

Foundations of Many Generations

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Mr. Samuel Shenton, President of the Flat Earth Society: Dover, England.

May I be permitted to express a word of sympathy and encouragement.

How many of us had our pet theories proved wrong and had to bow to the force of fact !

We cannot deny that the recent picture taken from space of the earth - showing what looked like a segment of an orange - has proved that the earth is round: This is also confirmed in Scripture:

"It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers..." Isaiah 40: 22.

However, I wish to encourage you, dear Sir, because you are still right on a very major fact, namely that the earth does not move.

"The world also is stablished, that it cannot be moved." Psalm 93: 1.

Several astronauts have also borne witness of the solar wind: witness the following quotation written about 2400 years ago:

"Swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day."

I Esdras 4: 34.

I should be glad to have your views on the enclosed article "Scripture Versus The Fable Of The Revolving Earth" which was written in 1924, and from which I never had cause to deviate, and I should feel honoured if your Society would now join in with me to fight your opponents from a slightly different angle, but from a position that will assure us of victory.

Sincerely yours,

E. Eschini.

E. Eschini

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INTRODUCTION

— AIM —

The destruction and consumption of civilization, as it has been called, is now obvious to all, and the uppermost thought in the mind of the majority is—What is to take its place ?

To the Christian there is only one answer, for all who are truly in Christ are as Abraham of old of whom it is written " For he looked for a city, which hath foundations whose Builder and Maker is God."

Can anybody say that God is the builder of Democracy, or Fascism, or Bolshevism ? Take Democracy which is usually defined as the rule of the people, by the people, for the people; this brings to our remembrance the attempted rule of Korah, Dathan and Abiran, who had gathered all the congregation against Moses. What else was that but the voice of the people, or the voice of Democracy against God's ruling. But what was the answer of God ? " The earth opened her mouth, and swallowed them up, and their houses, and all that appertained unto Korah and all his people."

Fascism on the other hand is the conquest, first of a party against all internal opposition, and secondly of the nation and race against all others, in opposition to the Christian aim which is to lift all willing ones from a natural to a spiritual kingdom and citizenship, having the assurance of the blessing " But seek ye first the kingdom of God, and his righteousness; and all things shall be added unto you."

Note the procedure, not the economic first, or the material blessing promised by the politicians, but the kingdom first. This Kingdom of God must eliminate all nationality and racialism as expressed by the Apostle Paul. " For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The Christian ideal—which allows of no via media—is no nationality in Christ, all aliens outside of Christ. Such a spiritual Christendom must be built out of the present material, national, war distorted Christless-dom. The choice between the nations is either to find salvation by an internationalism of love in the truth as taught by Christ, or perish.

Bolshevism on the other hand is supposed to be the rule of the proletariat, but in reality it is the dictatorship of a very limited hierarchy having for its foundation atheism.

Stalin's credo is " Communists who hinder the broadest development of anti-religious propaganda have no place in the ranks of the party."

Without this credo, Bolshevism would never have been able to gain power, for only by denying the existence of God could they have launched upon a wholesale massacre of the non-proletariat classes and well-to-do farmers in order to confiscate all private properties. The conscience must first be quenched for such a policy. Thus also ended the Jewish dispensation in the first century A.D. The lowest overthrew and killed off the upper classes, who indeed deserved such a judgment.

But how can a man like Stalin, who had once studied to become a priest, justify his utter rejection of religion?

The answer, is by science, the falsely so-called science which Saint Paul warns us to beware of.

In a speech made by Marshal Stalin, I quote the following:—

“They talk about science . . . The data of science have always been tested by practice and experience . . . if it were otherwise, we should have had no science at all, we should have had no astronomy, and we would still have had to get along with the outworn system of Ptolemy; we should have had no biology, and we would still be comforting ourselves with the legend of the creation of man . . .”

Copernicus' theory of the revolving earth, and Darwin's “evolution” have therefore made possible the monster state of atheism in Russia.

Yet these two theories are accepted as facts and taught in schools in the Western so-called Christian states, and believed by clergy and laymen, thus showing how impossible it is for them to accept and believe the doctrine of Christ, and what hypocrisy is their profession of such a faith.

We cannot deny that the attitude of the Bolsheviks is more logical than the attitude of the Western Democracies, for if they do not believe the Bible in its teaching of earthly things, neither can they consistently accept it in relation to spiritual things.

“If I told you earthly things, and you believe not, how shall ye believe, if I tell you of heavenly things?” John 3 : 12.

It was precisely this consideration that induced me to issue the pamphlet “Scripture Versus the Fable of the Revolving Earth” in April, 1924, which is now reprinted in this book. The next article “The Policy of Constantine and its Decline” was also printed in London in August, 1924, to show the difference between the Christian Doctrine and the canons initiated by the Emperor Constantine, which canons are the basis of the civilization which is now in the process of disintegration. Not having been planted by the Lord Jesus Christ, it is now being rooted up, as foretold in the article in question.

The third work “How are the Dead Raised up? And with what Body do they Come?” was printed in answer to the book published by the Church of England “Doctrine in the Church of England” being the report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922.

E. ESCHINI.

1.—SCRIPTURES VERSUS THE FABLE OF THE REVOLVING EARTH.

The hypothesis introduced by Nicolas Copernicus that the Earth revolves on an imaginary axis has been accepted as truth by the great majority for centuries, it has been taught in the universities, schools, and colleges of the world as a proven fact; often have atheists and others used it to scorn the Divine inspiration of Scripture, and pitiful indeed has been the camouflage adopted by the supposed supporters of Divine Writ—who in reality generally agree with their opponents on this subject—whereas their very attitude was and is a denial that the Architect of the World could have been the Author of the Book they profess to uphold. Let it be stated as clearly as possible that the Scriptures teach that the Earth is round and suspended into space, this was taught in the Word of God centuries before any philosopher geographer or astronomer had discovered it, long before Homer had described the Earth as a disk supported by pillars, Job had correctly defined it as follows:

“He stretcheth out the North over the empty place, and hangeth the Earth upon nothing.”

In several places in Scripture is the Earth clearly described as being round, for instance in Isaiah 40: 22 we read “It is He that sitteth upon the circle of the Earth . . .” Again in Proverbs 8: 27, it is written: “When He prepared the Heavens I (Wisdom) was there: when He set a compass upon the face of the depth.” The Scriptures further teach that it is the Sun that moves round the Earth, and not the Earth round the Sun.

“The Sun also ariseth, and the Sun goeth down, and hasteth to his place where he arose.”

The theory that the Earth is animated with a diurnal rotation was started with the assumption that the heavenly luminaries are solid planets like our Earth, and not as stated by the Lord God who made them, “Lights” (Genesis 1: 14). This erroneous conception gave rise to the hypothesis that it would be easier to revolve one world than a whole heaven of Worlds, but having began their argument with a wrong assumption, it has made them wrong all the way through.

The principal luminaries are opaque as seen during the eclipses, and this has been thought sufficient evidence to prove that they are Worlds like unto our own, but the want of transparency is by no means a proof of weight, a cloud, although opaque, is nevertheless lighter than the air.

The results of recent research prove that the heavenly luminaries are not Worlds, but lights, and should cause all men who have been led to accept as proven Copernicus' theory of the motions of the Earth, to reconsider this subject. Professor H. H. Turner, of Oxford, made

the following statement regarding observations carried out on the brightest Star in the constellation of Orion: "The most exciting discovery as a result of measuring this Star in the winter of 1920, and 1921, and 1922 is that the diameter is changing and it looks as if the Star is palpitating as a heart does." Which is precisely what a light would do, and not what a body like our Earth could ever possibly do.

It is now acknowledged, and has long been acknowledged that Newton was entirely wrong in his theory of light. "Light," according to modern definition, "is the result of force causing the waves of ether to vibrate with an almost infinite rapidity. How great that force is can be measured by the fact that light travels round the world eight times in a single second." This again explains the "infinite rapidity" with which the "Lights" (Gen. 1: 14) seen in the Heavens travel round the Earth.

"... Swift is the Sun in his course, for he compasseth the Heavens round about, and fetcheth his course again to his own place in one day." (1. Esdras, 4: 34).

Claudius Ptolemy, the great astronomer, had the advantage over Copernicus in that he was a geographer as well as an astronomer, whereas the latter held some dignities in the cathedral of Thorn in Prussia. As a geographer Ptolemy knew the absolute importance of the stability of the four cardinal points, outside of which topography and accurate orientation are an impossibility. Now the four cardinal points are fixed points in the sky, as acknowledged from time immemorial, hence we are able, by them, to plot correctly any given point on the Earth.

Logically it would be impossible, if the Earth revolved, to make use of the cardinal points as fixed points in the sky, for the relation of any given place in the rotating Earth toward them must continually change. It would be like attempting to plot a point within a fast running wheel of a motor car in relation to a fixed spot outside.

The force of this argument is sometimes evaded by saying that the cardinal points of the compass are imaginary points, but that will never do. The most exacting sciences are based upon the four points of the compass, such as the science of survey, cartography, and, of course, navigation. Millions have trusted their lives upon this reality of the four cardinal points. When the skies are covered the captain at sea has only his compass and his chart to guide him, and the life of one and all on board depends upon the points of the compass being a verity.

"The North and the South Thou hast created them."

Psalm, 89: 12.

Everything in the Tabernacle built by Moses was carefully orientated as also the Temple erected by Solomon, and all its ornaments. And he (Solomon) made a molten sea, ten cubits from one brim to another, it was round all about... It stood upon twelve oxen, three looking toward the North, and three looking toward the West, and three looking toward the South, and three looking toward the East... (1. Kings, 7: 23, 25.)

The Great Pyramid of Ghizeh also demonstrates how careful the ancients were in the orientation of their buildings, and wherever these are in existence they show no deviation from their original orientation, which fact alone proves that the Earth is not animated with any motion at all.

"The World also is established, that it cannot be moved."

Psalm, 93: 1.

It is claimed that the revolutions of the Earth cause the Sun and constellations to be overhead in different places of the Earth at times worked out in nautical almanacs and used by navigators to determine their bearings, but the same calculations will apply to the rising and setting of the heavenly luminaries. Whether A moves from B, or B from A, the effect can be the same.

The Phoenicians indeed made extensive use of the stars in navigation, and their daring seamanship and skill can be measured by the fact that they spanned the seas as far as Britain to the West, and across the broad Pacific to the American continent to the East, and they believed in the rising and setting of the stars. Mr. J. W. Perry informs us that only one pearl-field in the whole World (the West Australian site at Broom) escaped the vigilance and accurate knowledge of the ancients.

Let us examine the so-called experiments which have been instrumental in causing men to reject the statements of God and the evidence of their own senses in order to uphold the imagination of Copernicus.

Newton maintained that it was possible to prove the rotation of the Earth by the means of balls dropped from a height to the ground, he claimed that the said balls would not deviate Westward, but would fall a little to the Eastward of a plumbline, about half an inch, he thought, at the height of three hundred feet. The reason he gave is this; "Since the top of the tower is at a greater distance from the axis of the Earth than its base, the centrifugal force must be greater at the former point than at the latter; the ball, in falling does not lose its impulse, and therefore advances before its plumbline, which strikes the foot of the tower, since it has a less impulse Eastward." Experiments were carried out to test this theory on January 14, 1680 by Robert Hooke in the presence of a committee appointed for the purpose, when he tried to prove the rotation of the Earth by dropping balls from a height of 160 feet. The results were considered so unsatisfactory that they were not even mentioned in the Philosophical Transactions and were entirely forgotten.

One hundred and twelve years later, a young geometrician in Bologna, Guglielmini, tried the same experiments from the Tower Degli Asinelli, in that city, at a height of 240 feet. These experiments also failed to prove any movement of the Earth.

Benzenberg, a German, performed similar experiments in 1804, from the steeple of the church of St. Michael, in Hamburg. He let fall 30 balls, from the height of 235 feet: the balls deviated from the perpendicular four lines Eastward and $1\frac{1}{2}$ line Southward according to the direction of the wind. This was not considered satisfactory.

Benzenberg repeated these experiments in 1805, in a coalpit, at Schlebusch, at the height of 260 feet: and according to the fall of these balls, dropped in a black coalpit, which balls were claimed to have fallen five lines Eastward, Laplace, the French astronomer and atheist, calculated that the chances are 8,000 to 1 that the Earth turns round on its axis. Like the oracle of Delphi the answer was given from the bowels of the Earth, it would not speak from above the ground in the three previous trials.

Seeing that this statement of Laplace was, so to speak, the ex cathedra utterance of "science" on this subject, it is interesting to note what Napoleon, who had made him minister of the interior, said of him. "A geometrician of the first rank," says the emperor, "he did not reach mediocrity as a statesman. From the first, the consuls became sensible that they had made a mistake in his appointment. *He never viewed any subject in its true light; he was always occupied with subtilities; his notions were all problematic . . .*"

Yet Protestants, who reject the infallibility of the Popes with scorn, do nevertheless, accept the infallibility of such men as these with fervour.

But let us assume that the experiments at Schlebusch proved what is claimed for them, then the same principle there evolved must apply to all other bodies that are independent of the Earth. An aeroplane in flight is as much independent of the Earth as the afore-said dropping balls, and if these have a speed differing from, and independent of the supposed speed of the Earth, then the same characteristic must distinguish the aircraft; its movement also should be independent of that of the Earth; in which case, such an aeroplane travelling Westward to America from England should have the full benefit of America rotating Eastward, and both the continent of America and the aeroplane should meet, one above the other, in about four hours. This statement and the balls dropped by Benzenberg stand or fall together.

But how many are there among those who teach this fable as truth, that have the courage of their convictions to the extent of undertaking this flight, with say five hours supply of petrol?

Ptolemy has indeed advanced similar arguments to prove the impossibility of the rotation of the Earth, and to parry these they have been obliged to imagine that the air participates in this motion. If this were the case, the air would obviously travel in one direction, viz., the supposed direction of the Earth, how could any aircraft travel against such a furious blast? How could such an accomplished feat as sky-writing be carried out in such a tornado?

Ptolemy shows very ingeniously that the Earth must be at the centre of the celestial sphere. He proves that unless this were the case, each star would not move with the absolute uniformity which does characterise it. He shows also that the Earth could not be animated by any movement of transition. "The Earth," argued Ptolemy, "lies at the centre of the celestial sphere. If the Earth were to be endowed with movement, it would not lie always at this point, it must therefore shift to some other part of the sphere. The

movements of the stars, however, preclude this, and therefore the Earth must be as devoid of any movement of translation as it is of rotation."

The Seasons

The seasons are caused by the Sun's circuit round the Earth in a spiral ecliptic. In the Winter Solstice (December 21st), the Sun is vertical over the Tropic of Capricorn. Looking South from London, he appears to make a small circuit in the Southern sky, during the same period he is seen to cross the sky at almost overhead in Cape Town, thus causing Summer in the Southern Hemisphere. In the Summer Solstice (June 21st), the Sun is vertical over the Tropic of Cancer, (nearly overhead in London), while looking North from Cape Town, he appears to make a small circuit in the Northern sky, causing Winter in the Southern and Summer in the Northern Hemisphere.

The supposition that the seasons are caused by the Earth's annual motion round the Sun at a mean distance of 92,500,000 of miles, is grotesque.

According to Piazzzi the size of the Sun is in proportion to the Earth, "as 329,360 to 1, the diameter exceeds that of the Earth 112 times." The Earth appears, as Biot says, by this statement, "a mere grain of sand, as compared to the Sun." This enormous expanse of light focused on a rotating "grain of sand," at the distance of 92½ millions of miles, would cause the same season throughout it. The paltry few miles, in comparison that separates London from Cape Town could never cause diverse seasons, neither would the distance from London to the Riviera justify the difference in the climate that characterises the two places.

Movements which are Conspicuously Absent

Men have harnessed energy from the volcano, the winds, the tides, the Niagara, they have burrowed the bowels of the Earth for coal, oil, minerals, from which they generate power, they are now considering the possibility of atomic energy, why then have the millions of H.P. engendered by this mighty planet revolving not been utilized? Why have the seekers of perpetual motion given up their quest, if we are perpetually moving?

The theory of the three motions of the Earth and subsequent 'relativity,' is the result of trying to cover up one lie by another. They say that as we whirl in London at the rate of nearly eleven miles a minute, we are shooting into space around the Sun at nearly twenty miles a second, and the Sun itself moves around a point in space, at the immense speed of 150,000,000 miles in a year, pulling our poor Earth with him at the added speed—the distance that separates us from the Sun—and in this maddening whirlwind of motions they try to apply Euclid's spherical trigonometry to locate distances—which

data was intended by Euclid to determine fixed points only—with the result that they have brought out wild calculations which have been fostered dogmatically on a gullible World, but are about as infallible as the utterances of Borgia.

Euclid, himself the father of mathematics, believed the Earth to be fixed, so these professing sons of his are but bastards. In the language of the Apostle Paul. "Professing themselves to be wise, they became fools." How gladly does the writer turn from this bedlam to the XIX Psalm—" . . . The Sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of Heaven, and his circuit unto the ends of it . . ."

The one thing the fable of the revolving Earth has done, it has shown the terrible power of a lie, a lie has the power to make a man a mental slave, so that he dares not back the evidence of his own senses. To deny the plain and obvious movement of the Sun he sees before him. When he feels himself standing on an Earth utterly devoid of motion, at the suggestion of someone else he is prepared to accept that he is spinning furiously round. When he sees a bird flying, and gaining over the ground, he is prepared to believe that the ground is really travelling a great number of times faster than the bird, finally, in order to uphold the imagination of a madman, he is prepared to accuse his Maker of forming him a sensiferous lie.

The Moral Aspect

Up to now I have only dealt with the physical phase of this controversy, the moral, however, has had a far greater effect upon Christendom.

Man is fundamentally a logical minded creature, capable of putting two and two together; having been bewitched into believing that the statements of Scripture concerning this World are not true, he has also rejected the statements concerning the next World.

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" St. John 3: 12.

Let us remember that "it was the Spirit of Christ in the Prophets that testified beforehand . . ." (1. Peter 1: 11), viz., "In the Law of Moses, and in the Prophets, and in the Psalms," (Luke, 24: 47)—

But if ye believe not his (Moses) writings, how shall ye believe My words?" (John, 5: 47).

The outcome of these "scientific" lies is that they have broken down the Faith of the World. The Press, which has been foremost in honouring liars and sneering at Scripture, is now pointing a hypocritical finger at Bolshevism—as the destroyer of Christianity. Christianity has been destroyed in the so-called Christian Churches, in the Schools, by false Science, by the Press, Bolshevism is merely the harvest of such sowing, the fruit from the root. But the Scriptures will prevail, as the waters of the Deluge, submerging the highest mountains, "fifteen cubits upward."

As it is written: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the Word of the Lord; and what wisdom is in them?" Jeremiah, 8: 9.

And also: "Thus saith the Lord, thy Redeemer, and He that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the Heavens alone; that spreadeth abroad the Earth by Myself: That frustrateth the tokens of liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; That confirmeth the Word of His servants, and performeth the counsel of His messengers." Isaiah, 44: 24-26.

2.—THE POLICY OF CONSTANTINE AND ITS DECLINE

The Roman Emperor Constantine is the founder of the European system of government of Church and State which has now prevailed for 1611 years. The rulers of the European States during this period of time have—generally speaking—been modelled on this policy of "Constantine," having the headship of the State and Religion invested on the person of the Monarch. To this class we may name the now fallen Bourbons of France, the Czars of Russia, the Emperors of Austria and Germany.

Just before Constantine attained the sole power of the Western and Eastern Roman Empire, between the years 303 and 311, the Emperor Galerius and his associates had attempted quite a different policy towards the religion of Jesus Christ than that adopted by their successor, namely, the extirpation of the Christian religion by the wholesale massacre of those who could not be induced to give it up. Galerius eventually became convinced that the arms he used successfully against the Persians were of no avail against the soldiers of Christ, and towards the end of his life he published a general edict in his own name coupled with Licinius and Constantine granting toleration to the Christians. What Galerius failed to accomplish by massacre and confiscation, Constantine succeeded by flattery, disguise, and bribery, for the system of religion he set up is the very antithesis of the Doctrine of Christ, although it bears the misnomer of Christianity.

The Conversion of Constantine

Eusebius Pamphilus, the courtier Bishop of Caesaria in Palestine, gives the following account of the conversion of Constantine, which account he received from the Emperor himself:—

" . . . Knowing that armies are not always prosperous, unless God gives the victory. He (Constantine) considered therefore unto what God he should address his prayers for aid and assistance (against the Emperor Maxentius, reigning in Rome.) . . . When the Sun reached his meridian, a little after noon, he said, that he beheld the sign of the cross lively figured in the

Dante cries, "Ah, Constantine! of how much ill was cause." Milton says, "At this time Antichrist began first to put forth his horn." He adds, "Constantine marred all in the Church."

We must bear in mind that Constantine was not converted to the Gospel of Jesus Christ, but was merely the introducer of a system of policy which changed the paganism of the Roman Empire into the Papacy. In other words the same Empire changed its priests without changing the Empire. The cross substituted the eagle; the saints replaced the gods, the same man with a different toga. By this stratagem was utterly destroyed the message of Christ to the nations, the key note of which is repentance, demanding a change of the inner man not of the outer, and the whole plan of God for the regeneration of mankind was thereby frustrated.

Contrast the conversion of Constantine with that of Saul of Tarsus. In the last case we have the deep groanings of a repentant soul, with prayers and fasting followed three days after by the obedience to the commandment of Christ delivered to him by Ananias in the words:—"And now why tarriest thou? Arise, and be baptized, and wash away thy sins calling on the name of the Lord." (Acts 22: 16).

In the case of Constantine it is merely a preparation for hostilities, a plan for attack by arms and policy. He does not obey the commission of Jesus Christ three days after his conversion as Saul of Tarsus, but three days before his death—"why tarriest thou? arise, and be baptized, and wash away thy sins . . ." but Constantine carries all his life time. Why? simply because there is no change of heart, but a change of policy. The whole of the Bible teaches the great lesson that there is neither faith nor reverence to God in the person that does not obey His commandments, whatever pretensions to the contrary there may be. A death's-door baptism is equal to an attempt to sow a field at the time of harvest.

St. Paul was crucified daily for the rest of his life—"I die daily"—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." (Gal. 2: 20.) Whereas Constantine bears a cross as an emblem and starts the idolatry of heraldry, and the hypocritical fashion of wearing a piece of metal or wood shaped as a cross, in the place of crucifying the old man which is corrupt and his deeds, and walking in newness of life to the glory of God.

Having not submitted to the baptism of repentance for the remission of sins, Constantine is a non-Christian, and all the councils he presided and canons he decreed are by a non-Christian. These canons are still used in the Roman, Greek and Protestant Churches, and have replaced in practise the Will and Testament of Jesus Christ for these many centuries.

The First General Council

THE COUNCIL OF NICAEA. A.D. 325.—It was composed of 250 Bishops, besides a great number of Priests and Deacons, and was presided by Constantine. It was at this Council that the rule of faith was settled, or rather corrupted, by imperial authority, the purity of the Ordinances of Christ suppressed, heathen rites initiated, and the use of splendid vestments adopted.

Eusebius, an eye-witness, says: "The day appointed for holding the Council, and deciding on the controversies of Religion, all the Bishops and learned men met together in the hall of the Emperor's Palace, where seats being set on both sides they took their place according to their degree and dignity. When all the Clergy were thus orderly seated, the expectation of the Emperor's presence caused a general silence among them. At length the Emperor came, having no guard to make way before him, but a few Christians whom he chiefly favoured. When the Emperor entered the Synod, they all stood up. And so having invested himself with rich purple robes, embroidered with gold and precious stones, came like a bright angel through the midst of them . . . So glorious was his outward presence . . . and when a golden chair was brought him, he would not sit down before he had given a sign to the Bishops to sit down also."

After the speech of Constantine in Latin, which was translated in the different languages, the proceedings among the Bishops began to grow very turbulent, as is usual in religious controversies for they touch the very depth of human nature. Many questions were proposed on either side, whereupon some began to accuse those that sat next, and others began to defend themselves and lay the blame on their adversaries. But Constantine very adroitly persuading some, pacifying others, and praising such as served his purpose, managed to bring them all to one mind, viz. Constantine's own mind. Thus we have a *Pontifex Maximus*—for so he had been created after his so-called conversion—passing laws to the Church, and changing the Ordinances of Christ, thereby subjugating all Christendom, for the Biblical Law is:—"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." (Romans 6; 16).

From here dates the divorce of the Church to Christ and the illegal prostitution with Rome.

The Council ended, Constantine claimed to have won a great victory and made a royal feast of joy and exaltation, where he invited the Bishops. They marched through the court gate where the guard stood with drawn swords—the very weapons hitherto used to cut the throats of their brethren—however these degenerate descendants of the noble martyrs passed without fear to enjoy the price of their prostitution. The Emperor gave gifts to each one of them.

This same Constantine, the framer of the canons, only a year after this event had his Son Crispus put to death and afterwards in remorse had a statue of gilt silver erected in his memory, much the same way

as he destroyed the life giving Ordinances of Christ, and then had temples and cathedrals erected to honour their dead bodies.

The main attack of the Constantinian policy is directed against Repentance

The key-word of the Gospel is "Repentance." The Greek conveys a more definite meaning—*Metanoieite*—from *Meta* denoting change, *Neoma*—*thought, conception of the mind, i.e., Change your Mind.* The carnal mind being enmity against God, must be subdued to Christ. It was the first word used in John's ministry—: "*Repent ye; for the Kingdom of Heaven is at hand.*"

Jesus began to preach by saying:—"Repent; for the Kingdom of Heaven is at hand."

"God . . . now commanded all men everywhere to repent." "Except ye Repent ye shall all likewise perish." Therefore Repentance is the sacrifice of the meek and quiet spirit which in the sight of God is of great price. But as the sacrifices under the Mosaic Law had to be offered strictly in accordance to the way laid down by God, so also God commands that the sacrifice of Repentance be offered in the way He has ordained. It would have been an act of rebellion towards God under the Mosaic Law to offer sacrifices in any other way. God said:—

"And thou (Moses) shall say unto them. Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people. Blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people." Leviticus, 17th Chapter.

Under the New Testament "the Word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, and preached the Baptism of Repentance for the remission of sins." (Luke 3: 3, 4.) John said:—"I indeed baptize you in water unto Repentance." It was the last commandment given by the Lord Jesus for the conversion of the World saying, "And that Repentance and remission of sins should be preached in His Name among all Nations beginning at Jerusalem." (Luke 24: 47). The question that arises is 'How was it preached at Jerusalem?' The Holy Spirit has carefully preserved the record so that no one has an excuse for not knowing how 'Repentance and remission of sins' must be preached to-day, seeing that Christ commands—'as in Jerusalem so in all Nations.' It was Peter who used this key on the day of Pentecost, at Jerusalem when he, as the Ambassador of Christ, said:—"Repent, and be Baptized everyone of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts, 2: 38.)

That is the plain commandment of God to the Nations, but the whole strategy of Satan has been used to render it abortive. This was

done by separating Repentance from Baptism and forbidding mankind to obey the council of God, hence the Constantinian adoption of *Infant-baptism* and its enforcement by Church and State. Seeing there is but one Baptism, by the introduction of a false one—before Repentance is possible in the baptized—he is lulled for the rest of his life, into believing that he has obeyed God's commandment, thus the lesson of Eden has been entirely lost.

Daniel's prophecy of Constantine says:—"(*he will*) think to change times and laws" until the time recorded in the same chapter, viz. when "*the Thrones are cast down*" and the whole of the Constantinian structure is given "*to the burning flame.*" (*Daniel 7th Chapter.*)

Observe that only about 10 Kings are left in Europe out of some 50 that flourished in 1914.

The Great Fall of the Church

What the serpent was to Eve in Eden, Constantine was to the Spiritual Eve, the Bride of the 'Last Adam.' Both fell. We see in the whole action of Constantine towards the Church the third temptation Satan attempted on the Lord Jesus Christ in the wilderness when after showing Him all the kingdoms of the world, and the glory of them he said to Him "*All these things will I give Thee, if thou wilt fall down and worship me.*" (Mat. 4: 9.) Having failed in his temptation of the Son of God, Satan in Constantine offers wealth, worldly honour, peace from persecution, dominion and power to the Church, at the price of betraying her faithfulness to the Ordinances intrusted to her keeping by Christ, and this immediately after the terrible persecutions of Galerius and his associates in the Western and Eastern Roman Empire. The Church accepted the offer and sold herself; the result has been the Babylon the great, the mother of harlots, drunken with the blood of the Saints, that intoxicate the Kings and the inhabitants of the earth with her fornication which St. John foresees in the 17th chapter of Revelation.

Since the Council of Nicaea it has been a bitter warfare between those who remained faithful to the Ordinances of Christ against the upholders of the counter orders of Constantine, who had in every Country of Europe the power of the State to enforce their corruptions, and for many centuries have suppressed and persecuted the Saints of God.

charge given to the Church by Christ, saying:—"Whose soever sins ye charge upon the earth, they shall be forgiven them; and whose soever sins ye retain upon the earth, they shall be retained." (John 20: 23.)

To fully realise this great fall of the Church we must bear in mind there is but one way to the forgiveness of sins, which is the sacred remission, they are remitted unto them . . ." (John 20: 23.)

This one way is by the "Baptism of Repentance FOR the Remission of sins" when the Blood of atonement is applied to the repentant sinner which *cleanseth* (a continued action) from all sins. In no other way is the Blood of the New Testament applied than this one ordained way, and by the Church's betrayal of this sacred charge the world was plunged into primeval darkness.

Justin the Martyr, who was born A.D. 89, says :—" No man has a right to partake of the Lord's Supper, except he who believes our doctrine, who has received Baptism of the forgiveness of sins and of regeneration and who lives in obedience to the commandments of Christ."

Such a man, being still in his sins, in the language of St. Paul :—" *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*" (1 Cor. 11 : 29).

How can he discern the Lord's Body when he has never been—" Buried with Him (Christ) in Baptism, wherein also ye (*the obedient ones*) are risen with Him . . ." ? Colossians 2 : 12.

Thus the two Ordinances of Christ were destroyed as John prophesied of them in Revelation the 11th chapter, where they are also called the two Witnesses—"standing before the God of the earth . . . and if any man will hurt them, he must in this manner be killed." Rev. 11 : 4, 5.

"By their fruits ye shall know them"

The Lord Jesus declared as an axiomatic certainty, that " a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." So also the pre-Constantine Church was consistently good ; unheard of sacrifices of life, position and wealth were constantly made for that priceless possession—a conscience void of offence in the sight of God. But from Constantine onward, the followers of his canons have often out-Neroed Nero in their persecutions of the true followers of Christ.

St. Paul said :—" But though we, or an Angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Therefore the fallen Church has lost all claim from the New Testament, and this has been a continual source of jealousy and fear to the national Churches. The fear of being found out, and loosing their hold upon the Nations, and jealousy towards the true members of Christ's Body, the jealousy of the harlot against the virtuous woman, whose history they have vituperated or suppressed from their position of vantage, having had for many centuries the jurisdiction over the education of the young and the literary sources of the Nations.

Constantine cruelly persecuted those who remained true to the commission of Christ, his officers continued to put the Donatists to death. It was then, and has been, right down the ages a fight between the upholders of the *Baptism of Repentance for the Remission of Sins* commanded by Christ versus the upholders of the *Baptism of No Repentance*, degenerated into *Infant-sprinkling* commanded by the Anti-Christ. Donatus was the bold leader to brave the Emperor and his edicts, to oppose Church and State. Attempts to win Donatus and his followers by bribery followed the persecutions by the sword, presents were again and again refused. A commission came to Donatus himself with their gold in their hands, to explain their object.

The Bishop listened impatiently and at length broke out into language which has become historical power :—" What has the Emperor to do with the Church ?"

The language of Donatus was repeated right and left and from every Donastic pulpit preachers proclaimed the duty of separation from a Church which committed fornication with the princes of this world. Eventually Donatus was banished and died in exile.

It would require volumes to give the full history of the fruits of the Constantinian policy, but as a physician who diagnoses the disease in order to make known the remedy, I will give a few samples of the crimes committed by Church and State against the Saints of God.

THE GREEK CHURCH. The Paulicians were followers of Jesus Christ whose only desire was to worship God in accordance with the New Testament. They were called ' Paulicians ' owing to the veneration their leader had for the writings of St. Paul. The Emperors Constans, Justinian II and especially Leo, repressed them with great severity and bitter persecution. In the reign of Theodora (A.D. 841-855), who, having ordered that they should be compelled to return to the Greek Church, had all the recusants cruelly put to the sword, or driven into exile. During the reign of Theodora alone 100,000 of these faithful Christians were martyred.

In the present desolation of Church and State in Russia, we see the wheel completing its circle.

THE ROMAN CHURCH. Pope Pius III in the crusade he excited against the Albigenses in 1206 or 1207, destroyed 200,000 of them in the short space of a few months, and during the war of twenty years, 1,000,000 of them were slain. Who were the people thus slaughtered ? Those who could and did truthfully say, as far as the Alpine valleys or Waldensian section was concerned—" We have inherited our religion with our lands from the primitive Christians."

THE PROTESTANTS. The Lutheran ' Reformation ' was one of those master strokes of disguise which are engineered by an intelligence above human, in fact it takes men centuries to see through them. The principles advocated, viz.—(1) Justification by Faith. (2) The Bible alone, the only rule of faith—sounded indeed like the voice of Christ, but alas! what they meant by the Bible was the Constantinian canons. Luther, Calvin and Zuingle were all zealous upholders of Infant-Baptism, which alone dispenses—(1) With faith in the candidate. (2) With the Bible which enjoins—" He that Believeth and is Baptized shall be saved." (Mark 16 : 16.)

The bitterness of these ' reformers ' against the followers of Christ can be measured by the following account of Balthazar Hubmeyer of Friedburg—the learned and eloquent Christian martyr, burnt at Vienna in 1528 (and his wife drowned), who says of Zuingle :—

" That they had proceeded so far, as at one time to throw into a dark and miserable tower, twenty persons, both men and pregnant women, widows and young females, and to pronounce this sentence upon them :—" That thenceforward they should see neither sun nor moon for the remainder of their lives, and be fed till their days were ended with bread and water. That

they (therefore) should remain in the dark tower together, both the living and the dead surrounded with filth and putrefaction until not a single survivor of the whole remained."

O God (Balthazar writes) what a hard, severe, cruel sentence upon pious Christian people, of whom no one can speak evil, only that they had received water Baptism in obedience to the command of Christ." (*Martyrology of Churches of Christ*, T. J. Van Braght, Vol. 1, p. 62).

Eventually after slaughtering in every country of Christendom an innumerable number of the faithful servants of Christ, it has dawned on the upholders of the Constantinian canons that the Christians cannot be extirpated, hence they have adopted the more subtle attack directed against the plenary inspiration of the Bible, the very foundation of the Christian religion. Doubts and theories presented as facts, have been carefully instilled in the minds of the young under the pretence of education, and by *suggestio falsi, suppressio veri* they have destroyed all reverence for the Word of God, until this great monster *atheism*, which they have conjured to their aid, has grown beyond their control, and begins to devour the system that has reared it up.

It is a fit punishment of Christendom that lawlessness should be its destructor seeing that it is built upon the worst form of all lawlessness, viz. lawlessness against God's commandments, and that masquerading under a pretence of compliance. By craft and deception Constantine usurped the Kingdom of God upon the earth; and whereas the previous World's Empires, as they advanced in power and wealth, acquired a taste for luxury which rendered them effeminate, and thereby lost their supremacy to the more virile race, because nursed in the cradle of hardship; the Roman Empire alone as it declined in virility, when their supremacy in arms had gone, they found a new weapon of conquest in the Papacy, so that they reconquered their conquerors. This new weapon has been stolen, it should have been the rule of Christ, whereas it was only imitation and ventriloquism; and protestantism is but an imitation of the imitator, a sort of revised edition. These houses built upon the sand of men's inventions are now cracking in their foundations and sinking in a bottomless pit of corruption.

Regeneration is the only thing that will check the downfall. The world needs regeneration more than it needs bread to eat, more than clothes to wear, more than houses to live in, it needs to make this question the first all important issue. But how shall the blind lead to the light? How can the unregenerate advocate regeneration? That has been the trouble all along, Satan has disguised himself as an angel of light; spiritual impostor dressed in a pious exterior; antinomianism prating about faith. But who and where are the true Saints of God then?

That verdict must and shall be given by the unerring Judge of all the earth, who from ancient times has declared the things not yet accomplished, who has said by the mouth of Daniel, the great and accurate Prophet of history, that after the overthrow of the kingdom

of deception and evil,—“The Kingdom and dominion, and the greatness of the Kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose Kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.” (Daniel 7: 27.)

2.—“HOW ARE THE DEAD RAISED UP? AND WITH WHAT BODY DO THEY COME?”

(1 Cor. 15: 35)

The above question in the Epistle of the Apostle Paul to the Corinthians should be of the utmost interest to every responsible creature upon the face of the earth. And yet it is strange that the knowledge of many other subjects of minor importance has been carefully preserved, in regard to the views the ancients held concerning them, but of this paramount subject, great confusion of thought and ignorance reigns to-day.

Yet it is evident from the words of the Apostle that he considered this the main axis of the Christian religion, for he writes: “What advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die.”

We can take as an example the Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922, which Commission sat for 15 years to deliberate on the doctrine of the Church of England, and let us see how they answer the question “How are the dead raised up? and with what body do they come?”

This report dealing with the resurrection, says:—

“We ought to reject quite frankly the literalistic belief in a future resuscitation of the actual physical frame which is lain in the tomb.”

This statement should be welcomed by any earnest student of Scripture, for the doctrine of the traditional Churches of the literal resurrection of the physical body is a belief which contradicts the many sayings of the Lord Jesus Christ, such as:—

“Verily, verily, I say unto you, he that believeth on me hath everlasting life.” (John 6: 47).

“Verily, verily, I say unto you, if a man keep my saying, he shall never see death.” (John 8: 51).

It is obvious that anyone who believes that those who died in Christ are now under the ground waiting for a general resurrection do believe that they have seen death, and are in fact still dead, and thereby reject the given statements of the Lord Jesus. It is furthermore written: “As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more,” (Job 7: 9.) And also: “For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth,” (Isaiah 33: 18.)

However, the above words of the English Commission do not

answer the question "How are the dead raised up? and with what body do they come?" In fact, the Anglican Report admits that this question is above their present knowledge. They say:—

"But the question may be asked—and inevitably it is, in fact asked—What is it exactly that happens when we die? There is the discarding of the physical frame; the soul, as we say, leaves the body. Are we to think of it as being *immediately* 'clothed upon' with what St. Paul, in one passage describes as its 'habitation which is from Heaven'—that is to say, its new body of the resurrection? Or are we, in accordance with the literal and formal orthodoxy of the main Christian tradition, to think rather of a period of disembodied existence, an 'intermediate state,' as intervening between the death of the body and the day of 'general resurrection'? The problems of the relation of the temporal to the eternal order, and of the conditions of life here to the conditions of life hereafter, are involved at this point. In the light of what has been said above, the notion of a period of disembodied existence presents difficulties, and it may be that some of the questions raised cannot be answered under the conditions of earthly life. We cannot expect a coherent scheme, but must be content to employ partially irreconcilable symbolisms, and to remain otherwise agnostic." (Doctrine in The Church of England, pp 210, 211.)

To remain agnostic means that one does not know. The Church of England in the fourteenth century of its existence since its inception by Augustine cannot answer the question "How are the dead raised up? and with what body do they come?" But this question remains unanswered not only by that Church, but also by the elder Churches, such as the Roman Catholic, the Greek Orthodox, let alone the more modern offsprings of those ancient bodies, such as the Dutch Reformed, the Lutheran, the Wesleyan, etc.

In saying that this question remains unanswered by all these Churches, I mean that their doctrine makes such an answer impossible; they cannot give an answer which agrees with the words already quoted of the Lord Jesus, or the many other sayings of the Lord, such as:—

"This is the bread which cometh down from heaven that a man may eat thereof and not die."

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

Yet the Apostle to the Gentiles regarded the question "How are the dead raised up? and with what body do they come?" as a simple matter, for he himself begins his answer to it by saying: "Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be." Proving thereby that the answer to this question must be in agreement and consistent with the process of sowing and reaping which he thus uses as an example.

Of course to the naturally minded the words "How are the dead raised up?" have only one meaning; to them the dead are those under the ground. However, the Lord Jesus speaks of men and women walking as dead. For instance, he said to one of his disciples who

wanted to go and bury his father: "Let the *dead* bury their dead." He makes no distinction between the dead and the naturally alive, but spiritually dead.

The resurrection life in Scripture, the eternal life, starts this side of the grave. We being dead spiritually must come to what the New Testament calls "the first resurrection," which corresponds to the sowing and germination as the essential pre-requisite to the harvest or last day resurrection.

The New Testament Doctrine of the Resurrection

It is certain that the New Testament doctrine, as also that of the very early Church, held a view of the resurrection vastly different from that which has been handed down by tradition and is usually accepted down to our day.

In a spiritual sense, this difference is somewhat analogous to the conceptions which divided the ranks of science in two separate camps for well nigh two hundred years; the one side upholding that dead matter can spontaneously generate life, as opposed to the doctrine of biogenesis, or life only from pre-existing life.

The New Testament writers propagated a biogenesis in the spiritual world, a life as continuous as that of the butterfly which emerges from the grub. The grub representing the natural body, which at death, translates its life to the butterfly body, the spiritual body of St. Paul.

"There is a natural body, and there is a spiritual body."
(1 Cor. 15: 44.)

The same life merely changes its clothing to use another expression of the same writer—"If so be that being clothed we shall not be found naked"—clothed before the dissolution of the natural body. This body, known also as the "wedding garment," must be acquired before the death of the natural body. To be found naked is, of all disasters, the worst.

The acquisition of the spiritual body appears to be the *summum bonum* of the Christian doctrine—a doctrine entirely contrary to the resurrection of the natural body as taught in the Apostles' Creed and as emphasized at every burial service throughout Christendom.

For the dead body about to be buried, having lost its life, is but dust, about to return to dust, in the same condition as the dead matter which the pseudo-scientists contended could spontaneously generate life, or the burial service teaches will be resurrected back to life at the judgment day.

It is therefore obvious that the doctrine of biogenesis in the spiritual world is distinct from and contradictory to the resurrection of the natural body.

But what does the New Testament really teach? Let us begin with the statement of the Lord Jesus:—

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death."

The term "man" in Scripture is never applied to the soul singly, for it is written that the Lord God "formed man from the dust of the ground" before the inbreathing of the soul or conscience into him. At the fall it was not the soul that was condemned, but the body, for the sentence was: "Dust thou art, and unto the dust shalt thou return."

Hence the words of the Lord Jesus: "If a man keep my saying, he shall never see death," are a complete reversal of the fall, with this proviso, that as the fall was the result of disobedience, the blessing is also the reward of "keeping my saying." The Lord Jesus is therefore called the "Saviour of the body" in Ephesians 5: 23. He saves the body by creating a spiritual body to re-clothe the soul at the dissolution of the natural body, thus, as the Apostle puts it: "Making of twain one new man." The twain are the two creations; the soul inherited from the first Adam is re-housed in the body of the last Adam, thus making peace. An immortal soul in an immortal body.

It can be said that the grub does not see death, for its life is transferred into the butterfly. Likewise the seed sown, although its body dies, yet the life continues unto the harvest.

It is remarkable that both Jesus and Paul should use the seed as an illustration of the resurrection, for the seed is a vivid illustration of the doctrine of biogenesis, inasmuch as the life of the harvest is in the seed sown; and as the butterfly body is potentially in the grub, so also the Apostle Paul writes of the reborn: "But we have this treasure in earthen vessels," that is in the natural body, which means that the embryo of the spiritual body is now within those who have been born again.

Of the beauty of this spiritual body we have no conception; sufficient to say that the Lord Jesus declared: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection," Luke 20: 36. Angels have appeared to men in several instances and in diverse manners, usually like young men, showing that they possess perpetual youth, they have overthrown armies and kingdoms, which proves that they possess powers undreamt of in our present state.

Difference Between the Natural and the Resurrected Body

An article published in the *Hibbert Journal* entitled "The Hope of the Resurrection," by Frederick A. M. Spenser, D.D., further illustrates the confusion on this subject and the incoherent reasoning on spiritual subjects by people otherwise cultured, proving that the teaching of the Bible can only be interpreted by the rule laid down in the Bible, namely: "Not in words which man's wisdom teacheth, but which the Holy Spirit teacheth: comparing spiritual things with spiritual."

Commenting on the following Scripture, "The Lord Jesus shall fashion anew body of our humiliation that it may be conformed to the body of His glory," Dr. Spenser writes:—

"These phrases appear to signify not so much that a new body is to be given in exchange for the old, as that the present body is to be transformed. 'It is sown a natural body,' he writes, probably referring to its introduction into this world by physical birth; 'it is raised a spiritual body,' implying a continuous identity between the two conditions."

However, Paul emphatically maintains the entire difference of the resurrected body from what he terms "the body of this death." He writes:—

"Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, . . . but God giveth it a body as it hath pleased him and to every seed his own body. . . So also is the resurrection from the dead." (1 Cor. 15.)

"That ye put off the old man, which is corrupt, . . . and that ye put on the new man, which after God is created in righteousness and true holiness." (Ephesians 4: 22: 24.)

"If a man be in Christ, he is a new creation: old things are passed away; behold, all things are become new." (2 Cor. 5: 17.)

The many references of St. Paul to this new creation, in the present tense, are significant, such as: "We are his workmanship, created in Christ Jesus," or "Seeing that ye have put off the old man with his deeds: And have put on the new man, which is renewed in knowledge after the image of him that created him."

It is to be feared that as the evolutionists have attempted to do away with the natural creation of Genesis 1, so also the followers of tradition have done away with the new creation in the spiritual world.

Exception must be taken to the interpretation of Dr. Spenser of the passage "It is sown a natural body." He writes: "Probably referring to its introduction into this world by physical birth."

Sowing is, however, quite different to begetting. A body is begotten and conceived at the natural birth, but not sown, for a seed is sown in maturity, and as the Lord Jesus says of it: "Except it die, it abideth alone, but if it die, it bringeth forth much fruit." The body of the seed in dying transfers its life into the new harvest-body.

The voice of nature, namely, of the corn sown, is this, that the resurrection begins immediately upon the sowing. The process is, as it were, an unbroken continuity of sowing. There does not appear to be a pause. Growth immediately follows on birth. Two links in an unbroken chain. So also is the spiritual birth: "It is sown a natural body, it is raised a spiritual body."

The reason why the Church of England "cannot expect a coherent scheme" in dealing with this question of the resurrection is because they apply the words of St. Paul, "it is sown a natural body," to the burial of a dead body, whereas the life of the harvest must be in the seed sown. Sow a seed without life, and you will never get a harvest; sow a man without life, and you will never get a resurrection, and nothing can be more incoherent than to expect one. Nevertheless, after fifteen years of study, the English Commission failed to realize that

this incoherency is in their traditional teaching and not in the New Testament doctrine.

But the question "Where is it sown a natural body?" is the real key to the New Testament doctrine of the resurrection, and the first essential, be it repeated, is that the body must have life when sown.

St. Paul teaches that it is sown a natural body in the baptism of repentance for the remission of sins, in 1 Corinthians 15: 29.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Then he goes on to say: "But some man will say, How are the dead raised up? and with what body do they come?"

He thus joins baptism with the resurrection, as he does in several other passages, which makes it clear that the natural body is sown with life, according to the Apostle, in Gospel baptism (not infant baptism). Let us take for instance Colossians 2: 12, 13:—

"Buried with him in baptism, wherein also ye are *risen* with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Without this "faith in the operation of God" in believer's baptism, the mystery of the resurrection will ever remain an unsolved riddle.

The New Testament teaches that to bring our fellow creatures from the nature of absolute enmity against God into the nature of loving obedience to God is above logic. It involves a new creation. (Romans 8: 5-8.)

The carnal mind cannot be converted to the mind of Christ; carnal reason cannot be transformed into spiritual reason; this is an impossible evolution. Hence the import of our Lord's word to Nicodemus: "Marvel not that I say unto thee, ye must be born again."

The New Birth and First Resurrection into Life

But where is one born again? The God-given answer is:—

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

But how do we know that this birth of water is baptism? Because the Lord Jesus also says in Mark 16: 16: "He that believeth and is baptized shall be saved." In one passage he tells us that there is only one way of being saved; in the other he tells us what that way is.

Therefore it is here where the Divine possibility reaches down and catches up the immortal Spirit in man from the carnal nature into God's heavenly nature.

This new birth is the birth of the celestial body, which, like the seed sown, must afterwards slowly grow into the harvest. Grow within us.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Peter 2: 2.)

"But though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4: 16.)

Two distinct creations. The natural body thus becomes the mould, wherein is formed the new creature, the earthen vessel which contains this treasure.

As the physical birth produces the physical body, so also the spiritual birth produces the spiritual body. One so reborn at the death of the natural body is housed in the "building of God, an house not made with hands, eternal in the heavens," of 2 Corinthians 5: 1, in a similar way as the butterfly leaves its old tenement to live on in the new one.

There is not the slightest doubt that the New Testament writers believed in the intervention of God in the life of each convert. God was present to them in baptism when the repentant sinner was immersed "into (Greek eis) the name of the Father, and of the Son, and of the Holy Ghost."

The words of God to Moses were significant: "In all places where I record my name I will come unto thee, and I will bless thee." The only place where God records his name in the New Testament is in Matthew 28: 19.

The same operation of Genesis 1, when the Spirit of God moved upon the face of the waters, and brought forth by stages the natural creation, is now repeated singly in each convert, bringing forth out of the womb of water the new creation, called the spiritual body.

"But God giveth it a body as it hath pleased him, and to every seed his own body . . . So also is the resurrection from (Greek) the dead. It is sown in corruption (in baptism): it is raised in incorruption. It is sown in dishonour: it is raised in glory. It is sown in weakness (not in death): it is raised in power. It is sown a natural body (in baptism): it is raised a spiritual body." (1 Cor. 15: 38-44.)

This is the efficient cause, of which the last day resurrection out of the tomb of carnality is the triumphant effect. The harvest of the baptismal sowing.

The Two Resurrections

As already stated, the New Testament gives two stages of the resurrection, or two resurrections:—

"Blessed and holy is he that hath part in the first resurrection: on such the second death has no power." (Rev. 20: 6.)

The Lord Jesus also mentions clearly the two resurrections in the fifth chapter of the Gospel of St John:—

First Resurrection

"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (v. 25.)

Second Resurrection

"Marvel not at this: for the hour is coming, in the which, all that are in the graves shall hear his (Christ's) voice, and shall come forth; they that have done good unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." (vv. 28-29).

The term "the hour is coming, and now is," in the first resurrection means from the time he was speaking onwards; and the dead in that verse are they that stood round about him, dead in trespasses and sins, in his day and successive period. "And they that hear shall live" is synonymous with Paul's "And you hath he quickened, who were dead in trespasses and sins." This is the first resurrection.

Whereas in the second resurrection the term "All that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life: they have done evil, unto the resurrection of damnation," has been interpreted literally to mean the ground grave, whereas it is to be interpreted as the Lord Jesus does elsewhere, where He tells the Pharisees and lawyers: "For ye are as graves which appear not."

The spiritual meaning of "graves" in this passage is limited to the natural body, wherein is contained the living soul.

"Shall come forth" means the soul shall come forth, at the death of the body, from its grave of corruption; the death of the body being its last day upon the earth.

Lazarus and the rich man in Luke 16 were thus called: one to the resurrection of life, and the other to the resurrection of damnation. The resurrection of damnation means that the soul or conscience is raised again to its upright position assigned to it by God from its bondage to the flesh—"the body of this death"—to remain henceforth, and for ever disembodied. Like the seed that rots without sowing can never again come to the harvest, naturally and spiritually the chasm between life and no life is eternal as it is written: "The harvest is passed, the summer is ended, and we are not saved."

That the first death and the first resurrection takes place in baptism is evident from Romans 6:—

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

This is what Paul calls "planted together in the likeness of his death," which is the one and the same thing as "It is sown a natural body, it is raised a spiritual body," of the fifteenth chapter of 1 Corinthians.

It is clear that the people to whom the Epistles were addressed were considered as having been resurrected into a new life. Witness the following passages:—

"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord . . . Yield yourselves unto God, as those that are alive from the dead." (Rom. 6.)

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved): and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Ephesians 2: 5, 6.)

Compare these words of Paul—"hath quickened us together with Christ"—with the words of the Lord Jesus: "For as the Father raiseth up the dead, and quickeneth them: even so the Son quickeneth whom he will"; and a further comparison with the statement of St. Paul in Colossians 2: 12, 13, where he teaches that God quickens together with Christ in baptism, should make this matter clear to all the guileless ones that seek the New Testament doctrine of the resurrection.

Where the Church Went Astray

Why is this doctrine so clearly taught in Scripture now become so obscure? In my opinion this question has only one answer, and that is that with the introduction of infant baptism the doctrine was killed. The essentials which made the new birth possible were removed. These requirements were: Repentance towards God and faith in the Lord Jesus Christ in the convert about to be immersed, which are of course not possible in an unconscious babe. Without these essentials in the candidate no birth is possible.

The very mode of burial and resurrection out of the waters of baptism were gradually changed. In short, the doctrine of God was substituted by the doctrine of man, thus annulling the blessing, for it is written: "But in vain they do worship me, teaching for doctrine the commandments of men."

It is not enough for the Church of England to "reject quite frankly the literalistic belief in a future resuscitation of the actual physical frame which is laid in the tomb," but they must give up infant-baptism before they can begin to understand the doctrine of the first and second resurrections, for as sure as no man can understand anything relating to this world before he is born into it, so also can no man understand anything relating to the Kingdom of God unless he is born into that kingdom. That is the meaning of the Lord's words to Nicodemus: "Very, verily, I say unto you, except a man is born again he cannot see the Kingdom of God."

Only one who for many years has tried to teach the unborn can realize how true the Lord's words are: "He cannot see the Kingdom of God." This is also borne out by the following words of the English Commission: "And it may be that some of the questions raised cannot be answered under the conditions of earthly life; we cannot expect a coherent scheme." Is this not a tacit admission that they cannot see the Kingdom of God? An admission that they are not born again? There is no new birth in infant-baptism.

Not only must the Church of England give up infant-baptism before she can see the coherent scheme of the New Testament, but also adopt the Baptism of Repentance for the remission of sins (Mark 1: 4). Not as the Archbishop Benson, who left a codicil in his will

to build a baptistry at Lambeth Palace to baptize adults, which was done after his death, but all, from the Archbishops downwards, must first humble themselves in the sight of God, in obedience to the Lord's commandment given in Luke 24: 47, and as promulgated by St. Peter on the Day of Pentecost in the following words:—

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2: 38.)

But please remember that no one who is not himself correctly baptized has any authority from the Lord Jesus to baptize another.

This gift of the Holy Ghost to us today is the Spiritual Discernment to rightly compare spiritual things with spiritual; to discern, in other words, what the Anglican Commission failed to discern in fifteen years' study, namely, the wonderful and coherent scheme of the New Testament for our salvation. The Holy Spirit and the words of Christ are one: “The words that I speak unto you, they are Spirit, and they are life.” Shut out the Word, and you shut out the Spirit.

But, seeing that baptism is an act of creation, no one who rejects the Lord God as the Creator of the natural creation in the first chapter of Genesis can consistently accept him in the new and eternal creation in baptism. Isaiah says: “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching out of his understanding.” Reject God as the Creator of the beginning of the earth, and you likewise reject Him as the Creator of the ends of the earth. Thus ingratitude carries its own punishment, and what a terrible punishment it is can best be measured by the following scripture: “As a drop of water unto the sea, and a gravelstone in comparison of the sand, so are a thousand years to the days of eternity.” At the death of the body we attain to permanency of character and state for all eternity.

“He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” (Rev. 22: 11.)

The new birth and present possession of eternal life, developing into a glorious future, was the motive power, the incentive of the early Church, which made it such an efficient power against a world of sin and corruption; whereas the present Church is practically helpless in a world as corrupt as that of the Roman Empire of the first three centuries. This in itself is a witness that the present Church has lost all regenerating influence.

Witness the writings of Barnabas, Justin Martyr, Herman, Tertullian, Stephen 1, Clement of Alexandria; they all breathe the same spirit of the re-born; the eagle of paradise is strong in them, vivacious, assertive; they joy in tribulations and overcome all difficulties.

“Happy is that Sacrament of ours,” writes Tertullian, “in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life But we, little fishes,

after the example of our Ichthus, Jesus Christ, are born in water The very simplicity of God's means of working is a stumbling-block to the carnal mind. So that from the very fact that with so great simplicity, without pomp, finally, without expense, a man is brought down into water, and amidst a few words dipped, and then rises again . . . Is it not wonderful that death should be washed away by bathing?”

This ordinance to them was no empty ceremony, no outward sign nor figure of anything, but a real God-honoured transaction, the operation of God, the New Birth. But with the introduction of Church and State all this is changed; every subject of the State must be brought into the Church, and infant-baptism alone can make this possible; henceforth the Church is filled with unregenerated members—a dead congregation.

The commission and commandment of Jesus Christ was changed for State reasons. In fact, that which our Lord defines as the Gospel was actually cut out of the Scriptures by Eusebius at the command of the Emperor Constantine from fifty copies of the New Testament “edited” for the use of the newly-built Churches of Constantinople. The so-called oldest manuscripts extant are the remaining copies of these mutilated writings. From henceforth Christ's definition of the Gospel becomes heresy! The passage in question occurs in the nine last verses of the Gospel of Mark which were thus mutilated, although this same passage was cited by many writers during the preceding four centuries, and at least once by a writer of the first century, namely, by Nicodemus.

“Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned.” (Mark 16: 15, 16.)

The result has been that, instead of the Church glorying in its new creation, as did the early Church, which conquered against terrible opposition by her God-given ordinances, the modern Church has become like Ezekiel's valley of dry bones, very dry, with not a vestige of life left.

These bones scattered through Christendom require the breath of the doctrine of Christ to bring back bone to its bone; their sinews and flesh will then come upon them, and their skin cover them, and in the baptism of repentance for the remission of sins the breath from heaven shall enter into them, and they shall live to make the heavenly Jerusalem the praise of all the earth.

Without Shedding of Blood is No Remission

Heb: 9: 22

Owing to the self-delusion of many sects—and their name is legion—who reject the doctrine of God in baptism, but professedly make much of the “efficacy of the blood of Christ to save and keep the regenerate” (as they say), I find it necessary to write briefly on the redemptive work of the Lord Jesus Christ, for I know from

experience that in reading the foregoing pages these same people usually bring the accusation that "we leave out the blood altogether."

In fact, these sects generally sing hymns such as "Nothing but the Blood of Jesus." This hymn, like all man-composed hymns, which are additions to the Sacred Writings, are unscriptural; they are condemned in Revelation 22 : 18, and should be abolished from any Church that professes to be the Bride of Christ.

For instance, let us take the hymn "Nothing but the Blood of Jesus." This contradicts 1 John 5 : 8 : "And there are three that bear witness in earth, the Spirit, and the water and the blood : and these three agree in one."

To sing "Nothing but the Blood of Jesus" means the rejection of the Spirit and the water, namely, the rejection of the new-birth in John 3 : 5. In fact, the followers of George Fox and of General Booth, and many others, have taken away both the baptism of repentance for the remission of sins as well as the Lord's Supper from their form of worship, thereby bringing upon themselves the same charge the Lord brought against the religious people of his day, namely : "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men ; for ye neither go in yourselves neither suffer ye them that are entering to go in."

But to return to the blood of atonement. The blood of our Lord was shed nearly two thousand years ago. Where do these people who professedly make so much of it find it? The answer is nowhere else but in their imagination. But where has He who shed the blood designed that the blood of redemption should be applied to the repentant sinner? The answer is : "In the baptism of repentance for the remission of sins," and nowhere else.

This should be obvious to any thoughtful individual, for the Scripture declares :—

(1st) Without shedding of blood is no remission.

(2nd) The baptism of repentance is for the remission of sins.

(Mark 1 : 4, Luke 24 : 47, Acts 2 : 38 and 22 : 16.)

It therefore follows that one must meet the other in the one place. In fact, this is clearly stated in 1 John 5 : 8 : "And there are three that bear witness in earth, the Spirit and the water, and the blood : and these three agree in one." They agree in the one baptism, which the Lord has commanded.

In the nineteenth chapter of Numbers we have a type of this. In verse 2 the "red heifer without spot, wherein is no blemish," was a type of the Lord Jesus. In verse 3, Eleazar the priest was to bring forth the heifer without the camp (compare this with Hebrews 13 : 11, 12) and slay her before his face. In verse 5 the heifer was to be entirely burnt before the priest. In verse 9 the ashes of the heifer were to be laid up without the camp in a clean place : "It shall be kept for the congregation of the children of Israel for a water of separation : it is a purification for sin."

Verse 20 says : "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord : the water of

separation had not been sprinkled upon him : he is unclean."

Compare this with the words of the Lord Jesus Christ : "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter the Kingdom of God."

The ashes of the heifer sprinkling the unclean was designed to teach us : Firstly, that without shedding of blood there is no remission of sins ; secondly, that when the repentant sinner is buried with Christ by baptism into death (Romans 6 : 3), he is buried into Christ's blood, for the blood is shed at death. Death and blood therefore are one.

This clearly teaches that all who fail to obey the Lord's message and commandment in the baptism of repentance for the remission of sins thereby reject the blood of Christ. Never, therefore, does the blood of atonement purge the conscience of such a one from his sins ; he dies unsaved and in his sins.

Knowing this, we urge obedience, as it is written : "Behold, to obey is better than sacrifice, for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." The reverse of that is the praise of the Apostle Paul to the Roman Church : "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

It is such alone who benefits by the Lord's promise :—

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death."

— To —
The Jews

A book every Jew should read

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TO THE JEWS

INTRODUCTION

THE historical events that followed the rejection and condemnation of Jesus of Nazareth in the fourth decade of the first century of the Christian era by the chief priests and nation of the Jews have had a repercussion throughout the following nineteen centuries, and it is high time to lay aside all prejudice and note its significance down to our day, and I respectfully would submit this brief treatise to the Jews of our day as a friend, in order to correct the errors which have resulted in an ocean of suffering and which are still the cause of their insecurity in the world, and the ever present danger of anti-semitism and the magazine power that may cause eruptions at any time, no matter how prosperous their immediate prospects appear to be.

As I am writing these notes, I am fully aware that we have now come to the fulfilment of the time of the Gentiles, in other words their judgment is in the process of execution for their sins and their rejection of the doctrine of Christ in a similar way as the destruction of Judea and Jerusalem by Vespasian and Titus Ceasar were the direct result of the rejection of God's Law and the substitution of traditions which were the commandments of men in opposition to the expressed will of God, as given by Moses and the Prophets, and by John the Baptist and the Lord Jesus Christ.

In both cases, the spiritual leaders of Israel and the spiritual leaders of the Christian nations have used religion as a means to gain supremacy over their fellow creatures and for their material gain, and not for the welfare of their respective flocks, and as blind leaders of the blind have both brought utter destruction upon their heads, and upon their blinded followers.

The chief priests of the Jews had delivered Christ to Pilate to be judged and requested him to "Crucify him, crucify him," and when told by Pilate: "I find in him no fault at all. But ye have a custom that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews? Then cried they all saying: Not this man, but Barabbas. Now Barabbas was a robber."

THE WRATH OF GOD

The second Psalm foretold: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The rejection of the Son for a robber caused the temple of God at Jerusalem, which was revered by all nations, to be filled with warlike robbers, which indeed made it their fortress, committing untold murders, rapine and robberies upon the inhabitants of Jerusalem, killing the high priest and chief priests and even forbidding the burial of their dead bodies, until Jerusalem was compassed with the armies of the Romans, which brought about such a famine, the like of which has never been equalled in the whole history of the world.

It is here necessary to quote a witness who faithfully recorded these events in the first century, namely Flavius Josephus.

"But as for the people (inside of Jerusalem), they had a great inclination to desert to the Romans; accordingly, some of them sold what they had, and even the most precious things that had been laid up as treasures by them, for a very small matter, and swallowed down pieces of gold, that they might not be found out by the robbers; and when they had escaped to the Romans, went to stool, and had wherewithal to provide plentifully for themselves; for Titus let a great number of them go away into the country . . . however, John and Simon (the chiefs of the robbers), with their factions, did more carefully watch these men's going out than they did the coming in of the Romans, and, if any one did but afford the least shadow of suspicion of such an intention, his throat was cut immediately.

"But as for the richer sort, it proved all one to them whether they stayed in the city or attempted to get out of it, for they were equally destroyed in both cases; for every such person was put to death under this pretence, that they were going to desert—but in reality that the robbers might get what they had. The madness of the seditious did also increase, together with the famine, and both those miseries were every day inflamed more and more; for there was no corn which anywhere appeared publicly; but the robbers came running into and searched men's private houses; and then, if they found any, they tormented them, because they had denied they had any; and if they found none, they tormented them worse, because they supposed they had more carefully concealed it. The indication they made use of whether they had any or not was taken from the bodies of these miserable wretches, which, if they were in a good case, they supposed they were in no want at all of food; but if they were wasted away, they walked off without searching any further: nor did they think it proper to kill such as these, because they saw they would very soon die of themselves for want of food."

Thus the matter stood at an early stage of the siege, but later when Titus had commanded his army to build a wall all round Jerusalem, thus preventing any sallies of the Jews out of the city, the famine grew as follows:—

"So all hope of escaping was now cut off from the Jews, together with their liberty of going out of the city. Then did the famine widen its progress, and devoured the people by whole houses and families; the upper rooms were full of women and children that were dying by famine; and the lanes of the city were full of the dead bodies of the aged; the children also and the young men wandered about the market-place like shadows, all swelled with the famine, and fell down dead wheresoever their misery seized them. As for burying them, those that were sick themselves were not able to do it; and those that were hearty and well, were deterred from doing it by the great multitude of those dead bodies, and by the uncertainty there was how soon they should die themselves; for many died as they were burying others, and many went to their coffins before the fatal hour was come! Nor was there any lamentation made under these calamities, nor were heard any mournful complaints; but the famine confounded all natural passions; for those who were just going to die, looked upon those that were going to their rest before them with dry eyes and open mouths. A deep silence also, and a kind of deadly night, had seized upon the city; while yet the robbers were still more terrible than those miseries were themselves; for they brake upon those houses which were no other than graves of dead bodies, and plundered them of what they had; and carrying off the covering of their bodies, went out laughing and tried the points of their swords on the dead bodies; and, in order to prove what mettle they were made of, they thrust some of those through that still lay alive upon the ground; but for those that entreated them to lend them their right hand and their sword to dispatch them, they were too proud to grant their request, and left them to be consumed by the famine. Now every one of those died with their eyes fixed upon the temple, and left the seditious alive behind them. Now the seditious at first gave orders that the dead should be buried out of the public treasury, as not enduring the stench of their dead bodies. But afterwards, when they could not do that, they had them cast down from the walls into the valleys beneath."

What an awful picture of a nation that through the blindness of its leaders cut itself adrift from the Eternal Providence; what a contrast with the words of the Psalmist: "Thou openest Thy hand, and satisfiest the desire of every living thing."

Thus the city that refused to obey the Son of God and preferred a robber to him of whom Isaiah prophesied: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace"—that city was given over to barbarous robbers that punished in a terrible manner their rejection of life and peace.

THE PROPHET

Josephus's testimony that all those who died during the siege of Jerusalem, died with their eyes fixed on the temple until the temple itself was burnt to the ground so that not a stone was left upon another, as the Lord Jesus had foretold, deserves our consideration.

During the many centuries that have passed since the above events took place it has been the earnest prayer of the Jewish nation that God may grant them the means to re-build that temple, for indeed according to the Mosaic Law there is no other place where they can offer their sacrifices. However, that prayer has never been granted them. The captivity of Babylon lasted seventy years, after which the Lord graciously answered the prayer of Daniel to restore the temple and divine worship at Jerusalem, and made Cyrus, the Persian conqueror, zealous to begin the work, but now for the space of 1874 years the continual and combined prayers of the Jewish race has been constantly turned down.

Jesus Christ in the days of his sojourn told the people of Jerusalem: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" And indeed Moses wrote: "The Lord thy God will raise up unto thee a Prophet from the midst of thy brethren, like unto me; unto him shall ye hearken . . .

"And the Lord said unto me . . . I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18: 15, 18, 19).

That means that the patterns of the things in heaven that Moses was commanded to teach were to last until they were replaced by the heavenly things themselves which that Prophet will teach you: or, as Paul, a Jew of Tarsus, said: "Moses was our schoolmaster to bring us to Christ."

The designation given by Moses to his own ordinances as "patterns" means that they are teaching by substitution; thus a map is a pattern of the real ground and very useful to find your way in a strange country, but it is not the real ground, which, when once you know, you no longer require a plan to help you in your direction.

To Moses the Lord said: "And look that you make them after their pattern, which was shewed thee in the mount" (Ex. 25: 40).

The temple in the course of time had become an idol in a similar way as the serpent of brass which Moses was commanded to erect on a pole in the wilderness when the Lord sent fiery serpents among the people, and they bit the people, and many people of Israel died as a punishment for their sins, and murmurings against God and Moses.

On their repentance the Lord said unto Moses: "Make thee a fiery serpent, and sit it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it shall live."

This serpent of brass was afterwards worshipped and incense was burnt unto it, until king Hezekiah brake it in pieces and called it a piece of brass.

However, its real teaching has been lost to the children of Israel, and its true meaning can only be understood from the words of Jesus to the ruler of the Jews, Necodemus: "And 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."

That means that we that are stung with the poison of the serpent that beguiled our first mother, and through sin are condemned to die, by looking upon Him whom they pierced and hung upon a pole: that is by accepting the sacrifice of the Son of Man and obeying his word, we shall live for ever. That is the true meaning of the word "pattern," or teaching by substitution.

All the animal sacrifices, nay, the tabernacle and all its ordinances and afterwards the temple itself were teaching by substitution: patterns. A developing religion as opposed to a stationary religion, or, more strictly speaking, symbols which were designed to lead to the real thing, which would be declared by the promised Prophet due to be made manifest in God's good time.

What precisely is the final hope of the religion of the Eternal God? The utmost inspiration of all the prophets can be summarized in the words of David: "The Lord commanded the blessing even life for evermore." Or: "Search me, o God, and lead me in the way everlasting." Isaiah said: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

Thus is expressed the hope of deliverance from death, everlasting salvation: "But Israel shall be saved in the Lord with everlasting salvation: ye shall not be ashamed nor confounded world without end" (Is. 45: 17).

Although the hope is therein expressed, yet the way is not made clear, only as a pointer to be revealed by that Prophet which was announced by Moses, but as yet in the womb of time. When finally that Prophet came at the precise time

announced by Daniel, he said without ambiguity: "Verily, verily, I say unto you, if a man keep my saying, he shall never see death."

Later I shall deal more fully with the doctrine taught by the Lord Jesus Christ, and prove that it is the substance of which the tabernacle of Moses and the temple were the patterns; at present I will conclude this chapter with the prophecy of Daniel relating to the exact year of the coming of the Messiah. Daniel wrote:

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks" (Dan. 9: 25).

The said commandment went forth in the seventh year of Artaxerxes (Exra. 7: 7), namely B.C. 457. $69 \times 7 = 483$ days of prophetic years. Deduct B.C. 457, this gives us A.D. 26, the very exact year in which Jesus came to his baptism in Jordan and thereby became the Messiah, that is the Anointed. It is written: "This is he that came by water and blood" (1 John 5: 6) "even Jesus the Messiah." He came as Jesus only to Bethlehem about B.C. 4 (corrected chronology) but he came about 29 to 30 years later to baptism. "And Jesus himself began to be about thirty years of age" (Luke 3: 23). That was the time he became the Anointed, or, in the Hebrew, the Messiah, the Greek form of which is Christ.

LIFE FOR EVERMORE

David's prophecy: "The Lord commanded the blessing even life for evermore" (Ps. 133: 3), finds its fulfilment in the doctrine of his Son Jesus Christ, who said: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Truly could the officers that were sent to arrest him by the chief priests and Pharisees say: "Never man spake like this man."

In the days of his flesh he confined his preaching to the children of Israel, and although many believed in him, yet as a nation the rulers rejected him through jealousy and the fear to lose their supremacy over the people. It was then that he uttered the memorable words:—

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not. Behold your house is left unto you desolate."

After his resurrection from the dead he sent forth his disciples unto all the world and gave them the following commandment:—

"Go ye into all the world, and preach the gospel to every creature: He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This baptism is called "the baptism of repentance for the remission of sins" and it fulfils that which all the sacrifices under the Mosaic Law merely pointed to, namely the forgiveness of sins. For it is not possible that the blood of bulls and of goats should take away sins seeing that the Mosaic Law demanded a man for a man, and a man's life for a man's life. Therefore the offering of calves or heifers was again a pattern to teach that without the shedding of blood there is no remission of sins; it was a stay of execution year by year until He came who alone was sinless and could atone for the sins of mankind.

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

The doctrine of baptism was foreshadowed in the ashes of the heifer which Moses was commanded to keep for the congregation of the children of Israel for a water of separation, of which Moses wrote: "It is a purification for sin . . . But the man that shall be unclean and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him: he is unclean" (Num. 19: 20).

The substance of the above type can be traced in the words of Christ:—

"Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

As the sacrifice of the heifer or its sanctification was transmitted through the ashes by the water of separation, so also the virtue of the blood of Christ, the atonement of the shed blood is transmitted to the repentant believer in the immersion of water called baptism and administered on the authority of Jesus Christ into the name of the Father and of the Son and of the Holy Spirit.

Saint Paul defines it as a burial into the death of Christ and as a resurrection into his life, in fulfilment of the prophecy of Isaiah 26: 19: "Thy dead man shall live, together with my dead body shall they rise. Awake and sing, ye that dwell in dust."

Daniel also wrote: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt" (Daniel 12: 2).

To Adam the Lord said: "Dust thou art." Abraham said: "I am but dust and ashes." We are therefore the dwellers in the dust that must thus awake to everlasting life, hence it is written: "Awake thou that sleepest and arise from the dead and Christ shall give you life."

We have seen that the Lord Jesus calls himself "The Resurrection and the Life", and the Apostle Paul further writes: "As many of you as have been baptized into Christ have put on Christ," we therefore put on in baptism Him who is both "the Resurrection and the Life," as a bride on her marriage puts on the name of her husband and shares in his life and benefits.

What precisely is this life we acquire? All life in this world has a body, a covering, members, organs, functions; so has the celestial life. "There is a natural body, and there is a spiritual body."

Of the children of the resurrection the Lord Jesus said: "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

Angels have appeared in several instances. Their appearance is usually like young men, which proves that they have perpetual youth and powers undreamt of in our present state.

The New Testament mentions two resurrections: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

The first resurrection is the baptismal resurrection, and corresponds in the natural world to the sowing of the seed into the ground as a prelude to the germination, growth and eventual harvest.

The relative position of the two bodies: The first Adam, dust body, is the outer. The last Adam, Spiritual body, is the inner (2 Cor. 4: 16). The harvest is the release of the Spiritual body from its tomb of carnality at the death of the natural body.

As the soul of man is invisible to the natural eye at its departure at death, so is the Spiritual body: being born of God it is as invisible as God; for the things that are visible are temporal, but the invisible are eternal.

A beautiful illustration of this phenomenon is the butterfly, whose body is born in the grub, the grub representing the natural body, which, at death, transfers its life to the butterfly body, illustrating the release of the Spiritual body from the natural. Hence it is written: "On such the second death hath no power." The second death is the death of the natural body. The first death being the burial with Christ by baptism into death, i.e., a dying to the things of the flesh, which all sincere believers must undergo in order to live to the things of Christ.

To return to the prophecy of David:—

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

The fulfilment of this prophecy is given by the Apostle Matthew in the following words: "The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshipped him: but some doubted. And Jesus came and spake unto them saying: All power is given unto me in heaven and in earth. 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 unto the end of the world. Amen."

It was here that the Lord commanded the blessing to all nations, even life for evermore.

PATTERN AND SUBSTANCE

In which way then were the tabernacle Moses was commanded to build, or the temple which replaced it, patterns?

The tabernacle built by Moses in the wilderness represented the natural body; it was covered with badgers' skins, which animal the Mosaic Law pronounced as unclean; this denoted the uncleanness of the natural body, called the body of sin. Inside of this tabernacle of Moses was placed the ark of the covenant wherein was the Law written with the finger of God. This signified the conscience or the soul of man, which God breathed into man and therefore it is the image of God in us; of which it is written: "For the Gentiles, which have not the law, do by nature the things contained in the law . . . Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another."

In other words the commandments written with the finger of God in the two tables of Moses, and kept in the ark of the covenant, was the second edition, the first of which was written in the conscience of man.

The tabernacle of Moses was constructed with perishable materials which denoted the brevity of our human life. Whereas the temple which was afterwards built by Solomon on the pattern he received from David, was constructed with permanent materials and was all covered with gold within, which prefigured the permanency and the glory of the Spiritual body. The only thing that was removed from the tabernacle and placed into the temple was the ark of the covenant which represented the immortal soul or conscience, which, in the saved, at the desolution of their earthly body, will be housed in their glorious and celestial body.

"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens. For in this (natural body) we groan, earnestly desiring to be clothed with our house which is from heaven: if so be that being clothed we shall not be found naked."

This teaches expansion of organic capacity on the one hand and forfeiture on the other. To be found naked means the loss of the blessing accorded at creation in the words: "Be fruitful, multiply, replenish, subdue and have dominion." It may be characterized as dissolution into disorganization, and into absence of harmony with environment. It puts off the old formation from the dust. Organs, functions, body gone for ever, and the immortal conscience homeless: a case of absolute demolition and eviction.

The acquisition of the spiritual body in baptism is the assurance against being found naked at the second death, namely, the death of the body.

It was King David who originally proposed to build the temple when he told the prophet Nathan: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." God sent back the following answer through his prophet: "The Lord telleth thee that He will make thee an house," which David understood was to be eternal, for he answered: "Therefore let it please thee to bless the house of thy servant, that it may continue for ever before thee, for now Lord God, thou hast spoken it, and with thy blessing let the house of thy servant be blessed for ever."

Thus the whole of the symbolism of the Old Testament was a grand lesson to lead from the natural to the spiritual world, from the nature of sin and decay, the ashes and dust of this brief life to the permanency and glory of the spiritual body as revealed by that Prophet which Moses announced as due to come in his appointed time, namely the Lord Jesus Christ, whose mission was foretold by Isaiah to accomplish the following offices: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Is. 61: 1-4).

Many are the prophetic utterances that concur with this change of the ashes of our dust nature for the beauty of the

celestial body, such as, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;" or "As for me, I will be satisfied, when I awake, with thy likeness."

As I said before, all the ornaments of the temple as well as the temple itself were symbolic and prophetic. Let us take, for instance, the sea of brass which Solomon erected outside of the temple. It stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was above upon them . . . and it was an hand breadth thick . . . and it contained two thousand baths.

This was a prophecy in brass, for from that spot in his due time the Lord Jesus Christ choose and sent forth twelve apostles to all the world, signified by the twelve oxen facing the four cardinal points, bearing on their back the burden of the laver, namely to baptize all nations. It is interesting on this point to reflect that the Apostle Paul applies the term ox to himself, saying: "Thou shalt not muzzle the ox that treadeth out the corn."

What can be said of the Jewish people, who like children retain a longing for the toys of their infancy and refuse to grow to man's stature, and grasp the spiritual significance of the glorious lesson those very toys are meant to impart. The progress from Moses to Christ is passing from the shadow to its reality.

It should now be clear why the Lord God of Israel during all the centuries of the Christian era has refused to allow the children of Israel to commit the enormity of rebuilding the temple at Jerusalem and offering again animal sacrifices, thus doing further despite to the blood of Christ. When viewed in that light we see it has been an act of compassion, like preventing a blind man from falling into a pit he is unable to see.

Yet there is hope, or else that inspired man of God, the Apostle to the Gentiles, would not have written to the Roman Church concerning the Jews as follows: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

RECONCILIATION

Surely the time of awaking has now come. This is also in agreement with the prophecy in Romans 11: 25, which says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

There is great need of spiritual leadership, for the Christian Churches have become blinded to the Doctrine of Christ and

entangled in traditions and commandments of men which have brought a film over their spiritual sight, and have gone so far away from the Gospel as defined by Jesus Christ that they cannot even tell a poor sinner how he can obtain the remission of his sins; in the place of Doctrine they give you endless and useless talk.

It is time for the Jews to be reconciled to their Messiah and be "grafted in, for God is able to graft them in again in their own olive tree," but the instrument of their conversion will be Baptism, in which "they shall look upon Me whom they have pierced; and they shall mourn for him, as one mourneth for his son, and shall be in bitterness for him, as one is in bitterness for his firstborn", as Zechariah foretold of old (Zech. 12: 10—14). "For as many of you"—Jews as well as Gentiles, and there is only one and the same way of salvation for both—"as have been baptized into Christ have put on Christ."

Therefore the embracement between the Jew and his Messiah must and can take place in one point only, namely, Baptism. This great divinely established instrument of reconciliation (Malachi 4: 5, 6, c.f. Mat. 3: 5—11) will again turn the prodigal Jew from all the nations of the world to the God of Abraham, Isaac and Jacob, who, all three, had foreseen the coming and sacrifice of Christ.

Abraham, when about to offer his son Isaac, and on his way to the mountain, was asked of his son: "My father, behold the fire and the wood, but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering." Hence Christ is called "The Lamb of God, which taketh away the sin of the world." Abraham in that case was a pattern of God the Father of whom it is written: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

To Isaac the Lord said: "And in thy seed (singular) shall all the nations of the earth be blessed." That seed again is Christ.

And Jacob on his deathbed prophesied: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." As the sceptre has long since departed from Judah it is evident that Shiloh is Christ Jesus. Thus all three had seen and rejoiced in the salvation God would prepare in due time, and felt highly honoured that from their stock the Redeemer would be chosen.

As with the wayward child in the parable, so also with the Jew it shall be said that "when yet a far way off his father saw him, and had compassion, and ran and fell upon his neck and kissed him." Then in the baptism of repentance for the remission of sins the Jew shall say: "Father, I have sinned

against heaven and in thy sight, and am no more worthy to be called thy son." Now indeed will he be a flame of service unto his reconciled Parent. The smoking flax of Gentile service will now be excelled by Hebrew fire. True Gospel Evangelism will commence in intense earnestness, with a vigour and determination that shall so far transcend all that the world has seen during the Reformation era, and possibly since the days of the Christ and his Apostles. For "if the fall of them be the riches of the world, and the decay or loss of them the riches of the Gentiles; how much more their fulness?" (Rom. 11: 12).

The great gospel preachers, missionaries, evangelists of the coming time will probably be the repentant Israelites. They shall arise from their great deluge of repentant sorrow which will be "as the mourning of Hadadrimmon in the valley of Megiddon" (Zech. 12: 11), and will grasp the Gospel-standard with a zeal that will confront and overcome all opposition.

Being grafted in again they shall become inheritors of the promise made to Abraham. "Now to Abraham and his seed were the promises made, He saith not, And to seeds as of many, but as of one, And to thy seed which is Christ" (Gal. 3: 16).

It is this seed, in the singular, that is heir of the world, which promise is often reiterated, for example:

"Yet have set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession" (Ps. 2: 6—9).

And again: "He shall have dominion from sea to sea, and from the river unto the ends of the earth, Yea, all kings shall fall down before him: all nations shall serve him" (Ps. 72: 8, 11).

And again in the hymn of praise to the Lord Jesus it is written: "Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee for ever.

"Thy throne, o God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath appointed thee with the oil of gladness above thy fellows . . .

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever" (Ps. 45).

It is not by a natural procreation that the above promises can be realised, but by a spiritual procreation. Nineteen centuries of wandering without a country should be sufficient to convince the Jews on this point. They seem to have tried all other remedies but the right one. Let them but wholeheartedly accept the King of Zion, the Son of God, and his Doctrine, and they will soon see how their position will be changed in this respect. "Blessed are all they that put their trust in him."

What would also change from the root, is their relation towards the Gentile nations; they would no longer regard them as were the Egyptians or the Philistines of old, peoples that could be lawfully duped, but they would find respect and love reciprocated, and a spiritual unity engendered higher than racialism, and all that caused anti-semitism eradicated.

"The law was given by Moses, but grace and truth came by Jesus Christ."

"He was in the world, and the world was made by him, and the world knew him not.

"He came unto his own and his own received him not.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name; Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

It is these who are to be made princes in all the world.

It will devolve upon the Jew to vindicate the claim of the gospel in its fulness, when they have grasped the full significance of the new birth of water and of the Spirit to win back its rightful dominion in the Christian Church. They must make up for their past unbelief, once their eyes are opened, by future zeal and vigorous enterprise for the truth.

The one, only and certain restorative of humanity is repentance towards God and faith in the Lord Jesus Christ, which is focalised and expressed in Baptism, and nowhere else; it being the only entrance through the door (John 10: 1, Gal. 3: 27), and that the almighty unchangeable decree is: "He that believeth and is baptized shall be saved." One and all must be saved in the same way.

It is only by emphasising God's ordained way of salvation that it is possible to correct the chaos and disunity that reigns at the present time. As John the Baptist was he Angelos or Messenger of the first advent, who undoubtedly held a key and chain of bondage adequate for the Devil in the doctrine and act of his ordinance, the second advent is to be read and understood in the light of the same. The first is the interpreter of the second. And as John ushered in the Gospel by baptism, so also must the same kingdom be expanded to its universal dimensions and power in the same manner and by the same means.

And as blindness has happened to the Christian Churches as to the real aim and object of the Gospel, my appeal is to the Jews to examine and study the New Testament writings in a new light, namely as they really are, the tree of which the Mosaic Law is the root, but the whole is one continuous unit, and I feel confident that they will discover therein a grandeur that will dwarf into insignificance all other aims.