

OCTOBER, 1949.

# The Berean Christadelphian

EDITED BY 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

## CHILDREN'S SECTION

Well, boys and girls, look where we are this month—right on the inside of the front cover of our magazine. The last time we talked to you, and gave you a riddle, was on pages 21 and 22 of the May-June 1949 number. We have not forgotten you, we were just very busy looking after the fathers and mothers, and you have no idea how much looking-after they require. It may not be possible for us to have a children's section each month, but we will speak to you as often as we can.

As I write, sitting here alone in the big city of Toronto, I realize that my brief message will reach you in different parts of the world. Do you know just where Toronto is in this great world in which we live? Get a map of North America, and you will notice that the most of it is made up of the United States of America and Canada. Strange as it may seem to some, Canada is larger in area than the United States, but Canada is much smaller in population. There are about one million people in what is known as greater Toronto, but there are few Christadelphians. In the Kimbourne Hall Ecclesia there are ninety members. We also have a Sunday School, and the attendance is usually around thirty. Sunday School starts at 9:45 in the forenoon and lasts one hour. I hope you have a Sunday School where you live, and that you will all attend every Sunday when it is possible for you to do so. Be sure to listen carefully to your teacher and learn all you can about God, the great Creator of this world in which we live, and about his Son Jesus who will soon be in the earth again. Today we see all kinds of trouble throughout the world, much suffering among the people, and the effects of sin, disease and death on every hand. But when Jesus comes, He will change many things. Instead of sorrow, there will be joy, instead of mourning, there will be laughter, and instead of war, there will be peace. Yes, God has prepared wonderful things for those who love Him and keep his commandments.

Your sincere friend, G.G.

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The Riddle we gave you in the May-June number was solved by several readers. The answer was "The Pillar of Salt" and is found in Gen. 19:26. Here is one, however, which is much harder, but we want you to do your best.

We left our little ones at home  
And whither went, we did not know.  
We, for the truth of God, did roam  
And lost our lives in doing so.  
We walked in a perfect road,  
With all the wicked full in view.  
We lived to man; we died to God,  
Yet of religion nothing knew.

*The*  
*Berean Christadelphian*

Edited by G. A. GIBSON.

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**EDITORIAL**

We have been asked to express our stand on various matters that have troubled the brotherhood. We would like to reassure all enquirers that we still stand firmly upon the historic and scriptural position that the Berean fellowship has held from the beginning. We have made, and desire to make, no change of any kind from this position.

The following are, briefly, the salient points upon which it has been necessary in the past for the brotherhood to take a strong stand for the preservation of the Truth among us. We still maintain the long-established stand of the Berean fellowship.

DOCTRINES TO BE REJECTED

1. Partial inspiration in any form—open, veiled, or based on quibbles about "originals."
2. That only the baptised are responsible to the judgment seat of Christ.
3. That the righteous dead are raised immortal.
4. That Christ had "clean flesh," and not the common, defiled, sin-cursed flesh we must all battle with and overcome, and which the Scriptures describe as "sinful flesh." This error is very real and existent and a great danger to the Truth. The issue has been well-defined for many years. All who are sound on this point and earnest for the welfare of the Truth will not hesitate to make their position clear, and separate themselves from those who tolerate error and confusion.
5. That we may serve in any way in the military forces or other state forces as the Police, Complete separation is essential.
6. That we may go to law against another for the redress of any grievance whatsoever.
7. That we may take part in human politics, whether international, national or local. None such are compatible with a faithful position as "sojourners and pilgrims."

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These matters affect the question of fellowship. It has always been agreed among us that the Ecclesial News published in the Berean magazine should only be of those who wholeheartedly subscribe to the accepted, scriptural principles of the Berean fellowship in its stand against the various forms of error that have assailed the brotherhood. We see no possibility or desirability for change in this stand.

We do not desire to enter into controversy on these long-established principles. Nor do we desire to be party to any negotiations for the purpose of developing a fellowship solution by compromise or suppression of scriptural Truth, or ignoring or condoning error. The strong stand of the Berean fellowship of the past is a priceless heritage. Let us strengthen the bonds of unity and fellowship amongst us. Let us be thankful that brethren in the past have held firm. Let us not sacrifice what it has cost so much heart-ache in the past to establish.

We desire to build, and not break down. We desire to strengthen and fortify the old principles, and not fashion new ones. We desire to do all in our power to counteract the tendencies to disintegrate and drift, some to one fellowship and some to another, thereby forsaking all the hard-won gains of the past.

We believe we have in the Berean fellowship a basically sound, scriptural foundation. There are two extremes we note with sorrow, and desire to avoid. On the one hand, the tendency to let slip—for the sake of "peace"—principles which our pioneer brethren were convinced must be faithfully defended and preserved among us. And on the other hand, the tendency to add unnecessarily and unskillfully to agreed principles of fellowship and impose these verbatim on others, thereby creating problems and dissention and weakness.

We assure all enquirers that we contemplate no attempt to change or abandon the established principles upon which the Berean fellowship is founded.

Our Statement of Faith, including the Doctrines to Be Rejected and the Commands of Christ, if honestly and wholeheartedly accepted in its true meaning, will be found to cover all the above errors.

The greatest danger that assails us at present is not any one specific error, but a general blurring and obscuring of the vital importance of fellowship on the proper scriptural basis. Let us not lower the high ideals of fellowship by careless toleration of error, or by making the duties and distinctions of fellowship secondary to other interests and desires.

—EDITOR

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## ***Man in life and Death***

**By Brother John Thomas**

### **PART ONE**

Man is either in life or in death. He must be the subject of the one or the other. By man we understand that formation termed "dust out of the ground," and therefore called "the Adam." "Adamah" (Hebrew) signifies ground, and "Adam" (that which is translated "man" in Gen. 2:7) signifies "the thing taken out of the ground."

### **FORMATION**

This formation, called "hah-Adam" (the Adam), differs from all other formations from the ground, in that it was made "in the image after the likeness of the Elohim." The significance of this phrase is found in the use of it in Gen. 5:3 where, in speaking of Seth, it says,

"Adam begat in his likeness after his image, and called his name Shaith."

Hence, in the same sense that Seth was in the image after the likeness of the Adam, so was the Adam in the image after the likeness of the Elohim. The other formations from the ground had no resemblance in form or capacity to the Elohal Model. All ex-human formations, including man, have

then one common origin. They are all dust, but each species differing in image and likeness, the only one among them having the Elohal form, and similitude being "the Adam."

### VIVIFICATION

Having cut, carved, sculptured, or created (Heb: "bara") the Adam after the Elohal model, Yahweh Elohim 'breathed into his nostrils.' That is, the Ruach Elohim (first mentioned in the Bible in Gen. 1:2, and Who afterward imposed upon Himself the name "Yahweh" at the bush), caused an expanding of the lungs and nostrils He had formed, by which an inrush of the air was introduced. The expansion was produced by the action of His Own will upon the brain and nervous system of the Adam in concert with the inrush. Thus he was caused to inhale through his nostrils and to open his eyes in life. Had Elihu been the Adam, he would have said,

"Spirit of Ail (Ruach-Ail) hath made ME, and the breath of Mighty Ones (nishmath-Shaddai) hath give ME life" (Job 33:4).

The "me," the reader will observe, existed before the "life" was imparted. What else could the unvitalized "me" have been, but dust in form and organization? The "me," Job says, was "made by the Spirit of Ail". But the "me" had no life until the "nishmath-Shaddai," or breath of the Mighty Ones, entered therein.

### THE TESTIMONY OF JOB

Job, as a champion of divine wisdom, and valiant for the truth upon the earth, stands forth and declares that **HE had unbreathing existence before the breath of life entered into HIM**. He tells us how this "he" and "him" was developed from conception. Addressing his Creator he says,

"Didst Thou not make ME flow as milk, and thicken like the curd; clothe ME with skin and flesh; with bones and sinews interweave ME?" (Job 10:10).

When the "me" was thus interwoven, it was ready for the "breath of the Shaddai", which being received, the Job previously existing began a life independent of the mother in whom he was developed. But here the "reverend divines" come down upon Job with great wrath and indignation, and tell him that he is nothing else than a gross **materialist**.

### THE MATERIAL BODY IS THE REAL MAN

The reader will perceive that Job and Moses stand side by side in this controversy. In Gen. 2:7, the latter plainly shows that his friend Job is correct, and that the real man exists before the breath of life is received. The clergy and philosophers admit that it was the real man that sinned. Moses accepts the admission, and from it argues that the real thinking being who sinned is a material substance; for he says that Yahweh Elohim said to the thinking and criminal "thou,"—

"In the sweat of thy face THOU shalt 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. 3:19).

But the divines say that Moses is altogether as far out of the way as Job. They teach that the "thou" under condemnation was the "essence" contained in the "nishmath khaiyim," or "breath of lives," breathed into the nostrils. The proposition of the Old Adam is that the "breath of life" in Gen. 2:7 is a spark from the essence of Deity; that it is capable of evolving all divine attributes; that it is a thinking, free and responsible agent; that it is the real man; that it leaves the body and exists as the real man in heaven or in flaming brimstone; that this is the soul, which, being deathless, is the "Immortal Soul."

The Scriptures of the Old and New Testaments teach nothing of the kind. The immortal soul of this proposition is the invention of the carnal mind. Destroy this invention, and all the world's "religions" vanish. Infant sprinkling, infant salvation, the worship of saints, purgatory, the "intermediate state", sky-kingdomism, necromancy, spiritualism, the deification of the dead, and innumerable other fooleries, would have had no existence but for the invention of the immortality of the soul. These speculations of the flesh all take root in this. Demonstrate its unscripturality and absurdity, and the abandonment of the traditions will necessarily ensue.

### **ALL ANIMALS HAVE "BREATH OF LIFE"**

In opposition to all these conceits is the teaching of Moses that **all animals have this "nishmath khaiyim" as well as man**. For this reason it is styled by the Spirit, the "breath of lives"—it gives life to, and sustains in life, all the formations from the ground. Deprive them of it, and they all return to dust.

In Gen. 7:21-22, Moses groups together all that came out of the ground, man included, and denominates them as "all flesh." And then he informs us that in the nostrils of this "all" is the "nishmath ruach khaiyim", or "breath of the spirit of lives." The same is repeated in chs. 6:17 and 7:15, but with this diversity, that the word "nishmath" (breath) is omitted, and the phrase stands as "ruach khaiyim" (spirit of lives), which is in the nostrils of all formations.

### **MEN AND ANIMALS PHYSICALLY ALIKE**

Now if we accept the traditions of the "divines", we are forced upon the conclusion that "all flesh" — cattle, beasts, reptiles, fowls, and men, are individually possessed of immortal souls. Admit their definition of the "breath" (or spirit) "of life," and this conclusion is inevitable, for Solomon declares that men and beasts "have all ONE SPIRIT (ruach echad), so that man hath no pre-eminence above a beast" (Eccl 3: 18-19). Whatever therefore is affirmed of man in this respect, the beasts must come in and share with him in his pretensions.

The Word clearly shows that the "me" is the flesh, and that it is vitalized by the "breath of the spirit of lives," which is common to men and other animals; that these have all one spirit; that they have no pre-eminence over one another; that at death they all go to one place; and that that place is the ground from which they originally came, for Solomon saith—

"All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:20).

### **THE THINKING OF THE FLESH**

In all this there is not the least intimation of inherent immortality. It is not, then, the "breath of lives" that thinks and is the real man. On the contrary it is the flesh that thinks after life is given to it by respiration of the air. Metaphysicians deny that matter can, or rather does, think. But Paul, under the inspiration of the same Spirit of Wisdom that moved Job and Moses, says that matter does think, for flesh is matter, and he affirms that—

"The **thinking of the flesh** (to phronema tou sarkos) is enmity to Deity: for to the law of the Deity it is not subordinated, nor indeed can be" (Rom. 8:7).

Now the reason of this perverseness of thought is found in the nature of the "me" which thinks. This "me" (or thinking I in the objective case) has in it **no good thing**—

"IN ME (that is, in MY FLESH) dwelleth no good thing" (Rom. 7:18).

No wonder, then, that—left to its native ignorance—it always thinks in the wrong direction when treating of divine things. The brain-flesh is the thought-elaborating organization of the Adam —

the "I" which is fleshly, "sold under sin." Its thoughts are therefore Sin's thoughts which are in constant and direct antagonism to the teaching of the Word.

Such then is the thinking of the world's "divines" and philosophers. It is the thinking of Sin's flesh which is too proud and self-conceited to be "taught of God." There is no good think in it. The thinking of Sin's flesh is the popular thinking of the day.

### THE FORMATION OF THE WOMAN

We are informed that a woman was builded from one of the Adam's ribs. When she was presented to what the "divines" regard as the "Immortal Thinking I" in the corporeal casket, that same thinker said not a word about his "immortal" self. He only recognized in the woman a creature of bone and flesh. He did not say, "This is now spirit of my spirit, and soul of my immortal soul," as one might suppose he would if it had been a fact. But he did not make such a declaration. He contented himself with stating the simple truth that she, like himself out of whom she was taken, was simply "living" flesh and bones", and the future mother of mankind.

### WHAT IS A 'LIVING SOUL'?

We turn to Moses and enquire of him the import of the phrase "man became a living soul." In regard to this we find Moses very communicative. In the text before us his words are, "Wayehi hah-adam le-nephesh khaiyah," which signifies literally, "And the groundling was for a body of life." This is a very simple and intelligible statement. He had told us before that he came out of the ground, and hence the propriety of translating "Adam" by "groundling." Then Job says, "The breath of Shaddai gave me life," (which is also according to Moses), so that the groundling became "a body of life," which it was not before the breath, or air, entered into it.

Were Moses, then, now among us, and we were to request him to express our phrase "living soul" in Hebrew, he would utter the words "nephesh khaiyah." And were we to ask him to bring it back into English, he would — we doubt not — write, "a body of life."

It is to be noted," says the Hebrew scholar Gesenius, "that khaiyah is the genitive of noun "life", and not feminine of the adjective khai (living). Hence "of life" is the proper rendering, and not "living" as in the English version.

As to "nephesh (from "nahphash", which signifies to "breathe", to "respire"), several meanings are attached to it in Scripture. It answers to "psuche" in the Greek, and "anima" in the Latin. It is variously rendered in English by: breath, air, odor, perfume, life, animal, body, soul, etc. Of all these, "animal" or "body" is the word to be used in Gen. 2:7. In Num. 6:6 it is so used. There the phrase is "nephesh maith", literally, "a body of death," which is equivalent to "a dead body," and is so rendered in the English Version.

### DEAD SOULS

The groundling becomes a "nephesh maith" (dead body) when it ceases to breathe the "nishmath Khaiyim" (the air of lives, or "the vital air"). Thus then the "nephesh khaiyah" and the "nephesh maith" are expressive of the groundling in two states — the breathing and the **non-breathing**. Before Yahweh Elohim had breathed into the nostrils of the groundling He had formed, it was "nephesh maith"—a "body of death" in the non-breathing state. But after that operation was completed, it was "nephesh khaiyah"—"a body of life" in the breathing state.

### LIFE IN THE BREATH AND BLOOD

Now the groundling, or ground soul, is styled a "nephesh" in Hebrew because it is a thing that lives by breathing. It is a piece of mechanism which cannot work if the breathing be stopped. Put a

permanent stop to respiration, and the blood itself becomes destructive of life in extinguishing the action of the nervous system. As the vitality, therefore, of the blood depends upon respiration, "nephesh" is used to signify "life". Thus in Lev. 17:2, the Spirit saith—

"The "nephesh" (or life) of the flesh is in the blood itself." And vs. 14, "The 'nephesh' (or life) of ALL flesh is in the blood thereof."

And because the "nephesh" is in the blood, therefore in Gen. 9:4 the blood itself is styled the "nephesh" of the flesh. The breath, or "nishmah", becomes "life" to the groundling by chemical action in the pulmonary air-cells. A corporeal development of such life as this constitutes the physical, the natural or animal. A body developing life is a "body of life"; and a body developing life according to the natural laws is a natural, physical, or animal body.

### **A GREAT TRUTH — "SPIRITUAL BODIES"**

A "body of life" may be natural or animal, and it may not. Mankind in general have no experience of any other. Natural man therefore assumes that the higher manifestations of life are developed independently of body. Hence with him, God and angels and "saints in heaven" are lives **without body or parts**.

But the Spirit in Paul reveals the great truth that there are, in relation to man, two bodies of life— one the natural, and the other the spiritual. He declared—

"There is a natural BODY (soma psuchikon) and there is a spiritual BODY (soma pneumatikon)"—I Cor. 15:44.

Here are two bodies whose existence is affirmed. This requires proof, and the proof is immediately adduced. In answer to the question, "What proof is there that there is a natural body?", the apostle answers—

"And so it has been written, 'The first man Adam was for "psuchen zosan"—a living soul', " (according to the English Version).

### **"LIVING SOUL" EQUALS "NATURAL BODY"**

Here is the proof. Now, whatever dispute may exist about the propriety of the rendering "living soul," amounts to nothing. Paul's proof of a "natural body" existing, is the writing recorded in Gen. 2:7. He calls upon Moses to prove it. And if we admit the proof, then we are bound to admit also that Paul's "natural body" and Moses' "living soul" are the same thing. If on the other hand they are not identical, then Paul failed to prove the position he affirmed.

But Paul **did** prove it by Moses most satisfactorily, so that we may boldly affirm—in defiance of all the "reverend divines" — that the "living soul" of the English Version is not the "immortal soul" of clerical speculation. It is not this, but it is the "natural body" or "body of life" subject to the "law of sin and death", and — therefore —the "body of this death" (Rom. 7:23-24.) This is the very reverse of the clerical theory.

But Paul's statement also affirms that "there is a SPIRITUAL BODY." He points to the resurrected and ascended Lord in proof of this. He styles him, "the last Adam for a life-imparting spirit." The first Adam was the figure, or type, of the second Adam; so that the living soul, or natural body, was only the type of the spiritual body.



## GLORIOUS, SUBSTANTIAL, MATERIAL SPIRITS

What sad havoc the clergy have made of "the Deep Things of God," They have resolved, or rather dissipated, all things into gas, so that nothing substantial or material remains. The Devil hates "materialism," because he has nothing to fear from any other source than this. It is the Material Son of the Deity, whom Paul styles "THE SPIRIT", who is to destroy the Devil and his works (Heb. 2:14; 1 John 3:8). He has no fear of "immaterial immortal ghosts," for— according to the divines—he has so long been roasting them on his gridiron that he knows precisely all they are capable of doing against him. But for material spirits he has no relish, for by their power he is to be hurled like lightning from his throne.

## FURTHER EXAMPLES OF "NEPHESH KHAIYAH"

If any additional evidence were needed in proof that "nephesh Khaiyah" — "a body of life" — in Gen. 2:7 has reference to the animal and not the spiritual, body, we might direct attention to Moses' use of the phrase in other parts. In Gen. 1:20 the creatures engendered in the waters are collectively styled "sheretz nephesh khaiyah" — "a moving body of life." And in vs. 24 all kinds of cattle, reptiles and beasts are styled collectively "nephesh khaiyah." In Gen. 9:10, 12, 15, 16, "nephesh khaiyah" is used four times, and in all cases applied to fowl, cattle, and beasts of all flesh. And in Rev. 16:3 we have the phrase "every living soul (psuche zoes) in the sea died."

## "EARTHY, SENSUAL, DEVILISH"

Thus, enlightened by Scripture, we see the foolishness of the wisdom of this Aion of the Gentiles. It is earthy (epigeios), animal (psychike), and demonical (daimoniodes)—James 3:15. It is **earthly** because it is the vain speculation of the groundling. It is **animal**, natural or psychical because it has no higher origin than the thinking of the soul flesh. And it is **demonical** because it is that thinking of the flesh which proceeds from the demons of the "synagogue of those who claim falsely to be "the successors of the apostles." Consult Satan. These are Paul's "daimonia", or demons, who "forbid to marry and command to abstain from meats"—"false apostles" — James 3:15, 1 Tim. 4:1, and 2 Cor. 11:13 and you will see the appropriateness of these remarks.

## NO LIFE WITHOUT BODY

The modern "divines" have made no advance on the old Epicureans and stoics who mocked at the doctrine of Paul when he taught that there was **no life without body**, and that the future life of the dead depended entirely upon a **corporeal resurrection**. The Epicureans believed the "soul" was "a subtle air composed of atoms, or primitive corpuscles." The Stoics taught that it was "a flame, or portion of heavenly light." Modern divines are true to the ancient heathenism, and repudiate Paul's teachings as "gross materialism."

Man, then, is either alive or dead. The breathing thing called man is either a "body of life" or a "body of death." If, after becoming dust, it were desired that he should again exist, it is indispensable that the dust and ashes should be caused to assume form — to become body again. This can only be accomplished by the formative energy of Yahweh Elohim. When this operation is perfected, when the free spirit of the Deity which is seen in the lightning and heard in the thunder is embodied in the original ashes of a man, he becomes a Boanerges, or Son of Thunder—a spirit body—an Eloah—isangellos: "equal to an angel" — a god.

Compare this "New man in Christ Jesus" when perfected and bearing the image of the heavenly Adam, the Lord from heaven, with the popularity-conceived "immortal soul." You will then have God's conception of an immortal man in contrast with the Devil's. We prefer God's, which is wise, rational and grand.

## THE INTERMEDIATE SLEEP IN THE DUST

In the time, then, between these two bodies, man has no existence. In the dust-and-ashes condition, with nothing left of him but his name or character engraven on the memory of God, the Scriptures testify concerning him, saying—

"The dead know not anything; their love, and their hatred, and their envy, is now perished: neither have they any more a portion for the Olahm in anything done under the sun" . . .

"There is no work, nor device, nor knowledge, nor wisdom, in Sheol whither thou goest" (Eccl. 9:5,6,10).

The reason of this is because—

"The dust returns to the earth as it was, and the spirit (that contained in the nishmath ruach khayim—breath of the spirit of life) returns to the Elohim Who gave it" (Eccl 12:7).

Again it is written—

"In death there is no remembrance of Thee, O Yahweh" (Psa. 6:5).

"Lighten mine eyes lest I sleep the **sleep of death**" (Psa. 13:3)

"Sheol", in Psa. 88:3, is termed in vs. 6, "the lowest pit, darkness, the deeps"; in vs. 11, "destruction"; and in vs. 12, "the dark" and "the land of forgetfulness." In Psa 143:3 it is said of the Messiah:

"The Enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness **as those who have been long dead.**"

Speaking of man in general, it says.

"His breath goeth forth, he returneth to his earth; **in that very day his thoughts perish**" (Psa. 146:4).

## THE "I" IS DEAD

If the thoughts perish in that very day, there is an end of all thinking. Consequently, the "Thinking I" is dead. All the prophets agree with the teaching of these texts. They represent the dead as "dwelling in the dust" and shut up in the earth (Isa. 26:19). And putting Sheol and Death for the subjects of them, Hezekiah saith—

"Sheol cannot praise Thee nor Death celebrate Thee; they that go down into the pit cannot hope for Thy truth" (Isa. 38:18).

And Daniel testifies that the dead are "sleeping in the dust" (12:2). The New Testament also is in harmony with these. "Lazarus sleeps, and I go to awake him," said Jesus; who afterwards said plainly, "Lazarus is dead." And by Paul it is said, "They who have **fallen asleep**, the Deity through Jesus will bring out with him." And in the next verse but one, he styles these sleepers "the dead in Christ" (1 Thess. 4:14,16).

We wish the reader good speed in his study of the Word, and happy deliverance from all the traditions of that "Angel of Light" at whom Paul glances in 2 Cor. 11:14, whose synagogue is co-extensive with the "thinking of the flesh." — **Herald, 1860.**

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## **EXHORTATION**

### ***The Creation of the Present World***

In Gen 1:2, we have these words, "The earth was without form and void." Then we go on to read of a gradual development through six days, of all the various things whereby an altogether "good" work was made. We use the term "world" to denote all the beautiful scenery and organic life along with man that constituted the original conditions when the Divine work ceased and the pronouncement was made:

"God saw everything that He had made and, behold, it was very good."

Corrupters of the Truth have endeavoured to destroy the authority of Genesis 1, or write it off simply as a symbolic "vision" given to Moses, and to substitute a theory (or several theories) for it, setting forth that the world is the result of certain fortuitous circumstances gradually developing—over many, many ages—all the phenomena we see. "Evolution" is the name given to cover these various theories and speculations. The real point, however, is whether you believe in God, or whether you do not.

### **DENYING GOD'S POWER**

If you believe in God and in the inspired Truth of His Word, you cannot see how direct creation can be denied, or why there should be any need to question the clear record God has given us. It would not be commonsense to deny God the power to do at once—or in six days — what He could, if He so desired, do over many ages.

Darwin and his co-adjutor Wallace both at last acknowledged the existence of an intelligent First Great Force. It is a logical—yea, an inescapable—conclusion. Evolution appears to be a very clumsy and inept explanation of the world's present condition. At best it only attempts to "explain" the lesser marvels of existence. It leaves the greater and basic marvels untouched.

The balance seen in what is termed "nature" and which always exists till man disrupts it is not explainable in terms of evolution, but is at once seen to be in harmony with direct and orderly creation.

### **FABLES**

The fashion of today is to decry the Scriptures and to exalt modern thought, perhaps because it is "modern." As Paul said to Timothy:

"The time will come when men will not endure sound doctrine, but after their own desires shall take avidly to teachers who will turn them away from the truth to fables" (2 Tim. 4:3).

If all we see is uncreated, it has a claim to the same honour as God, since it must be of equal rank with Him. So that the utter chaos of the beginning, without form or shape; ugliness without quality; ugliness "without configuration, to use their own expression, should enjoy the same prerogatives as He who is wisdom, power and beauty itself, the Creator and the Demiurge of the universe."

The reader will be interested to know that the words just quoted are from a work of Basil of Caesarea in Cappadocia, entitled "The Creation," and written about 350 A.D. From that work it is clear that there were pagan writers who had thoughts akin to those of the evolution school of today, as early as the 4th century. Basil died in 379. Here is a further quotation from his work:

"Wool existed before weaving made it supply our clothing needs. Wood existed before carpentering took possession of it and transformed it each day to supply new wants and made us all see the advantages derived from it, giving the oar to the sailor, the winnowing fan to the labourer, and the lance shaft to the soldier."

Man creates nothing. He has simply discovered and adapted, in endless procession, the inexhaustible marvels and wonders of God's creation. We miss one of the greatest of all lessons if we put God out of account. Harmony, dignity and beauty have a deep and divine lesson to teach us in every setting in which we find them.

### **DARKNESS**

"And darkness was upon the face of the deep."

Darkness is a condition brought about by the absence or the withdrawal of light. Is not that a lesson of a spiritual character also? Without the light of God darkness prevails. As the prophet said of our times:

"Darkness shall cover the earth, and gross darkness the people" (Isa. 60:2).

But the promise to those who believe in God and His purpose is contained in the rest of the verse:

"The Lord shall arise upon thee, and His glory shall be seen upon thee."

### **WATER**

"And the Spirit of God moved upon the face of the waters."

Action or movement is associated with a water-covered earth. Out of this action came continents and seas. The word for "moved" in this passage means "was brooding," as the RV margin shows. The translator Rotherham remarks:

"The beautiful word 'brooding'—an exact rendering of the Hebrew—is most suggestive, since it vividly describes the cherishing of incipient life, as a preparation for its outburst."

Water is an element with the spiritual idea of cleansing, and is so used. The water of life cleanses the soul. The water of baptism puts away the filthiness of past sins. So we look at the day of our baptism as one wherein the covering with His wings or "brooding" upon us moved us to obedience and brought us into spiritual life by a birth of water.

### **DAY**

"The evening and the morning were one day" (Rev. Ver.).

The second, third, and others to seven, follow. Spiritually the term is used for our life (Prov. 4:18), and if it be spent in service it "shineth more and more unto the perfect day." Its negation brings the darkness of death. Spiritual death produces at last destruction. The "second death" is the return to darkness of the soul that received the light and then "put it under a bushel."

Let us therefore be moved to service. Let us be cleansed of all iniquity and so spend the present "day" of our life in preparation for the great Day of God. As Peter says (2 Pet. 3:12),—

"Looking for and hasting unto the coming of the Day of God." —G. H. D.

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## *The Blind Mass and the Watching Few*

**By Brother Robert Roberts**

On several notable occasions, God has interfered in the affairs of men. Upon all these occasions the interference was looked for by a few, and indicated by signs not discernible by the world at large. Our own near relation to a greater interference than any in the past, makes it profitable to look back, that we may learn the lessons of a waiting attitude.

A certain old man, who was a pilgrim and a stranger and who worshipped an unknown God, went down with his family under perfectly natural circumstances to a certain strange country. It was a prosperous country, and a powerful country in its day. That old man, when the years of his pilgrimage had reached 147, went to the dust. His family increased to a nation—a nation within a nation—a community living among the Egyptians, but not of the Egyptians.

### **THE TIME OF THE PROMISE**

At the end of a certain 400 years—of which mention had been made to that old man's grandfather—some of the more intelligent of his descendants began to look up. They began to speak to one another of the time of the fulfilment of the promises—the time when they would no longer serve the stranger, but come out from him with great substance and return to the land of their fathers, to which, Joseph, dying, had commanded them to carry his bones.

Knowing the time was near, they were intent on the signs of the times. They looked for something to happen that would lead to the promised redemption. The world at large saw nothing, knew nothing, suspected nothing. The bulk of Israel were equally unintelligent in the matter. The sun rose and set. The ordinance of nature went quietly on. There was nothing unusual to be seen on the surface, and those who looked only on the surface were lulled by the apparent absence of indication.

### **THE KNOWN PURPOSE DEVELOPING**

But to such as were instructed, there were broad features characteristic of the situation and indicative of the divine purpose. There was, in the first place, Israel in Egypt. In the next place, Israel had been there a long time. In the minds of the discerning, these facts were part of a known program, of which that would be the upshot.

On the undiscerning, however, the opposite effect was produced. Israel's presence in Egypt, in the capacity of bondmen, was a familiar fact of long standing. It was to them a matter of course, a something they had known from childhood, and which brought with it no token of approaching change. They knew the Hebrews as a race of bondmen, and as a race of bondmen they expected they would remain.

### **A FEW WERE WATCHING**

But there was a very little band in Egypt who were looking on with quite different eyes. How large or small this group was does not appear, but we know that Moses was one of them, for at the age of 40 he expected that his brethren would have understood how God would deliver them by his hand (Acts 7:25). And we know his father and mother were two more, for they had been the teachers of Moses, of whom it is testified that by faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God. And of them, too, it is testified that—by faith—they were not afraid of the king's commandment (Heb. 11.23). They were, doubtless, of those who treasured the word spoken by Joseph before he died. He said,

"God shall surely visit you; ye shall carry up my bones from hence" (Gen. 50:24-5).

Forty years later, in the deserts of Arabia, the message of the Almighty came to Moses. In the flaming bush, the God of Abraham, by His angel, appeared and gave the word of command which began the work of setting up the kingdom of Jehovah in the midst of the earth. Of this great event, no one knew. The interference of God had commenced, and the world was ignorant of the fact.

### **"WHO HATH BELIEVED OUR REPORT?"**

We turn to the appearance of the Messiah in the flesh. Who knew about that? A very little band. There was nothing to tell of it to the people who discerned not the signs of the times. Externally, the course of things was apparently natural. There were one or two like Simeon and Anna in expectation of the Lord's Anointed, but the mass were undiscerning.

Thirty years after, John the Baptist appeared in the wilderness, but his appearance was not understood by many. By and by the Great One whom John heralded was manifested, but what was there in his appearance to excite common people who knew nothing of God's Word? Nothing. Isaiah had said beforehand (53:2) —

"He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire him."

He was a plain, grave, quiet man, teaching with an air of authority, but not answering to the popular conceptions of the Messiah. So little was there to appeal to the merely sensational and sight-seeing order of mind that the multitude—who for a while were taken with the novelty of his miracles—joined in the clamour for his destruction.

"He was despised and rejected of men; a man of sorrows and acquainted with grief. Who shall declare his generation, for he was cut off out of the land of the living."

And what was there in that death which we meet to commemorate, to mark that an extraordinary man had been nailed to the cross? True, the heavens were overcast, darkness prevailed over all the land, and the rocks rent. But in a few hours all agitation subsided. Apparently the power of the Jews had triumphed. And yet that insignificant event—as it appeared to the common eye—was the greatest event the world has ever seen.

### **"WHEN YE SEE JERUSALEM ENCOMPASSED WITH ARMIES"**

Subsequently to this, another event exemplified God's operations where none could recognise it but those instructed. Jesus, while with his disciples in the flesh, foretold the destruction of Jerusalem, and gave them directions for their individual preservation.

"When ye see Jerusalem encompassed with armies, know that the desolation thereof is nigh. Let them that are in Judea flee to the mountains, for these be the days of vengeance" (Luke 21:20-22).

This encompassing of Jerusalem with armies, he represents as a divine visitation, for he speaks of it in parable as the Father "sending forth His armies to destroy the murderers of His Son, and burn up their city." But he could not tell them when it would occur.

However, he gave them to understand it would be in their generation, and that they were to deliver themselves by flight when certain signs were visible. Well, Jesus went away, and forty years transpired, and the disciples were looking for the threatened disruption of the Hebrew commonwealth, as an event necessary before the reconstitution could take place.

They well knew that the ministration of Moses, as existing in the system of the Law, must pass away before that of the Messiah could come into force. Therefore it was to the disciples a practical expectancy—this looking for the passing away of the then-existing constitution of things.

### THE VISION TARRIED

Time went on. Things took their course. And, as Jesus had predicted, the love of many waxed cold. Business, family cares, persecution, and one thing and another, began to cool the ardour of many who started well. Iniquity abounded. Hate came into play. Social chaos prevailed, to the discouragement and subverting of such as **had no root in themselves**, and were not training themselves in spiritual development. The number of the faithful became comparatively few; the signs of the times thickened; and the hand of God appeared— **but only to such as discerned**.

An ordinary quarrel sprang up between the Jews in Jerusalem and the Roman army that garrisoned the country. As the result of the quarrel, Cestius the governor of Syria, invested Jerusalem. The Jews resisted and by violent sorties broke up the investment and drove the Romans out of the country. The whole nation then revolted and appeared to establish a successful defiance of Rome.

### APPEARANCES

Unbelief said, "There! This is very little like what you were looking for, isn't it? Where is the destruction of Jerusalem? Where is the promise of his coming?" But the faithful reasoned the other way. They took warning from the fact of Jerusalem having been surrounded. They took this as the sign, and quietly retired. They as much as said this, "The Jews are successful now, for which we were looking, but the city has been surrounded, and we know what that means." And they accordingly left the city.

Three years later, events showed they were right. The very thing Jesus had foretold occurred. Jerusalem was hemmed in and destroyed, and the faithless perished with her.

### THE TIME OF THE PROMISE AGAIN

Eighteen hundred years have rolled away since Jesus departed, leaving a promise that he would return. In the prophet Daniel we have indications of the time and the purpose for which Jesus will reappear. He will come to destroy the political system represented by the fourth beast of Daniel 7. And he will come at the end of the career of that part of the system that is represented by the Little Horn.

These symbols have been made intelligible by the unlocking power of history, and we know we are near the great culmination. The time has gone drearily on. The fourth beast has slowly developed itself in history. Its most remarkable feature has been shining conspicuously in the political heaven for twelve centuries past—the Little Horn with eyes, and a mouth speaking great things. The most remarkable predicted performance of the Little Horn is of recent occurrence. It has opened its blasphemous mouth and spoken "great words" which have stunned the world with their audacity. And terrible calamity has descended upon it.

### GREAT, SWELLING WORDS

The Little Horn's mouth has declared the old infatuated occupant of "St. Peter's chair" to be the incarnation of divine wisdom in the earth, whose individual opinion is to be taken as the settlement of all religious questions.

Then have we not seen the great sign that Jesus indicated to his servant John in the Isle of Patmos—the activity of the frog-power toward the nations, causing war. We have seen this sign—this intermeddling of French diplomacy—in operation for many years, and we see the result in the present

complicated state of European politics, the present confused state of the world, the present armed conditions of the nations.

We do not know the exact time when the Lord will come, any more than the disciples knew at the beginning of the Christian era when Jerusalem was to be destroyed. The details are not revealed, but we do know that we have reached just that point of time when he may come any day.

"Blessed is that servant whom his Lord, when he cometh, shall find watching." — Christadelphian, 1871.

(And how the signs have multiplied and developed exactly along expected lines, since the above was written! Turkey, Britain, Egypt, Russia, Palestine, Europe, war, insecurity, strife, fear, crime, godlessness—all have followed the divinely foreseen pattern.)

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## *Signs of the Times*

### **ISRAEL AND JOEL 3**

We do not as a rule bring in Israel when we read Joel 3 and its stirring call to arms: "Prepare war! Wake up the mighty men!"

But the Israeli government has been giving consideration recently to the "need" for arms. Discussion took place as to where the supply of arms would come from. The Security Council of the United Nations will not lift the embargo on the supply of armaments to the Jews. France supplies Syria and Lebanon. Transjordan and Iraq deal with Britain. Italy and Britain send to Egypt.

Israel at present has no supplier whose name is known, yet she has much good material in tanks, rifles, heavy artillery, airplanes, etc. Premier Ben-Gurion has declared that in the recent military parade at Tel-Aviv, all the instruments of war on show had been imported "during the last 17 months." But the sources of supply he refused to disclose.

Probably the tour by Dr. Eliashiv of the Jewish Foreign Office around the Eastern European capitals has something to do with the matter. The Premier's note that "Israel must be prepared" is of importance. This is another sign to watch.

### **THE WORD MADE SURE**

Peter speaks of the Word being made sure (2 Pet. 1:19). We are often heartened by news that vindicates the Holy Book. The latest is from the British Museum. Two years ago some very ancient manuscripts, mostly in fragments, were found in a cave near the Dead Sea. Some of these are now under examination by experts in London. Sir Frederick Kenyon, author of "Our Bible and the Ancient Manuscripts," has gone on record this month as follows:

"There is no question of the vast importance of this discovery. It confirms original parts of the Old Testament as we know them today . . . The manuscripts are older than the earliest copies of the Hebrew Scriptures (O.T.) that we previously possessed."

Dr. Plenderleith is working on fragments from the cave at the British Museum. So also is the Jewish Mr. Jacob Leveen, the chief keeper of Oriental books and manuscripts at the same institution. It was good to see the London News-Chronicle heading a news story in reference thereto with a quotation from Isaiah 40:8.



## **EGYPT**

When during the War (1940-45) it became quite clear that Egypt would not officially take part in the fight against Germany and her allies, many of us wondered how the prophecy, "I gave Egypt for thy ransom", could be then understood. If it had not been for the stand made at El Alamein by the British forces, Egypt would have been overrun by Gen. Rommel, as all the world agrees.

Perhaps, however, the explanation lies in the fact that without the Egyptian bases behind him, Gen. Montgomery could never have built up his victorious base at El Alamein. Now that the German menace is gone the way is clearly being prepared for Dan. 11:42 to be fulfilled in the near future, and Egypt in some way or another to be brought under the wing of the Russian tyrant.

It was the possession of Egypt that made Allenby's defeat of the Turkish-German allies possible. He himself stated later that without the Egyptian base he could not have released the Holy Land. We see that the 1914-18 War brought about the conditions necessary for Israel's regathering, and the fulfilment in particular of Eze. 37. The events of today lead up to Armageddon.

## **ISRAEL TURNS WESTWARD**

Ezekiel 38 indicates a final friendship between Israel and Britain and the young lions. Recent events seemed to point to a complete rupture in the one-time good relations. Events have now, however, taken a new turn.

Last month a very heated but extremely important debate took place in the Israeli parliament. The premier, David Ben-Gurion, claimed that being now within sight of clearing up all the armistice treaties with their Eastern neighbours, the time had come to develop good relations with Washington and London. He also said that the Israeli government would need assistance from those capitals and that 5 million Jews dwelling in Britain and U.S.A. were anxious for the establishment of the greatest possible friendship as quickly as possible.

The "left-wingers"—mainly Communist-minded refugees from Russia and her satellite countries—strenuously opposed the Premier, and argued for good relations with Russia and the Comintern. A large majority was finally obtained for the Government's proposal to turn westward.

"The mills of God grind slowly."

## **MOHAMMEDANISM**

The name generally given to those who hold the doctrines of Mohammed (Mahomet) is not the name they give to themselves. That name is "Moslems", which simply means, "People of the Islam." The term "Islam" signifies "Submission to God."

Mohammed was born in 570 A.D. at Mecca in southern Arabia. By 622 he had gained a considerable number of followers but had been what we would now call a pacifist. In that year, however, he was in danger of death through bitter persecution. So he fled from his native city to Medina and took up arms in defence of himself and his people. Many lovers of adventure joined him, and he began that astonishing series of victories which carved out a vast empire that stretched from the borders of India right across south-west Asia and all of north Africa up through Spain and well into France.

It has often been discussed as to whether the three time periods given in Dan. 12 (1260, 1290 and 1335 day-years) should be taken as applying to the Moslem or the Papal regimes. We believe they apply to both.

Moslems date everything from the "Hegira" or flight of Mohammed to Medina. The three times computed from that date give (1) 1882, when Britain took over Egypt; (2) 1912, the beginning of the Balkan wars which drew Britain, France and Russia together on one side, and alienated them from Germany, Austria, Italy and Turkey, who also were by circumstances drawn closely together; laying the ground for World War I. The Balkan wars were against Turkish domination, and it will be noted that both the above dates inaugurated periods of very serious adverse developments for the once great Ottoman-Mohammedan desolator. Finally (3) 1957, which appears to indicate the beginning of the great world conflict so graphically described in Eze. 38 and Zech. 14.

Moslems thoroughly detest the doctrine of the Trinity. They claim that there have been "Six prophets of God," of whom Mohammed was the last and greatest. The other five are: Adam, Noah, Abraham, Moses and Jesus Christ. Their view of salvation as expressed in the Koran is based on immortal soulism and is almost completely composed of sensual delights.

One of the most wonderful things of the moment is the way in which the Moslem world has accepted the virtual conquest of Palestine by the Jews. But Eze. 38 does not visualize any friendship between Moslem and Jew as resulting from the present position. The reference to "Ethiopia and Libya" (Eze. 38: 5) would seem to indicate the shape of things yet to come.

### **THE BIBLE AS PROPAGANDA**

We agree that the Bible is "propaganda," being the message of God to men, calling them to remembrance of Him and obedience to His commands. We are also aware that officially the Bible is banned in Russia by the Communist rulers, who follow Karl Marx's dictum that "Religion is the opium of the people" to keep them enslaved.

But the news was nevertheless rather startling last month that the Russians had refused to allow a motor van carrying Bibles to go through their zone to Berlin for delivery to various booksellers there. The reason assigned for this ban was that the Bible is "propaganda material."

### **ABYSSINIA—ETHIOPIA**

Eze. 38 shows Ethiopia as being with Russia when the downward rush comes. With the very friendly relations of recent years existing between Britain and Abyssinia (accepting the modern power as being the equivalent of the old Ethiopia), it seemed a very remote possibility that Russia could dominate that country.

But here is the latest news. Our information is from the "Uganda Herald," the oldest newspaper in that side of Africa: "The Communists in Uganda are firmly linked up with the great Russian embassy in Abyssinia, and this is one of the largest embassies in the world. Our recent troubles were inspired from there."

### **TWO BANK HOLIDAYS**

In April, 1914, Mr. David Lloyd-George said in introducing his Budget that the British Empire had never enjoyed such prosperity and peace as at that time. He told of new social benefits and reduced taxation (!). "And the people rejoiced greatly."

But 1914 corresponded in terms of prophetic times to the beginning of madness (Dan. 4). On August Bank Holiday week the dread news broke of war between Germany, Britain, France and Russia.

Now for the 1949 Bank Holiday. Here Britain is called upon to face a very great challenge more critical than ever before, tremendously enfeebled by two wars whose roots were commercial rivalry and lust for power. She has now to face the growing might of the Russian Colossus.

Russian methods involve constant war by her own fifth columns in every country in the world. China has toppled and every day brings news of fresh triumphs for Stalin. But the fatal words remain with their lesson for us: "I am against thee, O Gog." "Watch, therefore."

—WATCHMAN

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## *1949 Los Angeles Nature of Man Debate*

### **Instalment 1**

A six-night debate was held a few months ago in Los Angeles with the "Church of Christ" on the subject of the nature of man and his condition in death. We propose, if the Lord will, to publish extensive reports on this debate in a series of instalments, because we believe that (1) it will be very interesting to all whose heart is in the labor of the Truth; (2) it will be very instructive and beneficial in increasing and refreshing our knowledge of all angles of the scriptural principles involved; and (3) it will be very encouraging and will tend to foster zeal and enthusiasm for the active presentation and defence of the Truth everywhere.

The debate was held at the "Institute of Religious Science," 2563 Clarendon, Huntington Park, California, on the evenings of May 9, 10, 11, 13, 16 and 18, 1949, at 8:00 p.m. It was undertaken by the Christadelphians of Southern California under the auspices of the Los Angeles ecclesia, which had been challenged by a leader of the "Church of Christ." An Ecclesial Committee was appointed to make all necessary arrangements. Considerable correspondence and discussion followed as to the proposition, place, dates, and whether each disputant should be assigned an affirmative and a negative. It was finally agreed that the proposition should read:

"The Scriptures teach that man is mortal; and in the interval between death and resurrection man is unconscious, no part of him existing on as a conscious, thinking, intelligent entity or being."

This proposition the Christadelphians were to affirm and the Church of Christ to deny. An unsuccessful attempt was made to get the "Church of Christ" to state a proposition on the nature of man which they should affirm.

The place of debate was engaged by the Christadelphians and, as is customary, advertisements appeared in the daily newspapers inviting the public without charge or collection.

Bro. George F. Aue of Los Angeles was chosen to undertake the debate. Bro. Aue is reluctant that his name should appear in any undue prominence in this material, and he is anxious that it should be explained that many brethren in the various Southern California ecclesias contributed greatly to the effort, study and preparation. Bro. Richard Stone was appointed as chairman, and bro. John Hensley as assistant to the debating brother. (Both of Los Angeles ecclesia).

The presence, support and suggestions of all the brethren and sisters who attended was a great help and encouragement to the brethren engaged in the work. The brethren state that: "The Truth's strong stand throughout the debate was due directly to the works of brethren Thomas and Roberts who left marvellous writings and expositions of God's Word." And above all, all feel that—in answer to fervent prayer—strength and guidance was received from Him to whose service and glory all was directed.

The terms of the debate were as follows:

"The debate to be held between the Christadelphians and the Church of Christ. Each disputant agrees to conduct himself as a gentleman, and confine his remarks to such as have to do with

the subject at hand. It is also agreed that there be two speeches each night for every session. The affirmative to open the debate. The speakers in the closing talks agree not to bring in arguments or passages not already used in the debate.

"Each speaker will choose his own timekeeper, and will be free under God to order his part of the discussion as he sees fit, saying all that he wishes to while on the floor, speaking further only by permission of his opponent. The Socratic (direct question) method will be employed. However, this will be confined to his last speech each evening.

"There will be no official judges. Each one attending will listen and decide for himself as to who has the truth on the question under discussion."

Mr. J. W. Wilson, representing: the "Church of Christ" (sometimes referred to by others as "Campbellites"), denied the above proposition. Mr. Wilson is a well-known debater in "Church of Christ" circles. It is understood he does practically all their debating, and travels throughout western United States for this purpose. It is also understood he is a pastor of a large "Church of Christ" in Long Beach, California. Mr. Wilson engaged the services of the pastor of the "Church of Christ," Maywood, California, as moderator and timekeeper.

The program of each evening was as follows. An opening address of 30 minutes by the affirmative, followed by a 30-minute address by the negative. Then a 10-minute intermission. Then a 25-minute rebuttal by the affirmative, followed by a 25-minute rebuttal by the negative. During the rebuttal period, the speaker could use the Socratic method if desired. On the last evening, the last speech by each speaker was to be a summary in which no new evidence could be presented.

In presenting the affirmative material, the first speech each night can be given fairly complete. The second address (rebuttal) each night can only be given in partial measure inasmuch as the greater part of the speech was extemporary and from brief notations.

In presenting the negative debate material, it cannot be given in full measure, but will have to be accumulated from notes taken by a brother during the debate. (Records of the affirmative rebuttals are partially based on the same source). To obtain the negative material in full would require Mr. Wilson to rewrite it from book notes which probably he would not be in a position to undertake.

The brethren were very anxious throughout to present their case in a meek, Christ-like and dignified manner, as befits the holy things to which we are covenant-related. The greatest danger in any undertaking of this kind is the development of unseemly aspects, as acrimony, sarcasm, name-calling, and the obsession with scoring an apparent triumph by questionable methods rather than always building on the sometimes more difficult foundation of the permanent welfare of the Truth. The brethren were well aware of these dangers, and made every effort to keep the discussion free from them.

On May 9, 1949, at 8:00 p.m., a large group of brethren and sisters and others assembled for the opening of the first session. Following the customary explanations, directions and introductions (preceded by prayer by the Chairman, bro. Richard Stone), bro. Aue arose to open the debate on behalf of the Christadelphians.

(To be Continued)

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## *Answers to Correspondents*

### **LIVERYMEN**

A brother writes: "Do you agree that a brother being a freeman of the City of London should join one of the guilds or companies and become a liveryman of the company with all the responsibilities that involves municipally and politically?"

We would answer that it would be very unwise indeed. We are greatly surprised and distressed that any bearing the name of Christadelphian before the world would be engaged in such worldly activities.

### **SISTERS**

A sister enquires: "Were the regulations set out by Paul as to the position of sisters in the ecclesias intended for his own generation or for all subsequent time until the Lord's return?"

Our answer is that there is only one code of behaviour for us all at any time, and that the Spirit through Paul laid down instructions that we must be very careful to observe. A wise sister will be anxious to be on the safe side in any question of the commands of Christ through his apostle, and she will—in the spirit of Christ and Paul—try to avoid anything that may distress others of the Household. There is always the "more excellent way" of love.

### **PRAYER**

A brother asks: "Ought the presiding brother to inform brethren beforehand that he is about to ask them to pray?"

Well, it is a good thing to do all things in an orderly and decent manner, and if there is any danger of awkwardness or confusion by an unexpected request, he should be forewarned. But we must guard against making too much of formalism. Spontaneity often gives more of the true and humble spirit that should always characterize prayer to our Father. We prefer not to answer the question with a direct Yes or No, because we believe it should be left to the wisdom and discretion of the presiding brother. We do deplore, however, the way some have of making long prayers when asked to give thanks only. Let us remember Jesus' counsel (Matt. 6: 7-8).

—G.H.D.

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## *Ecclesial News*

**BUFFALO**—Oddfellows Temple, cor. Kenmore & Myron Aves., Kenmore, New York. Memorial Service, 10:15 a.m.; Sun. School, 11:45 a.m.; Lecture 2nd Sun. each mo. (Nov. thru May).

We are pleased to announce that we have assisted another to put on the sin-covering Name of Christ. Miss ELLEN WALTNER was immersed on May 8. She was formerly of the Mennonite Faith. We pray she may be strengthened to run the race faithfully and at last obtain the great prize of Eternal Life.

We have been further encouraged by the following visitors at the Lord's Table: sis. Ward, sis. Fotheringham, sis. Adam, sis. Olive Vibert, sis. Hirshberger, and bro. & sis. Harry Fotheringham, all of the Hamilton, Ont., ecclesia.

We have greatly enjoyed the last two issues of the Berean magazine, and trust that the good work in its publication and distribution will continue with our Heavenly Father's guidance and blessing. —Geo. A. Kling, Rec. bro., 79 Mang Ave., Kenmore, New York

**CANTON**—Nusley Studios, Cleveland nr. 15th. Sun School 9:30 a.m.; Breaking of Bread, 10:30 a.m.; Tuesday Bible Class, 8 p.m.; Lecture every other Friday, 8:00 p.m.

We are happy to report the marriage of bro. Wm. Phillips, of this ecclesia, to sis. Emily Sommerville, of Jersey City ecclesia. We hope that their association together will be to their advantage in the Way of Truth.

We have welcomed the following visitors: bro. J. Packer (Houston, Tex.); bre. G. Growcott, D. Thomas, W. Pytel, J. Cady, H. W. Styles, sis. A. Growcott, E. Gotthardt, bro. and sis. E. Brydge, bro. & sis. A. Styles, bro. & sis. E. Styles, bro. & sis. F. Gulbe (Detroit); bro. & sis. Herbert Phillips, sis. E. Sommerville (Jersey City); bro. & sis. P. Phillips, sis. S. McCarthy (Pomona); bro. & sis. R. M. Carney and sis. A. Carney (Mansfield, Ohio). Many of the brethren have assisted us in our labors in the Master's service.

In March we held a series of 4 lectures on: "The Opened Book." Advertising was carried out by newspaper, radio and leaflets. We had an average of 8 strangers. We realize that whereas we can sow the seed, God alone giveth the increase.

We have moved to a new hall to accommodate our growing Sun. Sch. classes. (Visitors please note, however, the possibility of another move soon).

Much appreciation has been expressed by members of our ecclesia as to the new form of the Berean Christadelphian magazine. May the good work continue.

We will be glad to see any of like precious faith who are passing this way.

#### **CROYDON**—

We have to record the falling asleep of bro. John Hodge, so well-known for his work for 50 years in Plymouth. He died Aug. 4, aged 72, and was laid to rest in Croydon cemetery. Bro. A. Nicholls of Plymouth gave expression to the feelings of all of us when he spoke of the example left behind for us by our deceased brother.

His understanding of the Truth was very deep and clear, and his work always bore the mark of sincerity and faith unshaken. A very representative company came to the graveside and all felt sure the Day of Resurrection was so near that the parting was but for a little while.

Our brother left behind his sister-wife and three sons, all of whom are married, all have embraced the Truth. We came away from the graveside grateful for our brother's life and companionship and thankful to our Father who has given us all comfort in death as well as in life.

"Clouds and conflicts round us press;  
Would we have one sorrow less?  
All the sharpness of the cross,  
All that tells the world is loss,  
Death and darkness and the tomb—  
Do but whisper, "Till He come."

—G. H. Denney.

**DETROIT, U.S.A.**—2610 Ewald Circle. Sunday: Memorial, 10:00 a.m.; Bible Class, 11:30; Lecture, 7:30 p.m.; Thursday, 8:00 p.m.

We are very happy to welcome among us bro. and sis. Dennis Slipp, formerly of the Oshawa (Ont.) ecclesia, who plan to make their home in Detroit.

With sorrow, but with prayers for their happiness and success in the work of the Truth, we must report the removal of our bro. and sis. Ashley Higham to join the brethren and sisters in Portland, Oregon. They have been members of our ecclesia for over 20 years, and bro. Higham has been active in all aspects of the Truth's labors here.

We have enjoyed the company of bro. G. Jackson Jr., (Toronto), and bro. and sis. Frank Mohr (Coraopolis, Penna.).

We plan (if the Lord will) a strongly-advertised series of four "special effort" lectures on prophecy, Nov. 13 to Dec. 4. Recent attendance of strangers at our lectures has been more encouraging than for some time. (Not many, of course, but almost always there are a few).

We are interested to read of the activities and experiences of other ecclesias.

—G. V. Growcott (Rec. bro.), 15586 Normandy, Detroit 21.

**HAMILTON, ONT., CAN.** —Crescent Hall, 63 King St. W.

On Sunday morning, July 10, 1949, we were pleased to be able to assist another of Adam's race to put on the all-saving Name of Jesus in the waters of baptism, namely, WILLIAM J. SPARHAM, of Dundas. We rejoice together with his family, Sis. W. J. Sparham, Bro. Roy Sparham, and Bro. Lorne Sparham of Chatham, that God is still taking out a people for His Name.

It is with the deepest regret that we announce the necessity of withdrawing fellowship from Sis. Thos. Smith Sr. and Sis. G. Krakas, of Dundas, and Sis. Helen Clarke, because of continued absence from the table of the Lord.

Our annual Sunday School outing was held on Saturday, July 9, at Lochside beach. Many of our brethren and sisters, together with the S.S. pupils and friends, spent a pleasant afternoon.

We indeed have been stimulated and helped by the labors of all those brethren who have visited us and have given their time and effort in exhortation and lecture.

We are pleased to see the magazine back in its former good standard, and hope that the Lord will bless the brethren who participate in this good work.

H. N. FOTHERINGHAM (Rec. Bro.), 331 Barton St. E., Hamilton

**HOUSTON**—8008 Junius St., Houston, Texas. Bible Class 10:00 a.m., Worship 11:00 a.m., Sundays; Week-night Bible Class, Friday, 7:30 p.m.

Sis. Jessie Hatcher of the Lampasas ecclesia was a recent visitor among us around the Table of the Lord.

Bro. John Packer and sis. Myrtle Stanley have been united in marriage. Bro. W. T. Hunt performed the required service. May their life together be to their mutual advantage in the Way that leadeth unto Life Eternal.

Bro. W. T. Hunt is serving at present as Recording brother.

**HUDSON,—Ontario, Canada.**

Greetings in Christ Jesus to the brethren and sisters. My sister-wife has fallen asleep. She had been steadily failing for the past two years, but the last two and a half weeks of her sickness she had very little pain, and slept away at the last. I feel very much alone. I will miss her very much although I

know she is sleeping, waiting for the resurrection, and she had that hope to meet me again in Christ's Kingdom.

—T. H. Pringle, Hudson, Ontario.

**LAMPARD, SASK., CANADA**—Lampard P.O. via Watson, Sask.

We have for some years been in the Dafoe Post Office, so please note the mail comes to the new address. We have not moved, but there is now a little post office built near here which is more convenient.

During the past year we have had quite a number of visitors of like Faith who are indeed welcome to our midst. Bro Fred Jones, sis. Edith Jones and bro. Woodford Readman of the Richard, Sask., ecclesia stopped here on their way to and from the East. Bro. and sis. Frank Truelove of Richard spent a few days with us which we hope were very profitable to us and them.

Bre. Truelove and Jones gave us the Word of encouragement, which we greatly enjoyed.

Anyone passing through this way will be indeed welcome. We hope and pray for the Lord's speedy return and Righteous Rule.

—J. W. SADLER

**MONTREAL, P.Q., CANADA**—7564 Lasalle Blvd., cor. First Ave., Villa Lasalle, Montreal.

We would like to advise the Brotherhood that we have engaged a new hall, and find the surroundings a little more congenial for our worship. The address is as above. We welcome all of the One Faith.

We have enjoyed the company of bro. C. Webb (Pembroke, Ont.); bro. and sis. D. Percival (Hawkesbury, Ont.); and bro. Hull (Stewiacke, N.S.). All three brethren gave us some encouraging thoughts by way of exhortation, for which we are thankful to our Heavenly Father.

We were delighted to see the Berean taking on its former complexion, and hope it may continue to shed its warm rays of light and truth.

—J. D. BAINES, 1426 Clemenceau Ave., Verdun 19, P.Q.

**PHILADELPHIA**—1800 Arch Street, Philadelphia, Penna. Breaking of Bread, 10:30 a.m.; Sunday School, 9:30 a.m.

It is with deep sorrow of heart we report the death of our beloved brother Joseph E. Mullan, in his 54th year. He had not been well for some time, but because he had previously been in good health his death was a shock to all of us. He fell asleep in Christ Jesus in the evening of May 14 to await the Master's call. May it be to receive eternal life for faithful service unto the Lord. He was laid to rest in Harleigh Cemetery, Camden, N.J. Bro. Olaf Johnson spoke words of comfort and consolation at the funeral service and graveside, outlining the promises made to the Fathers and the hope we have in the resurrection. A great many brethren and sisters from near and distant points attended the service. Our beloved brother is survived by his sister wife, a son, a brother and three sisters, to whom we extend our deepest sympathy.

Bro. Mullan was immersed in April, 1913, at the age of 17, in Belfast, Ireland. He came to Philadelphia in May, 1915. He had great respect for and loved to delve into the writings of brethren Thomas and Roberts. He had a keen interest in the works of bro. F. G. Jannaway, and in obtaining exemption from military service for the brethren and S.S. scholars. He had a large library of the works on the Truth which included a good many of the earliest works of brethren Thomas and Roberts. It



was a great pleasure to him to help brethren complete their sets of the Truth's periodicals by obtaining missing copies for them.

Bro. Mullan was a capable, faithful and energetic worker in the Lord's service. His pleasant disposition and enthusiasm endeared him to many. He served the ecclesia as presiding, exhorting, examining, visiting and arranging bro., librarian, roll-keeper, doorkeeper and brother to pass the emblems. He was beloved by the brethren and sisters of the ecclesias in the East, having exhorted and lectured for them many times. May his work in the Truth be a comfort to sis. Mullan in the days ahead.

While we all miss our beloved brother very much, we have hope and look forward to the early return of Christ. May it be our Master's pleasure to unite us with him in the Kingdom of God.

—Carl E. George (Rec. bro.), 3330 N. 15th St. Phila. 42.

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**LIBYA** (Ezek. 38:5)—"The Big Four favor independence for Libya. It appears certain this will be approved . . . Britain has established powerful air bases in Libya. Russia's realization of the strategic importance of Libya is reflected in its proposal of the withdrawal of all foreign troops . . . Britain is now relying primarily on airfields, rather than naval bases, to safeguard the route to India and the Far East, and—with U.S. support—is determined not to agree to any solution that could deprive her of the use of Libya"—New York Times, Oct. 2, 1949.

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**IN FELLOWSHIP**—A brother writes, "We would like to see the names of the ecclesias in fellowship restored to the cover of the Berean Magazine." In support of this he sends information concerning four ecclesias. This is a good start, and if recording brethren in other parts of the world would follow his example, we would soon have the necessary list of ecclesias and the names and addresses of the recording brethren. Will you help us, brethren?

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**SPECIAL EDITION**—For some time bro. Denney produced a Special Edition of the Berean Magazine in which the ecclesial news and the exhortations were omitted. These were designed to meet the need of a magazine suitable to distribute among strangers. One of our recording brethren writes, "I have been asked by our arranging brethren to ask for information about the magazine that you may be thinking of publishing suitable to the stranger. We would like to know if you have any plans in this field, and if so what the magazine would be like."

Well, brethren, I would like to see such a magazine, but before attempting such a task it will be advisable and necessary to get the present Berean Magazine on a sound financial basis. If you would take a copy of our Berean to a printer and ask him what it would cost to produce and mail 750 copies each month, you would get some idea of what we are trying to do today. Some ecclesias realize what it means, and have contributed financial assistance, without which we could not have brought our magazine to its present standard. In addition to the financial end of our job, there is the problem of material. Very few have offered to help us along this line, and it is just impossible for the writer to do this alone. We are interested in the stranger too, but before we can help the stranger, we must help ourselves to get into a strong position. Our editorial this month expresses our mind regarding such a position. During the past few years the Berean fellowship has passed through great tribulation, but we are not downhearted, nor are we discouraged. If we rally together, and then work together, we can, with God's help, accomplish many things. —ED.

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# THE BEREAN FOR 1950

(If the Lord will)

## COVER NOTES

**1950 SUBSCRIPTIONS**—We would like to receive these now. Please send money when ordering, to simplify record-keeping. Canada \$2.50; U.S.A. \$2.50; British Empire 12 shillings, local currency. Please send as follows:

(1) All U.S.A. subscriptions and cash to bro. G. V. Growcott, 15586 Normandy, Detroit 21, Mich. (\$2.50).

(2) All Canadian subscriptions and cash to bro. G. A. Gibson, 291 Glebeholme Blvd., Toronto 6, Ontario. (\$2.50).

(3) Great Britain (and any other country in the Sterling Area) to bro. G. H. Denney, 47 Birchington Road, Crouch End, London, N. 8. (12 shillings, local).

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To those who have supported us during this trying year of 1949, we say "thank you." We regret the irregularities of the 1949 issue, and are determined, to the best of our ability (God willing) to publish regularly and monthly during 1950.

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**ECCLESIAL NEWS**—For our mutual encouragement, do not fail to keep the brethren and sisters informed regularly.

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**TRUTH'S LITERATURE**—Write bro. Growcott for list.

**OUT OF PRINT** books on the Truth desired. Write bro. Growcott.

**FRATERNAL GATHERINGS**—Please tell us well in advance.

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**INDIA**—"The Secretary of State's policy committee thinks that the anchor of the new U.S. policy should be India. Prime Minister Nehru must be persuaded to give up his dream of India as a neutral "third force" between the West and Communism"—From a recent newsmagazine.

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**IT IS NOT IN MAN**—"Two-thirds of the world's people live in underdeveloped areas. Their life expectancy is only 30 years. Their food is far below the minimum requirement for health"—New York Times, Oct. 2, 1949.

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