

The Berean Christadelphian

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

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

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EDITORIAL

The “British-Israel” Theory

Before us lies a copy of "The National Message," the official weekly journal of the British-Israel World Federation, and from it we read the following—

“The Anglo-Saxon nations are the continuation of the Israel Nation the inheritors of her charters the possessors of her guarantees and immunities from destruction the executors of her commissions.”

Similar statements have appeared in the press, through the medium of advertising, in which this organization informs the public that the promises made to Abraham have been fulfilled in the British Commonwealth of Nations and the United States of America.

It would be a very pleasant thing to be able to agree with these statements if it could be done in accordance with truth. In judging the truth in such a question, we must keep our minds centered upon the EVIDENCE, and not upon the claims of this organization. We intend, therefore, to place certain evidence before our readers to show why we believe that British-Israel "truth" is NOT truth, but a visionary creation of the imagination of man.

One of the Federation's strong claims in support of their theory, relates to the stone in the Coronation Chair in Westminster Abbey. The writer, in the "National Message," says—

“It is we believe the Stone upon which Jacob laid his head at Luz which he consecrated as “God’s house” at Bethel; the stone which he gave to Joseph as the witness and title-deeds to the promises of God that he should be heir to the world. Either they must build a house of God at Bethel or place the Stone in a prominent part of the Sanctuary dedicated to the worship of God when they possessed the Promised Land. We know (continues the writer) that the Stone is roughly dressed as if it was to be used for building, but that it was never so used.”

Strange as it may appear, the same writer says—

“Jacob’s Stone was kept as most sacred and carried into Egypt, accompanying Israel in their wanderings and was eventually placed in the temple and called the top corner stone where it remained till the captivity.”

In support of this claim, he refers to the words of David in Ps. 118,

"The stone which the builders refused is become the head stone of the corner."

He says nothing, however, about who the builders were that refused the stone before it became the top corner of the temple. Another writer on the same subject, Dr Joseph Wild, in his book "How

and *When the World Will End*," devotes two full chapters to the subject of Jacob's stone, and on page 329 he points to the stone in Westminster Abbey, and says—

"This is the stone of stones, the pillow and pillar of Jacob, the stone witness and monument of Judah and Israel."

He follows on with almost seven pages in which he tries to prove this statement, and then concludes with these strange words—

"The stone in Westminster Abbey may not be the very identical one on which Jacob rested his head, but whether it be or not, the very idea of the English having and using such a stone points them out to be the children of Jacob, the Lost Tribes of Israel. It is the Lord's doing. It is marvellous in our eyes."

This is not unusual for the supporters of the British-Israel theory. In fact, it is quite typical of the brummagem evidence they produce. It is necessary for us to write a prolonged refutation of these claims. Therefore we produce the promised evidence in a few words to prove conclusively that—

1. The stone in Westminster Abbey is not the stone upon which Jacob rested his head in Luz, or Bethel, for the very good reason that the Coronation Stone is red SANDSTONE. The stones in Bethel, and in the whole central Syrian Range, are LIMESTONE.

2. The reference to Psalm 118, where we read at verse 22, "The stone which the builders refused is become the head stone of the corner," does not support their claims in any way whatsoever.

David did not refer to a literal stone of any kind, much less the one upon which Jacob rested his head. This is figurative language, and refers to Christ. Peter used it in that manner in Acts 4:10-11—

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner."

And Paul applies it likewise in his letter to the Ephesians, 2:19-20—

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

3. The promises made to Abraham have not been, nor can they be, fulfilled in the British Commonwealth of Nations.

In fact, they CANNOT be fulfilled in the natural descendants of Abraham. Paul, in his letter to the Galatians, identifies the heirs of the promises beyond all possibility of conjecture, when he says—

"And the Scripture, foreseeing that God would justify the heathen (nations) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (v.8).

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ" (v. 16).

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (vs. 27-29).

Much more evidence, of such a convincing nature, could be submitted, but sufficient has been presented to prove that British-Israel "truth" is not truth. It is just a dream. Editor

Tarshish—Past and Present

By brother John Thomas

(Continued from last month)

It is clear, then, that if the population of the British empire be permitted to remain in the keeping of the clergy, they can never be enlightened, nor the intelligence and glory of the millennium be ever diffused among them. "The leaders of the people cause them to err"; they must, therefore, be removed, that the Saints, who are the Leaves of the Wood of Life, may heal the nations.

In the new order of things—"The Economy of the Fullness of the Appointed Times"—about to arise out of the world-wide revolution now thundering at the door, all clergyism and priesthood, with royalty, their patron and support, will be made to give place to The Royal Priesthood of the Kingdom of God, which is to "grind to powder and bring to an end" all the kingdoms and empires of the world.

"Thou wast slain and hast purchased us by thy blood for God—out of every kindred, tongue, people and nation, and made us, for our God, kings and priests and WE SHALL REIGN UPON THE EARTH."

These, with the Lord Jesus for their chief, are with him the "kings and priests" God is providing for the exigencies of His kingdom, that, when the time comes to set it up, the executors and administrators of its power in Church and State may already be prepared for manifestation as His sons and possessors of its glory, honor, and dominion over the world.

Jehovah will then entrust mankind and their affairs to them, and accept the then enlightened adoration of the nations through them alone. This testimony being admitted, I see not how anyone can imagine that the parsonocracy of the Gentiles will retain even the shadow of an existence; they would be only "cumberers of the ground."

They are useful at present as the spiritual element of the police establishment of the nations. The kings and the nobles would hardly be able to keep the world in awe without them; that is, to prevent all things falling into anarchy, which would be worse than even autocracy and popery, which are as detestable as anything a lover of truth, righteousness and liberty would care to be contemporary with upon earth.

The unbridled licentiousness of the multitude, whose only law is "the law of sin and death" within themselves, would be worse than Satan's government as it now exists in its worst form; for, assuredly, a FEW tyrants are more tolerable than a multitude. The spiritual element greatly restrains the out-breaking of the law of sin and death in all classes by the inculcation of the terrors to be inflicted on the refractory by the devil in the bottomless pit of fire and brimstone below, and by the emulation that exists in society to be well accounted of for piety and respectability by the religious guides of the people, whose praise and commendation is infinitely more esteemed than that of God.

But what these influences cannot do, the police staff and sword are able to accomplish. Order based upon the fear of man and the devil is thus maintained among the nations. This is the "order" so much talked of in Europe, and which pervades the British empire. It is the order of Sin's Kingdom, and must be maintained by Sin's officials in Church and State, until Sin's enemies and destroyers, energized of God, shall overturn him and his co-workers, and establish Heaven's Law of righteousness, equity and truth, justly administered, instead thereof.

I would not, therefore, abolish the "Church" and the "names" and "denominations" yet. I would protest against their false doctrine, and exhibit the Truth in as striking contrast as possible (not, however, in the hope or expectation of leaving them without adherents; this can only be accomplished by divine manifestation and power); but for the sake of those among them—if any—who, if the Truth were brought to bear upon their minds, well sustained by testimony and reason, would forsake their tottering institutions, and become heirs of the Kingdom of God.

Power and authority being taken out of the hands of the existing incumbents of Church and State, I affirm, thirdly,

That Britain's rulers will be conveyed to Jerusalem to have judgment pronounced upon them by the King of Israel in person.

We have seen from Psalm 149 that the Saints are to bind the kings and nobles of the Gentiles, or nations, with fetters. They will, therefore, be prisoners in the hands of the Saints. This being proved, it very naturally occurs to the mind, what will be done with the prisoners? There can be no doubt, considering the persons who have them in custody, they will righteously be recompensed according to the evil of their doings. There seems to be very plain testimony, bearing on this point, in Isa. 24:

"Jehovah shall punish the host of the high ones and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered into a dungeon, and they shall be closely shut up in the prison, and after many days they shall be visited (or punished). And the moon shall be confounded and the sun ashamed, for Jehovah of Hosts shall reign upon Mount Zion, and in Jerusalem, and before His Ancients shall He be glorified."

Chained and in prison for many days, what next? They shall be brought forth for punishment in the presence of the King of Israel, who has said,

"Those mine enemies which would not that I should reign over them, BRING HITHER, and slay them before me."

This he says, being in Jerusalem. The rulers of the nations, then, shall be brought to Jerusalem in captivity—

"For THERE will he sit to judge all the nations round about."

Beside this the testimony of Isaiah is very plain, for he says,

"Thy gates, O Zion, shall be open continually; thy gates shall not be shut day nor night, that they (the saints) may bring unto thee the wealth of the Gentiles, and that their kings may be brought; for the nation and kingdom that will not serve thee shall perish."

"Kings and their queens shall bow down to thee with their face toward the earth, and lick up the dust of thy feet."

"Kings shall shut their mouths at him (the King of Zion), for that which had not been told them shall they see, and that which they had not heard shall they consider."

And David adds—

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

Now, in these testimonies I see no exception in favor of the rulers of the British empire. A prompt surrender at discretion might mitigate the severity of the punishment which resistance would render mortal, but that they will be brought before the King of Israel for judicial purposes, seems to admit of no doubt at all. The rulers of Britain's domain are a guilty corporation, though by no means as villainously so as the powers of continental Europe.

None of them are righteous, no, not one, for they all mind earthly things, and their wishes earthly, sensual and sinful. Their fate will depend very much on the respect they may pay to the King of Israel's ambassadors. Their sins as a government of the world entail upon them the loss of their high estate among the nations. This is certain.

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

The Prince-Priest of the Age to Come

By brother Robert Roberts

PART 1

Some views are current on the subject of the Ezekiel Temple service that contain the germ of a complete departure from the Gospel of the Kingdom. We refer, of course, to professors of the Truth. Others cannot depart from what they have not attained to. There is a necessity for much discrimination in the matter, for there does not lack a semblance of reason for the views referred to that may blind discernment, and land honest endeavour in a quagmire from which extrication may be difficult.

The question on which the argument turns is this: WHO IS THE PRINCE OF THE EZEKIEL VISION? And who are the "priests, the sons of Zadok," who approach the Lord in connection with him? Stated in this way, the question seems of comparatively small importance. It does not appear on the face of it to have a vital bearing on the system of the truth recovered over 40 years ago by the providentially-directed, capable, and exhaustive scripture studies of Dr. Thomas. Yet a wrong treatment of the question is made to yield conclusions of the most revolutionary character. The most recent writing on the subject is directed to the establishment of the following—

ERRONEOUS VIEWS

- 1. That the government of the earth by the saints in the age to come will be an invisible government.*
- 2. That the only visible part of the Kingdom of God will be the mortal Jewish Kingdom restored under Mosaic institutions.*
- 3. That the princes and rulers thereof will be mortal men; and that though Zadok and the ancient fathers will be raised from the dead, they will take no visible part in the government, but will merely operate as a concealed Providence after the manner of the angels in the present dispensation.*
- 4. That the Son of David at the head of the Kingdom, to whom kings will bow down and nations serve, will not be Jesus Christ, but a mortal descendant of David, who will occupy David's throne as Christ's representative, and receive the homage of the whole world in his vicarious capacity.*

5. *That Christ and his brethren will take no visible part in the government of mankind but will be concealed in the inner temple area as the Providence and invisible priesthood of the age to come.*

6. *That the only visible kings of Israel will be mortals.*

7. *That "new Jerusalem" during the thousand years will be in "the air," directing affairs invisibly upon the earth through the mortal kings and princes that Christ will appoint.*

8. *That there are two Christs over Israel in the future age—the one immortal and unseen, the other ruler over the twelve tribes of Israel.*

The bare statement of these conclusions is sufficient to confound their claims to consideration at the hands of such as know and are established in the Truth; with whom it must necessarily be an axiom that no interpretation of any part of the Word can be true that involves such a total subversion of the Bible doctrine of the Kingdom of God and the Bible revelation concerning the future position of the saints.

All who hold the "moralist" view of the Ezekiel service may not hold these conclusions; but they are entertained by some, and they are the logical outcome of that theory. For this reason, the theory yielding them is to be guarded against as destructive of the Gospel of the Kingdom. For the sake of some whose aims and ruling motives are such as to challenge respect, we shall enter upon a formal demonstration of the following—

PROPOSITIONS OF TRUTH

A. *That the Kingdom of God in the age to come is the Kingdom of Israel restored.*

B. *But that this restoration will take place under a NEW covenant, which sets aside the old, and involves a radically new constitution.*

C. *That the leading feature of this new constitution will be a new priesthood in which Christ takes the place of Moses, and the brethren of Christ the place of the Levitical priests—with such exceptions as regards the menial features of the service as the Ezekiel vision provides for—introducing a mortal element in the lower grade corresponding with the mortal element of the Kingdom of God in the mortal populations of the earth.*

D. *That the new constitution changes also the royal headship of the Kingdom, substituting for a succession of the mortal descendants of David an ever-living descendant (fixed and immovable), who is David's Lord as well as David's son, and will occupy David's throne in David's rejoicing presence.*

E. *That under this new constitution, Palestine, the land of Abraham's pilgrimage, will be personally possessed by Abraham jointly with this Son of David, who is also Abraham's son—under arrangements, however, which, while reserving the fee simple in their possession, will admit of the land's occupancy and possession by others under regulations; and at the same time leave scope for Abraham and Christ's exclusive occupancy of certain private districts.*

F. *That the sovereignty of the new constitution will vest exclusively in David's immortal Son and Lord, to whom alone every knee shall bow—whom alone all peoples, nations, and languages shall serve.*

G. *That the accepted and glorified brethren of Christ will share his sovereignty throughout the world, and administer his power and authority in all lands and cities, in an open and visible*

manner, receiving honor and glory, service and subserviency at the hands of all people, inheriting the earth and possessing the riches of all kingdoms.

H. That Christ and his brethren will openly and obviously and proximately reign and officiate as Kings and Priests in the place where they have openly confessed and suffered.

I. That the essence of the whole institution is VISIBILITY and ACTUALITY—manifestation and revelation—to "every eye;" and that the objects contemplated by the Kingdom of God requires that it should be so, and FINALLY,

J. That there is nothing in the Ezekiel vision of the temple service, either as regards prince or priests, or any of its ordinances or prescriptions, that in any manner or measure conflicts with these truths: but on the contrary, the vision supplies just that kind and amount of revelation as to literal particulars that completes the exhibition of the Kingdom of God in all the Scriptures.

Some of these propositions will require no demonstration. An indication will be enough.

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

EXHORTATION

Good Master,

what good thing shall I do to inherit eternal life?

The quotation that forms the title of this exhortation is one that (if we are careful to follow our daily scriptural lessons), during the course of one year we have read 6 times, for it is recorded in Matthew, Mark and Luke. Each of the 3 accounts reveals details that are omitted in the other 2. Matthew opens with these words,

"And behold, one came running and kneeled to him and said unto him, Good Master, what good thing shall I do to inherit eternal life?"

Mark omits the 2 words "good thing," while Luke has it:

"And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?"

By joining the 3 narratives together we have the following picture. The character under study was a ruler who ran and kneeled before Jesus (thus acknowledging his authority over him), and asked the question—"Good Master, what good thing shall I do to inherit eternal life?"

It would appear that he thought some spectacular act of goodness on his part, some act of charity, some noble deed, would gain him eternal life. It was a presumptuous thought and one of ignorance. Jesus replied:

"Why callest thou ME good? There is NONE good, hut One—that is, God."

The 3 records are the same here, and we see a glimpse of the wonderful character of Jesus. He was one who by his life, his words, his character, showed himself far superior to his fellows, yet he did not claim any credit to himself; he wanted no praise. He knew of the side of his nature that he inherited from his mother—the sin-nature that enabled him to be tempted in all points as were his brethren. Yet he alone of all mankind rose above it. He knew that God, his Father, was above all, Who alone was good—while he, the son of God, was striving to obtain perfection. There is a first principle

of scriptural teaching here. Christ is not the equal of God—never has been—and, as we see here, never claimed to be. There is ONE—that is God.

There is also another first principle taught here. The ruler recognized that he did not POSSESS eternal life. It was an inheritance, something that must be bestowed, and Jesus confirmed this fundamental truth, in telling him the requirements. The narrative in Matthew continues—

"But if thou wilt enter into life, KEEP THE COMMANDMENTS."

Mark and Luke say, "Thou KNOWEST the commandments." It is apparent that the ruler was familiar with the commandments—those rules of life which the Creator gave to Moses. It was the desire of every faithful Jew to keep them—yet they all failed—yes, and failed miserably. They knew the LETTER of the law, but not the spirit. Their form of worship had degenerated into a mere ritual, and as such was condemned so many times by Jesus. They only kept the outward appearance and Jesus knew this when he said to the ruler,

"But if thou wilt enter into life, KEEP THE COMMANDMENTS."

And his answer perplexed the ruler, for he said unto him, "Which?" And in Mark's narrative Jesus said,

"Thou knowest the commandments—do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honor thy father and mother."

Luke's record is somewhat similar, but Matthew adds, "Thou shalt love thy neighbor as thyself." And Matthew informs us,

"The young man said unto him, ALL these things HAVE I kept from my youth up; what lack I yet?"

Here something more is revealed. The ruler was a YOUNG man, and indeed his actions and words showed lack of mature thought. He thought that the observance of the Law according to the ritual of the day was enough. He did not understand the DEEPER things of the Law. Jesus' answer was not what he expected when he came running with those words,

"What good thing must I do to inherit eternal life?"

For surely he had kept the commandments from his youth. Now Mark tells us something that reveals the character of Jesus,

"Then Jesus, beholding him, loved him."

The rich young man had made many errors. He was still in ignorance of the very fundamentals required, yet Jesus loved him—he was one of those "lost sheep of the house of Israel." Of the same people Jesus said,

"How often would I have gathered thy children together, even as a hen gathered her chickens under her wings and ye would not!"

Jesus loved him despite his faults and said unto him,

"One thing thou lackest. Go thy way; sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and take up the cross and follow me."

What did the rich young ruler lack? He had power, wealth and position. He had in his own eyes kept the Law. What then did he lack? We can find a clue to the answer in his early remarks,

"What GOOD THING shall I do?"

He was accustomed to doing good things in his own eyes. He wanted to do a "good thing" for Jesus, but he lacked humility. He could not have heard the words of Jesus in the Sermon on the Mount,

"Blessed are the meek, for they shall inherit the earth."

He was not a meek man. In his wealth and impetuous youth, he was proud. "ALL these," he said, "I HAVE kept from my youth up." How different were the remarks of Jesus,

"Why callest thou ME good?"

We can see the essential difference between the two—the humble, meek and loving Jesus, and the self-righteousness of the youth. And his wealth and position helped him not at all. In fact, they were encumbrances to him, for we are told by Matthew:

"But when the young man heard that saying, he went away sorrowful, for he had great possessions.

"Then said Jesus unto his disciples: Verily I say unto you that a rich man shall hardly enter into the Kingdom of heaven."

Now this scriptural narrative can provide good lessons for us. There was a time in the life of every one of us when we first heard the words of Truth—when the desire to embrace it became uppermost in our minds. We had the burning ambition of youth, the zeal to do big things. We came to him and we, too, asked the question,

"What shall I do that I may inherit eternal life?"

And an answer was given us,

"Repent, and be baptized—come ye out and be separate—walk ye in this way."

And we did not go away like the rich young man; we were baptized into the saving name of Jesus. But let us pause and reflect a moment. Have we remained faithful to our first vows? We did a good thing when we repented and were baptized, have we kept that good work up? That one act at the commencement of our probation is not enough. That was the young ruler's error. It is a CONTINUAL struggle, a perpetual fight, as Paul said,

"But I keep under my body and bring it into subjection lest that by any means—when I have preached to others—I myself should be a castaway."

The great apostle to the Gentiles was afraid lest he would be a castaway—how do WE stand? For some of us, many years have passed from the day of our immersion—for some, a short time. Have we, my brethren, kept those commandments? Do we lightly answer, "Yes, from my youth up," like the rich young man, or do we know the HIDDEN meaning?

"THOU SHALT DO NO MURDER."

No, brethren, we do not kill one another, but let us focus the light on the words of Jesus,

"Ye have heard that it was said by them of old time, Thou Shalt not kill: but I say unto you that whosoever is ANGRY with his brother without a cause shall be in danger of the judgment."

No, we don't kill, but, my brethren, are we angry without cause? ARE we, my brethren? Let us be reconciled to our brother—for anger without cause can place us in danger of the judgment.

"THOU SHALT NOT COMMIT ADULTERY."

But Christ said,

"Whosoever LOOKETH on a woman to lust after her hath committed adultery with her already in his heart."

See, my brethren, how far it goes! We may have kept the LETTER of the law from our youth—but have we understood the FULL meaning? Jesus said, "Come and follow me." Are we following him in the RIGHT way, or are we merely worshipping by lip and not by heart? Are we honoring our Father as we should? This was the 5th commandment, and Paul says it was the first commandment with promise. Christ was the full exemplification of this for "He did always those things that pleased the Father."

"THOU SHALT NOT BEAR FALSE WITNESS."

This is one of the most evil of sins, and one of the most common. Let us look at it this way—when we utter a false accusation against our brethren, we are no better than the priest and elders who sought false witness against Jesus to put him to death, and we will be classed with them. And when we bear false witness against our brethren, let us remember the words of Jesus,

"Inasmuch as ye have done it to the least of my brethren, ye have done it to ME."

"Defraud not." Like the rich young man, do we say in all our dealing, "We are above reproach," or, "All these I have kept from my youth up?" Of course we would not defraud any one in our business relations. But let us focus the light on the DEEPER meaning. We are Christ's brethren and co-workers. Upon us alone rests the responsibility of keeping the lightstand burning. Do we do our part to the uttermost, or do we defraud our Master? If we are good workers we will always be ready and willing to work in the vineyard. But do we make excuses when it falls our lot to perform some ecclesial duty, or to attend a meeting? Are there always those ready excuses? Sometimes they are legitimate—illness and emergency happens to all. But are they just excuses—are we defrauding the Master and each other—ARE WE, my brethren?

Those commandments were part of the Mosaic Law. It was fulfilled in Christ and he revealed the true meaning—the real value of that code that a nation could not keep, for they followed the outward show, the pomp, the ritual, the ceremony, and did not understand the hidden things of the heart. Jesus showed us the perfect way and he said also,

"No greater commandment I give unto you than that ye LOVE ONE ANOTHER."

If we keep THAT commandment—if we really understand its FULL meaning—we will enter into the full life that forms the basis of the faith we call the Truth.

These are some of the lessons the young man did not understand. The commandments were so many words to him—bare facts. The full importance of the life he must live was unknown.

Now another thought on the commandments. When the commandments were given, there was the accompaniment of thunders and lightnings and a smoking mountain—so awe-inspiring that the

people appealed to Moses for relief. But those impressions soon wore off, and in a short time were practically forgotten. When we first obeyed the call, we were full of the importance of the things of the Truth. How they impressed us! How are we doing through the passing years?

"We ought" (says the apostle) "to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

Now just a word on the last words of Jesus to the young man:

"... and thou shalt have treasure in heaven."

To what treasure was Jesus referring? Not to silver and gold, for the young man was very wealthy. No, to a far GREATER treasure—and I am going to quote from Mal.—

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it; and a BOOK OF REMEMBRANCE was written before Him for them that feared the Lord, and that thought upon His Name."

"And they shall be Mine, saith the Lord of hosts, in THAT DAY when I make up My jewels."

My earnest prayer is that your name and mine will be found in the Treasure Book of Remembrance. —C. W.

Resurrectional Responsibility

PART 7

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; Eze. 18:20, 30; Deut 18:18-19; Luke 12:9; Mark 8:38; Matt. 12:32-36; Luke 19:27 and Jude 15 have already been considered).

Acts 17:30-31 — All men everywhere who refuse to repent when God commands them.

"The times of this (Gentile) IGNORANCE God winked at; BUT NOW COMMANDETH ALL MEN EVERYWHERE to repent, because He hath appointed a day in which He will JUDGE THE WORLD."

This passage in its plain and simple meaning is absolutely conclusive—God HAS winked at times of IGNORANCE, but NOW— COMMANDETH—BECAUSE—WILL JUDGE. Tremendous efforts have been made to evade and obscure the clear teaching here, to divert it and to water it down.

The words "command" and "judge" have been subject to persistent attack, but they still stand fast. This passage is a mighty bulwark for the Truth and will not be fought against by those who really desire to understand God's word.

The arguments that have been used to try to take the meaning out of these clear, plain words—"command" and "judge"—are a strong index of the unsoundness of the view that requires such arguments.

The word here translated, "command" (parangelo) occurs 35 times in the N. T. Of the other 34 times (besides this one), 33 of them unmistakably carry the meaning of COMMAND in the context, and COULD NOT be rendered otherwise. Examples:

**Acts 1:4 — "COMMANDED them that they should not depart."
Acts 4:18 — "COMMANDED them not to speak at all."
Acts 5:28 — "Did we not straitly COMMAND you?"
Acts 10:42 — "COMMANDED us to preach."
Acts 16:18 — "I COMMAND thee to come out."
Acts 16:23 — "CHARGING the jailor to keep them safely."
1 Cor. 7:10 — "I COMMAND . . . Let not the wife depart."
2 Thes. 3:4 — "Do the things we COMMAND."**

There is ONLY ONE passage out of the 35 occurrences that this word is translated any other way than "command." It is 1 Cor. 11:17, where it is rendered "declare."

"In this that I DECLARE unto you."

BUT—note carefully that the MEANING is still "COMMAND," for the Revised Version has here—

"Now in giving you this CHARGE."

And the New Amer. Revised has—

"But in the following INSTRUCTION."

So in EVERY OTHER PLACE than this Acts 17:30, this word definitely DOES mean "command." How WEAK then the case is revealed to be that has to twist it into another meaning here! It is very regrettable that—when God issues a COMMAND TO REPENT—attempts should be made to water it down to a mere "announcement" (!) of no authority or binding force. This is a very grave presumption.

The very context so OBVIOUSLY requires "command"—"Times of ignorance winked at (passed by; not brought to account; RV— overlooked), BUT NOW—command—repent—because—judge."

And the word "judge" (krino) DOES MEAN "JUDGE," in spite of all the twisting to obscure its meaning. This word "krino" occurs 113 times. It is translated:

judge 87	go to law 2	decree 1	sue at law 1
determine 7	esteem 2	ordain 1	sentence 1
condemn 5	conclude 1	think 1	avenge 1
	damn 1	call in question 2	

This covers ALL occurrences of this word. It will immediately be perceived that there is not the SLIGHTEST doubt that this word DOES truly mean "judge," and is INVARIABLY so used in the N.T. And surely it will be further immediately perceived that any attempt to obscure this meaning is very questionable, and throws grave doubt on the soundness of the view that necessitates such a course.

To make it even more conclusive, consider also the related words in the N. T. The following list covers ALL the occurrences of the words under consideration—

KRIMA: judgment 13, damnation 7, condemnation 5, condemned 1
KRISIS: judgment 41, damnation 3, condemnation 3, accusation 2

KRITERION: judgment 1, judgment-seat 1, judge 1
KRITES: judge 17

This word "krino" is the PRINCIPAL word for "judge" in the N. T. Take away its meaning and you take away the judgment-seat altogether. Look through a concordance under "krino" and you will have no doubt as to its meaning. Here are a few passages—

John 7:51 — "Doth our law JUDGE any man . . ."

John 12:48— "He that rejecteth me hath one that JUDGETH him . . . word shall JUDGE him."

John 18:31 — "Take ye him and JUDGE him according to your law."

Acts 23:3 — "Sitteth thou to JUDGE me after the law?"

Acts 26:6—"I stand and am JUDGED for the hope of Israel."

Rom. 2:1 — "Wherein thou JUDGEST another, thou condemnest thyself."

Rom. 2:16 — "Day when God shall JUDGE the secrets of men." (This passage is a DIRECT PARALLEL to Acts 17:31, the one under consideration — try "rule" here!)

Rom. 2:12 — As many as sinned in the law shall toe JUDGED by the law."

2 Tim. 4:1 — "Who shall JUDGE the quick and the dead."

Heb. 13:4 — "Whoremongers and adulterers God will JUDGE."

1 Pet. 4:5 — "Ready to JUDGE the quick and the dead."

Rev. 11:18 — "The time of the dead that they should be JUDGED."

Rev. 20:12—"Book was opened and the dead were JUDGED."

Try "rule" in any of these passages! Surely no Truth-seeking person could be satisfied with a theory that has to so twist one of the plainest and most important words in Scripture. This word is NEVER TRANSLATED "RULE," nor by any word MEANING "rule." Its only connection (a very faint one) with the conception of ruling lies in the fact that Hebrew rulers were ALSO judges, rendering JUDICIAL DECISIONS. The true perspective will be clear from the following definition of "krino," from Thayer's Lexicon—

1. Separate, put asunder, pick out, select, choose.
2. To approve, esteem.
3. To be of opinion, deem, think.
4. To determine, resolve, decree (i.e., a decision or judgment).
5. To judge, to pronounce an opinion concerning right and wrong, to pronounce judgment, to subject to censure.
6. To rule, govern, to preside over WITH THE POWER OF GIVING JUDICIAL DECISIONS.
7. To contend together, to dispute, to go to law.

It will be clearly seen from this that the idea of JUDGMENT is the fundamental and inseparable meaning of this word, and runs through ALL its uses. "Rule" is a very secondary and derived meaning, far down the list and DEPENDING UPON THE INCLUDED IDEA OF "JUDGING" for its connection.

Note, too, that the AMER. REV. VER. and the DIAGLOTT (the 2 most dependable and accurate versions) both support the clear, plain meaning of "COMMAND" and "JUDGE" (as does also the New Amer. Rev.).

When the meaning of this word — and particularly its use in Scripture — is studied, one is increasingly impressed with the unshakable POWER of Acts 17:30-31, and the unsoundness and weakness of the argument that seeks to set it aside.

* * *

1 Cor. 5:10-11 — Those who have done bad things.

"We must all appear before the judgment-seat of Christ, that every one may receive the things in body according to that he hath done, whether good or bad. KNOWING THEREFORE THE TERROR OF THE LORD, WE PERSUADE MEN."

It is very easy to SAY, "Oh, that just means brethren." But—is it so easy to PROVE? Is it any more than a dangerous, ungrounded assumption? Paul sometimes uses "we" of just the FAITHFUL (1 Cor. 15:52); sometimes of ALL MEN (Acts 14:17; 17:28-29). Surely the "we" of this 1 Cor. 5:10 is defined by the context—those who, in God's sight, have done "good" or "bad"—

"Sin is not imputed where there is no law."

"He that KNOWETH, to HIM it is sin."

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

Night Unto Night

"Those who are drunken are drunken in the night"—2 Thess. 5: 7.

Night is the time for sleep. At a certain time after sunset the majority of people retire to sleep. All birds and animals do the same—that is, domestic ones. There are other birds and animals that come out at night. Some men likewise use the darkness as a cover for their evil deeds, as our Lord said—

"Men love darkness rather than light, because their deeds are evil"

So, while the majority of people are asleep, there is a minority which is active. Paul, writing to the Thessalonians (1:5:7)—

"They that sleep sleep in the night; and they that be drunken, are drunken in the night."

This is literally true. The majority of people sleep in the night; and although we live in different times from the Apostle, we rarely see a drunken man in the daytime. It was an unheard-of thing in the Apostle's day, as we read in Acts 2:15, where Peter says—

"These are not drunken, as ye suppose, seeing it is but the third hour of the day."

In Dan. 5 we have the report of a great feast given by King Belshazzar to a 1000 of his nobles, and it is stated that the king drank wine before his 1000 guests. The feast was an example of Babylonian luxury. Babylonian banquets were magnificent, though they usually ended in drunkenness. Wines were imported from abroad, and luxuries of every kind loaded the tables. Perfumes filled the air and singers and musicians entertained the guests.

A thousand guests was not such a large number as it may seem to us. Alexander the Great is said to have invited on one such occasion 10,000 guests to a wedding feast.

Drinking usually began at the end of the feast proper, and the king—under the influence of wine ("in a proud wine freak," as Fuerst translates it)—demanded that the gold and silver vessels of the Temple which Nebuchadnezzar had taken to Babylon be brought so that he and his guests might drink out of them.

So the record says that the king, his nobles, his wives and his concubines, drank therefrom—the holy vessels which were dedicated to God's service were desecrated by the mouths of heathens.

No one can insult the Most High with impunity. In this case punishment followed swiftly. First there was given warning of impending doom (v. 5)—

"Immediately there came forth the fingers of a man's hand and wrote over against the chandelier, upon the plaster of the wall of the king's palace, and the king saw the part of the hand which was writing."

The effect was salutary. It had the same effect as any great, sudden shock would have on a drunken person—he was sobered immediately. The record says "the king's countenance was changed." The original (see the margin) is more expressive—"his BRIGHTNESSES (the freshness of his countenance) were changed"—his color and the flush of wine left his cheeks, and deadly paleness came over him. In addition, "his thoughts troubled him, so that the joints of his loins were loosed and his knees knocked together"—in other words, he was PROPERLY FRIGHTENED—he who had been so arrogant a few moments before.

To add to his terror, none of his wise men could even read the writing, much less translate it, though he offered great rewards. These rewards took the form of, first, a robe of scarlet or purple—the robe of honor worn by those whom the king delighted to advance. Babylon was famous for rich apparel, as we learn from Eze. 27:24.

Then there was the chain of gold, an emblem of office as well as of distinction. Lastly there was the great honor of being the third in the kingdom. Belshazzar was the eldest son of the king, and associated with him in the government. His father Nabonidus was first, Belshazzar second—therefore the next to him would be third.

In Josh. 7:21 we read that Achan sinned in respect of a "goodly Babylonish garment" which he coveted and took and hid, bringing trouble upon Israel. Daniel rejected the garment and the honors, but agreed to read the writing and give the interpretation.

Four words were written—"MENE, MENE, TEKEL, UPHARSIN," literally translated as, "Numbered, Numbered, Weighed, and Breakings." Repetition of the first word emphasises it, and denotes the certainty and nearness of the judgment. "Numbering, weighing, and breaking" are scriptural terms expressive of penal and judicial visitation.

In spite of Daniel's refusal of the king's favors, the king commanded that all the things promised be carried out. Daniel was clothed in scarlet, a chain of gold was put about his neck, and proclamation was made that he was third in the kingdom. The reward once promised was irrevocable. But no opportunity for repentance was allowed Belshazzar—he was slain that very night.

The prophet Isaiah saw this night of debauchery 200 years before. Now man, with suitable apparatus, can record the sights and sounds of the past, but only God can give beforehand impressions of the FUTURE, and through Isaiah He gave a description of the night of pleasure turned into fear. In chap. 21 we have a marvellous preview of the king's loin-racking fear at the writing on the wall, the interruption of the feast by the sudden alarm, the fall of Babylon, and the death of Belshazzar.

But idolatrous kings were not the only ones condemned by God for drunkenness. Through the prophet Amos we have the following words addressed to the "careless in Zion"—

**"Ye who are putting far away the day of calamity,
But bringing near the abode of violence;
Who are lying on beds of ivory,
And sprawling on their couch of pleasure,
And eating the well-fed of the flock
And the fatted calves out of the midst of the stalls;
Who are bawling at the bidding of the harp;**

**Like David have they invented for themselves instruments of song;
Who are quaffing bowls of wine,
And with the best of oils anointing themselves—
And are not afflicted for the injury of Joseph" (Amos. 6:3).**

The nobles and chief men of Zion, as well as of Samaria, are rebuked for their self-indulgence, carelessness and utter indifference to the calamity foretold upon the nation. We have a parallel of Belshazzar's feast in the luxury and debauchery which took place.

The accusation is that they "lie on beds of ivory and stretch themselves upon their couches" ("lounge" is the nearest English equivalent). They chant ("bawl" is a better word, in harmony with their action and condition) to the sound of the viol or harp. The word used indicates that the singers thought more of the sound than the sense. Both words and music were such as would suit drunken revellers.

They are contrasted with David to whom is ascribed the use of the psaltery and harp—stringed instruments—in the Temple service. David's instruments were made by him to praise the LORD—he devoted the musical talents given him to the honor of God. These degenerate nobles made improvements on the instruments of their day, solely to heighten the pleasure of their luxurious banquets.

They also drink wine in bowls. The word for "bowl" is the same as used for the basins used to hold the blood of sprinkling. Such bowls were among the offerings of the princes at the dedication of the altar by Moses. What a contrast between these dissolute princes of Samaria and their ancestors! So punishment was foretold, and came upon them. And Paul uses the fact that those who are drunk are drunk in the night as a basis for exhortation, for he continues—

"Let us who are of the DAY be sober."

And the exhortation is simply this—we are CHILDREN OF THE DAY, therefore we must act as only men and women can act who are of the DAY and not of the world's dark NIGHT.

The Origins of "Christ-Mass"

Paul's whole teaching is directed toward developing in his hearers an intense desire for that which is better, more powerful, stronger, closer to divine principle and standard. He labors toward the arousing of godly yearnings that find their satisfaction and peace only in a constant upward effort toward conformity with the perfect example. The struggle of life must not be viewed as an unhappy, stoical battle against desire—the secret is rather a gradual, joyful education and training of the inclinations toward BETTER things—

**"Yet show I unto you a MORE EXCELLENT way."
"Overcome evil WITH GOOD."**

"Here is a BETTER, a more excellent way." The life in the Truth is a GROWTH, a movement ever forward and upward, the progressive advancement toward greater light and fuller understanding. Baptism is only the first step, a bare beginning—to STOP at that point is suicide. We can all call to mind passages which illustrate this essential divine principle—

**"Be ye TRANSFORMED by the RENEWING of your mind."
"GROW in grace and knowledge."
"Put on the new man which is RENEWED IN KNOWLEDGE."
"GROW UP unto him in all things."
"Every man that hath this hope in him PURIFIETH himself."**

And so the man of God, through constant application to the enlightening Word, is gradually molded from weakness and ignorance to greater and greater strength of purpose, character and perception. Let us approach this subject from this point of view—to ascertain the true FACTS, and to consider the spiritual principles which bear upon them, that we may in all things better pursue the good and acceptable and perfect will of our holy God.

One thing immediately strikes us forcibly which perhaps we have never noticed before. That is that most of the present historic anniversaries are ghostly hangovers from the time when the Mother of Harlots held undisputed sway over "times and seasons" and the "bodies and souls of men."

Many, of course, are now only unfamiliar names to most of us—Candlemas, Epiphany, St. Stephen's, Michaelmas, All Saints, Whitsuntide, Shrove Tuesday, Ash Wednesday, Plough Monday, Twelfth Night, and scores of others. But some still linger on as grim relics of an age of gross and incredible superstition.

St. Valentine, for instance, was a romantically-minded bishop of the 3rd century martyred for performing "Christian" marriages against the laws of the emperor. St. Patrick converted Ireland to Catholicism and immortalized the shamrock by using it to demonstrate the superstition of the triple unity of the "Trinity."

Easter is named, apparently, from a Saxon goddess of spring. Many ancient heathen nations revered the egg as the symbol of the beginning of life, and it is from Teuton mythology that rabbit-laid eggs appear among Easter superstitions.

Hallowe'en was once a fairly dignified autumn thanksgiving, but became hopelessly corrupted with a strong mixture of heathen witchcraft (more appealing to the public taste).

Christmas, too, we find is fundamentally of religious origin, but FAR from exclusively "Christian." To it we find attached innumerable traditions and superstitions. Most are of pagan origin but the mystery-working of the Catholic church has greatly complicated them by addition of priests and madonnas and holy water and signs of the cross.

WE FIND ABOVE ALL THINGS THAT CHRISTMAS IS BASICALLY AND PRIMARILY A ROMAN CATHOLIC INSTITUTION. To this great system of iniquity it owes its establishment, permanence and popularity.

For the period of the year in which it is held, it is mostly indebted to pagan sources. It appears that this time of the year, following the harvest and centering about the winter solstice when the days again began to lengthen, has almost universally been a period of festivity and religious significance long before the spread of Christianity.

Regarding the date, most commentators agree that from many points of view NO DATE could be more UNLIKELY as that of Christ's birth, and it is a matter of record that there is no month of the year in which respectable ecclesiastical authorities have not confidently placed the birth of Jesus.

It was during the period of the ascendancy of the Roman Empire that Christmas originated. Consequently, we find that Roman customs played the major part in fixing its date and characteristics. Its general season, however, was later found to coincide with important religious superstitions of the north European barbarians, and this too played a large part in its development. One writer says—

"The roots of Christmas observance go deeply into the folklore of the Druids, Scandinavians, Egyptians and Romans."

Chambers Encyclopaedia records—

"Many of the beliefs and usages of the Old Germans, and also of the Romans, relating to this period passed over from heathenism to Christianity."

R. J. Campbell, in "The Story of Christmas," declares—

"As we have seen, there are not a few popular observances associated with the Christmas season which have NOTHING TO DO WITH the Christian religion and the birth of Jesus. Most of these observances are older than Christianity, and some of them - - it must be confessed - - are NOT OF VERY ELEVATED ORIGIN."

William Auld, in "Christmas Traditions," notes—

"There are the green garlands, the marvellous trees, the mystic fire and lights . . . and customs many . . . still clustering about the great midwinter feast - - all of which descend to us from the PAGAN CHILDHOOD of the race."

T. G. Crippen, in "Christmas and Christmas Lore," confesses—

"The Feast of the Nativity rather INCORPORATED than supplanted various HEATHEN festivals. It was therefore only natural that RELICS OF HEATHEN PRACTICE should survive as traditional customs."

The Encyclopaedia of Religion and Ethics confirms this—

"MOST of the Christian customs now prevailing in Europe, or recorded from former times, are HEATHEN customs which have been absorbed or tolerated by the Church. The Christian feast has inherited these customs from 2 sources - - Roman and Teutonic PAGANISM."

And the Catholic Encyclopaedia (note the source) admits—

"There is NO DOUBT that the original Christian nuclei attracted PAGAN accretion."

(All these authorities are "friends" of Christmas. Most of them seem to regard its heathen-Catholic origin as a delightful and intriguing asset).

This period of the year was one of great festivities for the early Romans. First came the celebrated Saturnalia, commencing Dec. 17. This feast (the festival of the god Saturn) finds much mention in all commentaries on Christmas. One writer says—

"The Roman Saturnalia was characterized by processions, singing, lighting candles, adorning the house with laurels and green trees, giving presents."

Again from the Religious Encyclopaedia—

"The Saturnalia in Rome provided the MODEL for MOST of the merry customs of Christmas. The time was one of the general mirth. All classes exchanged gifts, the commonest being wax candles and clay dolls. Christmas inherited the general merriment . . . games, giving of gifts, abundance of sweetmeats and—as to the more ceremonious elements—the burning of candles."

Campbell further says—

"The Romans adopted from earlier folk-customs the rituals which appear in their Saturnalia and have been carried over into the observance of modern Christmas times. There was feasting, drinking and decorating with evergreens."

Auld declares—

"Much of the spirit of this old Roman festival passed into Christmas celebration. The early Puritans, witnessing the jolly antics of grotesque fools, the "Lords of Merry Disport," never had any doubt in the matter. That TRANSCIENT feeling which blossoms at Christmastime owes as much to the kind GOD SATURN as to the loving Son of Man. This is the Christmas which, "mixed with a little SENTIMENTAL Christianity," lies so pleasantly in the genial pages of Dickens."

One outstanding feature of the Saturnalia was the festival reversion of all order and dignities. This was carried to great lengths at Christmastime in the Middle Ages. In England it was customary to appoint a "Lord of Misrule" or "Abbot of Unreason" who presided over the blasphemous foolery. We read with great surprise that at one time it was quite customary for EVEN THE CLERGY themselves to let down all barriers of restraint within the church itself at the Christmas season. Crippen relates the following (which seems almost unbelievable)—

"At Vespers, at the end of the Magnificat, the whole service was turned into BURLESQUE. Dice were cast and black puddings were EATEN ON THE ALTAR, ludicrous songs were sung and old leather was burned as mock incense. In some places an ass was led into the church in whose honor a MOCK HYMN was chanted in Latin with a bray for a refrain."

The Ency. Americana says—

"On St. Nicholas' Day a "Boy Bishop" was elected, who exercised a BURLESQUE episcopal jurisdiction, and PARODIED the various ecclesiastical functions and ceremonies."

Such is the height and stability of a religion grounded on sentiment and superstition. Auld adds—

"All through the Middle Ages the two rivers of RIOT and RELIGION flowed together."

Following the Saturnalia in Rome was the Sigallaria, or Doll Festival, another obvious link with the modern Christmas. Then on Dec. 25 came the great Brumalia, the religious observance of the sun-worshippers. This was known also as Natalis Solus Invicti—the "Birth of the Unconquerable Sun"—the date when the days again began to lengthen. It is significant that the Catholic Encyclopaedia itself says—

"The well-known solar feast of Natalis Invicti, celebrated on Dec. 25, has a strong claim for the responsibility of our Christmas date."

Then came the Kalends of January, and finally the Juvenalia, both of which have contributed their share to the modern Christmas. With very odd logic, Crippen remarks—

"Surely it was WELL (!) that all these should be COMBINED IN ONE GREAT CHRISTIAN FEAST, and their ancient significance transferred in the light of the Gospel. Many customs obtained a new lease of life. In Egypt, as in Rome, the new festival would coincide with the birthday of the Sun-god. The northern barbarians would find it practically coincident with their own Yule. It seems to have been the special festival of the god Thor."

Again from Auld—

"After the barbarians were Christianized, all the customs and superstitions which had belonged from time immemorable to their own Yuletide began to cluster about Christmas. When the season calls up in the mind crackling fires on the hearth, lighted candles, rooms adorned with evergreens, bright berries and flowers, wholesome feast and frolic - - these are the GENUINE PAGAN ELEMENTS."

Regarding the period when Christmas originated, the Catholic Encyclopaedia says it was NOT AMONG THE EARLY FESTIVALS OF THE CHURCH because Irenaeus and Tertullian, at the end of the 2nd century OMIT it from their lists of feasts. The first evidence of any observance of the birth of Christ, says this same authority, appears about the year 200 A. D. in Egypt. It was not earlier than 330 A. D. that Dec. 25 was chosen by the Pope, and it was not universally accepted until long after (the position and authority of the "Pope" was then still far from conceded in "Christendom"). Regarding the attitude of the early church toward such things, Auld writes—

"As for the FIRST BELIEVERS, THEY had not the slightest interest in ANYTHING OF THE KIND. Hope in the Lord's imminent return from heaven in great power and glory was the flame that fired THEIR devotion."

In the book, "The Customs of Mankind," we read—

"Christmas was originally a festival of the winter solstice. It was customary to hold great feasts in honor of the HEATHEN GODS, to dance and make merry. The EARLY teachers of Christianity PROHIBITED THESE FESTIVALS as unsuited to the character of Christ."

Tertullian (who wrote, says the Ency. Britannica, "in a period when a LAX SPIRIT OF CONFORMITY to the world had seized the churches"—about 200 A. D.) says regarding decorating with evergreens and lighting ceremonial candles—

"Let those who have no Light light their lamps, let THEM affix to their posts laurels: YOU are the light of the world, a tree ever green; IF you have renounced temples, make not your OWN GATE a temple" (by heathen decorations).

And it is recorded that at the time of persecution, Christians were detected by not decorating their houses at the Saturnalia. Some, it is said, conformed to avoid suspicion. The practice was DISCOURAGED BY THE EARLY CHURCH. And Campbell relates—

"There can be no doubt that the early Christians also frequently shared in the FROLICS of their HEATHEN neighbors, and the fathers of the Church had considerable difficulty in prevailing on their members to refrain from such UNEDIFYING PASTIMES."

Nor should it be supposed that the Church, when it appointed the festival, immediately threw itself into the welter of superstition and riot that later enveloped. On the contrary, it at first fought strenuously against the pagan customs and affiliations, until it became more "mellow" and "broadminded." Chrysotom (4th century) says the day was originally chosen so that the Christians might perform their rites undisturbed while the pagans were busy with their own. Again from Auld—

"When Christmas FIRST arose, it was purely a SPIRITUAL FESTIVAL; it had none of the gay and colorful concomitants which it now possesses. IT WAS A FAST OF THE SENSES AND A FEAST OF THE SOUL. But Christmas was not to remain in this upper air of adoration. Through contact with the festive environments in which it grew up, and into which it was afterwards carried, it was to become MUNDANE and MATERIAL, happy and merry, RUDDY and LUSTY."

Similarly from Campbell—

"The early Christians discouraged the use of evergreen decorations in Christian homes and assemblies because their display had long been associated with heathen festivals. Bishop Martin of Bracea (575 A.D.) forbade the use of all greenery and 'other dangerous Kalend customs'."

Crippen remarks—

"So long as heathenism was in full vigor the ancient Christians were puritanically jealous of anything that might seem like coquetting with idolatry, but when heathenism was declining there was a DISPOSITION TO ADOPT ITS CUSTOMS."

And further from Auld—

"The use of evergreens is one of the happy (!) contributions which PAGANISM made to the Christian festival. At FIRST the Church frowned upon this intrusion of paganism into the sacred season, but altogether the ancient church was WISELY TOLERANT (!) in her attitude to heathen ideas and customs . . . hence the curious and interesting MIXTURES of ideas, PAGAN and CHRISTIAN, which became CHARMINGLY (!) entwined."

After unsuccessfully trying to prevent the adoption of pagan customs, says Campbell—

"The clergy endeavored to transform the heathen REVELS into amusements which — if not really more spiritual in character — had at least the merit of recognizing the authority of the Church."

And such was the slow but deadly course by which the Church exchanged purity for pleasure, and the friendship of God for that of the world.

Justinian in 529 A. D. decreed that no one should work on Christmas. At the Reformation, 1000 years later, the revulsion against the superstitions of the Catholic Church was such that laws were passed forbidding the CESSATION of work on Christmas! Crippen says—

"The leaders of the Reformation in Scotland thought that the Roman church was too bad to be mended. If their view it must be ended, and a new beginning made strictly on the model of the New Testament. Now certainly the New Testament MADE NO MENTION OF ECCLESIASTICAL FESTIVALS, so the new beginning included the sweeping of them all away. On Dec, 26, 1583, the Glasgow Kirk Session put 5 persons to public penance for keeping the 'superstitious day called Yule.' "

The early Puritan settlers in America were of the same mind. Christmas, they declared, "smelt to heaven of idolatry," and they abolished it as a "relic of Popery." In Massachusetts in 1659, a law was passed which read—

"Whosoever shall be found observing any such day as Christmas, either by forbearing of labor, feasting, or in any other way, shall be fined 5 shillings."

In their earlier, purer days, the Presbyterians and Baptists were similarly opposed to it on the same grounds. In England, at a time of revulsion against Catholicism, observance of Christmas was forbidden by an act of Parliament in 1644.

Santa Claus is of course the good Bishop "St. Nicholas," patron saint of beggars and thieves. In the Middle Ages thieves were known as "clerks of St. Nicholas." In Europe he travels about in all his bishop's regalia riding a white horse which (in the strange metamorphosis of centuries) he seems to have inherited through Scandinavian mythology from the benign god Wodin previously engaged in the

same activities at that period of the year. His descent down the chimney is traced to similar habits of the Norse goddess Hertha. Auld writes about St. Nicholas—

"The names and attributes of the mysterious purveyors of gifts disclose a most CONFUSED MIXTURE OF PAGAN AND CHRISTIAN NOTIONS. All kinds of bugbears and bogies figure in the European Christmas. By their names they suggest a loose connection with St. Nicholas, but by their activities they betray an unmistakable relationship with the weird beings of ancient pagan mythology."

Of the Christmas tree, the origin is uncertain. Virgil, the Roman poet, speaks of decorating pine trees in honor of Bacchus, the god of revelry. Hislop, in his "Two Babylons," connects similar customs with Egyptian cults.

Mistletoe, of course, is inherited from the Druid priests of ancient Britain. For many centuries the Church forbade its use because of the superstition attached to it. It was so sacred that enemies meeting beneath it laid down their arms (the world still has a relic of this custom.)

The holly wreath symbolized the crown of thorns, the red berries being drops of blood. Like all other holy articles of the Church, it will keep away goblins. Miscellaneous Christmas superstitions are far too numerous to mention. Campbell, in summing up, comes surprisingly close to the truth when he says—

"There is really NOTHING IN COMMON between the mystery of the Word made flesh for man's salvation, and the orgies of eating and drinking and horseplay associated with the paganism of pre-Christian times and perpetuated at the Christmas season in our own as well as earlier generations. There is goodwill in both — but the ONE IS CARNAL AND THE OTHER SPIRITUAL."

Brethren and sisters, how do WE—called OUT to be "sons of God"—stand in relation to these things of the world? "What communion hath LIGHT with DARKNESS?" In the Revelation, two eternally antagonistic classes appear—

(1) "ALL NATIONS have drunk of the wine of the wrath of her fornication . . . by her sorceries were ALL NATIONS deceived."

(2) "Lo, a Lamb stood on Mt. Sion, and with him 144,000. THESE are they which were NOT defiled with (the apostate) women. These were redeemed from among men, being the firstfruits unto God, for they are without fault before the throne of God."

To which class will WE be found to belong?

EVERY Joint

*"The whole body fitly joined together, and compacted
(knit together) by that which EVERY JOINT supplieth."*

YOU are a joint of that body. I am a joint—either working smoothly, in harmony—or am I a joint that CREAKS, and GROANS, and MOANS, irritating the whole body? If I am, then let me CHANGE it—let me add to the joy of my Lord, and of my brethren, by being a real help to the whole body. How can I bring this about? Paul gives the answer in this chapter. By not walking as other Gentiles—thinking only of myself—alienated from God by the ignorance that is in my natural mind—turning back to the world—influenced by the strong desires of the flesh.

"Ye have not so learned Christ . . . Be ye renewed in the spirit of your mind . . . Put on the NEW man."

What are some of the first things that I must eliminate? Some of the things that disrupt ecclesias? That tear down the work of the Truth? That destroy the body of Christ?

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice."

Paul says elsewhere—

"I tell you—as I have told you in the past—they that do such things SHALL NOT INHERIT the Kingdom of God."

Let us think seriously upon what the apostle said: "They that do such things shall not inherit the Kingdom of God." "Bitterness, wrath, anger, clamor, evil-speaking, malice," THESE are the things that break down ecclesial life and destroy the body of Christ. On the other hand, look what lovely characters we CAN be if we make every effort to follow the instructions of the Spirit—

"With all lowliness and meekness, with longsuffering, forbearing one another in love."

"And be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

It will take a real effort EVERY DAY. We will slip, but let us go on again.

—A. S.

Who Are the Christadelphians?

"To the BRETHREN IN CHRIST which are at Colosse"—Col. 1:2

Bro. John Thomas revived the ancient apostolic Faith about a century ago. It became necessary for a name to be chosen to distinguish and identify those who believed as he did, so he used the Greek words "Christos"—Christ, and "adelphos"—brother, to form "Christadelphian," meaning "Christ's brother." In Col. 1:2 occurs the expression, "adelphios en Christo," which is translated in English, "brethren in Christ."

Paul speaks of the disciples as "children (of God) by faith in Christ Jesus," having "put on" Christ by baptism—

"Ye are all the CHILDREN OF GOD by faith in Christ Jesus, for as many of you as have been BAPTIZED into Christ have put on Christ" (Gal. 3:26-27).

And as "sons of God" and "heirs"—

"Ye are sons . . . and if sons, then heirs of God through Christ."

John likewise speaks of the believers as "sons of God"—

"Behold what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD" (1 John 3:1).

Going back to the beginning, we find that Seth was appointed as the woman's seed in place of Abel, whom Cain slew, and that Seth's descendants called themselves by the name of the Lord—

"She (Eve) bare a son, and called his name Seth. For God, said she, hath appointed me another seed instead of Abel whom Cain slew. And to Seth there was born a son, and he called his name Enos. Then began men to call upon the name of the Lord (margin: to call themselves by the name of the Lord" (Gen. 4:25-26).

These are called the "sons of God" in Gen. 6:1-2—

"The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose."

Here is a mixing of the seed of the woman and the "daughters of men"—alien marriage—which was displeasing to God, for this seed of the woman were the sons of God, and this seed was carried down to Christ, as we see from the genealogy of Luke 3:23-38.

So we are told in Gal. 3:16 that the seed of Abraham (which was the seed of the woman) is Christ—

"To Abraham and his seed were the promises made. He saith not, and to SEEDS (as of many); but as of ONE, and to thy SEED, which is Christ."

And in Gal. 3:26-28 we learn that those who are baptized into Christ become Abraham's seed and heirs of the promises of God. This baptism is spoken of as being "buried" with Christ—

"Buried with him in baptism, wherein also ye are risen with him THROUGH THE FAITH of the operation of God."

"We are buried with him by baptism into death."

Baptism means to be covered with water. The original Greek word means to immerse, to plunge under, to submerge (as when a ship sinks). And it is clear from several scriptural incidents that baptism is a covering with water, and NEVER a sprinkling, as Acts 8:38-39—

"They went DOWN INTO THE WATER, both Philip and the eunuch, and he baptized him . . . and when they were come UP OUT OF THE WATER . . ."

That baptism is essential to salvation is illustrated by an interesting incident found in Acts 11:13-18. Here we see a man (who was already considered by God as a just and devout man—see Acts 10:2) being told "words whereby he and his house COULD BE SAVED." What were these "words"? If we look at Acts 10:48 we see that they included the COMMAND TO BE BAPTIZED:

"Then answered Peter, Can any man forbid water, that these should not be baptized . . . and he COMMANDED THEM TO BE BAPTIZED in the Name of the Lord."

We are further impressed by the importance of baptism when we see how Paul describes the change of relationship that occurs when one "puts on" Christ by baptism. He says, Eph. 2:12, 13, 19—

"At THAT time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having NO HOPE, and without God in the world.

"But NOW in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the HOUSEHOLD OF GOD.

Peter speaks of the baptism that leads to salvation as the "answer of a GOOD CONSCIENCE," showing that true, SCRIPTURAL baptism (as contrasted with the world's infant-sprinkling) must be preceded by knowledge and intelligent comprehension—

"The like figure whereunto BAPTISM DOTHS NOW SAVE US . . . the answer of a good conscience toward God."

What is the necessary belief required to make baptism scriptural? We have a very instructive example in Acts 8:12—

"When they believed Philip preaching the things concerning the Kingdom of God and the Name of Jesus Christ, they were baptized."

This "Kingdom of God" was what Christ preached during his ministry—

"Jesus went about all Galilee, preaching the GOSPEL OF THE KINGDOM" (Matt. 4:23).

"Jesus came into Galilee, preaching the Gospel of the Kingdom of God" (Mark 1:14).

"And he (Jesus) said unto them, I must preach the Kingdom of God to other cities also, for THEREFORE AM I SENT."

And he sent the disciples to preach the Kingdom of God—

"Then he (Jesus) called his 12 disciples together . . . and he sent them to preach the Kingdom of God" (Luke 9:1-2).

We note from these quotations that the facts about this Kingdom were the "Gospel" that Jesus proclaimed. Now we are told by Paul that the Gospel is the—

". . . power of God UNTO SALVATION to every one that BELIEVETH" (Rom. 1:27).

So belief concerning this Kingdom is very important for salvation. What is it? Where is it to be? When Peter asked Christ what their reward would be for leaving all and following him, Christ told them—

"In the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon 12 thrones, judging the 12 tribes of Israel" (Matt. 19: 28).

We learn from the song that the redeemed will sing that the worthy of all nations will reign ON THE EARTH—

"Thou hast made us unto our God kings and priests and WE SHALL REIGN ON THE EARTH" (Rev. 5: 10).

This corresponds with the promise of Jesus to the meek—

"Blessed are the meek for they shall INHERIT THE EARTH" (Matt. 5: 5).

So, in summing up, we see that—actually—"Christadelphians" are those whom Christ accepts as his brethren—those who believe the Gospel of the Kingdom which he taught, and who obey his commands being joined to him and constituted his "brethren" in the only appointed way that is, by true, scriptural baptism—complete immersion in water, the answer of a good enlightened conscience.

—P.G.C.

Signs of the Times

"PREPARE WAR!"

The precarious position of Europe's economy is highlighted by recent developments. Rearmament against the fear of Russian aggression is causing severe problems. By the end of 1950, Europe was approaching (with the aid of the Marshall Plan) a liveable self-stability, with production levels higher than pre-war. But the combined effect of the rearmament drive and the Korean war inflation has upset everything and precipitated a crisis. Churchill says Britain is short of food, short of coal and fast approaching bankruptcy. Britain is running into foreign debt at the rate of \$2 billion a year. Some govt. bonds issued at 100, are selling at 63. Competition from her old nemeses—Germany and Japan—is beginning to squeeze her again. France (2nd most important European country) is in similar straits. (France is spending a billion a year to try to hold back the Communists in Indo-China).

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PERSIA, ETHIOPIA and LIBYA WITH THEM

The Sudan has come into the news with Egypt's demand for the ouster of Britain. It is interesting because it is the ancient Biblical Ethiopia, and Eze. 38: 5 says Persia, Ethiopia and Libya are to be with the King of the North. Significantly, all 3 are today in the world's spotlight. Egypt is urging the UN to hold a plebiscite in the Sudan, and Trygvie Lie (UN Sec.–Gen.) views the suggestion with favor

Of Libya the N. Y. Times says, Libya is one of the troubled situations that may most attract Soviet interest. Two years ago a combination of Arab and Latin American countries in the UN decided to solve one phase of the Italian colonies question by voting the independence of Libya, to take effect Jan., 1952." (It is at present the site of British airbases in the Middle East defence system. Russia has from time to time indicated a desire to be given a mandate there).

The dispute between Persia and Britain (which has stopped the flow of Persian oil and greatly aggravated the problems of both countries) seems no nearer settlement. The oilfields and refineries are still idle (though Persia now claims to be producing a little herself).

* * *

GERMANY

Germany is becoming an increasing problem—in the exact pattern that followed War I, but this time against a much grimmer and more desperate background. Russia is skilfully playing the siren tune of the union of East and West Germany. N.Y. Times says: They (the Russians) have been successful in convincing a great number of Germans that re-unification of their country is just as important as integration with the West."

The attitude of the Socialist party (the main Opposition party— nearly as large as the party in power) has been gradually hardening against integration of West Germany with the West European alliance and leaning more and more to concentrating on union with East Germany.

NY Times says: "Unity would mean not only a totally different Germany but a totally different Europe. A great many of the plans and policies of the US in Europe would have to be either scrapped or drastically changed, and statesmanship of the highest type would have to be exerted: (1) to keep a united Germany out of the Soviet embrace, (2) to insure that a united Germany did not become aggressive, and (3) to make sure that this very strong state did not try to become the political arbiter of Europe by playing off the Soviets against the West."

Here is a very strange and significant angle: "The group which has exerted the most pressure for discussion with the East is the Evangelical* Church. The Church has no love for either the Russians or the East German Communists, but the Evangelical Church would be the leading church in a united Germany, and a united Germany would be predominantly Protestant. Chancellor Adenauer tried this week to convince the head of the Church that West Germany's safety lies in first joining the Atlantic community and THEN proceeding toward reunification of the country. What everyone is trying to avoid is open discussion of the charge often heard in Berlin that Adenauer is a Catholic and Rhinelander who wants to rule a Catholic Germany with its govt. in the Rhineland and who really is not interested in either unity or East Germany."

* The 'Evangelical Church' in Germany is the National Protestant Church formed in 1817 by a union of the Lutheran and Calvinistic churches.

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MALAYA

NY Times, Nov. 18—"The recent increase in Communist activity in Malaya is believed to represent only the first phase of a new campaign to seize power. The Communists are making a determined attempt to disrupt the country's economy by attacks on the rubber planters and by intimidation of the rubber-estate workers. 16 large estates in the Bahau area are inactive. The workers are ordered, on pain of death, to demand fantastic increases in wages, warn the Communists when troops are in the area, and to bring them food. The wage increases, when granted, have been given to Communists collectors. In the Kejang area early this year the new tactics were tested and Communist domination was fully imposed. This past week, Communists killed or wounded at least 75 persons, wrecked 2 trains, fired on 3 others, burned a bus, cut scores of telephone wires and power lines, slashed 40,000 rubber trees and slowed down production by terrorizing workers on 23 estates.

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"Receiving in themselves that recompense of their error which is meet"—Roman 1:27

Cancer authorities say that "the man who smokes a pack of cigarettes a day has 50 TIMES more chance of developing cancer of the lung than a non-smoker." Alton Ochsner, past president of the American Cancer Society, said recently that "cancer of the lung is increasing more than any other form of cancer and smoking is mainly responsible." He revealed that 1% of all cancers in 1920 were lung cases, 2% in 1930, and 8% in 1948. He predicted 18% by 1970, because of heavy smoking

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NY Times, Nov 18—"What Russia Has Gained—1939 to 1951 Population—170 million in 1939, 770 million in 1951, Area—8 million sq. mi. in 1939, 14 million in 1951."

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THE GAP IN THE "CONTAINMENT" WALL

Under a very interesting map in the Nov 4 NY Times (showing the "wall" the West is trying to build around Russia, and the very significant "gap" from Turkey across Iran, Afghanistan and India, to Burma), the following appears: "Since 1947 'containment of communism' has been a principal objective of US foreign policy. The Marshall Plan, Atlantic Pact, Japanese and Philippine Pacts and action in Korea were all part of this policy. As the map above shows, the European and Far Eastern arcs of the containment circle have been firmly drawn. On the crucial southern flank, however, a large gap remains. So far no co-ordinated program has been agreed on for defence of the area extending from the Mediterranean across the Arab countries and India to Burma."

While building the East and West walls, the very inviting South "gate" has been left open. This may be God's way of "turning Gog back, and putting hooks into her jaws (as a ring in the nose of an ox), and BRINGING HER FORTH" in the required direction for prophetic purposes.

“THERE SHALL BE FAMINES (in the last days)”—Matt. 24:7

Like the prophecy of "wars," the above indicates something SPECIAL in the way of fulfilment (for there have ALWAYS been wars and famines). The UN has just reported that 60% of the world's population are underfed. World food production has increased 9% over pre-war levels while the no. of people has increased 13%, indicating that the world's food situation is gradually getting worse. It is a sad commentary on "civilization" when such great "advances" are being made in the efficiency of mass destruction of life and property.

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"Israel Speaks" says the present trend in Israel's foreign policy may be summed up as (1) A closer alignment with the West, and (2) a quiet shelving of "non-identification" (that is, of neutrality between East & West). This is in the right direction (from the viewpoint of prophecy).

* * *

OIL

War and industry run on oil (the UN forces in Korea are using up to a ½-million barrels a day). World production has gone up from 5 million barrels a day before World War II to a present 12 million—US 6½, S Amer. 2¼, Mideast 2, Russian group 1. US uses 7½ million bbls. a day, Europe 1½—mostly from Mideast. The Mideast has ½ of world's known reserves—before the war it produced ¼-million bbls. daily, now 8 TIMES that amount. 75% of Mideast oil must pass through either Lebanon or the Suez (unless it goes around Africa). NY Times says “Any disruption of the flow of oil either through the Suez or Lebanon would plunge the oil supply problem in Europe into an acute stage.” The Arab world well realizes this, and so does Russia. (US is itself importing a million barrels daily, so obviously would have difficulty in filling Europe's needs).

Lebanon (whose pipelines carry nearly ½-million barrels a day) has ordered that captains of tankers receiving oil must sign agreements that none will reach Israel. Violations will result in that company being stopped from loading. Part of the trouble in Suez (carrying a million barrels a day) concerns Egypt's blocking of the use of the canal to tankers suspected of supplying Israel. The Arab-Israel feud is the cancer of the Mideast—intruding into and upsetting all economic and defence plans for that area.

A Persian newspaper claims that Persian police have found documentary evidence that Russia's agitators in the Abadan refineries were instructed to stir up riots and bloodshed during the conflict with Britain so that Britain would be forced to send in protective troops. This was to have been the signal for a lightning Russian occupation of Persia.

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Of the 250,000 Jews originally in Europe's DP camps, only 25,000 remain. The others have been settled—mostly in Israel.

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SUEZ

Britain is apparently determined to hold Suez at all costs, convinced that her entire position in the Mideast hinges upon it. But every move in this direction aggravates and inflames Arab fanaticism, and confirms the charge of "imperialism," and strengthens Russia's hand. The Arab countries are making a determined effort to get Morocco placed on the UN agenda, claiming that French rule there violates the UN charter and the Declaration of Human Rights. This is another factor upsetting to the West's plans, for US is just completing its great chain of airbases there.

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SACME

A new set of initials come into our range of interest—SACME— Supreme Allied Command, Middle East. At present this includes US, Britain, France & Turkey. Soon to be joined are South Africa, Australia and New Zealand. It is the beginning of an attempt to prepare unified defences of the Mideast against Russia. Again the problem is the antagonism of Israel and the Arabs, for both are necessary if the set-up is to be effective. The Arabs seem to be much more interested in combating Israel than defending themselves against Russia. Israel fears that any arms supplied to them under SACME (as projected) will be used to add to the pressure against Israel.

"Detroit News," Nov. 16: "Arab-Israeli hostilities are compelling the West to try to organize Mideast defence from outside. Both Arabs and Israeli appear to be more worried about their futures as independent states than about the Communist menace. Faced by this situation, the West is trying to prepare Mideast defence with Greece, Turkey and the Suez zone the strong points. The Greeks and Turks would be expected to stop the first Red rush. That point is obviously debatable."

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.

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

The Boston Fraternal Gathering, held Oct. 14, was an edifying success—a time long to be remembered. Bre. J. D. Baines (Montreal), O. Johnson (Phila.), A. Higham (Detroit) and J. Scaramastro (Scranton) united their thoughts in one grand exhortation.

Bre. & sis. were present from Worcester, Newark, Jersey City, Phila., Buffalo, Scranton, Detroit, Toronto, Montreal & St. John (N. B.), spending the greater part of 2 days in fellowship together.

The following week a visit was enjoyed from bro. & sis. T. H. Hull (Stewiacke, N. S.). Bro. Hull gave us words of exhortation around the table of the Lord.

—bro. K. MacKellar

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

Loving greetings to all the members of the Household of Faith. We are still holding forth the word of the truth of the Gospel in the hope of the great reward.

Our sis. A. Dury is at present visiting at Tunbridge Wells, Eng. We trust that she will soon be able to return to us.

It was our happy privilege to welcome to the Table of our Lord the following: bro. & sis. A. Robinson, bre. F. Power & Wm. Pytel (Detroit), bro. Nicholdson (Hamilton), bro. & sis. D. Lawton (Toronto). Bro. Pytel gave us the word of exhortation

—bro. Fred G. Marlett

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BUFFALO, N. Y.—O. F. Hall, Kenmore and Myron Aves. —Memorial 10:15 a.m., S.S. 11:45; Lecture each 3rd Sun., Oct. to May; Bib. Cl. Wed. 8.

We have been greatly encouraged in the Truth by assisting 2 of our S.S. scholars to put on the Saving Name of Christ in baptism, on Feb. 4. They are Mr. & Mrs. GORDON J KLING (son of the writer). We trust they will run with patience the race upon which they have entered, and at last obtain that inestimable prize of Eternal Life in God's glorious Kingdom.

We have welcomed to the Lord's table the following: bro. & sis. Tom Pryer, sisters Ward, Adams, Fotheringham (Hamilton), bro. & sis. Phillips (Canton), bre. D. Crone, G Jackson Jr., J. Jackson, J. Scott, L. Newnham, sisters Ruth Styles, Akers (Toronto); bro. D. Thomas, sis. Lorraine Stephens (Detroit); bre. N. Luff, Wm. Easton, sis. Dorothy Brewer (Brantford), bro. & sis. L. Sparham, sis Marilyn Sparham (Chatham); sisters Estey & Burr (Toms River, N.J.).

We appreciate the labor of love on the part of bro. Newnham who exhorted and lectured for us, and bro. Pryer who gave us the word of exhortation.

—bro. Geo. A. Kling

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

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

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.

We are thankful and encouraged to be able to report the immersion, on Nov. 17, of JAMES NICHOLSON, husband of our sis. Margaret Nicholson of Chatham, Ont. Our new brother had been studying the Truth with increasing interest over a 2-yr. period, and we rejoice that now he and sis. Margaret will have the added comfort of a much deeper and closer bond together.

We are sorry to lose the company of our sis. Lillias Vaughan, who is moving to California. We commend her to the love and care of the bre. & sis. there, and pray that she may be comforted and strengthened in her pilgrimage which has been rather lonely since the falling asleep of bro. Vaughan some years ago.

We have enjoyed visits from Bro. & sis. G. Jackson Sr., bre. G. Jackson Jr. & J. Jackson, sis. Beasley (Toronto); bro. R. Martin (Clinton), bro. & sis. L. Sparham, sis. Nicholson (Chatham). Bre. Jackson Sr. and Sparham helped us with the word of exhortation.

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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.

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HALIFAX, Nova Scotia.

Greetings from our new home. If any bre. & sis. are arriving from England, or leaving Canada, via Halifax, we hope they will get in touch with us. Sis. Webb and I made a trip to Moncton, N. B., last Saturday and met bro. & sis. Hayward, sis. Jennie Hayward, bro. Rutland, sisters Fox,

Duncan & MacArthur (St. John), sis. F. Ricketson, bro. & sis. Harvey and bro. & sis. Hull. We had a lovely time Sat. eve. together and met for breaking of bread Sun. morning.

We are about 45 miles from Stewiacke where bro. & sis. Hull live. Their son, bro. Wm. Hull, and his sister-wife live still nearer to us—Middle Sackville. We intend to take every reasonable opportunity to have similar gatherings, if the Lord wills.

It would be a great delight to us if any would include our address in their itinerary.

—bro. Cyril Webb

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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 a.m.

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

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.

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.

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

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MIAMI, Fla.—2940 S.W. 23rd. Terrace Memorial 10 a.m., Bible Cl. Wed. 7:30 p.m.

We have had the following visitors at the Memorial Service: bro. & sis. E. Styles; bro. & sis. H. Styles; bro. & sis. E. Lewis; bro. & sis. J. Allan; sis. Lillian Allan (Detroit); sis. Margaret Styles (Toronto); sis. Frank Mohr (Coraopolis, Pa.); sis. Strong (Boston); sis. Fenn (Istachatta, Fla.)

Bre. E. & H. Styles and J. Allan gave us words of exhortation, which were appreciated.

Also we were pleased to have a visit from bro. & sis. R. Coy (Canton) as they passed through.

On Nov. 1, bro. & sis E. Howard and bro. E. Howard Jr. left Miami for an undetermined destination. We wish them Godspeed in their new venture.

Various circumstances have made it necessary to change our place and time of meeting. Our memorial service is held at the home of bro. & sis. Fred Gulbe (address & time noted above). A cordial invitation is extended to all bre. & sis. in our fellowship, visiting Miami. Fraternally your bro, —T. S. Lumley

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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.

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).

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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.

Although we have sent no news for a few months, we are still holding forth the Word of Life. Often we have no strangers present, sometimes 1 or 2, and on one recent occasion as many as 4. Their presence encourages us, (though at the moment we can see no visible results), for we know that the seed—even when sown in good ground — takes quite a while to mature; therefore we labor and faint not.

We have been cheered during the past few months by the presence of the following visitors: bro. & sis. T. Bennett, bro. A. Nicholls (Birmingham); sis. F. Murton (Brixham); bro. & sis. W. Goodwin, sis. D. Bath, bro. & sis. F. Nicholls, sis. Stevenson (St. Albans); bro. Malard, bro. & sis. W. Thomas (Winchmore Hill); sis. B. Canham (Worcester).

We appreciate the support of all these bre. & sis., and the ministrations of bre. Bennett, Goodwin and A. Nicholls by way of exhortation, lecture and Bible Class address.

We are proposing (God willing) to soon commence a short series of specially-advertised lectures on the subject of the new State of Israel, and hope we may arouse some public interest and thus prepare some of our neighbors for the coming of the immortal King of Israel, whose appearance we believe to be imminent.

—bro. Hubert R. Nicholls

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

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.

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. Sch. & Eureka Class 9:45; Memorial 11; Lecture 7 p.m.; Wed. 8:15.

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

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

The hand of death has visited us and it is with sorrow that we report the falling asleep of sis. G. H. Denney on Aug. 13. She was laid to rest in the presence of a good number of bre. & sis. Our

prayer is that the day is near when we shall meet again and, with God's mercy, share together the joy and blessedness of the things promised. Our sympathy is extended to our bro. G. H. Denney in his trial.

We were sorry to lose the company of sis. M. King who left for Sask., Canada. We commend her to the bre. & sis. at the Richard eccl.

On Oct. 20 a visit was made to the Natural History Museum, Kensington, where bro. Thomas conducted us to some of the exhibits that are most interesting by their association with the Word. After tea was taken, a Fraternal meeting was held at the Kingsway Hall.

Being election time, a topical subject was taken—"Give Diligence to Make Your Calling and Election Sure." Bre. A. H. Nicholls (Stourbridge) and A. A. Jeacock (Croydon) cheered and encouraged us all by their words.

We are under notice to quit our present hall, as it has been taken over by the Gov't.

—bro. C. H. Bath

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

We have had the pleasure of the company of: bro. Franz (Newark); bro. R. Wilson, sis. Will Davey (Boston). Bre. Franz and Wilson gave us the words of exhortation which were very encouraging and upbuilding—drawing to our attention "what manner of persons we ought to be" in these closing days of Gentile times. The Signs of the Times and the movements of the nations indicate the soon return of the Master to take unto himself his power and reign. "Ye know not when the Master cometh—what I say unto you I say unto all, WATCH!" . . . "For when ye see these things begin to come to pass, lift up your heads, for your redemption draweth nigh."

On Oct. 14 the greater part of our bre. & sis. attended the Fraternal Gathering in Boston. It was a beautiful day and there was a grand attendance of about 135. We had the pleasure of meeting bre. & sis. from Detroit, Toronto, St. Johns, Buffalo, Rochester, Montreal, Phila., Newark and Scranton. It was a very enjoyable occasion.

We have suffered loss in that we have been regretfully compelled to withdraw fellowship from sis. Lillian Howard of Quinnebaug, Conn., for continued absence from the table. We pray that she may see the error of her way and take the necessary steps to meet again with us in fellowship.—bro. Russell A. Waid.

U. S. & Canada \$2.00; Sterling countries 10/-. Send direct to bro. G. Growcott, 15586 Normandy, Detroit 21, Mich., USA. Failing this, send to bro. Gibson, or bro. J. L. Young, 214 So. Norwood Hill, London S E 25, Eng.

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