

# 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

HALIFAX, Nova Scotia— Bro. & Sis. J. Jackson, 82 Glenforest Dr. (902) 453-0731

SINCE our last contribution to this section of the magazine we have had the following visitors meet with us around the table of the Lord: Sis. Helen Boyce of London in January; sis. Kathleen Jones of Richard in April and again on her return from the United Kingdom in June; bro. & sis. W. Prentice of Worcester, and bro. D. Boyce and sis. Helen Boyce in July.

It is always enjoyable to see and visit with our fellow-sojourners on the Road which leads to life—a road which each day becomes shorter for us all.

As we see the restraining hand of the Almighty being lifted up from the world in general let us take heed, while it is today, as to what manner of men and women we ought to be.

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### Bible Questions

1. What were at Dan & Bethel?
  2. Who went to the river to bathe?
  3. What happened at Appii forum?
  4. Why was the place called Bochim?
  5. Who departed from Paul at Perga?
  6. Who lived in the land of Uz?
  7. What woman lived in Asia & did business in Europe?
  8. Who was Ehud?
  9. Who died at midnight?
  10. Why did Elimelech leave Bethlehem?
  11. What relation was Terah to Isaac?
  12. Whose mother-in-law healed?
  13. Who taught Apollos more perfectly?
  14. Who found a swarm of bees?
  15. Why did Abraham lie to Abimelech?
  16. Where was the temple of Diana?
  17. Two J's taken to Egypt against their will?
  18. Who fled to Geshur?
  19. Where was Areopagus? what happened there?
  20. Why was Joab killed?
  21. "Tarry at Jericho till": what?
  22. "Like a man's hand": what was ?
  23. Who had the burial of an ass?
  24. Three prophets who disobeyed?
  25. Two removed from being queen?
  26. "Of the daughters of Aaron": who?
  27. Who was in prison 37 years, then honored?
  28. Four who were blinded?
  29. Three angels with swords (not cherubim)?
  30. When was Jesus asleep?
  31. Two J's who fled to Egypt?
  32. "Two hundred pennyworth of": what?
  33. Who was Bar-jona?
  34. Four in NT who made insurrections (JTBE)?
  35. What miracle involved fleece?
  36. Where are "poets" mentioned?
  37. Three mentions of "paradise"?
  38. Jesus' 2 references to candles?
  39. Who was blindfolded?
  40. Dancing in OT, 7 occasions? In NT, 2?
  41. Who under figtree? Under palmtree? Under juniper tree? Under gourd?
  42. The parable of persistent prayer?
  43. Twenty-four thrones: where?
  44. Why was the ruler of the synagogue a hypocrite?
  45. Who made clay?
  46. What man & his wife called Jesus "just"?
  47. What was "Gabbatha"?
  47. "Key of knowledge": where?
  48. Who was a "shining light"?
  49. "His countenance like lightning": whose?
  50. Moving of waters: when?
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### High Priest Over His Own House

WHEN we think of Christ's readiness to intercede for his disciples, we must remember that they were men earnestly in love with him, and earnestly striving to observe the commandments delivered to them. Failing sometimes in their endeavors, doubtless, but earnestly striving to be merciful, and forgiving, and just, and kind—earnestly devoted to the fear of God and the honor of Christ.

This must be our case in the main, before we can hope for that forgiveness which will cover our sins and blot out all our failings, shortcomings, and offences. When Paul informs us that Christ is High Priest over his own House, he is careful to add—

"Whose House are we, IF we hold fast the confidence and the rejoicing of the hope firm unto the end."

And he instantly appends this exhortation—

"Exhort one another daily, while it is called Today: lest any of you be hardened through the deceitfulness of sin."

—Bro. Roberts

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## Our Attitude Toward God

*"The hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship Him" — John 4:23*

One of the greatest features associated with our knowledge of the Truth is our attitude towards God. Generally speaking, there are only two ways to worship God. Most people, members of the various denominations of Christendom, think they are worshipping God when they attend some church.

One might ask, then, what is the worship of God? Our dictionary defines it as "reverent honor and homage paid to God." Basically, that is true, but it is possible for a person to pay reverent honor and homage to God without it being actual worship.

After much searching, the best definition of worship we found is in the writings of brother Roberts. He defines it in this manner—

*"It is the deferential and reverential concentration of the mind upon God, intelligently, consciously, lovingly, adoringly, trustingly and prayerfully with a deep sense of the things revealed concerning Him, and us, in the Truth.*

*"It is an attitude of the mind requiring deep concentration. If we sing our hymns well, it does not indicate worship. IN FACT, WE CAN CARRY ON ALL OF OUR MEETINGS WITHOUT ACTUALLY WORSHIPPING GOD.*

*"To worship Him in truth and in spirit, we must withdraw our minds from our surroundings and center them on Him, knowing that His ear is open and His eye is upon us.*

*"Therefore, there must be no disturbance—nothing to distract the mind. How can we keep our minds upon God if some brethren and sisters talk during the meeting, or if a child talks or cries when we try to listen?*

*"Good singing is a fine thing to have in the ecclesia, but the worship of God comes first. Therefore, when we sing, our minds must be free to sing to God; and when we listen, we must have quietness in order to keep our minds clear to receive what is said."*

We realize that this is a long quotation, but it is one of the cherished treasures that brother Roberts left us in his voluminous and impressive writings, and made a deep impression on our minds when our children were small.

Another distinctive feature of the Truth is expressed by Paul in 1 Cor. 4:1:

*"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."*

Now a steward is one to whom a thing is committed. Paul says we are stewards of the mysteries of God. The word rendered "mysteries" signifies what is known only to the initiated, and initiated means to be instructed in the rudiments and principles of a subject.

Therefore, when applied to ourselves, it means that a knowledge of the first principles of the Truth has been committed to us. Now Paul says of this class of people it is required of them that they be found faithful. Our dictionary defines faithful as "firm in adherence to promises or contracts, true in an allegiance, steadfast and sincere."

Paul makes this unmistakably plain when he says—

*"For we are made partakers of Christ, IF we hold the beginning . our confidence steadfast unto the end"*

—Heb. 3:14.

There is the keynote—the beginning of our confidence which is our first love that comes to us when we come to a knowledge of the Truth, and realize what God has done for us through Christ. At that time, joy unspeakable enters our hearts, and we do everything possible to walk in the Truth.

We leave off our former way of living, and determine that nothing will keep us from making our calling and election sure. Our homes are regulated by the principles of the Truth, and it is the guiding power of our daily lives. We praise God daily for all His wonderful works, and His goodness to the children of men.

Reading the Bible daily is a first in our homes, and we do it after the manner set forth in the Bible Companion whereby we read the Old Testament once each year, and the New Testament twice. This arrangement was prepared by bro. Roberts, and we are gratefully and thankfully indebted to him for planning this valuable booklet.

We can only know God and what He requires of us by reading His Word. It is a slow process, but if we are persistent and industrious in our application of our minds to the written Word, we will soon discover that the words of Solomon in Prov. 1:7 are true, for there he says—

*"The fear (or reverence) of the Lord is the beginning of knowledge."*

We should note that carefully, for the reverence, or veneration, of God is only the beginning of the knowledge of divine wisdom. Without the reverence of God, His commandments have no place in our lives. We are commanded to do certain things, and we are also commanded to refrain from doing certain things.

In order to keep the commandments, there must be a MOTIVE POWER, and that which supplies the impelling force is 'The fear'—reverence—worship—of the Lord. Let us therefore give heed to the voice of Wisdom—

*"My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto Wisdom, and apply thine heart to understanding;*

*"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures;*

*"THEN shalt thou understand the fear of the Lord, and find the knowledge of God."—Prov. 2:1-5.*

The Wisdom of God does not come to us in a natural way. The secret is here in the words we have just read. It must be sought after as one searches for gold or silver.

But when we attain unto Wisdom, it must not be as a child who memorizes a portion of Scripture, and can recite it word for word without any understanding of what it means. Again, the voice of Wisdom instructs us—

*"Wisdom is the principal thing; therefore get Wisdom: and with all thy getting get understanding"—Prov. 4:7.*

The Book of Proverbs is a treasure house of information and, in it we find much instruction that will lead us to a good understanding of what forms true worship of God. The supreme importance of the advice in the above quotation is revealed in the following —

*"Happy is the man that findeth Wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.*

*"She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor.*

*"Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her"—Prov. 3:13-18.*

If we follow this instruction carefully, we will soon know how to worship the Father in Spirit and in Truth.

—Editor

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## **There Is One Faith**

*"The Gospel . . . by which ye are saved, if ye keep in memory what I preached to you, unless ye have believed in vain"*

— 1 Cor. 15:2

**BY BROTHER JOHN THOMAS**

THE NAME and THE FAITH are terms comprehensive of the whole subject. Paul says—

*"There is One Faith and One Hope of the Calling."*

When "Faith" is used in connection with "Name" it embraces the things associated with it by Paul in his definition of it in Heb. 11:1—

*"Faith is a hypostasis of things being hoped for, an elenchos of transactions not seen."*

Here faith, or belief, is said to be 'hypostasis' and 'elenchos'; that is, faith is reality and proof. The person who has it embraces certain things promised as realities, and certain transactions as things proved. Hence faith is the assured hope of things promised, the conviction of the truth of transactions not witnessed by the believer. The English Version renders Paul's words:

*"Faith is the substance of things hoped for, the evidence of things not seen."*

This, however, does not give us the full import of his definition. The word rendered "of things hoped for" is the present participle passive, the sign of which is "being." The word should therefore be translated "of things BEING hoped for." Faith is not the hypostasis of things hoped for ONCE, and afterwards forgotten; nor of things hoped for by other people of old time, but never heard of by professors now. But they are things—

*"By which ye are saved IF YE KEEP IN MEMORY a certain word I preached unto you (says Paul), unless ye have believed in vain."*

—that is, by forgetting it (1 Cor. 15:1-2). It (Faith) is the hypostasis of things hoped for, being KEPT IN MEMORY, by the believer who, understanding the things promised, is fully persuaded of them, and lives in hope even against hope—or present appearances—that what God has promised to Abraham and David, He is able and will perform (Rom. 4:21,18).

Another defect in the English Version is that it does not fully translate the word pragmaton (things). The word pragma signifies "a thing done, a fact, deed, work, or transaction," and is, therefore, a matter of history.

In the first phrase "of things being hoped for" there is no separate word in the original for "things"; but it is supplied (and correctly so) because 'elpizomenon' is of the neuter gender. But in the latter part of this definition Paul has inserted the word pragmaton, that all the things of faith may be embraced in the definition: the "things of the Kingdom" which are "being hoped for"; and the "things of the Name" which have been transacted and expounded in the Mystery revealed.

It is evident, then, that what is termed "historical faith," or the mere belief of history, and which some "theologians" say is the best sort of faith, is a defective faith, and therefore not what the Spirit styles "My Faith." On the other hand also, the mere belief of things hoped for, omitting faith in the pragmata, or transactions, is a defective faith. A faith perfect in kind and degree must heartily embrace the things of hope AND the things transacted: in other words—

*"The things concerning the Kingdom of the Deity AND of the Name of the Anointed Jesus."*

This is what the Spirit styles "MY Faith," which the teachers in Pergamos "had not denied" (Rev. 2:13). The divines of the "synagogue of the Satan" in that city, however, did deny it. Their Nikolaitan speculations about "immortal souls" led them to deny it.

Justin Martyr, who was 14 years contemporary with the apostle John (though he did not embrace Christianity till about 30 years after John's death), in his dialog with Trypho, a Jew, says—

*"I am not such a wretch, Trypho, as to say one thing and mean another. I have before confessed to thee that I, and many others, are of their opinion (that of the prophets concerning the Millennial Reign), so we hold it to be thoroughly proved that it will come to pass.*

*"But I have also signified unto thee on the other hand that many, even those of that race of Christians who follow not godly and pure doctrine (those of the apocalyptic synagogue of the Satan) do not acknowledge it.*

*"For I have demonstrated to thee that these (Nikolaitans) are indeed CALLED Christians, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound."*

These self-styled Christians are the professors denounced in the letters to the 7 Ecclesias under the epithets of—

*"Those who say they are apostles and are not, but are liars";*

*"Blasphemers who say they are Jews and are not, but the synagogue of the Satan";*

*"The Satan";*

*"Those who hold the doctrine of Balaam";*

*"The Nikolaitans";*

*"That woman Jezebel, calling herself a prophetess, teaching and seducing the servants of God"; and—*

*"Those who said they were rich, and increased with goods, and had need of nothing."*

These all called themselves Christians but, as Justin truly says, they were atheists, or without God, and impious heretics; blasphemous, ungodly, and unsound teachers. He goes on, therefore, to say concerning these "Fathers" of Modern Christendom —

*"If therefore, you fall in with certain who are called Christians, who confess not this truth (of the 1000 years' reign of Jesus and his brethren on earth over all nations), but dare to blaspheme the God of Abraham and Isaac and Jacob, in that they say there is no resurrection of the dead, but that IMMEDIATELY WHEN THEY DIE THEIR SOULS ARE RECEIVED UP INTO HEAVEN—avoid them, and esteem them not Christians . . ."*

In affirming this—which is now called orthodoxy, because the 'synagogue of the Satan' is now in the ascendancy under the current style, or title, of the "Names and Denominations of Christendom"—they denied the faith termed by the Spirit "My Faith." Justin protests that it is blaspheming the God of Abraham to say that there is no resurrection of the flesh; and that they DO say this who say that souls are received up into heaven immediately they die.

I believe Justin's position is apostolic and scriptural; and that what was blasphemy, atheism, heresy, ungodly and unsound in the year 140 AD is the same in 1861.

Justin, therefore, who is highly commended by the commentators, denounces them as not Christians, and the sentiments of all Christendom in our day as blasphemy. Where is the name, sect, or denomination, from the Papacy to Mormons included, but what teaches the dogma of immortal-soulism, and transition to heaven at death? Our contemporaries all deny the Spirit's Faith.

If there are any to be found that hold fast the Name and have not denied the Faith which the Spirit styles his, they are not of the names and denominations of the "religious world." They are outsiders, having no fellowship with the "Satan" in any of the "depths as they teach."

No, the Spirit's Faith is not the faith of Christendom. The "faith" of the religious world taught by all orders of its clergy is mere heathenism, interlarded with some scriptural phraseology uttered in a tone called "holy."

The Spirit's Faith teaches what is promised 'to them that overcome': the resurrection of the mortal body; absolute dominion over the nations of the earth; Deification; a share in the throne of Omnipotence; and endless existence in glory.

The dogma of an immortal soul in sinful flesh is not to be found in the Spirit's Faith. It knows nothing about the translation of such a vain conceit to heaven, but to condemn it in its logical consequents. The dogma of the transfer of such a fiction to heaven at death is subversive of the resurrection of the flesh, and of the Kingdom covenanted to Abraham and David, and promised to the saints with eternal life and glory. The Spirit's Faith repudiates such trash, and threatens vengeance upon those who hold it.

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## **"Not of Works"**

IT is true that as regards its initial stage, salvation is "not of works"; and that if Christ had not abolished death, and laid the foundation of our redemption in his death and resurrection, man's case was helpless and hopeless.

But Christ having laid a foundation for man to build upon, he is no longer helpless and hopeless. He is commanded to rise and WORK. Christ is now (Heb. 5:9) the—

"Author of eternal salvation unto all them that OBEY him."

Those who trust entirely to what Christ has done, as "evangelical" preaching tells them to, will find their trust misplaced at last. Christ having done his part, they must do theirs. And their wisdom is to find out what that part is, and to do it.

— Bro. Roberts

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### **BRO. GIBSON'S APARTMENT NUMBER**

Please note that it is now 1616, and NOT 607, as formerly. It creates quite a problem for him if communications are sent to 607.

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## **Second Voyage to Australia**

**BY BROTHER ROBERT ROBERTS**

*"Moses wrote of me: if ye believe not his writings, how shall ye believe my words?" — John 5:46-47*

### **PART EIGHT**

**SUNDAY, AUGUST 15 (Contd.): THROUGH THE SUEZ CANAL**

Making our way back to the hotel at which Edgar Gee and his schoolmate were employed, we had a little milk and tea, and then repaired to the water's edge, where boats were waiting to take us on board the Darmstadt, anchored in midstream.

She had nearly finished coaling when we got on board, but we came in for a few parting gusts of coal dust. When a mode of producing electricity has been discovered that will dispense with coal consumption, a vast reform will be effected in various directions. Among others, sea-voyaging will be delivered from the very considerable nuisance inseparable from re-coaling.

In about half-an-hour we lifted anchor and slowly steamed into the canal at the regulation speed of 5 miles an hour. The scene was superb. The sky bright and tranquil: the air clear with a brilliant clearness: the water smooth as glass: the shades of evening beginning to form in the mellow tints of a far-reaching desert horizon. All was peace.

After surveying the beautiful scene from various points of the ship and talking of the circumstances leading to the formation of the canal and the British occupation of Egypt, we retired to one of our cabins and had our Bible reading with much enjoyment, followed by such an edifying breaking of bread, and prayer.

How much is missed even now by those who do not believe because they do not read and do not read because they do not believe!

The canal is 70 miles long, and it takes 12 hours to go through. The steamers going through have to show an electric search light in front, lighting up the banks on both sides and showing anything that might turn up in the nature of obstruction or small craft ahead.

When we were half way through something went wrong with our search light apparatus. We were therefore by the laws of the canal compelled to stop till the apparatus was repaired.

While we were moored, a French steamboat that was following us, passed us and went ahead. At first, the French steamer did not know who we were, and was disposed to return our salutations: but when she presently found out that we were German, passengers and crew fairly howled at us.

The French have never forgiven the terrible whipping they received at the hands of the Germans in 1870. The Germans would be friends, but the French are irreconcilable. It is one of those national feuds that will probably last till all international hatreds are extinguished in the deluge that will overwhelm the world in the day of Mount Zion. "Good-will among men" will become the order of the day when the foolish nations have the wind knocked out of them by the divine judgments which are alone equal to the needed reform.

We had hoped for a quiet night and a good sleep, passing through the canal. Instead of that, all sleep was killed by the donkey-engine, which seemed to be at work all night, as if unloading cargo. There were also loud voices, and the steady blowing of a whistle.

\* \* \*

It seems, also, that somewhat of a farce was enacted on board during the night. A certain fledgling on board—with haughty airs, yet somewhat of a simpleton—had managed to make himself odious to some of his fellow-passengers, by some lordly act of officiousness with the captain.

He expressed a wish, as the vessel was stopped, to land and walk to Suez, and join the vessel there, and they made up their minds to have a practical joke with him. They encouraged him in the project of walking to Suez, and suggested various precautions which they represented to be needful in the risks he would run from the marauding Bedouin. Under their advice, he provided revolvers.

They also gravely represented the possibility of accident getting him into straits, and induced him to get ready a supply of provisions. They suggested it would be a wise precaution to make his will in case of eventualities. For a moment, he entertained the idea, but he had not time to carry it out, when they suggested that it would be wise for some of them to go with him, to protect him in case of attack. He thought that a capital idea.

It was getting about time to start, and they further suggested that the members of the expedition should have a substantial meal together before starting.

He thought this also a good suggestion, and went downstairs and ordered a supper of tea and sandwiches for five. I heard him give the order at the steward's bar, as I sat writing in the saloon: but I did not at that time understand the meaning of it, but supposed a party was about to get off at Ismailia, to take the train for Cairo.

The whole affair being thoroughly arranged, one of the party suggested that the captain's authority should be applied for, for how otherwise were they to get the boat lowered, to land. Certainly. Off he pretended to go to the captain, and returned with the announcement that the captain would not consent.

The whole of the company got an intense hour's mirth out of it. I heard the immoderate laughter, but did not understand till next day. I could not listen to the recital without amusement: but I could not have taken part in such a piece of fooling, because of its violation of truth, and its perpetration of refined cruelty.

We remarked to each other it was the most curious Sunday we had ever spent.

## MONDAY, AUGUST 16, 1897: AT THE SITE OF THE EXODUS

WHEN we got on deck, we were nearly out of the canal at Suez. After breakfast, we were at anchor in the bay of Suez, and in sight of the place where the sublime events of Exo. 14 occurred. Everybody was on deck and watching the new scene with interest, but so far as we could make out, none with the interest inspired by the work of Moses 3,500 years ago.

As I found myself standing next to our Music Professor, I said, "That is where the children of Israel crossed the sea."

'Oh!" said he, in a sceptical tone.

"Don't you believe it?" said I.

He shrugged his shoulders, held out his hand, and shook his head.

"What?" said I, "Don't you believe in Christ?"

He said "Yes."

I answered, "And Christ believed in the crossing of the Red Sea and you don't: how is that?"

With a squirm of agony, he said he thought they ought to have that subject at another time.

I asked what better time could there be than when in the very locality where the great event happened? He walked off.

No doubt it was rude on my part: but I am not ashamed. I cannot restrain a considerable feeling of indignation at the universal choking, killing, burying, locking-up and general banishment of God's claims on man's attention. God will Himself shortly avenge this insane state of things. But that is no reason why His servants should be silent.

We talked together of the subject among ourselves, with maps before us, and by-and-bye went downstairs and read the Mosaic account of the crossing of the Red Sea and the drowning of the Egyptians, in addition to our usual delightful daily reading.

\* \* \*

In the afternoon, while the passengers were reading and snoozing on deck, they were suddenly roused by the cry "A man overboard!" They sprang to their feet like mad people, and rushed with a shout to the bulwarks. There, in the water, the man was, plainly enough, fast receding with the motion of the vessel, but swimming bravely in the waves.

Three life-buoys were thrown to him, one after the other, but they were of no use. The engines were stopped as soon as possible, and a boat lowered. The man could be seen now and then, but at last became invisible in the shadows of the waves. The boat rowed in the direction of the floating lifebuoys, and the eyes of a hundred people followed her movements with painful anxiety. The boat itself became at last nearly invisible. It was evident it had not found the man.

The steamboat was making a slow circle round the place (which was not far from where the children of Israel crossed). Suddenly, a cry was raised that the man was on the other side of the steamboat, and there he was, about 600 yards off. Another boat was let down and rowed in the direction where the man had been seen. For a considerable time it sailed about without apparently finding him. The boat was drifting far from the steamboat, and the passengers were giving up the man as lost, when one of the officers went aloft with a glass, and reported that the boat had got the man. The passengers raised a cheer.

The boat was then seen pulling towards us. She was soon alongside, and lifted into the steamer. As we looked over the bulwarks while she was being hoisted, it seemed at first as if they had not got the man, but there he was, lying like a dead fish, at the bottom of the boat.

By and bye, the other boat came, and was hoisted up, and then the steamer resumed her way, with a feeling of relief.

The excitement and intense solicitude of the crowd for the man's rescue, were beautiful to behold: but I could not help reflections. The man who fell overboard was, before he fell overboard, an object of no interest to anyone on board. Now that he was saved (for he came round all right afterwards) he would sink into the same dead level of disregarded uninterestingness.

Yet, while he was in danger of dying, there was an agony of benevolent anxiety on his account, and perfectly frantic exertions and exclamations on his behalf. What a pity, thought I, that there could not be a diffusion of this kindly concern over the unexciting moments of mortal peril: for mortal peril is continually with us.

Men who would not lift a finger for each other in the common necessities of life—who even hate each other and slowly kill each other—will be worked up into an honest frenzy of sympathy, if danger takes a dramatic and threatening shape.

The cause is largely intellectual. When a man falls overboard, it requires no exercise of mind to realise his danger, and there is no sacrifice of one's own interest in any way, in helping to lower a boat, or shouting to direct the exertions of the rowers.

But in the slow-working, but not less real, perils of life, it requires discernment and some degree of imaginative power to see it, and, therefore, to be moved by it; and it involves some personal sacrifice to be of any use to the sufferer.

And personal sacrifice is chilled off by shortness of purse and other disabilities belonging to the system of society into which mankind have wriggled themselves. "Good will among men" is stifled by the circumstances of men, as in a house on fire, or a ship sinking.

Let us have the circumstances altered. Let us have a government, with all power and capacity, that will not have to consult the people as to the laws, and we should soon have that amount of compulsory enlightenment and enforced plenty that will make human sympathy as common as it is now rare.

This will not be—cannot be—till God's King reigns, and teaches mankind, with severe strokes, the FIRST lessons of "Glory to God in the highest." There will THEN be "Peace on earth and good will among men": and mankind will be as beautiful and interesting as they are for a moment while straining over the bulwarks of a vessel at sea, when a man has fallen overboard.

The time spent in rescuing the man deprived us of the sight of Mount Sinai. The light departed before we got abreast of it. We got a very good view of the hill ranges gradually leading southward towards it; and of the narrow wilderness at its foot, by the sea, along which the children of Israel marched, on their way from Rephidim to the wilderness of Sinai.

Sis. Roberts and I read together the account of Israel's journeyings, as we leaned over the bulwark on the left side of the vessel, watching the mountain country pass before us like a panorama. Sis. Roberts was rather disappointed when darkness fell before the stern elevations of Sinai proper came into view.

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## **Thy Right Hand Upholdeth Me**

*"God shall supply all your need"—Philippians 4:19*

THE traffic lights turn from red to green, and forthwith two processions of cars come to life, the drivers not even glancing sideways for possible impacts, so great is their faith in the safety signal.

Faith is unqualified belief—absolute trust. All men and women show faith in something or somebody, some time; in an insurance company, in a bank, in a friend or partner, and frequently enough, during these days of spiritual darkness, in omens of good or bad "luck," horoscopes and other superstitions. Few have faith in God, despite the churches and cathedrals in this so-called Christian land. The majority of people assent to a hazy belief in understanding God's revelation of Himself in the Bible.

This definition is given in Heb. 11:1—

*"Faith is the substance of things hoped for, the evidence of things not seen."*

This is something quite intangible now, while materialism is the order of the day. Security in this life is the utmost ambition of most, while every cemetery emphasizes the prevalence and certainty of death.

What is there for anyone to hope for apart from God? People's ardent pursuit of material things only serves to admit that there is nothing. "Let us eat, drink and be merry, for tomorrow we die," is the slogan that explains man's craze for gambling, sport and wealth. Reflective people, not knowing what shall become of themselves after death and hoping for the best on the strength of being neither too good nor too bad, are content to leave it at that. "Our belief is to do good to all," is their consoling little creed.

What an awkward attitude is this for man who is created in the image of God! Contrast it with that of David in Psa. 63, considered to have been written in the wilderness—

*"O God, Thou art my God; early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land, where no water is."*

David, in dire need, is speaking as if to someone at his elbow. He is full of assurance that God will help him, for he has experienced God's goodness and knows that present distress will pass—

*"Thy loving-kindness is better than life . . ."*

*"My soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips, when I remember Thee upon my bed, and meditate on Thee in the night watches.*

*"My soul followeth hard after Thee; Thy right hand upholdeth me."*

This is faith: absolute trust: unqualified belief in a God personal and close to himself. To David, God was living. That realization was the mainspring of his life. This constant conviction carried him through all trials. David's God is our God. He changes not. Surely, then, we can lay hold upon Him as David did, and become energized to win the victory over all adversity.

Awareness of this Living God Who is everywhere present can enable us and should enable us to overcome all fear and to remove the figurative mountains that often confront us. We have a greater advantage than David because we have the example of the perfect Son of God, yet Son of man; like God in character, like us in humanity.

Let us be very careful not to have "a FORM of godliness, and deny the POWER thereof." We know that all things work together for good to them that love God, to them who are called according to His purpose.

Let us all look at Heb. 13, read in our hearing today. The epistle is drawing to its close, and there are a few matters about which the apostle has a word to say before he presses home the conclusion to which all his reasoning concerning the superiority of Christ leads.

Vs. 1-4 enjoin certain rules of conduct which are of universal application, though not without a particular appropriateness at that time. Brotherly love was easily lost in the difficulties of adjustment to the new experiences the Jews were going through in their contact with Gentiles in worship. And among themselves, some were quicker than others to respond to the new facts disclosed in apostolic teaching concerning Christ's work. The need for hospitality to strangers was constantly put before the brethren—

*"Distributing to the necessity of saints; given to hospitality" (Rom. 12:13).*

*"Use hospitality one to another without grudging" (1 Pet. 4:9).*

The leaders in particular were enjoined to be ready to extend this entertainment to all who came to them. Travel was easy and reasonably safe in the first century, but the houses which catered for travelers left much to be desired from the moral point of view.

Just as today in our lives, we must always be careful whom we keep company with and where we are found. Many times in our present lives the company we keep and where we go can easily sway our actions. I think all of us would agree that if we are with brethren and sisters trying to uphold the will of God, then our actions, in most cases, will be Christ-like. Heb. 12—

*"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

*"Looking unto Jesus, the Author and Finisher of our faith; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of God" (v. 1).*

*"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as sons; for what son is he whom the Father chasteneth not?" (vs. 6-7).*

*"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (v. 11).*

*"Follow peace with all men; and holiness, without which no man shall see the Lord" (v. 14).*

Note 2 things in that statement: "ALL MEN and "HOLINESS." It does not say some men, it says 'all' men. And it does say 'holiness' —not malice or bitterness or other suchlike qualities. If we are not pure in heart, and peaceful and holy with all persons, WE SHALL NOT SEE GOD. Matt. 5:8 —

*"Blessed are the pure in heart, for they shall see God."*

Disappointment can be shattering to those whose interests are vested in material things. The desired job is given to another; the venture planned has been thwarted; the occasion looked forward to has brought disillusionment. The disappointments of ordinary life are many, varying in degree from missing a bus to losing a fortune, or not obtaining something on which the whole heart was set.

Happy indeed are those who can rise serenely above the disappointments of life which assail all at some time. Among these fortunates should always be found the brethren and sisters of the Lord Jesus. They hold certain convictions which are bound up with their complete trust in God and His Word. If they suffer disappointment through the conduct of their fellows, they remember that the Word says —

*"Put not your trust in princes, nor in any child of man, for there is no help in them."*

This is not an injunction to distrust one's neighbor, but a warning against the fallibility and fickleness of human nature. We so tend to put those whom we love or respect on pedestals that their descent to ordinary levels is the more disconcerting. The true child of God shows a generosity of heart that forgives and forgets. It goes further. It continues to love the offender—

*"Father forgive them, for they know not what they do."*

If disappointments come through circumstance; if these are long and keen; if it seems that the sufferer has been denied gifts that others about him enjoy—the faithful one preserves his mind completely, for he knows the Word of God says —

*"No good thing will He withhold from them that walk uprightly."*

If the Lord still withholds them from him, then he knows that the things denied may not have been for his ultimate good.

*"God shall supply ALL your need."*

The passing of years shows this to be true. Those who have experienced God's guiding hand in their lives may well exhort the young to "wait patiently for Him." He will give them their heart's desire. That which is one's heart's desire in youth, is not necessarily the same as one's desire in middle age or late life, and by then the wisdom of God's withholding becomes evident. We know that —

*"All things work together for good to them that love God, to them who are called according to His purpose."*

Herein is contained a wealth of divine comfort and assurance to any righteous who find themselves forlorn in this life from any cause, whether loneliness, bereavement or ill health. May it be noted that this assurance is to the elect according to God's purpose, and not to all and sundry.

*"Rejoice evermore, pray without ceasing. In EVERYTHING give thanks, for this is the will of God in Christ Jesus concerning you."*

The apostle commands this positive approach to daily living, and the disciple may wonder how his counsel can be applied to his ordinary circumstances. One loses the early bus to work; sprains a wrist when there is much practical work to be done; watches anxiously beside a sick child; suffers financial loss, or the indifference of a friend. Yet these exhortations of Paul are possible—if the rejoicing, and the praying, and the thanksgiving are of the right kind.

Our conception of rejoicing is that of light-hearted hilarity—shallow enjoyment of material things, or a comfortable sense of well-being plus a bit of excitement. Our idea of ceaseless praying may be that of frequently closing our eyes and uttering supplication. Our understanding of rendering thanks maybe similar. The hermit of old and the monk thus employed themselves in the last 2 ways, but their lives are no pattern for everyday folk. Paul himself experienced it —

*"When I am weak, then am I strong."*

*"I can do all things through Christ who strengtheneth me."*

Praying without ceasing is allied to this rejoicing. To pray is to find access to God through the Mediator, the Lord Jesus. Those rejoicing in the Lord have this access continually. The door is ever open to them. They can go about their work doing it as unto Him. The fact that humanity in general does not acknowledge the Creator and Giver of all things, let alone offer thanks, is the basic cause of the earth's distress. The earth will be blessed when its multitudes acknowledge and praise their God. Psa. 67 —

*"Let the people praise Thee, O God . . . THEN shall the earth yield her increase; and God, even our own God, shall bless us."*

Another thing we have to be careful about is to not glory in ourselves in anything we do for the Lord's work. For Him and from Him we learn that sins of the spirit—pride, envy, jealousy, self-righteousness—were much more deadly in their consequences than the worst sins of the flesh; for these leave open the way to true repentance whilst those often bar it. To commend the better way to our fellowmen and women around us, should be our constant desire, then, rather than to condemn the worse.

Submerge pride for the sake of peace; being big enough and wise enough and spiritual enough to yield. The natural reaction is to stand upon dignity. The world takes pride in standing upon its rights and forcing another to his knees. It honors the domineering and self-assertive. This it calls "manliness," and it is truly well-named, for it is the very opposite of Godliness. But the wisdom that is from above is "easily entreated" and "seeks not its own" (James 3:17, 1 Cor. 13:5)

We should and must continually examine and judge ourselves. This will keep us with plenty to do. Christ spent all his free hours praying in the mountains to his and our Heavenly Father; so much the more do we have to. We should spend more time praising our Heavenly Father and praying to Him. We should not at any time be dwelling in self-pity, or criticizing others, which from time to time we have all done from our animalistic human nature.

We should thirst after righteousness and hunger after it. As one brother put it from this platform, "Inner righteousness during our present life is the only real treasure of this life." Jesus was very happy during his life because he had oneness with the Heavenly Father.

Present sadness is better than mirth. Walk sincerely, truthfully and continually towards the Kingdom. If we walk sincerely, and truly believe and carry out the truths of our belief as Christadelphians, we will never complain. Other than this, otherwise, if we complain or murmur, we could, upon self examination, find we have little faith.

And in closing this exhortation, which I hope has been beseeching, comforting, encouraging, I would like to repeat a very important question from our Lord and Savior —

*"Why call me, Lord, Lord, and do not what I command thee?"*

Let each one of us always try our very best to carry out the commands of our Lord, so that our election will be sure. — R.M.

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### *Knowledge is the Basis of* **Resurrectional Responsibility**

*"There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).*

*"We must all appear before the judgment seat of Christ that everyone may receive according to that he hath done whether good or bad. Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:10-11)*

*"The hour is coming in which all that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5:28-29)*

*"It is appointed unto men once to die, but after this the Judgment" (Heb. 9:27).*

*"The times of ignorance God winked at, but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world" (Acts 17:30-31).*

*"As many as have sinned without law shall perish without law: and as many as have sinned under law shall be judged by the law . . . in the day when God shall judge the secrets of men" (Rom. 2:12-16).*

OUR consideration is the RESURRECTION AND JUDGMENT OF THE DEAD, with especial reference to the fact that it is our knowledge of God and His will that will determine whether we shall be called forth to that great and dreadful day of account.

As far as applying to any particular individuals, it is not for us to say. God alone knows the hearts and minds and understandings. He alone knows what He has given each, and what He will require—who are sufficiently responsible to be called to account at the last day.

We are concerned with defining the clear scriptural principles upon which He declares He works, that each may search his own heart. Paul's words in this very connection, both to the Romans and to the Corinthians, are terribly searching —

*"Thinkest thou O man, that thou shalt escape the judgment of God?" (Rom. 2:3).*

*"Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5: 11).*

To know God's commands, and to neglect to obey them is wilful rebellion against the supreme majesty of the universe, and will be called to account and punished.

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For those who HAVE submitted to God's commands, does this point matter about knowledge being the ground of resurrectional responsibility? Yes! Very much! A false foundation will affect all our thinking and our teaching of others. Wrong views on this matter are disastrous, for they create a false, presumptuous idea of self and of

God. They teach a man that he can decide for himself whether he will be called to Christ's judgment seat. They blur and obscure the great basic fact of God's supreme authority to command, and man's inescapable responsibility to obey.

God knows the flesh. He knows what instruction and discipline it needs. He is the Father; we are the children, bound to obey. The flesh hates and fights against the idea of subjection and obedience and calling to judgment and punishment, and any theory that obscures this vital principle is destructive and evil.

We would like to first present what we believe to be the basic scriptural principles involved, and then consider passages of Scripture that illustrate these principles.

**1. The first and foremost is the SUPREME MAJESTY AND AUTHORITY of God: the supreme Lord of the universe: the Creator and Possessor of man.**

When God commands, man must obey, or give account and be punished. God's authority must be unquestioningly accepted by man before God can extend love or mercy. This is the great lesson of Christ's sacrifice. God is everything: man is nothing. Whatever in any way obscures this principle is deadly. God's very first dealings with man illustrate it:

He created Adam. Adam was God's work: God's possession: completely subject to God. God gave Adam a command. He did not invite him to enter a voluntary mutual agreement. He gave Adam no choice: He **COMMANDED**. Adam did not obey. Adam was called directly to give account, and was condemned and punished very severely.

This is the whole responsibility question in a nutshell: wholesome, healthy, scriptural, sound.

**2. The call of the Gospel is a COMMAND, from God to men: to all men that hear it—**

*"God COMMANDETH all men everywhere to repent" (Acts 17:30).*

*"Go ye into all the world and preach the gospel unto every creature. He that believeth not shall be condemned" (Mark. 16:15-16)*

*"My Gospel . . . the COMMANDMENT of the everlasting God, made known to all nations for the OBEDIENCE of faith" (Rom. 16:25-26).*

Truly the Gospel is a glorious invitation to love and mercy, but it is first and foremost a command to submit and obey. All the mercy must be built on that foundation. God asserts His authority **FIRST**. Where that authority is humbly and intelligently recognized, He offers His love and mercy. It could not soundly be any other way.

**3. There is a great last day of personal, individual calling to account and judgment—AFTER death—at the END of life—**

*"It is appointed unto men once to die: AFTER that, the judgment" (Heb. 9:27).*

**4. Light, knowledge, understanding, opportunity to know God and His will, are the basis of accountability at that great day of final judgment—**

*"They that sin without law shall perish without law: they that sin under law shall be judged bylaw AT THAT DAY" (Rom. 2:12-16)*

**5. Judgment in THIS life is something entirely different, on different principles, for different purposes, from the final calling-to-account judgment at the last day.**

It cannot be allowed to divert or obscure the clear teaching on last day judgment. It is related to God's dealings with nations or **GROUPS** of people; or it is related to God's current purposes rather than **INDIVIDUAL** merit.

A nation is punished, and the good suffer with the bad, as in the carrying away of Israel in Babylon. One man, as Uzzah (2 Sam. 6:7) is struck dead for a single inadvertent sin; another, like the wicked king Manasseh, is allowed a 55 year reign filled with cruelty and abominations, and a **LATER** generation received the retribution for his sin (2 Kings 24:21).

**6. In this life, the general rule is that the wicked prosper and the righteous suffer. This is the testimony of both Scripture and experience—**

*"Wherefore do the wicked live, become old, yea, are mighty in power? They spend their days in wealth, and in a moment go down to the grave.*

*"Do ye not know that the wicked is reserved to the day of destruction? They shall be BROUGHT FORTH to the DAY OF WRATH" (Job 21).*

**7. The ONLY EXCEPTION the Scriptures ever make to final and universal accountability at the last day judgment seat is IGNORANCE—helpless ignorance for which the individual is not responsible.**

There is never the slightest hint of excusing any who are knowingly rebellious from that calling to account, simply because their rebellion against God's command has been total. It is a strange theory that teaches that partial disobedience will be called to account but total rebellion will not.

**8. The expressions used by the Scriptures to describe the rejected at the judgment seat of Christ not only do not give any hint that the great class of wilful and enlightened rejecters will not be there, but on the contrary, these expressions SPECIFICALLY INCLUDE THEM, if words have any meaning at all.**

The Scriptures tell us plainly that at the judgment seat will be those who : obey not the Truth, obey not the Gospel, speak evil of the brethren, reject, deny, refuse to listen, believe not, refuse to have Christ reign over them.

**9. The Scriptures often speak with ONLY THE RIGHTEOUS IN VIEW, completely ignoring the wicked.**

This is very obvious and inescapable in some passages, as in I Cor. 15, which is a long chapter entirely about the resurrection, and yet the rejected are never mentioned at all. Taking this chapter alone, it could be argued that all who are raised will be immortalized, and that there is no resurrection to condemnation at all. And yet the whole argument for the non-resurrection of enlightened rejecters is largely based on the fact that in some places they are presumably not specifically mentioned.

This complete ignoring of any but the righteous, which we find in many passages of Scripture, is very reasonable and understandable. In God's sight, the righteous are everything, the wicked are nothing. We are told that God's eyes are ever on the righteous, but that the nations of the world are to Him as a drop in the bucket, and as less than nothing. God deals with eternal realities; not passing shadows. The righteous are an eternal reality: they will live forever with God. To God a 1000 years is as a day, and the passing existence of the wicked is the briefest flash of a shadow in the great sweep of eternal time.

**10. In the same vein, the Scriptures often speak of the resurrection of the dead as a COMPLETE PROCESS, including immortalization and glorification.**

This is the resurrection that Paul agonized for and sacrificed everything to attain to (Phil. 3:8-11) —

*"I count all things but dung .. if by any means I might attain to the resurrection of the dead."*

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If we can get these 10 basic Scriptural principles clearly in our minds and understandings, we shall have no doubts or difficulties with the question of who are responsible to the judgment seat of Christ at the last day. And of these 10, the 3 we would like to especially re-emphasize as the heart of the question are these—

**1. The SUPREME AUTHORITY OF GOD as Creator and Owner of man, commanding obedience and calling all rebellion to account.**

**2. KNOWLEDGE of God's commands is the basis of responsibility and accountability.**

**3. THE judgment of man is the last-day, after-death standing at the judgment seat of Christ.**

Judgment in THIS life is a relatively secondary matter, on a different basis, for a different purpose. It does not in any way supersede or replace the one great last day calling to account.

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WE have, in the foregoing, referred to many passages of Scripture. We would like now to look more thoroughly at some of them, and at some new ones. Jesus said (John 3:19)—

*"This is the condemnation (krisis—judgment), that light is come into the world."*

This expresses, in its simplest» briefest terms, the basic issue involved —

*"THIS IS JUDGMENT, THAT LIGHT IS COME."*

James says (4:17)—

*"To him that knoweth to do good, and doeth it not, to him it is sin."*

Again, a very clear and unmistakable statement of responsibility, and accountability based on knowledge.

Again Jesus said (John 15:22)—

*"If I had not come and spoken to them, they had not had sin, but now they have no cloak—no covering—for their sin."*

The ones of whom he spoke had made no move toward obedience. Their sin and responsibility lay in the fact that they had been told. Jesus said to his disciples, as he parted from them (Mark 16:15-16)—

*"Go ye into all the world, and preach the Gospel to every creature . He that believeth not shall be damned—condemned—Katakrisis—judged against."*

What do these words mean if they do not mean the judgment of rejecters of the Gospel? Rom. 2 deals with obedience and disobedience and the judgment seat of Christ. It speaks of Jew and Gentile as standing equally before God in the matter of responsibility. The instruction begins (v. 3) with a very significant statement—

*"Thinkest thou, O man, that thou shalt escape the judgment of God?"*

He is speaking (v. 5), to the man who—

*"After thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."*

(Note this clear reference to a certain " day of wrath and judgment.")

He says (v.6) that at that time—

*"God will render to every man according to his deeds."*

V. 7 describes the reward of the accepted in that day. V. 8 describes those who will be condemned in that "day of wrath." They are those who—

*"Do not obey the Truth"—who (v. 9) "do evil."*

Do wilful, enlightened rejecters of God's commands who refuse to repent and be baptized come under the heading of those who "do not obey the Truth"? How can we exclude them? How can we dare tell them they are safe from this righteous judgment of God?

Note (vs. 9-10) it is Jew and also Gentile, (v. 11) without respect of persons. There are those in the non-responsibility camp who teach that the JEWS were commanded, and under a national covenant with God, and therefore Jewish rejecters will be at the judgment seat; but the GENTILES were merely invited, and can decide for themselves whether they will be at the judgment seat. Note especially (v. 12) —

*"As many as have sinned without law shall also perish without law: and as many as have sinned in (RV under) law shall be judged by law."*

When? (v. 16)—

*"In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel."*

(Note here and in several places that this teaching of Paul concerning the resurrectional responsibility of the enlightened is spoken of as part of the Gospel he preached, and therefore belief of it is necessary for belief of the Gospel, and consequently necessary for salvation.)

If we really WANT to learn the truth about the wilful rejecter's responsibility to the judgment seat of Christ, this chapter can plainly tell us. How, then, do the proponents of non-responsibility and man's free choice to evade the judgment seat of Christ escape the force of these teachings? A truth is often strengthened in our minds by considering the weakness and fallacies of the arguments against it. The opponents of these truths have arguments against all these verses, and these arguments are very revealing as to the unsoundness and weakness of their position.

In this case, they rely on a very unsound and artificial interpretation of 'under law'. Paul says that they that sin without law shall perish without law, and they that sin under law shall be judged at the last day.

The question is: when is a man without law and when is he under law? Is a man under law when God has communicated a command directly to him to repent and be baptized, and he is fully aware of it; or is he under law only when he himself decides to start to obey that command? Who puts man under law—God, or man himself? Who is the authority in the case? Who makes the decisions as to who is under law? If Adam had chosen not to accept God's jurisdiction, and to completely ignore God's commands, would he have escaped being called to account?

We believe the answer is obvious and inescapable, but to defend a false idea some have to take the opposite and very God-dishonoring view. Similarly, when Christ said—

*"He that rejecteth me and receiveth not my words, the same shall judge him in the last day."*

—it is argued that he was speaking only to and about the Jews, and that the "last day" was when the Romans destroyed Jerusalem 40 years later.

And when Felix the Roman, who had a knowledge of the Truth, trembled at Paul's preaching of "judgment to come," it is argued that Felix, because he had a Jewish wife, was trembling at the prospect of God's judgment on Jerusalem.

Likewise it is argued that Jesus' words to his disciples—

*"Go into all the world and preach the Gospel to every creature and he that believeth not shall be condemned."*

—applied only to the Jews.

Sometimes the arguments used against the Truth on this question reveal a complete missing of the real import and depth of Scripture, and a shallow, surface, cramped, mechanical interpretation, as when 1 Cor. 15:22 —

*"In Christ shall all be made alive."*

—is used as perhaps the key passage to try to prove that only the baptized will be raised from the dead—completely missing the true and deep and beautiful meaning both of being "in Christ" and of being "made alive."

If we are truly "in Christ" and truly "abide in him" faithfully to the end, we shall indeed be "made alive" in all its glorious eternal beauty, but all this has nothing to do with just coming out of the grave as such.

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Heb. 9:27: *"It is appointed unto men once to die, but after this the judgment."*

This rules out the argument of judgment in this life as fulfilling the meaning of the many passages where the Scriptures speak of calling men to account and judging them for their whole life's course.

Acts 17:30-31 is absolutely conclusive in itself, if we are willing to humbly seek the true teaching of Scripture and give it its full weight. Here again, the arguments used against it reveal the falseness of the position being advocated. Paul is speaking of the Gentiles, and to Gentiles—

*"The times of this ignorance (Gentile darkness and worshipping of idols) God Winked at."*

Here clearly is a time when the Gentiles were permitted to go their own way in their natural darkness and will not be called to individual last-day account. Here are long ages illustrating the Scriptures—

*"The man that understandeth not is as the beasts that perish."*

*"They that sin without law shall perish without law."*

God did judge them from time to time as nations or groups of people or even as individuals as His purpose at the time required, like the plagues in Egypt or the destruction of Babylon by the Medes and Persians, but this has nothing to do with last-day individual "giving of account" and final judgment. "But," Paul continues—

*"But NOW commandeth all men everywhere to repent, because He hath appointed a day in which He will judge the world."*

Not a change in principle, but a development in operation.

We are still in this dispensation when this command is going forth. From this platform tonight and every Sunday, God is through us commanding all men everywhere to repent because He has appointed a day, now very soon to come, when He will judge the world.

*"Knowing the terror of the Lord, we persuade men."*

When the command reaches us, we are "under law," and will be called to account.

The way this Scripture is treated by those who deny the resurrectional responsibility of enlightened rejecters, when analyzed, very much strengthens its power and truth. Two words are attacked: "command" and "judge." Command is changed to "invite," "judge" is changed to "rule."

But the word translated "command" here does mean command, and nothing else. It occurs 34 other times. In 33 places it is translated "command," and in most if not all of them it would make an absurdity to substitute "invite," as when the rulers of the Jews said to the disciples—

*"Did not we straitly command you not to teach in this Name?"*

In one place only the AV translates this word "declare," but the RV rightly corrects this to "charge." Consider all the 35 passages where this word occurs, and it will be clearly perceived that if we destroy the meaning of this word "command," just to suit an unscriptural theory, we shall have destroyed much of the New Testament's authority as a divine rule of life.

If we deny it means "command" here, we deny it means command EVERYWHERE. This is why this theory is so harmful in its consequences. It changes solemn authoritative, divine commands to mere watered down invitations, pleasing to the flesh truly, but fearfully dishonoring to the majesty and authority of God.

And "judge" (Krino) DOES mean judge, no matter how much the flesh dislikes it and squirms under the idea of being called to account. It occurs 113 times, and is ALWAYS translated by the word "judge," or a word of similar meaning, as condemn, damn, determine, call in question, etc; never by "rule." And there are also 4 derived words: Krima, Krisis, Kriterion, Krites, that together occur 95 more times and are always translated judge, judgment, damnation, condemnation, accusation, etc.

Again, destroy the meaning of this word "judge" and you destroy from the New Testament the entire teaching about the judgment seat of Christ, or the judgment of God on sin at all.

Error is always dangerous, and error that undermines God's authority, and weakens His commands, and cruelly misleads men into a false sense of security and immunity, and inflates puny man with the proud conceit of Being an equal partner with God in a voluntary contract—SUCH error is especially destructive and pernicious.

God said through Moses (Deut. 18:18-19), (and here again it is brushed off as simply an out-dated warning to the Jews only)— God said—

*"I will raise them up a prophet like unto thee, and will put My words in his mouth . . ."*

*"And whosoever will not hearken unto My words which he shall speak in My name, I WILL REQUIRE IT OF HIM."*

The prophet came, and proclaimed God's Word, and he sent his disciples to preach it to every creature, and we have that Word in our hand today, the Word that shall, if we reject it, judge us at the last day. Paul said, as we saw in Rom 2, speaking of this last day judgment—

*"To the Jew first, and also to the Gentile, for there is no respect of persons with God."*

Let us not be among those who brush off these solemn warnings of calling to account as simply applying only to the Jews. The churches of the world apply all the condemnation of the Old Testament to the Jews, and all the future promises and blessings to themselves. We recognize their folly. Let us not fall into the same error.

Finally, let us think upon Jesus' words in Matt. 12:32-36. The context clearly shows that he includes out-and-out rejecters, for the warning arose from the fact of some charging that he did his miracles by the power of an evil spirit. He said (vs. 36-37), not to baptized believers, but to a group he called (v. 34), "O generation of vipers"—

*"Every idle word that men shall speak, they shall give account thereof in the day of judgment."*

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

G.V.G

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**God Is Thy Refuge**

*"God is our Refuge and Strength, a very present Help in trouble. Therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea"—Psalm 46: 1-2*

IN Psalm 46 we can find words to assure us, and also to comfort us. If we can feel assured of these blessings, our life will be a greater comfort to us; even though we must recognize the fact that—

*"Man that is born of woman is of few days and full of trouble."*

Because of that fact, most people go through life with anxiety and fear; even though enjoying a measure of peace and prosperity. There are so many decisions to make each day, and one mistake could affect the rest of one's life. And there is always the hazard of ill health to cause worry.

Assurance and peace are absent in most people. Many are disturbed about facing the uncertainties of the future in providing for their homes and their families. Many are straining their resources in an effort to "keep up with the Joneses." They are ever complaining.

And they have no one to lean on for confidence: someone to give them a sense of security; someone they could trust, and whose counsel would carry assurance. We have the words of the Psalmist in 146:3—

*"Put not your trust in princes, nor in the son of man, in whom there is no help."*

But how different it can be with those whose trust is in the Lord; who are confident that "God is a refuge and strength"!

To be careless of that fact can cause a once-believer to become a wreck sooner than an unbeliever, because the Truth many times can add to life's burden. Ours is a life of self-denial, even sacrifice; in many ways we cannot help ourselves as do the worldly. Our conscience will check us against sin, while the worldly are more or less indifferent. In Heb. 12 we read—

*"Whom the Lord loveth He chasteneth ... and no chastening for the present seemeth to be joyous."*

But if accepted humbly it can yield "fruit of righteousness." And what a consolation it is to know that—

*"God is our refuge and strength!"*

You will notice the word "refuge" is used 3 times in this short Psalm. It is like a 3-fold cord, not easily broken. David who was under the inspiration of God, was moved to declare these words which are a promise. God, though so great, can, and will be a refuge to the oppressed who will place their trust in Him. In his first Epistle, Peter exhorts—

*"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time;  
"Cast all your cares upon Him; for He careth for you."*

God and His Anointed Son have declared that truth many times in Scripture. All the prophets and apostles show us that God is a refuge. Also His promise is that —

*"He will never leave thee nor forsake thee!"*

Neither will he—

*"Suffer us to be tempted above that we are able to bear."*

No matter what our experiences may be, we know that —

*"All things work together for good to them that love God, to them that are called according to His purpose."*

These promises can be a wonderful help to the children of God. But they only add to the restlessness of those who have no belief in the Word of God. To have confidence and express it, we must have faith, and faith can come only by the study of God's Word.

It is well-known that the people of the world are fearful of what is coming to pass, but they close their eyes to the Truth, and spend their lives in vain and foolish pleasures that are of no profit to them. They have an instinctive fear of the war that will surely come. The hatred of Arab nations against Israel will eventually incite the Gogian confederacy to attack the unwalled villages in Palestine. As Jesus foretold concerning these last days—

*"Men's hearts are failing them for fear, and for looking after those things that are coming on the earth"*

How thankful we should be that having the Truth we can have confidence and calmness, believing that God IS our refuge!

*"Therefore we will not fear though the earth be removed, and the mountains be carried into the midst of the sea."*

The great day of God almighty is coming nearer every hour. Then by the earthquakes such as never was, the Mount of Olives will be rent in twain; so literally "the earth will be removed". Rome will be cast down and scattered by earthquakes and volcanic eruptions, of which we read in the Revelation; then will be the "time such as never was."

In that day, the armies of Gog and all his bands will be in the valley of Megiddo. Then will come the overwhelming slaughter as foretold by the prophets.

At the destruction of Jerusalem by Titus there were several million Jews gathered in the City. So could it be in Rome when the day of devastation shall come upon them. In the time of trouble, millions could flock to Rome as the central sanctuary of their superstition, but it will be of no avail, the day of their judgment will have come. It will be a calamity so great the kings of the earth will bewail and lament for her, when they see the smoke of her burning—

*"Standing afar off for the fear of her torment, saying,*

*"Alas, Alas, that great City Babylon, that mighty City!*

*"For in one hour is thy judgment come!"*

From the calamities we have read of in the years gone by, we can have a faint idea of this greatest final destruction poured out on man's wickedness and blasphemy. In Psalm 46:6-8 we read—

*"The heathen raged, the kingdoms were moved, He uttered His voice, the earth melted.*

*"Come, behold the works of the Lord, what desolations He hath made in the earth."*

Zechariah, writing of the cleaving of the Mt. of Olives, says—

*"And the Lord my God shall come, and all the saints with Him."*

That would mean that the saints had been called previously for judgment and been accepted. Likewise shall be the invitation for the destruction of Rome—

*"Rejoice over her, thou heaven, and ye holy prophets and apostles; for God hath avenged you on her"*

(Rev. 18:20).

Thus we see the worthy have been resurrected and immortalized, and are of that "great multitude which no man could number." And we have Jesus' words—

*"Watch, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."*

Those who are delivered and immortalized will surely be highly privileged, and able to rejoice in the words of the Psalmist—

*"God is our refuge and strength, a very present help in trouble."*

But what of the people of the world? It will indeed be for them "a time of trouble such as never was." But the saints will be immune from the power of fire and sword; they will be of the spirit, and equal with the angels.

From a reading of Psalm 46 we can discern how the sublime facts are suggested to us with practical effect; for they are the works of Truth. And to those who fear the Lord, He has made His promises. In Ps. 91, we have words much like Ps. 46—

*"I will say of the Lord, He is my refuge and my fortress.*

*"He shall deliver me from the snare of the fowler.*

*"He shall cover thee with His feathers, and under His wings thou shalt trust."*

That great company of the redeemed shall see the gathering of the nations to Armageddon. THEY SHALL WITNESS THE OVERTHROW of Gog and all his bands. In Psa. 91:9 we read—

*"Because thou hast made the Lord which is thy refuge, even the most High, thy habitation, there shall no evil befall thee.*

*"For He shall give His angels charge over thee, that they bear thee up, lest thou dash thy foot against a stone."*

Psa. 91 applies to the Lord Jesus; and he made the Father his trust. And when he hung upon the cross his enemies reviled him saying—

*"He trusted that God would deliver him; let Him deliver him now!"*

The trials and sufferings of Jesus were great, but he was "not tried above that he was able to bear." We read in Ps. 91:15—

*"He shall call upon Me and I will answer him; I will be with him in trouble; and I will deliver him and honor him."*

He is the prototype of all who make God their refuge, and set their love upon Him. Jesus said the first commandment is —

*"Thou shalt love the Lord thy God with all thy heart and mind and soul and strength."*

How earnest are we in giving heed to that command? It is a necessity, in order that —

*"We might have a strong consolation, who have fled for refuge to lay hold on the hope set before us"*

(Heb. 6:18).

The Hebrews would be well aware of the significance of the Law and the reference to the Cities of Refuge. And we can see the meaning of our relationship to it in Christ. There were 6 Cities of Refuge in different parts, so they would not be too far from any one where an unintentional transgressor would be protected from the avenger.

But anyone who was guilty of intentional crime was delivered to the law. Here we again see the relationship to Christ. A not wilfully-guilty refugee would have assured safety just so long as he remained in the City. Paul says:

*"And so death passed upon all men, for that all have sinned."*

So to speak figuratively, if we fail to get into that City of Refuge, the avenger will get us. So like Paul we say—

*"O wretched man that I am; who shall deliver me from the body of this death?"*

But Paul was confident he would find the City of Refuge, and says—

*"I thank God through Jesus Christ our Lord, He shall deliver me."*

All may flee for refuge and lay hold upon the hope set before us as Isa. 55 proclaims—

*"Ho, everyone that thirsteth! Come ye to the water.*

*"And he that hath no money, come ye, and buy and eat!*

*"Yea come, buy wine and milk without money and without price."*

And on the feast day Jesus stood and cried—

*"If any man thirst, let him come unto me and drink of the living waters!"*

If we are safe in Christ, the avenger cannot harm us. And if death come before the Messiah does, it will only be a sleep; and we shall have a glorious awakening. Speaking of his sheep, Jesus says (John 10:28)—

*"And I will give unto them eternal life; and they shall never perish;*

*"Neither shall anyone pluck them out of my hand."*

They will be safe in the eternal City of Refuge. We also have the blessed assurance—

*"Lo, I am with you always, even unto the end of the world" (Matt. 28:20)*

To attain the City of refuge, there are certain conditions. One must live a new life; he must separate—and keep separate—from old associations. Being a refugee may not be overly pleasant many times; but there are compensations. The habitants of the City will not be intentional transgressors; and it can be comforting to know that the wicked will be cast out.

There is another compensation. In the City of Refuge shall dwell the Levites and Priests, who delight to keep the law of the Lord; so we need have no regrets in leaving "a world that lieth in wickedness." Jesus is the—

*"High Priest after the order of Melchizedek."*

And he—

*"Ever liveth to make intercession for us."*

So that once in him, we remain in him, unless we choose to depart. Of such Peter says—

*"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning."*

But the inducements to remain in the City are great, though in this dark day they must be spiritually discerned by the eye of faith. As in Ps. 46:4—

*"There is a river the streams whereof shall make glad the City of God."*

We still have the picture of the City of Refuge before us. Then (Ps.48:2):

*"Beautiful for situation, the joy of the whole earth is Mt. Zion, on the sides of the north, the City of the great King;*

*"God is known in her palaces for a refuge."*

In the vision of John (Rev. 22), he saw the "pure river of water of life." These visions were prophetic; the New Jerusalem symbolic of the immortalized and glorified saints. These saints, once mortal, are sharing divine nature in the eternal Refuge. Moses, speaking to Israel, says—

*"The eternal God is thy refuge, and underneath are the everlasting arms."*

There the righteous will be safe in God's care; they shall be secure for ever. When John saw the vision of the Holy City descending, he heard a voice saying—

*"Behold, the Tabernacle of God is with men, and He shall dwell with them. And they shall be His people, and God shall be with them and be their God."*

*"And He shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; For the former things are passed away."*

So, with these sublime promises before us; let us partake of these emblems in gratitude and thankfulness to God for all His goodness, remembering that God is a Refuge and Strength, and we shall be in the City if we have the MARK OF THE CITIZENS OF ZION which is —

*"Blessed are they that DO HIS COMMANDMENTS; that they may have right to the Tree of Life; and may enter in through the gates into the City" (Rev. 22:14).*

—CHT

### **Behold, the Bridegroom Cometh!**

*"Let us be glad and rejoice, and give honor unto him, for the marriage of the Lamb is come, and his wife hath made herself ready" — Rev. 19:7*

HOW humbly grateful we should be, as we realize God's infinite grace, mercy, and love towards us mere mortals, in that we have been issued an invitation to the marriage supper of the Lamb! Are we anxious for the Bridegroom to make his appearance? Do we, like the souls under the altar, cry out—

*"How long, O Lord?"*

How long ere thy Kingdom will come on the earth, and this pilgrimage be over? Surely if we be among those that love Christ's appearance, our hearts and minds will be in accord with those who ask, "How long?" We feel that the time cannot be too far distant. The signs of the times loudly proclaim the nearness of Christ's return. Are we vitally interested in each occurrence that tells us that we will soon be called to the judgment seat to receive our reward?

The waves of the restless nations roar loudly as they beat in anger against the shore. Does this sound mean anything to us? Christ said that this was to be one of the signs indicating that he would soon return to the earth. Are we listening carefully? We should look with eagerness and anticipation for those tokens that tell us of Christ's imminent return.

If we are not interested in these things we may be caught off guard at the very time when we should be watching most attentively. Jesus warned—

*"Take heed lest your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, so that day come on you unawares."*

This danger is ever present. The world is full of things that tend to influence us in the wrong directions, and distract us, so that we do not have time for the Truth. Sometimes we are tempted to think that we can go along with the world to a certain extent in its activities and pleasures. Let us not be deceived. Many have found to their sorrow, that once they go part way it becomes impossible to become disentangled. The clear command is —

*"Love not the world, neither the things that are in the world."*

If we love the world, we do not love the Father, John tells us plainly. If we do not love God, it is not possible to be spiritually-minded, but rather we have the mind of the flesh. Such a mind will not only be uninterested in the signs that herald the approach of Christ's Kingdom but will hope that the event can be put off somewhere out in the distant future.

But no matter how much we may want to put off the return of Christ, we cannot delay it one moment—

*"For he that shall come will come, and will not tarry."*

We may try to deceive ourselves, or ignore the signs of the times, but this will change nothing as far as God's purpose is concerned. The Pharisees and Sadducees of Christ's day refused to recognize the miracles that Jesus performed as a token that he was the Son of God. They demanded some sign from heaven—some further proof than the raising of the dead, the healing of the sick, and making the blind to see. Those were not signs enough for them. Christ in rebuking them said—

*"O ye hypocrites, ye can discern the face of the sky, but ye cannot the signs of the times."*

Can we? Is it possible that we can be “fools and blind” as they were? If our hearts are not really in the Truth— if our interests are rooted in this life, our ears will be unable to hear the warning of danger, no matter how loud.

Will any sign be notable enough to arouse and alarm those who are paralyzed by the influence of the world? Like Lot's wife, we will feel compelled to look back on the things we must, at last leave behind, when we are called to meet Christ. The tidings of the approaching marriage of the Bridegroom and his Bride will not be joyous news, but the knell of doom to those who refused to prepare themselves for the wedding—

*"Friend, how earnest thou in hither not having a wedding garment ?*

*"And he was speechless.*

*"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness."*

Dreadful words they are: "Take him away!" How terrifying they will be when they fall on the ears of those who refused to hear in the day of opportunity! How different the picture will be for those who are looking and longing for the Bridegroom, asking frequently—

*"Watchman, what of the night?"*

How welcome will be those words—

*"Behold the Bridegroom cometh; go ye forth to meet him."*

*"And to her (the Bride) was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints."*

*"Blessed are they which are called unto the marriage supper of the Lamb."*

—J.F.P.

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### **Current Events Fulfilling Prophecy**

*"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" — Genesis 6:5*

**RED THRUST IN MEDITERRANEAN.** For a long time, Mediterranean was US lake. But since '64 US has increasingly had to share it with constantly growing Russian fleet. Today the 2 forces are nearly equal. US ships average 19 yrs. old; Russia's only 7.

Soviet naval strength on all oceans has been growing with remarkable rapidity for several yrs. Nothing stops them. They are moving everywhere. Nowhere is this more true than in Mediterranean.

Soviet diplomacy has carved out several important ports along Mediterranean coast. Malta has long been "unsinkable aircraft carrier" of British Mediterranean defense system, but Labor Party there won recent election by promising to relax this link with West.

With both superpowers patrolling Mediterranean in force, grim game of surveillance is played in deadly earnest. Russia appears determined to neutralize US 6th Fleet. For this purpose they have assembled an impressive array of missile power aboard their ships. (Tm 6:28)

**RUSSIA OFFERS MUTUAL TROOPS CUTS IN EUROPE.** Most difficult factor is the geographical reality that while US would withdraw 3000 mi. across ocean, Russia would just pull back few 100 mi. to their border where 400,000 combat-ready troops already are stationed. (Tm 6:14)

**"CAIN BUILDED A CITY."** Today 70 percent of US people live on 2 percent of land—142 million people live on 74,000 sq. mis. in a country of over 3 million sq. mis.! No wonder we have problems: Poverty, Crime, Drugs, Rebellion, Pollution. (USN 8:2)

**ITALY: KEY ALLY FIGHTING CHAOS.** Weak, middle-of-road govts. have risen & fallen 32 times since WW II. Communists wait in wings for chance to seize power. Political violence in streets rising. Signs of recession multiplying: unemployment up; prices & labor costs escalating.

Italy's Communist Party, with 1½ million members, is strongest Communist Party in free world; 2nd strongest party in Italy; controls 1/3 of Italy's votes. Well organized, with strong ties to masses of people, the Communists work vigorously to replace present govt. with a "popular front" coalition they could easily dominate. For this purpose, they carefully cultivate a respectable image—advocating a democratic nonviolent transition to Communism; & building a record as honest & efficient administrators on local level.

An endless wave of strikes is disrupting production & public services; 145 million work hrs. lost thru strikes in '70. In addition, 800,000 a day report "sick" and stay home. (USN 8:16)

**MIDEAST DANGER SIGNALS.** Arab turmoil seem once again moving world down dangerous road to crisis in Mideast. Since early July, Arab been killing Arab in succession of coups, countercoups, & civil war battles. Rising tide of violence seemed prelude to bigger trouble ahead. Sadat warned that Egypt will move before end of yr. to oust Israel from occupied lands.

Both US & Russia have enormous stakes in developing crisis. Oil, Suez, global military power, Communism, prestige—all involved.

In Morocco, attempt by Army officers to overthrow king was crushed. 100s killed in coup attempt; dozens executed later. In Jordan, Hussein finally crushed commandos; in Sudan, Pres. Nimeiry deposed by Communists, then made dramatic return to power. Among over dozen coup leaders executed was head of Sudan Communist Party—biggest in Africa. Russia is seeing best organized Communist Party in Mideast being crushed in Sudan, which they have regarded as springboard into Black Africa. And some of Moscow's best friends in Mideast were among Egyptians on trial for attempted coup against Sadat. (USN 8:9)

**NORTH VIETS FIGHT ON.** No sign whatsoever of any lessening of Hanoi's determination to prosecute war to successful conclusion—control of all Vietnam, Laos & Cambodia. China & Russia provide Hanoi with all fuel, food, weapons & transport it needs. N.Viets have to contribute willpower & manpower. So far, each side has fully met its commitments.

Not only N. Viet rulers but troops as well are convinced they can defeat S. Viet when US is gone. Politically, things are going Hanoi's way, in view of antiwar movement in US & rapid withdrawal of US troops. Disintegration of US determination to continue war is great breakthrough for Hanoi. (USN 8:9)

**RUSSIA—JAP ACCORD?** Natural offset to any US-China partnership is a Russia-Jap partnership. 2-way Russia-Jap trade has grown steadily for 5 yrs. Their airlines are partners on 2 routes linking the 2 countries. Speedup in Russia-Jap negotiations is real possibility: both resent US flirtation with China. (USN 8:9)

**CHURCH GAINS IN POLAND.** Poland has ended 25-yr. dispute with Church (to which 95 percent of Poland's 35½ million belong) by granting Church full title to 4700 churches & 2200 parish bldgs. in area taken from Germany after WW II. The move pleased Poland's Cardinal Wyszynski who till now has been cool to Govt.'s overtures. (Tm 7:5)

**VIET QUAGMIRE.** As US has cut down troop level by more than ½, enemy has increased his by ⅓. As result, at least 8 of 44 S. Viet provinces face immediate threat of heavy attack. There has been gradual deterioration of security throughout S. Vietnam. (Nwk 8:2)

**RED CHINA IN UN?** The 2-China problem is shaping up as bigger dilemma in Nixon's 'new diplomacy' in Far East. In developing friendship with Red China, Nixon is trying to avoid 'dumping' Nationalist regime in Taiwan in way that would undermine credibility of US commitments in Far East, especially to Japan.

Both Communist & Nationalist Govts. claim each represents all of China, & each regards Taiwan as integral part of country.

Backing for Peking in UN has been climbing since '52. By last yr., supporters of Red China got actual majority of 51 to 49 (but US maneuvered to make 2-3 majority required).

Important changes foreseen in UN if China admitted. Demands expected for dismissal of Nationalist Chinese now working at UN; push to make Chinese an official UN language; & pressure to give China parity with US & Russia in distribution of major jobs. (USN 9:16)

**DOLLAR IN TROUBLE.** For most of last 20 yrs., US has emptied its pockets abroad with abandon of a sailor on shore leave. Europe bankers have grown hoarse warning that \$ outflow & resulting drain on US gold reserves could wreck purchasing power of \$ overseas & endanger world's monetary system.

Last wk. US gold reserves hit lowest level since '35: US trade balance was \$360 million in red for June; gold reached 2-yr. high of \$42.40 per oz. Europe bankers moved to liquidate \$ holdings. Immediate peril is big rush from \$ that could set off a perilous monetary crisis. (Tm 8:9)

**PAKISTAN BLOOD BATH.** Pakistan Army visiting dreadful blood bath on people of E. Pakistan. Anyone who goes to camps & hospitals along India's border comes away believing Army capable of any atrocity. I've seen too many bodies to be horrified by anything much anymore, but I find myself standing still again & again, wondering how any man can work himself into such a murderous frenzy. All this savagery suggests that Pakistan Army is either crazed by blood lust or, more likely, is carrying out a calculated policy of terror amounting to genocide against whole Bengali people. (Nwk 6:28)

**ASSAULT ON US INVESTMENT IN S. AMERICA** continues to spread with inexorability of a lava flow. In Chile, Allende pushing ahead with a program for nationalizing industries in which US has immense financial stake. Last wk. Venezuela rushed thru a law that would drastically reduce the profitability of foreign oil cos, operating there. (Nwk 6:28)

**US HEROIN PLAGUE.** For first time in US history, doctors & officials speaking in unison of a heroin emergency, an epidemic, a full-fledged crisis. Heroin has exploded on us like an atom bomb. Addicts are responsible for 3/4 of muggings & burglaries in some cities. The slum addict is today being joined in misery by young of white suburban middle class. (Nwk 7:5)

**LAOS SLIPPING TO REDS.** Despite vast expenditures by US, military situation in Laos growing steadily worse. Initiative clearly in hands of enemy. US is using people of Laos for its own purposes, at a startling heavy cost to us taxpayers in money, & to Laos people in destroyed hopes, destroyed land, & destroyed lives. (Tm 8:16)

**RED MIDEAST DIPLOMACY.** Russia not only been delivering guns but also buttering up politicians from Cairo to Damascus. Soviet-Egypt treaty of friendship followed by one in Damascus promising more economic aid for Syria, and one in Bagdad for developing Iraq's oilfields & improving irrigation on Euphrates. (Tm 7:5)

**US BANK ROBBERIES** have reached epidemic level: 2331 in 70 (in '60, 488) (USN 7:5)

**VIETCONG COMEBACK: RISING DANGER.** As US troops leave, enemy shows fresh signs of life. All over S. Vietnam, a resurgence of Vietcong activity. Despite concerted US & S. Viet efforts to destroy Vietcong underground, it still has over 75,000 members. After yrs. of war, no top Vietcong leader ever caught. Recently, security rating of 3 provinces "deteriorated dangerously," by official report. Reds have been effectively whittling away at Govt. control of other provinces. Communists "working like beavers" in north provinces. Almost everywhere you turn, shadow of Vietcong underground increasingly evident. During first 6 mos. of 71, 2755 civilians killed by Reds, 5306 wounded, 3806 kidnapped. Whenever US troops leave an area, security starts splitting at seams. (USN 8:23)

**RUSSIA TIGHTENS GRIP ON CASTRO.** Cuba fast becoming Russian colony. Soviet military & economic advisers seen everywhere: 7000 Russians in Cuba, & number rising. Soviet influence on rise in factories, agriculture, fishing, mines, oil & power. Units of Soviet fleet, including missile-carrying vessels & subs, appear periodically in Cuban waters. Russians now control Cuba's 3 major military airbases. (USN 8:23)

**N. IRELAND: VIOLENT JUBILEE.** 4 days & nights of guerilla warfare took 25 lives; sent 550 Catholics streaming over border into Irish Republic; forced at least 1500 Protestants to flee homes; destroyed millions of \$s of property, including 500 homes and 50 factories & stores in region already one of Europe's poorest.

Ireland's tragedy is rooted in 17th century. Protestant Orangemen still commemorate victory of William of Orange in 1690 in Battle of the Boyne. In Londonderry, annual Apprentice Boys parade memorializes young apprentices who closed city gates against forces of Catholic James II in 1688.

Both of N. Ireland's tribes are beset by siege mentality. The ½-million Catholics feel politically powerless at hands of the million Protestants; & Protestants in turn feel threatened by 2.7 million Catholics of Irish Republic.

It's one of supreme ironies of Ireland's history that a 12th century Pope first granted the land to England. For centuries thereafter, the English sought to establish their dominion over the warlike Gaelic tribes. It was not till Reformation, however, that London determined once & for all to bring Ireland & its stubborn Catholics to heel. English colonies were planted on Irish soil, often with great bloodshed.

Worst afflictions were the Penal Laws passed to ensure continued supremacy of Protestant minority. Catholic priests were branded on cheek with a red-hot iron if they failed to register their names and names of their parishes. Catholics were excluded from political life; forbidden own schools; weren't permitted to acquire land from a Protestant, carry arms, or own horse worth over 5 pounds. Impoverished by these laws, Catholics were willing to work on farms for far lower wages than Protestant peasantry. (Tm 8:23)

**WORLD MAP CHANGING.** Strategic maps of world undergoing dramatic revision. Ending is era when flags of US & allies flew from bases everywhere. Becoming more & more conspicuous: Russia's flag.

In July a fleet of Russian, E. German & Polish warships maneuvered in the Skagerrak—the waterway linking North & Baltic seas. Norwegians & Danes watched from shore. At same time a much larger Russian fleet—guided-missile cruisers & destroyers, subs & bombers—fought a simulated battle against a NATO fleet.

Another reason for foreboding: NATO's south flank, the Mediterranean, becoming less & less a NATO lake. Britain & US forced out of bases in Libya; France out of Algeria. Pressure on Allies to quit other bases. Malta: US fleet barred; Malta threatens to tear up agreement with Britain. Cyprus: Makarios threatens to seek aid from Moscow. Malta & Cyprus in Russian hands would lengthen Russia's power and reach in Mediterranean.

To east, other Allied flags coming down. Persian Gulf: Britain out by end of '71. Okinawa: US control ends in 72. Vietnam: huge naval & air bases built by US will soon no longer be under US control. (USN 8:2)

**600 RUSSIAN PLANES IN MIDEAST,** some flown by Russians. Arabs have 6-to-1 edge over Israel in warplanes. (Tm 7:26)

**US DILEMMA IN GREECE.** In 4 yrs. since army seized power in Greece, US been faced with profound & painful dilemma: whether to support an oppressive dictatorship, or to oppose them & run risk of losing strategically vital ally. For yrs. Greeks have anchored US presence in crucial E. Mediterranean—providing everything from air & naval bases to rest & rehabilitation stops. They have always been extremely cooperative.

Nowhere is Greek cooperation more important to US than at NATO missile installation on Crete. With Crete & other bases under their thumb, Greek dictators clearly have powerful bargaining counter in dealings with US.

US's course is fraught with grave dangers. In continuing to aid the dictators, US could well be cashing in on short-term advantages at expense of long-term interests, alienating vast numbers of intellectuals, young people, & convinced democrats in all quarters of Greek society.

As might be expected, Russia has already spotted Greece as target of opportunity. They're convinced US & Greek dictators are playing into their hands. A Russian diplomat in Athens said, "We're in business!" (Nwk 8:16)

**\$ COLLAPSES AS INTERNATIONAL STANDARD.** During last ½-century, businessmen, traders & travelers have come to rely on seemingly immutable fact of life: US \$ as unquestioned & stable international value. Last wk. all that changed— perhaps forever.

With shocking suddenness, Nixon knocked pins out from under free world monetary system, severing \$ from its gold guarantee. With \$ dethroned as world's dominant currency, everyone looking for something to replace it.

Ever since '44, when present monetary system set up, \$ has had special relationship to gold. \$ was actual medium of exchange for all international debt, made possible by US guarantee to redeem \$s with gold at \$35 oz.

But US gold reserve dwindled steadily (from over \$50-billion to under \$10- billion). Drastic action was necessary, for foreigners held 3 times as many \$s as US could redeem in gold, & they were more & more demanding gold as they lost confidence in \$. (Tm 8:30)

**TITO'S DARING EXPERIMENT.** Tito's new departures could have as profound effect on course of world Communism as his '48 break with Russia & the subsequent economic innovations that have made Yugoslavia the inspiration of E. Europe reformers.

New measure includes 2 main steps: a Collective Presidency (22 members, 2 or 3 from each province), & a stronger Cabinet (with considerable power to initiate & pursue policies independent of the Communist Party). There are also 20 new constitutional amendments drastically altering the relation between the central govt. & the provinces.

But trouble is, changes are coming at time when country is under severe internal & external economic & political pressure. Most of outside pressure is from Moscow. In obvious intimidation, Russia staged massive maneuvers on Yugoslav border, & pointedly labeled them 'Yug' (South).

In recent wks., high Russian officials have bluntly told Yugoslavia that the situation bears all the earmarks of Czechoslovakia before the invasion. Yugoslavs fear Moscow will exploit their internal quarrels, chiefly that between Catholic Croats & more numerous Orthodox Serbs (Tm 8:9)

**"CIVILIZATION"** Column pushing into India never ends, day or night. Four months since civil war started between E. & W. Pakistan, & refugees still pour in. Now 50,000 a day, & total is 7½ million. Each has own horror story of rape, murder or other atrocity committed by Pakistan army in effort to crush Bengal independence movement. Evidence of bloodbath is all over E. Pakistan. A high US official said: "It's the most incredible, calculated thing since Nazis in Poland." (Tm 8:2)

**CIVIL WAR IN E. PAKISTAN:** In city after city, army turned guns on mobs of rioting civilians. Casualties in 1000's. Outcome likely to be final breakup of E. & W. Pakistan & painful birth of new Bengal nation.

Ethnic & cultural divisions have beset Pakistan since its creation as a Moslem homeland when India was partitioned in '47. Two predominantly Moslem areas became a new country, separated by 1000 mis. of India.

Civil War promises to be long & bloody. Physically & psychologically, the 58 million tall, light-skinned people of West identify with the Islamic peoples who inhabit the arc of land stretching as far as Turkey. The smaller, darker, E. Pakistanis seem to belong more to the world of S & SE Asia.

Westerners monopolized govt. & army, & dominated commercial life. E. Pakistan has earned bulk of country's foreign exchange with jute exports. Yet majority of schools, roads, factories & modern buildings went up in West.

If E. Pakistan becomes independent it will have world's 8th largest population & lowest per capita income (\$50 a yr.). It will, inevitably, become a mendicant among nations. It has little industry, & world demand for jute is dropping. (Tm 4:5)

**WHY MAN CAN'T BRING PEACE:** Vietnam: in present war, big-league corruption involving huge profits has roared out of hand among top officials & military men. It permeates the hierarchy. As much as 50 percent of oil, PX-bound appliances & other freight arriving at local ports being 'diverted.' Customs men at airport are little more than lackeys to the smugglers.

Another gigantic form of corruption; illegal export of scrap brass. A Korean soldier was caught loading 400 tons of brass into huge barrels that were to be shipped to Singapore: almost ½ of it turned out to be unfired

ammunition. "One reason it's so hard to prove," says a US embassy source, "is that investigations are extremely dangerous. When so many people are making so much money, they aren't going to stand by & let someone ask a lot of embarrassing questions. It's easier just to kill him when he gets too close."

US complaints about corruption have irritated Vietnamese, who point out correctly that many Americans are deeply involved in illegal practices. Much of high-level corruption in Viet Nam today can be traced directly to complicity of Americans. (Tm 6:7)

**US WANTS TO GET OUT:** Forces in Congress are out to reduce US troops in Europe. Chances Allies would take up slack are zero. NATO nations are likely to welcome any excuse to cut own defense spending. (USN 5:24)

**US's BIG PROBLEM.** Welfare for 6 million in '50 cost \$2½ billion. Now 14½ million are on relief & cost is \$18 billion yr. During that time, govts. at all levels have also been spending other billions to help end poverty thru education, counseling, job training & community improvements.

Today, beckoning still is the elusive dream: that poverty can be eliminated. Dawning on many is suspicion that nobody has an answer. How long can our society remain viable when it has to support 1 of 7 people, as in NY City? With enormous antipoverty programs for yrs., we're not much better off than when we started. (USN 7:12)

**HUSSEIN'S SUCCESS.** Since Sept. 70 war, Hussein has been unquestioned ruler of Jordan. Where commandos once swaggered thru Amman's streets, now they're rarely seen at all. (Tm 7:5)

**RUSSIA'S EGYPTIANS FRIENDS ALL PURGED:** With thwarting of coup against Sadat, Moscow was left without one close friend in top Cairo leadership. (Tm5:24)

**INDIA'S REVOLUTIONARY PROGRAM:** —Mrs. Gandhi, given massive majority in free elections, opens an all-out attack on poverty. She has ordered sweeping programs of slum clearance, land distribution, birth control. (USN 4:5)

**US THREATENS TO PULL OUT:** US is telling Europe that unless it will bear a larger share of the defense burden, US may pull its troops out & retreat more & more behind its own national borders. Russia is today very much a superpower on the move. In the Mediterranean, Soviets went from 650 ship-days in '64 to 20,000 ship-days in 70.

In the age of nuclear deterrents, capitulations take place not on battlefield but in souls of people & in minds of their leaders. Russia has always wished to turn W Europe into a sort of Finland.

Till now, US nuclear deterrent has prevented capitulation in hearts & minds of Europeans. But without a large military presence in Europe, that deterrent would be even less credible than it is today, and more & more Europeans might agree with De Gaulle that US will leave Europe in lurch rather than risk destruction of its own cities. The present drift into accommodation with Russia would then become a stampede. W. Europe, by default, would be "Finlandized" & world balance of power greatly changed in Russia's favor.

Without a US presence, it is not hard to imagine the pressures that Russia can bring to bear on W. Europe. In past, heavy-handed Russian pressure could always be relied on to force allies to close ranks. This time Russia appears to have learned lesson. (Nwk 6:14)

**NOW "WAR" EQUALS "PEACE:"** Nixon's hope for "generation of peace" raises fundamental questions about meaning of war & peace today. Both have changed, & both are becoming alike. In past, distinction between war & peace was sharp, both in practice & in law. At one time, war even used to be formally declared; now nations fight while legally at peace, & peacefully deal with each other while fighting. In nuclear age, war has become luxury which only weak can truly afford.

Social & political fragmentation is increasingly becoming the new major danger, reflecting inability of man to organize his social & political existence satisfactorily, & inadequacy of international responses to widespread global condition of poverty & social injustice. Global political process lacks structure & order: it's unstable, marked by magnifying distinctions between rich & poor, & punctuated by anarchistic violence. (Nwk 4:5)

**JAPAN SHIPPED** over 500,000 cars, trucks, & buses to US last yr., & exported over 1 million all told. Japs mounting massive invasion, almost overnight, of world's auto mkts.; have blossomed into an auto power in incredibly short time. They passed France in '64, Britain in '66, Germany in '67; now 2nd only to US; '70 production over 5 million units. (Nwk 5:3)

**RUSSIANS STEAL PARIS AIR SHOW:** At Paris Air Show last wk. Russians were stealing the show. Soviets outdid themselves with most dazzling collection of commercial planes they have ever brought to Paris. Among their show-stoppers: The UT-144 supersonic transport which quickly became star of the show; the MIL-12 helicopter, a giant machine capable of lifting over 44 tons or carrying 200 passengers. (Tm 6:7)

**China's NEW "FRIENDSHIP DIPLOMACY:"** Chinese Communists are doing well with their new "friendship diplomacy." SE Asia particularly seems eager to let bygones be bygones. Thailand's Foreign Minister preaches idea of better relations with Red China. Indonesia's Foreign Minister also is promoting friendship with Mao's men. (USN 5:24)

**LIQUOR 2nd LARGEST REVENUE SOURCE** for US Govt. (after Income Tax). It's almost as important for hard-pressed state govts. (Tm 4:14)

**CANADA WOOING MOSCOW** with extra-ordinary vigor; just signed bilateral pact calling for consultation on international problems at least once a yr. Trudeau says agreement is bulwark against "over-powering presence" of US. (USN 6:7)

**INDIA vs. PAKISTAN: NEXT WAR?** Vast subcontinent seemed skidding dangerously toward major upheaval. In both India & Pakistan, rising concern that war is inevitable. Immediate source of trouble is flood of millions of Bengal refugees pouring into India from E. Pakistan's civil war. But antagonism runs far deeper—involving apparently irreconcilable religious & nationalistic hatreds.

To many Indians, US refusal to cut off arms to Pakistan means US is in Pakistan's camp. Signing of India-Russia friendship & assistance pact will move Pakistan even closer to China. China is a major arms supplier to Pakistan, a bitter foe of India, & is struggling with Russia for influence in S. Asia.

Along the 1300 mi. border between India & E. Pakistan, hostile troops are squared off behind gun positions sometimes only yards apart. There are occasional shellings. It is an area of intense guerrilla activity. It is across this boundary that millions of refugees are fleeing—7½ million so far.

Hindus predominate in India; Moslems in Pakistan. Many Indians are convinced Pakistan has adopted a deliberate policy of forcing its entire Hindu population—most of whom live in E. Pakistan—into exile, to solve, at India's expense, Pakistan's frustrating minority & population-pressure problems. Great majority of refugees are Hindus. (USN 8:23)

**A PRECEDENT-SHATTERING, 20-YR. TREATY** of peace, friendship & cooperation between Russia & India has abruptly changed the balance of power in S. Asia. & reflects US's plummeting prestige and influence in region. Many Indians have come to regard Nixon & Kissinger as arch-villains. The pact could be regarded as most important diplomatic fallout so far from US's current courtship of China.

It's first time India & a major world power have made a treaty with distinctly military overtones. Now Russia has made this breakthrough, they might get a lot more new friends in S. Asia. By going to India's side in its hour of need, Russia made its bid to become dominant power on subcontinent. It will, moreover, probably help them expand their naval penetration into Indian Ocean, with Russia the big winner, US looks more & more like a loser.

India was driven toward Russian camp partly by recent US move to improve relations with China. Continuing US aid & arms to Pakistan have stirred fury in India. "If you want to know why treaty was signed," said an Indian diplomat in Moscow, "I'll tell you: US drove us to it by their arms shipments." (Nwk 8^23)

**SOVIET SPACE HOUSE.** While US has concentrated on sending men to moon a ¼ million mi. away, Soviets have staked out region near earth for military domination. Russian effort moved briskly ahead when on June 7 a 3-man craft docked with huge unmanned ship that had been orbiting earth since Apr. 19. The 2-ship unit became first orbiting "laboratory"—6 rooms filled with scientific instruments & living quarters. US is 2 yrs. behind Russia in space-station development. (USN 6:21)

**MILLIONS OF REFUGEES.** New kind of horror—that may be greater than war or pestilence—descending on India & Calcutta: horde of refugees from Pakistan civil war, now 6 million. Calcutta, world's 5th largest city with 8½ million, has long been disaster area. Now refugees add new dimension of hunger, disease, overcrowding & unemployment. So far, India has borne almost alone the overwhelming burden of the refugees. In Calcutta the stench of death is overpowering. Calcutta is a city in agony. (USN 6:28)

**US OUT OF SUPERSONIC PLANE RACE**, but supersonic travel may be just around corner. Russian TU-144 & Anglo-French Concorde at Paris Air Show. (USN 6:14)

**US INVOLVEMENT IN INDOCHINA** broader than ever. Neither Cambodia nor Laos could last a month without US support. Cambodia, Laos & S. Vietnam survive because US pays bills. Every place outside N. Vietnam, it is an American Indo-China now. Without US airpower, money & help, these Govts. would not exist. (USN 6:21)

**MOSCOW'S BOMBSHELL.** 20-yr. Russia-India treaty of non-aggression & mutual cooperation, ending India's non-alignment & promising important benefits for Russians, giving them influence & status on Indian subcontinent & perhaps port facilities for Russia's growing Indian Ocean fleet.

Most important, it was a countermeasure to stunning US move toward China. It's a significant success for Russia, nor is there any doubt it was disturbing defeat for US.

It was quickly approved by Indian Parliament., even winning support of some of the opposition. It calls for economic, scientific & technological cooperation. It is only the 2nd of its kind between Moscow & any country outside Communist camp, the other being the 15-yr. treaty signed with Egypt in May.

Since '55, India has received \$1½ billion in Russian aid: 70 to 80 percent of India's industrial defense capability has been supplied by Russia.

The treaty caught US flat-footed. There was no disguising that US was wounded—and that wound was largely self-inflicted. In its overriding preoccupation with India's 2 greatest enemies, Pakistan & China, US simply left India with nowhere to go but Moscow. Said the liberal Hindustan Times, "US pushed India much further than it might have ventured on its own."

Since '51, US has given far more aid to India than anyone else—nearly \$10 billion. But much of it was in undramatic form of food shipments. Russia got far more mileage with high-visibility projects as steel mills.

Considering the shocks his announced China trip produced in Japan, & now in India, it would appear Nixon made a mistake in not taking steps to cushion the impact. When asked, "What is the basis of Soviet policy in Asia?" a Soviet official said recently "We simply occupy the empty seats." US should have tried hard for evenhanded attitude toward both Pakistan & India when trouble first looked last spring. But it did not. Result is that Soviets are moving into Indian seat, while US occupies its perilous, unstable perch in Pakistan. (Tm 8:23)

**"ALLIANCE FOR PROGRESS" FIASCO.** In early '60s, "Alliance for Progress" was to help solve perennial problems of poverty & political instability in Latin America.

But there was shortage of funds & of commitment on both sides. In '69, Nixon declared Alliance dead. In wake of these dashed hopes, strong tide of nationalism has begun. Chile, Peru & Bolivia have moved to break hold of large US financial interests by nationalizing major industries. (Tm 7:26)

**IS CANADA TURNING FROM U.S.?** Since becoming Prime Minister in '68, Trudeau has spoken against US policy in Vietnam & Cuba, halved Canada's troop strength in Atlantic Alliance, recognized Red China, & signed agreement with Russia calling for periodic high-level consultations.

While in Moscow in May, he also criticized the "overwhelming presence" of US, which he said is endangering Canada's "national identity from a cultural, economic, & perhaps even military point of view."

US business owns or controls 95 percent of Canada's auto industry, 90 percent of electrical cos., 60 percent of chemical industry, 85 percent of mining. (USN 7:19)

**MAFIA & POLITICS.** Last wk. in Rome, a parliamentary commission of all political parties issued a report establishing as fact what many Italians have suspected—that link exists between Mafia & Christian Democrat Party. Despite current crackdown, police are far from uprooting Mafia, or even doing serious damage, Italians sceptical on ultimate effect. (Nwk 7:26)

**RED TAPE JUNGLE.** US burying itself under mountains of paperwork: never before so much red tape & so many regulations. More & more delays getting things done; more & more waste of taxpayers' money. Red tape a sieve thru which escape much of benefits intended by a program. In some cases projects must be reviewed & commented on by 62 agencies.

Overpowering temptation of govt. administrators to add dimensions of paperwork. As each program matures, there's inexorable tendency to proliferate paperwork, stretch out processing phase, require more & more studies, and new forms. (USN7:19)

