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Do you believe in the Resurrection of the Dead?

Jer. 31:15-17; Matt. 2:16-18; Job 14:14-15; Jno. 11:21-25; Acts 24:15; 1 Cor. 15:12-18.

WHEN we remember that the word "resurrection" is used no less than 37 times in the New Testament, besides other words of similar import, and that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Scriptural doctrine and of the hope of eternal life—in view of these facts, and of the strong language of the texts above quoted, Whose inspiration is conceded by all Christians—it may seem strange that we should ask any Christian the question, "Do you believe in the Resurrection of the dead?"

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that after a careful examination of the subject many more of God's people will come to believe consistently, logically, Scripturally in a resurrection of the dead. True, it is customary on every funeral occasion to read the words of the Apostle Paul, in which he sets forth the resurrection as the Christian's hope (1 Cor. 15) but this seems to be a mere concession on the part of the officiating minister. He feels it to be his duty to read something on the subject, but his remarks following the reading prove most conclusively that, .so far from believing that the person whose corpse is about to be buried is dead, he believes, and instructs his hearers that they should believe that their friend, and neighbour is "more alive than he ever was." Frequently, indeed, he plays directly into the hands of the "Spiritualists," and "Christian Scientists," by telling the audience that the spirit of the dead friend is with them in the room, hovering over them; and that if permitted to speak he would say to them, "Dry your tears, weep not for me; I am far better off in glory."

Indeed, it has come to be the- general belief among Christian' people that death is a delusion, and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being that so-called, "Christian Scientists" are quite correct in saying, "There is no death."

Whoever holds such views does not, cannot consistently believe in "the resurrection of the dead;" because if no one is dead, how can there be a resurrection of the dead? Wherein would be the sense in speaking of a resurrection of the dead to life, if they already have life more abundantly than they possessed it before they seemingly died?

But thousands of ministers would answer us, saying, "When speaking of the resurrection, we merely mean a resurrection of the body—the bodies which we bury are all to come forth again from the grave, and the spirits which parted from them in death are to be rehabilitated in those bodies in the resurrection. This is what we mean by resurrection."

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men!

(1) They tell us that the deceased is "far better off," in that he has gotten free from the "fetters of the flesh," and that now "his free spirit wings its flight to God, no longer hampered and hindered by the mortal dust." They go into ecstasies in describing the grandeur and liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to a life more abundant, knowledge a hundredfold, and blessings indescribable.

(2) In the same breath they quote the Scriptures referring to the resurrection and (wholly misconstruing those

Scriptures) tell us that by and by, at the second coming of the Lord Jesus Christ, the same bodies of flesh that were buried will be re-organised. A. “ prominent Methodist -Bishop, in his famous resurrection sermon, pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand has been lost by accident, disease or amputation. They tell us that then the spirit beings, which, they say, left those bodies at death, will return to them as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally- set forth to be the grand and glorious result and consummation of our salvation, they feel compelled to go into ecstasies, over their erroneous presentation of the resurrection, and to tell how grand and glorious will be the result.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be similarly inconsistent and illogical; yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more reason they have to congratulate themselves that they have a very strong faith. However, the real fact is that they have a very strong credulity. But they will have no reward for believing unreasonable things which God’s Word has not taught, but has contradicted.

Who cannot see, if he will, that the man who dies at fifty years old, if in dying he obtains life more abundant and knowledge a hundredfold, and freedom to “wing flight,” etc., would be sadly disappointed by a resurrection—if it should mean to him reimprisonment in a tenement of clay, with physical restrictions and human limitations? And then, if he had thus for centuries been a “free spirit, roaming at liberty throughout the universe, untrammelled by a body and bodily limitations,” where would be the consistency on God’s part of reimprisoning such an one in a human body?

And if to be without a body is “perfect bliss,” as the funeral orators ..tell, how could there be anything added to perfect bliss by .a resurrection of the body, and reincarnation therein?

With this preface to our subject we go to the Scriptures to learn from them what is meant by “the resurrection of the dead,” and in what manner and why the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not only of the Lord’s people, who are to have part in the “first resurrection,” but of the world in general, who are to have an opportunity to share in the resurrection of judgment, improperly translated, “the resurrection of damnation.” (John 5:29.)

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Whoever would believe the Scriptural doctrine of the resurrection must also believe the Scriptural doctrine respecting death—that death is death, the cessation of life. Then, and not until then, will he be able to understand the

Apostle’s words in our text, “If there be no resurrection of the dead, . . . then they which are fallen asleep in Christ are perished.”

Nor is this statement by the great Apostle Paul an exception to or different from the teaching of the Scriptures elsewhere. Their unanimous testimony is that the dead are dead; that “in that very day their thoughts perish.” (Psa. 146:4.) Of the dead the Scriptures further declare, “His sons come to honour and he knoweth it not; to dishonour, and he perceiveth .it not of them,” “for there is neither wisdom nor knowledge, nor device in the grave whither thou goest” (Job 14:21; Eccl. 9:10.)

Here is a direct conflict between modern theologians and the inspired Word, the Scripture claiming that the dead know not anything, the modern theologians claiming that they know everything.

The entire Plan of Salvation is connected, with this question. If death was not the penalty of sin, incurred through Adam, then “life and that more abundant” is not the reward and blessing of God secured through Christ by a resurrection. Satan’s proposition, which has been so widely accepted by ,Christian people, and which exercises so blinding an influence upon their minds, is the reversal, in every sense of the word, of the Divine proposition that death is the curse or penalty of sin; that Christ died to release man from this sentence or curse, and that the, release comes by the resurrection of the dead, who otherwise would never have future life, as says the Apostle in our text. Satan’s theory declares death a blessing which brings the fullness of life and liberty and joy, and would make of the resurrection a curse, bringing imprisonment and difficulty and restriction.

No wonder that, blinded by this deception of the Adversary, the majority of the great theologians are leaving the doctrine of the atonement, which declares that “as by a man (Adam) came death, so also by man (the man Christ Jesus) comes the resurrection of the dead; that as all in Adam die, even so all in Christ shall be made alive.” (1 Cor. 15:21, 22.)

If the reality of death is denied, it is no more difficult to deny the reality of sin. If it is claimed that •father Adam was not created in the image and likeness of God, but was created a very close image and likeness of the monkey, it follows that in that low condition of intelligence he was unfit for trial for eternal life; and it is only a further step to deny that he

ever had a trial, and that he ever failed and fell from grace. And if the fall is denied, and, instead, the claim is put forward that man has really been advancing even to the present time, losing his likeness to the monkey and gaining in likeness to God, then it will be consistent also to take the next step, and declare that since man did not fall he did not need to be redeemed from the fall.

And hence, with all such reasoning upon un-scriptural basis, it appears logical[^] to deny the oft-repeated declaration of God's Word, that our Lord Jesus is our Redeemer, and that "He is the propitiation for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world," giving for us, as our ransom or corresponding price, His Own life, that He might buy back the forfeited life of Adam.

The apostle of old "preached Jesus and the resurrection" —Jesus as the Redeemer of mankind from sin and its curse—death—and the resurrection as the grand result of that redemptive work, by which the blessings secured by the ransom-sacrifice will be made applicable to and available for whosoever wills.

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase of life. Watch the dying one and note his weakening powers, mental and physical, until the spark of life becomes .extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all of your senses which you can exercise upon the subject tell you that your friend, your loved one, is dead—alive no longer. You look about you and study the subject and inquire of others, "What next?" The answer to your senses is, "the next thing is corruption; when the spark of life has gone the corpse must be buried; 'dust to dust, ashes to ashes.'" "You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures declare, "As dieth the one, so dieth the other; they have all one breath." (spirit of life.) (Eccl. 3:19.)

But with a longing for a future life, implanted in our nature by our Creator, we inquire: Is there no hope; hath a man no pre-eminence above a beast? The Scriptures answer our question, assuring us that, physically speaking, man "hath no pre-eminence above a beast." But the Scriptures assure us that although mankind is not possessed of any power of life beyond that of a beast, the Creator has, nevertheless, made a provision for man that He did not make for the. beast, and that provision is the' very thing for which we long, namely, everlasting life. The Scriptures point out to us 'that this provision for man's everlasting life, was made by the Lord in the beginning—not by implanting a deathless quality in the man's constitution, but by providing in the life-sustaining trees of the Garden of Eden, the means of continuing his life everlastingly; nevertheless, the provision was conditional, dependant upon man's obedience to his Creator.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the garden and away from the life-sustaining fruit of its trees.. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon father Adam gradually, and he lived out nearly to. the end of the first thousand-year day. His posterity, becoming weaker and weaker as the generations rolled by, are today (notwithstanding the many advancements in science, and medicine and sanitary arrangements), reduced to an average of about thirty-five years—"and if by reason of strength they be four-score years, yet is their strength labour and sorrow," and they are soon "cut off from the land of the living," to go into "the land of the enemy"—into the great prison-house[^] of death, in which it is estimated that over twenty thousand millions of our race are already—"where the wicked cease from troubling and the weary are at rest." (Job 3:17-19.)

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the Divine sentence of death, they nevertheless declare that our Creator is a God of mercy and pity, and that when there was no eye to pity and no arm to deliver us, His Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble, and for our deliverance from the prison-house of death, and for our restoration to the liberties and privileges of the sons of God.

It was in harmony with this Divine sympathy that, in due time, God sent His only begotten Son into the world for our redemption—to give for us the ransom-price, and ultimately to recover all who will accept of Divine mercy, from all the consequences of the fall by a resurrection from the dead. But Divine love could not make void Divine justice; it was necessary that God should be just, if He would be the justifier of them that believed in Jesus, hence .the demands of justice—the penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin. And here we have the best of evidence respecting what, is the penalty of sin, and what it is not; because, since our Lord Jesus pays for us the just penalty, of sin, what He laid down for us will prove what was the penalty against us. What did He do for us? The Scriptures answer: He laid down His life for us; "He died for our sins;" "He died the just for the unjust;" "He poured out His soul unto death;" He "Made His soul an offering for (our) sins," and "by His stripes we are healed." (Rom. 5:8; 1 Pet. 3:18; Isa. 53:4, 6, 10.)

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption;

and hence, if the matter needed proof we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that our Lord Jesus died for our sins, and that the heavenly Father accepted of that sacrifice of His life on our behalf, proves that it was our lives. that were forfeited by sin: that the full penalty of the Divine law against us as a race was the deprivation of life. The whole race, under sentence of death, has gone down to the great prison-house of death, the grave, Sheol, hades. And so our dear Redeemer, when He gave up His life for us, went also to shed, hades, the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus' death ransoms man from the sentence of death, so His resurrection from death became the assurance of the justification of all who accept and obey Him. The heavenly Father gave evidence that the ransom price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead and, as the Father's agent and representative, will soon begin the work of blessing the entire world redeemed by His precious blood.

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the, prison-house of death. For this reason our Lord is called the Life-giver, because His great work will be to give back life to the world of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sickness and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied and unquestionably correctly, by our Lord to Himself; but He did not break open the prison-house of death, and set all the captives free by resurrection immediately upon His own resurrection. He tells us when this work will be done, saying (John 5:2829) "The hour cometh in which all that are in the graves shall hear the voice of the Son of Man, and come forth;" "and they that hear (obey His voice then), shall live."

Our Lord thus passed over the interim of the Gospel Age, and pointed to the grand consummation of His work in the incoming age because such was the Father's prearranged plan. "The Father sent the Son," and the Son willingly undertook. the work of redemption, at a time sufficiently in advance of the "times of restitution," or resurrection, and the general blessing' of the world during the reign of Messiah, to leave the interim of this Gospel age for another work, namely, for selecting from the world a "little flock," a "royal priesthood," a "peculiar people," a "holy nation," to be joint-heirs with Christ Jesus their Lord in the honours of -the mediatorial kingdom. These shall be associated with the Redeemer in the grand and glorious work of destroying the Prince of • Darkness and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; arid in fulfilling generally all the provisions of the gracious promises of God made to father Abraham that in his seed (Christ, and His elect Body, the Church), "all the families of the earth shall be blessed." (Gal. 3:8, 16, 29.)

This brings us to the Scriptural proposition, that there is a first, a chief or special resurrection, and a general one later. The first or chief resurrection includes the resurrection of our Lord Jesus Christ and of the entire elect "Church which is His Body"—no more, no less. "Blessed and holy are they that have part in the first resurrection; on such the Second Death hath no power, but they shall be kings and priests unto God and shall reign on the earth"—the Messianic Kingdom class. Those who will share in this first resurrection will be "changed" from the human nature to the Divine nature—the highest of the spirit natures; not human, not flesh and blood, for "flesh and blood cannot inherit the Kingdom of God." Their trial and perfecting of heart takes place beforehand, and only the "overcomers" will receive the blessings. Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power, from dishonour to glory, .from corruption to incorruption, from a natural (human) body to a spirit body.

The time for this best, or chief resurrection, is everywhere in Scripture indicated to be at the close of the Gospel age, at a time when the entire Gospel Church will be completed. This includes the living members, whose "change" to. spirit nature will be instantaneous, so that the moment of their dying as human beings will be the moment of their "change" to perfect spirit beings. Meantime, the Scriptures declare that the Lord's people who have died, like the rest of mankind, are really dead, as human beings, and know not anything; but inasmuch as God has provided for their resurrection, and inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep—resting from their labours; waiting for the "crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only," as the Apostle declares.

And, likewise, the world of mankind, even though they know not the Lord as yet, are spoken of as being "asleep," because, as, the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the Sentence, for they were then in the bins of their father, Adam, so now, since Jesus laid down His life a ransom for all, and because they all shall be, awakened from death, therefore it is proper for all those who are aware of the Divine provision for the awakening, by faith to speak of the interim figuratively as a sleep.

Thus the Scriptures exhort us to trust and hope in the resurrection as respects all, our dear friends who go down into the prison-house of death. "There shall be a resurrection of the dead, both of the just and unjust," says the Apostle. (Acts

24:15.) “All that are in the graves shall hear the voice of the Son of Man and come forth,” said Jesus. (John 5:28-29.) “For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.” (1 Cor. 15:21-22.) How glad we are that God has provided for the resurrection of all the sleeping millions of Adam’s children who have ever lived. Whether our loved ones have gone down into death in battle, or as the result of accident, or through sickness or disease, matters not. God’s power exercised through Christ, will bring them all back again in the resurrection morning. Hear the words of our Lord, “The hour is coming, in which all that are, in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.”

As the “first resurrection” is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, His Body, so the general resurrection, which is for the world, is designated as “a resurrection of Judgment,” mistranslated in our common version “resurrection of damnation.” It is styled a “resurrection of judgment” because while all preparation has been made, so far as God is concerned, for granting to the world of mankind a full resurrection or restitution back to all that was first given to Adam, and lost by his disobedience, to be recovered by our Saviour’s precious blood, yet there are certain conditions attached to this blessing upon which it depends, namely, the conditions of the New Covenant.

God does not propose to give eternal life through Christ to any others than those who earnestly desire it, and who are in heart sympathy with the principles of righteousness which must always be the law of the Divine government. Hence the first work of Christ and the Church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions, similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of love will at that time have superseded the rule of sin under the law of selfishness; and Satan will be bound, that he shall deceive the nations no more for the thousand years. Under the favorable conditions of that mediatorial kingdom, all mankind will be required to make progress in the knowledge of the Lord and in the bringing of their hearts and lives in accordance with His law of love. Whosoever then will make no effort in the right direction will be cut off from life, in the second death, after one hundred years of trial (Isa. 65:20), although he would then, under the changed conditions, be properly reckoned as only a lad.

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who seek righteousness, and make progress in harmony with the laws of the Kingdom; so that year by year they will be growing stronger mentally, physically and morally—approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in father Adam. Thus the world of mankind awakening from the sleep of unconsciousness will be on trial; the conduct of those who are on trial being either approved or disapproved; and culminating either in their sentence to the second death, incorrigible, and unworthy of the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of life eternal, under the blessed conditions which are then promised to prevail—when there shall be no more sighing, no more dying, no more crying, because there will be no more sin, and none of the penalties for sin, for all the former things have passed away. (Rev. 21:4.)

The condition of the dead, up to the time when the resurrection begins, is one of total unconsciousness: “There is neither wisdom, nor knowledge, nor device in the grave whither thou goest,” “His sons come to honour and he knoweth it not, to dishonour, and He perceiveth it not of them.” Of each of the patriarchs of the past it is written, “He slept with His fathers;” “He fell asleep.” And so also in the New Testament we have a similar record: “Stephen fell asleep.” The apostle Paul speaks of those who saw the Lord after His resurrection and says, “He was seen of above five hundred brethren at once, of whom the greater part remain to the present time, but some are fallen asleep.” (1 Kings 2:10; 11:43; Acts 7:60; 1 Cor. 15:6, 18.)

The apostle shows that this sleep-condition will prevail, even as respects the Church, until the time of the second coming of Christ, assuring us that the living members of the Church at the time of the Lord’s second advent will not be blessed prior to those that have fallen asleep, but contrariwise, the living “shall not prevent (hinder) them that are asleep,” for the dead in Christ shall rise first; then we who are alive and remain will be blessed, and ultimately experience our “change.”

The moment of reawakening will seem to the awakened ones to be the next moment after their death—“for there is neither wisdom, knowledge nor device in the grave.” The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for in the hands of our Creator one atom of dust is as good as another in this great work. Thus the apostle says, “Thou lovest not that body which shall be.” The bodies of the world, as they shall be when awakened, will be really new bodies in the sense that they will be different atoms of matter; but they will be old bodies, in the sense that they will be duplicates of those which went to dust. We cannot wonder that the worldly mind, which knows not God and knows not His power, cavil at the thought of resurrection. It will be a most stupendous work, more wonderful by far than man’s original creation; it will thus be to

the world of mankind, and to the angels of heaven also, the grandest exhibition ever given. Divine omnipotence.

He who formed man in the beginning, in His own image, has the power not only to form him again of the dust of the ground, and to re-ignite the spark of life, but yet more than in these will He exhibit both His omnipotence and His infinite wisdom in the restoration to each being of a brain like his present one, having recorded therein the events and circumstances which have transpired in the present life—just as the wax cylinder of a phonograph bears in itself the recorded words of the speaker, which, can be reproduced at another time and place. None but an Infinite Being could claim the power thus to reproduce the very thoughts of the billions of mankind. He of whom it is said that He knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without His notice—only He could do so great and wonderful a thing; and only as we have learned to have confidence in Him through the revelation of His Word could we exercise faith in such a stupendous miracle as He has promised shall be performed. Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the great work of the Messianic kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to some extent with these, we may expect that some of those who have previously fallen asleep in death will be awakened, and share in the blessings of that glorious day. Later, others, and still others will arise, until eventually it will be true that, in that day, the day of Christ, “all that are in the graves shall hear the voice of the Son of Man”—shall obey the mandate, “Come forth”—and shall be brought to a knowledge of the goodness and love and mercy of God; and, if they will, ultimately to the full perfection of human nature—the earth, meanwhile, being fitted and prepared as a Paradise of God for His restored family.

Meantime, the exhortation to all the “called” in the present age is that we should seek to make our “calling and election sure” to a place in the kingdom class, to a change of nature, from human to divine, and thus have a right, under the Divine arrangement, to have a part in the “first resurrection”—the Chief resurrection, the resurrection to the perfection of the Divine nature with its glory and its honour.

Listen to the voice celestial, ye whose eyes with weeping fail, God reveals His gracious purpose to the soul in sorrow’s vail ; There will be no hopeless sadness in the new earth’s golden years,

Blissful years replete with gladness, “God shall wipe away all tears.”
Ev’ry tomb shall be deserted, harps of jubilee shall ring ;
“Ruthless grave, where is thy triumph?’ Cruel death, where is thy sting ?”
Sing the blest emancipation, ev’ry creature that hath breath,
Life shall quicken all creation, there shall thenceforth be no death.

No more widowed hearts repining, no more hungry homeless souls,
When the earth shall bloom as Eden and the Prince of Peace controls;
When the ransomed hosts are singing, not an echo of despair
In His vast dominion ringing, “There shall be no sorrow there.”

With the living waters flowing and His saving health made known,
Ev’ry cheek with beauty glowing ; ev’ry friend of, evil flown ;
God will scatter leaves of healing for each loyal heart and brain,
All His matchless love revealing, “There shall thenceforth be no pain.”

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Signs of the Times.

UNDER the headings “Koreans Want Freedom,” “Oppose Division of Country” the following appeared in the press. New York, October 2 1st. (A.A.P.)

Dr. Syngman Rhee, former president of the Korean Provisional Government, who has returned to Korea after 33 years' exile in the United States, voiced publicly for the first time Koreans' determination to resist the country's present division into Russian and American zones.

Addressing 50,000 Koreans during welcome celebrations for American troops, -Dr. Rhee said :—”We remained unconquered and undivided under Japanese oppression. We will fight to remain so at the cost of our very lives. The Allies may as well know this now.

Are we going to have our whole country back, or shall we remain divided? This question is being asked me day and night. It will be easier to get the answer if we co-operate with each other, also the United States forces.

“I hope,. before very long, we will show the world, the United States Government and the American Army we are quite able to run our own affairs.”

These statements of Dr. Rhee, on behalf of the Koreans, is but a sample of the attitude of many of the lesser educated races of mankind, as indicated by the present violent opposition to the Dutch in Java and to the French in IndoChina. The fact is that these less educated people are now becoming enlightened and they naturally question the right of other human beings to rule over them. This is a most significant sign in the world that we' living in the last days of this age, “the days of the Son of Man.”

An explanation of St. Paul's prophecy in 1 Thes, 4:16, with reference to the effect upon the world generally of the “days of the Son of Man” is of much interest in view of present day events. It is based on the words, “The Lord Himself, shall descend from heaven with a shout.” We quote:

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“With a shout.’—The Greek word here translated 'shout' is kelesma, which signifies a shout of encouragement. A shout implies a public message designed for the ears, not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to the circumstances and conditions.

“The aspect of affairs in the world for years now very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard the shout and is not influenced by it! The entire civilized world. has, in past years been studying political economy, civil, rights and social liberties as never before in the annals of history; and men are encouraging each other, and being encouraged, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men /Ins already encircled the earth, and under its influence they are banding themselves together, encouraged and assisted by 'men of brain and genius, to contend and strive for both, real and fancied rights and liberties; and as their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. This result is graphically described by the Prophet—The noise of a multitude in the mountains (kingdoms) like as of a great people; a .tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of battle.’—Isa. 13:4.”

Other significant Scriptural references to the closing days of “this present evil world,” are strikingly presented in the following explanations.

“So complex and peculiar will be the conflict of this Day of Vengeance that no one symbol could describe it. In the Scriptures, accordingly, many' forceful symbols are used, such as battle, earthquake, fire, storm, tempest and flood.

“It is the ‘Battle of that Great Day of God Almighty,’ when He shall gather the nations and assemble the kingdoms to pour upon them His indignation, even all His fierce anger; for the Lord of hosts Himself mustereth the hosts' of the battle.—Rev. 16:14; Zeph. 8:8; Isa. 13:4.

“It is ‘a Great Earthquake such as was not since men were upon the earth, so mighty an earthquake and so great,’ which shall ‘shake, not the earth only, but also heaven.’—Rev. 16:18; Heb. 12:26.

“It is The Fire of Jehovah’s jealousy, which shall devour all the earth.’ Both the present heavens (the ecclesiastical powers of Christendom) and the earth (the social organization under both church’ and state influence) are reserved unto fire against this day of judgment. The heavens shall pass away with a great noise, and the elements (of present ecclesiasticism) shall melt with fervent heat; the earth (society) also and the works that are therein shall be burned up.

. . The heavens, being on fire, shall be dissolved.’ All the proud and all that do wickedly shall be stubble, and this fire shall burn them up. It ‘shall leave them neither root nor branch.—Zeph. 3:8; 2 Pet. 3:10, 12; Mal. 4:1.

“ ‘His way is in the Whirlwind and in the Storm.’ ‘Who can stand before His indignation? and who can abide in the fierceness of His anger?’—Nahum 1:3, 6, 7.

“ ‘Behold, it cometh mighty and strong from the Lord, as a Tempest of Hail and a Destroying Storm, as a Flood of Mighty Waters overflowing, and shall cast down to the earth with power the crown of pride.’ ‘He rebuketh the sea and maketh it dry, and drieth up all the rivers . . .The mountains quake at Him, and the hills melt, and The earth _(symbols of the entire present order of things) is burned at His presence; yea, the world and all that dwell therein. . . With an overrunning flood will he mate an utter end of the place thereof, and darkness shall pursue His enemies.’—Isa. 28:2; Nahum 1:4, 5, 8.

“That these are not to be literal floods and fires, destructive of our planet Earth, and its population, is evident from the statement (symbolic) that the present order of things, when destroyed, will be followed by a new order —a new heavens (ecclesiasticism, God’s glorified Church) and a new earth (human society reorganized under God’s Kingdom on a basis of love instead of selfishness): Referring to that new order of things after the fire of God’s retributive vengeance shall have burned up present evils, God, through the Prophet, says:—Then will I turn to the people a pure language (the truth), that they may all call upon the name of the Lord, to serve Him with one consent.’—Zeph. 3:9.”

Thus we have vividly portrayed in the Scriptures, the passing of the reign of sin and death and the inauguration of the reign of righteousness with everlasting life to all the obedient. All who can grasp the impending changes in world affairs and the glorious outcome with the establishment of Christ’s Kingdom should surely be moved to a greater reverence and love for God, and seek to serve Him because of His great love in providing such, a mighty deliverance, through Christ, when humanity had descended to chaos and despair. It is the privilege also of those who know the Lord and His great plan of salvation to exhort those with whom they come in contact to “Be still and know that the Lord is God,” and that the sooner this attitude is adopted, the sooner the blessings of Christ’s Kingdom will flow out to heal, restore and bless all the families of the earth. (See Psa. 46:9, 10; and’ Psa. 2:10-12.)

Broadcasts in South Australia.

Will our friends in South Australia please note that while the Frank and Ernest Dialogues are now discontinued over stations 5AD-5PI, as from October 28th, enquiries are under way to determine if these broadcasts can be continued through other stations in that state. It has been most encouraging to receive the numerous responses and expressions of appreciation of the broadcasts through 5AD-5PI over the past two years, and it is felt that some real good has been done, by the Lord’s overruling. Announcement will be made in these columns of any satisfactory engagement that may be possible with other radio stations in South Australia_

Christmas Conventions.

Melbourne.—The brethren of the Melbourne Class wish to announce that their Annual Convention is to be held (D.V.) over the holiday season as usual. It is expected that the days of the gatherings will likely be December 22nd, 23rd, 25th and 26th; confirmation of these dates, also other information will appear in December issue. A hearty welcome is extended to friends able to attend these gatherings, and communications should be addressed to the Class secretary—Mr. J. Hiam, 44 Heath Avenue, Oakleigh S.E.12, Victoria.

Perth.—Information is to hand that the friends of the Perth Class are arranging a Convention this year, to be held (D.V.) over the Christmas holidays, and they extend a hearty welcome to those able to join them on this occasion. Further information is expected for December issue, and in the meantime all illterested should communicate with the Class secretary—Mrs. N. Hiam, c/o “Illawarra” Karragullen, Western Australia.

Pilgrimage Ended

EARLY last month word was received of the passing of Brother Tosh of Sydney; reports are as follows:— “I have the sad task to announce to you the death of our dear Brother Tosh, who passed beyond the veil last Friday the 5th inst. Though our dear Brother had been suffering for some time, when the end came, it was as a severe shock to all of us here. The humble, kind Brother .was a staunch champion of the truth, and a great loss to us. He was buried on Saturday in Rockwood cemetery, and there was a full attendance of the friends to pay their last respects to him on this side of the veil. They came from Canberra and Glenbrook, and from far and near. All paid their loving tributes to one who had endeared himself to the hearts of all.

“ ‘The Lord giveth and the Lord taketh away, praised be the name of the Lord.’ In humility we submit to His will;

He is wiser than we are, and we know that the end is nigh. With the passing of each saint we realise it more and more.

. . Our hearts may be weary and sad, but joy, joy unspeakable is just around the corner.”

Another of the brethren writes:—”I presume you have heard of the passing of our dear Brother Tosh; it came so sudden; he was at the Class within about three Sundays. He was very much respected and loved by all the Class and was always so meek, gentle, forbearing, never dogmatic, always respected the thoughts and opinions of others. He had the truth and kept it for the love of it. As Peter says (2 Pet. 1:10), he certainly gave diligence to make his calling and election sure; I have no doubt about his case. . . we are going to miss him very much but the good Lord will still be with His children.”

A Brother who had known Bro. Tosh for many years states:—”Regarding our dear Bro. Tosh, I first made his acquaintance on board ship coming out from London to Australia in 1909 and from then till the time of his decease, or rather his change by the dissolution of the old body and being clothed upon with the new, I had the privilege of his fellowship not only at the Class but also by correspondence. . . I think from the time he came to Australia he matured very rapidly not only in his knowledge of the Scriptures but in his growth showing forth the fruits and graces of the spirit. He was truly a Brother one could take as an example to follow, even as he followed the Master, and while we all miss his fellowship yet we mourn not our loss but rather rejoice in that ,our loss is his gain, believing he is one of the company mentioned in Rev. 14:13—Blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, they rest from their labours but their works do follow them.’ . . . I’m sure we all join in praying the dear Lord will bless and comfort Sister Tosh and her boy by giving, unto them that comfort and peace wherewith we are comforted.”

Correspondence.

Dear Friends—I listened with interest to your Radio Talk about “Science and Creation” and would be glad if you would send me your printed matter on the subject. I would be pleased to have weekly the printed Talks that you broadcast, and oblige. I am, Yours sincerely.

Frank and Ernest, Dear Sirs—I’ wish to thank you for the literature that you sent me, also’ the book “Foregleams of the Golden Age” which I have -read and will go over it again in careful study. I think it is a beautiful book and showing the Divine Plan so clearly.

I am sending 3 / - for renewal of subscription to “Peoples Paper” which is due this month. I will be pleased to have any Dialogues sent along with the monthly paper. I remain, Yours sincerely.

To Frank and Ernest, Dear Sirs—I would like you to send me the “Peoples Paper for another twelve months, also the booklet “Armageddon- and “Times of Refreshing and Christ’s Return.”

I wish to thank you very much for sending me copies of your Sunday morning Talks ; they have been a wonderful comfort and I hope ‘they are comforting other mothers through their sad times, and that the Talks are helping them as much as they have helped me.

Enclosed please find postal note for 5 / 6 ; if there is any over after paying for “Paper” and booklets, please use as You like. Wishing you every success in your good work. Yours sincerely.

To Frank and Ernest—I have to acknowledge the receipt some time ago of several of your lectures, as requested, also a number of copies of the “Peoples Paper” which I find very interesting and instructive reading.

Whenever possible I listen in to your Dialogues and think you are doing a great work in bringing out Bible meanings so plainly.

Please find 10/- enclosed towards work, and if there is anything to spare would you please forward a copy of "Daily Manna," Wishing your efforts in the furtherance of the Gospel of the Kingdom all success and God's blessing. Yours because His.

Frank and Ernest, Dear Friends—Very much have I enjoyed your Talks for the last three Sundays. I am taking another advantage of your offer ; would you kindly send me your last three Talks. As I read the press news from day to day of happenings in the land of Palestine, this thought comes to me—what tremendous difficulties face the Jews, in the strength of the Arabs in the land, and how are they to be driven out? But, faith in God takes the long view and says, when God's time comes, the door will open and no power on earth will be able to close it, and at last the Jews will return Home. Yours in His service.

Frank and Ernest, Dear Sirs—I have been told that you have stocks of the Diaglott, and would you let me know the price of them so that I can forward the necessary money. I listen to your broadcasts when I find it convenient, and I might say that I enjoy them very much. So thanking you for your trouble and hoping that I shall hear from you soon. I remain, Yours faithfully.

(The Emphatic Diaglott, Greek and English translation of the New Testament is available at 16/- post paid.—B.B. Institute.)

Frank and Ernest, Gentlemen—Please forward me a copy of above date's (14th Oct.) discussion and leaflet. Thanking you for all the knowledge I have received from your discussions and have told others to listen in. I am.

Dear Brother—Time slips away and although it is only about a month since I last wrote to you there seems to, be quite a few things happening in the world that further indicate. we are, in the day of reckoning with the nations. The Dutch in the East Indies are finding, that the people there who have been carrying them for so long have other , ideas anti aspirations and so do not want to return to pre-war conditions. Native populations will come into their own when the Kingdom is set up, and so it is not surprising to see them making efforts in that direction now.

What strife there is in the whole world ; the peace so much acclaimed is now one great headache. The Big Five cannot agree ; their recent conference being a failure. Unrest in our own country seems to be assuming very great control over a widening section of the community ; we usually find how large a matter a little fire kindleth, especially when the tinder is fully dry. It is with a certain amount of satisfaction that we see these things taking place because we realise the Kingdom is very near and the end of our journey is at hand ; may the day soon come, is our prayer. . . .

£ 2 is enclosed from our family for Radio Fund. Would be glad of a few "P.Ps.", 8 or 10 of last issue (October T. It's a good one. Yours in the Lord.

Secretary, Berean Bible Institute, Dear Sir—I have been listening with interest to your Frank and Ernest session over 2HD. I would like to have a copy of last Sunday's script, which dealt with the question of universal resurrection—a doctrine which has quite an interest for me. Any further reading matter would be appreciated. Yours - faithfully.

Dear Frank and Ernest—I have had much pleasure on recent Sundays in listening-in to your session. . . Your views as expressed in your Dialogues exactly coincide with my own. I would like to hear your views on the eternal damnation theory. It kept me for years from true Christian faith and belief and has, I believe, turned millions away from the truth. There is the definite assurance in Isaiah and other prophets and in Christ's life that God does not punish for ever, for He is not a monster but a God of love and mercy as well as justice and all shall be taught of Him and hear His voice we are assured. . . .

The literature you mention I should like to peruse. You are following the right track in your discourse. With best wishes, Yours sincerely.

(A leaflet "Some Thoughts on Eternal Punishment" is available free to all, upon request.—B.B. Institute.)

Messrs. Frank and Ernest, 6KY Perth, Dear Sirs—I listened in to your Dialogue last night for the first time, and was impressed by your treatment of the Jewish question from a Biblical standpoint.

I have lately retired from the ministry with the Presbyterian Church. Since being here have conducted evening services in the local Picture Hall on Sunday evenings. . . As I have discontinued the evening services, yesterday was the first

opportunity I had to listen in to your session. As I am a student of prophecy I shall be glad to receive your booklet, and if you have any books on prophecy for sale will be pleased to have list of same. Thanking you, Yours sincerely.

Dear Frank and Ernest—I've been listening to your broadcasts the last few Sundays, and have been very interested in your Bible Talks, and do hope many others will listen in. I think as it says in the book of Daniel 12:4 that knowledge will be increased and we shall have a better understanding of God's Word. Will you kindly let me know the price of the book you were speaking about in tonight's Talk. I would like to read it. With best wishes, I remain, Yours sincerely.

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