

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

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“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed”—Acts 17: 11.

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EDITORIAL

One Lord Jesus Christ

The words forming the title of this message are found in the fifth verse of the fourth chapter of Paul's epistle to the Ephesians. They state a fact with respect to the Christian religion that few people recognize. Why is this? If Christians are Christians, why do they not realize that there is but one Lord Jesus Christ, the Son of God? Instead of that, they talk of "worshipping one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance."

They say that "the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods: but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord. And yet not three Lords: but one Lord." What confusion! What contradiction! Many attempts have been made to explain the doctrine of the Trinity, but all have failed, and have been forced to admit that the doctrine is incomprehensible.

In the science of numbers, known as arithmetic, one of the fundamental principles, with which all are familiar, is that 2 plus 2 equals 4. Therefore, no person, with ordinary intelligence, would ever attempt to prove that 2 plus 2 equals 5. In the realm of religion, however, there are many intellectual people who will attempt to solve problems just as impossible.

"THEY WILL TURN AWAY FROM THE TRUTH"

Why is it that intelligent men and women will pass by plain teaching—easy to be understood, and spend their time delving into the regions of metaphysics, or groping in the fog of transcendentalism neither understanding what they say, nor whereof they affirm? Well, the same apostle who assures us that there is but one Lord, also answers our questions in his second letter to Timothy, in these words:

"For the time is coining when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth, and wander into myths."— 2 Tim. 4. 3-4.

It must be evident to any thoughtful person that this prophecy was based upon apostolic foresight. Not a natural foresight acquired as a result of a study of things pertaining to the wisdom of this world; but a foresight imparted to Paul through the power of the Holy Spirit which Jesus promised would come upon the apostles after his departure. Possessing this divine gift, the apostle would understand that some time in the future people would turn away from the truth of the gospel he had preached and, speaking perverse things, would bring about the fulfilment of Isaiah's prophecy—that "darkness should cover the earth, and gross darkness the people"—Isa. 60:2.

SPIRITUAL "ADVANCE," OR SPIRITUAL DECLINE?

Many religious people look upon this condition and rejoice in it, believing that the understanding of the apostles was primitive. They regard it as modern thought, and the inevitable result of spiritual growth brought about by further unfoldings of light—a welcome effect of the advance of our time. But an earnest and thoughtful mind will not be silenced by such considerations. The question "What is Truth?" will burn within him, and he will not rest until a satisfactory scriptural answer is obtained. He will not worry about what others may think, or what they may say. Most people are subservient to their interest in the everyday affairs of this life, and their judgment in important matters, so vital to our eternal welfare, is not worthy of consideration.

No, the widespread variations in religious belief are not the result of spiritual growth, but on the contrary these variations are the outcome of spiritual DECLINE as Paul foresaw. Therefore, if we would know the truth concerning Jesus, we must go to the SOURCE of the information concerning him. That source, of course, is THE BIBLE. Here, in the New Testament, we have the history of the Messiah promised in the prophets of the Old Testament: and here are recorded his doings and his sayings. What wonderful deeds and words! Words that caused men to say, "No man ever spoke like this man." Here, and here only, can we learn the facts concerning the ONE LORD JESUS CHRIST. — Editor.

Modern Tyre

By brother John Thomas (1860)

(Continued from last month)

The fact that the wealth of the Tyrian harlot is to become "holy to Jehovah" in some sense, is recognized by commentators on Isaiah's prophecy. But not knowing the Gospel of the Kingdom, nor the revealed mystery preached by the apostles, they cannot understand the true meaning.

When they find a batch of bishops, archbishops, and patriarchs, with their host of satellites, installed in authority, they think to be sure that the place of their jurisdiction must be Christian! But on the contrary, the ascendancy of such proves the very reverse. No city, as such, or country either, in the apostolic age or since, has ever been Christian.

The Gospel has been preached in Tyre, Sidon, Corinth, and so forth, and some of their citizens embraced it. But they were only—relatively to their populations—few. It was not until the few apostatized from the Faith once for all delivered to the saints—turning it by their traditions into something palatable to the flesh—that the cities and countries, as such, abandoned paganism for the Catholic Apostasy.

A CHANGE OF FORM ONLY

Tyre and the rest became Catholics, and in so doing only changed the form of her spiritual harlotry. Her new religion did not make her virtuous, for she progressed in iniquity until Jehovah's patience was exhausted, and He ruined her by the sword of the Crusaders, Mamalukes and Turks.

These orthodox commentators imagine that because the clergy of their flocks were rich in Tyre, that Tyre's traffic was now enjoyed by those "who dwelt before Jehovah"! But these parties happen not to have occupied that position. If the phrase were admissible in the absence of the Lord Jesus from Zion, it can only be applied to those disciples Paul found in Tyre, and to those adherent to the Faith in spirit and truth.

But Tyre's traffic was not given to THEM "for sufficient food and durable clothing"; for they were such as the Lord's people generally are, and will be, until he returns—a poor and despised people, but "rich in faith." While they continued faithful, Tyre continued pagan. And when their class departed from the Faith, Tyre approved their treachery to the Truth, and embraced its perversion, and persecuted those who contended for an untraditionized Gospel.

The faithful in Tyre were like the faithful in New York or elsewhere—a class of people who were not regarded as of any account by the authorities, merchants, bankers, manufacturers and ship-owners who sang the songs of the harlot, that she might be remembered by those who wanted to buy goods.

THE DAUGHTER OF TYRE

The saints in Tyre were the HEIRS of "her traffic and gain"; not of the city itself. This has long since disappeared, while the trade continues. Tyre passed over Tarshish to Chittim, and thence far away, and never afterwards returned to Phoenicia. As we have seen, this—the "daughter of Tyre"—exists in more than her ancient glory and grandeur, and is at this day "playing the harlot with all the kingdoms of the world."

This is the MYSTICAL Tyre that was shut up and sealed to Isaiah, Jeremiah and Ezekiel in the prophecies they delivered concerning Tyre. They saw Tyre falling BEFORE Babylon, and the ruin of Babylon AFTERWARDS by Jehovah's Anointed Cyrus, and they saw that her traffic and gain were to be holy to Jehovah, and to be appropriated by those who stood in His presence

But they did NOT see the mystical things these events prefigured. In this we are more favored than they, for being contemporary with the "time of the end" the vision speaks, and we are enabled to understand

A REMARKABLE PARALLEL

Who then is this daughter of Tyre, with whom we are contemporary? The answer to this question is that the only power extant of which the characteristics of the ancient Tyre are descriptive, is that of Britain. This will be seen by comparing the prophecies concerning Tyre with what exists in connection with Britain as a commercial and maritime community. We will here reproduce the leading characteristics which create a remarkable parallel

1. Tyre was the MART OF THE NATIONS so is Britain.
2. Tyre was the MIGHTY FORTRESS OF THE SEA so is Britain.
3. Tyre's MERCHANTS were PRINCES, and her traders were the nobles of the land so are Britain's (being proverbially "a nation of shop-keepers).
4. Tyre was a DISPENSER OF CROWNS true also of Britain as shown in her continental and Indian history.
5. Tyre was the DAUGHTER OF TARSHISH, as well as of Sidon so is Britain the Daughter of Tarshish as well as of Tyre, and granddaughter of Sidon.
6. Tyre emigrated TO and afterwards BEYOND, Chittim and beyond the Sea of Tarshish (Mediterranean), in and beyond which is now located the British power—the Ionian islands, Malta Gibraltar and the British Isles.
7. Tyre was the STRONGHOLD OF THE SHIPS of Tarshish or ships trading to India and the coasts of the Mediterranean so is Britain pre-eminently.
8. Tyre PLAYED THE HARLOT with all the kingdoms of the world this is true of Britain in a greater degree than Tyre in the most brilliant period of Tyre's career.
9. Tyre was STRONG IN THE SEA she and her inhabitants who spread their terror through all the inhabitants of the earth: Britain's naval history shows that this is also true of her.
10. Tyre's wise men were the PILOTS OF HER STATE so of Britain's —what is called the Collective Wisdom are the pilots and calkers who navigate the vessel and stop the leaks.

11. The Tyrian and British TRADE are identical.
12. Tyre was the great WORKSHOP of her time so is Britain.
13. Tyre was QUEEN OF THE SEA, and military so is Britain.
14. Tyre TRADED IN SLAVES so Britain, formerly openly to a great extent, and now in coolies (exploited natives).
15. Tyre's chief trafficker was TARSHISH so is Britain's.
16. Tyre boasted in the GREATNESS OF HER WISDOM, and her heart was lifted up because of her wealth, and she set her heart as a goddess in the midst of the sea this also is signally true of Britannia.
17. Tyre was a MONARCHY whose king was bedizened in all the flashiness in which vain mortals delight: so is Britain—a commercial power tricked out in all the trappings of royalty.
18. Tyre RULED IN EDEN, the Garden of God, and existed there at the time of her overthrow by Nebuchadnezzar: Britain's influence is also in the ascendancy there, and will yet rule there as powerfully as Tyre, when the Russo-Assyrian (the Nebuchadnezzar of the Latter Days) shall confederate his forces to expel her from the land.
19. Tyre was a WIDE-SPREADING, COVERING PROTECTOR—a protecting power: the identical position of Britain, whose covering protectorate spreads throughout the earth.
20. Great wealth and prosperity filled Tyre with VIOLENCE, and through the multitude of her iniquities by the unrighteousness of her traffic, she prostituted her asylums: the same cause produces the same results in Britain—her factory systems, unions, institutions, ecclesiastical merchandizings, supporting Mohammedanism, Hindooism, Popery, and so forth, for the sake of advantage—make the resemblance striking.
21. Tyre was a HARLOT: so is Britain—the Anglo-Hibernian Daughter of Babylon, the Mother of Harlots and of all the Abominations of the earth.

The Royal Merchant-Power of Great Britain then, for the 21 reasons adduced, is the daughter of Tyre—the Mystical Tyre in her development beyond Chittim, far away to the westward of its ancient predecessor and parent in the world-wide commerce of the earth. The Spirit of Jehovah, in the prophets cited, spoke PRIMARILY of Old Tyre and her traffic; but enigmatically, mystically, spiritually, figuratively, or typically, of the Merchant-Power of Britain.

"The prophecy concerning Tyre" may be compared to a nut. This, entire, consists of the hard outside shell and the kernel within. To the eye of sense, the shell is alone apparent, and when handled by the flesh, is too hard to crack. But to the mental eye, a meaty kernel appears within. The old, historic Tyre is the broken nutshell, while the British power is the kernel of the prophecy, which is destined "for food sufficient for those who" shall hereafter "dwell before Jehovah."

Having ascertained the relations of things in these prophecies, we are prepared to discern the destiny appointed for the British power and dominion. It is shadowed forth in the destiny of Ancient Tyre. As it was with this power, so it shall be with Britain. To Britain, Jehovah saith—

"Thou hast sinned, therefore I will cast thee as profane out of the mountain of God. I will destroy thee, O covering Protector, from Stones of Fire I will lay thee before Kings that they may look upon thee. I will cause to go forth a fire out of thee which shall devour thee. I will bring thee to ashes upon the earth. Thou shalt be nothing during the Olahm."

The British power will have to contend with the whole strength of Babylon, which will prevail against her so far as to expel her from Egypt, Jerusalem and Palestine. And she will fall, not by Babylon, the Great, but by "STONES of FIRE," and BEFORE the Great City is overthrown to rise no more.

These Stones of Fire are Christ, the "Precious Stone," and the Saints, the "Living Stones," from whom a fiery destruction—the Jews being the channel—will stream forth against the Daughter of Tyre, or Britain, and all the Continental Kingdoms of the Earth and Habitable. These Stones of Fire

are "THE KINGS" that shall look upon the Tyrian Harlot prostrate at their feet. They are Jehovah's Kings, who shall utterly abolish the empire of Britain. They will reduce the nations of the British Isles to perfect subjection to the King of Israel then dwelling in Jerusalem. The ships of Tarshish will howl for her departure, and the once powerful Harlot-Mistress of the Sea shall have no political existence "during the Olahm," nor beyond.

"Her traffic and her gain shall be holy to Jehovah. It shall not be treasured nor shall it be kept in store. For her traffic shall be for them that dwell before Jehovah, for food sufficient and durable clothing."

(The events of the 90 years since the above was written have greatly intensified the fittingness of the symbols in the establishment of British power in the Middle East—an unfulfilled prophecy in bro. Thomas' day—and in the development of the American and Indian wings of the Tarshish Lion. At the same time the Gog-headed Babylonian Image that is to antagonize Tarshish at the end has grown to terrifying and almost-complete proportions—ED).

The Ecclesia of Christ

By brother Roberts and brother J. U. Robertson

(Continued from last month)

First, then, in regard to the concerns of the ecclesia—that is, those interests which constitute its business or affairs, to which it owes its existence. We learn from Paul's letter to Timothy (1 Tim. 3:15) that the ecclesia is the house of God, and the pillar and ground of the Truth. This defines its constitution and character in a word—a word full of the most momentous meaning.

It is the sanctuary and true tabernacle which the Lord has pitched and not man, of which the Lord Jesus Christ—in his character of High Priest set on the right hand of the throne of the Majesty in the heavens—is the minister. It is that holy temple in the Lord which is founded upon the apostles and prophets, Jesus Christ himself being the chief cornerstone, in which God dwells by His Spirit.

THE SALT OF THE PRESENT ECCLESIA

As they were not all Israel who were OF Israel, so is it in this matter. There is an ecclesia within the ecclesia—the true and real within the nominal and seeming. The day of Christ's appearing will declare the gold, silver and precious-stone element, as well as the wood, hay, stubble constituents of its present construction.

The temple of God, with the altar and them who worship therein, in its true significance consists of all those who do His commandments faithfully. They are most holy, and constitute the germ, essence, salt and kernel of the present ecclesia, as we see it. Such a community is the pillar and ground of the Truth.

Unity, without the possibility of dissension, is its ruling feature—its chief characteristic. Such concord and agreement as Christ prayed to the Father for when he said—

"Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word; that they ALL MAY BE ONE: as Thou Father art in me, and I in Thee, that they also may be one in us."

A perfect union—which should be manifest to all, for he goes on to say—

". . . that the world may believe that Thou hast sent me."

Paul expresses it in the language which he addressed to the ecclesia in Corinth (1 Cor. 1:10) and which reads—

"All speak the same thing, and there be no divisions among you, but be ye PERFECTLY JOINED TOGETHER in the same mind and in the same judgment."

It is manifest that only "those that are perfect"—"they who LIVE," as Paul styles the true ecclesia—can attain unto such perfect harmony as this, and which he exhibits under the figure of a body with its many differing parts, yet each one necessary for the well-being of the whole, in 1 Cor. 12:2 and Eph. 4:16, where we find him saying—

"Speaking the Truth in love, grow up into him in all things, which is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of EVERY PART, maketh increase of the body unto the edifying of itself in love."

This is the LAW OF THE HOUSE, the rule of the ecclesia, the Constitution of the Body of Christ. Created under such conditions, each member is a living stone built up into a "spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God, through Jesus Christ" (1 Pet. 2:5).

There no longer exists among men that Tabernacle, with its furniture and elaborate appointments and services, which Moses erected among the children of Israel, according to the pattern which was shown him on the Mount. No longer white-robed and spotless priests, who went in and out the sacred premises while as yet the first Tabernacle was standing, can be seen upon the earth. Yet both the Tabernacle and the priesthood, in their true and perfect sense, exist today in the ecclesia of God which is the living embodiment of the Truth—its active manifestation among men, who can neither appreciate its character nor discern its real purpose.

The duties of such a body are very numerous. They are manifold. They can be classed as, first, the duty to God and Christ; second, duty to itself—those within; and third, duty to the world—those without.

A WONDERFUL TRANSFORMATION

Concerning the first, when a man becomes a member of the ecclesia he suffers a wonderful transformation. Having come out from among his natural surroundings and separated himself from every unclean thing, he becomes a son of the Lord Almighty. He is renewed in the spirit of his mind, and takes on new thoughts, aspirations and hopes.

He is no longer "free" in the sense he once was, but has passed under the yoke of Christ, becoming his slave and absolute property in his whole body, soul and spirit—in life and in death. And he is bound to bring every thought into subjection unto him. He is to honor God in all his ways, and to study to show himself approved of Him. His whole duty, in short, is to fear God and keep His commandments.

Under these circumstances each individual member of the ecclesia finds that all his being expands and grows towards perfection, developing the graces and fruits of the Spirit as he opens himself to the purifying influences of the Word of God, Whom he seeks with his whole soul. He is like a plant, reaching out in every stem and leaf toward the sun, living only in his light which it eagerly drinks in, and opening its buds and shedding its fragrance in his beams.

How good and pleasant it is for brethren to dwell together in such whole-souled unity, strength, beauty and sweetness as this loving communion undoubtedly is! This is TRUE fellowship, having God and Christ in its center, bringing all together in one harmonious whole.

(To be continued next month, if the Lord will)

The Origins of "Easter"

(The following article is from the Encyclopaedia Britannica. We quote it to show the unscriptural, pagan-catholic origin and development of this church festival. It is one more case of "all nations deceived by the wine of her fornication").

The word "Easter" (Anglo-Saxon, Eastre, Eoster; German, Ostern) is a survival from the old Teutonic mythology. It is derived from Eostre, or Ostara, the Anglo-Saxon goddess of spring, to whom the 4th month—called Eostur-monath—was dedicated. This month was the same as the "Mensis Paschalis," when "the old festival was observed with the gladness of a new solemnity."

There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers. The sanctity of special times or places was an idea quite alien from the early Christian mind. Neither Christ nor his apostles enjoined the keeping of this or any other festival. The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety.

JUDAIZING

The first Christians, being derived from or intimately connected with, the Jewish Church, naturally continued to observe the Jewish festivals. The Passover . . . continued to be celebrated, and became the Christian Easter.

But though the observance of the Paschal festival at a very early period became the rule in the Christian church, a difference as to the TIME of its observance speedily sprang up between Christians of Jewish and Gentile descent, which led to a long-continued and bitter controversy. No rule as to the date of the Easter festivals having been laid down by authority, Christians were left to follow their own instincts. These were naturally different in the Jewish and Gentile churches.

In the absence of any authoritative decision as to the day to be observed and the proper mode of calculating it, other discrepancies arose which led to controversies and dissensions which distracted the church and became a source of mockery and ridicule to the unbelievers.

THE POPE'S VERDICT

This diversity of usage was gradually brought to an end by the verdict of the Church of Rome. A decretal of Pope Pius I (the genuineness of which, however, is by no means established) pronounces that "the Pasch should be celebrated on the Lord's Day by all." The same question was controverted between Victor, bishop of Rome, and Polycrates, bishop of Ephesus. Victor's despotic demand that the Asiatic churches should adopt the Roman system having been met with a courteous but firm refusal, Victor proceeded to excommunicate him and all who held with him. Irenaeus remonstrated with the bishop of Rome, and ultimately the Asiatic churches were allowed to retain their usage.

The settlement of this controversy was one among the causes which led the emperor Constantine to summon the Council of Nicea in 325. The consent of the assembled prelates was unanimous. All agreed that Easter should be kept on one and the same day throughout the world. Nothing, however, was said as to the determination of the day. That was left to be calculated at

Alexandria, and the bishop of that see was to announce it annually to the churches under his jurisdiction, and to the bishop of Rome by whom it was to be communicated to the Western churches.

THE ROMAN RULE FINALLY ESTABLISHED

But although measures had thus been apparently taken to secure uniformity of observance, some centuries elapsed before all discrepancy ceased. We learn from Ambrose that in 387 the churches of Gaul kept Easter on Mar. 21, while the churches of Italy postponed it to Apr. 18, and those of Egypt to Apr. 25.

The Roman rule was finally established in England by Archbishop Theodore in 669.

(The perpetual calculation of "Easter" is a very complicated ecclesiastical process developed by the Catholic Church. It takes 9 large pages in the Ency. Brit, to explain it. It deals with "dominical letters" and "golden numbers" and "epacts" and endless similar mummery and sorcery. "Come ye OUT from among them, and be ye SEPARATE.")

EXHORTATION

Pleasures: Fleshly and Spiritual

As we come together before the table of the Lord to break bread in remembrance of Jesus Christ, we call to memory that which constitutes a Christ-like character. In order to set forth this character in its beauty, let us by contrast consider the characteristics of a carnal mind.

If we observe a baby, we see that it fulfils the lust of the flesh and the lust of the eye. If these lusts are not curbed the child becomes a complete victim to them, and when the child reaches manhood his mind is in complete subjection to his body. Then to the best of his ability he fulfils the lust of the flesh, the lust of the eye, and the pride of life.

When such a man's plans are interrupted the result is anger, sulkiness and violence—all the things which are at variance to the will of God. The pleasure of this man is mainly reaped at the expense of others. The lust of the eye is mostly fulfilled at the sight of others' discomfort—hence he enjoys such things as prize fights, wrestling matches, cock fights, and similar extravagances.

THE PLEASURES OF THE FLESH

Clowns give pleasure to crowds by appearing to discomfort others and by apparent injury to themselves and others. Most, if not all, that constitutes "humor" has its basic roots in this evil characteristic of the flesh—the sensation of pleasure that is received by observing the discomfort of others.

Man, by fulfilling the lust of the flesh, brings himself power and honor, thus bringing others into subjection to his own will—if need be, to the extent of oppression and bloodshed. Thus he seeks others to worship him. There is great pleasure to the flesh in the power to dominate and control others.

In the face of these facts, we may thank God that the world is not completely void of the knowledge of God. God, by His Word, has brought countries and powers and rulers to have a "form of godliness" (though denying the power thereof). This curbs to some extent the complete fulfilling of the lust of the flesh.

THE RICHNESS OF THE WORD

Now we must bear in mind that it is from these people that we have been CALLED OUT to have a complete and accurate knowledge and understanding of the will of God. By the grace of God

we have been enlightened, because at some time in our life a servant of God did for us that which it was his duty to do.

Coming to a knowledge of God's Word, we see the richness of that Word toward us. We read how God has made promises to the fathers—to Abraham, Isaac and Jacob—of the world for an everlasting possession. We see how these promises have included their seed, which we find to constitute CHRIST. We continue and find that God makes promises to a king of Israel—to David, a "man after God's Own heart" (2 Sam. 7:11-16)—

"The Lord telleth thee that He will make thee an house. And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom.

"He shall build an house for My Name and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. And thine house and thy kingdom shall be established forever before thee. Thy throne shall be established forever."

Reading these facts, we become enlightened to the knowledge that God will establish the earth in righteousness. As we become familiar with these things concerning the Name of the Lord Jesus Christ and the Kingdom of God, we find that we have opportunity by baptism to become heirs with him in this great and glorious Kingdom.

As we become enlightened in these things we come to know that we are entirely UNFITTED for such a glorious position in the holy family of God and Christ. We find we must completely discontinue fulfilling the desires of the flesh—bringing our minds into complete subjection to the will of God, that our mind may no longer be the servant of our body, but that on the contrary with the body we might serve God.

PLEASURE IN UNSELFISHNESS

We find that our minds have to be COMPLETELY RENEWED. We must find pleasure no longer in SELFISHNESS, which is short-lived and brings ill effects. We must learn to find pleasure in UNselfishness.

Being concerned about our spiritual growth, we read the Scriptures that we might know what constitutes the spiritual man—in other words, what God would have us do that we might attain unto Eternal Life. In reading God's Word, we learn that the greatest commandment is—

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

In reading this commandment we are bewildered for a moment. We read the next commandment—

"Thou shalt love thy neighbor AS THYSELF."

In reading these commandments we find that we must read more fully His Book in order to find what determines our love for God. On turning to Mark 10:14-15, we become more enlightened on the subject of loving God—

"Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God . . . Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall not enter therein."

We see that we must accept the Kingdom as a little child—being as humble and believing as a helpless and obedient little child toward the parent it trusts and loves. In reading we ponder this verse

for a moment—who is speaking? The Master! The Son of God!—unto whom has been given power of the Father to give eternal life unto those who keep his word.

A LITTLE CHILD

Therefore we must consider the characteristics of a scripturally-trained little child in order that we might fully understand the lesson that Christ is teaching. We see how faithfully such a child believes what his parents tell him. He puts his trust in his parents for protection and guidance, and brings all his cares to them in time of trouble. We learn from this that we should faithfully attend to the Word of God with undivided attention, and put ALL our trust in God for protection and guidance, and bring all our cares to Him.

By doing this we begin to love God. As we continue this chapter (Mk. 10), we find Jesus teaching another lesson which promotes our love toward God. Jesus reproves a man for calling him "good." Jesus accepted not to himself the honor of being called good, but gave this honor to God. This all helps us to bear in mind that we are of a sinful, unclean nature and unto God only is due all honor and glory.

We read further and find it almost impossible for a rich man to enter the Kingdom of God, for we cannot put our trust both in God and in riches of the world. We cannot serve two masters—"Ye cannot serve God and Mammon."

KEEPING THE GREAT COMMANDMENT

On the other hand Christ goes on to say that if we give up the things of the world—such as houses or land or those of our own family—for the sake of the Kingdom of God, we shall receive 100-fold. For to give up these things shows a spirit of unselfishness and trust, which is a manifestation of love and faith. So that to keep the great commandment we find we must learn to be unselfish. We have a great example of unselfishness in Acts 2:41-47:

"Then they that gladly received his Word were baptised: and the same day there were added unto them about 3000 souls. And they continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread and in prayers. And fear came upon every soul: and many signs and wonders were done by the apostles.

"And all that believed were together, and HAD ALL THINGS IN COMMON: and sold their possessions and goods and parted them to all men as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their bread in gladness and singleness of heart, praising God and having favor with all the people."

Let us also turn to chapter 4, verses 34-35:

"Neither was there any among them that lacked, for as many as were possessors of houses or lands sold them and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need."

Now let us read Acts 5:1-5 and we shall see God's judgment on those who are selfish, covetous, liars, and who seek honor of man—

"But a certain man named Ananias, with Sapphira, his wife, sold a possession, and kept back part of the price—his wife also being privy to it—and brought a certain part and laid it at the apostles' feet.

"But Peter said: 'Ananias, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine own heart? Thou hast not lied

unto men but unto God.' And Ananias, hearing these words, fell down and gave up the spirit. And great fear came on all them that heard these things."

Have we not enough Scripture by which to judge ourselves? Do you think you could do as these faithful brethren did for the Kingdom of God's sake? They undoubtedly were striving to reap 100-fold in the Kingdom, as Jesus had said that those who gave up houses and lands would reap. These brethren were loving their neighbors AS THEMSELVES. They were reflecting the light of God's Word abroad in word AND IN DEED.

NOT THE AMOUNT, BUT THE SACRIFICE

We do well to consider the widow's mite—Mark 12:41. We find this lesson teaches that it is not the AMOUNT we are able to give that pleases God, nor the amount we are able to assist others, but to what extent we are prepared to SACRIFICE or give up for the Kingdom of God.

* * *

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am MEEK and LOWLY in heart: and ye shall find rest unto your souls—for my yoke is EASY, and my burden is LIGHT."

Dear brethren and sisters, please consider this well—if we find the Truth burdensome we can judge from this statement of Jesus that we still have MUCH TO LEARN. Perhaps we are trying to serve 2 masters and are not giving ourselves WHOLLY to the Truth.

If thou bearest the cross WILLINGLY it will soon bear thee, and lead thee beyond the reach of suffering, where "God shall take away all sorrow from thy heart." But if thou bearest it with reluctance it will be a burden inexpressibly painful, which yet thou must still feel, and by every impatient effort to throw it from thee thou wilt only render thyself less able to sustain its weight.

Why do you hope to avoid that from which no human being has been exempt? Who among the patriarchs accomplished his pilgrimage in this world without adversity and distress? Even our Lord passed not an hour of his righteous life without tasting the bitter cup that was given him to drink. And of himself he said—

"It behoved him to suffer, and to rise from the dead, and SO enter into his glory."

And why should WE seek any OTHER way to try to enter into the Kingdom of God? The life of Christ was a continual cross, an unbroken chain of sufferings, and in like manner, bearing thy cross, thou art called to follow the "Captain of thy Salvation." —B. W. R.

Leanness of Soul

*"Would to God that we had died by the hand of
the Lord in Egypt when we sat by the flesh
pots and when we did eat bread to the full."*

Thus we can see that they sought after things very keenly, and the Psalmist says that God gave them their request. They were God's people selected from among all other nations. They were redeemed from the hardship and cruelty of Egyptian slavery. They were baptized in the Red Sea, yet they desired other things, things which God hates, and they desired these things with intense desire.

We can reason along with the Psalmist that God had done much for them, more than enough in order that they might give Him their love and obedience and affection. Yet they desired base things, things which are as opposite to the things of the Lord as day is to night. If they wanted these things so

very badly then they may have them. The Psalmist says, "He gave them their request." Let us note very carefully what followed—

"He gave them their request, but sent LEANNESS INTO THEIR SOUL."

Yes, they had gained what they wanted, but even with the achievement of their desires, there came a "leanness of soul" which took away any pleasure or satisfaction out of it. What a great lesson there is contained in these writings for us! Let us consider other instances. Israel desired a King. God granted them their request, and we know by the subsequent writings of the prophets that God sent leanness into their souls. David desired Bathsheba the wife of Uriah and he obtained her, but we know by his bitter remorse after such an action that he suffered leanness of soul. He says in Psa. 6—

"Heal me, for my bones are vexed, my soul also is sore vexed. I am weary with groaning; all night make I my bed to swim; I water my couch with my tears, mine eye is consumed because of grief, it waxeth old because of mine enemies."

We know that David's enemies did not lose an occasion to remind him of his faults (Psa. 31:9). Judas betrayed the Lord for 30 pieces of silver, but what good did it do him? Although he desired the money above all else, even above the love of the Master and the things of the Kingdom, by this act he received leanness into his soul. The Jews desired the death of Jesus. Yes, they wanted it even over and above the pleadings of Pilate that he had done no wrong. "Crucify him, Crucify him!" they said. "Why?" said Pilate, "What evil hath he done?" They were instant with loud voices requiring that he might be crucified. And Pilate gave sentence that it should be as they desired.

Thus we can see, they achieved their evil, cruel desires. Yet we have only to read the account of the siege of Jerusalem, written by Josephus, to know and to realize to the fullest extent, the terrible leanness of soul that God sent into their midst, as they cried out in the bitter anguish, amidst the ashes and carnage of that city. How clear and unmistakable are these lessons found in the Word of God! There is hardly any need for comment concerning our own stand. We all know the desires and intents of the heart. Let us all ask ourselves the question, What are WE seeking? Is it bad? Will it lead us away from Divine things? Is it such that when we attain it, God will send with it leanness into our souls? We all know in our hearts what we OUGHT to seek, and that true contentment can never come from the realization of any ambition or desire which is not of God. Let us beware of unconsciously seeking "leanness of soul." —J. E. H.

One Hundred Years Ago

From "Herald of the Kingdom," April, 1851

It was thought desirable by some friends in this city (Richmond) that the attention of the members of the Legislature of Virginia should be called to the subject of the Kingdom of God which is destined shortly to supersede this Confederation of Republics.

For our own part, we were not sanguine. What prospect is there of planting the Truth in the hearts of men whose minds are pre-occupied with the vanity and follies of life, with the wretched politics of rival factions, and with the ambition of pleasing their constituents in hope of re-election!

Yet after all, politicians are the very men that OUGHT TO interest themselves in the things of the Kingdom of God, for it is an element which—when introduced into the world—will derange all their speculations. Perhaps the discussion of these things in the political arena of the Capitol might arrest the attention of some of the more soberminded of the legislature.

We waived therefore our disinclination to concern ourselves with politicians and their assemblies. Two of our friends arranged the matter. A Mr. Austin moved before the House of

Delegates (and the motion was agreed to) that the Hall be granted for 3 free lectures upon the following subjects:

1st Lecture: NEBUCHADNEZZAR'S IMAGE, or the Empire now rising in the Old World, and the destiny of the Kingdoms of Europe.

2nd Lecture: GOG AND MAGOG, or the Image Empire proved to be the Russian, whose Autocrat will be the Emperor of Germany.

3rd Lecture: THE UNCLEAN SPIRITS LIKE FROGS, or Austria, the Pope and the French Powers, in relation to the present and the future.

The first lecture was respectably attended both in number and persons, and from the interest that seemed to exist, we augured a considerable increase on the succeeding nights.

Whether what we exhibited found its way into the hearts of our hearers, we know not. They heard our words, but whether they will DO them remains to be seen. Several Israelites were there and were gratified, we are told, by the discourse, excepting that part that held forth Jesus of Nazareth as the personage who is to wield the power of the Stone in the destruction of the Image.

Our lectures at the Capitol, which upon the whole were well attended, have somewhat stirred up the Jews in this city. Rabbi Solomon Jacobs has invited all denominations to come to the synagogue to hear him discourse on the Hope and Destiny of Israel. We shall go and hear him, and perhaps report what we hear.

Psalm 110

"In the beauties of holiness from the womb of the morning: thou hast the dew of thy youth"—verse 3.

Who are the shining dewdrops that cluster around him who is manifested in the beauties of holiness? We find Paul reasoning about the words of Psa. 110 to show how very highly God has exalted His Son Jesus who pleased Him so well in fulfilling the work He gave him to do.

The 110th Psalm is a psalm of David. Not only does it bear that title, but Jesus, who quoted from this psalm in proof of his divine Sonship, says so. Of the Pharisees who disputed his claims, Jesus enquired, "What think ye of Christ? Whose Son is he?" They replied, "The Son of David." He asked, "How then doth David in spirit call him Lord, saying, Yahweh said unto my Lord, Sit thou on My right hand till I make thine enemies thy footstool. If David called him LORD, how is he his SON?" This incident we find in Matthew. The testimony of Mark adds a further strong point. Referring to this same psalm—

"For David himself said BY THE HOLY SPIRIT, Yahweh said unto my Lord, Sit thou on My right hand till I make thine enemies thy footstool" (Mark 12:36).

This we emphasize because so many in our day deny that David wrote this. God inspired David, and he—by the power thus bestowed upon him, addresses this coming King as "my Lord." By this he showed that he understood that his son would have a higher status than his own father David, and therefore he must be Son of God.

THE MOST-QUOTED SCRIPTURE

This 110th Psalm is quoted more often in the N. T. than any other O.T. Scripture. It is quoted in Mark 16:19; Acts 2:34; 7:55-6; Rom. 8:34; 1 Cor. 15:25; Col. 3:1; Heb. 6:29; 7:1; 1 Pet. 3:22, and Rev. 3:21. All these passages refer to the exaltation of Jesus to the right hand of God. So Jesus, under

his Father only, is the Greatest Personage in all God's vast universe. Jesus now is so exalted to share the throne of God, and as an example of how God has exalted him, so he himself promised—

"To him that overcometh will I grant to sit with me on MY throne, even as I also overcame and am set down with my Father on HIS throne" (Rev. 3:21).

This position of sharing God's throne involves an ascent to the Father's presence. Jesus remains there until the time arrives for his OWN throne to be set up—the throne of David—when his enemies are overcome and made his footstool. "Jesus takes the highest station: O, what joy the sight affords!"—Hymn 93. At the appointed time, Jesus will return to establish David's throne on Mt. Zion. It was David who made this city the capital of the kingdom, when he wrested the fortress from the Jebusite inhabitants. He was then established as king over all Israel. Later he brought up the Ark of God to Zion.

Many of his psalms are colored with the stirring memories of these historic events, including this Psalm 110. The Ark, we remember, after the "breach of Uzzah," (see Zech. 11:10), rested at the home of Obed-Edom (meaning 'servant of Edom'—a sad commentary on Israel's long downtreading) for 3 months ("In the 3rd day He will raise us up").

When the ark was removed from the house of Obed-Edom, David sacrificed to the Lord. And in the joyful ceremonies attending the transfer of the Ark, David "danced before the Lord with all his might, girded with a linen ephod." This is recorded in 2 Sam. 6, and we find that the very next chapter contains the great and everlasting covenant that God made with David concerning the Messiah. David was promised that "the fruit of his body according to the flesh" would sit upon his throne (2 Sam. 7).

Let us meditate upon the 110th Psalm in the light of this historic type of David coming in honor and gladness to Jerusalem which he had delivered from the Gentiles, bringing the Ark of God back to rest in its appointed place within the Tabernacle after a long period of exile and seclusion. There are many intertwined thoughts and types in these events. To complete the picture we must pass through the following period during which David subdues all the enemies of God round about, and then come to the peaceful period typified by Solomon ("Peace"), in which the glorious Temple is erected to contain the Ark which hitherto had always been housed in a temporary structure, signifying the present, passing phase of things.

"THE DEW OF THY YOUTH"

Thou hast the dew of thy youth," says this psalm to the Messiah. What of those faithful saints that grow old before they die? Will they always appear as old when Jesus is here? Jesus, we know, died in the very prime of manhood. We are told that we shall be made "like him" when we shall see him as he is (I John 3:2). The following consideration will be a great comfort to all such as feel the feebleness of our nature through age creeping over us, as we wait patiently for Jesus to return—

"They that wait upon the Lord shall renew their strength: they shall walk and not be weary, they shall run and not faint" (Isa. 40:31).

Around the Messiah in this psalm are gathered a host—"the dew of thy youth." David, when he danced with joy before the Lord at the coming of the Ark to Jerusalem, wore a linen ephod—the attire of the priests. Those who surround the Messiah in his triumphant march are at the same time priests and warriors in holy vestments. They rejoice with him with all their might.

The psalm beautifully speaks of them as Eternal Youth, fresh as the dew, bright as the dawn. Just think of a mighty host of such warriors descending upon the great evil confederacy of the nations, executing the righteous judgments of God! This is a picture of the events of the very near future, for the ominous warclouds gather for the last great day of the battle of God Almighty.

EAGER, FREEWILL SERVICE

"Thy people offer themselves willingly—that is, they are freewill offerings—in the Day of thy Power." We remember the children of Israel offered willingly the materials of the typical Mosaic Tabernacle. Now in the construction of the glorious living Temple of God, the people of the Messiah are themselves freewill offerings. Eager and loving freewill is an essential ingredient of our service, to make it acceptable to God.

Messiah's people are clad in "beauties of holiness," or holy attire like the typical Mosaic priests—"for glory and for beauty." And when John in Patmos saw this host in prophetic vision, they sang—

"Thou wast slain and has redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5:9-10).

The same glorious company in militant formation appear in Rev. 19:11-15—

"And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness doth he judge and make war: and the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure."

The psalm described them as "from the womb of the morning," and likens them unto the dew. The RV margin is somewhat clearer, "Thy youth are to thee as the dew," showing that the youth refers not to Christ himself exclusively, but to all associated with him on that great day.

"WHEN THE ASSYRIAN SHALL COME"

This is the Day in which there will be no more true conscientious objectors as God's people are now. Does the Northern Gog, or the Pope, ever dream of meeting such warriors as these? In the counsel of Hushai, we find the dew used as a figure of a multitude (2 Sam. 17:12). And Micah tells us (5:5-7)—

"This Man shall be the peace, when the Assyrian shall come into our land. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man."

And Isaiah,

"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isa. 26:19).

Brother Thomas beautifully elaborates on this type of the dew and the dawn and the healing Sun of Righteousness. He speaks of "the fitness of the expression (dew) as the similitude for the resurrected saints in the star-like splendor of holy spirit-nature."

So we see in this beautiful Psalm a divine King going forth in splendor and glory and irresistible power, surrounded by a vast host of priestly warriors, exulting in the strength of immortal youthfulness. And the appointed mission of this holy company is the establishment of glory to God and peace on earth. "Even so, come, Lord Jesus," and drive away forever the evil shadows of the long, dark Gentile night!—A. J. B.

The Labors of Brother Thomas

Dr. Thomas is not an apostle as a matter of commission. But as a matter of FACT he has fulfilled the function of an apostle for the Truth in relation to this age of the world. He has brought to light and expounded the Gospel when—humanly speaking—it would never have been known in the 19th century.

His patient and clearminded studies, providentially directed, have extracted from the mists of theological absurdity on the one hand, and philosophical speculation on the other, the clear shining of the Truth as harmoniously developed in the whole Scriptures of Moses, the prophets, and the apostles; and his self-sacrificing labors have made it known over an extended circle which would otherwise have remained unilluminated.

THOSE WHO TURN MANY TO RIGHTEOUSNESS

This is a fact which no generous and candid mind can ignore. It is a fact which entitled Dr. Thomas—apart from all other considerations—to the deference and esteem of those who are sufficiently wise to appreciate the Truth he has made manifest. It is a scriptural principle to hold in reputation, and esteem highly, those who are distinguished in the work of administering the Truth to perishing men, and this principle needs no defence. It is only strictly accordant with the feeling which actuates the bosom of Deity, and which will find judicial expression in causing to shine as the stars those who have turned many to righteousness.

What shall we say in defence of Dr. Thomas against the aspersions of his enemies? Shall we say that he is perfect? That he has no peculiarities which we might think him better without? That he never makes mistakes? That he never says things which would be better unsaid?

STIRRING UP "FEELING"

If we did, we should be saying that which never could be said of any mortal man, living or dead. But while we cannot do this, we DO claim that his achievements for the Truth entitle him to great consideration and forbearance. His hard words are rarely directed against that which is undeserving of them; and if directed against pretence, error, crotcheterianism, or anything else that is unworthy, it is perhaps no great pity if his words create a little "feeling." They prevent alliances that would be dangerous to the Truth, and break up connections which are perilous to spiritual well-being.—Bro. Roberts, 1865.

"Israel gloried in the Temple; boasted of their Law; attended with a certain delight on the Divine institutions. But their boasting was carnal; their pride was a fleshy pride; their satisfaction was with themselves"—R. R.

Los Angeles 'Man Mortal' Debate

INSTALMENT 17

Bro. Aue's 9th Address, cont. (Opening Speech, 5th night)

Mr. Wilson, your contention is that there is dwelling within man an immortal, immaterial entity called the "spirit." This part of man, so you say, lives after death—unaffected by the curse of death. To support this idea you claim that only the "spiritual" part of man can think, quoting 1 Cor. 2:11—"For what man knoweth the things of a man save the spirit of man which is in him."

Assuming then that the flesh cannot think (but Scripture declares the flesh DOES think, which we proved), nevertheless, assuming that (as you say) the flesh CANNOT think and that only this

immortal part of man is capable of thinking:—when God said to Adam, "In the day THOU eatest thereof, THOU shalt surely die," was God speaking to the immortal part that was guilty and could understand, or was God speaking to the flesh only that could not (as you say) understand God's words, being incapable of thought?

If God was speaking to the immortal part, then it was the IMMORTAL part that was to die. If God was speaking to the flesh which (as you say) could not understand, then God would have been speaking into the air. We have then the spirit—unaffected by the condemnation; and the fleshly part—equally unmoved in that it could not understand: this is mockery to God. What utter confusion! Is Mr. Wilson making God's wisdom ridiculous and His judgment absurd? Mr. Wilson tells us that DEATH is not man's greatest ENEMY (1 Cor, 15:26) but the great DELIVERER from the pains of this mortal body. Be not deceived. The sentence was upon the whole of Adam—"THOU shalt surely die"—not just "thy body, thy flesh," but THOU—Adam—including the intelligent, thinking, reasoning, responsible part of Adam.

"MY SIGHT IS GONE"

As far as man is concerned, his mind is a result coming from creation—formation (organization) and animation. Here is man formed of the dust of the ground and animated by the breath of life. As soon as this is accomplished we have a living man capable of seeing, hearing, and thinking, and therefore you have MIND as a result. You have also sight. We may say, "My sight is GONE," but you do not suppose the sight exists as a separate entity. You say, "My hearing is gone," and "My hearing has returned." But you do not suppose it is a separate entity going away and coming back.

So you may say that a man's intellect—a man's mind—is "gone" when he becomes insane, but you do not mean the intellect or mind exists as a separate entity. You mean there is a derangement or abnormal condition of the brain. Interfere with a man's brain and you interfere with his mind: destroy the brain, and the power to think is gone. The mind is the result of organization. With organization gone, animation ceases, and there is no mind—"His breath goeth forth, he returneth to his earth; in that VERY DAY his THOUGHTS PERISH" (Psa. 146:4).

If, Mr. Wilson, you say it should be "intents or purposes" instead of "thoughts," and that when a man dies he is going to get out of his body and fly elsewhere, just remember the text says: "His breath goeth forth, HE returns to the dust, and his purposes or intents (even if heavenward or anywhere else)—they PERISH." To change "thoughts" to "purposes" doesn't help your case any. The point is—THEY PERISH AT DEATH.

THE ORDER OF LIFE

Mr. Wilson said: "What of the unborn babe—how does it breathe?" What of it, Mr. Wilson, are you attempting to restrict God's power? Scripture informs us (Lev. 17:11), "The life of the flesh is in the blood." What is the lesson in the first few chapters in Genesis—in creation? That God created ALL. In the animal and vegetable division, each was to bear its kind. In the general phenomena of life there is: the seed, conception, birth (at birth, breathing), lifetime, death (a void interval in the grave of unconsciousness which passes as a moment to the one in death), the resurrection, judgment, and bestowal of reward by Christ.

This, Mr. Wilson, is God's sequential arrangement of life phenomena. As Moses tells us in Lev., "The life of the flesh is in the BLOOD." In pregnancy, the babe feeds from the blood-stream of the mother. Any doctor will verify this.

Christadelphians believe God is omnipotent. We believe God can do everything—with Him nothing is impossible. We give God all the credit, all power, all glory, all honor. But YOU limit God's powers, saying God cannot do this because there is nothing in death and that God cannot remember

that of which there is nothing existing. According to your own doctrine, Mr. Wilson, you deny God this power.

A REAL, SUBSTANTIAL HOPE

The belief of the Christadelphians is GOD'S way, not MAN'S way. "Materialists," again you say we are. So be it, then, if believing in SUBSTANTIAL promises for a MATERIAL, spiritual, glorious, everlasting BODY in a MATERIAL kingdom with a MATERIAL King of Kings as our Lord. But, Mr. Wilson, you would have hit nearer the truth if you had called us REALISTS. Our belief is in a REAL God, not an "immaterial" God.

Now, YOU are immaterialists. What is an immaterialist? A nothing-ist, a nonentity-ist—and yet you say you are an entity. Well, you go round and round with yourself, like you did with my illustration taken from Pro. 20:27—"The spirit of man is the candle of the Lord, searching all the inward parts of the belly."

I used the simplest form of an illustration to compare MAN and his SPIRIT to a CANDLE and its LIGHT, in explaining this verse. I showed that when the light of a candle goes out, the light does not exist somewhere else as a separate entity. So when a man's spirit of life is extinguished in death, it does not exist separately as an entity, any more than the light of the candle to which it is compared in this verse.

Many times in Scripture the word "light" is used to describe things that neither pertain to thermal frequencies, cosmic rays, light waves, nor solar radiation. For example, Christ said, "I am the light of the world." Is this to be taken LITERALLY and interpreted that the visible light which extends throughout our universe by day, and is reflected by the moon by night, is Christ? No. Mr. Wilson would not imply that. Yet he was greatly incensed when I used an inanimate object such as a candle and its light to illustrate in the simplest form possible the relationship of man and spirit.

CONFUSING THAT WHICH IS SIMPLE

As usual, Mr. Wilson tried to make the illustration sound as ridiculous as possible by a complex play on words. Such a procedure is common in lawcourts in cross-examination to befuddle both witness and jury, but it is very much out of place in handling the Word of God. What kind of reasoning is this which Mr. Wilson employed: "If the spirit and the life are the same, and if the life and the light are the same, then the light is the spirit. And if the body and the candle are alike, then the spirit and the candle are the same, because (he infers we teach) the body and the spirit are one, therefore the spirit must be part of the body. Since the light left the candle and the candle remained, then the spirit must leave the body."

There you have it. What does he prove? We would still like to remind Mr. Wilson of the simple scriptural illustration of the candle and its light, and ask him: When the light leaves the candle, does it go anywhere as a separate entity, as you say the spirit does?

—TIME CALLED—

(To be continued next month, if the Lord will)

"BIG 4 LACKS AGENDA AFTER 25 SESSIONS"

The above headline (Apr. 8) dramatically emphasizes the hopelessness of man's quest for peace. Peace can only be maintained by force, and a just and fair peace only by a just and fair force. No power in the earth today has the ability to enforce peace, and if it had it would be a very one-sided, vainglorious, exploiting peace like the Pax Romana, or the smug, imperialist "Pax Britannica" of the last century that sowed the seeds for much of today's bitterness and unrest.

Corn on the Mountains

"There shall be abundance (RV) of grain in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon" (Psa. 72:16).

The purpose of God as described in the Bible provides for every contingency that may arise in human affairs. A book entitled "Human Breeding and Survival" has recently been published by the director of the U. S. "Population Reference Bureau." J. B. Orr (described as the world's greatest authority on food) is quoted as saying that the earth's supply of food would have to be increased by about 150 to 200% to provide what is actually needed NOW to keep the present world's population in good health and strength.

Much of the cultivated soil of the world is being impoverished by carelessness; irremediable erosion has taken place in many important areas. H. H. Bennett (of U. S. Soil Conservation Service) says it takes about 2½ acres to support one person on an adequate minimum diet. The present available land of the globe can provide a minimum diet for 1,600,000,000 people. This is 650 million LESS than the PRESENT population.

A DARK PROSPECT

Therefore, even if all this land remains cultivable, and if the world's population stayed stable, there would STILL for many people be famine, disease and malnutrition. But the world's population does NOT remain stable. Since 1900 it has increased by about 650 million, in spite of two great, murderous wars and many crop failures.

Here our Lord's words as to famines in the last days (Luke 21) come home to us. Let us contemplate the wisdom of a purpose that limits human endeavor to 6000 years. The above book says, "If India's death-rate could be lowered to the level of that of the U. S., India with her present birth rate could fill FIVE earths as full as ours is now, in a single century. China could do the same, and it would not take Russia much longer."

REDEMPTION DRAWETH NIGH

Nehru, ruler of India, recently spoke of the improvement in the condition of the half-starved lower-caste population of India with its very high death rate as one of the immediate problems to be tackled by the new Indian government. We have therefore before us one of the greatest difficulties that face men today. It is clear that the life of the human race within, say, another 1000 years would become impossible if "all things continue as they are" (2 Pet. 3:4)— if man did not destroy himself with diabolical new weapons before then.

But the will of God was not to create or perpetuate a world of misery. When the 7th millennium dawns all the evils that are now in evidence will be taken hold of, and the words of our opening quotation will be realized. Let us therefore look, not with the gloomy, human eyes of the unenlightened writers referred to, but with the confident and rejoicing eye of faith—

"When ye see these things coming to pass, (all the problems and evils of the last days) then lift up your heads, for your redemption draweth nigh" (Luke 21:28).

—G. H. D.

The Smitten Rock

"ALL our fathers were under the cloud, and ALL passed through the sea . . . and were ALL baptised . . . and did ALL eat . . . and did ALL drink"—1 Corinthians 10:1-4.

In these 5 things, the Israelites all partook of God's intimate favor and fellowship, but still He finally rejected them and scattered their carcasses in the wilderness. The Israelites had every reason to believe that they were a specially selected and favored group, but they had the bitter lesson to learn that as regards eternal salvation, God has no favorites. He is no respecter of persons. His ways are rigidly just and equal. As a man sows, so shall he reap.

"All our fathers were under the cloud"—That is, the miraculous and specially provided cloud of God's protection and guidance was spread over them all. Surely they could feel, "We are the chosen people."

"And all passed through the sea." Here again a great miracle was openly performed on their behalf. Every one of them had the impressive personal experience of passing through that divinely provided channel of deliverance from bondage to freedom. This passage through the sea, with the water standing on both sides and the shielding cloud enveloping them above, Paul likens to baptism. And in this act Egypt—the world of sin—was left behind, and their former masters, the Egyptians—the old man of the flesh—were drowned in the cleansing baptismal waters.

WHAT IS PAUL TEACHING?

Let us bear in mind what Paul is driving at. He is saying that though all the Israelites partook of these things, yet the great majority were finally rejected and destroyed in the wilderness simply because—with special divine blessing and manifestations showered on them from every angle—they would not make the effort to rise above their natural, animal desires and way of life.

"And did all eat the same spiritual meat." Paul is drawing the parallel between THEIR spiritual food and drink, and the bread and wine of the Lord's supper. The manna, we are told (Numbers 11:8) was GROUND or BEATEN to make bread, just as the Passover lamb was SLAIN to provide the protecting blood, and the rock had to be SMITTEN to provide the life-giving water. In all these things we are reminded that in the great battle against the evil consequences of sin, our Leader had to give up his life under the most cruel and agonizing conditions. This is to teach and impress us that the struggle for holiness and life is not a pleasant, easy pastime but a vitally serious thing which only a few have the wisdom to apply themselves to and follow through to the end.

"And did all drink the same spiritual drink." The manna and the water from the rock are called "spiritual" because they were specially provided by the Spirit of God and not by natural, human effort; and also because they typified the true spiritual meat and drink of the Word, and of the Word-made-flesh, by regular partaking of which we may (and must) be spiritually transformed, and finally reborn of Spirit-power.

SMITTEN BY THE ROD OF MOSES

Paul tells us here that the rock struck by Moses to provide water represented Christ. He was smitten by the rod, or Law, of Moses, in order to provide a way of life. He came under the curse of the Law and broke it open to free those held in bondage by the Law. And it was the Levites, the tribe of Moses, the custodians of the Law, who smote him. They were the divinely-appointed "rod of Moses," for they were the administrators of Moses' Law, confirmed in this office by the ROD of the tribe of Levi being caused to blossom (Num. 17:8).

The incident of smiting the rock occurred at Rephidim, which was the last stop before reaching Mt. Sinai. Maps usually place it in the immediate Mt. Sinai region. The point is this. Paul says here that this rock "followed them." What did he mean? The most reasonable meaning seems to be that the stream caused by the smiting of the rock followed them from Rephidim to Sinai, where they stayed a whole year. The smiting of the rock was a very significant and important event. It is reasonable that it is associated with their whole stay at Sinai, which was the most important year in their entire history.

THE BROOK FROM THE MOUNT

If this be the case, it gives added harmony and meaning to Moses' action of grinding up the golden calf and casting the dust of it into the "brook that descended out of the mount" and making the people drink it (Ex. 32:20; Dt. 9:21). The water of life from the Rock, defiled by the sin of the people, would have the same significance as the brazen serpent—sin's flesh—lifted up to typify the nailing of the body of sin to the cross. In the one case the people had to drink, in the other to look with faith. In John 7:38, Jesus said—

"He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water."

John immediately explains that Jesus referred to the pouring out of the Holy Spirit, which was dependent upon Jesus' crucifixion and ascension. He says the Spirit was not given because Christ was not yet glorified. And Jesus himself said (John 16:7)—

"If I go not away, the Comforter will not come unto you."

The Spirit-streams could not be poured forth until the Rock was smitten, just as the seals of the apocalyptic scroll could not be loosed until the Lamb was found worthy to loose them. The sacrificial death of Jesus—his glorious victory over, and destruction of, the sin-flesh-devil—was the great key that unlocked the treasures of spiritual blessing bound up in the Rock.

"He led captivity captive, and gave gifts unto men" (Eph. 4:8).

There is another interesting aspect to the water-supplying rock. We are familiar with Jesus' identification as the foundation-rock of the spiritual Temple—the rejected and smitten stone that was made head of the corner. Now the smitten rock, we are told was "in Horeb" (Ex. 17:6). The first time Horeb is mentioned it is called the "Mountain of God" (Ex. 3:1). Horeb is another name for Sinai.

LIVING WATERS FROM THE HOUSE OF GOD

So we can trace a parallel here between the old and new covenants—Sinai and Jerusalem. The rock was smitten in Mt. Horeb or Sinai, and the water of life came forth and sustained the people while the Law was being given to them and the FIRST Tabernacle was being built. This was the typical Mosaic shadow enacted at Sinai—the founding and organization of the NATURAL Israelitish Kingdom of God.

Similarly, the TRUE, anti-typical Rock was smitten at Mt. Moriah at Jerusalem. From this mountain—"beginning at Jerusalem" (Luke 24:47)—the Spirit poured forth carrying the Gospel to the ends of the world. Furthermore, we are told that when the new Kingdom is set up, living waters—both literal and spiritual—will issue forth from here. At this mountain in the future, as at Sinai in the past, the Tabernacle of God—both literal and spiritual—will be built. Joel (3:18), Zechariah (14:8), and Ezekiel (47:1) all speak of the LITERAL streams that will come from the foundations of the Temple, and the river of water of life of the last chapter of Revelation gives the SPIRITUAL counterpart. And finally, through the Prophet like unto Moses, the new Law will go forth from this mountain to all the earth.

—G. V. G.

ISRAEL AND TARSHISH

Israel's Knesset (Parliament) has invited a deputation from Britain's Parliament to visit Israel. The invitation has been accepted. This is a dramatic illustration of the renewed and growing friendship between Israel & Tarshish as preshadowed in Eze. 38, etc.

Signs of the Times

IS GOD SILENT?

There having been no AUDIBLE voice of God in the earth since the beloved John died, many today have concluded—as Peter said they would—that God will not any more interfere in human affairs. Looking back over the last 50 to 100 years, however, it certainly does not appear that God has been silent. His prophetic Word has been most signally vindicated during that period. There has never been a period like it, when so many converging prophecies have been so dramatically developed in unison. Let us keep going over them in our minds. This will strengthen our faith into an active and unshakable zeal. Think of how the ringing message of Joel 3 has gone forth, to wake up the mighty men for the great day of the Lord in the valley of decision! Compare war today with 100 years ago! Compare knowledge, compare Russia, Turkey, Palestine, the Jews, crime, godlessness, fear and insecurity.

And compare the prophecies of men with the sure Voice of God. How well we remember the Bishop of London standing on a tank in the City of London during the first World War, urging the purchase of war bonds, and saying: "This is a war to end war."

Then in 1916 the great Russian revolution that has shaken, and is still shaking the world—a result of the activity of the frog-like spirits set loose in the French Revolution 170 years ago. The release of Palestine from Turkish bondage was the principal result of the great 1914-1918 struggle, which cost millions of lives and billions in money. (But which was a drop in the bucket compared to World War II). In 1945 Mr. Bevin, as Foreign Minister, told the British people he would "settle the trouble in Palestine." That was in 1945. The "settlement" has come in a very unexpected way, but not by Mr. Bevin who, in despair, "washed his hands of the whole thing." Unrestricted immigration (still encouraged in the face of unbelievable difficulties of handling them when they get there) has quickened the pace of Eze. 37 to a rate the most optimistic of us would never have dreamed of 5 years ago. Once again Ishmael has failed in his bitter activities to hinder his old kindred, as we were told would be the case.

The Second World War cleared the ground and brought the latter-day antagonists into sharp focus on the world stage. How different today is the scene from 50 years ago! Today we have the solidly-united Tarshish powers standing up against the mighty Gogian Colossus. All the other once-great powers have fallen back, as it were, into the shadows to watch the death-struggle of these 2 giants.

No MAN can see the outcome, or read the future. But the Voice of God is clearly heard by those few like ourselves who are prepared to listen to it. Watch, brethren, watch! It will not be long now. The long night will soon be over, with its evil nightmares of war, hatred, and fear. The dawn of righteousness and peace is at hand!

* * *

"KNOWLEDGE SHALL BE INCREASED"

Look at the wonders of the last 50 years, and consider how they have illustrated the fulfilment of many of the circumstances of the Kingdom in a way utterly undreamed of by man when the

prophecies were written, or for ages after. Consider the Word of the Lord going forth to all the earth from Jerusalem. Today that is a physical possibility within the scope of man's own powers. Consider all nations going up from year to year to Jerusalem to worship. Transportation and communication have made a unified world government, and instantaneous contact with any part of the world, quite feasible. Of course we know man has but scratched the surface of knowledge, but these are very real signs and fulfilments of prophecy. Consider how often these days we read of the discovery of a rare and complicated drug that just happens to have the exact properties needed to combat some particular disease. Here again, man has but scratched the surface, but we have a hint of how God's infinite wisdom has provided for everything, and a full knowledge of the earth's inexhaustible wonders would reveal the prepared solution for all the ills man has brought upon himself by sin.

* * *

"MANY HORSEMEN"

"At the end of the last war almost all the Russian divisions used horse transport, and it is fairly sure the position is much the same today. They count on winning their wars by the steady advance of their infantry formations on a wide front. The western nations cannot possibly raise forces which will even approach the numerical strength of the standing forces of Russia."—London Times.

* * *

PERSIA (IRAN)

Persia today is one of the most perilous spots in the world. The government is really a despotism. The inhabitants are mainly illiterate and very poor. It faces across a very large frontier—virtually unprotected—the mighty Russian power. The Communist party is very active. The Prime Minister, assassinated on Mar. 7, was its most bitter opponent. His death is one more step in the direction indicated by prophecy for Persia.

* * *

TITO AND THE POPE

Russian propaganda is charging that secret negotiations are in process for a concordat between Tito and the Pope, along the line of the "working agreement" arranged at various times by the Pope with Napoleon, Mussolini and Hitler. This would be an interesting development. The Papacy has appeared recently to be putting out feelers toward the non-Russian communists. The relationship between the imperial and ecclesiastical horns of the Beast at the time of the end is one of the most intriguing and difficult aspects of prophecy. Basically Gog and the False Prophet are incompatible, just as Pope and Emperor have always been. These 2 unhappy political bedfellows have for over 1000 years sparred and scuffled for the domination of Europe.

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"SOVIET TO EXPAND DRIVE ON RELIGION"

N. Y. Times quotes an official Soviet anti-religious magazine as follows: "Very much needed are booklets and lectures on the scientific and religious concepts of morality and the **IRRECONCILABLE OPPOSITION OF COMMUNIST AND CHRISTIAN MORALS**. Overcoming religious survivals is a necessary condition for the education of the conscientious builders of a Communist society. Under the material conditions of life of our Socialist country the social roots of religion have disappeared. Religion remains in the minds of some people only as a survival of the historic past." The tragic part of this is that the evils, corruptions, hypocrisies and superstitions so long practiced in the name of "religion" have brought the names of God and Christ everywhere in disrepute where long-enslaved people are attempting to shake off the shackles of their oppression and degradation. In so many cases those shackles have been clamped on and blessed in the name of God and "Christian civilization." What a great accounting is in store when the great winepress of the wrath of God is trodden out in the earth (Rev. 14)!
—WATCHMAN.

Correspondence

Greetings in the Name of Jesus. We must congratulate you upon the quality of the matter in the "Berean," and have received much benefit from some of the articles. One criticism I feel I must make is that the brethren who write the Signs of the Times, in using Scriptures for the things mentioned (particularly concerning Israel), quote passages prophetic of the work of Christ on his return as though they were being fulfilled in the PRESENT return of Jews to Palestine. Bro. Denney in a recent note in the "Berean" pointed out an instance where this had been done. I feel that there is not always that carefulness as to the context of the passages used which should be shown by us all when quoting the Word of God.

How long before the Master returns? Are we ready? Whilst the Signs are spoken about, some bre. & sis. seem at times quite apathetic. When we read of the way in which bro. Roberts and others enthused at the slightest incident which indicated a fulfilment of prophecy, we wonder how they would have behaved had they seen the things we see. Surely they would have shouted from the housetops for joy at the prospect of an almost immediate call to meet the Master. May God bless you in your work, and with love in the One Faith, in which my dear sister-wife joins, Sincerely, your brother,

—Arthur A. Jeacock, 10 Garden Close, Wallington, Surrey, Eng.

(We are anxious to know how the magazine is received, and appreciate the thoughtfulness of those who help us with their views. There is point in what bro. Jeacock says. In explanation, we'd like to say that passages have been sometimes quoted as related to the general atmosphere and trend, leaving the bre. & sis. to mentally fill in the gaps of the connection and without implying an immediate and specific application. We can see that this is misleading, and— God willing—will try to see that this is watched more carefully—ED.).

Ecclesial News

(Please give meeting times and address of meeting place.)

(Will all bre. & sis. in Britain who are prepared to uphold the stand of the Berean fellowship and to restrict their fellowship to it, and who desire to be listed on the cover of the magazine, please notify bro. John L. Young of the Croydon ecclesia, who is compiling the list. His address: 214 South Norwood Hill, London S E 25.)

ALBANY, N. Y.—Maple Ave., Selkirk, N. Y., Box 165.

BIRMINGHAM, Eng.—174 Edmund St. —Memorial 11 a.m.; Lecture 6:30 p.m.; Thurs. Class 7:30 p.m.

BOSTON, Mass.—355 Newbury St. — S. S. 10:30 a.m., Memorial 11:45; Lecture 1st & 3rd Suns. 2:30 p.m.

BRANTFORD, Canada—44 George St. — Sundays: School 9:45 a.m.; Memorial 11 a. m.; Lecture 7 p. m.

CANTON, Ohio, U.S.A.—2729 Ninth St. S.W.—Sun. Sch. 9:30 a.m.; Memorial 10:30; Lecture 8 p.m.; Bible Class Wed. 8 p.m.

CROYDON, Eng.—Ruskin House, Wellesley Rd.—Memorial 11 a.m.

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

GLENDALE, Cal.—5105 Hermosa, cor. Colorado Blvd., Eagle Rock (P. O. —Bx 66, Los Angeles 42)—Bib. Sch. Sun. 9:30 a.m.; Breaking Bread 11; Lecture 7 p.m.; Thur. Class 7:45 p.m., home of b. & s. D. Warrender, 616 S. Sierra Bonita, Pasadena.

HAMILTON, Ont., Can.—Crescent Hall, 63 King St. W.—Sunday 11 a.m., 7 p.m.; Wed. 8 p.m.

HAWLEY, Penna.—O. F. Hall, Main & Rivers Sts.—Sundays: Lecture 10:30 a.m.; Memorial 11:30 a.m.

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HOLLYWOOD, Calif.—1749 N. LaBrea Ave.—S. S. 10 a.m.; Memorial 11:15.

Since returning to the Berean fellowship in 1946, we have had the pleasure of teaching the Truth of God to, and baptising, 13 into the Saving Name of Christ, as follows: ALVIN FROBISHER, June 29, 1947; CECILIA METCALF, Sep. 14, 1947; MARY LOUISE BURY (now Martin), Dec. 21, 1947; E L I Z A B E T H MICHAEL and HUBERT R. METCALF, Mar. 28, 1948; HERBERT G. MARTIN and BARBARA L. MARTIN, May 30, 1948; NELLIE MacDONALD and MAY E. SMITH, Oct. 10, 1948; ETHEL STANLEY, Dec. 11, 1948; EMILIE MACK, Dec. 24, 1950; BERYL I. MICHAEL and JOSEPH E. MICHAEL, Mar. 25, 1951.

These all gave a good confession of the Faith and are enthusiastic members of this ecclesia (except one who is married and is in another ecclesia). Eight of the above new members were influenced and taught by the Truth by one of our sisters—none of the 8 having heard a Christadelphian lecture. It shows what personal contact, example, tact, knowledge, and ability to teach the Truth, can do. (This is truly interesting and commendable! — ED.)

During the same period we have suffered the loss of one brother and 3 sisters: bro. A. Allsop, Feb. 14, 1949; sis. Elena Savage, May 13, 1949; L. M. Golden, Dec. 9, 1949, and Mary E. Clark, May 9, 1950. "These all died in the Faith, not having received the promises, God having some better thing for us, that they without us should not be made perfect." May they, and we, be among this number.

In the past year we have conducted an advertising campaign including the sending to those requesting, the book, "God's Way." Believing that people will not lightly throw away something they have paid something for, those requesting the book were asked to send 15c to cover postage and mailing. In this way we sent out 54 copies of God's Way. We have also sent to selected addresses in the San Fernando valley—mostly in the North Hollywood district — 2500 envelopes containing an explanatory letter and a copy of "The Messenger," published by bro. Beauchamp of Pomona on various subjects, and other leaflets. There have been a number of repeat requests for literature.

We have had the pleasure of the company of many visitors from neighboring ecclesias, and much assistance from visiting brethren in exhortation, which have been very encouraging to us. —bro. T. Lloyd-Jones.

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HOUSTON, Tex.—8008 Junius St.—S. S. 10 a.m.; Breaking of Bread 11; Public Lecture 7:30 p.m.; Thurs. Eureka Class 7:30 p.m.

LAMPARD, Sask., Canada.

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LAMPASAS, Texas—1604 Ave. "I" Kast Memorial 11 a.m.; Sun. School 10 a.m.

The brethren and sisters who have visited us have given us much help and encouragement in

pressing onward to the Kingdom of God. They have been: Bro. & sis. Melvin Edwards (Eden); bro. & sis. Ellie Eastman (Fredonia); bro. & sis. Taylor Hunt, Joe Burkett, E. W. Banta, Chas. Banta, H. P. Lucas, bre. Mack & Duane Lucas, and sis. Hallie Smith (Houston); bro. & sis. Olen Tunnell and daughters, sis. Vivian & Lavanne Tunnell (Wichita Falls).

We have started a Bible Class at 8 p.m. Fridays, which seems to be of great help. Bro. Ross Wolfe is making arrangements for this coming Friday, which will be on "The Rich Man and Lazarus." To add to the interest, last Fri. bro. Wolfe gave each bro. and sis. a portion of the parable—to one: Who are the Pharisees?—to another: The Rich Man, etc. Then there will be questions on the Daily Readings.

Bro. & sis. E. W. Banta have been staying with us for a fortnight. Bro. Banta's health is not too good and we hope this higher climate will be of help to him. He has been of great help in getting out notices for Fraternal Gatherings. —bro. Erby Wolfe.

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LETHBRIDGE, Alta., Can.—633 7th St. S.—Memorial 11 a.m.; S. S. 12:30 p.m.; Lecture 7:30 p.m.; Bible Class Wed. 8 p.m.

We have had the great pleasure of three more immersions. On Jan. 17 WILLIAM JOHN BLACKER, a S. S. scholar and son of the writer, was immersed into the only Name given whereby we can obtain Eternal Life. He has remembered his Creator in the days of his youth and has from a child known the Holy Scriptures. On Feb. 21 Mr. OLIVER BOWLEY, son of our sis. Neville, with his wife, Mrs. OLIVE MABEL BOWLEY, clothed themselves with the Name of Jesus through the waters of baptism, after a steady study of the Word of Life.

All 3 gave a good confession of the things of the Kingdom of God and the Name of Jesus. We pray they will continue in the things they have learned and have been assured of, knowing of whom they have learned them. May they at last receive the crown of Righteousness from their Lord and Savior.

We were blessed with a visit by our bro. & sis. F. Truelove (Richard). Our bro. gave us 2 exhortations at the table of our absent Lord. The bre. & sis. appreciated their labors of love, and may God's blessings rest upon them. Any bro. or sis. in fellowship will receive the greatest welcome by our ecclesia. Will you be next? Our loving greetings to all scattered abroad,

—bro. Wm. Blacker.

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LONDON, Ont., Can.—Orange Hall, 388 Clarence St.—Suns: S. S. 10:15 a.m.; Breaking Bread 11:30; Lecture 7 p.m.; Thurs. Class 8 p.m. at Beaver Lodge, Sackville St.

MIAMI, Florida—1137 N. W. First St. —Memorial 7 p.m.; Bible Class Wed. 7:30 p.m.

MELBOURNE, Australia

MONTREAL, P. Q., Canada—YMCA Bldg., 1000 Gordon Ave., Verdun —Memorial 11 a.m.

NEWARK, N. J.—509 High St.—S. S. 10 a.m.; Memorial 11 a.m.

NEWPORT, Mon., England—Clarence Hall, Rodney Rd. (opp. Tech. Col.) —Sundays: Breaking Bread 11 a.m.; Lecture 6:30 p.m.

NEW TREDEGAR, Eng. — Workman's Lesser Hall—Memorial 6 p.m.

PLYMOUTH, Eng.—O. F. Hall, 148 Union St.—Breaking Bread 11 a.m.; Lecture 6:30 p.m.; Bib. Class Thurs. 7:30 p.m.

RICHARD, Sask., Canada.

SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11: Public Lecture 2 p.m.

SARASOTA, Florida.

TORONTO (Kimbourne Hall), Can— 480 Danforth, Toronto 6—Sun. Sch. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.

WICHITA FALLS, Texas — Box 343— Sun. Sch. 10 a.m.; Memorial 11.

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WINCHMORE HILL, Eng.—Adult Sch. Hall, Church Hill, Station Rd., London N 22— Memorial 4 p.m.; Public Lecture 6 p.m.

We again rejoice that one more of Adam's race has accepted the invitation of God to come out and run the race for life eternal. On Sat., Feb. 17, Miss SYLVIA KING, daughter of bro. & sis. King, was baptised into the Saving Name of Jesus after making a good confession in the presence of a goodly number of bre. & sis. Our prayer is that she will receive the prize of immortality and an inheritance in Christ's Kingdom.

On Sat., Jan. 27, a visit was arranged to the Natural History Museum at Kensington where the bre. & sis. were conducted round by bro. W. Thomas who spoke on a number of exhibits of scriptural interest. After tea a Fraternal Meeting was held at the Kingsway Hall, Kingsway, London, where addresses were given by bre. G. H. Denney, A. A. Jeacock & P. Coliapanion. These were much enjoyed and acted as a tonic to us all, and so a happy day came to a close.

We were much encouraged by the recent visits of bro. & sis. Cyril Webb, of Pembroke, Ont. Our bro. cheered us with words of exhortation, and helped us on the way. —bro. C. H. Bath.

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WORCESTER, Mass.—Grandview Hall, 21 Grandview Ave.—S. S. 10 a.m.; Breaking Bread 11.

FRATERNAL GATHERINGS

HYE, Texas..... July 31 to Aug. 5

(Please tell us of any others)

"Body, Soul, Spirit" & "Not Kill Soul"

Man is undoubtedly composite in constitution. Paul's words, "Body, soul and spirit," define the natural divisions of his nature— body, life and mind. A CARCASE illustrates the first; an IDIOT, the first and second without the third; a full grown efficient manhood presents us with the whole 3 in combined manifestation. None of the 3 can exist as an individual abstraction by itself. "Body, soul and spirit" are but names descriptive of different aspects presented by the unit, man. And if you destroy the man, where are the aspects? If you destroy the body, you necessarily destroy the life which is but a phenomenon manifested in or through the body.

"NOT ABLE TO KILL THE SOUL"

But you ask what then is the meaning of Christ's words, "Fear not them which kill the body, but are not able to kill the soul (or life)." In reply we say there IS a life in relation to those who are Christ's, which cannot be touched by any man, howsoever violently they may treat the body, and the poor mortal life belonging to it.

THIS life, Paul says (Col. 3:3), "is hid with Christ in God." "Christ," he says (v. 4), "is our LIFE, and when he SHALL APPEAR, then shall we appear with him in glory." He is the "building of God, an house not made with hands, eternal in the heavens"—our house "which is (to come) from heaven"—on being clothed with which, our mortality is swallowed up of life. (2 Cor. 5:1-4.)

"RESERVED IN HEAVEN"

This life is the "treasure in the heavens which faileth not" spoken of by Jesus (Luke 12:33), and said by Peter to be "reserved in heaven" (1 Pet. 1:4). Now when men kill the saints, they only terminate their mortal existence; they do not touch their REAL life which has its foundation in their connection with Christ in the heavens. THIS, Christ has in his keeping, and specially takes it into his keeping at their death.

"Precious in the sight of the Lord is the death of all his saints" (Psa. 116:15).

Their lives in the sense of future purpose then go into his hands in a special manner. Having been faithful UNTO DEATH, he takes special notice, and prepares a crown of LIFE, to be given AT THAT DAY (2 Tim. 4:8).

Who ARE we to fear? Him Who hath power to destroy both body and soul (life) in HELL—the judgment fires of Gehenna which will burn up the proud and all that do wickedly, leaving them neither root nor branch, but utterly destroying them from the presence of the Lord and the glory of His power (Mal. 4:1; 2 Thess. 1:9). —Bro. Roberts, 1865.

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