m., on first and third Sundays. Fridays: Bible Class, 7:30 p.m.

It is our pleasant duty to report that another has put on the saving Name of our Lord in the sin-covering waters of Baptism. On Friday, April 29th, Myrtle Stanley entered the race for eternal life. May she be strengthened in this eleventh hour and be found with garments still white at the appearance of our Saviour. Our new sister is the niece of sister Rhoda Armstrong of this ecclesia.

We can see these times of the Gentiles drawing steadily to a close. The appearance of the bridegroom cannot but be even upon us. It certainly behoves us as never before to trim our lamps and to set our house in order that we might meet Him without cause for shame. May the Lord of Hosts help and guide us through these days. "The Lord is at hand!"

JOSEPH O. BANTA, Rec. Bro.

WHAT THINK YE OF CHRIST

The greatest fact in history is, that while the vast majority of the world's population do not believe in the Truth of God and even many who profess "Christianity" refuse to accept the Scriptures as divinely inspired, nevertheless no man has yet been found who would dare to attack the CHARACTER of Jesus Christ.

Here is the testimony of one of the greatest of atheists, Ernest Renan, the French philosopher, who renounced the Catholic Faith and adopted the "Rationalistic" attitude, which is not at all "rational" by the way.

Writing in 1863 he said "Christ has not been surpassed: Whilst one noble head shall aspire to moral beauty, whilst but one shall start for joy before the revelation of the Divine, Jesus Christ shall have His adorers."

A study of the life of Renan, as also that of Voltaire, shows that these were men whose attitude towards God and His Truth had been wasted by their experiences in the Catholic Church. Renan, like Gibbon, also became disgusted with religion in action among men as exhibited in the Church claiming to be universal.

Renan originally studied for Roman priesthood and took the minor orders. Here is another quotation from his writings: "None can compare with Jesus. He is a man of colossal dimensions: the universal conscience has conceded the title of the Son of God."

Science and the Bible

It is often glibly said that one cannot reconcile the Bible with modern science and that, therefore, the Bible should be rejected. But "science" is not a definite and finished article and is continually changing its ground. It is, however, becoming increasingly clear that modern knowledge is proving the Bible to be absolutely true where it incidentally refers to the powers of nature. Job chapters 38 to 40, are full of such references: snow, light, wind, lightning, the solar system, the centre of the Universe, the sea, frost—are among the matters touched upon and all are true.

Paul in His Youth

From the time of the interview with Sergius Paulus in Cyprus (Acts 13) the name Saul appears no more in the Acts or the Epistles. It gave place to Paul. All that Luke says about it is "Then Saul, who also is called Paul." It seems probable that both names were borne by the boy of Tarsus.

Paul is a Roman and Saul a Hebrew name. The kinsmen of Paul, two of whom embraced the Truth before he did, who are mentioned in Rom. 16: 7, 11-21, all bore Roman names. Now Saul was born a free citizen of Rome and sometimes claimed the rights of that position. His father and mother did not, however, adopt Hellenic habits or Greek opinions. They brought up their son as the offspring of a strict Pharisee, having duly circumcised him on the eighth day. He was of the smallest tribe, that of Benjamin. From a child he knew the Scriptures.

The name Saul was beloved of the Benjamites, for the first King of Israel was of their tribe. It was generally bestowed upon the first born son for the name itself means Desired.

The rules regarding his early education appear to have been strictly observed as laid down in Deuteronomy (6th and 11th chapters). "The Lord made a covenant with Jacob and gave Israel a law in which he commanded our forefathers to teach their children, that their posterity might know it and the children which were yet unborn; to the intent that when they came up they might show their children the same: that they might put their trust in God and not forget the works of the Lord but keep His Commandments." Psalm 78: 5 to 7.

Attachment to one's own tribe was a long continued one in Jewish history.

Some students think that the early Christian writers such as Tertullian were right in connecting Paul as the one who fulfilled Jacob's prophecy. Gen. 49: 27. "Benjamin shall ravage as a wolf, in the morning devour prey and at night divide the spoil." Paul certainly did in his earlier manhood tear the sheep of God and in the evening of his life fed them and cared for them as the greatest teacher of the Word of God to the nations. As to the date of his birth the great Chrysostom in one of his sermons makes him two years the senior of our Lord Jesus, being born 2 B.C. The date is a probable one, but we have no means of checking it.

He was a "young" man at the time of Stephen's martyrdom, and had probably been some fifteen years in Jerusalem "at the feet of Gamaliel." The term "young man" was given to all men under forty. Reverting to the change of name, it may be recalled that Origen says he had both names, Hebrew and Greek, from birth. Chrysostom says he received the name Paul at his ordination to preach at Antioch. Jerome says he adopted the name Paul to commemorate his first great victory in Cyprus for the Christian faith, i.e., the conversion of Sergius Paulus, the pro consul.

Stern piety amounting almost to asceticism was the keynote of his youth. This probably accounts for the wonderful hardihood he afterwards displayed. His ideas of the Messiah, would be, that He would come as a great temporal Prince or Christ with a sword "known after the flesh."

Paul was, therefore, about 15 years of age when he went to Jerusalem and about 32 or 34 when he met with Jesus on the road to Damascus. Gamaliel, his teacher, was the leading Jewish Rabbi of the day. He died 18 years before the destruction of Jerusalem or just about when Paul reached Malta. To "sit at the feet" of a teacher was literally true. The teacher sat on an elevated platform and the children or disciples all around him. Maimonides gives a very interesting picture of such a class. Saul would receive a prejudice against the claims of Jesus.

Being, however, a man of keen intellect, the meetings with the Lord removed this prejudice and produced complete conversion.

As he left his youth, so he grew in stature in manhood in Christ until he outgrew in every way the whole of his contemporaries. But what a valuable training ground his early life was for the great work he was called upon to do.

Learning a trade: learning the Scriptures; and a highest possible standard of education and he emerged from his youth "a workman that needeth not to be ashamed." His last and greatest tutor was the Lord he served and for whom he counted all things as naught.

G.H.D.

Thy Sons O Greece

The expression quoted above is from Zech. 9: 13.

If one's understanding of it be correct this must be linked up with the Greek Orthodox Church and the Russian power.

The adherents of that Church are in Greece, Russia and the other Balkan countries. The Church originated in the rivalry in the early Christian ecclesias between East and West, Constantinople and Rome. It is, therefore, interesting to see how chaotic the present condition of Greece is. The country has no real leader and is subject all the time to persistent warfare from Communists, supported by their fellow members of the conforming adjacent countries such as Albania and Bulgaria. The present government of Greece is not equal to the task confronting it.

It will be well to watch this country of the great historical past and see whether at last it links up with Russia against Zion. We have seen some very unexpected details in the general plan as given in the prophecies that it is well to expect the unexpected.

G.H.D.

Two Olive Trees

Rom. 11: 16 to 24

Any good Bible dictionary will be helpful to a better understanding of the olive trees which form the literal basis of the parabolic language used by the Apostle in Romans 11.

We find the olive was among the most abundant vegetation of Judea. That it grows freely almost everywhere on the Mediterranean seashores, but was peculiarly abundant in Palestine.

No wonder, then, that the olive is so frequently mentioned in Scripture. From Genesis 8: 11 where Noah's dove brought "an olive leaf plucked off," to Rev. 11: 4 where "two olive trees" are said to stand for two witnesses.

As we speak of cornfields in America, so it was customary to speak of olive yards in the land of Palestine.

By the fact that the oil derived from the olive was used so extensively in many ways, it can readily be realized how the cultivation of olives had much to do with the prosperity of Israel as a nation, since it was used in export trade with other nations: Ezek. 27:17—"Honey and oil and balm;" Hosea 12:1—"Oil is carried into Egypt."

Solomon not only paid for the cedar wood being hewed out by the men of Tyre with "wheat and barley" but with "wine and oil." 2 Chron. 2: 10.

Added to this we must remember the olive trees were selected for constructing parts of the Temple, as doors and posts (1 Kings 6: 31, 32 and 33, and the "Cherubim" vs. 23) which were the figurative powers of Deity over arching the Mercy seat. Now if, as many of our ablest brethren have suggested, Cherubim are typical of the Glory of God manifested through Christ and the Saints, how fitting that the olive trees, which represent righteous servants of Deity, should be used to form the "Cherubim" which, when overlaid with gold, represent the Israel of God clothed with immortality.

How often, however, natural Israelites failed; hence in looking at the olive trees again, we find the flowers fell off when the winds were prevailing. Job 15:33.

How this finds its counterpart in the "scattering of Israel with winds"—Isa. 41: 16, Jer. 49: 32, Ezek. 5: 2, 10, 12, Ezek. 12: 14—and in many other places. Also we must remember how the Apostle exhorts us in Eph. 4: 14 against being "carried about with every wind" of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. This would cause the "labor of the olive to fail." See Hab. 3: 17 where the fig tree (also representative of Israel) and "the labor of the olive failed."

The olive trees were not deciduous, but remained green throughout the year, which is indicative of remaining faithful to God, as we learn from Psalm 52:8 "Like a green olive tree in the House of God: I trust in the mercy of God for ever and ever."

The grafting of branches into trees of differing kinds of fruit always seemed very interesting to me; how a scion cut from one kind of apple tree can be made to bear the same kind of apples after being grafted on another kind of apple tree seems marvellous.

This point is not stressed by the Apostle but rather that the seemingly dead branch is to be restored (in the case of Israel) and also that we Gentiles naturally a "wild tree" can be one with the Israelitish "good olive."

Hence as the same Apostle says in Gal. 3: 26 to 28—"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

This oneness with the Israelitish olive tree is shown by another figure in Eph. 2: 11 and to end of chapter, where Gentiles are said to be "no more strangers and foreigners but made one."

Returning to Rev. 11: 4, it will be noted the "witnesses" (some of whom we trust, not only understood the Gospel Truth, but lived and died for it) were spoken of not only as "olive trees," but "candlesticks," which indicates the illuminating quality residing in the oil was transferred to the candlesticks, or light-stands, as they witnessed for God.

The difference in Zechariah's vision of the light-stand (Zech. 4) seems to be mainly that it is post-resurrectional, while this in Rev. 11 relates to the times when anti-papal witnesses contended

against the Papal "God of the Earth," and one class was unenlightened in the true Gospel Light, hence two Light-stands are in the symbolism, here in Revelation 11.

The word of Truth is mighty, but the Spirit of God as revealed to Zechariah is the Power that will be in the two Branches, or "Sons of Oil," as we find Dr. Thomas taught.

The index to Eureka before me incorrectly gives Eureka Vol. 3: pp 615, 616, which must be a printer's mistake, as it is in Vol. 2: 615 616, which treats of the olive trees.

There is help also in Vol. 1: pp. 60, 61.

In conclusion then, we find the olive trees, olive oil, and even the Mount of Olives where Jesus often resorted, are capable of affording instruction to those who study the symbols used in the Scriptures. Nothing radically new is seen in symbolism, else if it were so it would not harmonize with literal teaching in other parts.

Since the seven lampstands of Rev. 1: 20 are the Ecclesias of God over whom Jesus is the Head, we must all endeavour to be like the "wise Virgins" of Matt. 25: 4, never without the oil, and also remember Jesus' command, Matt. 5: 16, "Let your light shine before men that they may see your good works, and glorify your Father which is in heaven."

LAKE ARIEL

H. A. SOMMERVILLE

Wisdom Teeth Natural and Spiritual

Wisdom teeth are so called because they do not appear until adult age. We have to be nourished by the milk of the word before we can call wisdom to our aid to enable us to digest spiritual meat. Delayed dentition of wisdom teeth harmonizes our Father's natural and spiritual gifts.

Professor Sayce, in his book on ethnology, says: "The wisdom tooth is evidently disappearing from the mouth of the white race. There is a well-marked tendency among the upper classes of European society for the wisdom teeth to remain embryonic. In a large proportion of cases they are never cut at all. This may be due to the decreasing size of the jaw, which grows smaller with the increased development of the brain."

This is an indication of the changes that the Creator is working out in His creatures; we have instructive lessons brought to our notice.

The "foolish wisdom of this world" supposed, to be developed as, "men run to and fro and knowledge is increased," leads to the false conclusion that they can secure world peace by mental conference, and so obviate national cannibalism of the past; thus we see the western nations gnashing upon Russia with their thoughts, while not prepared to do so with their teeth.—I Cor. 3:19; Dan. 12:4; Rom. 3: 16.

Nevertheless, while the Divine Controller, who changes man's countenance at His will (Job 14: 20) is for the present retarding the growth of European teeth. He does not diminish the size of the mouth, which continues to speak "great words" (Dan. 7: 25) and there being ample room for the "small member" (James 3: 5) to shoot out "as an arrow" (Jer. 9: 8) and set on fire the multitudes destined for gehenna when Zion's king shall speak peace to the nations (Zech. 9: 10).

When, however, we die to this world and rise to new life in the Name of Christ, there is a complete change. Having learned to humble ourselves under the mighty hand of God, that He may exalt us in due time, we are prepared "to keep silence before Him when He is in His Holy Temple" that our knowledge may be worthily increased when "we know even as we are known" and are appointed rulers over the United Nations. — Rev. 6; Hab. 2: 20 Rev. 2:26-28. Hitchin H.S.S.

CHILDREN'S PAGE

Entering for the Race

I hope all girls and boys who read this magazine have entered for the Race, or intend to do so. "What race?" you may well ask. Why, the race for Eternal Life. You know that it is not possible to win a prize in any ordinary race without first having formally stated your intention to compete, and sometimes even filling up a form with your name and other details. So it is in the far more difficult race for Eternal Life, to which Paul referred when he wrote: "I press towards the mark."

There are lots of people, I am afraid, who appear to think (when they stop to think at all) that they will automatically be awarded the prize in this race without taking the trouble to enter for it. They believe, like the pot in Omar Khayyam's famous poem, that the great Potter who made us all "is a good fellow, and 'twill all be well." But, really, it seems to me that anyone who would not take the trouble to enter for a race would not take the trouble to train for it and to run his best, either. Don't you think so? By Baptism we believe we signify our intention to run a straight race.

That is not so with most other religions. The other day I happened to enter a Roman Catholic church. God has said: "Thou shalt have no other Gods before me," and "Thou shalt not make thee any graven image," yet that church was full of statues intended to represent our Saviour or the Virgin Mary. The only other person in the church was a lady who was pausing before each statue in turn and "crossing" herself. At a suitable moment I got into conversation with her, and she told me she intended joining the Roman Catholic Church because her husband was a member. One of the statues showed a woman, described underneath as "Veronica," wiping the face of Jesus as he bore His cross on the way to Calvary. I asked her if she could tell me who Veronica was, and she replied, "No." I told her I was sure there was no such person mentioned in the Bible, and warned her that a religion which teaches people about a person who never existed was dangerous; she made an excuse, and returned to her worshipping of the images. You see, the Roman Catholics do not believe in reason, and their beliefs are not founded on Scripture. God does not sell favours for money, but in that church were candles burning before various statues, and a notice read: "Candles, 3d each." That poor, deluded lady was walking slowly around the walls of that church, stopping to worship every image, contrary to the very first Commandment. It is sad to think that that kind of thing is going on in all the Roman Catholic churches of the world, just because people do not take the trouble to read and understand their Bibles. If we put every belief we hear about to the test of the written Word of God, and in all cases of doubt consult an older Christadelphian, we shall not go far wrong, and may now and then be able to sow a seed in another's mind which will germinate and bear fruit. A word in season often has a way of sinking in and compelling thought long afterwards. Who knows but what that poor lady in the church will come to realize that her religion is one of falsehood, superstition and idolatry, and may come one day to embrace the living truth of Christadelphianism?

G.R.

RIDDLE

A Bible character without a name,
Who died a death none ever died before.
Whose body never to corruption came,
Whose shroud is found in every household store.

Stars and Sand

A promise was made by God to Abram in these words: "I will make thy seed as the dust of the earth," Gen. 13:16. Another runs: "Look now toward heaven and tell the stars if thou be able to number them. So shall thy seed be," Gen. 15:5. Now what corollary is there between Stars and Dust?

The greatest telescope in the world is at Mount Wilson in the U.S.A. Here is one of the conclusions arrived at as one of the results of the work there. "A few stars are known now which are no bigger than or not as big as the earth. The majority of the stars are so large that hundreds of earths could be placed inside any one of them.

"The total number of stars in the universe now observed is something like the total number of grains of sand on all the sea shores of the world."

Einstein claims that there is no limit whatever to the capacity of the universe. Then we go to Genesis 22: 17 and read: "I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore."

But while modern science shows this to be a true comparison there is a deeper spiritual note in the matter.

One great force controls both stars and sand. Both serve the purpose of God.

The seed of Abraham are being gathered together as the instruments of His great work in the next stage of world affairs. So the great Rutherford so wisely said, "Matter proves to be nothing but a collection of particles charged with electricity." This electricity is the Spirit of God. The unity of the universe—no collisions—no disasters—is a token in material form of the spiritual unity that will at last come to pass in the earth. "That they all may be One as thou, Father, art in me and I in thee, that they may also be One in us." John 17: 21.

Scoffers

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation." One of the greatest and most recent signs of the times is the significant fact that the day of the scoffer is nearly over. Things no longer remain the same, and few are left that would pretend they do. People now rather look with fear of heart upon the dark shadows of the things that are coming to pass on the earth. The destruction of heaven and earth is now no longer a lightly ridiculed fancy—it is becoming a common dread. The scoffer is ceasing to scoff, and beginning to tremble. Peter's prophecy is now revealed in all its naked truth. —2 Epis. 3. Today the world gasps.

G. V. C.

Night Unto Night

THE "HORROR OF GREAT DARKNESS"

Abram was the recipient of great and precious promises. He had left his country, his kindred and his father's house, at God's command to go into a land that God would show him and give him. He was promised that he would become a great nation, he would be blessed and have a great name and that in him all families of the earth would be blessed.

Then in the 15th chapter of Genesis it says that after these things God said to Abram, "Fear not, Abram, I am thy shield and thy reward shall be exceeding great."

Abram replies by asking "What wilt thou give me seeing I go childless and the steward of my house is this Eliezer of Damascus" or as he says in the next verse, Thou hast given me no son and this one born in my house is mine heir."

So God told him plainly that not Eliezer nor any stranger but a son of his own would be his heir.

It was night and he was drawn forth into the fields and told to look upon the stars and count them if he could, for such would be his seed.

The sight of the night sky must have convinced him that what God promised He was able to perform. He and his wife were old but as Paul tells us, he staggered not at the promise of God. There were difficulties, in human estimation insuperable, but Abram believed God.

To reward this faith, God condescended to renew in a most solemn manner His other promise—the possession of the land by Abram's seed in which he was a pilgrim and stranger. Abram had asked "Whereby shall I know that I shall inherit it?" We must not take this as evidence of incredulity but, like Mary at the angel's salutation, who asked "How can this thing be?" not that the thing promised would not be accomplished, but how. Abram knew that nothing was too hard for the Lord.

The manner in which God chose to meet his wish was remarkable. He entered into a formal ritual covenant with him after the manner of men—the most solemn of all forms of ratifying a treaty or covenant among the ancients. This took the form of dividing the carcass of an animal into two equal parts lengthwise; these were placed opposite to each other, and the covenanting parties entering from the opposite ends of the space between the parts met in the middle and there took an oath.

Accordingly, Abram was directed to divide and lay out a heifer, a she-goat, a ram, a turtle dove and a young pigeon. These he watched to protect them from birds of prey. As the sun was going down, a deep sleep fell upon Abram and a horror—a great darkness—fell upon him, and he heard a voice declaring the destiny of his seed. By this time the sun had quite set, and it was dark and lo! there was a smoking hearth and a torch of fire which passed through between those pieces. This was the symbol of the divine presence and thus the covenant was ratified by the most solemn sanction known to ancient times among men. "In that day did Yahweh cut a covenant with Abram."

By this typical ceremony God entered into covenant with Abram and gave for his assurance a ratification of the terms of the promise. The type found its antitype with the passing of the Spirit of God into the body of the seed, who was also the sacrifice or covenant victim of the promises, on the third day after he was crucified. In this way the seed became a minister of the circumcision for the truth of God, that he might confirm the promises given unto the fathers, as Paul says, writing to the Romans (15: 8).

The covenant was confirmed with David, as we read in Psalm 89 — "I have made a covenant with my chosen. I have sworn unto David, my servant, thy seed will I establish forever."

It also became usual for the covenanting parties to get together, the sacrifices themselves forming the basis of the meal. When Jacob and Laban "cut a covenant" a memorial was prepared, the terms of the covenant recited, and the parties swore by their Gods, and the record says that Jacob offered a sacrifice in the mountain and called his brethren to eat bread, and they did eat bread and tarried all night in the mountain.

We have another instance when Israel entered into covenant with God at Sinai. Moses said to the people, "Behold the blood of the covenant which the Lord hath cut with you" and then he and Aaron, Nadab and Abihu and seventy of the elders of Israel "beheld God and did eat and drink."

So Paul, writing to the Hebrews (chapter 9, verse 16) says: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth."

This is not a very satisfactory rendering of the original and if we take Young's literal translation we get a better understanding of the apostle's argument: For where a covenant is, the death of the covenant-victim to come in is necessary, for a covenant over dead victims is steadfast, since it is no force at all when the covenant-victim liveth.

A note given by Weymouth says that the following is possibly the real meaning: For where a covenant is made, there must be evidence of the death of the covenant-victim. For a covenant is only of force over dead bodies, because it is not binding as long as the covenant-victim lives.

The argument turns on a comparison between two covenants and the ratification-sacrifices associated with them. The old had been dedicated by the blood of the sacrifices which were offered and the same ceremonies had been adopted for the ratification of the new, but in much higher form. Death took place and blood was shed—not the blood of bulls and calves, but the precious blood of Christ, the Lamb of God.

In connection with the old covenant, Moses had told the people all the words of the Lord and His judgments, so before the new was ratified, Jesus, the prophet, like unto Moses, had proclaimed the principles upon which those who so desired, could participate in the blessings of the covenant.

It is evident from the various references to Him, that Jesus is the covenant-victim of the new covenant. These confirm the fulfilment of the type of the transactions connected with the sacrifices offered by Abram. The passing of the flaming torch between the divided pieces on the altar found its antitype when the body prepared, having been broken, was quickened by the Spirit of God, which as it were, passed through his body, which thus became a body repaired, as Paul says, writing to the Romans (1:4) declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead. If this association of the death of Jesus with the covenant made with Abram is true, it will be apparent that what is called the "new covenant" is really older than that called the old. The latter was made at Sinai four centuries after the promise was given to Abram.

The apparent anachronism is explained by Paul's words: A covenant is of force over the dead, consequently the Abrahamic covenant could not come into force until the appointed sacrifice was offered. So we see how appropriate is the term "new."

"This cup is the New Testament (Covenant) in my blood; this do ye as oft as ye drink it in remembrance of me." 1 Cor. 11: 25.

H. F. WICKS

STOP THE PRESS

As the first issue of The Berean Christadelphian Magazine goes to press in Toronto, Canada, letters of encouragement have been received from various parts of Canada and the United States. Some have offered financial help, while others have asked if they could assist by way of exhortations and other articles of a general expository nature. The editors deeply appreciate the generous spirit that has been manifested and will do all in their power to bring the magazine back to its former high standard.

G. A. G.

The Wages of Sin

Without fear of contradiction, we may say there is not a person in this whole world, who professes a belief in Jesus Christ, who will raise a protest against those glorious declarations of the Apostle Paul when he said, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commandeth His love toward us, in that, while we were yet sinners, Christ

died for us." —Romans 5: 6-8. And again, "For as by one man's disobedience many were made (or constituted) sinners, so by the obedience of one shall many be made (or constituted) righteous. Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:19-21. As we reflect upon these declarations of the Apostle, we realize how vast and extensive is the field of operation covered by the work of Jesus. Again in verse eight Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Here the Apostle centers our attention on what may be styled the basic facts which create the necessity for a Saviour. There is no question as to what Paul is referring to, and the sum and substance of his reasoning is that sin was introduced into this world through Adam, and that prior to this event sin was not to be found—it did not exist.

Now to learn what happened, we must go back to the starting point of the Bible story, and as we pursue our investigation we will be amazed at the straightforward and simple manner in which all is recorded. However familiar the early chapters of Genesis may seem, we can never turn to them too often to refresh our memories. All that we can learn about God, or ourselves, or God's great plan of redemption, has its foundation in those facts that are recorded in this part of our Bible. How beautiful in simplicity are the words, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and the man became a living soul. And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil," Gen. 2: 7-9. Later on "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made (or builded) He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." Gen. 2: 20-25.

As we reflect upon these brief records, we find many lovely features are presented to us in the beginning. Here our first parents were placed in a state of good, unmixed with evil. From what is revealed, their state was such that they were capable of living an endless life, or of dying; for you will have noted that particular mention is made of two special trees in Eden in verse nine of this second chapter. We also note a very important feature, and that is that in the record of the formation of the man and woman there is no indication of immortality. The simple account is given in the seventh verse. What is a living soul? It is a creature which has life; whatever the shape of the creature might be, whether possessed with two legs or four. It may be a fish, a bird or one of many cattle. Therefore all the creatures of the earth, the air, and the sea, are living souls, because a living soul is one in which the body, and the breath of life, are combined just as is stated in the seventh verse of chapter two.

Now we ask, can a living soul die? Of course it can if God, Who joined body and breath together, decides that they shall be separated. And so we read, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no prominence above a beast; for all is vanity." Eccles. 3:19. From this it is evident that our first parents were not in an immortal state when placed in Eden, and the case is further strengthened by what the Lord God said at the time, "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 22-24. To say that immortal beings were expelled from the garden of Eden does not make sense.

Now let us review what happened and the sad consequences that followed. Following the work of preparation "the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."—Gen. 2:15-17. As we become acquainted with the Scriptures, we learn of certain divine principles upon which God operates. One of these is clearly at work in Eden, and that is that a person must prove himself worthy of any honor that God may be pleased to bestow. It is a most definitely established divine principle that probation must precede exaltation. In Eden, Adam and Eve were tested through the instrumentality of a serpent which had the faculty of speech. In the first verse of the third chapter, the serpent is described as being subtle, or cunning, crafty and artful. The record is very plain. If, however, we have any difficulty in understanding the Genesis record, let the Apostle Paul help us by what he has to say about it. "But I am afraid, lest as the serpent deceived Eve by his craft, your minds may be corrupted from that simplicity, and that pureness which is in Jesus Christ." 2 Cor. 11:3. Prior to disobeying the simple instructions of God, our first parents' condition, mentally and physically, was one of pureness and simplicity, for it is testified that "they were both naked, the man and his wife, and were not ashamed."—Gen. 2: 25.

How directly opposite to God's instructions were the statements of the serpent. As an inducement to Eve to partake of the forbidden fruit, he said: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3: 4-5. This was the first religious lie, and in substance amounted to as much as affirming that Adam and Eve were immortal. This became the foundation of the popular doctrine of the natural immortality of man and, if we believe this, then our belief is based upon the serpent's lie. Our first parents yielded to the serpent's reasoning, and the pages of our Bible reveal the sad consequences that followed. "The eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, 'Where art thou?' And he said, 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself'."—Gen. 3: 7-10. This was the first time that they had hidden themselves from the presence of their Creator. How true it is, "for if our heart condemn us, God is greater than our heart, and knoweth all things."—1 John 3: 20. What a contrast we are presented with in this tenth verse of the third chapter and the last verse of the second. What a sad record follows: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, what is this that thou hast done? And the woman said, the serpent beguiled me, and I did eat."—Gen. 3: 11-13. Nothing could be plainer; even a teachable child could easily understand it.

We stated previously that Adam and Eve were placed in Eden in a state of good unmixed with evil, and that they were capable of living an endless life, or of dying. Now we note that they failed to carefully observe the simple instructions that God had given them. What were the instructions? "Thou shalt not eat of the tree of the knowledge of good and evil." What was the sequel? Here it is in plain, easy-to-be-understood words, "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and 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. Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam He said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3:14-19.

Nothing could be plainer than this. Here is the scriptural definition of the death sentence pronounced upon our first parents; and there is nothing of a mystifying nature connected with it. The principle, upon which this punishment was inflicted, is expressed in the words of Paul, and forms a part of our title, "The wages of sin is death."

All members of the human race are physical descendants of Adam, and the results of the lineal descent are expressed in the writings of an inspired Apostle in Romans 5: 12—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Here the Apostle teaches us that, as all mankind are of the same nature as Adam, they necessarily partake of the same kind of death, a return to the dust from whence they were taken. This law of sin and death is universal in its application, and if allowed to operate throughout eternity, it would result in the utter extinction of every human being. As sin was the cause of death, it is obvious that, before death ceases to operate, sin must be removed. Can there be any question as to who alone has the power to make provision for this glorious accomplishment? It is God's exclusive right to exercise whatsoever His infinite wisdom might prescribe. In the edenic transgression, God was the offended, and man was the offender. Therefore, only God possesses the prerogative of prescribing the conditions upon which He will forgive sin, and remove its consequences. The conditions which God has prescribed constitute the means by which the breach created by sin between man and his Maker can be healed. They also constitute the basis of the one and only true religion, for the term religion signifies the rebinding of something which has been severed. Before the transgression in Eden, religion was neither known nor required. It was instituted when God made known to man the way by which sin could be destroyed and abolished. This God did before He expelled Adam and Eve from the Garden of Eden. In addressing the serpent, He said, "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. 3: 15. In these statements we have the kernel of God's gracious plan of salvation. Just how much was revealed to Adam and Eve at that particular time, the record does not disclose; but we may rest assured that sufficient was conveyed to them so that they would understand that God would provide a way of deliverance from the sad effects of their transgression.

From the days of Eden the oracles of God unfold in sufficient detail what was expressed there. These truths, clearly stated in the briefest manner possible, are that the Saviour, provided in the love and wisdom of God, would suffer death on account of sin at the hands of wicked men; that He would be subject to death for only a brief interval; that He would overcome it and ultimately remove all traces of sin from the earth. That Jesus Christ, as the seed of the woman, is what is embodied in the fifteenth verse of the third chapter of Genesis, is most definitely established by the predictions and events revealed in the Scriptures. Let us look briefly at three of the most important verses in the Scriptures. The mission of Jesus as the seed of the woman, and the destroyer of sin, is expressed by Paul in this manner, "Forasmuch then as the children are partakers of flesh and blood, He 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; and deliver them who, through fear of death, were all their lifetime subject to bondage."—Heb. 2: 14-15. Now the beloved Apostle John wrote: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil."— 1 John 3: 8. And finally Paul writes in Romans 8: 3—"For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." These testimonies teach us something definite; something that relates to the second part of our subject title, "God's way of deliverance." In the message to the Romans Paul explicitly states that "God sent His Own Son in the likeness of sinful flesh," and in the message to the Hebrews he is equally emphatic as quoted above. That God's way of deliverance is to be accomplished through the resurrection is made very plain by Paul in 1 Cor. 15: 20-26, where he says, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up

the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

What causeth death? What was it that brought about the death of our first parents? Listen to Paul again, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law."—1 Cor. 15: 55-56. And then he adds in the 57th verse, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." In his conversation with Nicodemus, Jesus stated that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3: 16. The truths embodied in this gracious plan of redemption are revealed in God's holy word. The beautiful invitation often expressed by Jesus is "He that hath an ear, let him hear." No one can comprehend the full significance of this gracious invitation who does not understand what is expressed in the Apostolic phrase "the things concerning the kingdom of God and the name of Jesus Christ." To know Jesus Christ, one must know and understand the nature He possessed; the reason why His death was necessary; what was accomplished by His sacrificial death and His wonderful resurrection.

If we are not associated with the sin-covering name of Jesus in the Bible prescribed manner, then we are not clothed with the garment of salvation that God has prepared for those who love Him and keep His commandments. You will recall that Adam and Eve covered themselves with a garment of fig leaves, but this was not acceptable to God. What a vital lesson is here revealed. God rejected man's garment, and provided one in harmony with His plan and purpose. Coats of skins were used to clothe them. This, of course, involved the slaying of animals, and the shedding of blood—an act that pointed forward 4,000 years to the shedding of the blood of God's beloved Son, the Lamb of God which taketh away the sin of the world. God has appointed the way by which a believer of the Gospel may give effect to his convictions, and put on the garment of righteousness that He has provided in the Person of the anointed Jesus. This is accomplished by the believer undergoing a symbolic death and burial in baptism; thus becoming dead to the world through burial in water, that his sins may be washed away, and then rise to walk in newness of life. Beautiful is the deep significance of Scriptural baptism as expressed in the sublime exposition of the great apostle to the Gentiles when he said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. 6: 3-6.

C.H.S.

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