

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.

**PLEASE NOTE! For the present, send all Berean communications to:
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Australia subscriptions may go to bro. R. Hodges, 2 Emily St., Esperance 6450, W. Australia**

“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.

CONTENTS

ECCLESIAL NEWS: Canton, Richard	290
THE WORLD OF GOD	291
THE OBEDIENCE OF FAITH:	
Baptism Is Essential to Salvation (Bro. Thomas)	293
August Answers	298
"Receive Not the Grace of God in Vain" (R.R.)	298
FELLOWSHIP: Its Nature & Conditions (Bro. Roberts)	299
THOU SHALT CALL HIS NAME JESUS	303
"Filled With the Knowledge of His Will" (R.R.)	308
ATONEMENT: The Use & Meaning of the Word	309
WHOSE END IS DESTRUCTION:	
The Flesh-pleasing Fallacy of Universalism	313
CURRENT WORLD EVENTS FULFILLING PROPHECY	
Earth's Creeping Deserts; Rhodesia's Agonies; Ethiopia-Somali War; Sodom Out-Sodomed; US Education Disaster; Canada's Not-so happy Birthday; Mideast Positions Harden; Destroying the Earth	316
100 YEARS AGO: Russian Setback; Jesus & Condemnation; Jewish Furore in US; Interesting Ecclesial News Items	324
BIBLE QUESTIONS: Combine Phrases	324

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

CANTON, Ohio—Meeting Sun. morning at the home of bro. & sis. Wm. Phillips, 2910 2nd St. NW, Canton 44708—S.S. 10 am; Memorial 11 am. Sun. evening class 7 pm and Thurs. class 7:30 pm at home of bro. & sis. Braden Edwards, 3700 Lincoln St. E., Canton 44707; phone 216/488-1356.

LOVING Greetings to all of like precious Faith throughout the world.

It has been some time since our last report. We have had several joyful occasions of visiting brethren and sisters. We have enjoyed the fellowship and company of: bro. & sis. David Gwalchmai (London); bro. James Phillips (Claremont, Cal.); bro. Harry Phillips (Worcester); sis. Annetta Jones (Richard); sisters Lois, Becky, Mary and Sharon Sommerville (Wanaque). Bre. Gwalchmai and H. Phillips gave us uplifting words of exhortation.

We would like to thank all of our brethren and sisters for their spiritual help and encouragement in these last days of Gentile rule, and for the many cards & letters received at a time of illness.

We extend an invitation to all who might have the opportunity of coming this way. With our united love in the one Hope of Israel, —bro. Braden Edwards

RICHARD, Sask., Can. S0M2P0—Memorial 10am; S.S. classes 12 noon; Lecture last Sun. of month 8 pm; Eureka Class Wed. 8 pm. Bro. Arthur Jones, Route 1.

GREETINGS to all of like Faith in Christ Jesus.

We again have good news to report from this corner of the Vineyard.

We were pleased to have bro. Joe Jackson with us for the Breaking of Bread service on May 22. And on June 5 bro. & sis. Ross Wolfe of Lampasas (with 3 of their children) were at the Memorial meeting, and bro. Ross gave us the word of exhortation. We enjoyed their visit for the few days they were here.

Early in July, the membership in our ecclesia and Sunday School was increased by the move of the Jackson family from Winnipeg to the Richard district. We are all happy to have them with us, and already they have been a great help to us in many ways, and an encouragement to press on in the work of the Truth.

Our Sunday School Outing was held on July 1 at our hall. Bro. & sis. Jim Blacker (Lethbridge); bro. Norman Blacker and S.S. scholars Brian and Douglas Luard (Edmonton) attended the S.S. Outing and the Memorial meeting July 3. Bro. Norman Blacker gave a talk on July 1.

On July 23-24, bro. & sis. Arthur Luard, and sons Brian & Douglas, also bro. Norman Blacker (all of Edmonton), came to Richard, and we are very happy to report the baptism of DOUGLAS LUARD, after a satisfactory examination; and on Sunday he was received into fellowship.

There is no other course in life more important to those who believe in God, and there is joy in heaven over one sinner that repenteth. The return of Christ is very near: it behoves us all to prepare ourselves, so that we may be found watching and ready, when the Bridegroom comes and calls us away.

On July 31 bro. & sis. Wm. Phillips and bro. Bill Phillips (Canton), and bro. Harry Phillips (Worcester) joined with us in our Memorial service, when bro. Wm. Phillips exhorted us.

On Monday, Aug. 1, bro. Harry Phillips and sis. Phyllis Jones were united in marriage in North Battleford. After a short address given by bro. Ed Truelove, and a dinner at our Richard hall, they left on their trip home to Massachusetts. We pray God will bless them in their new life together, with His Word to guide them in all their walk toward the Kingdom. We commend our sister Phyllis to the Worcester ecclesia. Our loss is their gain.

Bro. Douglas Luard and bro. Norman Blacker have again visited our ecclesia, and were in attendance at the Memorial meeting on Aug. 28, when bro. Norman gave the exhortation.

We realize that the time is short, and our probation may come to an end, but with this end comes the end of our opportunity to be ready. Let us lift up our heads, for our redemption draweth nigh!

May the grace of God be with you all, to whom we send our love in Christ, —bro. Arthur S. Jones

"Count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. Let patience have her perfect work"—James 1: 2-4.

The World of God

"We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal"—2 Cor. 4:18

THE world we live in is a world of facts. It is constituted of nations, governments, business, pleasure, crime, and many other things. We come into it through the accident of birth, and grow up under diversified circumstances. As we look at this world, we observe it to be custom-laden, turbulent, violent, pleasure-loving, hero-worshipping, and godless. In many ways it has a *form* of godliness, but upon investigation we discover it to be only a form, even among those who profess Christianity. Extremely few care to discuss religion, and God's Name is heard far more in blasphemy than in any other way.

It is essential in business and social life that men deal with men. As we listen to their conversations, we note that the subjects of business, pleasure, lust and sport predominate: depressingly shallow, animal, and fleshly. Introduce the discussion of religion or the Bible, and there is usually an awkward and strained silence. The average individual lives in a little world of immediate sights and sounds and feelings. But Paul reminds us that there is a far larger and more real 'world'—

"The things which are seen are temporal, but the things which are not seen are eternal" (2 Cor.4:18).

These 'things that are not seen' to which Paul refers constitute an entirely different world, and could well be named the '*world of God*,' in contrast with the world of men, or the 'world of the ungodly.' It is a world of the past, present and future: the real, eternal world of the purpose of God. In part of the past, the Bible takes us back to the record of Creation. That it is a record of *Creation* is beyond all doubt. If we reject it as such, and accept the '6-day vision' doctrine, or the other current theories that wrench the Bible record to accommodate passing 'scientific' speculation, we come face to face with plain scriptural testimony. The first is—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made. And He rested on the seventh day from all His work which He had made"

(Genesis 2:1-2).

This does not stand alone, for Paul quotes this in Heb.4:4, saying—

"God did rest the seventh day from all His works."

But the most powerful and overwhelming support is to be found on the day when God manifested Himself on Sinai. During the giving of the Ten Commandments, in this enthrallingly dramatic event, the fourth commandment peeled forth—

"Remember the sabbath day, to keep it holy" (Exodus 20: 8).

But it was not merely stated: the *reason* given was specific—

"The 7th day is the sabbath of the Lord thy God; in it thou shalt not do any work ... For IN 6 DAYS *the Lord made heaven and earth*, the sea and all that in them is, and rested the 7th day: wherefore the Lord blessed the sabbath day, and hallowed it" (Exodus 20:10-11).

No comment of ours could strengthen the Bible doctrine of 6-day creation as given in this passage. Truly and forcefully bro. Thomas said—

"Would any, unspoiled by vain philosophy, come to the conclusion of the geologists by reading the sabbath law? We believe not. Six days of ordinary length were ample time for Omnipotence."—Elpis Israel, pg. 12

If we accept the Bible record, we do so because we believe with Paul that the Scriptures are wholly God-inspired. If, however, we elevate geological theories above the Word of God, then we despise what—

"God has magnified above all His Name" (Psa. 138:2).

The *world of God* goes back again into the past, and gives us in profound detail the colossal work God performed in the exodus of Israel from Egypt. It is, of course, a record of the invisible past; but it is also a part of that which is written for our instruction in righteousness, that we might develop a faith 'that worketh by love.' It is not merely faith in everything and anything, but a *childlike faith in what God has revealed in His Word*. Paul defines this when he says—

"Faith is a confident anticipation of *things hoped for*; a full persuasion of *things not seen*"

(Heb. 11:1, bro. Thomas' translation).

It also sets before us the sublime and thrilling messages of the prophets in which are comprehended God's commandments to the people of Israel, and the gracious promises of good things to come. These divine communications are still powerful to move men and women as they did in the days of old.

The Bible world of the past proceeds in its masterly movements until we enter the precincts of the New Testament, where we meet the most conspicuous figure that has appeared among men. The sayings of the Anointed Jesus, and the incomparable works he did, reveal him as the one he proclaimed himself to be—*the Son of God*.

Historically, the work of Jesus and the apostles is of the past. But the obedient believer of the Gospel, who listens to the things of God as he comes in contact with them in his daily Bible reading, becomes deeply interested in the divine plans in which the future is revealed regarding the great work that Christ will do when he comes to the earth again to establish the Kingdom of God.

The daily feasting on the spiritual food provided in the Word of God fills the mind with His eternal principles of truth by which the things of the world of man are put to flight—and the things of God become for us the world of the past, present and future, and Christ becomes our daily and inseparable companion. If we have the simple wisdom and godly love to lay hold in our minds on spiritual things, we are never lonely, never alone. We are continually part of a vast and joyful host far more real than the passing shadows of the present—

"Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

Does this truly express our constant joyful frame of mind, our love, our thankfulness, our patient, contented, sustaining zeal? It could, and it should. It is God's loving provision, freely offered.

The citizens of the world of God soon discover that their ways are so completely different from those who live in the world of man, that they cannot indulge in their habits and pleasures, but must remain apart, as directed in the precept—

"Come out from among them, and *be ye separate*, saith the Lord, and *touch not* the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. 6:17-18).

Therefore the sons and daughters of God will obey the commandment and do all in their power to '*walk worthy of God*,' for they know—

"God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." —G. A.G.

The Obedience of Faith

BAPTISM IS ESSENTIAL TO SALVATION

BY BROTHER JOHN THOMAS

"As many of you as have been baptized into Christ have put on Christ... and IF ye be Christ's, THEN are ye Abraham's seed, and heirs according to the Promise"—Gal. 3:27-29.

"Dr. John Thomas is reported as having said: 'A man may believe the Truth with all his heart for 20 years, and yet not be justified. Baptism is essential to this—this is the law of justification. We are immersed into the Name of Jesus Christ.'

"We denominate this a bold assumption. The Bible teaches, in no equivocal terms, that the 'law of justification' is FAITH-

"That He (God) might be just, and the Justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay, but by the LAW OF FAITH" (Rom. 3:26-7).

"Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith" (Rom.3:30).

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"But it is needless to multiply texts of Scripture on this point. Nothing is taught more distinctly than that the 'law of justification' is FAITH. To affirm that 'baptism is the law of justification,' and that 'a man may believe the Truth with all his heart for 20 years'—or 1 year, or 1 hour—yet not be justified, we regard as unscriptural and a daring assumption . . . That 'baptism is essential'—that is, that without it is impossible to be justified—is neither scriptural nor rational, and such an assumption we regard as the very highest development of sectarianism. If men wish to establish a bitter and persecuting sect, this sentiment is the very best they can start with.

"We are determined to have no strife with those who hold and promulgate such sentiments. We have borne our testimony against it, and thus discharged what we believed was a duty." —A Mr. Storrs, in his 'Bible Examiner,' July, 1853.

BRO. THOMAS' ANSWER

FRIEND Storrs is right: "The Bible teaches in no equivocal terms that 'the law of justification' is faith. I affirm nothing else: and am glad to see that in these words, 'faith' stands in the sentence for 'the *Law of Faith*.' For the phrase 'the law of justification is faith' can have no other import than 'the law of justification is the law of faith.' This is evidently Mr. Storrs' sense of his words, for he quotes Paul to show that justification is by 'the Law of Faith,' not by Law of Works.'

But *what is law?* While Mr. Storrs defines the law of justification to be the law of faith, he has not favoured us with the sense in which he has used the word 'law.' Man's self-glorification or boasting, in the affair of justification, is not excluded by the Law of Works, though it is by the Law of Faith. This idea he reproduces from Paul, as excluding all idea of justification being consequent on baptism; because with him baptism belongs to the category of 'works.' He has not been immersed himself, yet he regards himself as 'justified by faith.'

'Law,' in Hebrew, Greek and English, is *a rule or standard of acting*. It was applied to the Mosaic Code, which was the ecclesiastical, civil, and social rule according to which the 12 Tribes of Israel, and the strangers among them, were to regulate their actions as tenant-at-will occupants of the Holy Land.

The *obedience* rendered to this law was called '*works*,' of which immersion into the Name of the Father, Son, and Holy Spirit was never one. The 'Law of Works' was the Mosaic Law, and is that to which the apostle refers in Romans, and which Mr. Storrs does not perceive, or he would not number baptism among works of law.

If a man were justified by keeping the burdensome ritual of Moses (which none but Jesus ever did, and even he was cursed by that law because of hanging on a tree), he would have something to boast of. But in being baptized (which baptism belongs to the Law of Faith) there is no scope for self-glorification or boasting; for a man does not baptize himself, but is passive, being baptized of another, which to the subject is no 'work' at all—no more than the burial of a corpse is the work of the deceased—

"We are buried with Christ by baptism into death (to sin), that we should walk in newness of life" (Rom. 6:4).

Law, then, implies regulated action, or obedience. 'Law of *Faith*' defines the subjects of the law or rule; that is, believers. This law exacts obedience only from believers. None others, however willing, can obey it, for it is only believers who can render 'obedience *of faith*.' An unbeliever may perform the act prescribed by a law of faith, but he has not therefore yielded obedience in the sense of the law; because his performance has not resulted from faith in the things propounded for his belief.

'*The Law of Faith*' is a phrase which denotes some particular rule, conformity to which is styled '*obedience of faith*'—Rom. 16:26. The 'Law of Works' exacted obedience from *all* Israelites, whether they had faith in the things covenanted to Abraham or not. The 'Law of Faith' is the GOSPEL OF THE KINGDOM, which by the—

"*Commandment* of the everlasting God was made known to all nations for the *obedience of faith*"

(Rom. 16:26).

That is, the Gospel of the Kingdom was made known to all nations that it might be *obeyed*. Hence, says Peter—

"What shall be the end of them that *OBEY NOT the Gospel of God?*" (1 Pet. 4:17).

—who, believing the Gospel, become not subjects of the 'obedience of faith'? They shall be punished, cried Paul, with everlasting destruction issuing forth from the presence of the Lord, and from the glory of his power—

"The Lord Jesus shall be revealed from heaven ... in flaming fire taking vengeance on them that *obey not the Gospel*... who shall be punished with everlasting destruction" (2 Thess. 1:7-9).

The Law of Faith, then, and the Gospel of the Kingdom are synonymous. And the 'obedience of faith' and the 'obedience of the Gospel' also signify the same thing. I do not mean to say that 'Gospel' and 'Law' signify the same thing; but that the Gospel, comprehending the Law of Faith, is put for that Law.

Gospel is glad tidings; and it is a part of that good news that those who believe the things covenanted to Abraham and David *by rendering obedience to a certain law*, may become joint heirs with Jesus of what God had promised to those ancients. If the Gospel contained no law, believers could render no 'obedience'; but as there is a law connected with it, obedience is of necessity demanded, and indispensable.

If it be enquired, 'What is the Gospel law?' I reply, 'Read Acts 10:48'—

"And Peter *commanded* them to BE BAPTIZED in the Name of the Lord."

His command expressed to the Gentiles—yea, even to Gentiles not below Mr. Storrs in piety—
"What they *ought to do*" (v. 6)

There is no avoiding this necessity with impunity. It was made necessary by the Divine will, to which friend Storrs has not yet learned submission as a little child. 'Repentance unto life' and remission of sins are 'granted' to believers of the Gospel of the Kingdom *'through the Name'* of Jesus as an Anointed One; to which Name there is no access but through obedience to Peter's command.

I say *Peter's* command, which in this matter is identical with that of Jesus Christ's and the Father's; for it was not Peter, but the Spirit of the Father in him, which spoke—Matt. 10:20,40. The Keys of the Kingdom were committed to him, with the assurance that what he should do in relation to it should be ratified in the heavens—Matt. 16: 19. These testimonies secure for Peter's command the authority of his Lord, and exhibit it as the *Law of the Gospel to be obeyed*.

I repeat that 'a man may believe the Truth with all his heart,' not for 20 years only, but for all his life,' and yet not be justified,' if he submit not to Peter's command. It is hardly supposable that a man *would* believe 'the Truth' with all his heart, and not obey it; for where a sincere believer lives in *disobedience*, it is no 'bold assumption' to say that his knowledge of that Truth is not enough to save him.

An enlightened man, whose faith *'works by love'* --Gal. 5:6 and purifies his heart, needs no exhortation to obey Peter's command. All he desires is to know what that command is, and to do it readily and gladly.

What I have said that friend Storrs deems so 'bold' an assumption is this: *no believer is justified in disobedience*. So long as he refuses to do what Peter commanded the benevolent and devout Cornelius and his house to do—so long is he in disobedience, in a state of rebellion, an unpardoned insurgent against Israel's King.

Friend Storrs may think this severe. But what have *I* to do with that? I have to do with the truth, testimony, and fact; and not with the severity of their pressure on the rebellious. If he would take off the edge of the Word with respect to himself, let him do as Cornelius did, and he will be astonished how mild the 'severity' will become.

But if Mr. Storrs is determined to justify himself in disobedience, let him point a *single case* of such justification subsequent to the ascension of Jesus. Let him answer this: Was Paul in his sins, or purified from his sins, before he was baptized?

Friend Storrs has not been baptized, yet he says he is a Christian, a justified man, a saint. Judging then from his position (with which I suppose he is satisfied), he can only answer the question by saying—"*My own position indicates my reply: Paul was not in his sins though unbaptized.*"

This reply is irrational, which friend Storrs will not admit. According to his position it is most reasonable—to maintain which is to charge Ananias with speaking nonsense. *He* said—

"Brother Saul, arise, and *be baptized* and WASH AWAY THY SINS, calling on the Name of the Lord"

(Acts 22:16).

Had Mr. Storrs been in Saul's place, he would have exclaimed—

"*Brother Ananias, what bold assumption! Do I not believe with all my heart? And, have I not been praying to Jesus for 3 days past? How sayest thou then, 'Be baptized and wash away thy sins'? Am I not already 'justified by faith' and at peace with God?*

"*Ananias, my friend, what is thine ambition? Desirest thou to establish a bitter and persecuting sect, that thou comest to me, a believer in Jesus, with an exhortation to wash away my sins in baptism?*

"*I am a hearty and firm believer of 3 days old, and to affirm or insinuate that a man may believe the Truth with all his heart one year, or one hour, and yet not be justified, or have sins to wash away, is an unscriptural and daring assumption.*

"*I have determined to have no strife with thee, Ananias, but have just borne my testimony against your sentiment, and so discharged my duty.*"

Poor brother Ananias: how blank he would have looked had Saul replied to his exhortation in the words of our friend Storrs' article and position! But Saul had become like a little child, and meekly arose and obeyed the Truth. He was well skilled in all the questions and customs of the Jews, and when convinced that Jesus was the Christ and that he was alive for evermore, he acknowledged him as the Son of David and of God, covenanted to Israel for their redemption out of the hand of their enemies.

Mr. Storrs has misrepresented my saying. I neither said, nor intended to say, that 'baptism is the law of justification.' I never uttered such nonsense. Baptism is not a law, but an action commanded to be submitted to by believers of the Gospel of the Kingdom, and by none else. It is the *act by which the 'obedience of faith' is rendered*. Baptism is essential to justification by the 'Law of Faith'; for without baptism a believer cannot obey the Gospel, because the immersion of a true believer is the 'obedience of the Gospel.' Till that action is intelligently submitted to, a believer is to that same instant 'in his sins,' or unjustified, which is the same thing.

Justification by faith is through the Name of Jesus; and immersion into the 'Name of the Father and of the Son and of the Holy Spirit'—Matt. 28:19 is the *act of union to that Name*. It is the only formality, rite or ceremony by which a believer of the Gospel of the Kingdom can be married to the Name of the Lord Jesus. If such a believer refuse to be thus united to his Name, in so doing he refuses repentance, remission of sins, and eternal life through that Name: for these blessings come to the justified by faith only through his Name.

A believer is no more united to Christ's Name without true baptism than a woman is united to the name of a man without the legal marriage ceremony. This simple rite gives her a share in all that pertains to her husband's name, be they riches or honour. So after a like manner does baptism into the Name of the Lord give the true believer all spiritual blessings communicable through His Name, and a title to share with him in his glory.

If it be asked—

"At what instant is a believer of the Gospel of the Kingdom justified by faith in the Kingdom and the Name?"

—the answer is in Peter's words—

"Having purified your souls *in the obeying of the Truth* through the Spirit" (1 Pet. 1:22).

—which is synonymous with 'in the being baptized,' 'in the being united to the Name,' etc. When a believer goes into the water, he becomes passive in the hands of the administrator, who pronounces the formula divinely prescribed; and having ended them, he buries him in the watery grave, from which he raises him to walk in newness of life.

In being buried in the water, his renewedness of heart is granted to him for repentance; and his belief of the Promise made to the fathers, and in Jesus as Lord and Christ, is counted to him for righteousness or remission of sins: for he is *then* introduced into the Name of Christ, through which Name repentance and remission of sins are granted him. An unimmersed believer is not united to the Name; he is therefore *not in it*, but exterior to it, and cannot have the things *in* the Name.

Baptism, then, is essential to justification. This is both scriptural and rational, friend Storrs to the contrary notwithstanding. "*Baptism saves us*" says Peter—1 Pet. 3:21, 'by the resurrection of Jesus Christ, as Noah and his family were saved by water by the resurrection of the earth.'

This testimony sufficiently establishes the scripturality of baptism being essential to salvation from all past sins, which being remitted in Jesus' Name, the believer is transferred from under a sentence of death to a sentence of life; for 'the wages of sin is death'—Rom. 6: 23, but sin being forgiven and obeyed no more, the penalty is abolished, and the sins and iniquities remembered no more.

The essentiality of baptism, or the 'obedience of faith' to justification of life, is also rational as well as scriptural. What more reasonable than that, as condemnation to death was incurred by the *disobedience of unbelief*; so deliverance from that condemnation, or justification of life, should be consequent on the opposite, *obedience of faith*?

The simplicity of the action is no argument against its essentiality. No action can be more simple than the stretching forth of the hand, and plucking fruit from a tree. But that plucking was expressive of unbelief of God's word: and behold in the world's history the awful consequences that have ensued!

It is indeed no great thing in itself to be dipped; but then that dipping is expressive of faith in what God has promised. The wonderful results of this simple act of faith will be fully manifested in the Age to Come. All God's institutions are simple, but potent and effectual; and essential to the end proposed.

If the washing of Peter's feet, who had been baptized of John, was essential to his having part with Jesus—John 13:8, how much more scriptural, rational, and necessary, that the unwashed—and therefore unclean—Mr. Storrs should be bathed from head to heel, that he may have part and lot with the Lord. Let friend Storrs ponder this. If Jesus would make no exception in Peter's case, Mr. Storrs has no right to presume.

I have heard that Mr. Storrs has expressed his willingness to be immersed to please his friends, but that he considers it unnecessary. But he should remember that—

"What is not of faith is sin" (Rom. 14:23).

He has no right to trifle with God's institutions to maintain his popularity with those who believe in the essentiality of baptism. He ought on no account to presume to be immersed in the Name of the Holy Ones unless he heartily believes in the Gospel of the Kingdom of God. Believers are 'justified *by faith*' in being baptized: not by immersion without faith, for—

"He that believes not (the Gospel of the Kingdom) shall be condemned" (Mark 16: 15-16).

This is the 'law of justification' which Mr. Storrs cannot evade—

"Repent, and believe the Gospel" (Mark 1:15).

"Be baptized in the Name of Jesus Christ into remission of sins" (Acts 2:31).

—and thenceforth continue patiently in well-doing to the end, and a crown of life shall be yours—Rom. 2: 7; Matt. 24:13; Rev.2: 10, 26.

As Mr. Storrs professes to recognize Paul's authority, we will hear what he has to say on the subject. To the Galatians he observes—

"Ye are all sons of God IN Christ Jesus *through* THE FAITH" (Gal. 3:26).

Thus far Mr. Storrs might say, 'Amen!' Now suppose Mr. Storrs had stood at Paul's elbow when he wrote these words, he might have enquired—

"*But Paul how do they KNOW that they are God's sons through the Faith, and AT WHAT INSTANT did they become sons?*"

The apostle would reply (vs. 27-29)—

"*Why, Mr. Storrs, they are all the sons of God by faith . . .*

"*Because as many of you as have been baptized (immersed) INTO Christ have PUT ON Christ*" (v. 27)

"*And though before Jews and Gentiles, bond and free, male and female, yet now having been baptized into Christ, they are one IN Christ*" (v. 28)

"*And therefore 'sons of God in him.' Have you been baptized, Mr. Storrs? "*

Paul had been so baptized by Ananias, but Mr. Storrs by no one. Paul and his brethren of Galatia knew they were sons by faith because they had been baptized into Christ. And this is the only way it can be known; because since the Faith came, all God's sons have emerged from, or been born of, water into Christ.

Unborn believers are *in embryo*, and may prove abortive, not having vitality enough to come to the birth. We hope that Mr. Storrs will become Christ's as Paul did, and in the only way possible. If thus he do, 'then is he Abraham's seed,' being *in THE Seed* constitutionally and scripturally. And if a seed of Abraham, then an 'heir according to the Promise'—v. 29 covenanted with God; and not else. —Herald, 1853

AUGUST ANSWERS:

IDENTITIES

1. Saul—Tarsus—Paul 51
2. Law—Pentateuch—Torah 63
3. Bear—Breast & Arms—Ram 54
4. John—Beloved disciple—Son of thunder 91
5. Peter—Simon—Cephas 70
6. Bride—Ecclesia—144,000 77
7. Judas—Thaddaeus—Lebbaeus 82
8. Reuel—Jethro—Raguel 68
9. Edom—Esau—Idumea 72
10. Hades—Sheol—Grave 61
11. Salem—Jerusalem—Jebus 60
12. Christ—Messiah—Anointed 84
13. Berith—Covenant—Diatheke 79
14. Oracle—Within the Veil—Most Holy 85
15. Daniel—Master of Magicians—Belteshazzar 89
16. Psuche—Nephesh—Soul 53
17. Joseph—Barsabas—Justus 62
18. Joshua—Hoshea—Jehoshua 80
19. Naomi—Obed's nurse—Mara 55

22. Elymas—Barjesus—Sorcerer 75
23. Salt Sea—Dead Sea—East Sea 76
24. Pneuma—Ruach—Spirit 59
25. Hermon—Sirion—Shenir 67
26. Thomas—Didymus—Twin 58
27. Mizraim—Land of Ham—Egypt 64
28. Araunah—Jebusite—Oman 65
29. Preacher—Ecclesiastes—Koheleth 83
30. Matthew—Publican—Levi 52
31. Gehenna—Tophet—Hinnom 74
32. Solomon—Jedidiah—David's son 88
33. Hadassah—Persian Queen—Esther 66
34. Abraham—Friend of God—Heir of world 90
35. Great Sea—Mediterranean—Hinder Sea 87
36. Cherubim—Living Creatures—Seraphim 81
37. Jehoiachin—Coniah—Jeconiah 78
38. Supplanter—Jacob—Israel 57
39. Chinnereth—Gennesaret—Galilee 69
40. Little Horn—False Prophet—Man of Sin 86
41. Yom Yippur—Day of Atonement—
7th mo., 10th day 92

"RECEIVE NOT THE GRACE OF GOD IN VAIN"

A fruit tree does not exist for itself. A fulfilment of the object of its existence requires that it bring forth something for the use and gratification of its owner. This is completely applicable to those whom Paul exhorts to 'receive not the grace of God in vain.'

Salvation has come nigh to them, not merely that they may be personally delivered from evil, but that they may be 'to the praise and glory of His grace.' The fruit that is acceptable to the great Owner of the Vineyard is styled 'the fruit of the Spirit.' —**Bro. Roberts**

Fellowship ITS NATURE AND CONDITIONS

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds"—2 John 10-11.

BY BROTHER ROBERT ROBERTS

THE Truth is professedly & confessedly a 'narrow' thing. Jesus declares this in saying—
"Strait is the gate and narrow is the way that leadeth unto life."

This 'Way' he afterwards speaks of as the 'Truth,' saying—

"Ye shall know *the Truth*, and *the Truth* shall make you free" (John 8:32).

"Every one that is of *the Truth* heareth my voice" (John 18:37).

The narrowness of the Truth is one of the obstacles to its general adoption. People do not like to be fettered either in doctrine or practice. It is also one of the causes of the *active tendency to corruption* which has manifested itself among those embracing the Truth from the very day it was apostolically established at Jerusalem.

It is inconvenient to be under restrictions in our dealings with fellow men, in the Truth or out of it. If it were a question of choice, we should all prefer absolute freedom. But no one recognizing Christ as the supreme Teacher can think of freedom in this matter. If we make freedom our rule we can only have the freedom of those who set Christ aside altogether, saying in the words of the wicked—

"Our lips are our own: who is Lord over us?" (Psa. 12:4).

None who truly knows Christ would desire this freedom. All who sincerely accept Christ will recognize his law as paramount, however irksomely it may work in some of its present relations.

It is one of the narrownesses of the Truth that it demands of those who receive it that they 'contend earnestly for it'—Jude 3, even if an angel from heaven oppose or corrupt it—Gal. 1: 8-9; and that they maintain it intact and unsullied among themselves as the basis and association among those who profess it—refusing to walk with a brother who either disobeys its precepts—

"If any man obey not our word by this epistle, note that man, and have no company with him" (2 Thess.3:14).

"Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them" (Rom. 16:17).

—or refuses consent to its teachings in vital matters—

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (2 John 10-11).

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness . . . from such withdraw thyself" (1 Tim. 6:3-5).

This policy is so contrary to natural friendliness that it is easy to drift away from it, and to invent theories that will relieve us from its unpleasant obligations.

The controversy on Inspiration has forced the reconsideration of this question upon us. We say *re-consideration*, for it was considered and debated in the beginnings of things connected with the Truth in this generation, and satisfactorily disposed of for a time.

The principal cause of our trouble in the present situation has been the divergence of view that has prevailed at the bottom on this fundamental question. * Many who have allowed the entirely inspired character of the Scriptures have not been able to see the necessity of *insisting upon that truth in our basis of fellowship*. They have been inclined to leave it as an 'open question.'

This is the result of a *dim or faulty perception of the apostolic doctrine of fellowship* (a common-sense doctrine) which requires agreement on fundamentals as the first condition of walking together, or co-operating, associating or fellowshiping together in the prosecution of the objects of the Truth. As a brother writing on this question says—

"There is prevalent at the present time a lamentable looseness in regard to what must constitute the basis of fellowship. It arises partly from ignorance, and partly from an over-anxiety to increase numbers and keep together divergent elements. This must inevitably result in serious trouble or general declension...

"The Truth's interest is at stake, and no doubt much depends upon our action, as to whether it is yet to be maintained in its purity and simplicity, or lapse into Laodiceanism. The crisis is, doubtless, the most acute that has taken place since it was brought to light in these latter days. It has been brewing for past years. You were reluctant to believe it, and laboured to stave it off.

"A too long course of loose discipline and slackness in dealing with wrong principles in doctrine and practice has, no doubt, intensified the evil and made it all the more bitter and grievous and hard to bear.

"I am persuaded that good will result in the case of those many or few who will outlive the storm by keeping a firm grasp of the anchor of the soul, by coming out of this ocean of suffering as gold tried in the fire."

With a view to the thorough ventilation and effectual exhibition of the Scriptural principles of fellowship, we append a double series of propositions in which there is some attempt to formulate them in their bearing upon the question which has been troubling the ecclesias.

THE FIRST SERIES

1. "Fellowship with the Father and with His Son Jesus Christ" consists in walking in the light.
2. "Fellowship one with another" depends entirely upon our conformity to this first and necessary principle of all fellowship, which John so emphatically lays down in 1 John 1: 6-7.
3. "Light" is a figure of speech—a metaphor for divine wisdom, true knowledge, and accurate understanding.
4. God is the fountain-head of these incomparable powers. Hence "God is Light, and in Him is no darkness at all."
5. His light is manifested to us in three ways—first, in Christ; second, in the Scriptures; and third, in His saints.
6. *In Christ*: — "I am come a Light into the world, that whosoever believeth on me should not abide in darkness."

In the Scriptures: — "Thy word is a lamp unto my feet and a Light unto my path" (Psalm 119:105).

In His Saints: — "For ye were sometimes in darkness, but now are ye light in the Lord: walk as Children of Light" (Ephesians 5: 8).

* It will be noted that, according to bro. Roberts, the basic root cause of the Partial Inspiration division was not the Partial Inspiration theory itself, but a fundamental divergence of view on the vital doctrine of Fellowship, which allowed many—while not believing the theory themselves—to fellowship those who did. This is one of the facts that makes majority-vote reunion merely a return to the former unsound condition that required the division.

7. These points being hereby established, they constitute a chain connecting God and man, not one link of which can be removed, or in any respect impaired without endangering the whole sequence and breaking the harmony of the divine relations to us individually. Take away Christ, and you destroy all possibility of fellowship with God. Tamper with that Bible which He approved, and you equally render divine recognition of you hopeless, while you remove the only means in visible existence among men which is able to build you up and give you an inheritance among them who are sanctified; you destroy the foundation of the righteous, and dissolve in so doing the household of Christ.

8. "Walking in the light," therefore, means "believing ALL things that are written in the law and the Prophets," as Paul affirmed he did (Acts 24: 14), as well as the subsequent writings in the New Testament; exercising hope towards God as embodied in "Christ our hope," and following "righteousness, faith, love, peace with those that call on the Lord out of a pure heart."
9. Without the patient and faithful observance of these things, fellowship with the Father and with His Son Jesus Christ is impossible, and in consequence fellowship one with another is likewise impracticable.

AGAIN

Is it not a commandment of God that we should receive His word—His Oracles—the Scriptures—as supreme? Does not Christ enforce it in his "Search the Scriptures" (John 5:39) and elsewhere? Does not Paul teach it in many ways, in regard to both the Old Testament and the New?

Admitting this unavoidable conclusion, and reading it in the light which 1 John 2: 3, etc., throws upon the conditions of true fellowship, namely, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." "He that saith he abideth in him ought himself also so to walk, even as he walked." Must we not exact Christ's estimate of the Old Testament, and Paul's of both the Old Testament and his own writings as a necessary condition to be recognized in our "fellowship one with another," if we wish to secure the end for which we are working, namely, "fellowship with the Father, and with his son Jesus Christ"?

THE SECOND SERIES

1. In the accomplishment of its mission among men, the Truth acts by separation and association.

(a) It separates men from the world: "Come ye out from among them, and be ye separate."

(b) It associates those so separated: "Ye are all one...forsake not the assembling of yourselves together."

It produces these results by the creation of Scripturally derived *ideas* in the minds of those operated upon. By these ideas they are dominated and controlled. They become mentally new creatures, and manifest the change in their altered relations to men and things around them.

2. But the association of those separated by the Truth is governed by conditions that sometimes interrupt that association. Hence, "Have no company," "withdraw," "turn away"—are apostolic commands concerning some who have been actually separated by the Truth.

3. The conditions of association relate to two departments of our standing in Christ, which may be expressed as *conviction* and *character*. Unity of conviction and mutuality of conformity to a certain standard of action, are the two conditions out of which association and fellowship grow, and by rupture of which, it is necessarily interfered with.

4. This rupture may be only partial in either department, and yet be sufficient to cause suspension of association in fellowship. Apostolic examples: —

(a) Refusal to recognize that Christ had come in the flesh was made a reason for not receiving men who believed in God and the Kingdom and a number of other elements of Truth.

(b) Idleness was declared a ground of disfellowship where men had otherwise submitted to the commandments of Christ.

5. That the first condition of association is the belief of the Truth, apart from the perception and reception of which, there is no basis of fellowship.

6. That the Truth forming this basis is made up of a number of items or elements that are each essential to its integrity as a whole.

7. That it is a matter of duty to require the recognition of these at the hands of those claiming association with us in the Truth.
8. That we are not at liberty to receive any one who denies or refuses to believe any of them, because the receiving of such would open the way for the currency of their principles among us, with the tendency of leavening the whole community. The elements of the Truth are so mutually related that the displacement of one undermines the foundation of the whole.
9. A man himself believing the truth, but willing to wink at its denial among those in fellowship in any of its essential elements, becomes, by this willingness, an offender against the law of Christ, which requires the faithful maintenance of the whole. Faithful servants of Christ cannot unite with such, on the ground that though he hold the truth himself, such a man is responsible for the error of those whom he would admit, and therefore becomes the channel of a similar responsibility to those who may endorse him in fellowship: — "He that biddeth him God speed is partaker of his evil deeds."
10. That it is the duty of the friends of the Truth to uphold it as a basis of union among themselves by refusing to receive either those who deny any part of it, or those who would receive those so denying.
11. Paul commands withdrawal from "any man" who "obeys not his word," "delivered by epistle" He commands the brethren to hold fast the traditions taught by him "whether by word or epistle."
12. Paul teaches by epistle that all Scripture is given by inspiration of God.
13. We are bound to hold fast by this, and refuse association with any man refusing submission to this apostolic tradition.
14. The doctrine of partial inspiration is a nullification of this apostolic tradition; and a doctrine, consequently, from the holders of which we are bound apostolically to withdraw.
15. That the highest sanction of reason supports this apostolic obligation, since logically, the doctrine of partial inspiration, when worked out, deprives us of confidence in the only access we have to the divine mind in our age— (*Christadelphian*, 1885, pp. 385-9).

We call especial attention to Nos. 9 & 10 above, which define the difference between the original sound doctrine of Fellowship among Christadelphians, and the view prevalent with many at present. It will be noted that bro. Roberts does not make the modern artificial distinction of restricting fellowship responsibility to individual ecclesias, by which—in practice—the principles of fellowship are nullified. There is not a hint of this artificial distinction anywhere in the above.

Truly the primary responsibility devolves upon the local ecclesia. Truly every effort must be made to restrict problems within individual ecclesial boundaries. Truly, as far as possible, ecclesial autonomy should be carefully respected and great patience exercised by those not directly concerned. Much indeed must be left to local ecclesial responsibility, and inter-ecclesial interference should be avoided as long as and as far as possible.

But there is a limit to what can be tolerated as 'ecclesial autonomy' if fellowship is to retain any power, beauty or meaning. When individuals issue books or periodicals or otherwise agitate new theories subversive of sound doctrine and the clear scriptural expositions of our pioneers, then to hide behind the fiction of limiting the many scriptural injunctions concerning withdrawal to ecclesial boundaries can only lead to increasing confusion & unsoundness.

Thou Shalt Call His Name Jesus THE MANIFESTATION OF THE YAHWEH NAME

"Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering"—Gen. 22:7-8

WE are conversant with what transpired, and the staying of Abraham's hand in the act of sacrificing Isaac; the providential supplying of a ram for sacrifice; and the naming of the place by Abraham, *Yahweh-Yireh*, 'God will provide.'

The prophetic truth of Abraham's reply to Isaac confronts us in this symbolic bread and wine of the perfect sacrifice: the Lamb of God's providing. We are able this morning to behold what Abraham looked forward to in faith. True, the eternal God did stay the hand of faith, and provided a ram, sparing the life of Isaac. The slaying of Isaac would not have accomplished anything in the Divine Plan of Salvation, for he was not the Lamb of Perfection able to take away sin.

God allowed the proceedings to go so far: far enough to manifest the faith of Abraham by willing obedience; far enough to impress Isaac that mortality is a finality for man if left to himself without the intervention of God—and so the need for the perfect sacrifice of perfect obedience to the Creator, manifested in the mortal flesh of man to overcome the wages of sin, death. No doubt in the following days of Isaac's probation his thoughts would return often to that spot, and he would gain comfort and strength in echoing again Abraham's words, '*Yahweh will provide.*'

Yahweh: I WILL BE.' The 'I' of 'I will be' brings before us *El*, the fundamental Name of the Omnipotent, the First Cause, the Creator and Substance of all things, by and out of Whom are all things, and for Whom are all things. *Yahweh* is the Name which *El* or Deity took unto Himself, to declare His purpose with the earth and man upon it, a Memorial Name of His purpose.

It is the Name used extensively in the Old Testament *, often linked with *Elohim*, 'Mighty Ones,' hence *Yahweh Elohim*, 'I will be Mighty Ones.' In Psa. 50:1 we read—

"The mighty God, even the Lord, hath spoken."

Or— "*El Elohim Yahweh . . .*" Or— "The might of mighty ones I will be."

* About 7000 times: identified in AV & RV by 'LORD' and 'GOD' in capital letters.

Of *El* it is recorded in Isaiah—

"To whom then will ye liken El?" (40:18).

"I am El, and there is none else" (45:22).

"I am El, and there is none like Me" (46:9).

"Before Me there was no El formed, neither shall there be after Me" (43:10).

Elohim, 'mighty ones,' have been formed, and *Elohim* will yet be formed; but never *El*, for there is but the one Source of Supreme Wisdom and Power, filling all and controlling all.

In Exodus 3 we have the record of God appearing to Moses with the instruction to return to the children of Israel in Egypt. Moses asks—

"Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His Name? What shall I say unto them?"

The AV renders the reply (v. 14)—

"And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Bro. Thomas renders this verse—

"And Deity said unto Moses, *Ehyeh asher ehyeh*: I will be who I will be."

And he goes on to comment on the following verse—

"*This is My Name to the Age, and this is My Memorial to a generation of a generation.*' In the Name and Memorial thus revealed at the bush, the Deity declared at a future period He would manifest Himself in persons of the Adamic race. Hence in view of this manifestation, and to keep it constantly in remembrance, He imposed upon Himself the Name '*I will be*'."

The Yahweh Name, then, constantly brought before Israel, was an ever-present reminder of the purpose of Deity to be manifested in a *Multitude of Mighty Ones*. The Mosaic Law with its sacrifices taught the necessity of, and pointed forward to, the perfect sacrifice essential to the purpose. Abraham saw its need, and had perfect faith that God would provide. But how few in Israel, even though the Yahweh Name was ever before them, comprehended that in the child born of Mary was the essential first step, the cornerstone, of the fulfilment of the Yahweh Name. The Abrahamic eye of faith was not among them to behold the Lamb of God's providing.

They were so complacent with their lip-service to Yahweh's Name; so confident in their own esteem and boasting—'We have Abraham to our father'—that they could not see, and had forgotten how great and imperative their need for the Yahweh purpose, the providing of a Lamb without spot or blemish to take away sin.

They had forgotten the word spoken to Eve concerning the Seed of the Woman, the bruising of its heel as it crushed the head of the serpent, sin. Therefore they failed to understand Jesus Christ and his mission; failed to comprehend the truth of his words: "I and my Father are one."

And so in saying, "Away with such a fellow," they cut themselves off from the Yahweh Name, from the promise to Abraham: for they lacked the faith, the obedience, and the characteristics of Abraham.

Who doubts Abraham would willingly have died in service and sacrifice to God? Who doubts he would have found it easier to lay down his own life to spare his son Isaac? But this great manifestation of faith in willing obedience was decreed in the pattern of *father offering son*: an added witness to the Yahweh Name purpose, to portray what had to be, ere mortal man could have hope of life beyond the grave. In mercy and wondrous love, the Omnipotent, the Eternal Father announced in the Yahweh Name His purpose to do this—

"And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1: 30-31).

And in answer to Mary's query of how this could be, the angel replied—

"The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (v.35).

How significant the Name decreed by the Father for this babe: in the Greek, *Jesus*; in the Hebrew *Yahshua* or *Yehoshua*, meaning 'Yahweh will save' or 'He shall be the Saviour.' In this Son born of Mary in Bethlehem, we perceive the first essential step toward fulfilling the purpose manifested in the Yahweh Name, the foundation stone on which would develop the manifestation of *El* in a plurality of Mighty Ones.

In this Son of Mary we have a blood and flesh man, subject to the weaknesses and temptations of human flesh and mortality, a dying creature. But he was the fulfilment of Abraham's prophetic expression of faith, *Yahweh will provide*, the Lamb of God's providing, *Yehoshua*, God's Saviour. Born of Mary by the power of the Eternal Spirit of *El* was one inheriting strengthening characteristics of His Father. Hence he could say (John 6: 38; 10: 30)—

"I came to do the will of Him that sent me ... I and my Father are one."

The Father's commendation was:

"This is My beloved Son, in whom I am well pleased" (Matt. 3: 17).

The bread and wine before us testify how well the Son of God resisted and overcame all temptations of the flesh; became the perfect sacrifice not having spot or wrinkle, and who willingly surrendered his flesh and blood mortality with its vanities and vexation of spirit, that he might know the power of resurrection to immortality; that he might truly become a part of the Yahweh Name, the Firstborn, the Cornerstone in the purpose of *El*.

These emblems remind us of this Lamb of God's providing; also of his resurrection, and that we now behold in Christ a living expression of the Yahweh Name. We do not have to look *forward* as Abraham did. Ever held before us in Jesus Christ is the Yahweh Name and the purpose it portrays, a multitude of glorious eternal beings energized by the indwelling Spirit of *El*. The risen Christ seated at God's right hand proclaims to us the certainty of the glorious consummation of the Yahweh Name; and we readily understand the prophetic words of beauty, power, and oneness of Isa. 9: 6-7—

"Unto us a Child is born, unto us a Son is given. And the government shall be upon his shoulder; and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever. The zeal of Yahweh of hosts will perform this."

Let us try to convey this inspiring, glorious prophetic picture, and place it at the side of the emblems; and in so doing, contrast them. In the bread and wine symbol of Jesus' sacrifice we behold mortal flesh and its weaknesses overcome by an obedience manifested in love, in blood, sweat, and agony. We see a zeal so great that it rose above all things of the flesh and, with a dedication of supreme faith, unswervingly ran the race set before him and attained the victory at God's right hand, a clothing with immortality, a body energized by the indwelling Eternal Spirit—and so one in whom Deity dwells: a living manifestation of the Yahweh purpose.

In the risen Jesus, *Yehoshua*, God's Saviour, we see not only the first essential fulfilment of the Yahweh Name, but we also behold the way prepared for the second stage embodied in that Name. It is this 2nd stage that deals so vitally with us. Soon we must stand before Christ the Judge, and hear the verdict whether we are to be a part of the Yahweh Name, or not. We constantly pray to the Father that we may be a part of His purpose, a part of the symbolic 144,000. We pray—

"Thy Kingdom *come*: Thy will be done *on earth*, as it is in heaven."

We look forward: we do not look backward to the Law, as Israel does. The Law, its ordinances, sacrifices, and the Yahweh Name in which it was given, all pointed forward to *Yehoshua*, Jesus. True, all set us an example, all had a place in the purpose. The Yahweh Memorial Name was constantly before Israel. The majority failed to see the initial fulfilment in Jesus. They carried out a *form* of prayer, a *form* of service: very meticulous and painstaking, but to no avail.

Now each first day of the week we gather at this memorial table of Jesus the Christ; and it speaks to us of the vital necessity of a 'living sacrifice,' of courage, obedience, faith, love, and dedication—if we are to attain to become Mighty Ones of the Yahweh Name. How well we respond in awareness, faith, zeal and courage is reflected by our works of love and obedience to our calling, or the lack of them.

Many of us no doubt experience times of frustration, feeling our efforts are so insignificant (and they are, and always will be, in comparison to the great prize). Perhaps we look beyond our strength, our ability—wanting to run before we can walk. God does not call many Abrahams, many Moseses, many Pauls, and there will only ever be one Jesus Christ. But these, with all the worthies, have set an inspiring example for us to strive to pattern our lives by.

Let us not drift into the inertia of not doing the smaller things (if we can call any service such): setting aside time for reading & study; keeping separate from the world; doing good; encouraging and helping each other. God, if it is His will, shall call us to further works according as we have *developed*, for He knows the clay, and will fashion it to His purpose if we are pliable and yielding.

This of course is not meant to encourage or condone the thought that because God's ways are so much greater than man's ways, little is expected of us. Our *best* is the required divine criterion in every case. Where is there ever an example of *half-hearted service* gaining the approval of God? How often do we find ourselves saying, 'Tomorrow I must start studying this, or reading that book.' And how often that 'tomorrow' never comes. Yet for each of us there inexorably comes the time when there will be no 'tomorrow' to work.

Like Israel, the Yahweh Name can be constantly before us, and yet be in vain. But there is only one thing that can keep us from being one of the symbolic 144,000: that is, the lack of the characteristics *in our own selves* of zeal, love, a striving for obedience, a living faith. It rests entirely with self—with, of course, the prayer-sought help of God.

How sad our state if we are so lethargic that attendance at this memorial table of our Lord and Master does not stir us to an intensity of love and zeal! How sad our state, if the weekly word of exhortation fails to prick our conscience and drive us to deep self-searching! If such be the case, then surely we are preparing to enact again the tragedy of Eden, to soon look upon the Tree of Life at the judgment seat, and to be turned therefrom; cast back into the hopeless world to linger in the sweat and agony of a Judas-remorse, knowing that at last 'Thou shalt surely die.'

"I have taken away My peace from this people, saith Yahweh, even lovingkindnesses and mercies" (Jer. 16:5).

Shall we—from lack of zeal, lack of earnest desire, lack of love and appreciation, lack of courage—separate ourselves from *Yehoshua*, Jesus, and the purpose manifested in the Yahweh Name? Will not the remembrance of him symbolized on the table strengthen our resolve to *give our very best* in trying to follow his glorious footsteps? What a challenge to our conscience, our courage, when we contemplate the Abrahamic faith and obedience, that rose equal to the test of—

"He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me" (Matt. 10: 37).

We sometimes have to face up to this test: not to the extent of being willing to slay a loved one, but occasions and circumstances demand a distinction of where our first love is, of how far we are prepared to follow the examples set us by the Lord Jesus and Abraham in obedience.

We are the Temple of the living God. Israel defiled the Temple with dire consequences. How great an effort then must be ours! How vital we keep out all that defiles, knowing that—

"If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you" (Rom. 8:11).

Soon Jesus will return, and we must appear at the judgment seat: will he be *Yehoshua*, God's Saviour, for us? Shall we be the 'blessed and holy' of the first resurrection? Shall we be priests of God and of Christ, and reign with him 1000 years—the New Jerusalem of Rev. 21?

The reading of *Eureka* and *Twelve Lectures* has enabled us to understand that these last chapters of the Revelation portray the fulfilment of the purpose declared in the Yahweh Name, *I will be Mighty Ones*: 'Mighty Ones' because *El* dwells in them by His Eternal Spirit.

We glimpse the beauty, the power, some of the joy, of being 'equal to the angels': the wonders of immortality in a body freed from all the ills, weaknesses and deceits of mortal flesh—the radiant joy that glows and shines from a body in which dwells the Eternal Spirit of the Creator, as we glance briefly at some verses in Rev. 21 —

"The City lieth 4-square, and the length is as large as the breadth .. the length and the breadth and the height of it are equal" (v. 16).

Here we have the 4-square city in its perfect geometrical symmetry, the complete Body of Christ—its *height* or fulfilled accomplishment now equal to its plan or purpose.

V. 17 tells of the surrounding wall: Deity surrounding those many members of the completed Body with His eternal security.

V. 18 describes the City of pure *transparent* gold—light penetrating and illuminating right to its inner heart—typifying those who have passed through the refining fire of probation.

Vs. 19-20 tell of the precious stone garnishing of the foundation in their 12 varieties. The Father has made up His precious jewels—Mal. 3: 17 which with the gold all shine forth and sparkle, reflecting the brilliance and glory of the light of the Yahweh Name manifested within them. The list of precious jewels is varied, indicating *diversity of excellence* among the saints which make up this resplendent array; and this is as Scripture would have us expect. Not only is it fitting, but what a source of joy to the lesser stones to be able to shine forth with Abraham, Moses, David, Daniel, Paul, and all those worthies who, strong in faith and obedience, have been such an example to us!

And now we turn to the central and most precious jewel of all the Father's treasures, the perfect example, *Yehoshua*, the Lamb of God's providing. May our remembrance of him in the way of his appointing strengthen our love, our zeal, so that for us might be the joy and glory of being absorbed into the *I will be Mighty Ones* of vs. 22-23—

"And I saw no temple therein, for the Lord God Almighty and the Lamb are the Temple of it. And the City had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

The Yahweh Name is brought before us in these emblems: how well shall we respond to the greatness and holiness of the call? Remember—

"Blessed are they (*and ONLY 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).

The ultimate of fellowship: Emmanuel, when God will be all in all, when He shall be gloriously manifested in Mighty Ones. —R.W.H.

"FILLED WITH THE KNOWLEDGE OF HIS WILL"

(By Bro. Roberts)

IF we are earnestly in sympathy with Paul's prayers and desires concerning the brethren, we shall give ourselves to that daily study of the Word which will—

"Fill us with the knowledge of the Lord's will in all wisdom and spiritual understanding."

It is impossible in our day that we can otherwise attain to this excellent condition. The 'knowledge of God's will' is stored in a written form. It is latent in these divinely-inscribed documents. How to transfer it from these documents to the tablets of the heart—*this is the problem*. Upon it depends our whole future.

Theoretically, the way to succeed in it is obvious enough: *read what is written*. But to understand a theory, and to work it out, are 2 different things. To work it out, we must read *ponderingly, regularly, with earnest desire, with prayer*.

And, as all wise men avoid whatever acts hinderingly to the result of any difficult or delicate process they may be conducting, the man who aims to have the will of God—as Biblically embodied—inscribed vitally and enduringly on his mind, will AVOID *all books and occupations and habits and friendships and companions* that tend to erase the Divine writing, or to interfere with the power of the heart to receive it.

This may seem a 'hard saying' to some: but NONE CAN DISPUTE ITS WISDOM, and none will regret acting in harmony with it when he comes into the actual presence of life's issues at the judgment seat.

By what other process can we attain to this most precious and most difficult knowledge — the 'knowledge of HIS WILL' — which is divulged here a little, and there a little, in shades of varying depth throughout the entire course of the Scriptures? The natural mind is inveterately prone to its own notions, prejudices, views and feelings, which are all as far below Divine ideas as earth is below the sun.

It is only by *daily contact with divine ideas* that human ideas are displaced and the mind so tintured with Divine thought as to become 'spiritually minded.' This is true of the mere 'knowledge of His will,' but how much more so of the richness of mental harmony with God expressed in the further words—

"In all wisdom and spiritual understanding."

Atonement

THE USE AND MEANING OF THE WORD

"And when the days of her purification are fulfilled... she shall bring ... a sin offering:... the priest shall make an atonement for her, and she shall be cleansed"—Lev. 12:6-7.

THE word 'atonement' occurs 81 times in the Old Testament, and once in the New, in the AV. According to Webster, the English meaning of 'atonement' is—

1. Reconciliation, restoration of friendly relations.

(This is the original meaning, now obsolete).

2. A theological doctrine concerning the reconciliation of God and man.

3. Reparation, satisfaction. *(That is, the doing of something, or the paying of some penalty, to compensate for some wrong action.)*

It will be noted that originally 'atonement' simply meant reconciliation, and was not a theological word, and did not in itself convey the idea of reparation, expiation, or some compensating action or payment.

This (original) meaning appears to be the AV meaning. From other uses of the word at the time the AV was translated (as Shakespeare), this appears to have been the meaning of the word then.

This somewhat clarifies the scriptural use. At least, it removes one aspect of misunderstanding and misinterpretation. That is, we can see we must clear the word of the idea of compensation or reparation, which is the basis of the orthodox theory of substitution. In fact, it appears to be the introduction of this theory that has corrupted the original common meaning of the word. We are aware how the Apostasy's false teachings have corrupted the meanings of many words, as baptism, hell, soul, kingdom, devil, Holy Spirit, death, etc.

But even 'reconciliation' does not properly to us represent the Hebrew word that is translated 'atonement'; for 'reconciliation' as we commonly use it always implies a moral relation and personal estrangement. (But, upon thought—and accountants will be especially aware of this—we will realize that we *do* use 'reconciliation' in strictly non-moral, inanimate connections, as 'reconciling' a bank statement, etc. Here the sense is simply to bring into factual or material conformity, without any moral implications.)

So much for the meanings of the English words, which are not important of themselves in searching scriptural meanings, but only insofar as they colour—correctly or incorrectly—our understanding of the scriptural terms.

The Hebrew word that is always the original wherever 'atonement' occurs in the AV, is *kaphar* (root meaning: to cover 1) and *kappoorim* (plural: coverings). This is the same root as *kapporeth*, the 'lid' or 'cover' of the Ark, always in AV translated 'mercy-seat' 2 (RV/NRV margins: cover).

1. 'Cover' is almost universally regarded as the root meaning of 'kaphar,' and this fits with its literal use in Gen.6:14; but some (especially modern) lexicographers consider the root meaning to be 'wash away' or 'cleanse.' This, if correct, would be even more fitting in its symbolic use. It will be noted in many of the examples given below that the idea of cleansing is the basic one, and that AV several times uses 'cleanse' or 'purge' in translation of 'kaphar.' Truly Christ is both a 'cover' and a 'cleansing' for his people. These are related concepts, but 'cleanse' seems to be the deeper one. Christ's 'covering' of his people is essential, and will always be a historic fact of their salvation, and in some sense always a present need and reality even in glorification, but his 'cleansing' of them unto that glorification seems more fundamental.

2. 'Mercy seat' was first used by Tyndale, literally translating Luther's 'gnadenstuhl,' from the Septuagint 'hilasterion,' place of conciliation. 'Hilaskomai' is 'be merciful' in Luke 18:13 and 'make reconciliation' in Heb. 2:17. 'Hileos' is 'merciful' in Heb.8:12.

The first use of *kaphar* is Gen. 6:14, where it is translated 'pitch,' but in the sense of 'cover with pitch' (Rotherham & NRV have 'cover'). This is the only place where *kaphar* is used literally and neutrally as 'cover.' In all other places it is used of a figurative covering, and in relation to some uncleanness.

But *kaphar* is not restricted to moral relations, or to need for repentance and forgiveness and personal 'reconciliation.' It does not necessarily imply guilt or error. It is used for the figurative or ceremonial cleansing and purifying of inanimate objects, as concerning the original cleansing of the Altar when it was first constructed—

“. . . a bullock for a sin-offering for atonement (*kaphar*); and thou shalt *cleanse* the altar when thou makest (RV) atonement (*kaphar*) for it" (Exodus 29:36).

In Lev. 14:34-53 is the cleansing of an infection-defiled house, and in this case there is no *direct* relation to any sin or guilt—

"He shall take to *cleanse* the house 2 birds . . ." (v.49).

"He shall *cleanse* the house with the blood of the bird . . ." (v. 52).

"He shall let go the living bird... so shall he (RV) make atonement (*kaphar*) for the house, and it shall be *clean*" (v. 53).

Other instances of inanimate 'atonements' are—

Exodus 30:10 (RV)—"Once in the year shall he made atonement (*kaphar*) for it (the Altar of Incense).

Lev. 16:16—"He shall make an atonement (*kaphar*) for the Holy Place."

18—"He shall go out unto the Altar . . . and make atonement (*kaphar*) for it."

33—"He shall make an atonement (*kaphar*) for the Holy Sanctuaryfor the Tabernacleand for the Altar."

Num. 35:33—"Blood defileth the land, and the land cannot be cleansed (*kaphar*) but by the blood of him that shed it."

Ezek. 43:20—"Thou shalt take the blood... and put it on the 4 horns of it (the altar)... thus shalt thou *cleanse* and purge (*kaphar*) it."

26—"Seven days shalt thou purge (*kaphar*) the Altar and *purify* it."

45:18—"Thou shalt *cleanse* the Sanctuary ... put the blood upon the posts of the House ... so shall ye reconcile (*kaphar*) the House."

As applied to people, *kaphar* can imply reconciliation and involve the gaining of forgiveness. There are many examples of this in Lev. 4 & 5.

However, as applied to people, it can be merely a cleansing *without* any implication of personal guilt or need for forgiveness or reconciliation. This is most strikingly illustrated in the requirement of 'atonement' for the uncleanness of childbirth in Lev. 12—

"If a woman hath borne a manchild, she shall be *unclean* 7 days" (v. 2).

"When the days of her *purification* are fulfilled, she shall bring...a sin offering... the priest... shall make an atonement (*kaphar*) for her, and she shall be *cleansed*" (vs. 6-7).

And the most notable and significant case of this is Mary—

"Hail, thou . . . highly favoured, the Lord is with thee!" (Luke 1:28).

"Thou hast found favour with God" (v.30).

"The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (v. 35).

"And when the days ... her *purification* according to the Law of Moses were accomplished...to offer a sacrifice" (Luke 2:22-24)

Note from Lev. 12 (above) that this was a *sin* offering for 'atonement,' though clearly there was no guilt or alienation involved here.

Kaphar is almost always translated 'atonement,' but other renderings (beside those already mentioned) are—
Deut. 21:8—"Be merciful (*kaphar*: RV, forgive) thy people ... and the blood shall be forgiven (*kaphar*) them."

Deut.32:43—"God will be merciful unto (*kaphar*) His land."

Psa. 65:3—"Our transgressions, Thou shalt purge (*kaphar*) them away."

Psa. 78:38—"He forgave (*kaphar*) their iniquity."

Psa. 79:9—"O God ... purge away (*kaphar*) our sins."

Prov. 16:6—"By mercy and truth iniquity is purged (*kaphar*)."

Ezek. 16:63—"When I (God) am pacified toward (*kaphar*: RV, have forgiven) thee."

45:17—"To make reconciliation (*kaphar*) for the house of Israel."

Dan.9:24—"To make reconciliation (*kaphar*) for iniquity."

It will be seen from all the foregoing that the English word 'atonement' as at present used is not a very good representation of the Hebrew *kaphar*, and carries connotations not in the original. Today, 'atone' and 'atonement' carry, to most people, the ideas of (1) moral culpability, and (2) expiation and a required compensation of some sort.

These are secondary and acquired meanings, even for the English word. They are not part of the original English meaning, which was simply 'at-one-ment'—a bringing into unity.

And these ideas of guilt of, and payment for, sin are certainly not integral parts of the Hebrew work *kaphar* which, as seen, can apply to the cleansing of inanimate objects, or of 'uncleanesses' of people which do not involve any personal guilt.

It would probably be simpler and less misleading to us, as well as more understandable, if we (to ourselves) in reading and study, substituted 'cover' or 'cleanse' wherever 'atonement' occurs, being guided by the context as to whether it involved a moral reconciliation, or whether it was simply a physical (or ceremonial) cleansing.

Scriptural 'atonement' (*kaphar*) is, truly, always related in some way to the physical condition arising from the general constitution of sin that has come upon the world through Adam. This is the unifying idea behind all its uses. But 'atonement' (*kaphar*) being required does not necessarily imply personal guilt or estrangement—just a relationship to that sin-constitution.

The scriptural concept of 'covering' and 'cleansing' turns our minds profitably in the direction of what must occur *within us*, through and as a result of the required 'atonement.' The orthodox ideas attached to 'atonement'—someone else being required to pay for our guilt, to suffer instead of us for our sins—tends to dull our conscience and turn our minds away from our own need for cleansing and purging.

It is the blood of Christ, the perfect sacrifice, that first 'covers,' then 'cleanses' us—not ritually, but practically and gloriously. He did not die to 'atone' for our sins in the orthodox sense. He lived and died to become and provide a cleansing medium by which our sins are first mercifully 'covered,' and then progressively—and at last completely and perfectly—cleansed from us: 'washed away.'

'Atonement,' then, as it occurs in the AV, does not mean an external payment or compensation or expiation: that is, something done outside of ourselves; something substitutionary. This is a corrupted, orthodox meaning. It means an *internal* covering, cleansing, purging, purifying, and putting in a right condition: something done not so much *for us* as *to us*. (Of course, it is all 'for' us in the sense of 'for our sakes,' 'on our behalf.')

The sacrifices of the Bible were not to *pay* for sins; nor were they a substitute to suffer and die in the place of the sinner, as orthodoxy teaches. True, *pagan* sacrifices doubtless were this, for they were a corruption and perversion of the true—the true, revealed Divine conception being far above the comprehension of the mind of the flesh.

The sacrifices of the Bible were a humble recognition that the only condition acceptable to God is purity and perfection; that sin is filth and uncleanness; and that sinful man can be reconciled to God only by being covered by, and washed in, the blood of the Lamb slain from the foundation of the world.

The sacrifices had to be 'without blemish,' a 'perfect' life poured out unto death—a recognition that the flesh must be cut off; the body of sin must die: the ultimate submission and subjection and conformation of humanity to God in perfect unity of will.

Their required '*perfection*' is the key to their meaning: the strong perfection of Christ which can cover weak sinful man, if man will humbly and obediently accept the covering in the way appointed, and live in the way required to maintain possession of this covering.

The sacrifices were a manifestation of faith in the deliverance from sin that God had promised and would provide—the Seed of the Woman to crush the Serpent's head.

* * *

The AV has introduced 'atonement' only once into the New Testament, and there—Rom 5: 11 the RV has correctly changed it to 'reconciliation,' consistent with the AV rendering of the same word (*katallagee, katalasso*) everywhere else.

In the New Testament we read much of reconciliation, redemption, sanctification, purification, cleansing, etc.—all of which, in harmony with *kaphar*, turn our minds more to the state and condition of the recipient rather than to something done external to him and as a substitute for him, as the orthodox idea of 'atonement' does.

3. The conception of 'redemption' (or 'ransom'), however, must not be forced to the point of the actual payment of something to someone, but as the accomplishment (in some required way) of a deliverance. Thus "Redeeming (literally: buying up, buying out) the time" (Col. 4:5) clearly has no payee, or transfer of payment, but simply by a required course of wisdom and obedience delivering our time (life) from natural waste leading to death, to spiritual profitability leading to life. Likewise "Bought with a price" (1 Cor. 6:20) has no literal payee, but simply denotes our complete (joyful) bondage to righteousness (Rom. 6:18).

Of Christ's own need for, and participation in, the cleansing benefits of his sacrificial death, we therefore read—

"Necessary ... patterns of things in the heavens . . . *purified* with these (animal sacrifices); but (that) the heavenly things themselves (be *purified*) with better sacrifices than these" (Heb.9:23).

"By *his own blood* he entered in once into the Holy Place, having obtained eternal *redemption*" (Heb.9:12).

And concerning that blood—

"Ye are *washed*, ye are sanctified" (1 Cor.6:11).

"We have *redemption* through his blood, the *forgiveness* of sins" (Eph. 1:7).

"We have *redemption* through his blood, the *forgiveness* of sins" (Col. 1:14).

"If the blood of bulls and goats ... *sanctifieth* to the *purifying* of the flesh, how much more shall the blood of Christ... *purge* your conscience" (Heb. 9:13-4).

"Almost all things are by the Law *purged* with blood" (Heb.9:22).

"That he (Jesus) might *sanctify* the people with his own blood" (Heb.13:12).

"Ye were *redeemed* ... with the precious blood of Christ" (1 Pet. 1:19).

"The blood of Jesus Christ *cleanseth* us" (1 John 1:7).

"*Washed* us from our sins in his own blood" (Rev. 1:5).

"Thou hast *redeemed* us to God by thy blood" (Rev. 5:9).

Cleansing and purifying and sanctifying (making holy) and redeeming from (rescuing from the service and bondage of) sin, is the picture presented throughout. It is a process which must, in one sense, be done for us and to us for we can of our own selves do nothing,' and—

"It is God which worketh in you both to will and to do of his good pleasure'."

—but it is a process that demands our complete devotion and desire and utmost effort, for the immediately preceding verse commands—

"Work out your own salvation with fear and trembling" (Phil. 2:12-13).

It is no contradiction, but beautiful harmony, that the washing is attributed, not only to the blood, but to the Word—

"That he might sanctify and cleanse it with the washing of water *by the Word*" (Eph. 5:26).

There must be a constant bathing, washing, total immersion in this divine Water of Life if the great work of 'At-one-ment'—making all things one—is to have any meaning for us. —G.V.G.

Whose End Is Destruction

THE FLESH-PLEASING FALLACY OF UNIVERSALISM

*"It is impossible—if they (who had received the Holy Spirit) shall fall away—to renew them again unto repentance...
That which beareth thorns and briars is rejected, whose end is to be burned"—Hebrews 6*

"Universalism" is the increasingly popular doctrine that every human being that ever lives will eventually be brought to salvation.

It seems to be largely motivated by a revolt against the evil doctrine of eternal torment. It loses most of its logic and appeal when the true destiny of the ignorant and the wicked is understood.

It will be observed that some of the Universalist arguments are simply "private interpretations" placed upon passages. These interpretations are abstractly possible, but do not necessarily follow from the actual wording of the passages, and are not in harmony with the broad scriptural picture.

There appears to be two errors upon which the "Universalist" viewpoint is founded: (1) A complete ignoring of the mass of clear testimony concerning the permanent destruction of the wicked and of the ignorant. And (2) a rigid insistence upon an absolute interpretation of the word "all" and "every," regardless of context or scriptural usage.

Paul's statements (for example) that "ALL things are lawful" (1 Cor. 6:12), and that "One believeth he may eat ALL things" (Rom. 14:2), show how unsound is a blind insistence on such an interpretation of "all" and "every," wherever found.

The Universalist not only insists upon a universal application of these words to the time being spoken of, but extends them forwards and backwards to the limits of time. "All people," to the Universalist, must be understood to mean all people who ever have lived or who ever will live. This, of course, *could* be the speaker's meaning in any particular case, but the Universalist insists that it *must* be in every case. His whole view point depends upon it. The following passages, we believe, clearly disprove Universalism:

1) "Blasphemy against the Holy Spirit shall not be forgiven unto men . . . Whosoever speaketh against the Holy Spirit, it SHALL NOT BE FORGIVEN HIM, neither in this world, NOR IN THE WORLD TO COME" (Matt. 12:31).

2) "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin UNTO DEATH—I do not say that he shall pray for IT" (1 John 5:16).

3) "It is IMPOSSIBLE, if they (who had been partakers of the Holy Spirit) shall fall away, to renew them again unto repentance . . . That which beareth thorns and briars is rejected, whose END is to be burned" (Heb. 6:4-8).

4) "If we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries" (Heb. 10:26-27).

5) "He that being often reproveth hardeneth his neck shall suddenly be destroyed, AND THAT WITHOUT REMEDY" (Prov. 29:1).

6) "Enemies of the cross, whose END is DESTRUCTION" (Phil. 3:18-19).

7) "False apostles, deceitful workers, ministers of Satan . . . whose END shall be according to their works" (2 Cor. 11:13-15).

8) "Behold the ungodly, who prosper . . . then understood I their END. Surely Thou didst set them in slippery places: Thou castest them down to destruction" (Psa. 73:12, 17, 18).

9) "Sin . . . things whereof ye are now ashamed . . . the END of those things is DEATH" (Rom. 6:20-21).

10) "As the whirlwind passeth, so is the wicked NO MORE; but the righteous is an everlasting foundation" (Prov. 10:25).

11) "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it" (Prov. 2:22).

12) "Drought and heat consume the snow waters: so doth the grave those which have sinned . . . he shall be no more remembered" (Job 24:19-20).

13) "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth" (Psa. 34:16).

14) "Evil doers shall be cut off . . . For yet a little while, and the wicked SHALL NOT BE . . . The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away . . . The transgressors shall be destroyed together: the END of the wicked shall be cut off"

(Psa. 37: 9-10, 20, 38).

15) "Let the sinners be consumed out of the earth; and let the wicked be NO MORE" (Psa. 104:35).

16) "The Lord preserveth all them that love Him: but ALL the wicked will He DESTROY" (Psa. 145:20).

17) "He will gather his wheat into the garner; but he will BURN UP THE CHAFF with unquenchable fire" (Mat. 3:12). Burning up chaff (stubble, Mal. 4:1; tares, Mat. 13:38-40) is a very different thing from purifying gold and silver through fire. These symbols cannot be confused.

18) "The tares are the children of the wicked one . . . as therefore the tares are gathered and BURNED IN THE FIRE; so shall it be in the end of this world" (Matt. 13:38-40). TARES are not "purified" or "pruned," they are DESTROYED. How can we get "salvation" out of such passages as these?

19) "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, that it shall LEAVE THEM NEITHER ROOT NOR BRANCH . . . Ye shall tread down the wicked, for they shall be ASHES under the soles of your feet" (Mal. 4:1-3). This is complete obliteration, without anything remaining or carrying over.

20) "Wherefore hast Thou brought me (Job) forth out of the womb? . . . that I had given up the ghost (gava—expired) and no eye had seen me! I SHOULD HAVE BEEN AS THOUGH I HAD NOT BEEN; I should have been carried from the womb to the grave" (Job 10:18-19).

21) "Man that is in honour, and understandeth not, is like the beasts that perish . . . Like sheep are they laid in the grave; death shall feed on them" (Psa. 49:29,19,14).

22) "The man that wandereth out of the way of understanding shall remain in the congregation of the dead"
(Prov. 21:16).

23) "They (Israel's heathen conquerors) are dead, THEY SHALL NOT LIVE; they are deceased, THEY SHALL NOT RISE: therefore hast thou visited and destroyed them, and made all their memory to perish" (Isa. 26:14).

24) "Babylon shall become heaps . . . that they may sleep a PERPETUAL sleep, and NOT AWAKE . . . I will make drunk her princes and her wise men, her captains and her rulers and her mighty men, and they shall sleep a perpetual sleep and not awake" (Jer. 51:37, 57).

25) "The day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head . . . they shall BE AS THOUGH THEY HAD NOT BEEN" (Obad. 15-16).

26) "As many as have sinned without law shall PERISH without law" (Rom. 2:12).

27) "I will also laugh at your calamity; I will mock when your fear cometh . . . then shall they call upon me, but I will not answer; they shall seek me early, BUT THEY SHALL NOT FIND ME . . . The turning away of the simple shall slay them, the prosperity of fools shall destroy them" (Prov. 1:20).

28) "Seek ye the Lord WHILE HE MAY BE FOUND" (Isa. 55:6).

29) "Every branch in me (Jesus) that beareth not fruit He (God) taketh away . . . If a man abide not in me. He is cast forth as a branch, and is withered . . . and cast into the fire . . . and burned" (John 15:2.6).

30) "Wide is the gate and broad is the way that leadeth to DESTRUCTION, and many go in thereat; but strait is the gate and narrow is the way that leadeth to life, and FEW THERE BE THAT FIND IT" (Matt. 7:13-14).

31) "These as natural brute beasts made to be taken and destroyed . . . shall UTTERLY PERISH in their own corruption" (2 Pet. 2:12).

32) "If judgment first begin at the house of God, what shall the END be of them that obey not the Gospel? If the righteous SCARCELY BE SAVED, where shall the ungodly and the sinner appear? (1 Pet. 4:17).

33) "It had been good for that man if he had not been born" (Matt. 26:24). Could this be said of ANYONE who is destined to eternal salvation?

34) "I (Jesus) pray not for the world, but for them which Thou hast given me . . . The world hath hated them, because they are not of the world, even as I am not of the world" (John 17:9, 14).

35) "There is a way that seemeth right unto a man, but the END thereof are the ways of DEATH"

(Prov. 16:25).

36) "Whoso despiseth the Word shall be DESTROYED" (Prov. 13:13).

37) "Thine enemies . . . Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall DEVOUR THEM" (Psa. 21:8-9). How can anyone convince himself that it is possible to harmonize the idea of universal salvation with all these passages?

38) "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of DEATH UNTO DEATH; and to the other the savour of life unto life." How, according to the Universalist view, was the preaching of the Gospel by Paul a "savour of DEATH unto them that perish"?

(2 Cor. 2:15-16).

39) "When the Gentiles heard this, they were glad, and glorified the word of the Lord: and AS MANY AS WERE ORDAINED TO ETERNAL LIFE, believed" (Acts 13:48). This is conclusive, of those to whom Paul preached (at Pisidian Antioch), a certain number believed. The Spirit testifies that these were ALL out of that group who were ordained to eternal life.

40) "And the Lord added to the church daily such as should be saved" (Acts 2:47) again showing clearly that ALL are not to be saved, but only SOME. This would be the normal and reasonable meaning that would ordinarily be taken out of all passages that speak of salvation and rejection.

After all this, after the life of probation, after the separation at the judgment seat, and the rejection and destruction of the wicked, after all this which the Scriptures speak of in such terms of finality without any hint of reversing it all later, to suggest that we must read into these passages an entirely different idea from what they appear to plainly teach is very far-fetched and unsound. Universalism is a humanitarian revolt against the cruel, Satanic teaching of eternal torment and torture for rejected immortal souls. As such, Universalism merits sympathy, but it is dangerous and unsound. It rejects the teaching of much scripture, and it has the very harmful tendency of undermining the great effort and incentive needed to "work out our salvation with fear and trembling." For obviously, if all are to be eventually saved, the vital importance of success in overcoming the flesh in this life is greatly lessened and obscured.

The Scriptures constantly and consistently seek to impress man with the fact that his eternal salvation depends upon his course in THIS life—"He that *endureth to the end* shall be saved;" he that "keeps Christ's works to the end," "is faithful unto death," "patiently continues in well-doing," "keeps in memory," "holds fast," "is firm unto the end," "gives diligence to make his calling and election sure," "continues in the faith," "is not moved away," "does not look back," "mortifies the deeds of the body," "abides in Christ," "keeps his first love," "does not fall from his steadfastness," "looks diligently lest he fails," "is not entangled again in the world," "gives more earnest heed—does not let slip—does not neglect," "takes heed lest he fall," "continues in faith and love and holiness," "brings forth fruit with patience," "does not turn away," etc., etc.

ALL these urgent warnings are given that men may apply themselves "WHILE IT IS CALLED TODAY"—"Strive to enter in . . . When once the Master of the house is risen up and hath *shut to the door*, and ye knock at the door saying, Lord, open to us, He shall say, I know you not."

But Universalism says, "Do not be misled. There will be another chance. There will be endless chances, whatever you do. You are *bound* to be saved eventually."

Current Events Fulfilling Prophecy

EARTH'S CREEPING DESERTS. Major environmental danger. Over 1/3 of earth is desert or desert-like. Now, largely thru man's own folly, a deadly disease of the land called 'desertification.' In last 50 yrs., 1/4-million sq. mis. Of farm & grazing land swallowed up by Sahara desert along southern fringe. Throughout world, 80 million people in recent years have had ground under them turn to dust or sand. As fields & pastures become no man's lands, the dispossessed add to tide of ecological refugees swelling Third World's unemployed & destitute.

Sahel's recent calamity worsened by modern factors. Improved public health has vastly expanded population. New wells lulled Africans into thinking they were no longer so dependent on the rainfall. But when rains ceased, the crops failed, the cattle stripped every blade of grass, the thin topsoil layer vanished, & there was nothing but rock, sand & dust. The Sahara had won.

Other countries have committed same sad mistake. Sudan, which could be bread-basket of Arab world, has abandoned traditional crop rotation, with disastrous reductions in yields. In Tunisia, mechanized plowing cut so deeply into the thin topsoil that much of it blew away. Land erosion has been accelerated by cutting trees for firewood & farming marginal lands, leaving the soil unprotected against wind and heavy rain. Another factor has been over-grazing, & the goat—valued & bred in great numbers by desert people for its milk & meat—has probably been the greatest villain. New manmade wastelands maybe self-perpetuating.

At recent UN conference in Kenya of 110 nations to consider the problem, there was an Arab-led walkout when the Israeli delegate explained the methods & successes in making the Negev bloom. (Tm 9:12)

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'Desertification' is annually destroying 15 million acres: a worldwide menace affecting every continent except Europe. India's West Rajasthan region lost 1/7 of its grazing land in past 10 years. Huge tracts of Arizona & New Mexico that were carpeted with lush grasses in 1870 are now scraggly sagebrush.

Desertification is caused by man. Technology can have a disastrous effect. In N. Africa, modern machinery caused severe damage & erosion. As earth's surface erodes, it may cause less rain to fall in the ravaged area, and even when it does rain, the denuded soil has lost its capacity to retain water. (Nwk 9:19)

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Grave concern about US water supply. Using water so rapidly that every section of country will be confronted with serious shortages in coming decades. By 2000, only 3 of US's 18 water regions will be able to live comfortably with their water supplies, & even there purity maybe just as serious a problem as shortages.

By 1990 every year will be a short water year: shortages may force dramatic changes in US society. Agricultural production will decline as prime farming regions turn to deserts. In drought-stricken California, underground water tables have dropped 27 feet in some places, & are still dropping 6 feet a month.

Arizona, fastest growing state in US, almost entirely dependent on irreplaceable underground water from an ancient glacial lake underlying the state, of which the water level is falling rapidly.

Another vital & irreplaceable reservoir is the Ogallala Aquifer, a vast underground lake extending from Nebraska to Texas, & which has enabled farmers to turn the dry plains of central US into an agricultural wonder. Ogallala has dropped 700 feet in some places, & is dropping up to 7 ft. a yr. Some wells already dry, causing farms to be abandoned.

US drawing off 1/3 of all rivers & streams, up 20% since '65. By 2000 AD it will be 3/4 of all such water. Demands on the Colorado river are so great that the once-mighty torrent that roared into the Gulf of California now ends in a trickle in the S W desert. (USN 7: 18)

Russia, like US, hunting for ways to water its parched farmlands.

Plan to divert enormous quantity from north-flowing Ob & tributaries to far south, at \$1-billion cost. World experts fear diverting warmer Siberian rivers from Arctic Ocean could enlarge Arctic ice cap and change weather & ocean levels thru entire Northern Hemisphere.

In 4 yrs., water use in S. Russia up 40%: water levels all lower than last yr. No more water can be taken out of Volga if it is to remain navigable. Caspian Sea, Volga's outlet, down 10 ft. since '45. Yrly. fish catch down from 600,000 tons to 100,000. As size of Caspian—world's largest inland sea—shrinks, its problem of pollution from industrial waste rises. (USN 9:12).

ONE more striking sign of latter-day man's foretold earth-destructive folly & wickedness--& greatly adding to the beauty, foreknowledge & wisdom of the promise that when man's evil rule is swept away, "The desert shall blossom as the rose." How few in this giddy, greedy country realize that its coarse & garish inflated lifestyle is built on a mindless waste of irreplaceable sub-surface water, & that a day of reckoning must come. The world map accompanying one article is frightening. A large part of the world, beyond the already 1/3 desert including practically all the western 1/2 of US & most of Australia—is under "high risk of becoming desert." Russia has plenty of fresh water—12% of world's total—but 85% of Russia's supply is in the cold, sparsely-populated north & east, where mighty rivers flow up to the Arctic Sea; & only 15% in the heavily inhabited south & west. \$100 billion for a great 1200 mile manmade river seems a tremendous sum, but it is less than what both US & Russia spend each year for war & destruction, grimly & euphemistically called 'defence'— and less than US spent in devastating Vietnam. The acrimony & boorishness at the UN conference on the subject is typical of man's evil stupidity in the face of common disaster, & bodes ill for any hope of harmoniously grappling with the problem.

RHODESIA'S AGONIES. Chances of peaceful resolution of the racial confrontation seem remoter than ever. British-US efforts to find a formula treated with open scorn on both sides. Tho every able-bodied man up to age 50 is at arms, Rhodesia's security forces are thinly stretched over a California-sized area and along 2000 miles of hostile borders. (Nwk 7:11)

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Last week the OAU (Organization of African Unity) Conference in Gabon bestowed its blessing on the leftwing Patriotic Front, an alliance of [Russia-backed] Nkomo and [China-backed] Mugabe. It was a serious reversal for Bishop Muzorewa & Rev. Sithole, Black leaders with large popular followings in Rhodesia, but without guerrilla armies.

At no time at the OAU Conference was there any discussion of human rights; and not only because of the presence of Uganda's Amin. Among all 49 member states of OAU, scarcely a handful gives so much as an occasional nod to the subject of human rights. [Virtually all are dictatorships].

The divisions in the Patriotic Front [the guerrillas fighting Rhodesia] have apparently become a deep split since Mugabe's recent Peking trip—a split between [pro-Chinese] Mugabe and Nkomo's pro-Soviet guerrilla force. (Nwk 7:18).

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Chief Chirau is President of Rhodesia's Council of Chiefs, the leader of 250 traditional Black Chiefs & many 100s of Headmen. He has formed the ZUPO party opposed to the Patriotic Front of Nkomo/Mugabe guerrillas. He claims support of 60% of the Blacks of Rhodesia. He says—

"[We favour] a system of moderate Black govt. that would guarantee law & order, preserve our private-enterprise economy, & keep Zimbabwe [Rhodesia] out of Marxist hands. The thrust of ZUPO is to get moderate men of all races to resist Communism. If the Marxist terrorists succeed, we will become the victims of the greatest tyranny in history. OAU's recognition of the Nkomo/Mugabe Patriotic Front is a preposterous travesty of justice. Russia must

have been very active behind the scenes at OAU. The Patriotic Front is foreign-financed, and they believe in guns, not govt. by the people. Mugabe comes from the same area I do, and he is almost completely unknown there." (Nwk 7:18)

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As gloomy figures on war casualties and economic decline continue to seep in, record numbers of White Rhodesians are moving out. In May (last month figures available for), Rhodesia's White population of 270,000 declined by record 1340 (annual rate of 16,000). Real exodus probably twice that, as many leave 'on holiday' & don't come back.

Last week Smith announced snap election for Aug. 31, to head off right-wing challenge by dozen MPs who bolted his party & oppose any compromise. Smith's next step will be 'internal settlement' with moderate Blacks. (Tm 8:1)

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Hopes for peaceful end to Rhodesia conflict rapidly fading. Russian-armed Black guerrillas are training in Mozambique & Zambia & daily gaining strength, preparing for a war that could turn Rhodesia into another Angola, with rival Blacks pitted against each other in a bloody struggle. It took outside help of Cuban troops for one side to win in Angola; & the Cubans are still there. (USN 8:8)

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British-US plan calls for Smith's resignation & replacement by a British commissioner, disbanding of Rhodesia's Army, a UN peace-keeping force, and a new Zimbabwe Army drawn from the guerrilla forces. (Nwk 9:5)

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Rhodesia's 280,000 Whites gave Smith overwhelming mandate last week for 'internal settlement' with moderate Blacks. Smith got 85% of vote & all 50 White seats in Parliament. Hardline rightists got 9%; supporters of US-British plan 4%.

Smith's hopes rest on Bishop Muzorewa, Rev. Sithole & Chief Chirau. All 3 demand universal suffrage, which Smith has always opposed, but some believe he might give in, if he gets a guarantee of 1/3 White seats in the new Parliament. Smith believes most Blacks would support a Muzorewa/Sithole/Chirau govt.

The Nkomo/Mugabe Patriotic Front scornfully reject the British-US proposal to protect the property rights of what they call the "racist minority settlers."

Support for the Rhodesian Black guerrillas is imposing such serious economic strains on Zambia, Tanzania & Mozambique that they face danger of internal upheavals. This could lead to chaos, & the possible introduction of even more militantly anti-Western regimes. (Nwk 9:12)

WE cannot take sides. We must constantly remind ourselves of this. It is the potsherd of the earth—all evil. The Whites have lorded it over the Blacks, & 'lived deliciously' at their expense for far too long. But the utter hypocrisy of 45 Black & Arab dictatorships (backed by Russia & Cuba who are arming & training the guerrillas) demanding the fiction of 'majority rule' in another country, is a typical, but not enlightening, human farce. How can these Black leaders fraternize with the bloody Amin at the OAU, while whipping themselves into a pantomime fury to destroy the relatively far more civilized & productive Rhodesian govt? It seems like another tragic case where White greed & privilege have been blindly clung to so long that a harmonious settlement is hardly possible. But the internally-squabbling guerrillas that US is backing to bring down Rhodesia are openly pro-Communist. What folly!

ETHIOPIA-SOMALI WAR. Russia's 2 client states on Horn of Africa fighting over Ogaden region [taken by Ethiopia from Somalia 300 years ago].

Baffled anger in Somalia that world community has failed to jump on Somalia's bandwagon. West nations that seemed to promise aid few weeks ago now balk at arms sales in a war that African nations won't support.

The attacking Somalis now control most of Ogaden: a barren land where only camels, hyenas, vultures & thorn trees thrive. Termite towers soar to 30 feet, and scorching winds whip clouds of choking red dust. (Nwk 9:5)

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Somali Pres. Barre flew to Moscow last wk., hoping to persuade Brezhnev to take more neutral attitude in Somali-Ethiopia war, but Brezhnev snubbed him. After he left, Russia seemed to tilt even more to Ethiopia.

If Barre was hoping West would replace Russia as his patron, he got surprise. Last week US refused him military aid. (Nwk 9:12)

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Last week, Ethiopians pushed back Somalis from town of Jijiga, with Israel help. Ethiopia has US-made F-5 jets, which are maintained by Israeli mechanics. Israel, which fears that a victory by Muslim Somalia would strengthen the Arab bloc, continues to keep the Ethiopian F-5s flying long after they had been expected to wear out. That secret weapon was thwarting Somalia's hopes for a quick-kill victory in Ogaden. (Nwk 9:19)

THIS nasty little war will bear watching. Somalia is currently successful, but has not the sinews to pursue a long struggle against an 8-times-bigger adversary. Russia is backing Ethiopia, &—in the present

dithering state of US foreign policy—is probably prepared to take bold steps to see that Ethiopia wins, & becomes a new Russian power-base. The specific mention of Persia, Ethiopia & Libya with Gog by Ezekiel, & Ethiopia & Libya by Daniel, is certainly not casual, but must indicate some latter-day role of especial importance by these countries.

SODOM OUT-SODOMED. In new AMA poll, ½ of doctors answering said violence on TV is causing behavioural or physical problems in their patients. Children are main sufferers: heightened aggression, injuries from copying incidents on TV, epileptic seizures and nightmares. (USN 7:4)

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Evidence mounts that TV is dangerous influence on beliefs, values & behaviour of young. Today's typical high-school graduate has logged at least 15,000 hours before TV—more time than he has spent on any other activity except sleep. He will have vicariously participated in 18,000 killings.

Unquestionably TV has some benefits, but the overwhelming body of evidence is decidedly negative. Time is long past due for a major, organized cry of protest from the medical profession against a national scandal.

Studies show TV stifles creative imagination. Nursery school teachers who have observed the pre-TV generation say juvenile play is far less imaginative & spontaneous than in past. Teachers encounter children who can't understand a simple story without visual illustrations. TV has taken away the child's ability to form pictures in his mind. What TV basically teaches children is passivity.

Conditioned to see all problems resolved in 30 to 60 minutes, TV offspring have low tolerance for the frustration of learning. Grade-schoolers are quickly turned off by any activity that promises less than instant gratification. They want everything to be easy—like watching TV.

One child says, "You see so much violence that it's meaningless. If I saw some one really get killed, it wouldn't be a big deal." (RdDg 6:77)

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As new TV season unfolds, it's clear major shift underway toward sex. Variety of old taboos will be treated with candour that has critics seething. Southern Baptist Convention says 1 popular show "shamelessly exploits the tragedies of adultery, homosexuality, impotence, incest, crime & senility." The wave of denunciations spread even to such generally liberal groups as National Council of Churches.

In response, the president of ABC-TV says, "It is a very unhealthy situation when special-interest groups determine what is right & what isn't for the public."

Nicholas Zill, a scientist studying the effects of TV on children, warns, "Instead of making sex more loving and human, it has been spreading the locker room mentality to girls as well as boys, at earlier & earlier ages."

Another prominent doctor says: "It is being recognized by family doctors as a growing health problem, especially among children who watch TV over 25 hrs. a week, which is the national average. There's evidence these children have more difficulty in school than those who don't watch as much.

"Remember that a child preoccupied with TV is likely to be functioning 6 to 18 months below his age level, so use simple words.

"It's a much different kind of experience than children were getting in the days before TV. Then most likely they were outside, involved in various kinds of games, & sharing, learning about the rights & respect of others. Now too much watching turns many into passive receivers of canned experience. They never learn to work out emotional problems thru personal activity & play." (USN 9:12)

IF ANY comment is needed to point out the crying lesson in this gruesome chamber of horrors, then no amount of comment would do any good. We suggest it be reread repeatedly & studied until thoroughly assimilated, if one has any love for the Truth & for one's children.

U.S. EDUCATION DISASTER: GOOD NEWS FOR RUSSIA. For 14 straight years scores on the Scholastic Aptitude Tests, used by colleges to rate applicants, have declined alarmingly. Before '70, it was blamed on the large number of poor suddenly going to college. But since '70, this ratio has not increased—still scores fell faster than ever. A special panel has looked into the reasons: —

US schools have stopped requiring the kind of work that sharpens students' abilities to reason. Less thoughtful & critical reading is now demanded & being done. Careful writing has gone out of style. Less homework is required. Textbooks have been written down to simpler language. Promotion from grade to grade is almost automatic. More television has meant less time spent on reading. Students are less motivated than they once were. If anything, the Tests today are easier than those of '63, the year of peak scores.

US Navy has discovered that high schools are producing functionally illiterate graduates. 70% of those who dropped out of boot camp last year could not even read the basic Blue Jackets' Manual, tho most had high school diplomas. The Navy spent \$5 million rewriting its manuals, which had been pitched to an 11th-grade level. New

manuals have bigger type & shorter words. Navy has established remedial reading programs: rigorous 3 to 5 week course to bring sailors up to Sixth Grade level. Any recruits below 4th Grade level are discharged. (Nwk 9:5)

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Why those failing Test scores? A \$600,000 study traces decline to 'general lowering of educational standards,' including—

High absentee rate now condoned; grade inflation; grade promotion as a right & not something earned; half as much home work; simpler textbooks (11th grade textbooks are now at what used to be the 9th or 10th grade level); & TV. (Tm9:5)

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In US's big cities, public school was once a temple; it's fast becoming a ruin. Bathrooms are havens for quick swig of wine or a puff on a drug 'joint.' In classrooms, teachers brace themselves nervously, hoping the day will pass peacefully—and that a handful of students may even learn something. The education these children receive amounts to a national scandal.

Hallways are awash with drugs & violence. Last year, over 150,000 cases of aggravated assault in schools; vandalism cost topped \$600 million. Truancy is epidemic. If we can't solve the problems, public education won't survive. Have big city schools become unmanageable? Many say Yes. "I don't hold out much hope," says a Washington, DC, teacher, "Things aren't getting better, but worse."

Throwing money at schools does little good. A Rand Corp. study of 11 ghetto schools showed that \$40 million Federal funds in 4 years had effected no improvement. Many big school systems are scandalously mismanaged. A current study shows that only 41% of NY City's \$3 billion school budget goes for classroom instruction: rest goes to top-heavy administration. One district pays 12 more principals than it has schools. Maintenance in city schools has deteriorated alarmingly. Where is the money to come from? Even the most obvious reforms cost huge sums. Detroit, for example, just can't afford to hold children back until they are ready for promotion to the next grade. (Nwk 9:12)

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As US schools open again, heralded experiments, such as open classrooms & team teaching, are losing their bloom. And so are the visions of miracles from technology, such as classroom TV.

There's a widening gulf between schools & public. Recent Gallup Poll found adult approval of schools at new low. A NY Times survey showed that proportion with no confidence in schools doubled in past 4 yrs., from 21% to 40%.

Three key problems face schools: dissatisfaction of parents & students, & low teacher morale; extreme loss of schools' authority, particularly with regard to discipline; and reduced levels of academic achievement at schools everywhere—small towns, big cities, and suburbs.

Recent Gallup Poll actually indicated that parental apathy is among public's top educational concerns. And teachers responding to an NEA survey stated their No. 1 concern was 'parental lack of interest.' (USN 9:1?)

THIS is woefully sad & ominous reading for the 'greatest' country in the world—the only buttress between Russia & her world-power ambitions. We cannot help being impressed by the 'Decline & Fall of the Roman Empire' similarity. The US Navy—heart of her safety and power—is tightening its requirements & won't accept recruits who are below 4th grade education levels: & it must crash-course the rest up to 6th grade levels. And this in a country that spends endless billions on 'education,' & where 10th grade accomplishment used to be the minimum permitted for leaving school. Of course there are still tremendous individual accomplishments & accomplishes: it is a chequered pattern; but there seems to be a pervasive rot spreading thru the whole fabric. The gaudy, bawdy, dreadfully squalid false tinsel of blaring TV is not the whole reason, but it plays a large part.

NOT-SO-HAPPY BIRTHDAY. Fireworks blossomed & flags rippled in Ottawa last week, as 23 million Canadians—or most of them, anyway—cheered the 110th anniversary of confederation. But national unity was the over-riding question. Quebec Premier Levesque is making big trouble on question of language: fundamental goal of Levesque's party is Quebec as a "country of a people that speaks French." He has embarked on a drastic program to legislate the language of everyday life in Quebec, outraging the 1.2 million non-French Quebecers.

All business with the provincial govt. would have to be conducted in French. All professionals (doctors, lawyers, etc.) would have to speak French to get licenses. Corporations would be monitored to make sure French was used throughout. All new residents would have to send their children to French schools, unless 1 parent had attended English schools in Quebec. English-speaking families who moved into Quebec would have to send their children to French-only schools.

The issue has put Canada's govt. in a bind, and could drive a wedge between Quebecers & other Canadians that Trudeau cannot condone politically. An ethnic exodus of English-speaking Quebecers has begun. (Tm 7:11)

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Last week, the separatist-minded govt. of Levesque passed the new law making French the primary language of Quebec, requiring businesses, professionals and govt. offices to conduct affairs in French, and sharply restricting the number of students permitted to study in English. Levesque plans to hold a referendum, probably next year, on separation of Quebec from Canada. (Nwk 9:5)

IN school in Canada as children, we were expected to enthusiastically & tauntingly sing of the glorious triumph of Wolfe over Montcalm on the Plains of Abraham before Quebec City, which wrested that province, & its proud and long-established French pioneer settlers, from France & made it a vassal of England. Surely, for a united Canada, a very tasteless & unfeeling anthem, hardly conducive to healing wounds & building friendships. Britain's iron heeled & imperial conquests are somehow becoming unstuck all around the world: Mideast, Somalia, Rhodesia, South Africa, etc., are all overripe fruits of that planting. Canada is on a disaster course. Arrogant Anglo-Saxonism, & deep long-nursed French resentment, seem to make any hope of reconciliation vain. It appears that one more once-strong stumbling block is being removed by weakness from Russia's path to world power. France at the proper time will be quick to exploit the widening cracks in Canada's foundations, tho now she wisely lays low. De Gaulle, on his visit to Canada, with his 'Vive la Quebec!' mischievously stirred the embers of hate that are now increasingly breaking into flame.

MIDEAST POSITIONS HARDEN. Many US Jews, who at first opposed Begin, now seem to admire him as a tough-minded patriot, & support his government. The hostile treatment of Begin by much of the US press, & Carter's seeming tilt toward the Arabs, has caused a closing of the ranks of US Jews who are horrified at the prospect of a series of one-sided compromises by Israel.

Liberal & moderate Israelis are rapidly revising their once-hostile views of Begin. Many observers think his minority govt. could win an absolute majority in the Knesset if a new election were held today. (Tm 9:5)

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All omens suggest September will be a difficult—possibly decisive—month for Israel & the Arabs. Israel made it official last week: Knesset passed overwhelmingly (92-4) a resolution categorically repudiating PLO 'as a discussion partner in any Mideast peace negotiations.'

Israel's Gen. Sharon has announced a plan for massive new settlement of West Bank: 30 new settlements & 3 urban centres. He says Israel should settle 2 million Jews from Golan Heights to southern tip of Sinai in next 20 years. A recent Israeli poll showed 82% favouring settlement in the occupied territories. Israeli citizens & leaders are growing increasingly militant as they read Arab statements that seem to them intransigent.

Last week, at a meeting of the 21 nations of the Arab League at Cairo, Saudi Arabia's Prince Saud said his country would back every effort to establish a Palestinian state in the West Bank, & that the Arabs would adopt a 'plan of action' against Israel's move to increase settlements there. (Tm 9:12)

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PLO says No to Carter. For weeks Carter has been signalling PLO that US wants to deal with it, if it will accept UN Resolution 242, thus tacitly acknowledging Israel's right to exist. Last week, meeting in Damascus, PLO refused. (Nwk 9:5)

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In rare show of unanimity, the 21 Arab League nations adopted in Cairo last wk. a resolution demanding (1) Israel withdraw from all territories taken in '67 War, including East Jerusalem, and (2) Palestinians must have right to return to place of origin & establish an independent state. Syria called for ouster of Israel from UN, & worldwide sanctions against her. (Tm 9:19)

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Another band of Israelis marched into West Bank last week to establish a new settlement at Yattir, near Arab city of Hebron. In response, Carter repeated his view that such settlements are 'illegal.'

Key man in Israel's settlement policy is Agricultural Minister Sharon [national hero who turned the tide in the '73 War by crossing Suez and encircling Arabs] He plans to settle 2 million Jews in occupied lands in next 20 years.

Sharon enjoys a special relationship with Begin, who regards him as an authentic hero. Sharon is not at all troubled by US opposition, saying, "With all due respect, Carter Administration is temporary, but Israel is permanent." (Nk 9:19).

JEWRY & Israel seem uniting behind Begin for a last ditch, hardline stand. It seems like the last days of Jerusalem all over again. The mercurial Sharon's grandiose schemes of 2 million new settlers means a far greater 2/3 to be "cut off & die" (Zech. 13:8) when the Northern destroyer sweeps down, so we can only hope for Israel's sake it does not materialize—but we know that "Not one grain of corn shall fall to the ground." Saudi Arabia is muttering darkly about cutting oil production until Carter forces Israel to expose herself to Arab mercies by giving back all the territories taken in self-defence from the murderous aggressors in '67, & Carter, with his eye on the oil, dutifully says they must. How far are the ways of man from any kind of justice or decency!

DESTROYING THE EARTH. Annual UN report on the environment focuses on 4 areas where man's activities are hazardous to the environment, & to life itself: —

OZONE DESTRUCTION. The layer of ozone, a highly reactive form of oxygen, in the stratosphere absorbs much of the ultraviolet radiation from the sun. But the layer is fragile, susceptible to a number of chemicals that convert ozone back into ordinary oxygen. Fluorocarbons have already depleted the ozone layer by 1%, & at present rates could cut it 10% by 2050 AD.

The accelerating use of nitrogen fertilizers could result in the destruction of another 15% of the ozone layer. Most disastrous would be a large-scale nuclear war, which would reduce the ozone layer by as much as 70%. Even a slight ozone decrease seems to increase skin cancer. A significant depletion could cause far reaching damage to plant & animal life, & trigger drastic climate changes.

CANCER. In industrial societies, environmental factors have already been proven responsible for 40% of all human cancer. Many scientists now suspect it may be closer to 90%.

FIREWOOD SHORTAGES. While industrial nations worry about dwindling oil supplies, a growing shortage of firewood is causing a 'poor man's energy crisis' in the developing nations. In India & Africa, firewood is so scarce that villagers travel over 30 miles to get it. In Niger, wood is so expensive that a labourer must spend nearly ¼ of his income on firewood. Search for wood is creating new deserts.

SOIL LOSS. Soil available to man to grow his crops is rapidly being frittered away by over cultivation, mismanagement, & carelessness. Soil erosion costs the world 2½ billion tons of soil a year, & has already reduced much of North Africa—once the Roman Empire's granary—to deserts that must import most of their food. Improper irrigation (causing water logging, salinization, etc.) is taking another 600,000 acres of land out of production each year.

The UN report calls for international collaboration "on a scale never seen in the history of mankind" to save environment from irreparable damage. (Tm 6:13)

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It has been feared that the earth's climate is cooling. Now the fear is that it is, and will be, rising considerably, due to the tremendous increase in use of fossil fuels that is pouring far more carbon dioxide into the atmosphere than nature's recycling mechanisms can handle—leading to melting of polar ice caps & rising of ocean levels. Even a slight rise in temperature could cause drastic changes in world rainfall patterns. Excess carbon dioxide causes a greenhouse effect.

Carbon dioxide in the atmosphere has been increasing since the early 1900s as the industrial revolution got into full swing. Another factor contributing to its increase is the rate at which world's great forests have been harvested. Trees are essential in balancing the earth's carbon dioxide budget.

Coal is the fuel about which researchers are most concerned. It is the largest fossil-fuel reserve left on earth, & has just begun to be exploited. US plans to double its use by mid-'80s. Every ton of coal burned puts 3 tons of carbon dioxide into the air. South Pole ice sheet seems starting to break up. (USN 7:25).

THESE are just a few of the ways man knows he is destroying the earth. He continues belatedly to discover more. He now suspects 90% of human cancer is caused by our artificial modern 'civilized' way of life. How delicately balanced is the life and environment system formed by the Divine hand, & how roughshod blind, greedy man is riding over it!

THE WAR: Russia had received a relatively serious setback at Plevna in north-central Bulgaria, apparently thru carelessness & over confidence. They had occupied the city easily, but when off guard were slaughtered in an ambush by a Turkish army hidden in & firing from the houses. They were quite unable to regain their order, & the ensuing battle, which drew in large numbers from both sides, was a disastrous rout for the Russians.

It made the Russians thereafter more cautious in their advance, & elated the Turks into a blind zeal beyond any thought of capitulation.

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Bro. Roberts says in a cover note, answering a correspondent—

"Jesus did not 'pass from under condemnation' till he rose from the dead, for death was the condemnation in its accomplished form. Hence it is that Paul says if Jesus did not rise from the dead we are yet in our sins (1 Cor. 15:17)."

* * *

A very wealthy & prominent Jewish banker with high govt. connections had been refused accommodation at the Grand Union Hotel in Saratoga, NY. It had become a matter of great public agitation in

US, with strong feeling on both sides. Henry Ward Beecher, the famous preacher, was making much of it, in defence of the Jewish people.

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There are some interesting items in the Ecclesial News:—

A young woman in St. John, NB, far from any brethren, had learned the Truth thru reading, & correspondence with a sister in England. Encountering only opposition & bitterness from all her 'religious' family & acquaintances, she desired for many months to be baptized but could get no one to assist her. Then she became ill for several months, during which time she was able to persuade a nurse to baptize her in her own bathtub; and was now rejoicing, tho lonelily, in the Hope of Israel. (Bro. Dowling appears first at St. John in 1882, and an ecclesia soon thereafter developed there.)

There is announced at Birmingham—

"The return to fellowship of James Murcourt, who resigned from a sense of his unworthiness some time ago."

This may encourage others to hold fast who find themselves in the same situation. Sense of unworthiness there must truly be, but it dare not lead us to abandon the race. Peter, who had hastily exclaimed, "Depart from me, O Lord, for I am a sinful man," said later, in fuller wisdom, "To whom (else) shall we go? Thou hast the words of eternal life."

The Frome ecclesia reports—

"We managed to get about 50 of the townspeople together to an open air lecture by inserting a notice of the meeting in the weekly paper, careful not to let it be known it had anything to do with Christadelphians. Our very name seems to frighten them away, & we can seldom get ½ a dozen to listen to a lecture in our room."

Some have wondered at the propriety of this approach, but its wisdom must be judged by motive & result. Subterfuge we can never employ, but wisdom seeks to interest & draw before it (necessarily) offends by presenting unpleasant or unwelcome truth.

Bro. Sulley, visiting the Isle of Man, was drawn by an unusual advertisement to a Campbellite meeting. To his surprise he was asked to address them. He declined. They insisted. He said he would explain his position clearly, & they could then decide if they still desired him to speak. He did; & they did. There followed several hours of profitable discussions.

A group from Bristol & Frome met at Radstock & addressed a group of 500 to 600 in an open field. The meeting was orderly & lively, with many questions, but—

"After the meeting was over, a most disgraceful uproar ensued. Certain lewd fellows of the baser sort stirred up the people who followed the brethren & sisters to the market-place, hooting & pelting them with clods of turf; but happily no one was injured, tho some of the crowd were evidently bent upon mischief. It is believed that the turmoil was occasioned by the religious element."

However, many showed interest, and asked to have another such meeting.

A group had come to attention, 'The Advent Christian Church of Montreal,' who appear to have (independently) come to a knowledge of practically all the Truth, & were very active in preaching in the very seat of the Beast. The only difference appeared to be in relation to the Judgment Seat. It was confidently hoped there would soon be an ecclesia in Montreal.

(Upon later, closer investigation, other differences became manifest, some of which were held & defended tenaciously. Nothing came of it as an ecclesia, tho one individual did leave them & embrace the Truth. There is no further news from Montreal for several years.)

Recent active preaching by a bro. L.T. Nichols had built an ecclesia of about 30 at McMinnville. This appears to have been the beginning of the Truth in Oregon.

On Sept. 17 we received an anonymous \$400 bank draft for the Berean. We deeply appreciate both it & the kindness behind it. We are overwhelmed & humbled by this manifestation of support, & will strive to be worthy of it. We freely invite any criticism of the Berean, realizing-in any mortal endeavour—both the need & benefit of a balancing external scrutiny & checking.

Questions

		COMBINE	28. Gallant	39. Outward	50. Threefold
		PHRASES	29. Modest	40. Infallible	51. Cockatrice
1. Gay	10. Lewd	19. Mixed	30. Foolish	41. Doubtful	52. Impenitent
2. Pale	11. Moist	20. Purple	31. Endless	42. Forgetful	53. Continuing

3. Miry	12. Guest	21. Dearly	32. Mouldy	43. Miserable	54. Convenient
4. Mars	13. Burnt	22. Savoury	33. Careless	44. Continual	55. Reasonable
5. Vain	14. Green	23. Proper	34. Heinous	45. Impudent	56. Backsliding
6. Slow	15. Godly	24. Feeble	35. Celestial	46. Damnable	57. Desperately
7. False	16. Sweet	25. Fatted	36. Familiar	47. Vagabond	58. Lamentable
8. Hand	17. Hoary	26. Hardly	37. Monthly	48. Overmuch	59. Unrighteous
9. Dumb	18. Bright	27. Rotten	38. Naughty	49. Honourable	60. Burdensome

Hill	Eggs	Stone	Bodies	Prophet	Mountain
Figs	Rags	Voice	Season	Apparel	Multitude
City	Head	Cord	Service	Heresies	Ethiopians
Calf	Child	Dogs	Grapes	Psalmist	Counsellor
Clay	Robe	Cloud	Sorrow	Clothing	Comforters
Face	Heart	Knees	Writing	Chamber	Repetitions
Fear	Withs	Crime	Wicked	Daughter	Genealogies
Ship	Spirit	Bellies	Fellows	Adorning	Disputations
Jews	Horse	Proofs	Beloved	Galatians	Employment
Meat	Bread	Hearer	Bestead	Mammon	Prognosticators

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