

The Berean Christadelphian

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

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

ESPERANCE, W. Australia—2 Emily St.—Mem. 11 a.m.; Class Thur. 7:30 p.m. Bro. Ray Hodges (same address).

Sis. Ethel Hodges sends her love to the Brotherhood, and wishes to express appreciation for the messages received. She is not always able to reply directly, as writing is painful and laborious.

She is elderly and confined, and has suffered from a painful affliction for many years. Messages of news, fellowship and comfort are always helpful and encouraging. Her address is:

Mrs. Ethel Hodges, 2 Emily St., Esperance, West Australia.

(Air postage from US or Canada to Australia is 25c per ½ ounce, or use a regular Post Office Airletter).

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HOUSTON, Tex. 77012—8008 Junius St.—S.S. 10 am; Mem. 11 am; Public Lecture 3rd Sun. 7:30 pm; Eureka Cl. other Suns. 6 pm; First Princ. Class Wed. 7 pm. Bro. Chas. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568.

WE have had the pleasure of the association on Feb. 19 of bro. & sis. Wayne Wolfe Sr. (Lampasas). We are grateful to our Heavenly Father for the comfort and assistance of our visiting brethren.

On the 2nd Friday each month since December we have witnessed films, supplied by the Zionist organization here, on the Holy Land and its people.

Our lectures are usually attended by 1 or 2 strangers. They have been as follows—

Jan. 15—Bro. John Packer spoke on: "The Earth Will Be the Eternal Abode of the Righteous."

Feb. 19—Bro. Charles Banta Sr. spoke on: "The Prophetic Signs of Our Times."

Mar. 19—Br. B. J. Burkett's subject was: "Thy Kingdom Come," based on the Lord's Prayer.

On Apr. 7, bro. John Randolph Scott and sis. Linda Landers were united in marriage. We pray that these young people may strengthen each other to continue faithful, and abound together in the great work of preparation of a people for the Lord's return.

This past Sunday, Apr. 16, our Sunday School scholars held their annual program. The children gave evidence of having been well occupied during the past year with the eternal truths concerning the Kingdom and the coming of our Lord Jesus to sit upon David's restored throne.

We pray they may in their youth commit their ways unto the Lord, that their thoughts may be established in the mercy and love of our Heavenly Father. —bro. C. Banta

* * *

PORTLAND, Ore. 07212—3344 NE 24th Ave.—Mem. 11 am; Lec. 7 pm; Bible Class Wed. 8 pm. Bro. Arthur R. Tilling, 2212 NE Prescott, Portland 97211; Phone (503) 287-3064.

WE were very pleased to enjoy the fellowship of bro. Ralph Hobkirk (Vancouver), and bro. & sis. Edward Truelove (Richard), on the occasion of our winter Gathering.

Both brethren assisted us in our Fraternal and Memorial meetings, and bro. Truelove gave us the word of exhortation on the following Sunday.

We truly enjoy the company and heartily appreciate the efforts of our visiting brethren and sisters to be with us, especially as all too few pass this way, the distance between ecclesias being considerable.

We would draw the attention of all brethren and sisters to our ecclesial summer outing to be held, God willing, Saturday, Aug. 19. On that day we plan a Fraternal meeting appropriate to the occasion, and time will be included to enjoy a visit with those of like mind.

It has been the very sad duty of this ecclesia to withdraw fellowship from two of our members, bro. & sis. David Burnett, who have left our meeting—their action predicated on an illegitimate scriptural cause. They will be sorely missed in our small ecclesia as both were good workers in the Truth. —bro. A. R. Tilling

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SAN ANGELO, Tex.—English Room, Cactus Hotel—(2nd & 4th Sundays): S.S. 10 am; Mem. 11 (other Sundays home of bro. M. Edwards. Phones near hall: bro. Bill Muter (915) 653-7434; sis. LaRue (Mrs. Donald) Smith (915) 655-7665. Bro. Melvin Edwards, Rte. 1, Paint Rock, Texas 76866.

IT was a great pleasure to have meeting with us around the table of the Lord: bro. Bob Wolfe, bro. Richard Wolfe, and sis. Peggy Wolfe (Lampasas) on Feb. 12; and bro. Charles Banta, sis. Mildred Banta, and sis. Eva Banta (Houston) on Mar. 12. We also appreciated other visitors that were present.

Bro. Charles' exhortation was deeply enjoyed and was so comforting and uplifting. We would like so much that they and others could be with us more often. It was good to have them with us at our Bible Class on Saturday evening, and to visit with them in our homes, and hear the tape they brought.

Bro. & sis. Melvin Edwards, bro. & sis. Billy Muter and sis. Lois Hurst attended meeting at Lampasas on Apr. 16, and spent a very enjoyable day. It refreshes us to be with others of like precious Faith, and helps us to press on.

The time is quickly passing, and if we can only keep those words of glorious Truth in our minds, and make every effort to walk in that straight and narrow path that is well-pleasing to our Father in heaven, from Whom all blessings flow! —bro. Melvin Edwards

EDITORIAL

Stedfast in the Faith

*"We are made partakers of Christ,
IF we hold the beginning of our confidence stedfast unto the end"—Heb. 3:14*

DURING much of the time we devote to the daily reading of the Scripture of Truth, we find ourselves in the company of the apostle Paul; we are with him every month of the year.

If we read his letters carefully, we will always be stimulated, encouraged and strengthened, for any man that could authoritatively say, "Be ye followers of me, even as I also am of Christ," and prove it by his manner of life, is worthy of our studious attention. One of his strongest appeals comes to us in 1 Cor. 15:58—

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Why does he ask us to be stedfast and unmoveable?

Because our natural tendency is the reverse. Unless we are on the alert unceasingly, the mind of the flesh can quite easily get the upper hand, and we will begin to waver and drift without realising the change that is going on.

Once we have come to a knowledge of the Truth, it is the mark of wisdom to be stedfast—to be grounded and settled—to be rooted and built up, and stablished in the faith.

The mind of the flesh is continually looking for a change. We see this in all manner of life. Creators of fashion cater to it in every department of human activity, so it is not surprising that there is a growing tendency among many to look for something new.

But the Truth is not "progressive"—it is a FIXED PRINCIPLE, and that is why Paul insists upon us being stedfast and immovable.

The lesson of the past is unmeasurably great and too profoundly important to be overlooked. It was Israel's failure to be steadfast—to fear the Lord and observe to do all the words of the Law, that caused them to be scattered throughout the world.

And it was for the same reason that the Christianity of the apostles became corrupted.

At first, only a slight declension; but the changes increased as they looked for new things; and finally Paul's prophecy in 2 Tim. 4:3-4, was fulfilled—

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

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

But how are we to generate this quality of steadfastness? Paul gives us a start by telling us to "set our affection on things above, not on things on the earth." That becomes our basis, and on that we are expected to build. Then we must follow up with certain habits designed to keep us in the right path.

The first and foremost systematic habit to develop, and one that we must insist upon, is our daily Bible reading as arranged in the Bible Companion.

As Paul has said—

"The Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus."

Therein we meet on every page of God's Word, divine ideas that are essential to keep our minds properly occupied. Therefore, the Bible must have first place.

Divine thoughts are so different from human thoughts that we actually have to make an effort to read them; but the continual application of the mind to the things of God transforms us by renewing our minds.

* * *

ASSOCIATED with our Bible readings is the matter of prayer, of which Jesus said—

"Men ought always to pray, and not to faint."

Daniel set a good example by praying 3 times a day, and David said (Ps. 119:164)—

"Seven times a day do I praise Thee because of Thy righteous judgments."

Paul goes further and says we are to "pray without ceasing." Morning and evening prayers are essential, but we should not stop there, for we can pray many times a day as occasion arises.

Basically, our prayers should consist in praise and thanksgiving, but there are many times when trouble comes upon us, and we feel as though we could pour out our heart before Him. At such a time, we have the assurance of David in Ps. 55:22, that if we—

"Cast our burden upon the Lord, He will sustain us:

"He will not suffer the righteous to be moved."

* * *

ANOTHER element of steadfastness is the vital importance of attending our ecclesial meetings; especially the memorial meeting on Sunday morning. There we come together so that we may worship God in the beauty of holiness, and remember the sacrificial work of his beloved son Jesus. There are two statements made by Paul in reference to this work. The first is in Rom. 14:19—

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

To do that we must develop within ourselves the mind of Christ. The mind of the flesh is already there, and needs no cultivation. Faithful attendance at our meetings will contribute greatly towards developing that mind, especially the memorial meeting. But let us bear in mind that when attending our meetings, we are not "going to church" like nominal Christians.

We are the Ecclesia of the living God, and therefore occupy an exalted and very responsible position.

While developing the mind of Christ we, at the same time, are building a character well-pleasing to God, and such a character can only be formed by complying with the divine standards as revealed in the Word of God. Paul sums up these thoughts in Heb. 10:24—

"Let us consider one another to provoke unto love and to good works:
"Not forsaking the assembling of ourselves together, as the manner of some is;
"But exhorting one another: and so much the more, as ye see the day approaching."

It is important to note that the Greek word rendered "assembling" means a COMPLETE collection or gathering together. In 1 Cor. 12, Paul likens the ecclesia to the human body, and says (v. 12)—

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

Therefore he reminds us (v.21):

"The eye cannot say unto the hand, I have no need of thee nor the head to the feet, I have no need of you."

Does this not signify that one member cannot say, "I do not like a certain member, so I will stay at home." Or that another does not like the way the meeting is operated, "So I will stay by myself"?

The picture is clear. It is not a matter of our own whim or choice. It is a matter of SPECIFIC DIVINE COMMAND, which we dare not disobey.

* * *

THERE is still a greater constituent part in being steadfast. We may read from the Bible daily; we may pray earnestly, and we may attend all meetings faithfully, but unless we "walk worthy of God," we do not actually know the only true God and Jesus Christ whom He has sent.

Walking worthy was the constant subject matter of Paul's preaching and writing. One good example is in Col. 1:10—

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in EVERY GOOD WORK, and increasing in the knowledge of God."

Why did Paul appeal so much to the brethren, and plead with them about walking worthy? And why do we have the word of exhortation each Sunday morning? We all know the Truth, and we know what it means to walk worthy. That is, of course, from the viewpoint of the mind of the Spirit.

But the mind of the flesh speaks up and begins to reason, and before we realize it we find ourselves trying to serve two masters. No, we must not trust ourselves in deciding how we should walk, for we learn from Jer. 10:23 this stern lesson—

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

Therefore, let the WORD OF GOD be our unerring guide, and we will find ourselves on safe ground, and we will have joy and confidence while we walk in the Truth. —Editor

Serving Brethren

IT IS important, in choosing serving brethren, that the right of the whole ecclesia to control proceedings should not be absolutely surrendered into the hands of those chosen. To do this would be to appoint masters and not servants, and lay a foundation for the evils that have come from clerical domination.

While appointing special brethren to special offices, the ecclesia ought to retain a power of regulation and control. This is done by making the proceedings of the arranging brethren subject to the periodical approbation of the general body. Let the arranging brethren report their acts once in three months to the general body, and if there is anything objectionable in those acts, it is in the power of the ecclesia to repudiate them.

Yet, since the decisions of the arranging brethren must often refer to matters requiring immediate attention, it is necessary that their decisions should be valid, without the consent of the general body; and that such acts should not be subject to repudiation. The two necessities are met by giving the arranging brethren the power to carry out their decisions at once: and the general body veto power as regards the future only. —**Ecclesial Guide.**

Eternal Life

"If ye live after the flesh, ye shall DIE; but if ye through the Spirit put to death the deeds of the body, ye shall LIVE"—Rom. 8:13

By **BROTHER JOHN THOMAS**

ETERNAL life, though the free gift of God through Jesus Christ to the world, is nevertheless **CONDITIONAL**. By conditional, I mean that it is obtainable on **certain stipulated terms**.

The proof of this are innumerable, therefore I shall content myself with a selection as follows:

1. "Good teacher, what good must I do to obtain eternal life? Jesus answered: If you would enter into that life, **KEEP THE COMMANDMENTS**" (Matt. 19:16).
2. "He who shall believe (the Gospel) and be immersed, shall be saved" (Mark 16:16).
3. "Unless a man be born out of water and Spirit, he cannot enter into the Kingdom of God" (John 3:5).
4. "Whosoever believes on the Son of Man, shall not perish, but obtain eternal life" (John 3:16).
5. "Whosoever shall drink of the waters which I (Jesus) shall give him shall never thirst more; but the water which I shall give him shall be in him a fountain springing up to everlasting life" (John 4:14).
6. "He who hears my doctrine, and believes Him who sent me, has eternal life, and shall not suffer condemnation, having passed from death unto life" (John 5:24).
7. "This is the will of Him that sent me, that whosoever recognizes the Son and believes on him, should obtain eternal life, and that I should raise him again at the last day" (John 6:40).
8. "Unless you eat the flesh of the Son of Man and drink his blood, you have not life in you. He that eats my flesh and drinks my blood has eternal life: and I will raise him again at the last day" (John 6:53).
9. "My sheep **OBEY MY VOICE**. I give them eternal life; and they shall never perish, neither shall any one wrest them out of my hand" (John 10:28).
10. "Jesus said, I am the Resurrection and the Life. He who believes on me, though he were dead, shall live; and every one who lives and believes into me, shall not die in the age" (John 11:25-26).
11. "He who despises me, and **REJECTS MY INSTRUCTIONS**, has that which condemns him. The doctrine which I have taught will condemn him at the last day. The Father Who sent me has commanded me what I should enjoin, and what I should teach. And I know that this commandment is eternal life" (John 12:48-50).
12. "O Father! Thou hast given the Son authority over all men, that he may bestow eternal life on all those whom Thou hast given him. Now this is the life eternal, to know Thee the only true God, and Jesus, the Messiah, Thine Apostle" (John. 17:2).
13. "It was necessary that the Message of God be first delivered to you (Jews); but since you thrust it away from you, and judge yourselves unworthy of eternal life, behold, we turn to the nations. And the Gentiles hearing this, rejoiced, and glorified the Word of the Lord; and as many as had been appointed to eternal life, believed (the Word concerning it)"—Acts 13:46.

14. "God first looked down on the Gentiles to take from among them a people for His Name" (Acts 15:14).
15. "The Gospel is the power of God for salvation to every one who believes (it); as it is written, The just shall live by faith" (Rom. 1:16).
16. "God will render to every one ACCORDING TO HIS WORKS: eternal life, indeed (He will render) to them who by perseverance in well doing seek glory, honor and immortality" (Rom. 2:7).
17. "If you live according to the flesh you shall die; but if, through the Spirit, you PUT TO DEATH THE DEEDS OF THE BODY, you shall live" (Rom. 8:13).
18. "This saying is true, that IF WE DIE WITH CHRIST, we shall also live with him" (2 Tim. 2:11).
19. "The Son learned obedience by the things which he suffered, and being made perfect (by a resurrection from the dead), became the author of eternal salvation to all who obey him" (Heb. 5:9).
20. "You must PERSEVERE IN DOING THE WILL OF GOD, that you may obtain the promised reward" (Heb. 10:36).
21. "He who DOES THE WILL OF GOD continues for the age" (1 John 2:17).
22. "No manslayer, or hater of his brother, has eternal life abiding in him" (1 John 3:15).
23. "TO HIM WHO CONQUERS, I will give to eat of the Tree of Life, which is in the midst of the Paradise of God. The conqueror shall not be injured by the second death" (Rev. 2:7-11).

Now, I do not hesitate to say that these passages prove that eternal life is conditional, or obtainable by those who conform to certain fixed and unalterable stipulations.

The expressions "if," "he who," "unless," "whoever," "as many as," "to take from among," "to every one who," "them who," "to them who," "that you may," and so forth, are all terms of condition.

The reply of Jesus to the young man gives us the gist of the whole matter (Matt. 19:17)—

"If you would enter into that life, KEEP THE COMMANDMENTS."

Now this teaches us the truth positively; and if we can ascertain distinctly the affirmative, we need be at no loss to determine what is the mind of God in relation to those who do NOT do the things He requires.

Jesus put the obtaining of eternal life upon hypothetical grounds—he suspends it upon an "if." Consequently, he that DOES will obtain eternal life, and he that does not will not obtain it.

If eternal life be conditional, none can possibly attain to it who either cannot, or will not, observe the terms on which it is freely and graciously offered.

The lapse of original man constituted the race sinners, and made them liable to the punishment of death.

The death of Christ constitutes those who believe and obey the Gospel righteous, and makes them subjects of a resurrection.

Since Noah's day God has not promulgated His law to the world at large, but only to particular sections of it as the Israelitish nation by Moses, and the Roman Empire by Messiah and the Apostles.

These ages in which the nations were without vision and revelation, are called "times of ignorance." The ages in which any nation enjoys the oracles of God are named "times of knowledge."

Times of ignorance are changed into times of knowledge by the proclamation of the will of God.

This knowledge brings with it responsibility, and RESPONSIBILITY CONSTITUTES MEN SUBJECTS OF THE RESURRECTION AND JUDGMENT, and reward and punishments, according as they may have been obedient or disobedient.

The deliverance promised in the Gospel is a deliverance from sin and death, and is conditional. The first condition is, that men believe the Gospel, amend their lives and be baptized. The second is, that they CONTINUE IN WELL DOING, or in keeping of the will of God till death.

If these two stipulations are attended to, men shall, at the resurrection, be gifted with eternal life and shall not die the second death. If these conditions are disregarded, when raised from the dead, men shall not receive eternal life, but die the second death.

If Eternal Life be conditional, none can possibly attain to it who either cannot, or will not, observe the terms on which it is freely and graciously offered.

The disabilities of those who cannot observe God's commandments are various; and may be arranged under the heads of physical and circumstantial impediments. An infant, an idiot and a pagan, are types of each.

The infantile race cannot obey God, for they have neither the brains capable of intellectual and moral operations, nor the power of speech and volition, and as to the mentally incapable, you may as well talk to a post as to exhort them to "keep the commandments."

Again, the pagans are circumstantially unable to obey God. The pagan nations contemporary with ourselves never had the law of God delivered to them. If then, God never commanded them to do, can you imagine that the Deity is less just than yourselves, and that He will punish them with a resurrection to suffer punishment in the Lake of Fire which burns with sulphur, which is 'the Second Death'—for not doing?

God's sense of justice was appealed to by Abraham when he pleaded with Him to spare the cities of the plain—

"Shall not the Judge of all the earth do right?"

Yes, assuredly He will. He will fulfil His promise to those to whom He promises, and where He promises nothing, He will take away even that which they have.

I do not deny that the heathen are punished; for their punishment, which they bring upon themselves as the fruit of their crimes, though severe, is temporal as to their consciousness thereof, but eternal as to the duration of the extinction of their lives.

If man be inherently mortal, and if eternal life be conditional, then the animal human creature cannot live for ever in any sense, who is physically or circumstantially unable to keep the commandments of God. Paul says (Rom. 3:19)—

"ALL THE WORLD is liable to punishment before God."

Now, to this there is no exception in the Bible. As founded upon the first Adam, the punishment of death or mortality is its portion.

Hence infants, though capable of doing neither good nor evil, are involved in all the calamities of war, pestilence, famine, earthquake, flood, etc. As far as merit is concerned, they deserve none of these evils, yet they suffer them all in common with adults who richly deserve these penal inflictions. It is a part of the law of our animal nature which, because of Sin, has been placed under curse.

All the constituents of this nature, therefore, as part of a general whole, sympathize in all the good and evil of the Animal Kingdom. Hence, Sin is condemned and punished in the flesh whether of the innocent babe or the profligate adult.

All mankind are born of corruptible parents into a State of Sin. By this natural birth, they become members of this sinful and evil state, and heirs of all its disabilities.

By virtue of this birth, they are "constituted sinners," though they could not help, and had no hand in the matter. "Constituted sinners" in such a state of helplessness are regarded in Scripture as living under "times of ignorance." Hence Paul said to the "constituted sinners" of Athens (Acts 17:30)—

"The time of this ignorance God winked at (overlooked)."

And to those of Lycaonia—

"God, in former generations, permitted all nations to walk in their own ways."

Now, since the days of Noah, God has not delivered His laws to the world at large, but to sections of it in particular. Hence, He gave the law to Israel, a small, feeble people.

1500 years after, He proclaimed His law to the nations of the Roman Empire.

And it yet remains for Him to deliver an authoritative proclamation to the nations of China, India, Asia, Hindustan, etc.

These proclamations it is which convert Times of Ignorance into Times of Knowledge. It is knowledge which makes a "constituted sinner" responsible for his sins; and if responsible, therefore obnoxious to the vengeance of God, if he die unpardoned.

When men are made acquainted with God's law, they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice, whether they will become "constituted righteous" persons, or "enlightened transgressors"; for the knowledge of God's law renders it absolutely impossible for them any longer to remain merely "constituted sinners." It was—

"Through the disobedience of one man (Adam), the many (his descendants, babes and adults) were constituted sinners."

And so it was—

"By the obedience of the one (Christ), the many (or true believers) are constituted righteous" (Rom. 5:19).

In this life then, there are two states in relation to God and the children of Adam:—a state of sin; and the other, a state of favor.

The former is occupied by "constituted sinners" of all ages from the babe to the old man, of every shade and variety—and by illuminated transgressors, whose sin is not only constitutional, but voluntary.

And the latter state is composed of persons who were not only constituted sinners, and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are constituted righteous.

In regard to the righteous, they are delivered from the fear of death, because having obeyed the Truth, they have passed from death to life.

But this is not the case of the constituted sinners and intelligent transgressors. These are both under the sentence of Death Eternal with this difference only, that the punishment of the constituted sinners is the common lot of man, aggravated by the demoniacal institutions of Idolatry, Mohammedanism, etc., "ending in death" which is **uninterrupted by resurrection**.

Whereas, the actual transgressors who KNOW the law— though subject to all this—are RAISED TO JUDGMENT and the terrors of the Second Death, the eternal consummation of their woes.

It would occupy too much space at present to go into the doctrine of the several proofs in detail. In general, all concur in teaching that—

God has set eternal life and eternal death before men and women living under Times of Knowledge; and their destiny in relation thereto depends upon their own volition.

That is, they will become heirs of eternal life, IF they will obey Him who is the life; or they will continue the heirs of eternal death, with the superaddition of suffering, PREVIOUS to that catastrophe, IF they reject His claims to their obedience.

IN our second proof, the Prince of Life says—

"He that believes the Gospel, and is baptized shall be saved" (Mark 16:16).

Saved, salvation, and such like terms are often used in Scripture; and it will not be uninteresting to consider briefly in what sense these are employed. Paul says, that before Christ came—

"Jews and Gentiles were ALL under sin" (Rom. 3:9).

In another place he says—

"The wages of sin is DEATH" (Rom. 6:23).

Consequently, they were all under Sentence of Death.

Now this sentence was an inexorable one; and could not be set aside so long as the cause of it, which was sin, remained in force. Being all under sin, they were, therefore, all under condemnation.

Sin and Death were the things of which they were all the subject. Sin was the labor of their lives, and Death the well-earned wages thereof.

Jews and Gentiles were all fellow-labourers in evil, and therefore fellow-sufferers in all the calamities of life, and co-heirs of a common fate.

Now, Salvation in relation to these, it is clear, must have pertained to a deliverance from SIN, and consequently from DEATH; for to deliver a man from the cause of his sufferings is to remove those sufferings likewise. Hence, to "take away the sin of the world" is to cancel its liability to the punishment due to sin, which is Eternal Death. When, therefore, it says (Acts 10:43)—

"To him bear all the prophets witness; that every one who believes into him, shall receive forgiveness of sins by his Name."

—the sentence falls to be completed thus: "and as a consequence he shall be saved from Death eternal, the wages and punishment of Sin." When, therefore, it says—

"He who shall believe the Gospel and be baptized shall be saved" (Mark 16:15-16).

—a proclamation is made, that all believers of the Gospel, who obey it, shall be delivered from sin and eternal death.

And here it is manifest that the proclamation promises deliverance to **obedient believers** only. It is "He who shall believe, etc." Nor does it stop here, for it declares that he who shall NOT believe the Gospel shall suffer condemnation, that is, the sentence of eternal death under which he lies shall be carried into effect. Again—

"Unless a man be born of Water and Spirit he cannot enter the Kingdom of God."

In other words, he cannot enter Paradise. This condition is fixed and unalterable; this rule is the unrepealed statute of Heaven, announced by the Great King who will reign in that Kingdom, and proclaimed to the nations in the language of my second proof.

The Heirs of Paradise, constituted such under the New Institution, can only become heirs by submitting to this, the spiritualization of the Kingdom of God.

The being begotten and "born of the water by the Word" is the passing from the sentence of death to the sentence of life which says that such an one shall not suffer the condemnation of the Second Death—see proof 6.

He who has thus passed from death to life becomes by the transition a sheep of the flock of the Great Shepherd (proof 9); one of the people of God (proof 14); a well-doer (proof 16); a subject of the Author of eternal salvation (proof 19); a doer of the will of God (proof 21); etc.; and therefore, entitled to all the blessings predicated of such characters.

The conditions, then, to which men are required to conform if they would live for ever, is, in general terms, to "keep the commandments."

This, I say, is general, and applies equally to the past, the present, and the future.

But this condition is resolvable into something more particular. Hence, the sentence falls to be completed: "Keep the commandments of **the Divine Constitution under which you live.**"

Noah, Abraham, Isaac, and Jacob had to keep the ordinances of the Patriarchal Constitution of Things; Moses, Aaron and the Israelites, of the Sinaitic Law; the Jews and Gentiles of the Roman World after Pentecost, AD 33 and 41, the commandments of the New Institution.

And the universal concourse of mankind will, from the coming of Christ to his Kingdom, have to keep that law of love which is to proceed forth from Zion to every nation, tongue, kindred, tribe, and people of the inhabited earth, which is then to be—

"Full of the knowledge of the glory of Jehovah as the waters that cover the depths of the sea"
(Hab. 2:14).

But we have more especially to do with the particular commandments of the times which are. We are to keep the commandments, if we would enter into that life which is eternal.

And the first condition is, that we believe the Gospel, amend our lives, and be baptized, or buried in water into the death of Christ, that we may rise from it, not only begotten, but born of God.

The second is contained in my proofs 16 and 20, and is, that every Son of God persevere in doing His will, which doing is the true import of the phrase "well-doing."

By thus persevering till death, they become conquerors; and though they fall for a time, they will rise again to eat of the Tree of Life, which is in the midst of the Paradise of God, according to proof 23.

These are the conditions, the fixed and unalterable stipulations, as immutable as the Immutable Himself, to which we all must conform, if we would enter into life by resurrection from the dead.

None have any part or lot in this salvation but the true believers; all others are excluded, physically, circumstantially, or by their own volition.

The world of terrestrial animated nature is but the crude materials out of which the Arch-Builder of all eternal mansions is erecting a superb and undecaying edifice. His materials are animal, and of these He is rearing a spiritual, or immortal and glorious, architectural order.

He incorporates the choice, LIVING stones into His building; but the worthless and the rubbish He casts away and destroys by burning.

To become stones which will never wear away, we must be incorporated into the Rock, and be subjected to the preparation of Him Whose workmanship is perfect and complete.

In conclusion, the following are the corollaries that present themselves from the whole:

1. In relation to life and death there are three classes of mankind; first, the true believers or heirs of eternal life. Second, the unbelievers or rejectors of the Truth, who are the heirs of the resurrection to suffer a fiery punishment which will end in eternal death, and, therefore, be an eternal punishment. And, third, the descendants of Adam not yet placed under law, together with those who are physically incompetent of belief or obedience; and whose lot is consummated in death eternal and undisturbed by future life or suffering.

2. Eternal life being a matter of promise, it is bestowed only on those who can prove that the promise was made to them, in other words, a man to become immortal, must establish his identity as one of the heirs of the will concerning the Christ.

3. Jesus must come again; and Abraham, Isaac, Jacob, and others, must rise from the dead in order to realize the things promised to them in the will.

4. Immortality is not an hereditary constituent of human nature, but a free and gracious gift of God superadded thereto; and laid up with Jesus Christ, as treasure in heaven, to be bestowed at his appearing.

5. Eternal life is conferred on those only who conform to certain fixed conditions, namely, obedience to the Gospel preached by the Apostles, and a continuance in well-doing.

6. Salvation as a whole, is deliverance from sin and eternal death.

* * *

In conclusion then let us, my friends, remember that our lot is cast, and by virtue of the appointment of Him who marks out the nations' boundaries, **we are placed under Times of Knowledge; and, therefore, can have no excuse for disobedience.**

By His Word handed down to us with ABUNDANT EVIDENCE OF ITS SUPERIOR ORIGIN, He calls upon us to forsake the error of our ways, and to walk in that Way, to seek that Truth, and to pursue after that Life, which "the Way, the Truth and the Life" has delineated and procured.

"Behold," says he—

"I come quickly, and my reward is with me: I will recompense to every man ACCORDING AS HIS WORKS SHALL BE."

"Happy are they who KEEP HIS COMMANDMENTS that they may have the privilege to eat of the tree of life; and they shall enter by the gates into the city."

"I am the Root and the Offspring of David, the Bright and the Morning Star."

"And the Spirit and the Bride say, Come! And let him that hears say, Come! And let him that is thirsty, come. Whoever will, let him take of the water of life freely."

Here is a free and noble invitation from the Prince of Life. Who would not come and eat and drink, and live forever?

Jan., 1860

Fraternal Gatherings

(If the Lord Will)

RICHARD, Sask., Canada: July 7 to 10

Bro. Fred Jones, R 1, Richard, Sask. Ph. Richard Line 6, Ring 15

HYE, Texas: July 30 to August 6

Bro. C. Banta, 815 Boston, Deer Park, Tex. 77536; Ph. (713) 479-2568

PORTLAND, Oregon: August 19

Bro. A. Tilling, 2212 NE Prescott, Portland, 97211. (503) 287-3064

BOSTON, Mass.: October 7 and 8

Bro. K. MacKellar, 86 Walnut, Reading, Mass. 01867. (617) 944-9094

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord"—2 Cor. 3:18.

Voyage to Australia

"All things work together for good to them that love God"—Romans 8:28

IN 1894 bro. Roberts suffered a complete physical collapse as a result of several distressing circumstances connected with the work of the Truth, including the great sorrow and labor and conflict of the Resurrectional Responsibility heresy, and financial problems caused by business reverses and the cruel deceit of a clever swindler who played on bro. Roberts' burdensome sense of responsibility to repay the brethren who had trusted him and had lost their meagre savings in the "Electric Sugar Disaster" of 1889.

His doctor could not understand how a man in apparently good physical condition could be in such a state of utter prostration, but learning the causes, he said the best course to restore strength and vitality would be a long sea voyage.

The brethren in Australia and New Zealand, as soon as they heard, paid all expenses for such a trip, which took a year, Aug., 1895, to Aug., 1896.

Bro. Roberts died 2 years later, in 1898, while returning from a 2nd trip to Australia and New Zealand, active to the very end—his death doubtless hastened by the burdens and distresses of his final years.

He had planned, as a result of the pressure and problems, to move to Australia to live, where the brethren had arranged a home for him. He was, when he died, returning for the sad duty of winding up his affairs in Britain and saying farewell to all his co-workers.

By BROTHER ROBERT ROBERTS

Eighteen months ago, through stress of circumstances, I became seriously unwell, and on recovering sufficiently, I accepted the invitation of friends in Australia to visit the Colonies, at their expense, for the more complete restoration of health. I was just 12 months absent from home.

From Birmingham to the Thames

SUNDAY, AUGUST 18, 1895

MY last Sunday before sailing. It was the last thing in the world I should have thought of, this making a voyage to the other side of the world. Very rough circumstances have coerced me.

I depart with (considerable reluctance, but with the confidence, which an enlightened view of life inspires, that all circumstances, even the undesirable and untoward, contribute their part to the evolution of divine ends—whether with a man or a nation.

* * *

WEDNESDAY, AUGUST 21, 1895

BIRMINGHAM Station, for departure by the 10 am express for London, accompanied by my wife. Said farewell to my daughters at Belgrave Road; also to mother. Morning very hot. Got to London in 2 hours and 35 minutes—quick travelling.

Arrived at Euston terminus in London, we did not stay to see anybody, but got into a cab at the station and drove straight to Fenchurch station, a distance of, I should think, about 4 miles through the busy streets of the metropolis.

In 15 minutes we got a train, and in another hour, we stepped out in the broiling sun onto the wooden platform of a wayside station among green fields and detached rows of working-men's houses scattered about in them, and shipmasts in the distance.

Though we were near the Oruba, the vessel would not be boarded by passengers where she then was. She was merely taking merchandise and supplies on board in dock, and would then be

moved out into the river, and anchored midstream between Gravesend and Tilbury, and there receive the passengers in a body out of a steam tender.

However, the wife of one of the workmen was willing to take us in if we chose to accept her moderate place, which was fairly comfortable. Being tired, we concluded to fall in with this arrangement. We went right away to the place (18 Cromwell Terrace, near the Station), and soon found ourselves at home, and sufficiently suited for our purpose of having a couple of quiet days together before parting for a time. In fact it was better suited for this purpose than an ordinary hotel would have been.

* * *

FRIDAY, AUGUST 23, 1895

THIS being sailing day, I felt like a condemned criminal on the morning of execution. After breakfast, we had time to have our reading together. Then a railway porter came for luggage, and we followed him to the railway station near at hand. A local train took us to Tilbury. From the station at that place there is a covered way leading to a wharf, to which the steamboats come to receive passengers. We found the wharf crowded with passengers. The Oruba was in sight, moored out in the middle of the river; and the tender was expected presently to take the passengers on board.

As the tender moved, many hearty goodbyes were exchanged between the people on the tender and the crowd on the wharf. In these I was too sad to join. By means of a binocular glass I was able to make out my loved ones for a good while.

From the Thames to Plymouth

THE dining salon on the first class is luxurious; the dining saloon of the 2nd class is a degree less sumptuous, but good enough for the best of mortals. The first class would be very acceptable if occupied by rational and modest people; but with so much pride and style and emptiness, it is oppressive to a plain man who aims at the deportment exemplified and recommended by Jesus.

This deportment is humble without being cringing; modest without being spiritless; rational without being prosaic; cheerful without being frivolous; respectful without being gushing; grave and dignified without being morose and chilling.

There is very little of this combination to be seen anywhere just now. How could it be with the merely human education now in vogue?

Man, humbled by judgment, and then educated under divine institutions, will be pleasant company everywhere when Christ reigns. There will not then be the same need of dividing him into first, 2nd, and 3rd class, whether he travels or stays at home.

The second-class dining saloon is a spacious apartment about 70 feet long and broad, and 10 feet high, with panelled roof painted white, and lighted with circular windows at the side, 18 inches diameter; at night with electric lights. All round were settees upholstered in crimson. The floor was carpeted here and there and occupied by a series of fixed tables—the side tables standing endways towards two long ones running down the center.

At our first entry, the tables were spread, presenting a bright picture of white tablecloths and shining cutlery and table ware. Passengers took seats according to liking—the rule being that a seat once taken was occupied by the same passenger to the end of the voyage. Being seated, there would be accommodation for about 200 people, and every seat was occupied. On each table, a steward was in attendance to bring what the 12 passengers under his care might require.

Very nice—shows what can be done by arrangement. Why should not all the world be waited on like this? This is what the Socialists ask, but they cannot supply or get the right answer. The Truth alone supplies the answer. The Truth, like money, but in a higher sense, "answereth all things."

The day will come when the wealth of the world, instead of being spent on armies and battleships, will be applied in the hands of the wisest of governments to the pure blessedness of the peoples on land and sea. We are not there yet, unhappily; but it cometh apace, though clothed in storm.

Dinner over, the passengers dispersed to their staterooms to open luggage and make personal arrangements for 6-weeks' sojourn in a very small space.

At 5:30 we were summoned to tea, for which, I must confess, I had very little inclination. Between the hitch about the luggage and my separation from those that I hold most dear, and my poor health, I was rather inclined to be disconsolate. However, said I, "Go through it," which I proceeded to force myself to do. I found no alleviation in the companionship at table—humble and unceremonious enough certainly; but, oh, so stolid and commonplace! The sweet suavities and intelligences of true civilization had not glanced upon them. Dry heaths of the desert they seemed; but I daresay they were better than they seemed to my moody mood, but I don't know; they did not improve in my experience afterwards.

I made several attempts to make myself agreeable in a rational way, but it fell flat and ineffectual. They were given to the universal habit of talking slang and making remarks in which there is either no sense or nothing worthy of words. I cannot keep up with that.

After tea, I went to my stateroom, which had two sleeping berths in it. I made the acquaintance of my room-mate, who I was glad to find was not a Roman Catholic priest, or a clergyman, or a rake, but a young Australian farmer from Toowoomba, Queensland, who had visited the "Old Country."

I rather like him. He seems the sort of man that might receive the Truth. I have already had some promising conversation with him. He is anxious to see The Trial as soon as I can get at it. It is in a box in the hold, and I can have access to it only once in 7 days.

I occupied the evening in writing various parting letters to be posted next day on our arrival at Plymouth, after which I went on deck. The sea was smooth, the evening fine. We were in the English Channel.

It was dark; but we were near enough to see the lights of the various towns on the south coast as we passed—notable Eastbourne and Hastings, with a long row of brush electric lights along the esplanade.

At last, we got out of sight of land, and there was nothing to be seen but the stars, which were a pleasant study by the aid of a binocular glass.

But how awful are the immensities opened out to the mind!

If we find it overpowering, even to the point of stupefaction, it is because our minds are small. With a sufficient power of mental grasp, and physical energy equal to its demands, it is conceivable that the greatness would not only not overpower, but would seem essential as the normal and comfortable sphere of reasonable faculty; in fact, that to such a state of faculty, nothing short of infinity would be a congenial sphere.

It is a comfort in the midst of our doleful impotence to fall back on this thought. It is not a vain thought, though for the time being but a sentimental fancy. It enables us to understand how much at home the Almighty Father must be in a limitless universe which crushes the poor sons of dust with the mere idea of its size.

* * *

SATURDAY, AUGUST 24, 1895

HAVE had a refreshing night's rest, notwithstanding the very audible motion of the engine. The morning is fine, and the sea comparatively smooth, though rough enough to give the vessel a pleasant heave, fore and aft. It had been windy in the Thames before starting and seemed promising for fairly robust times outside, but when got out into the English Channel, the wind fell. We are within sight of the English coast on the starboard bow. All this is visible from my stateroom porthole.

Before leaving my state-room, a steward opens the door and hands me two telegrams, which he said came on board at Tilbury, but could not be delivered till things got into order. I was surprised to receive telegrams. One was from brother and sister Cook, late of Leeds, now of Lumb, Lancashire; and the other from a group of brethren at the Temperance Hall (Thursday night meeting, I presume). Both were cordial leave-takings with benediction.

Being so drearily situated, and their receipt being so unexpected, they were peculiarly acceptable; dew upon the thirsty ground. At 7:30, I got on deck for my reading. At 8, the gong summons to breakfast.

I am pleased to discover that porridge is on the bill of fare, or "menu," as it is the fashion now to call it. These changes of fashion are inconvenient and do not command respect by their origin; they are due to an affectation of superiority which is oppressive.

The language and costume of the East is the same from generation to generation; this will doubtless be the rule in the Kingdom of God. It is according to sense. Men have always had eyes and mouth in the same place; why should dress and talk be constantly changing? There will be a change in this changeability with the change that will establish the unchangeable.

What about the porridge? Well, just this; having been brought up in Scotland, where this article of diet is the staple, the law of constitutional adaptation makes my poor mortal somewhat beholden to this item. On some steamboats, the article is not accessible, and I suffer; such fragile organisms of life are we in this state. If we attain the immortal, we shall presumably be independent in the matter of diet.

From Plymouth to the Bay of Biscay

WE are nearing Plymouth. The breakwater is the first object that arrests attention as one approaches from the sea.

The center of it is defended by a barbette tower—OF COURSE! Readiness for war is the constantly resounding motto of "this glorious 19th century." It would be a gloomy fact, were it not for its significance, among other symptoms, of the approach of another age when "they shall study war no more."

While we lay at anchor, many small boats sailed round us from time to time. But more interesting were the sea-gulls, as illustrating the perfect solution of the problem of air-navigation.

Here are scores of "flying machines," darting hither and thither at will—not by magic or mystery of any kind, but by the perfect adjustment and thoroughly scientific employment of flexible propellers—alias feathers—of all sizes and shapes.

We are so accustomed to the fact of feathered creatures guiding their motions in the air that we do not stop to realize on how perfectly natural principles the feat is accomplished. Watch these sea-gulls, curving in circles in the air or darting off in a straight line, or anon stopping to descend on a floating morsel, and observe how the set and motion of their wings are adapted to produce the desired motion.

A winged fowl is one of the cleverest inventions in the realm of nature. There is no greater confutation of Darwinism than the birds of the air. The theory of development by use might conceivably apply to heavy creatures of a simple structure; but how could a wing develop by use

before it was a wing to use? How could a bird begin to fly without a wing? And how could it get a wing to begin with if exercise were necessary to its getting one?

This is a special difficulty in the case of the myriads of tiny insects which are nothing apart from wings, and never have the chance of developing them by exercise.

The principle of DESIGN is the only sufficient solution of the problems of nature.

* * *

LOOKING round from the deck of the Oruba, one perceived the noble character of the roadstead, on all sides a wide expanse of smooth water, enclosed in all directions by hills, commanded at the northern end by the "Hoe," an abrupt elevation surmounted by public buildings, and laid out in ornamental pathways.

Prominent among the objects on the Hoe is the old Eddystone lighthouse. Not far from it stands the statue recently erected to Admiral Drake, on which is engraved a motto selected by Queen Elizabeth—

"Thou didst blow with Thy wind; the sea covered them: they sank as lead in the mighty waters" (Ex. 15:10).

There is more appositeness in this quotation than is at first apparent. It refers to the disaster that befell the Spanish Armada in the Channel outside. The Armada was an immense naval and military expedition fitted out by Spain during the 3 preceding years, for the invasion of England, to bring her back to her allegiance to the See of Rome which she had thrown off during the previous reign (Henry VIII). The proposed marriage between Philip of Spain and Elizabeth was a detail of the same plan.

It was a much more feasible project than it is liable to appear in our eyes, accustomed to the spectacle of English greatness. England was then a very small and poor state, and Spain the dominant power of the world—recently enriched by the wealth of Mexico and Peru.

That the Armada was ruined is known to every schoolboy. That the prowess of Drake, who sailed out of England with a few English ships, and attacked the monster procession from the South, had something to do with the disaster is unquestionable; but Queen Elizabeth's motto has more to do with the essence of the occurrence.

A storm of unprecedented violence, lasting for days, blew the mighty armament to destruction in all directions. It is impossible to doubt that the hand of God was in this; for the time had come to undermine the terrible power of the Papacy which till then had held all nations in an iron thrall that it seemed nothing could break.

If the Armada had been successful in the errand on which it set out (with the Pope's blessing!), the event would have been fatal to human liberty in all countries for centuries.

But it was not to be so: "He blew with His wind, and they sank as lead in the mighty waters;" as the statue of Drake stands to remind a generation to whom the mighty event has become a mere tradition.

* * *

AT 5:30, the London passengers having arrived by tender from the shore, the Oruba lifted anchor and resumed her voyage. The gong summoned the company to tea, as the steamer began to move. When tea was over, we were a good many miles out to sea. The new Eddystone lighthouse was visible on our left as we looked towards the land, and the Cornish Coast was rapidly dwindling out of sight. It was with a feeling of sadness that I saw it finally disappear.

We were out on the wide waste waters, with a considerable swell coming in from the Atlantic—no land visible—nothing but sea and sky. The vessel headed in a straight line for the south; the sun set gloriously on the shining waters: the people gave themselves up to music and hilarious

conversation, I found the best palliative for my depressed feelings in making a commencement of this diary. In due time all sank to rest.

Before "turning in," I had a long conversation with the young Australian who shared my stateroom. The subject was the truth of the Bible. He thought it stood so far off in antiquity that it was impossible to decide the question.

I roughly indicated the facts (not remote) that go to establish its truth—the character of the Bible itself, the dominant influence of the Name of Christ, the existence of the Jewish race, the fulfilment of prophecy, etc.

He confessed himself struck, and said he was really unacquainted with the Bible, and must begin to give it some attention. I told him of our books—a set of which I had with me, although not for the moment accessible. He expressed his desire to read them. I promised he should see them, beginning with *The Trial*, as addressing itself to the question, "Is The Bible True?"

* * *

SUNDAY, AUGUST 25, 1895

GLORIOUS morning, sun shining from an unclouded sky: the glassy sea heaving gently with the long Atlantic swell. It is understood we are going through the Bay of Biscay; but there is nothing to prove the fact to the landlubber except the position of the sun in connection with the geographical knowledge picked up ashore.

We are out of sight of land, and our position is entirely an affair of inference. It is astonishing how much faith enters into the daily transactions of life. If people would only allow it the same place in relation to the Bible, they would be happy believers instead of—*what they are*.

The Bay of Biscay has the name of being a rough place—presumably because it is so when the weather is at all unfavourable. When the wind is from the west, it drives the long Atlantic rollers into a corner, so to speak, causing an extra tumult of waters—rather a big corner it is true. The Bay measures 365 miles across.

I was in no mood for walking or talking, and had my reading in a corner, followed by a long spell of Gibbon. The afternoon I gave to rest, and the evening to writing.

* * *

I understood there was a "service" of some kind on board during the day, but I saw nothing of it. Presumably it was in the first Saloon, where the captain is obliged by Act of Parliament to "read Prayers" when no clergyman is present.

There is no clergyman on board that I know of—only three Roman Catholic priests, a peculiarly hateful breed to all who have got their sentiments from the Bible, and not from newspapers and magazines.

I heard an attempt to preach through a door that led on to the steerage promenade. An excited individual standing close to the door, and addressing about a dozen listeners, declared in the ranting style which Salvation Armyism has brought into vogue, that the vessel might go down before the end of the voyage, and every one of them in that case must go to heaven or hell.

Thirty years ago I would have challenged his statements before his hearers. Has your zeal moderated, then? No; but an enlarged and effectual door of utterance, which had no existence then, takes away somewhat from the importance of these wayside efforts; and youthful impetuosity has subsided somewhat. Besides which, experience has not encouraged such forms of effort.

Nevertheless, it is well to sow beside all waters, and in a better state of health, I might have been tempted.

In the evening, a few young men and woman sang some of Moody and Sankey's hymns to the strumming of the piano—no doubt thinking they performed an act which made up for all the nonsense and profanity they utter in their ordinary moments.

It is a truly melancholy age when there is scarcely a choice between buffoonery and abject superstition. If for a variation we meet with men of a rational mood, it is in the shape of the intellectual sceptic or the sublime agnostic.

It is no new experience. Micah exclaimed 2500 years ago—

"Woe is me! I am as when they have gathered the grape gleanings of the vintage: there is no cluster to eat. My soul desired the first ripe fruit.

"The good man is perished out of the land. There is none upright among men. They hunt every man his brother with a net.

"The best of them is a briar: the most upright is sharper than a thorn hedge."

To know the nature of the times is the best qualification for bearing them.

The Bible view tranquilizes all. It reveals the barren nature of the age now current upon the earth, and it comforts with the assured prospect of the feast of fat things which the Lord of Hosts will prepare, not only for His waiting and fasting children, but for "all people that on earth do dwell."

CONTINUED NEXT MONTH, IF THE LORD WILL

Man Is Mortal

The Dead Unconscious: Resurrection, Judgment and Reward at the Last Day

"If by any means I might attain unto the resurrection of the dead!"—Phil. 3:11

IT will be perceived at once that our subject title is at variance with the popular conception of man, who is generally supposed to be an immortal being living in a material body that is composed of organs necessary for the manifestation of his invisible inner self.

The fancied self is supposed to be his soul, or spirit, and a spark of the Creator, having keen intelligence and the power of existence independently of the body.

It is generally admitted that the body has been derived from the dust of the ground, but the supposed "immortal soul" is believed to have come from God, and returns to Him when death destroys the body.

At the time of death, the soul is believed to go to heaven if the person is good, but will go to hell if he has been wicked, and there will be tortured in hell-fire throughout eternity.

As a result of the acceptance of a belief in the doctrine of the immortality of the soul, it became necessary to invent places for the soul to go to at the time of death. This has been accomplished by giving the people the doctrines of heaven-going, hell-fire torments, purgatory, the singing of masses, intercession of saints, and many other similar practices.

The doctrine of the immortality of the soul does not come from the Bible; it is strictly of pagan origin.

Herodotus, the Greek historian (484-425 BC), wrote—

"The Egyptians say that Ceres (goddess of corn) and Bacchus (god of wine) hold the chief sway in the infernal regions; and the Egyptians also were the first who asserted the doctrine that the soul of man was immortal" (Book 2, Sec. 123).

Stop and think for a moment. The Egyptians, who were steeped in extreme paganism, were the people who invented the doctrine of the immortality of the soul!

Then examine the teaching of the Roman Catholic and Protestant religious systems, and you will discover that they are both founded upon the doctrine of the Immortality of the Soul, the most pagan of all church doctrines.

But how can this doctrine be pagan, when it forms the very basis of Christianity? This is a familiar question, and usually followed by another, saying, "Is it not taught in the Bible?"

It has become a tremendous surprise to many to find that the Bible does not teach The Immortality of the Soul.

If we examine it carefully, we will soon discover that man does not possess immortality in any sense.

Not only that, but the Bible shows us that we are creatures of organized substance, and are only able to exist through life power that comes from God—a power we share with all living creatures.

Both the Bible and natural facts show us that we only hold this life power for a short term of years, and when death overtakes us, this power returns to God Who gave it, and man returns to the dust, from which he was originally taken, and meanwhile ceases to exist.

If you are not familiar with these facts of life, it may come to you with a fearful shock. It has done to some, and they have refused to investigate. But surely that is not wisdom!

There are many reasons why we should enquire into this matter, but there is one in particular that comes to us from the apostle Paul in 2 Tim. 4:3—

"The time will come when they will not endure sound doctrine (teaching); but after their own lusts shall they heap to themselves teachers, having itching ears;

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

That statement alone should be sufficient to stir us up to action, and cause us to investigate and find out just where we stand in relation to truth. In doing this, we will submit two kinds of evidence; existing natural facts, and the declaration of the Bible.

Those who hold the popular conception of man, say that matter cannot think, and therefore it must be the soul that thinks. BUT IS THIS TRUE?

When a person receives a bad head injury, it is a well-known fact that thinking ceases altogether. Now if the popular idea were true, it would not make any difference whether we had a brain or not. We could still think.

And again, if the real person were a spark of the Creator, we would all possess the same mental capacity. We know, however, that such is not the case, for there are great variations in the human intellect.

We all know from experience that some have great power of thought, while there are many others who seem to have little power of thought, and in many cases, no power at all.

Now if the popular idea were true, we would not only have the same mental capacity, but it would be uniform from childhood to the day of death. Here again, we all know that this is not the case, for at birth a person knows nothing, and the process of learning is slow.

Let us face the facts; for man thinks, and he does it by the use of his brain.

And his thinking is in proportion to his brain development. We see this every day we live, and it is a fact we cannot brush aside.

So much for natural facts. Now let us turn to the Bible, and examine it carefully. If we do, we will discover that there is nothing there that supports the common ideas of the churches concerning our life. First, let us look at the record of creation in Gen. 2:7—

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

This is unmistakably plain. Here we are informed that the being called "man" was made from the dust of the earth, and he was called "man" before the breath of life animated him.

The life, or "breath of life," was added to the man to give him living existence. The breath of life was not the man; but when breathed into his nostrils, it caused him to live. Therefore, he—the dust-formed man—became a "living soul"—a living creature, such as we are.

And when that breath is taken away, man ceases to live, and death is the result.

There is nothing in this creation record, nor anywhere else in the Bible, to indicate any distinction between a man and his body, as we have been taught by the churches.

The man was then placed in a garden where all manner of trees and fruit had been prepared, and there he was to dress and keep it; but he was not left to himself to do as he pleased, for he was put in subjection to law; and that law is before us in Gen. 2:16-17—

"And the Lord God commanded the man, saying,
"Of every tree of the garden thou mayest freely eat:
"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Let us look at this law. If Adam transgressed, the penalty was death. That is, he should return to the state he was in before the breath of life entered his nostrils—a state of nothingness.

If there is any doubt about this, it is set at rest by the sentence pronounced upon him when he disobeyed.

God said to him (Gen. 3:17-19):
"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it—
"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken;
"For dust THOU art, and to dust shalt THOU return."

It was the MAN Adam that was made from the dust, and it was the MAN Adam that returned to dust, after the breath was taken from him.

This proves conclusively that as the breath of life causes a man to live, so the withdrawal of the breath causes a man to cease from living.

But man is not alone in this state, for the Bible also reveals that all living creatures share this same breath of life with him.

This comes to our attention in Gen. 7:21-22. As a result of the flood—

"All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:
"All in whose nostrils was the breath of life, of all that was in the dry land, died."

This is extremely clear. As far as the breath of life is concerned, man is grouped with all fowl, cattle, beasts, and even creeping things. And, further, this is not an isolated passage. It is consistent Bible teaching. About 1400 years later, Solomon confirmed it in Ecc. 3:18-20:

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

"For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other. Yea, they have all one breath.

"So that a man hath no pre-eminence above a beast: for all is vanity."

"ALL GO UNTO ONE PLACE; all are of the dust, and all turn to dust again."

It seems to us impossible to misunderstand these words.

The Word of Scripture stands out in unqualified condemnation of the immortal soul theory, which exalts perishing human nature to equality with God.

Before we leave this part of our subject, let us go back to the garden of Eden, and take particular notice of the precaution that was taken after sentence of death was passed upon the man (Gen. 3:22-24)—

"And the Lord God said, Behold, the man is become as one of us, to know good and evil:

"And now, lest he put forth his hand, and take also of the Tree of Life, and eat, and live for ever—

"Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

"So He drove out the man; and He placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the Tree of Life."

Here, in the very beginning, the man was prevented from eating of the Tree of Life, "lest he eat, and live forever." This, in itself, is indisputable proof that man is not immortal in any sense.

If he were, it would have been both foolish and useless to expel him from the garden.

Thus do the Scriptures combine with natural facts in an emphatic declaration which shows man to be mortal.

* * *

THE second part of our subject—The Dead Unconscious—follows in logical sequence, for we have clearly demonstrated from the Bible that when death comes upon man, it robs him of life.

Therefore in death he is just as unconscious as though he never existed, and apart from a resurrection he would perish forever.

Let us look at two death records in the Bible. The first is Joseph (Gen. 50:24-26)—

"And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob.

"And Joseph took an oath of the children of Israel, saying,

"God will surely visit you, and ye shall carry up my bones from hence.

"SO Joseph died, being 110 years old: and they embalmed him, and he was put in a coffin in Egypt."

A modern report would say that Joseph died and went to glory; and they embalmed his body, and put it in a coffin. But here it was JOSEPH that was embalmed, and JOSEPH that was put in a coffin.

Now David is described as a "man after God's Own heart," so let us look at his death record in 1 Kings 2:1-2—

"Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth."

And in v. 10 we read—

"So David SLEPT with his fathers, and was buried in the city of David."

In the New Testament, it is worthy of careful note how Peter speaks of David's death. In Acts 2:29-34, he says—

"Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

"DAVID IS NOT ASCENDED INTO THE HEAVENS."

One well-known bishop said a few years ago, "Five minutes after death, we shall be conscious, thinking, feeling, knowing, enjoying heavenly bliss."

How different from Peter who said—

"David is dead and buried; he has not ascended into the heavens."

The Bible always speaks of death as the ending of life, and never does it tell us of a dead man or woman having gone to heaven. Solomon says—

"Whatsoever thy hand findeth to do, do it with thy might.

"For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

And in v. 5 he says—

"For the living know that they shall die: BUT THE DEAD KNOW NOT ANYTHING."

Could anything be plainer? We do not see how it could.

No, the Bible settles it beyond question, and frees us from all speculation.

The question is not whether a doctrine is one of beauty, but whether it is TRUE. Truth is sometimes difficult to accept, but it is the mark of wisdom on our part to face facts, and accept what is true.

The teaching of the Bible proves to us that we are mortal, and unconscious in death; and therefore establishes the doctrine of the resurrection on the firm foundation of necessity, and teaches us clearly that a future life is only possible through resurrection.

How different from the popular view! Just a few days ago, a famous evangelist was talking about the second coming of Christ. Previously, he had talked about going to heaven at death. But this time, he said that Christ would come and remain suspended in the air above the earth. Then the dead would come forth from their graves, and meet the Lord and he would take them bodily to heaven.

But that is not Bible teaching—it is just plain confusion!

But it is not the fault of the Bible. It is the fulfilment of Paul's prophecy quoted earlier, and repeated here for emphasis:

"The time will come when they will not endure sound teaching;

"But after their own lusts shall they heap to themselves teachers, having itching ears;

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

It is not surprising, therefore, that the true doctrine of the Resurrection has almost disappeared from Christendom.

* * *

MANY think resurrection is strictly a New Testament doctrine; but that is not true. Isaiah says (26:19)—

"Thy dead men shall live, together with my dead body shall they arise.

"Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Isaiah was not alone, for Daniel speaks of it also in 12:2—

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Paul shows us that it was understood from the early days of the fathers. Speaking of Abraham (Heb. 11:17) he says—

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promise offered up his only begotten son,

"Of whom it was said, In Isaac shall thy seed be called:

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Belief in the resurrection was quite general among the Jews at the time of Christ. The worldly Sadducees denied the resurrection, and when Paul stood before the Council, he said (Acts 23:6)—

"Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question.

"And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

"For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."

Paul's teaching on the subject was both positive and lofty. When he stood before Felix he said (Acts 24:14-15)—

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers,

"Believing ALL things which are written in the Law and in the Prophets:

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

These are important items in Paul's teaching; but in 1 Cor. 15, he excels himself, and devotes the whole chapter to the subject of the Resurrection.

It is not our purpose to weary you with long quotations, but it would be unfair not to present some of the highlights of this chapter, as vs. 12-23—

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

"But if there be no resurrection of the dead, then is Christ not risen:

"And if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not.

"For if the dead rise not, then is Christ not raised: And if Christ be not raised, your faith is vain; ye are yet in your sins.

"Then they also which are fallen asleep in Christ are perished.

"But now is Christ risen from the dead, and become the first-fruits of them that slept.

"For since by man came death, by man came also the resurrection of the dead.

"For as in Adam all die, even so in Christ shall all be made alive.

"But every man in his own order: Christ the first fruits; afterward they that are Christ's AT HIS COMING."

We should not forget any of these words of Paul, but there are some that should be stamped on our minds as though by a hot iron that would leave an impression that would never grow cold. Let us repeat them—

"For if the dead rise not, then Christ is not raised. And if Christ be not raised, your faith is vain. Then they also which are FALLEN ASLEEP in Christ are PERISHED."

Just one more statement of Paul's (Phil. 3-7-11)—

"But what things were gain to me, those I counted loss for Christ.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:

"For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

And now look carefully at the next verse—

"If by any means I might attain unto the resurrection of the dead."

Why did Paul put so much stress on the resurrection? Why should he say—

"If by ANY MEANS I might attain unto the resurrection of the dead."

WHY? Because Paul knew the truth about the nature of man. He knew he was mortal. He knew that he did not possess an immortal soul, and would therefore be truly unconscious in death, and ONLY BY RESURRECTION could life be restored.

* * *

BEFORE we leave this part of our subject, let us look at Jesus' teaching, for from him the apostles learned the Truth.

We could not do better than to turn to John 11. Here we read of his friend Lazarus, and his two sisters Mary and Martha. Lazarus had taken ill and died. In v. 11 Jesus said—

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

"Then said his disciples, Lord, if he sleep, he shall do well.

"Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

"Then said Jesus unto them plainly, Lazarus is dead."

Jesus and his disciples started out for Bethany, and the sisters learned of his coming, and in v. 20 we read—

"Then Martha, as soon as she heard that Jesus was coming, went and met him."

Let us now note carefully the conversation between Jesus and Martha, vs. 21-27—

"Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died.

"But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

"Jesus saith unto her, Thy brother shall rise again."

Now note carefully the effect of Jesus' teaching on these people, for—

"Martha saith to him, I know he shall rise again in the resurrection at the last day.

"Jesus said unto her, 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."

These are unusual claims for a man to make; but Jesus was an unusual man—being the Son of God—and he was always capable of doing what he claimed he could do, and this was no exception to the rule.

He was now about to exhibit what Paul called "The Power of his resurrection." The small group proceeded to the place where Lazarus was buried, and at v. 41 we read —

"Then they took away the stone from the place where the dead was laid.

"And Jesus lifted up his eyes, and said, Father, I thank Thee that Thou hast heard me.

"And I knew that Thou hearest me always: but because of the people which stand by I said it, that they may believe that Thou hast sent me.

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

"And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin.

"Jesus saith unto them, Loose him, and let him go."

Here is the power of his resurrection demonstrated before many witnesses. Therefore should we not, with Paul, say as he said—

"IF BY ANY MEANS I MIGHT ATTAIN UNTO THE RESURRECTION OF THE DEAD!"

* * *

WE now come to the concluding part of our subject, "Judgment and Reward at the Last Day." And we introduce it by a statement that Paul made in his second letter to Timothy, 4:7-8—

"I have fought a good fight, I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me AT THAT DAY:

"And not to me only, but unto all them also that love **his appearing**."

Paul speaks of Christ as the "righteous Judge." This is the first great work he will do after the resurrection. He speaks of it at length in Matt. 25:31-46. Reading vs. 31-32—

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Paul, in Heb. 9:27, says—

"It is appointed unto men once to die, but after this the judgment."

Jesus speaks again John 12:48—

"He that rejecteth me, and receiveth not my words, hath one that judgeth him:

"The word that I have spoken, the same shall judge him IN THE LAST DAY."

From these and other passages in the New Testament it becomes obviously plain that at the return of Christ to establish his Kingdom on earth, he will summon before him for judgment all those who are responsible to his judgment.

Those who have been raised from the dead will be brought together with the living, and come before him. This group of faithful and unfaithful will give an account of themselves. The faithful will receive the gift of immortality, and the unfaithful will reap corruption.

This statement is supported by Paul's words in Gal. 6:8—

"For he that soweth to his flesh shall of the flesh reap corruption;

"But he that soweth to the Spirit shall of the Spirit reap life everlasting."

The common and popular view is that those who die are rewarded immediately after death. This, of course, is based upon the immortal soul theory. But the word of Jesus settles the matter (Matt. 16:27)—

"For the Son of Man **shall come** in the glory of his Father with his angels; and THEN he shall reward every man according to his works."

But the objector may say, Jesus also said in Matt. 5:12—

"Rejoice, and be exceeding glad; for great is your reward in heaven."

Yes, Jesus did say that, but he also said in John 13:33—

"Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, "Whither I go, ye cannot come; so now I say to you."

What is the explanation of this apparent contradiction? It is beautifully simple.

Peter explains it in his first letter (1:3-4)—

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Now anything that is "reserved," is kept somewhere, and at an appointed time will be brought forth, and given to those for whom it has been reserved. This is made unmistakably plain by Jesus in his last message (Rev. 22:12)—

"Behold, I COME quickly; and my reward is WITH ME, to give every man according as his work shall be."

The important question at this point is, What will the reward be? Paul says (Rom. 6:23):

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

This is in harmony with the words of Jesus in that well-known verse, John 3:16—

"God so loved the world that He gave His only begotten Son, that whosoever believeth him should not perish, but have everlasting life."

And again the words of Jesus in John 17:2—

"Thou (the Father) hast given him (the Son) power over all flesh, that he should give Eternal Life to as many as Thou hast given him."

The change from mortality to immortality is described by Paul in Phil. 3:20-21—

"For our conversation (RV: citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ:

"Who shall change our vile body (RV: body of our humiliation) that it may be fashioned like his glorious body,

"According to the working whereby he is able to subdue all things unto himself."

Then again, we have Jesus' words in Matt. 5:5—

"Blessed are the meek: for they shall INHERIT THE EARTH."

Finally, we have the statement of assurance from Paul—

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

Here, then, in the Bible we discover the answer to our many questions and problems; for, as Paul has said, it is—

"Able to make us WISE UNTO SALVATION through faith in Christ Jesus." —G.A.G.

Thank God, and Take Courage

"Strengthen ye the weak hands, and confirm the feeble knees . . . Be strong, fear not: behold, your God will come with a recompense"—Isa. 35:3-4

WE are deeply sensible of the danger to which we are daily exposed from the irrepressible influence at work — the influence of things which in their own place are legitimate, but which have such a tendency to get OUT of their place and to interfere with the work of preparation for the Bridegroom. Everything in our surroundings tends to draw us in an opposite direction from that which the Word would have us follow.

"What shall we eat and what shall we drink, and wherewithal shall we be clothed?"

(Matt. 6:31).

—represents now, just as when spoken by the Master, the burden of the song in myriads of households. We recognize the necessity of making such considerations entirely subordinate to daily trimming of the lamp.

We have found from experience that nothing short of a daily pouring in of the oil will keep our light steadily burning.

To keep this practice up, we have to make many sacrifices, that is to say, we forego many things our genteel neighbours, and perhaps genteel brethren and sisters, would think necessary. We cannot afford to be "tip-tap," as the saying is.

The time and attention which this requires, and the hole which it is likely to make in the heart, make it too costly in the end, though securing approbation now; for (Ps. 49:18)—

"Men will praise thee when thou doest well to thyself."

The confidence of having the approval of "Him whom having not seen we love," is a sweet recompense even now for the reproach which a faithful walk and conversation brings.

We find the road hard and toilsome, and daily we experience the difficulty of fighting the good fight of faith. Sometimes through the weakness of our nature, we are ready to halt and to let the hands hang down; but, ever and anon, through the power of the Word, we take courage again, knowing that it is through much tribulation that we must enter the Kingdom, and that if we would reign with our exalted Head, we must also suffer with him.

It helps and encourages us much in the weary wilderness to hear the cheery voice of a fellow-traveller, in comparing notes with whom, we find we are on the same track. We accept and reciprocate the counsel to persevere in the narrow path. We say—

"Do not be disheartened to find yourself alone. All who have gone before have had the same dark, lonely, difficult path to tread.

"You will thank God yet for all the troubles, all the sorrows, all the temptations, all the disappointments you have experienced on the way.

"And when you safely stand before the Bridegroom, you will see they were all necessary to lure you from seductive paths, and to guide and hedge your steps into the way of life."

We will renew our courage. We will quicken our endeavours to secure the unspeakable prize of life eternal. We will be jealous of Babylonish garments, and the expensive superfluities of the table which rob so many of precious time and strength that many would otherwise have to bestow on the concerns of our high calling, and to engage in that meditation in the Word which is so necessary for the moulding of the inner man, without which we cannot hope to attain to that high calling to which we are called in Christ Jesus, and by which alone we can keep our lamps trimmed and lights burning.

We will rather go lacking in this world's distinctions than be cheated out of the daily influences of the Word.

WE REQUIRE TO READ. We need it much to sustain us in the performance of our daily duties; we need it to act as an antidote to the deadening influence of intercourse and contact with the world.

We need it also to enable us to have salt in ourselves in our intercourse as brethren and sisters, that we may comfort and build each other up in our most holy faith, instead of wasting the time in foolish gossiping talk. We desire to aim to provoke each other to love and good works, thus helping each other on the road, bearing each other's burdens and so fulfilling the law of Christ. We desire to faint not nor be weary.

The Master tarries, but we see the signs of his coming on every hand, and we wait with patience. We will continue the fight from day to day, God giving us health and strength.

We know that the Lord may come now any day, and we know also that any day our hand may be still, and our tongue silent in death. Therefore, we greatly fear to be found with lamps having no oil in them. We know that the oil will be found there **only** if we PUT IT IN. We know that our lamps will be found oil less if we neglect to replenish them from day to day. For this reason we are thankful to be stirred up while the day of opportunity lasts.

We well know that this opportunity will soon be past forever.

Therefore we seek to redeem the time which many foolish virgins are wasting, sowing for themselves a terrible harvest of cursing and despair. *Christadelphian, 1874*

The one who wrote this, and all who read it when first printed, have long since ended their course and await the call to judgment. All their pleasures and problems of the flesh are over, useless, forgotten. Only their obedience to God is of any value to them now. And now it is our little day of opportunity. Let us have wisdom! The service is so brief—the requirements so merciful and self-blessing, even in this life—the reward so endless and inconceivably glorious. Should we let the lusts of the flesh make pitiful fools of us for a few moments' self-gratification?

Current World Events

RUSSIA GAINS IN MIDEAST

Turkey's turning friendly to Russia. Iran's making an arms deal with Russia. Pakistan's buying Russian equipment. And now Russia's leapfrogging all 3 to get into the Mideast with arms aid and political influence. (USN 3:27)

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Syria, encouraged by Russia, is keeping the Mideast on the brink of turmoil. **Russia has sharply stepped up military and economic aid, and looks on Syria as a key bridgehead for spreading Soviet influence throughout all the Mideast.**

Syria's economy has been turned almost entirely Communist. Russians are popular in Syria, not just because of their ideology, but because they are pouring in a great deal of aid. Moscow has equipped Syria's army with everything from rifles to MIG jets.

Syria today is a police state, closer to the old Stalin-type regime than the modern Soviet state. (USN 3:27)

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A British pullout from the great base at Aden will leave it and the area virtually defenceless. Nasser already has agents on the scene and there is no doubt of his intentions.

It is hard to account for Britain's blundering in this matter. Both Conservative and Labor govts. had pledged protection after 1968.

If Nasser gets Aden (and with Britain out there's nothing to stop him) he will control both ends of the Red Sea, a key international waterway vital to Britain's economy.

And he would be able to offer Russia the strategic naval facilities at Aden, a base Britain long considered the key to the Persian Gulf and East Africa. (LATms 3:13)

Like the quotation above, it is hard for us to see how Britain can be so blunderingly blind. The only explanation is the cup of inebriation at the hand of God. Everything in the Mideast seems to be going Russia's way (because, of course, it happens to parallel God's purpose).

India's future as a nation is at stake. Many experts feel the outlook is dim. Break-up into states is widely feared. Some expect the army to seize power to forestall violence and famine. (USN 3:27)

Viet war took a turn to greater violence in March. Communists were giving almost as much as they were taking. The enemy is far from done—still controls 60% of S. Vietnam—as much as a yr. ago. (USN 3:13)

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Communists in Vietnam seem getting ready for a long war of attrition. Despite a string of US victories, there are more enemy in the jungle than ever before. (USN 3:27)

OMINOUS CHANGES IN EUROPE

There's a change in Europe. A chill has come over the once-warm US-German friendship. Britain hoped Germany would be the main supporter of her Common Market bid; that seems unlikely now. As Anglo-German relations worsen, London fears Bonn, not Paris, may take the lead against Britain.

Even DeGaulle, happy to see Germany at odds with both US and Britain, is worried by German ambitions for tomorrow. (USN 3:13)

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Last week, what US refused Erhard it delivered to his successor, agreeing that henceforth German arms purchases in US would be based solely on need; US troop levels in Germany would be based solely on security. (Nwk 3:20)

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Russia plans to build a major auto-assembly plant in W. Germany. Sites are also being sought in Belgium and Luxembourg. Motive is to get a firm foot in the Common Market. (Nwk 3:27)

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All US military forces withdrew from France Mar. 14. DeGaulle, as part of his pullout from NATO, decreed a year ago that all foreign forces must get out of France by Apr. 1, '67. (USN 3:27)

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Pro-US sympathies among W. Germans have dropped from 58% in '65 to 47% today. 41% favor co-operation with Russia, compared with 27% 4 yrs. ago. (USN 3:27)

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DeGaulle lost 40 National Assembly seats, holding just a bare majority—245 of 487. Communists nearly doubled theirs—from 41 to 73. Socialist Left gained 25, now have 116. Communists and Leftists talk of extending their alliance.

The Communists emerged from the elections stronger than at any time since DeGaulle came to power.

For the first time in the DeGaulle era, Communists are expected to take part in Parliament's organization and committees. If they do, they will—like the other major parties—elect a vice-pres. of the Assembly, who takes turn presiding.

Communist deputies will likely be among delegations to the Council of Europe and Common Mkt. Assembly.

The new National Assembly can be expected to give more support than ever to DeGaulle's drive for closer relations with E. Europe, and more distant relations with US and NATO. (Tm 3:24)

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The French election results showed DeGaulle himself has contributed toward making Communism respectable to French voters. (USN 3:27)

Europe's trend away from U.S. and toward Russia continues, in harmony with prophecy. US, too late, now concedes to the antagonistic Keisinger what it refused friendly Erhard. France continues to blindly pave the way for Russian domination of the Continent. Russia misses no opportunities.

LEAD AND "CIVILIZATION"

The atmosphere of our part of the world contains 1000 times as much lead as would be present under natural, pre-industrial conditions. The average proportion of lead in our food is .2 parts per million—a dangerously high figure.

The average city person's lead absorption from food, drink, and the air, is about 30 micrograms daily. The average body burden of lead is 100 times what it would be in natural, non-industrial conditions.

The average lead concentration in the blood is .25 parts per million—almost ½ of the threshold for injurious, definite lead poisoning, which is .5 to .8—leaving a very narrow margin of safety.

Lead poisoning was a deadly danger among the ancient Romans, whose governing and managerial classes died out from the effects of wine, syrup, and cooked foods prepared in lead utensils. (CnsBln 2:67)

Another way in which man, in the superficial cleverness of his "wisdom," is destroying himself, fatally tampering with forces beyond his control, and balances beyond his comprehension.

CONGRESS PARTY LOSES GRIP

The Congress Party is often arrogant, inept and corrupt. Farmers resent having to bribe local officials to buy fertilizer or get loans. Merchants resent local bureaucrats expecting payoffs.

The election created, for the first time, a potent opposition force, and portends a time of instability for India, especially in the important states of Kerala and W. Bengal, where Communist and leftists govts. were formed last week.

The Congress Party lost 96 Parliament seats, retaining only a 17 majority in the 521-seat body. It lost control of 5 of India's 17 states, and all major cities. (Tm 3:10)

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Kerala is India's smallest, most literate, most troubled state — a lush, semi-tropical paradise. Breadfruit and cocoanuts grow wild; bananas, oranges and papayas abound. "It's impossible," says a resident, "to starve in Kerala."

In '57 a Communist govt. was elected but was manoeuvred out of power by the central govt. 2 yrs. later. Since then, Kerala has been ruled under semi-martial law directly from New Delhi.

Last week, following new elections, a Communist became Chief Minister. (Nwk 3:20)

Whatever happens in India is of significance. The Congress Party, which has dominated Indian politics since independence, lost heavily in the recent elections. Communists did not gain much. The trend of voting seemed to be toward a more practical and realistic approach to India's problems. If India can hold together in the meantime, the trend could be good.

CHANGES IN CATHOLICISM

Vatican Council's result: Catholicism has changed faster than in all its 2000-yr. history.

Nothing is untouched. Latin is disappearing from the services. Lay and clerical Catholics are meeting with other faiths to discuss common spiritual commitment. Millions for the first time are going so far as to question their faith—and some of the morals they learned as children.

Most welcome the changes. US Catholics are moving away from the moral standards of the hierarchy. Most Catholics draw sharp distinctions between what they will, and won't, accept as moral directives from the pulpit.

Only 21% feel bound to respect a priest's exhortation to integrate their neighbourhoods; 46% see no sin in refusing to take Communion from a Negro priest.

Many Catholic scholars see the Pope as a captive of an outmoded metaphysics that assumes that the essential truth about man has already been discovered.

Lutheran Lindbeck of Yale Divinity School says if the liberal Catholics' "modest view of infallibility became widespread, the infallibility doctrine would be no barrier to Christian unity." (Nwk 3:20)

* * *

The Vatican Council unleashed a passion for change in the Catholic Church, and nowhere has the urge to question and challenge the past taken deeper roots than in Holland.

"Orthodoxy is the tragedy of Christianity," says the priest-editor of a Catholic weekly. "What we need is a rethinking of all the basics of Christianity. We must break away from the formal dogma of the Catholic Church."

Such challenging of accepted doctrine is done—not by a handful of youthful rebels—but by mature and sober thinkers with considerable reputations outside Holland.

Many Dutch theologians say Mary's virginity may be a myth. It is more modern, says one, to believe Christ was son of Mary and Joseph.

Dominican Schillebeeck, an expert at the Vatican Council, says Jesus' resurrection may not have been the physical recomposition of his body but a unique kind of spiritual manifestation. "One generally likes to consider his resurrection," he says, "as being the impact of his personality on his disciples and his presence in the heart of Christians."

Heaven and hell? Dominican Vandermarck shrugs them off as myth: "Heaven and hell just do not preoccupy us any more."

Once as hostile as warring African tribes, the Dutch Protestant and Catholic churches have reached a remarkable degree of accord. Mixed marriages are often celebrated jointly by priests and ministers. Inter-faith eucharists are common: Protestants and Catholics take turns consecrating the elements and distributing communion. (Tm 3:31).

Surely none of us expected the ancient, rigid and monolithic doctrinal structure of Catholicism to crumble so spectacularly, but we can see how well it fits into the necessary pattern of union with the man-based materialistic modernism of Communism. Catholicism and Protestantism both seemed to be merging toward Communism as they reject all divine truth & revelation for man's "wisdom" and philosophy.

US HELPS KEEP EUROPE WEAK

The Geneva disarmament conference adjourned for 6 weeks to give US time to persuade W. Germany and Italy to accept inspection arrangements for a treaty banning nuclear weapons spread. (TrGM 2:24)

US conspiring with Russia to pressure and prevent Europe from having any meaningful defence! To what self-destructive lengths can folly go when politicians are ignorant of the Bible and God's plan!

HUNGER: CHIEF KILLER of MAN

The world is running out of food. The outlook: catastrophe by 1980. Horrified historians may record that as the world sped on a collision course with starvation, its great Powers fiddled with a contest in armaments and a race to the moon.

Hunger is not an occasional visitor but a constant companion to ½ of mankind. Unquestionably, hunger is the chief killer of man.

It has taken mankind since the Garden of Eden to reach 3 billion, but in less than 33 more years world population will exceed 6 billion. Less than a billion people inhabited the earth in 1800, and that figure was not doubled till 1930.

World population—increasing 70 to 80 million per yr., will climb 1.2 billion more by 1980, less than 13 yrs. away. 4/5 of these people will be born where food is scarcest.

Today only 10 countries produce more food than they consume. In recent years, US has produced over ½ of the surplus food in the world.

80% of the world's people still live in primitive rural areas characterized by crude hand labor, an illiterate populace, an archaic land ownership and tax structure, meagre credit facilities, ineffective leadership and a lack of such modern farming assets as fertilizer, improved seeds, irrigation and pesticides.

These peasant communities, comprising 4/5ths of the world's people, are the prime target of international communism. (Lk 3:7)

Hunger, crime, and a mad race for weapons of universal destruction are the outstanding features of this glorious 20th century of human achievement. 4/5 of the world's people, at present scratching out a living at subsistence levels, face catastrophe in the immediate future, while hundreds of billions are being spent for fearful instruments of mass annihilation.

“PURITAN ETHIC” IS DYING

Sociologists have been saying for years that the puritan ethic is dying, that pleasure and leisure are becoming positive and universally-adored values in US society.

A new Puritanism has developed, a feeling that enjoyment is imperative, that to live the full uninhibited life is everyone's duty. (Tm 3:3)

"Lovers of pleasure more than lovers of God" is one of the foretold signs of the last days. Truly this has always been a mark of mankind, but it must be manifested in a special way at the end.

Christianity gave man the inestimable blessing of a higher ideal of conduct than his natural, ugly, animal sensuousness, and it has been accepted by the Western world, at least in theory, for over 1500 years.

But now, with the rise of the new man-centered religion of Evolution and the repudiation of the authority of the Bible, man is rapidly degenerating to the conditions of pagan Canaan, Greece and Rome.

Ethics and values are so perverted and confused that Sensuality is the new Divinity to be worshipped with lustful rites, and carnal pleasure-seeking in all its depraved forms has become a virtue and a duty.

NIGERIA: DISASTER LOOMS

Once thought the most stable nation in Black Africa, Nigeria teeters on civil war. Tribalism is the trouble. A year ago, dissident officers, mostly Ibos, organized a coup against Prime Minister Balewa, a Moslem Northern Hausa.

The coup failed, but Balewa and other leading Hausas were killed, and an Ibo general named Ironsi seized power. Six months later, Northerners struck back, murdered Ironsi, slaughtered over 20,000 Ibos.

Since then, the Ibo-dominated East Region has been in insurrection. The Niger bridge, only route to the East, is closed at dark. The East has cut its rail link with the rest of the country. Disaster for Nigeria comes closer each clock-tick. (Nwk 3:27)

Racial rivalries, religious hatreds, economic conflicts — Nigeria seems to typify the hopelessly divided and mutually antagonistic state of mankind since the Tower of Babel, and only Christ can bring harmony and peace to an embittered world.

CRIME: "NATIONAL DISGRACE"

US crime is a national disgrace. Statistics are staggering. One boy in 6 will be in juvenile court. In some areas, ½ the residents stay in at night for fear. More and more keep firearms at home for protection; watchdogs are becoming increasingly popular.

At best, the situation seems virtually impossible, but the truth is even worse. US crime's full story simply cannot be told. Statistics reflect only visible, reported crime; most successful crime is secret or invisible.

But if the whole truth can't be known, what is known is dreadful enough—a picture so ominous that the implications have yet to be fully appreciated.

Overall crime has spiralled dizzily year after year: up 13% in '64, 5% in '65, 11% in '66. In '65 there were almost 2½ million recorded burglaries and major thefts—one for every 80 Americans.

That so large a proportion of US youth turns to crime is ample evidence of a deep national sickness.

A citizen hailed before the bar has every right to expect swift, impartial justice. Too often he gets neither. Lower court conditions are particularly scandalous. Prison experience unquestionably boosts the chance an offender will break the law again. (Tm 3:24)

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Every day in N.Y. City's public school system, at least 1 teacher is shoved or struck by students; uncounted others are cursed and threatened with beating.

Appalled by the inadequacies of the system, parents are increasingly steering their children into private and parochial schools or moving to the suburbs.

No one has any solution to the problems of N. Y. City's schools. (Tm 3:24)

* * *

1966 crime in US compared with '65: murder up 9%, aggravated assault 10%, rape 10%, robbery 14%; assaults with a gun up 23%. Arrest statistics show a surge in crimes by youths. The crime solution rate was 25% in 1966 (just 1 in 4). down from '65. (USN 3:27)

* * *

A crisis worse than anyone imagined. Of a sampling of representative Americans, ⅓ say their neighbourhoods are unsafe at night, more than ⅓ keep guns in the house for protection.

The Crime Commission says crime in US is far more prevalent than any statistics—no matter how startling—have thus far led anyone to suspect. An enormous percentage of crime—a majority in some categories—goes unreported and undiscovered. Crime is at least 3 times more than police records show.

91% of a sample group of 1700 people admitted to the Commission that they had committed acts for which, if caught, they could have been jailed. (Lf 3:67)

The US seems to be obsessed and horrified by the increasing nightmare of its crime-and-violence problem, but all its legislative decisions and judicial acts seem, calculated to encourage crime and coddle and protect the criminal. How much foolish, stumbling man could learn from the firm, simple, just, realistic, God-given legislation of the Law of Moses, but they are far too "wise" and "modern" to accept anything that sensible. Prophecy tells us the last days must be as the days of Noah—the earth filled with violence and wickedness.

CATHOLIC MARXISTS APPEAR

England's "New Left" Catholics, a group of Cambridge-educated intellectuals, advocate a social revolution that is both Communist and Christian.

In their view, the Church is obsolescent in structure and needs seriously reconstructing if it is to share in organizing the revolution.

They include some of the Church's most articulate young thinkers. Their basic thesis is that the world is in the midst of profound cultural and political changes, and that the Church should make sure that whatever society emerges is Christian in tone and outlook. To a man, they admit to being followers of Karl Marx. (Tm 3:10)

This is interesting. Truly at present an apparently insignificant minority, but it points the way things must develop for a Catholic-Russian concord to dominate Europe and oppose the British-US democracies.

"NO GERMAN NUCLEAR ARMS"

China & Germany are at the root of Soviet foreign policy. Kosygin said on Feb. 9: "We will not allow W. Germany to have nuclear weapons. We will take all measures to prevent it. We say this with utter resolution." (USN 3:27)

Russia, like the rest of Europe, fears the potentials and the latent ambitions of Germany. Perhaps this is one of the factors that will lead Europe willingly into Russia's arms.

CATHOLICS HONOR LUTHER

Even as it gropes toward ecumenical union, Protestantism stands threatened by secular inroads and spiritual indifference. Church leaders openly question the relevance of Christianity.

"It is one of the great ironies of history," says Trotter of Claremont School of Theology, "that whereas Protestantism began as an anti-clerical movement, today it is a movement of the clergy."

An even graver charge is that in much of Protestantism (including many churches bearing Luther's name), his central insight into the primacy of faith has been lost in a bog of building campaigns, service agencies, relief programs, and other church-instigated "good works."

The typical parishioner feels that he has "done something that puts God in his debt if he puts down a nice thick carpet in the chancel hall—an afterlife insurance policy."

Catholicism seems like a ship that has lost its rudder in high seas. Almost every week a priest defects and marries, a theologian challenges defined dogma, new evidence appears that laymen are putting aside church-given moral guidance.

There's a remarkable surge of new interest in Luther. The most remarkable aspect is that it is enthusiastically endorsed by Catholics. Less than a generation ago Luther was scorned by Catholic scholars as a sensuous, psychotic, fallen monk, destroyer of Christendom.

Now the vast majority of Catholic theologians concede Luther was a profound spiritual thinker, driven to open revolt by the Church's corruption and the Popes' stupidity.

Luther was a social and political conservative, wedded to the ideals of feudal society. He was capable of a 4-letter grossness of language. He could be brutally intolerant of dissent, and acquiesced in suppressing those he considered heretics. He was prayerful and beer-loving; sensual and austere.

Luther's faith-centered theology ran strongly counter to 16th century Catholicism, which over-emphasized the belief that a man could earn his salvation and remission of temporal punishment for sin by good works.

Central to this was the system of "indulgences." During 1517 the monk Tetzl was preaching throughout Germany on behalf of a papal fundraising campaign.

For a contribution, Tetzl boasted, he would give an indulgence that would even apply beyond the grave and free souls from purgatory. "As soon as coin in coffer rings," went his jingle, "the soul from Purgatory springs."

In 1522, Luther put into effect a spiritual reform. The episcopate was abolished, since Luther found no scriptural warrant for the office of bishop. The sacraments were reduced from 7 to 2—baptism and the Lord's Supper. Luther allowed the laity the wine as well as the bread.

Even sympathetic biographers have found it hard to justify some of the actions of his declining years. He denounced reformers who disagreed with him in terms he had once reserved for the Pope. His statements about Jews would sound excessive on Hitler's tongue.

Much of Luther was essentially Catholic—his lifelong devotion to the Virgin Mary, his belief in the efficacy of confession, his respect for ceremony in worship, his spiritual debt to medieval mysticism.

By the time of his death in 1546, Luther was "an irascible old man, petulant, peevish, unrestrained, and at times positively coarse."

Braaten, of Chicago's Lutheran School of Theology, insists that Protestant union with Rome is precisely in accord with Luther's wishes, saying:

"The Reformation was always meant to be temporary. When the Catholic Church is reformed, there will be no justification for a separate Protestant church. (Tm 3:24)

Interesting in many ways, Luther, the blazing star of the "Reformation," is now being featured as the prophet of Reunion. The description of him, professedly sympathetic, gives little evidence of spirituality or true godliness. And a confused Christendom, without any fixed framework of conviction or specific belief, drifts back together in mutual aimlessness.

RED ACHIEVEMENTS & GOALS

What has Communism accomplished in 50 yrs. in Russia? Enormous progress has been made—at enormous cost—in building industrial, political and military might.

The Communists set out to build up Russia's industry, military power, and position in the world, as rapidly as possible, disregarding the human sacrifice involved. IN THIS, THEY SUCCEEDED.

In 1913, Czarist Russia as an industrial power ranked 5th—behind US, Germany, Britain & France. Today Russia is 2nd only to US.

Between 1913 and 1966, Russia's industrial output increased by more than 50 times. Steel output increased 22 times, pig iron 16 times, coal 20, cement 44, oil 25, electricity 272, and gas 7250 times as much.

This great industrial progress made possible an enormous build-up of military power. In 1913 Russia was rated militarily below Germany, France, Britain, US and Japan. Today she is 2nd only to US.

In 1957 Russia was first to orbit a satellite. Today they are neck-and-neck with US in a race to put a man on the moon.

The cost of Russia's growth has been enormous—in death and suffering. Millions were killed or hauled off to slave-labor camps. The Communists created a police-state which, for sheer ruthlessness, has few parallels in history. The population of the slave-labor camps when Stalin died was 8 to 14 million.

Russia's standard of living today is not much higher than it was in 1913. It does not begin to compare with US or Europe's. (USN 3:13)

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As part of its plot to achieve world domination, Moscow-directed Communism manoeuvres through international front groups. Russia has 11 such organizations—all under direct control of the KGB, the Soviet "Committee for State Security," headquarters for Russia's whole cold-war scheme.

Fronts recruit young Africans, Asians and Latin Americans for training in Communist countries—as labor leaders or guerrilla fighters. The brightest are taught how to overthrow govts. and set up Red regimes.

KGB rates US as its No. 1 target, seeks to isolate it from its allies.

E. Germany's chief espionage official said: "To get information is only one of our tasks. The other, more important task is to make use of this knowledge for political purposes—to blackmail the enemy, demoralize the population, and make the Communist party victorious."

In every part of the world, secret Communist activity poses a threat. In 1965, Communist financial support for terrorists in Venezuela was exposed when 3 Red couriers carrying \$330,000 in cash were caught.

Throughout S. America, Communist "political action" agents infiltrate student groups and labor unions, whip up agitation among peasants, subsidize bandits.

Communists control all but 4 of the national student federations in Latin America. The Communist-front International Union of Students claims 82 of the world's national student federations are affiliated with it.

In the Mideast, Russia's object is to stir up enough trouble to threaten the stability of the countries where US has influence. In Africa, the Reds are trying to keep the whole continent in turmoil.

Moscow is distributing vast sums through secret channels to support subversive activities in countries throughout the world. (USN 3:13)

* * *

In all the talk of easing US-Russian tensions, initiative is mainly from the US side, not the Soviet side. (USN 3:20)

* * *

Once again US is bidding for Soviet friendship and cooperation. Others have tried the same. Roosevelt in WW II sought Russian support for a peaceful, orderly post-war world, by dealing with Stalin in a generous, open-handed manner.

Result — after \$11-billion Lend-Lease to Russia—was a series of broken agreements, which advanced Communism's tide in Europe and Asia, and triggered the cold war that has been going on over 20 yrs., at a US cost of over \$500-billion.

Response from Russia has been cold indifference to all gestures, and reiteration of hard Communist positions, reasserting all Communist goals in the cold war on Vietnam, Germany, and disarmament.

Nearly all US planes lost over N Vietnam have been victims of Russian missiles or anti-aircraft guns. US planes have been tracked by Soviet radar; US troops subjected to heavy casualties by Soviet military equipment. (USN 3:27)

Let us never forget how, 100 years ago, bro. Thomas foresaw, by the light of Scripture, that Russia—then woefully backward and relatively insignificant—must rise as a mighty world power to challenge the West. The "cold war" is in terrible and deadly earnest, and Russia's aims for world-conquest are as strong and determined as ever.*

A VOICE IN THE WILDERNESS

NATO Sec-Gen. Brosio of Italy warned today against any European security pact excluding US and Canada. He said such an arrangement "would just play into the hands of Russia and make it ultimately the arbiter and master of Europe." (WcEvGz 1:17)

How true, and just what must be! But none will listen, for God has put in their hearts to fulfil His will.

Please send significant news clippings to: bro. G. Growcott, 12954 St. Marys, Detroit, Mich. 48227.

VIETNAM: NO SIGN OF END

If Hanoi took S. Vietnam, US and its Asian allies—including Japan—would face a powerful new enemy. S. Vietnam's resources in rice, rubber, timber, materials and virgin land would permit N. Vietnam to consolidate their regime.

With their own victorious military machine, plus S. Vietnam's, Hanoi would have one of the most powerful military forces in Asia.

The psychological impact of a US withdrawal would be tremendous. Thailand, Malaysia, Indonesia, Philippines, Burma—even India and Pakistan—could be expected to move much closer to the Communist powers.

Success of guerrilla-warfare strategy would encourage wars of "national liberation" in underdeveloped countries throughout the world — including Africa & Latin America.

A US retreat would embolden Red China, and could well lead to the kind of pyramid of aggressions that led to WW II. (USN 3:20)

Quietly but unmistakably, the quality, quantity and firepower of Vietcong weapons have risen. Lately the build-up has intensified, bringing the Vietcong an abundance of modern weapons and ammunition.

Their main-force weapons are first-rate. There are rarely any reports of any Vietcong shortages of any kind of ammunition. (Tm 3:24)

Vietnam is clearly a basic confrontation between US and Russia, and Russia clearly intends to keep the conflict alive, and US entrapped.

APOLLO SPACECRAFT FIRE

After a month's intensive analysis of the Apollo spacecraft, investigation had yielded the grimmest fact of all: the astronauts were killed, not so much because of a spark or short, but due to an incredible series of miscalculations.

The ship was filled with all kinds of combustible materials and had an "emergency" exit that wouldn't have been tolerated by a backwoods fire inspector. (Nwk 3:13)

* * *

We are working to put a man on the moon before Russia does. The risk of landing on the moon and returning to earth are incalculable. To commit human beings to such risks in order to make US first in the race is uncivilized.

We are risking the lives of the astronauts—not for the defence of their homeland—not in order to witness to a faith, not that in self-sacrifice they may bring life to others—but for national status-seeking, for pride, vainglory and tawdry competitiveness. (Nwk 2:13)

The basic struggle for world supremacy between the 2 mountains of brass seems to underlie and colour all their activities, and drive them to rash and barren contests instead of solving real living problems and improving the true values of life and welfare.

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