

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.

Edited and Published by:
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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

A Royal Visit

Expectancy is perhaps the best word to describe the atmosphere throughout Canada as the people wait patiently for the appearance of our Royal visitors, Her Royal Highness, Princess Elizabeth, and her husband the Duke of Edinburgh. Our newspapers have done much to stir up the people, and have been lavish in their reports of the tour. As an example, from *The Globe and Mail* of Oct. 15, 1951—

"Toronto gave the Royal visitors a tremendous welcome. There has not been such an outpouring of good-will for a long time, and it is believed that the crowds which made memorable the Royal Tour of the King and Queen in 1939, were exceeded by many thousands. The graciousness of the couple made a profound impression. Their very evident desire to do everything in their power to meet the wishes of the public, at whatever cost to themselves, was fully apparent. Wherever the Princess and her husband went, they won the hearts of the people. It was a triumph of exceptional success."

But there is another Royal visit anticipated by us that carries with it a spirit of expectancy that far overshadows anything pertaining to the present one. The current Royal Tour representing, as it does, democracy at its best is, however, closely related to all that is ephemeral and transitory and, in time, will pass away like a summer cloud. But the anticipated Royal visit relates to far greater things—things that are eternal, and whose description is beyond the power of our vocabulary. For, says Paul,

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9).

In speaking of another Royal visit, we refer, of course, to the second coming of the Lord Jesus Christ, at which time he will fulfil the many promises relating to that period. There is a great deal said in the Old Testament about the kingship of Christ. Here is an example,—

"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5).

When we come to the New Testament, we are met on the very threshold by the message of the angel Gabriel to Mary, in which he announced the forthcoming birth of Jesus. An announcement which corroborates the teaching of the prophet. Of him, he declared,—

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32-33).

There are many today who scoff at the idea of Jesus coming again, even some of our prominent religious leaders; but that does not shake our faith in the least. The apostles knew that such a condition would arise, and were careful to warn the believers about what to expect. In fact, Peter mentions this point specifically, when he says,—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying: Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet.3:3-4).

The period during which these scoffers would appear is styled by Peter as "the last days." This is a characteristic Bible phrase and was used by Paul in his second epistle to Timothy where, in the third chapter, he outlines a condition of world affairs which are remarkably descriptive of the days in which we live. We are firmly convinced that "the last days" mentioned by both Paul and Peter, are the same days referred to by Jesus in the Mount Olivet prophecy recorded in Luke 21 where, in v. 24, he calls attention to the dispersion of the people of Israel in these words,—

"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The cessation of the downtreading of Jerusalem is also connected with a great time of trouble, for Jesus adds,—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25-26).

By combining the words of Jesus, Paul and Peter, we have a wonderful description of the world of today. Perilous times when men shall be disobedient to parents, arrogant, abusive, ungrateful, inhuman, slanderers, trucebreakers, scoffers, and lovers of pleasure more than lovers of God. In the world distress of nations, with perplexity (seeing no way out); men's hearts failing them for fear, and for looking after those things that are coming on the earth.

These are some of the signs that presage the greatest Royal visit the people of the world will witness. The newspapers will not announce his coming, for his visit will be unexpected. To the world he comes like a thief in the night, but to the watchers, he comes as the fulfilment of their long vigil. The same Jesus, who ascended into heaven, will come again (Acts 1:11). His reward will be with him, to give to every man according as his work shall be (Rev. 22:12), and the kingdoms of this world will become the kingdom of our Lord, and his Christ, and he shall reign for ever and ever (Rev. 11:15). Blessed, said Jesus, are those servants, whom the Lord when he cometh shall find watching: be ye therefore ready to meet him when he comes. —Editor.

After the flesh a brother knows no man. The world's friendship is enmity with God (Jam. 4:4). Therefore he cultivates no friendship with those who know not God nor obey the Gospel. His love is bounded by the Truth.—R. R.

1952 Subscriptions

We would appreciate getting these now, so as to plan for the coming year. We believe we shall be able to cover expenses at \$2.00 in U.S. and Canada, 10/- in Sterling countries (especially if the friends of the Berean will help increase its circulation a bit).

If possible, please send subscriptions direct to bro. G. Growcott, 15586 Normandy, Detroit 21, Mich., U.S.A., as he is looking after the mailing. If you cannot (because of currency restrictions), send to bro. Gibson. Failing this, send to bro. John L. Young, 214 South Norwood Hill, London S. E. 25, England.

Please send the money when ordering, as this saves considerable trouble, records and bookkeeping. As in the past, we shall be happy to send the Berean to any who desire it, regardless of whether they are able to pay for it or not. Do not hesitate to ask for it.

We are trying to make it a useful and helpful medium of inter-ecclesial communication. The more we know of each other, and the more we are INTERESTED in each other, the stronger and more scriptural our unity will be.

Please send us "Ecclesial News" of your activities and experiences in the work of the Truth, ESPECIALLY baptisms and public lecture efforts and debates, for news of these things is very stimulating and encouraging to those who are working in the same cause in other parts of the world.

Correspondence

Dear brethren and sisters:

I am writing to you through the Berean at the suggestion of several brethren. About four months ago my wife, sis. Young, passed away and I have been obliged to have a housekeeper. Such have not proved satisfactory.

These brethren suggested to me to write to you, soliciting the services of a sister. One who is a widow and in middle life would probably answer my requirement.

I would like one who would not only be a housekeeper, but a companion and helpmeet. I have one girl who needs attention, and I myself require some care. I would give to a competent, kind, stable and sympathetic person my home and all I have. If I were to pass away, I would arrange that she possess all I have.

I would like companionship in the Truth, if I can procure it. It lightens the burden of life, and helps to solve its difficulties and solace its sorrows. If any can help me in this crisis of my life, they will do me a paramount service for which I shall be very grateful. Hoping that someone can—for Christ's sake—aid me in my difficult position, and with love and regards to all in the Truth, Sincerely your brother,—J. R. Young, 118 E. Second St., Pomona, California.

Tarshish—Past and Present

By brother John Thomas

(Continued from last month)

But it may be said, these things are very bold and presumptuous declarations for one who lays no claim to inspiration. So, indeed, they would be for one who understood not the Gospel of the kingdom; but understanding this, even an uninspired man may confidently affirm that they are true and nothing but the truth.

The reader, however, is under no obligation to receive my assertion of their verity unproved. The apostolic injunction is, "Prove all things." This is, for me, at least, a necessity, to which I proceed forthwith to submit myself, that the conviction of the reader may rest upon the divine testimony, and not upon my word. First, then,

All things pertaining to the government of the British Empire will hereafter be at the absolute disposal of Jesus of Nazareth, the King of the Jews, who will dethrone the reigning family and command allegiance to himself alone.

This is proved by the testimony of Daniel, who says,

"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there were given him dominion, glory and a kingdom, that all people, nations, and languages should serve him."

It is admitted by all professing Gentiles of intelligence, that Jesus of Nazareth is "the Son of Man" so often alluded to in the Bible. This testimony of Daniel, then, is affirmed of Jesus:

"All people, and nations, and languages shall serve him."

The populations of the British Empire must be his subjects, being constituents of the "all." "Granted," says an objector, "but not their rulers." Yes, their rulers, also, for the same prophet says,

"All rulers (shahltanyyah) shall serve and obey him." (Dan. 7:27)

And David says,

"All kings shall fall down before him; all nations shall serve him."

When this is accomplished, how many British, Irish, Hindoos, Sikhs, etc., will remain to yield allegiance and tribute to the House of Brunswick? Not one! Its royalty will have vanished like the fog before the sun. Secondly,

The aristocracy of the British Empire, with all their official retainers in Church and State, will be ejected from place and power, and all their glory and honor and emoluments be taken from them and bestowed upon the tried and personal friends of Jesus.

This proposition results from the testimony that—

"The saints of the Most High One shall take the kingdom and possess the kingdom, and dominion, and the greatness of the kingdom under the whole heaven for ever, even for ever and ever."

But the "lords spiritual and temporal," with their associates, now possess "the greatness" of that portion of the subjacent whole comprehended in the British dominion, to the utter and entire exclusion of the saints of the Most High Ones. It is, therefore, manifest that as present facts and prophecy are not in harmony, in order that it may be fulfilled, a great and astounding revolution awaits this mighty empire, which will result in the supersedence of those who now possess "the greatness" of the State, and the substitution of the saints in the place of them.

The peoples will not elect the saints to place and power, nor will they attain them by a compromise with existing incumbents. They are to "take the kingdom and dominion" by force, and to leave none of the greatness for any but themselves.

"Judgment was given to the saints of the Most High."

In the execution of this judgment they possess themselves of the dominion under the whole heaven. Hear what David says concerning them,

"Let a two-edged sword be in their hand, to execute vengeance upon the nations (goyim) and punishments upon the peoples, to hind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written. This honor is for all His saints."

This is the kind of judgment they are to execute in concert with their king. When they have made captives of the royal family of Britain and their nobles and dependents, they will ask no favors of them, but take all they possess as the spoil of the victors. It will become theirs by the sanction of the God of the whole earth. "Do ye not know," says Paul to the saints in Corinth, "that the saints shall judge the world?" And again he says to them,

"All things are yours, the world, things present, and things to come, all are yours."

And Solomon says,

"The wealth of the sinner is laid up for the just."

Now Jerusalem, in her future exaltation, is the mother of all the saints, of whose world-wide dominion she is the throne. Hear, then, the words of the prophet in relation to her,

"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

But the British, after the disaster of their fleet, will become an obedient nation, serving the sons of Zion and their king:

"They shall come to Zion's light, and kings to the brightness of her rising, and shall build up her walls and minister unto her. They shall come bending unto her, and all that despised her shall bow themselves down at the soles of her feet; and her priests shall eat the riches of the Gentiles and in their glory shall they boast themselves."

This is affirmed of those Gentiles whose prudence is the better part of their valor. Finding resistance vain, they surrender to Christ and his associates, the king and nobles of Israel, all of them "kings and priests to God," prepared of Him to "reign on earth." Now, concerning them, the prince of these kings of the earth has said,

"I will give them power over the nations, and they shall rule them with a rod of iron; as the vessels of a potter shall they (the powers) be broken to shivers."

These testimonies show plainly that all existing governments are doomed to wreck and ruin; their thrones are to be "cast down." and Britain's among the rest.

"O let the nations be glad and sing for joy, for thou, O Messiah, shalt judge the people righteously and govern the nations upon earth."

Seeing then that this is inevitable,

"Be wise now, O ye kings; serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little."

Such will be the exhortation to them before the judgment falls upon their devoted heads. The kings of the great nations will despise it. Some, however, will hear, and surrender their greatness to the saints as the only escape from the sharpness of their two-edged sword.

The destiny of nations and peoples is not to be confounded with that of their kings and rulers. The gospel preached to Abraham promises blessedness through him and his seed, to all the nations of the earth, not to the rulers and nobles thereof. These constitute "the Powers that be," which, great and small, in the aggregate form Satan, or the Adversary of the Woman and her Seed, whose fate is to bow down under the soles of their feet. The Gospel of the Kingdom announces no blessedness to the rich and powerful of the nations; it is glad tidings only to the poor and needy, who seek their consolation in the Aion to Come.

"The poor have the Gospel preached to them."

And as an apostle saith,

"God hath chosen the poor of this world, rich in faith, to be the heirs of that kingdom which He hath promised to them that love Him."

—a love which is expressed in the words,

"Keeping the Commandments of God, and having the testimony of Jesus Christ."

There is then, no alternative before the Royal Family, bishops, nobles, legislators, etc., ecclesiastics of all the sects and soldiery of the British empire, but unconditional surrender of place, power, property and allegiance, or imprisonment and death. They are the existing obstacles to the blessedness of Abraham and his seed coming upon the populations of the British dominions, and must, therefore, be removed out of the way. So long as Church and State exist in their present constitution, the British peoples cannot be enlightened by "Jehovah's Servant and his associates.

Britain's "spiritual men," whether lords or plebeians, when weighed in the balances of God's truth, are found grievously wanting. Judgment is, therefore, recorded against them as the world's fat ones and misleaders of the people. They are, says Paul, "accursed" because they "preach another gospel," "another Jesus," and "another Spirit," than the Jesus, gospel, and Spirit announced by Paul.

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

Apostolic "love" is that state of enlightenment and appreciation in relation to the THINGS OF GOD that impel a man to be a "DOER of the Word."—R. R.

More Glory than Moses

By brother Robert Roberts

In our reading (Heb. 3) we are invited to contemplate Jesus in an aspect at once most exalted and most comforting:

"Consider the Apostle and High Priest of our profession, Christ Jesus."

Let us ponder what Paul proceeds to say of him:

"Who was faithful to Him that appointed him; as also Moses was faithful in all his house."

We all know what it is to be faithful; it is to carry out the wishes of another in fulness and truth. The testimony is that Jesus did this in relation to "Him that appointed him." He did what the Father desired him to do, whether disagreeable or otherwise. Of what significance is the fact to us? Because of the application Jesus himself gave it—

"If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in His love."

The faithfulness of Christ as the basis of his acceptance with God is constantly placed before us as a lesson with reference to our OWN faithfulness as the basis of our acceptance with Christ. The words just quoted were spoken by Christ when on earth. When he had gone away into heaven he repeated the lesson in the communication to John in Patmos, in this form:

"Be thou faithful unto death and I will give thee a crown of life."

"He that overcometh and keepeth my works to the end, to him will I grant that he sit with me on my throne, even as I also overcame and am set down with my Father on His throne."

This forces home a lesson entirely lost sight of in the popular religious ministrations of the day. In a sense, we never can deserve anything, but in so far as he has been pleased to appoint that certain things will command his approbation, it is no presumption to hope, and to aim, that we may be presented before him "with exceeding joy."

"This man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house."

Here is something of profound meaning concerning "the Apostle and High Priest of our profession." It is doubtless one of those things to which Peter makes reference when he says of Paul's epistles:

"In them are things hard to be understood."

Paul himself says of Christ:

"Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing."

The expression reminds us of the remark of some of Christ's disciples when they listened to some of the statements he had made:

"This is an hard saying; who can hear it?"

And they showed their sense of the hardness of it by the fact recorded—

"From that time, many of his disciples went back and walked no more with him" (John 6:66).

Let us not be like them. Let us not be repelled by the hardness of the matter concerning Christ, ever remembering that those who are repelled only discard one hardness for another and a worse. The intellect is bound to be confronted by "hardness"—(or that which is difficult of understanding)—in one form or other.

"Nature" itself, which some men think easy, is an inscrutable problem at the foundation. Men see it is a fact and mistake their familiarity with a fact for understanding. Christ is a fact and more glorious than nature, for he is the impersonation of intelligent love, and the link with all that is glorious in destiny.

"He who hath builded the house hath more honor than the house."

How does this apply to Jesus as a reason why he should have more glory than Moses? Was not Jehovah the Builder in both cases —by Moses and by Jesus? Truly; but there was a difference between Moses and Jesus:

"Moses, verily, was faithful in all his house as a SERVANT; . . . but Christ as a SON" (vs. 5-6).

Christ being a son was more than Moses in many ways. He was a manifestation of the Father which Moses was not: he could say, "I and my Father are one," which Moses could not: he could say, "He that hath seen me hath seen the Father," which Moses could in no wise affirm. He was "the Word made flesh," which Moses was not. All this involved his being the builder of the house, in the sense that "He that built all things is God" (v. 4), and this man was God in manifestation, though a son

"Who learned obedience through the things he suffered"

This brings with it a comfort concerning him which it is impossible to exhaust. When Israel saw Moses come out and go in among them, they saw but the servant and mouthpiece of the Terrible Majesty of the heavens—a man, one of themselves merely and only, though so highly honored as to be spoken to by Jehovah, face to face, as a man speaks to his friend. Moses could tell them nothing but what he was authorised. He was merely an ambassador—strictly confined to his instructions.

THE FATHER MEDIATELY MANIFESTED

But when men saw Jesus, they stood in the presence of the Father mediatefully manifested. The Spirit, making him what he was as a man in the first instance, and abiding upon him without measure, after his baptism in the second place, made him what no man ever was before him—the personated exhibition and expression of the Father, everywhere present by His Spirit. So that the act of the one was the act of the other, as Jesus said:

"The Son can do nothing himself but what he seeth the Father do."

The practical significance of this is that the work of Christ was the work of God:

"God was in Christ reconciling the world unto Himself."

Consequently, we have not to think of the Father as a distant personage propitiated through the intervention of Christ. The Father approaches us THROUGH and IN Christ. If Christ were among us, he would say to us as he said to Philip:

"Believest thou not that I am in the Father and the Father in me? He doeth the works." (John 14:10).

What was thus true of him in the days of his flesh is much more true of him in the exaltation that God hath given him. Paul's testimony is that:

"In him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

Paul himself saw the physical evidence of this in the light "above the brightness of the sun" which felled and blinded him on his way to Damascus. The fact is symbolically illustrated in the Apocalypse by "the Lamb having 7 horns and 7 eyes"—all power and all perception—as saith Jesus:

"All power is given unto me in heaven and in earth" (Matt. 28:18), and, "I am he that searcheth the reins and the hearts" (Rev. 2:23).

The description of him as "the Lord the Spirit" completes the evidence at this point.

A PRIEST IN A REAL, LITERAL SENSE

His relation to us in this exalted position, is that of a priest. "Let us consider him" in this relation, as Paul exhorts. What does it mean? Paul leaves us no doubt on the subject. There is no room for the idea that he is priest in any figurative sense. Paul not only says—

"We have a great high priest, passed into the heavens, Jesus the Son of God."

But he also said:

"He ever liveth to make intercession for them that come unto God by him" (Heb. 7:25).

Upon this fact he bases the injunction:

"Let us boldly come unto the throne of grace that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Here is an office actively exercised by Jesus, of the sort suggested by the statement that,

"There is one God and one Mediator between God and man, the man Christ Jesus" (1 Tim. 2:5).

It is an asking of God for mercy on behalf of certain, as it is written in the Psalms:

"Thou hast ascended on high: thou hast led captivity captive; thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them" (68:18).

At first sight, this idea might seem to clash with the other fact we have looked at, viz: that Jesus and the Father are a unity. It might be asked: if it be so that in the presence of Jesus we are in the presence of the Father, and that we need not to think of the Father as an hostile personage in the background, where is there room for this making of intercession on behalf of offenders? The answer is that though Jesus and the Father are one, that oneness (which is a oneness of the sort subsisting between the sun and a sunbeam) does not exclude the quality of separateness by which the Father is the Father, and the son, the son. The same Jesus who said "I and my Father are one," also said,

"It is written in your law, the testimony of two men is true. I am one that bear witness of myself, and the Father who sent me beareth witness of me" (John 8:17-18).

The Father was in heaven when Jesus was on earth, and Jesus lifted up his eyes to heaven and said,

"Father, the hour is come: glorify Thy son that Thy son may also glorify Thee."

Afterwards, Jesus ascended to the Father, as he said:

"And now I am no more in the world; but these (my disciples) are in the world, and I come to Thee" (John 17:11).

But this departure of Jesus to the Father did not put an end to their personal separateness. It still remains the fact that while "the head of every man is Christ, the head of Christ is GOD" (1 Cor. 11:3); and while "ye are Christ's, CHRIST IS GOD'S"—(1 Cor. 3:23). Therefore, let us never lose hold of the fact that Christ is—

" . . entered into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

It is a fact to rejoice in and to be continually comforted by. We need not burden our minds with any conception of HOW this mediation is conducted. The Father is pleased for Christ's sake, if Christ choose to make request, to forgive such as may be asked for. There is, therefore, much practical reality of meaning in John's statement,

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1-2).

PAUL'S SELF-DISSATISFACTION

We stand in need of this consolation, for we must all experience Paul's dissatisfaction with himself, when he said:

"The good that I would I do not, and the evil which I would not that I do."

—not that this means living in sin, but it means that there are HEIGHTS OF HOLINESS and praise and well-doing to which the new man GROANINGLY ASPIRES; but to which he cannot attain in this state of humiliation; and that there are also necessities and infirmities of various sorts, from which this same new man would gladly be emancipated, but to which he is obliged to submit with the feeling of Paul, which led him to exclaim:

"Oh, wretched man that I am!"

It is a comfort to know that if we walk in love and obedience, with broken and contrite heart, trembling at the word, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity. Let us therefore listen to Paul, when he says further on in the chapter:

"Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin" (v. 12).

Let us take the precautions appointed for our help. Let us "give ourselves to reading" (1 Tim. 4:13), pray without ceasing, and forsake not the assembling of ourselves together, as the manner of some is.

In this way, we may hope, with the help we shall receive from within the veil, to keep ourselves unspotted from the world, and to receive at last that joyful welcome into rest and glory which awaits all the children of God, in the day of the Lord's promised return.

Los Angeles 'Man Mortal' Debate

INSTALMENT 23

Bro. Aue's 12th Address concluded (Closing Speech, 6th Night)

We have several times called attention to Isa. 26:14—

"They (the wicked—v. 10) are dead; they shall not live: they are deceased; THEY SHALL NOT RISE. Therefore hast Thou visited and destroyed them, and made all their memory to perish."

Mr. Wilson would not even touch upon this. He steered clear away from it and NEVER made reference thereto, though we appealed time and again. He could not refute—"THEY SHALL NOT RISE."

Mr. Wilson's contention that the body is unconscious in life, the Scriptures readily disposed of. We demonstrated therefrom that various parts of the body have consciousness attributed to them—

Job 12:11—Ear that could hear.

Job 7:8 —Eye that could see.

Job 14:22—Pain to the flesh.

Psa. 115:6—Nose that could function, smell.

The fact that ANIMALS—without any "immortal soul"—have consciousness and knowledge completely refutes Mr. W's position. Christ declared (John 10:3-4) that sheep KNOW their master's voice. Isaiah declares (1:3) that the ox KNOWETH his owner and the ass his master's crib. All this was never gainsaid. It was utterly disregarded and taken in silence with never an opposing word thereto. This point my opponent also completely lost.

NOT ONE SCRIPTURAL PROOF

In the whole debate there is not one point my opponent gained. Mr. W. has not brought forth ONE scripture stating: Man is immortal now; Man lives forever now; Man never dies now. He has completely failed to disprove any part of the proposition I affirm. He has continually evaded my questions and ignored them completely.

When he presented questions to me, they were answered carefully and in full detail, and we gave scriptural interpretations to a long line of references advanced by my opponent.

Mr. W. has CHANGED HIS VIEW on the meaning of the word "spirit," and admitted that it sometimes means "disposition." He came to a great admission—acknowledging that "spirit" sometimes refers to "soul," sometimes to the "breath," and sometimes to "disposition." It required persistency to get him to acknowledge that the word "spirit" must be qualified, and reference was made to original Hebrew and Greek words.

Mr. W. contradicted himself—he claimed the "souls under the altar" (Rev. 6:9-10) were invisible, and later stated John saw them. And then Mr. W. claimed consciousness in death because the blood cried out. As pointed out, this is all symbolical. The sense of this is seen in similar language in Gen. 4:9-10, where the blood of slain Abel cried out from the ground unto God. It was, as mentioned, vengeance's voice crying out to God for revenge.

Mr. W.'s inconsistencies are many. He established a difference between "immortality" and "eternal life," but when pressed on the matter there was no explanation. It was pointed out to him that the Scriptures show them to be the same—

Rom. 2:7—"To them who seek for glory, honor, IMMORTALITY, (God will render) ETERNAL LIFE."

—explaining that God never promises one thing and gives another. God never deceives or lies—His word is sure.

More inconsistency: Mr. W. said, "The flesh is unconscious," and then quoted Scripture—"Live after the flesh." How can you "live after the flesh" if the flesh is just a passive thing with no consciousness?

Again, Mr. W. said, "When the body is not in use (referring to it in death), it is not ours any more." It was pointed out the body in the grave was addressed by Christ as "Lazarus," and it was Lazarus' body that heeded Christ's call to come forth.

NO EXPLANATION OF "SOULS DESTROYED"

We implored—a half-dozen times at least—an explanation of Josh. 11:11: souls smitten, souls utterly destroyed, souls breathing. No explanation was forthcoming. Ten times over we pleaded for a reply on angels—VISIBLE or INVISIBLE? Is God a person? Is God a being? Are angels material or immaterial? All we received in reply was: "Look at Jdg. 13:3-6 and Luke 20:36." We can read the verses ourselves—what we desired was an INTERPRETATION and EXPLANATION in harmony with Mr. W.'s beliefs. When Scripture or questions were given to us, direct interpretation and explanation was forthcoming—there was no evasion or hedging.

Then it was shown from Scripture (Heb. 13:2) that Abraham entertained angels unawares—they looked like ordinary people to him. Gen. 18:3—angels were seen, could be touched. Gen. 32:24-30—Jacob wrestled with one. Angels could eat, as seen in Gen. 19:1-3. Even an animal (an ass—Balaam's) saw an angel—found in Num. 22:31-33.

Mr. W. says: "ALL have immortality." Matthew says: "Only for the righteous" (25:46). John says: "Only for those who believe" (3:16). Mr. W. says: "We have immortality NOW." Paul says: "Eternal life is a PROMISE—a HOPE" (Rm. 2:7; Tit. 1:2).

When Mr. W. tries to say: "It's only the BODY that's mortal, but it's the SOUL that's IMMORTAL," to ourselves we'll say: "But the BIBLE says, 'The soul that sinneth IT SHALL DIE' and 'None can keep alive his own soul'."

When Mr. W. tries to say: "It's only the body that's mortal, but it's the SPIRIT that lives forever," to ourselves we'll say: "But the BIBLE says the spirit is God's—'Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it.'"

When Mr. W. tries to say: "It's only the body that's mortal, but it's the spirit that is immortal," to ourselves we'll say: "But the BIBLE says, 'God shall cut off the spirit of princes'."

When Mr. W. tries to say: "It's only the body that's mortal, but it's the intellect that continues on as an entity," to ourselves we'll say: "But the BIBLE says, 'In death there is NO REMEMBRANCE of Thee; in the grave who shall give Thee thanks?'" To ourselves we'll say: "While ALIVE—that's when the intellect exists and when we have BEING, for the Bible says, 'I will sing praises to my God while I have my being: I will sing unto the Lord as long as I live'."

So my witnesses stand faithfully testifying: Man is mortal now; man is destined to die—destined to death—to the grave; man is unconscious in death till resurrection; man in death and in the grave commences to waste away—losing first life, then moisture, and finally organization in that process of disintegration by which he returns to dust from which he came. In death man's senses are gone. MAN IN DEATH HAS NO BEING!

—**TIME CALLED: END OF THE DEBATE**—

Dust and Ashes

While striving to copy the loyalty of our faithful forerunners in life's race, we must specially note the meekness of mind of our adopted forefather Abraham. How few there are today who could honestly and believingly use the words he did—

"Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27).

Abraham knew that God (Whose Word is always "Truth"— John 17:17) had told Adam that he was composed of DUST (Gen. 3:18). He had also experienced the fact that "In Adam all die" and return to dust.

In searching for the lesson that Abraham was inspired thus to leave for our learning, let us first look at DUST. Is not DUST that which is separated from the earth and rises above it? So figuratively Abraham was, and so are we. And do not ASHES signify the complete sacrifice of God to Abraham and his children?

Next let us look at the promises God had previously made to Abraham. The likening of his seed to DUST (Gen. 13:16) is followed by their status as STARS (Gen. 15:5). Abraham had no access to optical instruments to reveal to him the beauties that could exist in specks of DUST, but divine sight and foreknowledge visualized the second, or STAR, stage with all its brilliance and beauty (Dan. 12:3).

The desired transformation from DUST to STARS cannot take place without the link of the necessary ASHES, for—

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

—thus is becomes essential that the one perfect sacrifice must be incorporated with our DUST. The ASHES of the red (sin's-flesh) heifer, the sin-offering, cast into the waters made them the waters of purification from death—the WATERS OF LIFE (Num. 19.)

When, therefore, we appear before the Name-bearer to make our request for stellar brilliance, we must—as we stand beside Abraham —faithfully declare with him:

"Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."

And as we stand with bowed heads before the Judge (2 Cor. 5:10), may we hear the words:

**"Blessed are the meek, for they shall inherit the EARTH."
"Come, ye blessed of my Father, inherit the Kingdom."**

Then, having been exalted (Luke 14:11) to the immortal nature "in the twinkling of an eye" (1 Cor. 15:52), we may pass out to the earth of our origin (1 Cor. 15:47), thenceforward to be our everlasting possession. So, having obtained "beauty for ashes" (Isa. 61:3), we shall be fitted for companionship with the Prince of Peace, going forth in his service to—

"Tread down the wicked as ASHES under the soles of our feet"

To be qualified for such duties, we have to submit to the rules provided for us in our present training period. For example:

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

"He that exalteth himself shall be abased, but he that humbleth himself shall be exalted" (Matt. 23:12).

"Blessed are the meek, for they shall inherit the earth" (Matt. 5:5).

Obviously, then, our motto must be: "NO DUST AND ASHES— NO STARS." So let us sincerely reflect the spirit of our hymn 7: "Not unto us, who are but DUST, but unto Thee the glory be."

—H. S. S.

"Jeshurun Waxed Fat and Kicked"

It is not for us to know the measure of the sacrifices we may be called upon to endure. In our time we have seen religious persecution in other lands. Who can say, "WE shall never see it"? On the other hand we have the paradox that we face greater danger in the absence of persecution. We all remember that striking and easily remembered phrase in Moses' song: "Jeshurun waxed fat and kicked." This quaintly expresses a fundamental principle of human behavior. Remember Israel's history under the judges . . . a continuous alternation of repentance and apostasy. While we are not forgetful that there are many heavy crosses borne among us today and the struggle with human nature is the same . . . still ecclesial life is soft and easy. We have an abundance of temporal provisions. It is no sacrifice to join the ecclesia today. On the contrary, there is considerable social attractiveness in joining, and this is dangerous to our basic strength of character and purpose. Brethren and sisters, if the need arises, are we prepared to go through the crucible of affliction? The need is ever present to PREPARE OUR DEFENCES. All in every age find shelter in the same Rock in the time of crisis (Psa. 31:2-3). And we find Stephen echoing the Psalmist's words of verse 5,

"Into Thy hand I commit my spirit: Thou hast redeemed me, O Lord God of Truth."

— R. W. C.

EXTRACTS FROM

U.S. GOVERNMENT PUBLICATIONS

ESTABLISHING THE

HISTORIC POSITION OF THE CHRISTADELPHIANS

AS RELIGIOUS

CONSCIENTIOUS OBJECTORS

to participation in war in any form,
combatant or non-combatant—a position
publicly and consistently held since
their organization as a distinct body
over 100 years ago.

ALSO EXTRACTS FROM
ENCYCLOPEDIAS AND
GENERAL REFERENCE BOOKS
TO THE SAME EFFECT

**CHRISTADELPHIAN SERVICE COMMITTEE c/o 3330 N. 15th St., Phila. 40
1951**

Extracts from
"CONSCIENTIOUS OBJECTION"
Published by
Selective Service System, Govt. Printing Office, 1950

"The largest churches which retained doctrines of conscientious objection in World War II were the Mennonite, Brethren, and Friends. Together with certain smaller denominations, such as the CHRISTADELPHIAN and Molokan, these three made up what were commonly known as the "pacifist churches" or "HISTORIC PEACE CHURCHES," (pg. 8).

* * *

"The followers of John Thomas, an English doctor who came to the United States in 1844, organized themselves into societies which were without a distinctive name until the Civil War. At that time members applied to the Government to be relieved from military duty in consequence of religious and conscientious scruples. In order that they might be identified, they adopted the name "Christadelphian" or "Brothers of Christ."

"THEY HAVE CONSISTENTLY MAINTAINED THAT THEIR FAITH PROHIBITED PARTICIPATION IN THE ARMED FORCES OF ANY COUNTRY, whether in times of peace or time of war.

"Under the Selective Training and Selective Act of 1940 the Christadelphian Church as a whole was perhaps the MOST STRICT OF THE NON-RESISTANT GROUPS. It took action to disfellowship all members who entered the military forces. On the other hand the group was not actively pacifistic. The Christadelphians did not work against the war; each one simply took his individual stand when called upon to participate.

"A VERY DEFINITE STAND was taken by this church regarding the employment of its membership in civilian WORK DIRECTLY CONNECTED WITH THE WAR EFFORT. When the Christadelphian Service Committee was appointed on Oct. 16, 1938, it was given certain instructions in this regard:

"The committee shall urge the Brotherhood not to engage in any form of munition work, defined as follows: Any work or industry, which has as its special purpose the production, in manufacturing, or equipping of direct instruments of death; viz, guns, rifles, bullets, shells, bombs, and/or anything that is obviously and essentially for the destruction of human life and property in offensive or defensive warfare, and for no other good or useful purpose." (pgs. 14-15.)

* * *

"On Oct. 11, 1862, however, a new law was passed (by the Confederate Congress) containing a large number of exemptions, among which was one relating specifically to religious objectors as follows:

"All persons who have been and are now members of the Society of Friends, and the association of Dunkards, NAZARENES, Mennonites in regular membership." (pg. 45.)

(Extract from the "Christadelphian Magazine—at that time called the 'Ambassador'—of April, 1865, pg. 158: 'The brethren hold their meetings regularly, and take no part in the war. The Confederate Congress PASSED AN ACT EXEMPTING THEM from military service, under the name of NAZARENES'.")

* * *

"Provost Marshal Gen. E. H. Crowder, in his second report (1919) . . . went on to give the following data compiled from materials in the Bureau of the Census regarding the principal churches said to profess such a tenet: . . .

"CHRISTADELPHIANS: Conscientious scruple as to serving in the Army in the Civil War was the occasion for the organization of the body under this name'." (pg. 52.)

* * *

"The Third Asst. Sec. of War issued a statement through the Committee on Public Information under date of Sep. 28, 1918 . . . part of which follows:

"The vast majority of objectors have been lifelong members of religious sects the tenets of which forbid participation in war. Most prominent among these are the Society of Friends the Mennonites the Dunkards the CHRISTADELPHIANS and various minor sects (pg 63)

* * *

"Dairy Herd Testing Extension Services made comments along the following lines regarding this project as it was ending: ' . . . Without exception all of the conscientious objectors that were Brethren, Friends, or CHRISTADELPHIANS were extremely conscientious in their work and fitted themselves into the situation and their work remarkably well'." (pg. 222)

* * *

"A table has been prepared which lists the denominations having more than 100 assignees to the civilian work program in the order of the ratios of the Class IV-E registrants in camps to the total membership. This reveals in general the extent to which the registrants of these churches objected to service in the armed forces.

"It should be noted that for each 1,000 members of the Christadelphian Church in 1936 there were 49.4 assignees in camps from 1940 to 1947, or putting it in other terms for each 100 members there were approximately five assignees.

Ratio of CPS assignees (1940-47) per 1,000 of church membership (1936)—CHRISTADELPHIAN 49.4, Mennonite 40.3, Friends 9.6, Brethren 7.8 Jehovah's Witnesses 7.1 Church of God 1.2 (all others less than 1 per 1,000).

"It would appear from Table No. 25 that the members of the Christadelphian Church FOLLOWED MORE CLOSELY THAN ANY OTHER DENOMINATION the doctrine of their denomination as it related to conscientious objection and refusal to enter the armed forces." (pgs. 320-21).

* * *

Ratios of camp assignees to church membership show the CHRISTADELPHIANS HIGHEST with 5 assignees per 100 members . . . The ratio of 4 per 100 among Mennonites placed them second and indicated that they as well as the CHRISTADELPHIANS, followed their pacifist doctrines closely during the emergency of 1940-47 (pgs. 327-28)

* * *

Among assignees to CPS Camps members of the CHRISTADELPHIANS and Mennonite churches had HIGHER PERCENTAGES in comparison with their memberships (pg. 338.)

Extracts from
"CENSUS OF RELIGIOUS BODIES, 1936"

Published by
U. S. Dept. of Commerce, Govt. Printing Office

“The membership of the Christadelphian Ecclesia consists of those persons who have been received into fellowship in a local ecclesia upon profession of faith and baptism by immersion.

“No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequence of religious and conscientious scruples. It then appeared that they must have a distinctive name and accordingly that of ‘Christadelphians’ or ‘Brothers of Christ’ was adopted.

THEY HAVE CONSISTENTLY MAINTAINED THAT THEIR FAITH PROHIBITED PARTICIPATION IN THE ARMY OR NAVY OF ANY COUNTRY whether in times of peace or times of war, until the return of the Lord Jesus Christ to the earth.”

Extracts from
ENCYCLOPEDIAS AND REFERENCE BOOKS

Mostly available in Public Libraries

“No name was adopted until the Civil War broke out. The members applied to the Govt. to be relieved from military duty in consequence of conscientious scruples, and finding it necessary to have a distinctive name, that of 'Christadelphian' or 'Brother of Christ' was adopted.” (Religious Forces of U. S., H. K. Carroll—Christian Liter Co., 1893).

* * *

“The name Christadelphian was not adopted until 1864 Congress had exempted from war service the members of any religious body which was conscientiously opposed to bearing arms. In order to go on record in a manner that would secure this exemption, the name was adopted and certified to by John Thomas in Aug. or Sept., 1864” (Ency. of Bib., Theol. & Eccles. Lit., M’Chntock & Strong—Harper, 1885).

* * *

“Christadelphians, though strictly law-abiding . . . refuse to bear arms.” (Ency. of Religion and Ethics, Vol. III, James Hastings—Scribner’s, 1911).

* * *

“Christadelphians, till the outbreak of the Civil War, had no distinctive name, but the one now held was selected when their members claimed exemption from military service on the grounds of conscientious opposition to war.” (New Internat. Ency.—Dodd, Mead Co., 1922).

* * *

“Christadelphians: Till the outbreak of the Civil War they had no distinctive name, but the one now held was selected when their members claimed exemption from military duty on the ground of conscientious opposition to war.” (New Stan. Ency.—Funk & Wagnalls, 1934).

* * *

“At the outbreak of hostilities between the North and South in 1861 there were certain religious sects in the U.S. whose doctrine and practice were opposed to war and whose members were

restrained by conscience from taking any part in military service. These sects were . . . the 'Christ's Brethren' (Christadelphians), followers of John Thomas. Even though the Christadelphians were a comparatively new religious group, their ideas regarding war were well established by the middle of the century." (Conscientious Objectors in the Civil War, pg. 6, E. N. Wright—Univ. of Penn. Press, 1936).

* * *

"Christianity was, in its earliest days, entirely unpolitical. The BEST REPRESENTATIVES of the PRIMITIVE TRADITION in our time are the CHRISTADELPHIANS, who believe the end of the world to be imminent, and refuse to have any part or lot in secular affairs." (Power, a New Social Analysis, Bertrand Russell, pg. 109, 1938).

* * *

"A sect which had its beginning about 1850. Their position as conscientious objectors during the Civil War compelled the followers of John Thomas to adopt a corporate name, whereupon was selected the title 'Christadelphians'." (Churches & Sects of Christendom, J. L. Neve—Lutheran Liter. Board, 1940).

* * *

"If we are to obey in detail the injunctions that were given to the first Christians, we must put ourselves in the same position as the first Christians and regard ourselves as a small band of believers living in a world that as a whole has not accepted Christ, following the path of separation and taking no responsibility for the affairs of this world. This is the line actually followed by some of the smaller Christian sects, such as the CHRISTADELPHIANS. One cannot but respect their sincerity and consistency. Personally I feel little doubt that their attitude is much closer to the position of the early Christians than that of the larger religious bodies." (Pacifism & Conscientious Objection, G. C. Field, a British Tribunal Judge—Cambridge, 1945).

* * *

"Christadelphian ecclesias have 'disfellowshipped' members who took the uniform as I-A-O's." (Reporter Magazine, Wash., D. C., Sept. 15, 1944).

* * *

"New Zealand regulations stated originally that to be a conscientious objector, a man had to be a member in good standing of a pacifist, religious sect as 'the Society of Friends' or the 'Christadelphians'." (Rep. Mag, Nov. 15, '44).

* * *

"The Civil War . . . In general, members of the Christian denominations and groups which were committed to non-participation in war, such as . . . Christadelphians . . . declined to serve in the armies." (History of Expansion of Christianity, Vol. 4, pg. 399, K. S. Latourette—Harper).

* * *

"Christadelphians: These people do not vote, hold office, or participate in war. They have been 'called out of the world' and are not a part of nations or governments." (Small Sects of America, E. T. Clark—Cokesbury Press).

Resurrectional Responsibility

PART 6

6. The expressions used by Scripture in describing the rejected at the judgment seat never give the slightest support or warrant for excluding any of the wilfully and knowingly disobedient.

(Continuing this section. Rom. 2:5-16; Acts 24:15; John 3:19; 5:28; Mark 16:16; Job 21:30; Eccl. 3:17; 2 Thess. 1:7-10; 1 Peter 4:3-17; John 12:46-48 and Ezekiel 18:20, 30 have already been considered).

Deut. 18:18-9—Those who refuse to listen to God speaking through Christ.

"I (God) will raise them up a Prophet . . . whosoever will not hearken unto My words which he shall speak in My name, I WILL REQUIRE OF HIM."

If we could clearly grasp the divine viewpoint and principle illustrated here, we should have no difficulty with the "responsibility question." We plead with all who believe in the NON-responsibility of enlightened rejectors to ponder this passage well. It is a very important and enlightening one, as to God's dealings with man. Of course THIS passage refers primarily to the Jews, but as Paul points out on this very question of the responsibility of Jew and Gentile (Rom. 2:9-11), "God is no respecter of persons."

The artificial distinction which makes all rejecting JEWS responsible to judgment, but not rejecting GENTILES, is in direct violation of this principle concerning respect of persons. If the JEWS are to be called to account for rejecting the Gospel, SO ARE THE GENTILES who have it presented to THEM.

To say that there is a difference because the Jews were "in the covenant," which Gentiles are not, is just playing with words and contradicting principles. The Jewish covenant was national, not individual. The Jew had no choice. He was not invited to accept God's commands; the commands were given to him.

See then how forcibly this verse states the principle of responsibility! The Jew was commanded what to do: if he refused, God would "require it of him." Is there any scriptural ground for asserting that God works on a different principle with people of a different race?

Does not the very statement that God winked at times of Gentile IGNORANCE reveal the principle of responsibility? Especially when coupled with—"BUT NOW COMMANDETH all men everywhere . . ." Link this with—

"He that KNOWETH to do good, and doeth it not, to HIM it is SIN" (Jam. 4-17).

"He that doeth wrong SHALL RECEIVE for the wrong which he hath done, and there is NO RESPECT OF PERSONS" (Col. 3:25).

And note that this passage in Deut. 18 applies to ALL Jews who deliberately refuse to hearken, regardless of whether or not they have any "faith" and have thereby been "justified by Christ's blood" from the (so-called) "eternal death of Adamic condemnation." Here is another very artificial distinction that is ADDED to Scripture—the claim that men have to be "justified by faith in Christ's blood" before God can bring them to judgment.

And will ALL Jews be raised from the dead for judgment? All will, of course, answer, No. Will all Jews who have been CIRCUMCISED and are therefore "in the covenant" be raised? Again all will answer, No. Will Jews who by their circumstances are helplessly IGNORANT of God's commands be raised to answer for their failure to keep those commands? Again, No. What then WILL determine whether or not a Jew will be raised to give account? On what PRINCIPLE will it be determined WHICH Jews will be called to give an account and which will NOT? Do we not, in attempting to give a scriptural answer to these questions, immediately come face to face again with the principle of RESPONSIBILITY through KNOWLEDGE?

* * *

Luke 12:9—Those who deny Christ.

"He that denieth (arneomai) me before men shall be denied before the angels of God."

It will be argued that this means, "He that renounces me after having accepted me." Even on the face of it this is a groundless assumption; nay, more—in the nature of the case it is an unauthorized and dangerous weakening of the warning. There is great danger whenever an attempt is made to limit the meaning of any divine warning and to exclude certain classes from what appears, in its simple meaning, to be a general statement. Such a course of limitation is only justified when other plain Scriptures demand it.

But if inclined to so treat this word "deny" so as to make it mean "renounce after having accepted," consider the use of EXACTLY THE SAME WORD in the following—

"Ye men of Israel . . . ye delivered up Jesus, and DENIED (same word) him in the presence of Pilate . . . ye DENIED (same word) the Holy One" (Acts 3:13-14).

"This Moses whom they REFUSED (same word), the same did God send to be a ruler" (Acts 7:35).

In these passages there was no original acceptance. Therefore to deny, reject, or refuse Christ will bring rejection before the angels of God.

* * *

Mark 8:38—Those who are ashamed of Christ.

"WHOSOEVER therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall also the Son of Man be ashamed WHEN HE COMETH in the glory of his Father with the holy angels."

Let us remember we are considering all passages that speak of resurrectional judgment and those who are amenable to it, and we are in each case considering whether or not we are justified in excepting the enlightened rejector.

Here again in this passage we clearly have a reference to resurrectional judgment. But perhaps it will be said that it only applied to that specific "generation"—that it is only the rejectors of that generation of whom Christ will be publicly "ashamed" when he comes.

In reply, let us note that—in the first place—the context indicates that "this generation" denotes "this present life or order of things"—see vs. 34-37. And in the second place, divine principles are constant—God is no respecter of persons. And the principle here is that Christ will be ashamed of those who are ashamed of him. When the Scriptures state a principle in connection with any incident, it is for our admonition that we may learn the ways of God. Paul says, about the JEWS, in writing to the GENTILES, that—

"All these things happened unto them (the Jews) for EXAMPLES, and they are written for OUR admonition" (1 Cor. 10:11).

We are going in the very face of scriptural instruction when we say to our children and those who look to us for guidance, "You are quite safe to be ashamed of Christ and reject him now; he was just warning the Jews of his own generation."

* * *

Matt. 12:32-6—Those who speak "idle words" against the Spirit of God.

"WHOSOEVER speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the WORLD TO COME . . . every idle word that men shall speak, they SHALL GIVE ACCOUNT thereof in the DAY OF JUDGMENT."

Here SURELY we have out-and-out rejectors! Consider this passage carefully, and give it its full weight. The ones Christ was speaking to certainly were not, and never had been, believers. And note in so many passages the "whosoever." We know that "Christendom" applies all God's WARNINGS to the LITERAL Jews, and all His PROMISES to the SPIRITUAL Jews. The scattering and rejection is literal; the promised gathering and future blessing is "spiritualized." We must take care we do not do the same—these solemn WARNINGS (as the one here quoted) are for US, just as much as the promises.

Jesus' teachings, both warnings and blessings, are worldwide, for he said as he ascended to heaven—

"Go and teach ALL NATIONS . . . teaching them to observe all things whatsoever I have COMMANDED you" (Matt. 28:30).

"Go ye into ALL THE WORLD, and preach the Gospel to EVERY CREATURE. He that BELIEVETH NOT shall be DAMNED (kata-krino —"judged down"—judged against—condemned)."

* * *

Luke 19:27—Those enemies who would not that Christ should reign over them.

"Nobleman . . . far country . . . receive kingdom . . . RETURN . . . 'Those mine ENEMIES which would not that I should reign over them, bring hither, and slay them before me'."

If THIS does not refer to enlightened rejectors, then words have lost all their meaning. Some will say, "Oh, yes, but only the JEWS." This does not alter the fact that they WERE enlightened rejectors. The PRINCIPLE here is clear—they refused Christ, and they will be called forth to condemnation. Poor Jews! They alone are given commands! All the rest of mankind are just given "invitations"! Let us again recall Paul's words—

"These things happened to Israel for EXAMPLES, and are written for OUR admonition."

* * *

Jude 15—the ungodly, who speak against Christ.

"The Lord cometh with 10,000 of his saints (RV: 'holy ones'—see Matt. 16:27; 25:31; Dan. 4:13) to execute judgment upon all, and to convince (RV: convict) ALL THAT ARE UNGODLY . . . all their hard speeches which ungodly sinners HAVE SPOKEN AGAINST HIM."

Here again it seems impossible from the wording to see how wilful rejectors can be so confidently and arbitrarily excluded from "ALL the ungodly that have spoken against Christ."

(Next month, if the Lord will—the key passage, Acts 17:30-31)

Our Speaking Brethren

What zeal are we speakers showing in the work? Do we realize our responsibility? The ecclesia has come together, or a class is assembled. What preparation have we made? It is a matter of indifference? Have we left it to the last minute? Is any other work more important? Are we seeking the Kingdom of God FIRST? Have we made the work a matter of prayer that the message may please God and receive His blessing? Our GOD will know, and our BRETHREN will know, whether we have really labored and prepared. Some have not the ability of others, but there are very few of God's servants who cannot give us an interesting, strengthening talk if they really MAKE THE EFFORT.

We have seen meetings moved, encouraged, strengthened, just as much by simple talks on first principles by young brethren because they LABORED DILIGENTLY, sometimes under a serious handicap, that they might do their part in the work of the Lord. Everyone felt that it was good to be there. My young brethren, you, of all, can encourage your ecclesia and strengthen the hands of your brethren by the zeal, the effort, the manner, in which you labor in the work.

If we, as speaking brethren, do not manifest zeal, and warmth, and earnestness for the work, what can we expect of the ecclesia? It will be contagious. If we are lukewarm, this condition will spread. Let each individual speaking brother remember this—what YOU ARE will influence your fellow brethren. If they see in YOU a strong desire to be a workman that needeth not to be ashamed, your example will strongly influence THEM—and in turn the whole body will be built up. But if you are weak, lukewarm—if you fail to put your shoulders to the work with all your strength—unless they are very strong brethren, they, too, will tend to weaken; their efforts will grow less, the whole body will suffer, and that lukewarm Laodicean state will develop in the ecclesia. Our Lord has told us very plainly his attitude toward lukewarmness—an attitude of nausea. It is sickening to him, and will not be acceptable. —A.S.

Signs of the Times

THE SUEZ CANAL

To all interested in the prophetic picture, events of intense interest and excitement are occurring in the Middle East. Commenting on the current clash between Britain & Egypt, the N. Y. Times says: "The Mideast area, of which Suez is a hub, is a Western 'life-line' in other senses (than the actual canal): it provides land and air bases in one of the most strategic locations in the world; it provides oil. If the West were denied the use of the canal, of the bases and of the oil, the result would be almost as great a victory for Russia as establishment of the area as a satellite Middle East Soviet Socialistic Republic."

Nationalism (the sea & waves roaring) is aflame in this vital part of the world. On Oct. 8 Egypt notified Britain that it was ending the agreement between them by which Britain maintained troops and military installations there. Britain immediately took steps to strengthen her position, sending troops and ships and seizing full control of strategic points. Clashes, involving many deaths, have led to an even tighter British grip on the vital areas. Britain has now taken full control of the canal; Egypt is calling for full mobilization with a view to a state of war.

While prophecy tells us Persia (Iran) must be with Russia at the end (Eze. 38:5), the picture as regards Egypt is different. Egypt is the basic "King of the South." It would seem that Britain (as the latterday "K. of S.") must be in control of Egypt until it is forcibly taken from her by Russia when the latter, AFTER entering the "glorious land," shall "stretch forth his hand also upon the countries: and the land of Egypt shall not escape" (Dan. 11:41-42).

So prophecy, the basic necessities of Mideast defence by the West, and the present British attitude, all seem to be in harmony. One thing, certainly, has been brought out again into sharp focus.

As long as Egypt and Britain had a "treaty" permitting British troops in Egypt, the pretence of Egyptian independence could be maintained. But the present situation (in which a relatively few British troops seize and hold such parts of Egypt as they desire) forcibly reminds us of the prophetic decree of 2500 years ago, "Egypt shall be the basest of kingdoms: neither shall it exalt itself ANY MORE" (Eze. 29:15). At that time Egypt had a long and proud history as a world leader in arts, sciences and government—but never since. It has never since been free from the galling heel of strangers' armed forces.

Of Nahas Pasha (Egypt's Premier who abrogated the treaty) it is said: "Egyptians have no idea that he approaches anything resembling perfection, but he IS an EGYPTIAN. Right now the important thing is to be a 100% Egyptian." We see the Egyptians are still, after 2500 years, kicking against the pricks of the divine decree of humiliation.

Newsclip, Oct. 25—"An Egyptian foreign ministry spokesman said today that Egypt had taken the first step toward concluding a trade agreement with Russia. Talks on the Soviet-Egyptian trade pact—possibly forerunner of a FRIENDSHIP AND MUTUAL AID agreement advocated by ardent anti-British nationalists—are expected to begin shortly in Moscow.

* * *

NAPOLEON AND RUSSIA'S AIMS

N. Y. Times, Sep. 30: "Russia—Czarist as well as Communist— has been seeking to expand southward from Turkey in the west to Afghanistan, Sinkiang and India in the east, for many decades. Napoleon wrote in his memoirs of negotiations with Czar Alexander I: 'Russia asked for Constantinople; I could not give it to her. That is too valuable a key. He who controls it can rule the world'."

* * *

AN AMBASSADOR TO THE VATICAN

The U.S. established representation in the Papal State in 1797. The latter was then a recognized country, just like any other. In 1868 (at the time of the fall of the temporal power of the Pope at the end of the 1260 years—608-1868 A.D. of Dan. 7:25 & Rev. 13:50), the U.S. discontinued political relations with the Vatican. Now Truman plans to send an ambassador there, nominating Mark Clark, a soldier and an Episcopalian. The Episcopalian church is the "middle-of-the-road" between Catholic & Protestant, very close to Catholicism in its main aspects and ritual, even to the extent of the mass, confession and absolution. Knowing the background of the Papacy as we do, it is fitting that the envoy should be a soldier.

The White House note issued in connection with the move said: "It is well known that the Vatican is vigorously engaged in the struggle against communism. Direct diplomatic relations will assist in co-ordinating the effort to combat the Communist menace."

The Vatican is naturally jubilant at this boost in its prestige. But Protestant leaders, who see the gradually weakening of a now Bible-abandoning and meaningless "Protestantism" before the tireless resolve of unified and ambitious Catholicism, are dismayed.

The "little horn" persecutor of the saints was to be specially marked by the possession of "EYES" (Dan. 7:8, 20). N. Y. Times says: "The White House explained that the Clark appointment will help in 'co-ordinating' the common struggle against the 'Communist menace.' The Vatican, with believers all over the world, is said to have, in effect, one of the world's best intelligence systems."

* * *

"IT WAS WELL WITH US IN EGYPT: WE DID EAT FREELY"

Jacob Blaustein, Pres. of the American Jewish committee, expresses satisfaction over the position taken by American Zionist delegates to the World Zionist Congress in Jerusalem in which, he said, they "rejected the concept that American Jews are in exile." American Jews, he declared, "view as axiomatic the fact that America is their home and they are fully integrated into the social, political and cultural life of the nation. Confidence in the security of American Jewry's future here has never been greater." This is the attitude the German Jews took toward Herzl's dreams of a Jewish State, just 50 years ago.

* * *

ASSASSINATION IN PAKISTAN

The state of Pakistan was set up to satisfy the nationalist demands of the Indian Moslems. It has a population of 80 million—mostly poor Moslem peasants. On Oct. 16 Prime Minister Liaquat Ali Khan was assassinated. The general effect will appear from the following from the N. Y. Times: "Liaquat, a skilful statesman and administrator, aligned his country with the West. With regard to relations with India, Liaquat frequently restrained the extreme nationalist Moslems in his own country. When they wanted a holy war for Kashmir, it was Liaquat who held them back."

The assassination fits into the same general framework as those of Abdullah of Jordan and Razmara of Persia—that is, trouble and disorder and a weakening for the West, with the consequent relative strengthening of Russia. All 3 were supporters of the West in this key area of the world. Three strong and restraining hands have been removed.

The Midwest is an area of appalling poverty, misery and inequity. The masses are oppressed and exploited and live in subhuman squalor. It is fertile seed for Communism—at least, for communist-inspired turmoils. The hand and influence of Britain has been gradually weakening there since the war, due to Britain's declining imperial strength. One result that is doubtless significant has been to increasingly draw the U.S. into the vacuum thus created, in an endeavor to maintain some degree of stability.

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The Pope claims to have seen visions of the "Virgin Mary" just before he proclaimed the dogma of her bodily ascension into heaven.

* * *

ABADAN

The great Abadan refinery (reputedly the largest in the world) is silent and deserted. Despite brave words about oil production being increased elsewhere to more than make up for it, the West—and particularly Britain—is suffering greatly from it. Persian oil was Britain's leading dollar-earner. Her financial position now is grave, and rapidly worsening. Each day Abadan's 1/2-billion-\$ refinery stands idle is working in Russia's favor. And collapse in Persia draws perilously closer. Britain took the matter to the U.N. Persia, supported by Russia in the Security Council, claims it is an internal Persian affair and no concern of the U.N.

The present U.N. position seems to be a victory for Persia & Russia, for consideration has been postponed until a ruling (not expected until next year) is handed down in answer to Britain's appeal to the International Court of Justice.

* * *

AS ISRAEL SEES MID-EAST DEFENCE

Israel is troubled by the West's courting of Egypt into the Mid-east defence set-up. Israel believes U.S. is copying Britain's past mistake in thinking a dependable ally can be built out of the Arab-Moslem group, which has proved in the past not only treacherous but helpless in any real war. (But the Arab-Moslem world stretches from the Atlantic to Indonesia—7500 miles across the belt of the world—all at present agitated by fanaticism.) It has never been much help to the West, but it is a potent source of trouble. Israel would like to be included in the Mideast defences, and considers itself the logical center with its communication lines, industrial development, airfields, and the Mideast's biggest and best port at Haifa. But the picture Ezekiel gives (38:11) of their dwelling without "walls, bars or gates" at the time of Russia's invasion would lead us to expect to see them in a separate (perhaps internationally-guaranteed) position, rather than a part of a united defence organization.

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Newsclip, Oct. 22: "The Vatican yesterday announced its participation in an international convention covering ocean fleets for states which have no seaports. The vessels, the decree said, will fly the Vatican flag. The Holy See is also considering establishing an airport."

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ISRAEL DEVELOPMENTS

After 2 months of negotiation, ever since the elections, the leaders of Ben-Gurion's Mapai party have rejected a coalition with the General Zionists (the second largest party), because the G. Z.'s demanded too much control of the govt. as the price of coalition. Instead, Ben-Gurion has formed a coalition with the Religious parties (as prevailed before his govt. fell), which gives him a narrow margin of control in the Knesset (Parliament).

West Germany has finally offered to negotiate a settlement of Jewish claims for restitution for losses and confiscations under the Nazis. (Israel claims 1½-billion-\$). Israel regards the present offer sceptically, as made under pressure from the West and in order to gain political independence for Germany.

Israel has developed "ready-made factories." A building company puts up a group of a dozen or so small factories in a unit, with all facilities including a central cafeteria, and then lets these out to small industries who would find it practically impossible to each separately build or acquire its own premises. Twenty of these factory-groups are planned during the coming year.

45,000 people will spend the coming winter in tents in Israel, many 1000's of them for the third year. It is hoped by next summer all the tents will be replaced with more substantial structures (though not permanent housing).

Israel's govt. revenues for the first 5 months of the current fiscal year have been ⅔ higher than the same period last year.

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THE FINAL CURTAIN-CALL

It is strange, in these closing days of the kingdoms of men, that all the old familiar actors seem to be back for a part in the closing scene. The Persians, the Babylonians (Iraq is rumbling), the Greeks, Rome, Constantinople, Turkey, the Moslems, and of course—always—the Jews. And standing behind them, in the shadows offstage, are the two great latter-day giants of the North and South, eagerly waiting their cue

To those who have traced the prophetic picture down through the long panorama of the visions of Daniel and John, comprising the whole of "Gentile Times," it seems like a final curtain call,

just before the old order is forever swept away "Even so, come, Lord Jesus," and put an end to man's pitiful and senseless turmoil!

One Hundred Years Ago

From "Herald of the Kingdom," October, 1851

(Concerning bro Thomas' visit to Britain a little before, illustrating how—single-handed and alone—our brother untiringly endeavored to "Preach the Gospel to all the world")

Our correspondent's ability to do being very limited, our introduction to Glasgow was not of a very promising character. He did the best he could, however, and the most able can do no more. He rented the meeting house in Blackfriars for a week, and advertised the appointments for every night at 8, and 3 times on Sunday. The house will seat from 800 to 1000, so that when we entered for the first time on Fri. the small collection of about 200 appeared still smaller, and it was feared, ominous of little or no results amid the 400,000 to whom our existence even was utterly unknown.

We had learned, however, not to despise the day of small things. And—though it was a difficult house to speak in from the boy-babel without, and the high pulpit within, the scattered few sitting in the depths below, and the gallery (which was on a level with the speaker's head) entirely empty—we went to work sustained and energized by the majesty and power of the great truths to which we called the attention of the public.

On Sat. things improved a little, though an unfavorable night for meeting. Sunday night there might be about 500 present. Interest increased, until it expressed itself through a member of the "Reform Baptist Church," rising in his pew and proposing that a committee should be formed to advertise the lectures. He thought it was a great pity that such interesting and important subjects should not be heard by a multitude.

A committee of 14 was organized. Placards and bills were printed. Some were posted on the walls, others converted into "walking advertisements," and the bills circulated by hand, and exposed in the windows of the shops. The effect was soon manifest. The Blackfriars meeting house filled up, and was judged too small for the multitude expected on Sun., 24th.

The City Hall was proposed for that meeting. We were invited to visit it, and to see if we could make ourselves heard in every part. We found it large indeed, of capacity to seat 5 or 6000. We concluded to make a trial, though we questioned venturing on so large a place, having considerable doubt as to the possibility of making it appear even respectably seated. A small place filled is much more gratifying than an immense hall with a scanty audience.

But our misgivings were over-ruled, and the place engaged. We arrived at the time appointed. On ascending the platform, 10 or 12,000 eyes were turned upon us. The effect was singular. A sea of up-turned faces was spread out before us. It was calm but might easily have been lashed into a storm, were our course as the enemy describes it.

What had brought this multitude together? Not our personal influence, nor that of a party potent in wealth and number. It was not our "eloquence" for we do not condescend to ape the orator, or play the fool, for the amusement of the people. No, it was none of these things. It was the sterling, heart-moving nature of the things we presented that concentrated this crowd in the City Hall. It was a multitude of thoughtful men and women, the former greatly predominating as in all our meetings, who had convened to hear more of the glad tidings of the Kingdom of God, which is soon to effectuate the casting down of thrones, and the social regeneration of the world.

The Texas Gathering

The 5-day Texas Fraternal Gathering was held at Hye, Texas, as scheduled. It was a grand gathering. The Texas brethren were quite well represented, and there were also a number of brethren from other states—

From Detroit—bre. T. Shaw, G. Growcott, sisters Helen Slipp, Emilie Gotthardt, Marjorie Shaw & Anne Growcott. From Pomona (Cal.)—bro. & sis. O. Beauchamp, bro. & sis. H. Stewart, bro. G. Stewart. From Denver—sis. Ethel Hoage. (We would like all bre. who could to visit those in Denver, being so few in number and endeavoring to hold firmly to the Truth. We are thankful to the great God of heaven and earth, Who is able to keep His children from evil and in that straight and narrow path that leadeth unto life.) From Toronto (Can.)—sis. Beasley (whose visit we very much enjoyed).

We of Texas appreciate the great effort put out by these bre. & sis. from distant places to be present on this occasion to which we of Texas look forward from year to year (and even now some bre. have begun planning for the Gathering for another year—if the Lord will).

There were some changes made this year. The main one (which we liked very much) was that at 3 p.m., instead of a lecture, we had the Daily Readings and then 2 bre. to comment on them, followed by a general discussion. This kept all that attended more alert than a lecture at this time of day.

At 6 p.m. on Saturday the children's program began, lasting something over an hour and consisting of answering Instructor questions, songs, poetry, verses, chapters, and the reciting of the most part of the book of Ruth. Also 3 children at the same time recited the books of the Bible, and a program of the "whole armor."

1952 FRATERNAL GATHERING

For 1952, one big change was made. It is planned that there will be an EIGHT-DAY FRATERNAL GATHERING, beginning the last Sun. in July at 11 a.m. and closing at noon the first Sun. in Aug. Now, for this to be successful we are quite dependent upon brethren from other states, so we urge you to try to make a visit to Texas for the first week of Aug., 1952. We believe it would be to our mutual encouragement and benefit.

God willing, this meeting will be held at Hye at 11 a.m., 3 p.m. and 8 p.m. each day—Breaking of Bread at 11 a.m. both Sundays. For further information regarding these Gatherings, and accommodations, write brethren—

Erby Wolfe, Route 1, Burnet, Texas (Secretary).
Joe Burkett, 13414 Indianapolis St., Houston 15
Alvie Stewart, Voca, Texas
Ross Wolfe, 1605 Ave "I" East, Lampasas, Texas Committee.

—Sincerely your bro., Erby Wolfe.

Ecclesial News

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

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. Sen. 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.

DENVER, Colo. — 432 S. Emerson St. — Memorial 11 a.m.; S. S. 10 a.m.

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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.

It is our pleasure to report the obedience of 3 more to the Gospel call. On Oct. 27, ROBERT & WILLIAM MacCHARLES (sons of our bro. & sis. L. MacCharles) and BARBARA MacCHARLES (wife of Robert) were immersed into the Saving Name. May our Father's blessing be upon them, and help them to keep earnest and active in the work of the Truth.

We begin our Fall special effort of 4 lectures on Nov. 4. This time we are trying a large, 4-pg. circular—having them mailed to 10,000 homes in the vicinity of the hall (besides those which bro. & sis. will mail or distribute).

We are very happy to welcome home bro. & sis. D. Slipp, after a few months spent in California in an effort to improve sis. Slipp's health.

The following have encouraged us with visits: bro. & sis. J. Cartlidge, bro. & sis. J. Clubb (London); bro. H. W. Taylor (Saginaw); bro. & sis. Wm. Phillips, bro. & sis. A. Stocker (Canton).

—bro. G. V. Growcott.

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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., at Athletic Club, cor. Green & Los Robles, Pasadena.

With rejoicing we report the obedience of another son of Adam to the command to "Repent and be baptized." On May 13, JOHN MANTLE, husband of sis. Evalyn Mantle, put on the Saving Name in baptism.

Sis. Helen White has transferred to us from the Los Angeles meeting (now held in South Gate).

Bro. R. L. Patterson and sis. Cleo Williams were married on May 26. Bro. M. Stewart performed the service.

On July 22, sis. Marjorie June Chesnut was announced as out of fellowship for marrying an alien. Since then she has been reinstated.

We are pleased to learn that sis. A. Banks has sailed from Manila, P. I., and after a visit to England will return to us (the Lord willing). She and bro. Banks left in May, 1950, for what they thought would be a vacation. He fell asleep before reaching Manila, and now with many others awaits the call to "Come forth" at the appearing of him who shall judge the quick and the dead. We are confident it will be soon, for the "fig tree's branch is tender and putteth forth leaves" (Matt. 24:32). So likewise we know that "He is near, even at the doors" (v. 33).

We have now concluded a year of broadcasts over the radio on Sun. mornings at 8:15. We have been encouraged by the response, and are still continuing. So far, we have seen no direct fruit, but it is a most effectual way of "sowing beside all waters," whether they will hear or not.

—bro. Jos. H. Lloyd.

3020 Henrietta Ave. La Crescenta. Cal.

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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 and River Sts.—Suns.: Lecture 1st Sun. in mo. 10:30 a.m.; Bib. Cl. and S. S. 10:30 a.m.; Memorial 11:30 am.

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

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HOUSTON, Tex.—8008 Junius St. — S. S. 10 a.m.; Memorial 11; Public Lecture 1st and 3rd Friday of month 8 p.m.; Film on Palestine 2nd Friday 8 p.m.; Wed. Eureka Cl. 8 p.m.; also Daily Reading Cl. Wed. 8 p.m.

At a special meeting of the Houston arranging brothers called on Sep. 23, a letter from bro. E. W. Banta requesting reinstatement into the fellowship of the ecclesia was considered and accepted unanimously by the body.

We feel very much encouraged and strengthened by the renewed effort of all the brethren to maintain the Faith and to preserve the character of conduct required by sons and daughters of God. — bro. Chas. Banta.

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

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.

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.

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LOS ANGELES, Cal.—8480 California Ave., South Gate, Cal.—S. S. 9:30 a.m.; Memorial 11 a.m.; Lecture 7:30.

We have suffered the loss, by death, of our bre. R. D. Chaddick and Ezra Cocke. We trust that their sleep may not be for long and that their labors may be rewarded with life eternal at the coming of our Lord.

It is with joy we report the baptism of: sis. DORRIS M. SCOTT, sis. SHIRLEY SEARFOSS and bro. BERT SEARFOSS. Although the baptisms of these sisters and brother are belatedly reported, we are at this time able to express our appreciation for the help they have given to our ecclesia in carrying on the work of the Truth in this the eleventh hour. May their patient continuance in well-doing be rewarded with honor, glory and immortality in the age to come.

We are happy to receive into our membership (from the Pomona eccl.), sisters Odean Dunbar and Opal Broyles. We are also glad to have with us again our bro. Joan Jatariu who for the past several years has been residing in the northern part of the state.

We have lost by transfer: sisters Helen White and Evelyn Rehfuss, both having gone to the Glendale eccl. We also are sorry that our sis. Kathleen McGavin has left our midst, having moved to

Vancouver, B. C. Our membership at this time numbers 69 active members and 14 associate members (the latter living at a distance).

In June a combined special lectures effort of the Hollywood, Glendale, Pomona and Los Angeles eccls. was made at our meeting place on consecutive Wed. evenings. The lectures were given by bre. M. Stewart (Glendale), Carl C. Wolfe (Pomona), and G. F. Aue (Los Angeles). The good support of the bre. & sis. was very helpful. There were about 20 visitors at each lecture, but efforts to get them to continue their interest or to attend our Sun. eve. lectures has not met with much success.

Our Fraternal Gathering & S. S. Exercises will be held (God willing) on Tues., Jan. 1, '52, at our regular meeting-place. We take this opportunity to extend a cordial invitation to all the bre. & sis. to join with us on this occasion.

We have enjoyed the visit of many bre. & sis. this year, and have received the appreciated word of exhortation from the following: bre. J. R. Young, C. C. Wolfe, W. M. Biggar, R. L. Brinkerhoff and F. Buckler (Pomona); bre. J. R. Waddell, M. D. Stewart and L. A. Clarke (Glendale); bre. J. T. Randell and F. Elsas (Santa Barbara).

It is with regret that we report to the brotherhood that bro. Bruce Spangenberg has ceased to be in fellowship, because of having departed from an element of the One Faith.

We extend the fraternal love of all of us to those of like precious Faith.—bro. J. R. Magill.

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MIAMI, Florida—1331 N.W. 39th St. —Memorial 7 p.m.; Bible Class Wed. 7:30 p.m.

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.

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PHILADELPHIA, Pa.—2027 Chestnut St.—Breaking of Bread 10:30 a.m.; S. Sch. 9:30 a.m. (Sept. to July); Bib. Cl. Thur. 8 p.m. (place movable).

This is the first detailed report from our ecclesia since May 14, 1945. It is with pleasure we report the following immersions since then:

Jun. 15, '45—RALPH C. CROSS
Aug. 5, '45—CHRISTINA A. LACKEY
May 18, '47—ANDREW McKELVIE Jr.
May 18, '47—EVELYN McKELVIE (his wife)
Feb. 7, '49—JOHN C. KASTRUP Jr.
Jun. 5, '50—OLAF S. JOHNSON Jr.

It is our sincere hope and prayer that they may "run with patience the race that is set before us," and win the "crown of righteousness."

We are also pleased to report the following bre. & sis. have returned to our fellowship: bro. & sis. Geo. Mohler (May 19, '46); sisters C. Burr & Ola Estey (June 5, '48); bro. & sis. Leonard Rankin (Sep. 24, '50); sisters Emily & Grace Tuckwood (Apr. 1, '51).

Sis. Edith Seldon (formerly of Newark) now lives in Phila. and we are pleased to welcome her as a member of our ecclesia. Sis. Pearl McAllister Brittle has moved to Maplewood, N. J., and is now a member of the Newark eccl. We commend sis. Brittle to them.

Bro. & sis. F. P. Bayles have moved to Orlando, Fla., and have become members of a meeting in the Advocate fellowship. It is with much regret we report they are, therefore, no longer in our fellowship.

While bro. Geo. Estey returned to our fellowship in Dec, '49, we are very sorry to report it became necessary to withdraw from him on Mar. 10, '51, because of his unscriptural beliefs with reference to the nature in which Adam was created and the nature with which Christ rose from the dead, and several other points. We hope our bro. may soon see the error in the teaching he is now following and return to the true scriptural position.

It is with sadness we report that the following members of our ecclesia fell asleep in Christ Jesus: bro. David C. Wilson (Sep. 18, '47); bro. J. E. Mullan (May 14, '49); bro. W. Chamberlain (May 16, '50). Report of the death of these beloved brethren has been previously made in detail.

Sis. A. Tuckwood, after a prolonged illness, fell asleep in Christ Jesus on Nov. 15, '50, in her 80th year. Our sister was born in England and immersed in Phila. in Oct., '05. She had been a member of this ecclesia since then. She had a humble and quiet disposition. Although her illness was painful, she endured the suffering without complaint—a good lesson for the rest of us. Our sister was laid to rest on Nov. 18 in Mt. Moriah cemetery in the presence of a number of bre. & sis. & friends. Bro. C. E. George spoke on the salvation offered to us in the Bible. It is our hope that our sister be raised to receive eternal life. Our deepest sympathy is extended to sis. F. Tuckwood and the rest of our sister's family.

Bro. Fred W. Cross fell asleep in Christ Jesus on Aug. 3, '51, in his 84th year, of organic heart disease. He lived a quiet life, and death came to him quietly. We are thankful, for our brother and his sister-wife, that it came that way. Bro. Cross was born in Nottingham, Eng., on Mar. 3, '68. He was immersed on Apr. 12, '88, and came to Phila. in Apr. of the following year. He has been a member of our ecclesia ever since then. He served this ecclesia earnestly in the following positions: S. S. & Bib. Cl. teacher, S. S. supt., visiting, finance, examining, arranging, presiding, exhorting, lecturing & recording bro. He was a Bible student and had an excellent understanding of the teachings of bre. Thomas & Roberts, from whose works he quoted freely in expounding the Truth as it is in Christ Jesus. Our brother was gifted with an excellent memory which served him well in his work in the Truth. He not only taught the Truth but, we believe, lived it to the best of his ability. He was blessed with a sympathetic and forgiving nature begotten of the Truth. He was very punctual and dependable in all his appointments. Only illness kept him from the Lord's Table, and he was in attendance many times when others felt he was unable to do so. The ministrations of his sister-wife gave him much comfort and consolation as age gradually made him infirm. Sis. Cross is indeed to be commended for the excellent care and constant attendance she gave bro. Cross.

We mourn the loss of our beloved brother, but rejoice in the hope that his next waking moment will be in the resurrection. We hope it will be to eternal life, and that he will share in the blessings that will flow from the fulfilment of the promises made to Abraham, Isaac, Jacob and David. These, and the resurrection, were favorite subjects of our brother. The deepest sympathy of the ecclesia is extended to sis. Cross, bro. Ralph Cross (his son), and the rest of the family.

Our brother was laid to rest on Aug. 7 in West Laurel Hill cemetery in the presence of a good many bre. & sis. & friends. Bro. C. E. George spoke words of comfort and about the hope we have in the resurrection from the dead to receive eternal life.

On Sep. 1, '45, bro. David M. Johnson and sis. Christina A. Lackey were united in marriage. May they be heirs together for the grace of life.

Bro. R. J. Corbin and sis. Rosemary McCloud, of Glendale, Cal., were visiting in Phila. for several weeks during 1948. They were joined together in marriage on Apr. 30, '48, in the home of sis. A. R. Wilson. May they be a help to each other in the race for eternal life.

Our S. S. Entertainment and Outings have been held regularly and enjoyed by all who attended them.

Some little while ago our ecclesia decided to hold 2 special Tea-meetings a year and to invite members of the eastern ecclesias to be with us. These meetings are held, God willing, on the first Suns, in Apr. & Oct. The Breaking of Bread service is held at 10:30 a.m., followed by dinner and a meeting for edification in the afternoon.

Since our last report these meetings have been held regularly and have been well-attended. We appreciate very much the exhortations and talks given to us by the visiting bre. We also appreciate the excellent support given by other bre. & sis. by their attendance. At such meetings we have the chance to talk over the things pertaining to our "mutual faith." We have enjoyed their company very much.

We have had a number of visitors since our last report. They are so numerous we will give only the ecclesias represented. We have welcomed to the table of the Lord visitors from: Baltimore, Boston, Canton, Detroit, Glendale (Cal.), Hawley, Jersey City, Newark, Quakertown (Pa.), Santa Barbara, Scranton-Glendale (Pa.), Toronto, Worcester.

Best wishes and love to the bre. & sis. everywhere, Your bro. in Christ Jesus.—Carl E. George.

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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.

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POMONA, Cal.—9th & Gibbs Sts. — S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m.

We have had the pleasure of welcoming to our company and fellowship: from DETROIT—bro. & sis. Wm. Thomas, bre. D. Thomas, Wm. Pytel, Thos. Shaw, bro. & sis. A. Styles, bro. & sis. J. Rees, bro. & sis. D. Slipp, sis. Slipp, Sr.; from LOOKING GLASS, Ore.—sis. Helen Davidson; from CANTON — sisters Dorothy & Rachel Whitehouse and Helen Boyle.

On May 20 bro. Wm. Thomas lectured on, "The Present Developments in Palestine Which Indicate the Nearness of Christ's Return." On May 27 bro. A. Styles exhorted and lectured. His theme for the exhortation was, "Let Us Rise Up and Build!" His lecture was: "Other Signs Which Indicate Christ Is Near."

On Wed. eve., May 23, an ecclesial dinner was held to entertain the visiting bre. & sis. After the dinner the Bible lessons were read, and bre. Pytel & Shaw gave 2 short addresses which were enjoyed by the bre. & sis.

We are also glad to have bro. & sis. Rbt. Roberts (from Detroit) in our company. They plan to locate here if suitable work is found.

It is with sorrow we report the death of sis. J. R. Young, who fell asleep in the Lord Jesus Christ on June 2, 1951, at the age of 89. Sis. Young was baptized Aug. 12, 1897, by the Newbargh ecclesia.

Also, sis. Loretta Willis fell asleep and now awaits the call of the Master to "Come forth." Sis. Willis was born June 11, 1872, and was baptized Aug. 21, 1893.

Bro. Wm. Wood fell asleep Sep. 6, 1951, at the age of 80 years. He was born Jan. 19, 1871 in Wales, and had served his Master for over 60 years. He leaves to mourn his death sis. Elizabeth Wood of the Pomona ecclesia.

We rejoice that 2 more have obeyed the call to "Come out from the world and be separate." GEORGE PATTERSON, son of bro. & sis. Roy Patterson, on June 3, 1951, put on the Saving Name of the Lord Jesus Christ; and FRED WALKER (former Methodist) was baptized June 10, 1951. Our prayer is that they will run well the race for eternal life.

—bro. L. E. Cochran.

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PORTLAND, Ore—IIOF Hall, 4519 S.E. 65th Ave.—S.S. 10 a.m.; Lecture 7 p.m. (every other Sun.); Bible Class Wed. 8 p.m.

RICHARD, Sask.—Breaking of Bread, 10 a.m.; Bible Class, 8 p.m. Wed.

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SCRANTON-GLENDALE, Penna.

Our bro. Tom Llewellyn is still in Wales, according to last reports, but we are expecting him home any day now. We pray that his visit be a pleasant one, and are eagerly awaiting his return home so we can hear of his experiences.

The Phila. ecclesia have been very faithful in their promise to send us an exhorting bro. on the last Sun. of each month; also bro. Harry Sommerville has resumed his practice of exhorting us on the 2nd Sun. each month. We greatly appreciate this assistance, as we are very short of bre. who can take their turn at exhorting. We have also had bro. C. Rodgers of Rochester with us to deliver the word of exhortation.

On Sep. 15, we held our Fraternal Gathering, and we are pleased to state that it was a very memorable occasion. It was indeed a pleasure to be able to get away from the daily routine of our everyday lives, and to get among so many bre. & sis. of like Faith. It could be classified, in a way, as a preview of the Kingdom, for wherever one looked there were no people of the world going about in their particular lusts and sinful ways, but everywhere bre. & sis. discussing the Word of the Lord.

The occasion (if it affected everyone as it did the writer) proved to be a stimulant which is so often necessary to keep up our morale during these dark and trying days. It was a day that could never be duplicated in the outside world. Those who took part in it came from the following ecclesias: Hawley, Phila., Detroit, Canton, Jersey City, Newark, Boston, Toronto, Rochester and Albany.

The speakers were: bro. Ricketson (Boston) who gave the exhortation; bro. Gibson (Toronto) on "The Good Shepherd;" and bro. Growcott (Detroit) on "Modern Discoveries Prove the Bible's Divine Accuracy."

We thank God for giving us this opportunity to revitalize the spirit, and should He delay His Son's return, we pray for many more of these occasions, if it be His will. Your bro. in Christ.

—Julio Scaramastro.

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ST. ALBANS, Herts., Eng.—O. F Hall, Victoria St.—Memorial 11 a.m.; Lecture 6:30 p.m.

SANTA BARBARA, Cal.—Vernon Rd. at Stanley Dr.—S. S. 9:45 a.m.; Memorial 11; Lecture 7 p.m. (1st & 3rd Suns.); Mtl. Imp. Cl. 7:45 p.m. (2nd & 4th Suns.); Bib. Cl. 7:45 p.m. Wed.

TORONTO (Kimbourne Hall), Can. — 1480 Danforth, Toronto 6—Sun. Sen. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.

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

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

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

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