

The Berean Christadelphian

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

**Edited and Published by:
G. A. Gibson, Apt. 1616, 1501 Woodbine Ave., Toronto 365, Ont., Can.**

“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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We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Bible Questions

1. HJAOJM—M: Complete the list.
 3. "Men ought always to —, & not to —"?
 5. Who was Ichabod? what does it mean?
 7. "Shortly I must put off my tabernacle": who?
 9. "My departure is at hand": who?
 11. "I go the way of all the earth": who?
 13. "I am going the way of all the earth": who?
 15. "Gathered up his feet into the bed": who?
 17. Who said "I have gotten a man"?
 19. Nisroch, Rimmon: what in common?
 21. "Where art thou?": who? 22. Churning: where?
 24. What availeth much"? 25. "A lordly what?
 27. Two sons of Bethuel's daughter?
 29. Who died 38 yrs. before her husband?
 31. Egyptian mother of 1 son?
 33. Egyptian mother of 2 sons?
 35. Who asked for water, & received milk?
 37. "Under 1 of the shrubs": what?
 39. A Danite who judged Israel 20 yrs.?
 41. James, Joses, Simon, Judas: whose brothers?
 43. Who was named by her husband?
 45. "Come down quickly": who?
 47. Who "toiled all the night"?
 49. Thirteen times around what?
 2. What was "like a man's hand"?
 - 4 "I cannot dig": who?
 6. Omri, Jezebel: relation?
 8. Ten cheeses: when?
 10. Who married 2 of his cousins?
 12. "Four men loose": when?
 14. "Mine host": who?
 16. Who said "Rabboni!"
 18. Who said "Give me a man"?
 20. Asenath, Dinah: relation?
 23. Wringing: where?
 26. A damsel or 2: when?
 28. Michal, Michael: distinguish?
 30. "Why art thou wroth?": who?
 32. Whose father's love turned to hate?
 34. 6 keys: HD, K, D, BP, KH, H&D?
 36. Lapidoth: whose husband?
 38. 2nd daughter, 2nd wife: who?
 40. Merab, Mephibosheth: relation?
 42. Mark's mother?
 44. "Make haste & come down": who?
 46. Who learned a lesson from a worm?
 48. Who wrote his son's name?
 50. Joanna, Susanna: what in common?
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1972 Subscriptions

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Sterling Countries 1-0-0

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G. V. Growcott, 12954 St. Marys, Detroit, Michigan 48227, U.S.A.

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Julene Convalescent Center, Room 205
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EDITORIAL

The People Had a Mind to Work

"For we are laborers together with God: ye are God's husbandry, ye are God's building"—1 Cor. 3:9

THE WORD "master builder" appears only once in the Scriptures, and that is where Paul applies it to himself. But he does not claim to be the wise master builder, for he says, "As a wise master builder, I have laid the foundation." There are several men of that type, whose works are brought to our attention, but there is none of greater interest than Nehemiah, whose record appears in the book that bears his name.

The only personal information revealed is that he was the son of Hachaliah, and had a brother named Hanani. No information is given concerning his father. However, our interest in him does not depend upon his ancestry, but upon his faith and works, and the noble example he set before those with whom he was associated, and for all those who read his record.

Nehemiah comes to our attention in the 20th year of Artaxerxes Longimanus, king of Persia, for whom he served as cupbearer in the royal palace in Shushan. Having learned from his brother that the wall of Jerusalem was broken down, and the gates were burned with fire, he pleaded with the king to send him to Jerusalem to rebuild the city wall.

As we read his book, it is noticeable that he adhered rigidly to his duties, and was stern when opposing wrong, but above all he had an unwavering faith in God. This comes to our attention in his beautiful prayer in chap. 1, vs. 4 to 11, which he concluded for mercy in the sight of the king. His prayer was answered, for he found favor in the presence of the king, who sent him to rebuild the wall of Jerusalem, and to seek the welfare of his people.

* * *

AFTER viewing the desolations, he called the nobles and priests together and explained his purpose, and how the king had supported him. They were so impressed, they said, "*Let us rise up and build!*" The work was well organized by Nehemiah, and construction began without delay.

But the work did not proceed smoothly, for they had much opposition from the neighboring Gentile tribes under the leadership of Sanballat, Tobiah and Geshem. But they could neither circumvent nor intimidate Nehemiah for, said he,

"We made our prayer unto our God, and set a watch against them day and night."

However, Nehemiah's troubles were not all from without. Even among his own people, there were some who would not do the duties that were assigned to them, for we read that "the Tekoite nobles put not their necks to the work of their Lord." *Little did they realize that this would be recorded for people to read in the ages to come.*

As this is part of the things "written for our instruction," let us observe and take notice so that it cannot be recorded of us that we failed to put our necks to the Lord's work.

Another saddening internal trouble arose (chap. 4:10)—

"Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."

This was a serious situation, for it was created by weakness of faith, lack of courage, and fear. If such a condition develops in an ecclesia, its work will soon be weakened, and the love upon which it was founded, will gradually be dispelled. Therefore, if we should ever feel this condition creeping over us, let us think of the words of Nehemiah, "*Be not afraid: remember the Lord.*"

This courageous and devoted man did not despair, or lose hope, but maintained his impressive example, and *cheerful disposition* at all times. His infectious enthusiasm stimulated his co-workers, and the great work of repairing the wall of Jerusalem was completed in 52 days, "for the people had a mind to work."

The people had a mind to work. When that is condensed into one word, it spells cooperation. The same idea was expressed by the apostles in such terms as "one mind," "like-minded" and "with one accord." This thought should impress us deeply, because it is the *only way possible for an ecclesia to succeed.*

If we do not work together, our love will grow cold; bitterness and evil speaking will be generated, and if this is augmented by the continual agitation of some crotchet which has been developed by our desire to have our own way, the foundations of our ecclesia will disintegrate, and the whole structure will collapse. We must be on our guard at all times, and examine our purpose and motives for, said Jeremiah—

"The heart is deceitful above all things, and desperately wicked: WHO CAN KNOW IT?"—Jer. 17:9.

BEFORE Nehemiah acted, he *prayed*; and that is the course we must adopt in relation to all aspects of our ecclesial life. Guidance must be sought in the Word of God, for there only can it be found; but if we look for it in a casual manner, it will escape our attention. Our efforts to find wisdom and understanding must be persistent and untiring in the manner expressed in Prov. 2:4-5—

"If thou SEEKEST her as silver, and SEARCHEST for her as for hid treasures; THEN shalt thou understand the fear of the Lord, and find the knowledge of God."

There are many things to learn from Nehemiah, but one stands out with solemn brilliance, and we believe we are well within the borders of safety when we use a statement that James applied to Abraham, in the manner of Nehemiah—

"Seest thou how faith wrought with his works, and BY WORKS WAS FAITH MADE PERFECT."

If we have faith that works by love, we will be drawn closer together as the years pass by, being knit together in love. The ecclesia is the Body of many members, and Christ is the Head. Every unit of the Body must do its part by—

". . . speaking the Truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the EFFECTUAL WORKING IN THE MEASURE OF EVERY PART, maketh increase of the body unto the edifying of itself in love."

This is the only formula of a true ecclesia. *What we do for our brethren and sisters, is what we do to God.* If what we do is dominated by love, all will be well, but if we are not truly motivated by love and kindness in all we say and do, there will be no edification, and no bodily growth, and we will be brought into condemnation, and will never enter the Kingdom of God. For, said Jesus—

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"

—Matt. 25:40.

In the days of Nehemiah, the wall of Jerusalem was built for a protection against the many enemies that surrounded them, and the work was accomplished, *because "the people had a mind to work."*

We, too, are called to be associated with a wise Master-builder, and it is expected of us that we have a mind to work. Therefore, let us put our necks to the work of the Lord, so that when he comes, and we appear before him, we will be found to be "workmen that needeth not to be ashamed."

—Editor

The One True Gospel

*"If there come any unto you, and bring not this doctrine, receive him not into your house . . . He that biddeth him
Godspeed is partaker of his evil"—2 John 10*

By **BROTHER JOHN THOMAS**

IT HAS been the purpose of God from the foundation of the world to set up a kingdom and empire of nations which shall supersede all others previously existing upon the globe. The development of this *imperial constitution of the world*, when brought to the birth, will have occupied six days of a thousand years each in its formation.

No topic can surpass this in interest and importance to every man that breathes the breath of life. *God has made the belief of the things concerning it a condition of partaking in the glory, honor, and incorruptibility which belong to it.*

WHATEVER IGNORANCE MAY BE OVERLOOKED, IGNORANCE OF THE THINGS PERTAINING TO THIS KINGDOM ALIENATES MEN FROM THE LIFE OF GOD.

This is equivalent to saying that no man can attain to eternal life who does not believe the Gospel; for the subject matter of the Gospel is this very Kingdom which it is God's purpose to establish for the Son of Man and the saints.

It is of primary importance that we believe THE TRUTH, and not a substitute for it; for it is by the Truth only we can be saved—"the Truth as it is in Jesus," neither more nor less, is that to which our attention is invited in the Word. "The Truth" is set forth in the law and the prophets; but we must add to these the apostolic testimony contained in the New Testament if we would comprehend it "as it is in Jesus." The Kingdom is the subject matter of "the Truth";

but, "as it is in Jesus", is the Truth concerning him as the King and supreme Pontiff of the dominion; and *the things concerning his Name*, as taught in the doctrine of the apostles. As a whole, "The Truth" is defined as—

"THE THINGS CONCERNING THE KINGDOM OF GOD AND THE NAME OF JESUS CHRIST" (Acts 8:12).

This phrase covers the entire ground upon which the "*One Faith*" and the "*One Hope*" of the Gospel are based; so that if a man believe only the "*things of the Kingdom*", his faith is defective in the "*things of the Name*"; or, if his belief be confined to the "things of the Name", it is deficient in the "things of the Kingdom."

There can be no separation of them recognized in a "like precious faith" (2 Pet. 1:1) to that of the apostles. They believed and taught ALL these things; God hath *joined them together*, and no man need expect His favour who separates them, or abolishes the necessity of believing the things He has revealed for faith.

There can be no doubt of the truth of these statements in view of Paul's emphatic declaration that—

"Though we (apostles), or an angel from heaven, preach any other gospel to you than that which we have preached unto you, LET HIM BE ACCURSED.

"As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8-9).

Here, then, he pronounces a curse upon even an angel, if he should come and offer to us any other gospel than that which was preached by himself and the other apostles. It is our wisdom, therefore, to receive nothing which has not the sanction of their authority. Paul styles everything else but what he preached "another gospel," that is, "a perversion of the Gospel of Christ"; and, as we can only be saved by belief of the Truth, such a gospel is both useless and injurious.

* * *

"*GOSPEL*" is a word which signifies *good news*, or glad tidings; and the Gospel some particular good news. "Blessed", say the Scriptures, "are they who know the *joyful sound*", or the Gospel; and the reason is, because it makes known the "blessedness" which is to come upon the nations, and will give everyone an interest in it who believes and accepts it.

The Gospel of God is the good news of blessedness promised in the Scriptures of the prophets, and *summarily* expressed in the saying—

"In thee, Abraham, shall the nations of the earth be blessed."

The making of this promise to Abraham is termed by Paul the *preaching of the Gospel of Abraham*. He says (Gal. 3: 8)—

"The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham, saying, In thee shall all nations be blessed."

This he styles "the blessing of Abraham," which is to come upon the nations through Jesus Christ.

Abraham holds a conspicuous place in relation to the blessedness of the gospel. He is named by Paul 6 times in Gal. 3, which he concludes by saying,

"If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Hence, men are required to be Christ's that they may be Abraham's seed. But why is it so important to be of the seed of Abraham? For the very obvious reason that, as the promise was made to Abraham, it is only by being *constitutionally* "in him" that any son of Adam can obtain a participation in what belongs to Abraham.

This idea may be illustrated by reference to the law of inheritance among all civilized people. If a man be possessed of an estate, the members of his family alone have any right to it at his decease. Though all the world may be his friends, unless they are named in his will, they can have no part in the inheritance he may leave behind. And again, if he have no heir, his estate and property would revert to the lord of whom he happened to hold his title; but, to avoid this, it would be quite competent for him to *adopt an heir* according to the law. The person so adopted would become his seed in every respect save that of natural birth. In the case before us, God hath promised an estate to Abraham; therefore he is styled "THE HETR OF THE WORLD" (Rom. 4:13)—that is, of the glory, honor, and power, of the nations throughout the globe in their millennial blessedness—a gift worthy of Him that hath *promised* it.

Now *the promise of this to Abraham and his seed is a promise to no one else*. No stranger can lay claim to it. He must be Abraham's seed, or he has no right to Abraham's property. On this principle, no one who is not a lineal, or fleshly, descendant of Abraham can inherit the world with him when God fulfils the promise. This is the view taken of the matter by the Jews, who found their hope of participation in the world when it becomes Abraham's and his seed's, upon the acknowledged fact that they are Abraham's flesh and blood.

This would be very well, if no other condition of inheritance were specified. But the Word saith that—
"*The children of the flesh are not the children of God; but the children of the promise (those who believe it) are counted for the seed*" (Rom. 9:8).

If the children of the flesh had a right to share with Abraham when he obtains possession of the world which God has promised him, then all descended from Ishmael and Esau, his son and grandson, as well as from Isaac, would have equal rights. But God, Who not only promises the estate, but *specifies the conditions of heirship*, has restricted the inheritance to those termed the "children of the promise as Isaac was." He has proclaimed the great truth that—

"The son of the bond-woman shall not be heir with the son of the free-woman" (Gal. 4:30).

To be a son of the free-woman, a man, although a Jew, must *believe in the promise made to Abraham*; he must be of a like disposition with Abraham; he must be obedient like Abraham; he must have faith in Jesus as the seed of Abraham associated with him in the promise; he must believe in his Name; he must be constitutionally inducted into Christ by immersion into the Father, Son, and Holy Spirit:—being the subject of these conditions he is included in the Family of God, to whose members it is said—

"Ye are all the children of God in Christ Jesus through the faith. For as many of you as have been BAPTIZED INTO CHRIST have put on Christ.

"There is no distinction of Jew or Gentile, bond or free, male or female among you; 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" (Gal. 3:26).

These are the children of the promise, the children of God, the brethren and joint-heirs of Jesus Christ, the sons of the free-woman, and Abraham, Isaac, and Jacob's seed, who are alone entitled to possess the world with him.

Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

"So He bringeth them unto their desired haven"—Psa. 107:30

PART TWELVE

WEDNESDAY, SEPT. 8, 1897: ARRIVAL AT ALBANY

WHEN we rose — I can scarcely say when we awoke, for between the whooping savages before named and the noise of the donkey engines unloading the ship, there was precious little sleep—we found ourselves moored to a pier in the snug harbor of Albany, inside St. George's Sound to the left. Some Sydney letters were brought on board in the early morning. I wish the steward had kept possession till breakfast instead of rapping me up at 3 a.m. to receive. I suppose he thought he was conferring a kindness.

It was said we would sail at 12 for Adelaide, so we had just time to go ashore after breakfast. It was a luxury to find ourselves once more on terra firma after so many weeks on the heaving ocean. We clambered along the hill side to the left, gathering some of the beautiful and highly colored flowers for which this corner of Australia is famous, and then walked into Albany, which we found a small place, well laid out with pretty houses and well-made roads. We made one or two necessary purchases at the shops, and then returned by the railway which runs along the margin of the sea to the pier at which the Darmstadt was moored.

The weather had dulled down, threatening rain, and it had become cold before we got back to the vessel. We remembered it was winter. It had been bright, clear and warm in the morning, when we landed.

Our little ramble was chiefly noteworthy for the first opportunity it gave our company of acquaintance with Australian skies and vegetation—with both of which they were well pleased.

Having completed the discharge of cargo by 3 o'clock or thereabouts, the steamboat slipped her hawsers, and made her way out of the harbor, across the sound and towards "the great Australian Bight," where a run in a straight line of 1000 miles to Adelaide lay before us. The wind had fallen, and there were many pleasing effects of light and shadow as the sun set in clouds behind the dark mountains, over the dark waters behind us.

THURS.-SAT., SEPT. 9-11, 1897: 1000 MILES TO ADELAIDE

ACROSS the "great Australian Bight," is usually very rough sailing, but in this case it was comparatively smooth, the weather bright and light, sailing pleasant, with a sense of getting near our journey's end.

At noon, we came close to Kangaroo Island on our right (an island about 100 miles long and 50 miles broad at its broadest part; the kangaroos that gave it its name in the first instance have disappeared. They are still plentiful on the mainland, but are being gradually pushed inland to the north).

We arrived at Adelaide between 7 and 8 o'clock in the evening. We had been hoping to stay here over Sunday and spend the day ashore with the brethren. The captain told us that if we arrived after 6 o'clock, he could not unload, under the local Sunday laws. But there was a saving clause which he did not add: "Unless we get permission." The permission was obtained, and as soon as we dropped anchor in the dark, the cargo lighters came alongside, and the work of discharging cargo commenced, with the prospect of sailing at 12 (midnight). Away went our pleasant thoughts for Sunday.

One pleasant thought remained; perhaps some of the brethren will come out in the tender. But how can they know when we should arrive? The tender duly came out, but there was no brother on board.

After waiting an hour and a half or so in the dark and cold on deck, we made up our minds to retire for the night and get as much sleep as the noise of the donkey engines would allow. (By the way, we hear that hydraulic power has been applied to this work of discharging cargo, with the result that henceforward, when the new appliance comes into vogue, the process will be a noiseless one, which will be a great relief to passengers, who are always sure of the horrid din of discharging cargo, at a time, too, when the screw engines being at rest, and the vessel in smooth water, a quiet, restful night ought naturally to be expected.)

We had not quite escaped into bed, when bro. Macdonald and bro. Wauchope knocked against me in the passage among the sleeping berths. They had missed the first boat by a few minutes, and after waiting on the pier nearly 2 hours, they got a steam launch and had come out. It was a true pleasure to see them.

I hastily summoned sis. Roberts and daughters and our sister-maid, and we all, except one—(not the least precious) too far into the preparatory dishabilles to present herself—(Samuel and Jeremiah will give her initials)—repaired to a corner of the saloon and had a good time for about an hour. Then the departing launch blew her whistle, and the 2 brethren had to hurry on deck to prevent "getting left."

When they had gone, we had all got below the blankets except one — when another brother (bro. Wenner) was announced in the saloon. He had come out by a later boat on the chance of seeing us. He nearly succeeded. Eusebia, the late member, saw him on behalf of the rest of us. We were sorry not to show ourselves, but "How could we?" Bro. Wenner had only a few minutes to spare, and he would have been gone by the time we were presentable.

This matter of toilet is a point in which we are behind the lower creatures who carry their ready-made suits always on them and can turn out at a moment's notice—(but there are compensations. Some letters came on board for us from Australian brethren).

SUNDAY, SEPT. 12, 1897: AT SEA: NO LECTURE REQUESTED

WE LEFT Adelaide at 4 a.m.: sleepless night, and consequently dilapidated day, but beautiful weather and smooth sailing.

At 11 a.m., we broke bread together in the girls' cabin, sending for bro. Holmes to join us. We spent a delightful hour. We do not, in our present state, realize the full sweetness of the worship of God until we are cut off from the association of the Truth, and made to herd from frivolous, sterile, and evil people.

Last Sunday, I promised to lecture again if at sea, provided it were the wish of the people, and requested. Bro Holmes said there would be none, as my last lecture (which I supposed at the time would be my last, and therefore I spoke plainly), had made their desire go sour. It cannot be wondered at.

"Religion," as popularly practised, and "the Truth of the Lord" as revealed in the Scriptures, are not only diverse but incompatible elements. They have no more in common than frenzy and science. It is not an accidental Bible figure that calls the nations "drunk" with the spurious religiousness of Rome. I was glad to be excused another lecture, as I felt out of trim, and not encouraged by the nature of the audience.

MONDAY, SEPT. 13, 1897: ARRIVAL AT MELBOURNE

OUR last day at sea. Day fine, though cold. The water a little rough. Plenty of sea gulls around us to give us welcome to our new country. The land on our left bends inwards towards Port Phillip, at the head of which stands the end of our voyage. We sail steadily and smoothly along till 1 o'clock, when we enter "the heads" — that is, the 2 points of land which form the exit from Port Phillip—said Port Phillip being an extended sheet of water inside, measuring 40 miles in any direction, and which is saved from being a lake by said exit through "the heads." Inside the heads, we are in smooth water, and passing close to land on our right, with a dun coast line visible on our left.

After 2 hours' sailing, Melbourne begins to be visible ahead. Everybody is attention, watching the developing tokens of "the desired haven." At 5 o'clock, we are nearing a wharf, but not supposing it was our mooring place, as we expected to have to sail up the canal by which local steamers go right up into the heart of Melbourne.

Presently, the band struck up "Zion's King shall reign victorious," or at least the tune to which we sing that beautiful hymn. As we stood on deck, I declaimed the words of the hymn to the music with great satisfaction, and accounted it a happy circumstance that I should be allowed to land with such a theme on heart and lip.

The stewards looking on could not understand my English, and ventured the opinion in their broken lingo that my raptures were due to arriving in Australia! Alas, alas! I could not enlighten them. But the day is coming. "All peoples, nations, and languages" will rejoice together in the true light.

While the hymn was in progress, the strains of another band, playing another tune, broke in discordantly. We then found we were mooring close to another steamboat belonging to the same line, "The North German Lloyd." This was their way of saluting each other; very pretty—if—(if it had only represented true intelligence and true love).

Presently, we were alongside a pier or jetty—the other steamer being at the other side. We had got all our things ready for landing. A letter from bro. Firth, received at Adelaide, had informed us he would be in attendance with 3 conveyances to drive us right to Orient House, 7 miles distant.

We had hoped to arrive in time to make this ride in the daylight. We had arrived in the daylight truly enough—5:30: but it was winter in Australia, and soon dark, and our ride was to be as we wished it not—in the dark. However, we had a light landing.

A number of people were on the wharf waiting friends in the Darmstadt. We scrutinized them in the hope of recognizing someone. We were not disappointed. We saw bre. Firth, Robertson, Webb, and Adair. Half-an-hour earlier we might have seen sis. Hanson, who was obliged to leave before the actual mooring of the vessel. We observed 2 women with the brothers, but we did not recognize them.

At last, after much slow work—pulling of ropes and shoutings and din of donkey engines—the gangway was lowered without our being able, from the quarter deck, to see when or where. All we knew was that people were coming aboard. Presently, while we were still staring at the people on the wharf, bro. Adair, bro. Robertson, and the others, sprang up the quarter deck steps and saluted us.

Behind them was sis. Frew, of Albury, New South Wales. This was very unexpected and very pleasing. She had arrived that day in Melbourne to meet us. She had come, she said, to be of use to us in our settlement in a new country.

Introductions of all these to my compagnons de voyage was the first ceremony. Next, the distracting part of the business—the landing of 8 trunks, and 20 parcels and valises—which had all to be submitted to the prying officers of the custom house.

There was very little prying, however. The brethren had given the officers to understand we were an honest family party and no smugglers—landing for settlement in the British colonies. So the officer looked in our eyes, and asked if it was so, and being satisfied with what he saw and heard, he passed all our boxes without looking into one.

Still, the whole process took a weary hour, at the end of which, it was dark, and we were duly packed away into the aforementioned 3 conveyances—which stood patiently waiting at the shore end of the pier. Two of the conveyances were for the persons of the party, and the third (a sort of "float" or lorry) for the belongings—necessarily somewhat extensive on a 12,000 mile ocean-shift from one country to another.

We were soon rattling through the streets of Melbourne, but not seeing much in the darkness of the night beyond the flare of the shops and the blinding glare of the electric lights that line the spacious 2 mile avenue known as Sydney Road, going towards Brunswick and Coburg. Brunswick is a suburb of Melbourne, containing middle-class streets and houses. Coburg is beyond.

In Coburg, we are in "the country." Two-and-a-half miles beyond the post office—about half a mile off the main road to the left, in the seclusion of a cross-country road, stands Orient House, our future abode—a large, square structure with a tower.

We arrived in darkness about 7:30 p.m. Sis. Webb (bro. Firth's sister-in-law) was there to receive us, but we found ourselves in a little inconvenience caused by a misunderstanding. I had informed bro. Firth by letter that we were forwarding crocks and bedding as freight. He supposed they were coming in the same vessel with us, whereas they had been sent on ahead in boxes at that moment lying in the warehouses of the steamship company. Supposing we had these things with us, he had sent away those with which the house prior to our coming had been provided. So now, we were without. We had boxes enough, certainly, but not bedding or crocks. Well, not to dwell on a mere passing hitch, we got through the night by a make-shift.

TUES.-SAT., SEPT. 14-18, 1897: GETTING SETTLED

BROTHER Firth and bro. Webb accompanying me to the warehouses before-mentioned, we succeeded, by a wonderful sacrifice of time, in getting the various freight boxes cleared from the customs, and conveyed to Orient House—from which point, the process of settlement began, and after much labor for a week or more, ended in our finding ourselves quite at home in the working of a new home—far out in the sweet country in the midst of an odoriferous atmosphere redolent of sweet briar and some other pleasant herbs.

Sis. Frew came next day and took up her abode with us, proving of much service to us, especially in initiating us into the mysteries of stabling and horse management.

SUNDAY, SEPT. 19, 1897: MEETING THE ECCLESIA.

ON the Sunday after our arrival, we had a very cordial welcome at the ecclesia meeting in the M.U. Hall, Swanston Street, which numbers over 120 brethren and sisters.

Touch Not the Unclean Thing

The Origins of Christ-Mass

"What communion hath light with darkness? What agreement hath the Temple of God with idols? Come out, be separate, touch not the unclean"—2 Cor. 6:14

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 has 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, acceptable, 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.

"*Saint*" *Valentine*, for instance, was a romantically-minded bishop of the third century martyred for performing "Christian" marriages against the laws of the emperor.

"*Saint*" *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.

Halloween was once a fairly dignified autumn thanksgiving, but became hopelessly corrupted with a strong mixture of heathen witchcraft (more appealing to 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.

The *Encyclopaedia Britannica* declares—

"CHRISTMAS (the Mass of Christ) . . . Clement of Alexandria (about 200 AD) mentions several speculations on the date of Christ's birth and condemns them as superstitious . . .

"The exact day and year of Christ's birth have never been satisfactorily settled, but when the fathers of the church in A.D. 340 decided upon a date to celebrate the event, they wisely (!) chose the day of the winter solstice which was firmly fixed in the minds of the people and which was their most important festival."

The *Encyclopaedia Americana* says the same—

"Among the German and Celtic tribes the winter solstice was considered an important point of the year, and they held their chief festival of Yule to commemorate the return of the burning-wheel (the sun)."

And *Everyman's Encyclopaedia* says—

"CHRISTMAS (the Mass of Christ) . . . It is certain that the time now fixed could not by any possibility have been the period of Jesus' birth. The choice of this season was probably due to the general recognition that the winter solstice was the turning point of the year."

* * *

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 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 custom 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."

*These books obtained from the Public Library.

(All these authorities are "friends" of Christmas. Most of them seem to regard its heathen-Catholic origin as a delightful and intriguing asset). We find exactly the same picture when we consult standard, independent reference books. The *Encyclopaedia Britannica* says—

"Many current customs date back to these pre-Christian origins, among them Christmas decorations. The Romans ornamented their temples and homes with green boughs and flowers for the Saturnalia . . . the Druids gathered mistletoe and hung it in their homes; the Saxons used holly, ivy and bay.

And *Everyman's Encyclopaedia* declares—

"The practice of decorating churches is pagan in its origin."

* * *

THIS PERIOD of the year was one of great festivities for the early Romans. First came the celebrated *Saturnalia*, commencing Dec. 17. *This feast (of the god Saturn) finds much mention in all commentaries on Christmas*. One 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."

The *Encyclopaedia Britannica* relates similarly—

"Christmas customs are an evolution from times that long antedated the Christian period — a descent from seasonal, pagan, religious and national practices . . .

And from the *Encyclopaedia Americana*—

"The holly, the mistletoe, the Yule log, and the wassail bowl are relics of pre-Christmas times."

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 transient 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 festival was the 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 (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 honour a MOCK HYMN was chanted with a bray for a refrain."

The *Encyclopaedia 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."

On this point the *Encyclopaedia Americana* says—

"CHRISTMAS (the Mass of Christ) . . . In the 5th century the Western Church ordered it to be celebrated forever on the day of the old Roman feast of the birth of Sol."

Everyman's Encyclopaedia declares—

"The one which especially influenced the Christian Church was probably the Roman festival of the winter solstice, celebrated on Dec. 25 ("The Day of the Birth of the Unconquerable Sun.").

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 early Christians toward such things, Auld says:

"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 honour 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 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 *strongly condemned 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 neighbours, and the fathers of the Church had considerable difficulty in prevailing on their members to refrain from such UNEDIFYING PASTIMES."

"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 Braga (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 (!) entwisted."

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

"The clergy endeavoured 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."

The *Encyclopaedia Britannica* confirms this—

"As Christianity spread among the peoples of pagan lands, many of the practices of the winter solstice were blended with those of Christianity, because of the liberal ruling of Pope Gregory I, the Great, and the co-operation of the missionaries.

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, 1,000 years later, the revulsion against the Catholic superstitions was such that laws were made against not working on Christmas. Crippen says:

"The leaders of the Reformation in Scotland thought that the Roman church was too bad to be mended. In 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 labour, 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 who was 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 honour 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 superstition.)

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*—

"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—

BRANDED WITH THE MARK OF THE BEAST

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

SANCTIFIED WITH THE SEAL OF GOD.

(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?

—G.V.G.

A Lamb Without Blemish

"Behold the Lamb of God which taketh away the sin of the world"—John 1:29

WE approach this subject with deep and grave humility, and a burning desire to apprehend the divine wisdom that underlies it. Truly, we do not expect to fully comprehend the depth of the wisdom of God, but there is a limited perception of the divine ways to which we are expected to attain; and when we are graciously invited to partake of the fountain of the water of life freely, it is our duty and wisdom to respond.

And where could we find a more pressing invitation than that which has come to us in our reading from the prophet Isaiah this morning (55:1-3)—

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price.

"Incline your ear, and come unto me: hear, and your soul shall live. And I will make an everlasting covenant with you, even the sure mercies of David."

But note carefully! This is not a general call to all people: it is only directed to those who thirst after righteousness. That is those who have an eager desire, or a craving for divine knowledge.

The purpose of our assembling together here is to stir up our thirst, and to strengthen our faith, hope and courage. We must, therefore, give ourselves wholly to the exercise of our minds and affections to those ennobling and purifying influences that come from God through His Word. Therefore, in all sincerity and implicit reverence, let us—

"BEHOLD THE LAMB OF GOD that taketh away the sin of the world."

When sin entered into the world through transgression in Eden, it is stated of Adam and Eve that—

"God made coats of skins, and clothed them."

Animals of some kind must have been sacrificed in order to provide an appropriate covering. Abel offered of the "firstlings of his flock," but the first specific reference to a sacrificial lamb is found in the record of Abraham's great test of faith. As he and Isaac approached the appointed place, Isaac turned to his father and said:

"Behold the fire and the wood: but where is the lamb for a burnt offering?" (Gen. 22:7).

Abraham's answer is remarkably significant—

"My son, God will provide Himself a lamb for a burnt offering."

In that particular case, God did provide a lamb: but the allegorical significance of Abraham's statement is wonderfully greater than it appears on the surface. The years passed by, until we find the descendants of Abraham seemingly helpless on that anxious and eventful Passover night in Egypt. But the blood of a lamb—a male of the first year without blemish—protected them from the power of the destroying angel when he smote the firstborn throughout the land of Egypt.

But this was not mechanical; it was based on faith. They had been commanded to slay the lamb, and sprinkle its blood upon the entrance, or the doorposts, of their homes—

"And the blood shall be to you for a token upon the houses where ye are. And when I (God) see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt"

(Ex. 12:13).

Paul, speaking of these things, says they were a "shadow of things to come." Therefore it was not to continue indefinitely, but only—

"Till the day break, and the shadows flee away."

In the Law of Moses, Jesus is typified by the ram, goat, bullock and lamb. These are beautiful figures; but among them the lamb excels in prominence and beauty. In the symbology of the Apocalypse, Jesus is referred to 28 times as "The Lamb." Hence the term represents the "only Name under heaven, given among men, by which we must be saved."

Let us walk among the shadows for a short time and—
"Open our eyes that we may behold wondrous things out of the Law of God."

As we approach the Tabernacle, we see the priests slay a bullock, and take some of its blood and put it on the horns of the altar. Following this, the blood of a ram was sprinkled on the altar, as was the blood of a second ram. This was repeated for 7 days, after which the altar was considered cleansed and sanctified. They were then commanded to—

"Offer upon the altar 2 lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.

"This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord" (Ex. 29:38-42).

Now we see the High Priest leading an innocent lamb to the slaughter. It is killed, and laid on the altar, where it begins to burn.

Then we see the people bring their sin offerings to the High Priest, and watch them as they place their hands on the head of the bullock. Thus they transfer their sins in figure to the animal.

But if the blood of bulls and of goats could not take away sin, why were these animals slain? Because everything of this nature under the Law was part of the shadow of good things to come. Therefore it was a "figure for the time then present" of the "One Offering" that COULD and DID take away sin, even the offering of the body of Jesus.

As these animals were placed on the altar, they came in contact with the burning lamb. One by one they came until the lamb was completely covered and it alone bore the sins of the people in figure. But these figurative sin-bearers rest not only on the lamb, but on the altar as well, for both share in this beautiful symbol in the taking away of sin.

As we watch, we hear a voice speaking, and as he speaks the shadows become dim, and when the day breaks, the shadows and the substance merge as Paul speaks of Christ—

"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself" (Heb. 7:24-27).

Here we see the "continual burnt offering" of the lamb, and the continual High Priest of the order of Melchisedec, brought together in this beautiful divine plan.

But we go back to the shadows, and view the lamb again. What a beautiful creature! And how defenceless! Its only protection is the shepherd. Other animals will fight in self-defence; but the lamb is always gentle, mild and meek. No other animal could equally well foreshadow the "Lamb of God that taketh away the sin of the world"—

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).

Under the Law, it is notable that not a bone of the slain lamb was to be broken. Nor was any stranger to eat of it. This was one of the greatest allegorical transactions recorded in the Scripture of Truth. Although it was founded upon facts, and efficacious for the "time then present," it was only another shadow of greater things to come.

Therefore, says Paul in 1 Cor. 5:7—

"Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us."

While Israel kept the feast of the Passover with literal unleavened bread, Paul exhorts the believer in the next verse to—

"Keep the feast with the unleavened bread of sincerity and truth."

To keep the feast in that manner would seem to indicate that our life after belief and obedience of the Gospel should be a life of consecration—that is, an active, joyful, life-filling WORK of righteousness. In view of what Paul says in Rom. 12:1, there seems to be no other conclusion—

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice: holy, acceptable unto God, which is your reasonable service."

Think of it: "reasonable"—that is, not excessive, but agreeable to sound judgment. As we have seen, Jesus was the anti-typical Lamb of the feast provided by the Father. Like the typical lamb, not one of his bones was broken; but his blood was sprinkled—not literally, but figuratively—upon the doors of the believers' hearts.

In the Passover, the lamb was to be eaten in its entirety— completely consumed and absorbed into the faithful. As in the type, so in Christ, only those who are heirs of the Kingdom may eat his flesh: so said Jesus in John 6:53-56—

"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."

To "eat his flesh" is to fill our minds with the things concerning the Kingdom of God and the Name of Jesus Christ. By completely digesting these things mentally, we assimilate the mind of Christ, and it becomes part of ourselves. We are, therefore, no longer our own, for we are 'bought with a price'; and that price is— 1 Pet. 1:19—

"The precious blood of Christ, as of a lamb without blemish and without spot."

The word precious means "of great price or value," and what word could describe it better? Literally, of course, the blood of Christ shed upon Calvary would be useless to anyone. It fell to the ground, and dried up in the same manner as the blood of the lambs did in Egypt. How then can it be called precious? Let us go back to the type.

When the people of Israel killed the lamb, and sprinkled the blood on the doors of their houses, it was truly "precious" or "of great value." In what way? Was it not in what it signified and accomplished? Yes, by all means. Therefore it was a symbol of faith.

And as it was in the type, so it is in the antitype, Jesus. The believer of the Gospel will be saved by the blood of Jesus when he comes to be glorified in his saints. When the angel of Yahweh comes to take vengeance on them that know not God, and upon those who know Him but do not obey the requirements of the Gospel, he will see the precious blood of Jesus sprinkled on the entrance of the hearts of those who have been faithful in all things, and will pass over them, and they shall be saved.

Another essential feature of the sacrificial lamb was that it must be "without spot or blemish." That is, it was to be complete, or in perfect condition. If it had a blemish, it would not be accepted; and there could be no substitution, nor any excuses.

The allegorical significance of this is unmistakable. Peter likens Christ to a lamb without blemish, and without spot. And Paul says (Heb. 9:14)—

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot (or fault) to God, purge your conscience from dead works to serve the living God."

In the type, the perfection must of necessity be a perfection of nature for, in an animal it could not be otherwise.

But in Jesus the words "blemish," "spot" and "blameless" could only refer to character, because of the nature he bore. We are firmly convinced that the flesh of Jesus was identically the same as ours. We make that statement on the strength of evidence appearing in the Scripture of Truth. In Acts 2:30, Peter, speaking of David, said—

"Therefore, being a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh He would raise up Christ to sit upon his throne . . ."

This is confirmed by Paul in Rom. 1:3—

"Concerning His Son Jesus Christ our Lord, who was made of the seed of David according to the flesh."

Then in Heb. 2:14 the apostle goes further and says—

"Forasmuch then as the children are partakers of flesh and blood, HE ALSO HIMSELF LIKEWISE took part of the SAME, that through death he might destroy him that hath the power of death; that is, the devil."

This clearly states that the flesh of Jesus was identically the same as ours—and HAD TO BE SO, in order to accomplish God's purpose. To fully realize what this means, let us look at ourselves as portrayed by Paul (Rom. 7:15-17)—

*"For that which I do, I allow not; for what I would, that do I not: but what I hate, that I do.
"Now then it is no more I that do it, but sin that dwelleth in me."*

What does the apostle mean when he refers to "sin that dwelleth in me"? We will let him answer our question in vs. 18 & 23—

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

"But I see another LAW IN MY MEMBERS, warring against the law of my mind, and bringing me into captivity to the law which is in my members."

We all experience this same problem and mental struggle after we come to a knowledge of the Truth. As we look at ourselves and realize how we suffer under trial, and then look at Jesus, we begin to understand the magnitude of his victory, when he said—

"I HAVE OVERCOME THE WORLD."

To overcome the world is to overcome "the lust of the flesh, the lust of the eyes, and the pride of life," which things, says John, comprise "all that is in the world."

In John's day there were some who maintained that Jesus did not "come in the flesh." There have also been some among us who claimed that the flesh of Jesus was the same as ours except that it did not contain the sin-principle as ours does. Therefore, according to them, the sacrifice of Christ was for purging from "moral defilement" only. Here is the way it was presented—

"When Paul said that Jesus 'was made sin for us' he did not mean that he was made a bearer of our sinful nature, but that he was made a transgressor of the Mosaic Law in being brought, by his Father's contrivance, under its curse."

"When Peter said 'Who his own self bare our sins in his own body on the tree' he meant that sins were symbolically laid upon him in the same way as they were laid upon the goats in the sacrifices made under the Mosaic Law."

This was the false doctrine that made it necessary to form the Berean fellowship in 1923, and it has never been repudiated to this day. The issue was REAL—not a "misunderstanding," because it is a positive and emphatic denial of what Paul wrote in Rom. 8:3—

"For what the Law (of Moses) could not do, in that it was weak through the flesh, God—sending His Own Son in the likeness of sinful flesh, and for sin—condemned sin in the flesh."

There has been much quibbling over "likeness" in an attempt to avoid the clear force and obvious meaning of this passage, but if the principle of corruption had not permeated the flesh of Jesus, as it does our flesh, and if there had been no diabolos there, he could NOT have been "tempted in all points like his brethren," nor could sin have been condemned in his flesh, as Paul has said.

Jesus was "delivered for our offenses." That is, he was given over to the powers that be, and was crucified.

And he was "raised again for our justification." Ordinarily, when we hear the word "justification," we think of vindication. That is its common use today. But believers of the Gospel have no actions to vindicate, or defend; for even after we have done all the things that are commanded, we are still "unprofitable servants."

Justification in Scripture means "making just, putting right." This is what Jesus does for us by providing a means of washing away our sins.

Having established ourselves upon this rock foundation provided by God, let us, said Paul, "go on to perfection." What does Paul mean about "going on to perfection"? Surely he knew that only Jesus could do that!

Actually the word in this place means "to consecrate, to finish, to fulfill, to accomplish or consummate in character." Therefore, to build up a character well-pleasing to God, there must be an undeviating pressing forward, so that we will be transformed by the renewing of the mind.

Unless we are truly "walking IN THE TRUTH," we are wasting our time to be talking about purity of doctrine and fellowship. Being a Christadelphian is not simply to believe the Truth and be baptized, and then to go on living as we did before. No! Being a Christadelphian is a new way of life that completely transforms our every thought and whole course of action.

"Purity of doctrine and fellowship" must begin deep down right inside our own hearts, purging every thought and action that is not in active harmony and usefulness with the eternal purpose of God.

There MUST BE a close contact with the living and transforming power of godliness, so that we will show forth the praises of God among the people of this world—all being knit together in holiness and brotherly love.

Picking up our theme again, we remark that the Passover was instituted before the Tabernacle was constructed. In fact, the Passover was the means by which the people of Israel were saved from bondage through the shedding of the blood of the lamb.

During all the years of the Mosaic age there had been many celebrations of the Passover, but the greatest of them all was on the night that Jesus assembled with his disciples to eat the last Passover under the Law.

The time had come for the types to be withdrawn. The Aaronic priesthood had served its purpose. They were only qualified to officiate in the animal sacrifices. The whole system was to be folded up like a vesture, and a new and better covenant established upon better promises.

After the Passover, Jesus took bread from the table and said—

"This is my body which is given for you."

The next day this was fulfilled when Jesus surrendered himself to the power of Rome; after which he was publicly put to death on the cross. This excruciating and agonizing tragedy was the means by which sin was condemned in the body of Jesus.

Following the distribution of the bread, Jesus took the cup of wine, saying—

"Drink all of you of it for this is my blood of the New Testament (or Covenant) which is shed for many for the remission of sins" (Matt. 26:27).

But why should Jesus take the cup of wine and say that it was the "New Covenant in his blood"? Because the pouring out of his blood was the pouring out of his life. This we see in the types, because to pour out the blood of a sacrificial animal was to cause its death.

As we behold the Lamb of God suspended on the cross, we observe his sprinkled blood dripping from his thorn-pierced brow, his hands, and his feet. Then a Roman soldier pierced his side, and most of his blood was poured out at the bottom of the cross.

As Jesus was the antitypical Altar, we see the fulfilment of the type under the Law. Therefore, Jesus was purged by the antitypical blood of his own sacrifice, just as the altar of the Tabernacle was typically cleansed by animal blood.

You will recall that when Jesus expired on the cross—

"The veil of the Temple was rent in twain from the top to the bottom."

This veil, when hung in the Tabernacle, divided between the Holy Place and the Most Holy. Through this veil, the high priest entered the Most Holy once each year to make an atonement for the sins of the people of Israel. This included himself.

But why would the veil be rent when Jesus died? Paul gives us the answer in Heb. 10:20—

"Having therefore, brethren, confidence to enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, THROUGH THE VEIL, that is to say, his flesh."

The veil therefore represents the mortal nature of Jesus before his death. As flesh and blood cannot enter the Kingdom of God, the veil had to be torn asunder to provide a way for the new nature in which Jesus lives, and in which he will administer the laws of the Kingdom. The secret chamber of the Sanctuary was hidden by the veil. Therefore, says the apostle in Heb. 9:8—

"The Holy Spirit thus signifying, that the way into the Holiest of all was not yet made manifest, while the first Tabernacle was yet standing."

Just before Jesus breathed his last, he said—

"It is finished."

The great work God gave him to do was completed in perfection. Therefore, the apostle in Heb. 12:1-2 says—

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

"Looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God."

"He endured the cross"! Only 4 words, but, oh, what tragedy and suffering they convey! If we ever feel that it is a great trial to walk in the Truth—to keep ourselves completely separate from all the things of the world—to be holy in all manner of conversation—to struggle against every natural motion of the flesh—to be "always abounding in the work of the Lord"—then think of Jesus. Yes—

"BEHOLD THE LAMB OF GOD that taketh away the sin of the world."

Behold him as he stands before the high priest (the official representative of the Law), and watch him as he is blindfolded and then struck cruelly in the face.

Look at him too as they bind him like a criminal, and lead him before Pilate. Listen to Pilate as he tries to release Jesus; but his voice is lost in the cries of—

"CRUCIFY HIM! CRUCIFY HIM!"

Behold him as he is forced to kneel with his hands tied to a post. Yes, his back is bared, and a scourge comes down with force tearing the flesh, and drawing blood at every stroke.

The scourging is over, and he is made to stand, and a crown of thorns is forced down upon his head. Then he is led away to the scene of crucifixion. Here are his own words fulfilled—

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

When we think of the great work Jesus has done for us, surely we will not dare to tread him under foot by ever ignoring his loving commands of life, or despise his agonized sufferings by acting in any way out of harmony with his heavenly precepts of goodness and purity.

May the consideration of these things ever stir up within us a divine fire of enthusiasm and zeal for the Truth that will be in our hearts as a burning fire shut up in our bones! — G. A. G.

"The Lord is my Shepherd, I shall not want"—Psa. 23:1.

Truth and Fellowship

Established — Corrupted — Lost

"To the church of the Laodiceans write: Thou art wretched, poor, miserable, blind and naked. Because thou art neither hot nor cold, I will spue thee out of My mouth"—Rev. 3:14-17

PART TWO

JESUS CHRIST: THE TRUTH

THE faithfulness and truth of God's Word finds its ultimate verification and fulfillment in God's only begotten Son, Jesus the Christ. As God is true and faithful and just and righteous, so likewise His Son; who, however, came in sinful flesh.

Jesus—Righteous—The Lord our Righteousness.

Jesus—the Truth—The Way, The Truth and The Life.

Jesus is the Faithful and True Witness.

As with God His Father, so also with Jesus—Truth with him was a living, motivating attribute of his mind, character and conduct. Because he was God manifest in the flesh, he was the embodiment and revelation of God's plan of salvation for all of His people. For all who would be God's people, both those nigh (Jews under the law) and those afar off (Gentiles not under the law), would find their salvation in Jesus.

For surely God is righteous and just in all His ways: so it rightly follows, if His plan of salvation in Christ can save the Jew who was nigh, then that same plan must justly save the Gentile who was afar off, for all have sinned and come short of the glory of God—all are of the same flesh and blood, mortal, sinful nature, the natural children of Adam and Eve.

TRUTH AND FELLOWSHIP PREACHED IN JESUS' NAME

Jesus, then, was the long-awaited, but promised missing link, linking man with God by his sacrifice, priesthood, and as mediator, bringing to God all who would be drawn by Him, humbled under His mighty right hand and yet being lifted high in due time. No man can come unto God except through Christ. Through Jesus a people can have fellowship with the Creator and Sustainer of the universe, and be called the children of God, a peculiar people unto Him.

Jesus is the highest manifestation of God possible—in a Son— God's only begotten Son—therefore his is the only Name under heaven given among men (by God) whereby we (believing on that Name) can be saved. He made his one great offering for sin, when sin in the flesh was crucified on the cross and his life-blood was poured out; and, having died, death could not hold him.

Having been raised from the dead salvation would be preached to all (races and nationalities) of men. The crucified but resurrected Jesus indeed commissioned his disciples in Matt. 28:19-20—

*"Go ye therefore, and teach all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you:
"And, lo, I am with you always, even to the end of the world. Amen."*

This baptismal rite is a simple, factual truth with us. That is, the act itself is a fact, a momentary literal burial in a watery grave. But the faith of the one so immersed is a living, motivating faith—a loving obedience to the Gospel call, a call trumpeted forth clear and audible, an invitation to die to the short-lived present in order to live eternally in the never-ending future.

As Truth abides forever, so also those who want to abide forever must be men and women of Truth. We must arise from the waters of baptism to newness of life in Christ Jesus, a life of Truth and all that it denotes: steadfastness, kindness, faithfulness, mercy and justice.

In this divinely prescribed one-and-only-way, fellowship is established with the Father through His Son. As it is written (1 Cor. 1: 9):

"God is faithful, by Whom ye were called unto the fellowship of His Son Jesus Christ our Lord."

Again, it is written in 1 John 1:3 —

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

This is full fellowship, because it is the full Truth, the full Gospel, the full Faith. No further revelation is needed ("in a Son" is the highest); no further instruction in righteousness (as for the inspired writings of the New Testament prophets and apostles, Jesus said, "He that heareth you heareth me"—Luke 10:16); no further clarification of fellowship.

This is THE FAITH—"The Truth as it is in Jesus," once for all delivered unto the saints. This cannot be better expressed than in the words of 1 John 5:20-21 —

"We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in His Son Jesus Christ.

"This is the true God, and eternal life.

"Little children, keep yourselves from idols. Amen."

THE ECCLESIA OF THE LIVING GOD ESTABLISHED

This is the Way of Salvation in the Name of Jesus, and the Church (or Ecclesia) came into existence with all those who believed, receiving the Truth for the love of it. Of this increase, it is recorded in Acts 2:41-42,47 —

"Then they that gladly received his (Peter's) word were baptized: and the same day there were added unto them about 3000 souls.

"And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers.

"And the Lord added to the Ecclesia daily such as should be saved."

These believers constituted the Ecclesia, the Body of Christ, the Temple of the Living God. The Ecclesia does not mean just one local meeting consisting of a very limited number of brethren and sisters of Jesus, but rather all local meetings put together—all true believers—all of the brethren and sisters of Jesus put together—make up the One Ecclesia.

EVERY MEMBER KNOWS AND BELIEVES AND LOVES AND OBEYS THE TRUTH

John. 8:32—"Ye shall KNOW the Truth, and the Truth shall make you free."

2 Thess. 2:13—"God hath from the beginning chosen you to salvation through sanctification of the Spirit and BELIEF of the Truth."

3 John 4—"I have no greater joy than to hear my children WALK in Truth."

Writing to the Galatian believers, Paul warned them—

"Ye did run well; who hindered you that ye should not OBEY the Truth?"

Every true believer knows that the Truth is something to be DONE—

1 John 1:6—*"If we say that we have fellowship with him, and walk in darkness, we lie, and DO NOT the Truth."*

Truth, as it is in Jesus, when known, believed, obeyed in daily life, sanctifies (sets apart) a people prepared for the Lord. Apart from DOING THE TRUTH there is no fellowship with Christ and God and consequently no hope for salvation and life.

THE ECCLESIA SEPARATE FROM THE WORLD

The Ecclesia was sanctified by their obedience to the Truth, which meant that the Ecclesia and its members were separated from the world—the then-known world, the Roman habitable, the Roman world. This was a world of pagans who worshipped many gods and idols.

The Truth in Jesus, believed and obeyed, separated the ecclesia of the Living and True God from the surrounding world of darkness and superstition, making the believers an Holy Nation and peculiar people unto the One God of Israel.

Because they would not worship the pagan gods and idols, the early Christians (Christadelphians) were called atheists. They did not worship the Roman deities and were therefore considered to be unbelievers. We are told by historians that —

"The early Christians pledged allegiance to Christ above allegiance to the Roman state. They refused to worship the emperor as a god, and to fight in his armies. As a result, the Christians were considered anti-Roman and a threat to the security of the empire."

This was the early, first century Ecclesia. But an about-face was to occur, in that the rapidly-developing apostate Ecclesia would both worship pagan idols and give its allegiance to the state.

TRUTH CORRUPTED: LAODICEAN ECCLESIA FELLOWSHIPS ROME

What a change was to take place in the main body of believers as the Truth was corrupted! Where they once would not worship Roman deities and the Roman emperor, the Ecclesia, going astray from God's Truth, would retain Christian names but the tenets of its religion would take on the character of the Roman deities.

And where they were once considered to be anti-Roman to empire and emperor, eventually an emperor became a nominal Christian and the "Christians" ruled the Roman Habitable. In short, we are told that —

"The Church was developing an organization based on Christian tradition and on Roman government."

What this historian calls "Christian tradition," however, was not APOSTOLIC tradition, but traditions germinated and matured in the now going-astray Church. A little more comprehensively put, we quote the following—

"In this early period, Christians often adapted the terms and ideas of various contemporary pagan religions in teaching Christianity to converted pagans. As a result, there were many approaches to Christian doctrine.

"Such movements as Gnosticism, Manichaeism, Arianism, Nestorianism, Monophysitism, and Monothelitism tried to explain the nature of Christ by saying that he was only Divine, or only Human, or something between the two."

We continue to see in these things the vain history of man, ever trying to escape from factual truths, and setting forth ideas that are false and having faith in falsehoods. Thus arose the divergent opinions on the nature of Christ, which would be argued back and forth for centuries, and false statements would be pronounced for the faith of all members of the apostate Church.

THE BASIC FALSE DOCTRINE:

CHRIST DID NOT COME IN THE FLESH (SINFUL FLESH)

This false doctrine would be no cause of wonder in the remnant who remained faithful to the Truth, for such corruption setting in on the Ecclesia was forewarned by Paul when he wrote his 2nd letter to the Thessalonians—

"The Mystery of Iniquity doth already work."

So the seeds of corruption were already being disseminated in the days of the apostles. And, in due time, even at the set time, the Man-child of Sin was born when Pagan Rome was taken out of the way and Apostate Christianity became the religion of the world and state. As Paul had given warning, so too we find John's admonition on record—

"Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ" (2 John 7).

Commenting on the passage, bro. Thomas says—

"In John's day there existed 'many anti-Christ,' who denied that Jesus Anointed came in 'the flesh.' They affirmed that he came in another sort of flesh than that which is common to all men—in a holier nature, that was immaculate, or pure and undefiled.

"This dogma, of course, rendered null and void the teaching of the Word which declares the condemnation of sin in the flesh, in the bearing in his own body the sins of believers to the tree, when nailed thereon by the predetermination of Deity.

"This, says John, was that of the anti-Christ that should come."

To deny the true nature of Jesus when he was born of the virgin Mary was equivalent to denying the Father and the Son, as bro. Thomas further points out. "He is anti-Christ," saith John, "that denieth the Father and the Son."

The Father and the Son were BOTH being denied when any false teaching sets forth Christ as not having come in "sinful flesh," which is mortal flesh, which is the flesh-and-blood nature of all mankind, prone to sin.

But Jesus, Son of God and manifestation of God, committed no sin.

The inevitable result of false teaching was to turn the Truth into a lie, and many preferred it to be so, as witnesseth 2 Tim. 4:3-4—

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

"And they shall turn away their ears from the Truth, and shall be turned unto fables."

Steadily and surely this corruption set in, developing the Apostasy, the Latin-Roman-Catholic-Laodicean Church, whose Numerical Name-Mark is 666, the "Mother of Harlots and Abominations of the earth." None of these "personifications" have a true understanding of the Nature and Sacrifice of Christ, and are therefore astray from God's Truth and the Bible.

OTHER FALSE TEACHINGS IN THE DAYS OF THE APOSTLES

So as not to give the impression that false doctrine was confined to the nature of Christ in the first century, here are a few others testified in the Scriptures.

Judaizers were at work among the true believers, as we can see from many portions of the New Testament. Acts 15:24 concerned two things Jewish—

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, (1) Ye must be circumcised, and (2) keep the Law: to whom we gave no such commandment."

That the resurrection was not the salvation of the future was another false doctrine that could destroy a believer if he accepted such teaching—

"Their word (false teachers) will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the Truth have erred, saying that the resurrection is past already; and overthrow the faith of some"

(2 Tim. 2:17-18).

Doctrinally there were many false ideas current, but these, along with the false teaching about the nature of Christ, are sufficient to show how many and how dangerous these false teachings were. They were able to SUBVERT one's life, OVERTHROW one's faith, and put one in the camp of ANTI-CHRIST.

"MY PEOPLE LOVE TO HAVE IT SO" (Jer. 5:31)

The underlying, deceiving reason why false teachers found so many followers, is that the people loved to have it so! History was indeed repeating itself. What happened under the Old Testament was happening under the New Testament. Jer. 5:30-31 says—

"A wonderful and horrible thing is committed in the land: the prophets prophesy falsely; and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?"

As prophets-priests-people went astray under the Old dispensation, we find a repetition under the New dispensation with leaders-teachers-people.

"But there were false teachers also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

These words of warning from 2 Pet. 2:1 draw a parallel between false prophets amongst Israelites and Christians. The astonishing and horrible lesson of history is clear, and Christians-Christadelphians will be all the more responsible to judgment if they do not take heed.

To round out the picture of "loving to have it so," we may see that they love to have it so in order to walk in their lusts and not submit to obedience—

Jude 18 - *"There should be mockers in the last time, who should walk after their own ungodly lusts."*

They "deny the Lord that bought them" that they might "walk after their own ungodly lusts," To "deny the Lord" is to refuse to obey. The Lord had bought them and they were his servants, so they should be obedient slaves to their Master.

But they were not, and the reason was, they wanted to walk in their lusts. Their evil lives were a denial of Christ's authority. With leaders, teachers and people, it was the same, with this result—

"Thou (Ephesus) hast left thy first love" (Rev. 2:4).

"Thou (Sardis) hast a name to live, and art dead" (Rev. 3:1).

"Thou (Laodicea—the final state of apostasy in the 3rd century) art neither cold nor hot: I will spue thee out of my mouth" (Rev. 3:16).

(To be continued, God willing)

Current Events Fulfilling Prophecy

"When I (God) shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down to the valley of Jehoshaphat: there will I sit to judge all the nations"—Joel 3:1, 2,12

INDIA ATTACKS. When nations go to war, they almost inevitably claim to be acting out of the purist motives. Inevitably, India & Pakistan headed for wholly unnecessary war in which both must shoulder equal guilt.

Over past 9 mos., Pakistan has indiscriminately slaughtered over a million East Pakistanis in cruel attempt to prevent autonomy for E. Pakistan.

And India has carried on a calculated campaign to dismember Pakistan & turn its eastern part into the client state of Bangla Desh. As one Indian diplomat cynically put it, "What was seen as a liability here a few months ago is now seen as an opportunity."

Each loudly accuses the other of provocations, & self-righteously maintained that they themselves would never be the aggressors. (Nwk 12:6)

HINDU & MOSLEM: GOSPEL OF HATE. When independence came in '47, the Gospel of Hate swept the 2 new nations. Overnight, families that had lived as friendly neighbors for decades in British India became mindless enemies in Hindu India & Moslem Pakistan. Within 9 months, 16 million refugees had fled crazed mobs in both countries: 600,000 were slaughtered.

Today, the religious animosities have become permanent. The 470 million Hindus & 180 million Moslems that share the subcontinent are divided by deep social & cultural differences. The Hindu inhabits a world peopled by deities, in which material things & the individual are fundamentally unimportant. He lives a life carefully circumscribed by a whole host of social, cultural & religious taboos. All outsiders are suspect, but beef-eating Moslems are particularly "unclean."

Almost all the subcontinent's Moslems are descendants of low-caste Hindus who converted to Islam, which emphasizes individuality & equality under a single deity. They did so primarily to escape the inexorably rigid social & religious restrictions imposed on them as "Untouchables" by the Hindu caste system. Hindu-Moslem struggles go back centuries. (Tm 12:6)

WARSHIPS THAT "FLY" Underway is revolution that promises to change US Navy the way steam replaced sail almost century ago: vessels that skim waves at 150 mi. per hr. Sea trials begin in January. Navy plans ships as big as aircraft carriers: they'll reach 90 mph in 2 minutes.

There's no theoretical limit to size: efficiency increases with size. Such ships will be almost immune to torpedoes & extremely difficult targets for missiles. Surface warships & much of merchant marine will be on verge of being museum pieces by mid-80's.

The new SES (surface-effect ships) require only 1/6 of horsepower of surface ships for same speed. They will restore the primacy of the surface ship over subs. Few surface ships today can escape a nuclear-powered sub.

SES would be a far more stable weapon-platform in heavy seas than present ships. It took 11 days to move a battalion of Marines from US to Mediterranean: SES could do it in 72hrs. (USN 12:6)

MIDEAST. Last wk. Sadat was doing his best to make it world crisis No. 1. He told troops, "Time to fight has come: our next meeting will be in Sinai."

The 17-member Arab Defense Council, assembled in Cairo for an anti-Israel planning session, enthusiastically echoed his bellicose statements, & voiced "full desire to participate in the battle against Israel." (Tm 12:6)

END OF AN ERA? Thru the Foreign Aid program, since end of WWII, US has distributed \$150 billion to over 100 countries around globe. This era came to end when the senate, by a decisive margin, killed the basic foreign aid program. This yr.'s bill had proposed \$2.3 billion for 55 countries that either voted against US or abstained on the Taiwan issue. (USN 11:15)

MAN'S MUDDLINGS: High cost of red tape: cost of documentation in US international trade is \$6½ billion annually. An average overseas shipment requires over 360 copies of 46 separate documents. US foreign trade creates 6½ billion copies a yr. of 828 million documents. (Tm 12:6)

US BACKS THE DICTATORS AGAIN. As Nehru created a policy of neutrality & sought to establish India as leader of the nonaligned bloc of "Third World" countries, Pakistan became a firm ally of the West. Then US in the most "categorically mischievous & wicked" action it has ever taken, began to build up Pakistan as a military power.

With India pursuing a policy of calculated coolness to US, Washington turned to Pakistan as a potential ally against Communism. In return, Pakistan provided special facilities, including U-2 base for Russia overflights.

Pakistan, however, viewed the connection with US as insurance against India, not Communism. After '65, when US cut off military aid to both countries, India turned to Russia & Pakistan turned to China.

With Russia's help, India has built itself into a military power far superior to Pakistan. Its forces (980,000) outnumber Pakistan's (390,000) by over 2 to 1; its air & naval forces are superior. (Tm 12:6)

IRON & CLAY? France & Germany drifting apart: friction & rivalry growing. France fears German domination of Common Mkt; increasing misgivings over Germany's growing independence in foreign policy.

Germany emerging as real power center of West Europe. Reality of German economic & political power, long concealed, now being exercised by Brandt. Brandt regime has brought with it the Ostpolitik (East policy) of cultivating the Red govts. of E. Europe: has bilateral treaties with Russia & Poland, pushing for another with Czechs. Suddenly Germany has taken center of East-West stage that France held under DeGaulle. (USN 12:6)

US LOSES: RUSSIA WINS. In supporting Pakistan, US clearly seems to have bet on the wrong team. If there's war, India will see us as being against them, & Pakistan will think we've betrayed them.

Only the Russians have played it right. Next to India, Russia appears likely to be the big winner in the battle for E. Pakistan. (Nwk 12:6).

WORLDWIDE RISE IN STREET CRIME. Britain, increase in robberies & assaults; new problem for police is protecting London's vast Underground Railway from gangs who attack riders, snatch wallets, watches & jewelry. France: Increase in "savage" crime: mostly armed holdups, involving guns & hostages. Wanton attacks on police increasing. Germany: increase in violent crimes. Drug-linked crimes soared 240 percent in '70. Canada: armed robberies almost doubled in Montreal since 68. (USN 12:6)

"MANY SHIPS." Russia continuing naval buildup in Mediterranean. In '65 they had average of 11 warships in that area; this year it's 50. On other hand, US dropped from 52 in '69 to 46 last year & 41 in '71. Navy men now refer to Mediterranean as a "Russian-dominated sea" (USN 12: 6).

INDIA & PAKISTAN. Vast Asian subcontinent almost certainly headed toward another partition. Potential for turmoil greater than that at first breakup 25 yrs. ago. For both, war likely to spell economic disaster.

India, desperately trying to cope with burden of 9½ million refugees, is determined they must soon go home. Only real prospect of this is through "liberation" of E. Pakistan. That will require war. Danger of China-Russia confrontation: both competing hotly for S. Asia influence. (USN 12:6)

FRANCE'S BOOM. Much of W. Europe gripped by sudden fear of recession. Almost sole exception is France. In time of worldwide economic uncertainty, France has managed to engineer its own economic liftoff. French exports jumped to \$2 billion in October, an all time record. With the help of profitable long-term deals like the 10-yr. trade agreement recently signed with Russia, France expects to increase exports from 14 percent of its production to 19 percent by '80.

Per capita gross national product (\$2064) is already ahead of Germany's (\$1848). Sometime in the middle of this decade, France's total production will pass W. Germany, become world's 4th largest (after US, Russia, Japan).

Last yr. auto production grew 23 percent to 2½ million units. France's arms industry is 2nd only to US's. French computer business grows 25 percent yrly: rosy statistics are DeGaulle legacy. He laid foundation. (Tm 12:6)

CYPRUS. Greeks & Turks girding for new flareup. If civil war erupts, Greece & Turkey will take up arms. Both are US's NATO allies. War on Cyprus could split West's south defenses, upset balance of power in a region where Russia is now a contending and powerful force. (USN 12:6)

ARABS & ISRAEL: boiling up fast is 4th round. Danger of US-Russia confrontation in Mideast. Peace hangs by a thread. (USN 12:6)

VIET WAR CONTINUES. US will have dropped as many bombs on Indochina in '71 as were dropped during whole of WW II. On ground too, war recently marked by a greater level of violence. In past few wks. S. Viet deaths averaged 350 a wk.—higher than US deaths at height of US involvement. (Nwk 11:22)

VATICAN'S OSTPOLITIK. For 8 months Vatican has been conducting a diplomatic offensive in Russia & E. Europe, maneuvering to obtain closer ties between Rome & the 60 million Catholics in Soviet-bloc countries.

Vatican appears willing to undercut authority of local church officials to get closer direct supervision over church affairs in Red countries, as illustrated by the Mindszenty affair, which could lead to restoration of full diplomatic relations between Hungary & the Vatican.

In return for recognition & reduced restrictions in Russia, Vatican seems willing to sacrifice the allegiance of the 5 million Ukranian Catholics, who want to stay with Rome. The Russian Orthodox Church would like to absorb them, & Rome's recent ecumenical gestures toward the Russians suggest that the Vatican is willing to accept this transfer of allegiance.

Vatican has made more headway in Poland than in Russia. Poland is returning control of 4700 churches to the Vatican. (Nwk 12:6).

BENGAL REFUGEES. It is not uncommon for 10 families (about 50 persons) to huddle under a single tent. Babies are scattered all over the place, crying & vomiting, & overpowering stench pervades the camp from one end to the other. Conditions seem intolerable but the refugees endure because, unbelievable as it may seem, many of them never even had it this "good" in the Bengali villages whence they came.

Social strains & the staggering financial burden of refugee relief seem more than India can possibly bear. The refugees will have cost \$900 million by next March, of which only \$50 million has been covered by help from abroad. Fully 16 percent of India's whole budget is now eaten up in refugee relief. & foodstocks are fast dwindling. Special taxes have been levied; & spending in all other areas has been drastically cut back, shelving long-planned development programs.

With bills for refugee care soaring astronomically, India convinced that a fullscale war would be far cheaper than being stuck with the refugee problem for just 1 more yr. By next March refugee care will have cost 13 times as much as the entire '65 war with Pakistan.

What India fears most is a Palestine-type condition—in which India would have to contend indefinitely with both the refugees & hostile Pakistan forces.

The Bengals bitterly resented W. Pakistan's economic exploitation of their prosperous agricultural land, & their status as a subjugated people. When they rallied around Mujib in test December's election, they won a clear majority of seats in the national parliament.

But Yahya Khan cancelled parliament, provoking rioting & a general strike in E. Pakistan. Yahya's response was brutal: a terror campaign that slaughtered 1 million & drove 10 million in exile in India. (Nwk 12:6)

BUYING POLITICAL POWER IN US. The figures are stunning—& profoundly disturbing. In '68 politicians spent \$300 million in quest for office, up 50 percent from '64. In 72 will likely be \$400 million. Even at low political levels, the price can be sky-high. In San Diego, Cal., 2 candidates recently spent over \$200,000 in a battle for a \$12,000-a-yr. city post.

It is an irony of US democracy that as the electorate has been broadened (by abolition of poll taxes, & enfranchisement of women & of 18-yr.-olds) the cost of reaching these voters has grown almost prohibitive for all but well-heeled candidates or those with access to big money. In US 7 largest states last yr., 11 of the 15 major Senate candidates were millionaires: ALL the 4 non-millionaires lost.

Big money—whether wielded by business or labor giants—can overwhelm the fragmented voice of the majority.

The relationship between money & politics is so organic that seeking reform is like asking a doctor to perform open-heart surgery on himself. The overhaul of the system is unavoidably dependent on the very men who have risen to power by the old rules.

Most of the political process has become—behind the scenes—a vast game of barter & purchase involving campaign contributions, appointments to high office, business favors, favorable legal decisions. It is a game that is going on at every level of govt. (Nwk 12:13)

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