

# 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.*

**Edited and Published by:**  
**G. A. Gibson, Apt. 607, 1501 Woodbine Ave., Toronto 365, Ont., Can.**

*“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: Whangarei, San Angelo .....	Inside Front Cover
"Hearing of Thy Love and Faith" (R.R.) .....	Inside Front Cover
EDITORIAL: Abiding in Him .....	65
HE IS COMING (Bro. Thomas) .....	67
Bible Questions .....	71
SECOND VOYAGE TO AUSTRALIA (Bro. Roberts) Part 3 .....	72
New Typesetting Method for Berean .....	76
THOUGHTS FOR TODAY: Time .....	77
BRUISED FOR OUR INIQUITIES .....	78
Fraternal Gatherings: Hye Quarterlies, Lethbridge, Hye, Boston .....	81
SLAVE OF CHRIST .....	82
GROWING UP TO HIM .....	86
THOROUGHLY FURNISHED .....	88
THOROUGH PRE-BAPTISMAL EXAMINATION .....	89
CURRENT WORLD EVENTS FULFILLING PROPHECY .....	92

**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

WHANGAREI-YWCA Hall, Rust Avenue-Memorial 10:30 am; Lecture 7 pm. Bro. M.J. Griffin, P.O. Box 55, Whangarei.

LOVING greetings to all of the Household of Faith. It is with much joy that we report that we have been privileged to assist another to put on the sin-covering Name of Jesus Anointed, in the person of SHIRLEY CLARICE CROCKER, wife of our bro. Ron Crocker, who, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was baptized into Christ on Feb. 17, 1971.

It is apparent that there will be some, even in this eleventh hour, for which we thank our Heavenly Father, and pray that our new sister may run with patience the race set before her, and so obtain the prize.

Surely, brethren and sisters, we must all realize that we stand today on the eve of the most momentous event in all history! May God put into the heart of each one of us the great sense of urgency, that we may redeem the days that are left, for surely the time is at hand. Sincerely your brother  
— M.J. Griffin.

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SAN ANGELO, Tex.-English Rm., Cactus Hotel (All but 1st Suns.)-SS 10 am; Mem. 11. Other Suns, at homes. Phone near Hall (915) 655-7665 (Sis. Larue Smith, 70 W. 34th,S.A., Tx. 76901). Rec. bro: Gary Smith, Star Route. Sweetwater, Tx. 79556.

IT is with great rejoicing that we, the San Angelo ecclesia, report that another of Adam's race has been called out of the world, through baptism into the Saving Name of Jesus Christ. On Feb. 20, BRENDA GAIL SMITH was immersed after giving a good confession of her faith.

We also want to thank all who visited us recently, for they have contributed a lot to our class. Visitors have been: bro. & sis. Carwyn Smith (Houston), and sis. Lois Hurst (Lampasas).  
— bro. Gary Smith.

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### "Hearing of Thy Love and Faith"

PAUL did not thank God for Philemon merely because he was a brother. This is sometimes not a cause for thanksgiving. There are some concerning whose brotherhood we cannot be thankful, because, like those of whom Paul speaks in another place, though professing godliness, they are destitute of the power thereof, and are enemies of the cross of Christ, though bearing the name of friends. What made Paul thankful was this—

"Hearing of thy love and faith which thou hath toward the Lord Jesus and toward all saints."

Such a condition in any professor will inspire thanksgiving in any brother to whom, like Paul, "to live is Christ." It is an unerring law that—

"He that loveth him that begat, loveth him also that is begotten" (I John 5:1)

A man whose sympathies are toward God and the Lord Jesus will, without fail, have his love drawn out by those symptoms in another which show he has been begotten by the word of Truth. (James 1-18)—Bro. Roberts

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### EDITORIAL

#### Abiding in Him

*"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing"*

—John 15:5

WE are once again in the company of Jesus as a result of reading the Bible according to the plan set forth in the Bible Companion. To follow him through John's record, is to be lifted out of our surroundings, and brought close to Jesus in a manner exclusive with John, for he says (20:31)—

*"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name."*

His ministry was brought to a close by eating the Passover with his disciples, after which he instituted the memorial feast. The time had now arrived for Jesus to explain many of the things pertaining to his work that the

disciples had not understood. As he spoke, they must have listened with rapt attention for Jesus "was troubled in spirit," and talked as he had never done at any time. Following a question put by Thomas, Jesus said—

*"I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me"—14:6.*

They were soon to know that "the Way" was to be opened: "the Truth" was to be manifested, and "the Life" was to be conferred. Many sincere people think that any way is all-sufficient, but a careful examination of the Word soon reveals that there is no way apart from Jesus. With regard to truth, there is much to consider; but what we are deeply interested in is "the Truth as it is in Jesus." This is the Truth that "will make us free."

Life is a small but much misunderstood word. How sad it is to see so many who believe that they possess life in all its fulness, when actually they merely possess it temporarily, like the flower of the field. For, says James,

*"What is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away"—4:14.*

If any man would have life, he must come to Jesus, who is the "Resurrection and the Life." The life to be conferred is eternal life, and that can only be attained by belief and obedience of the one true Gospel of the Kingdom.

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THEY were now on the way to the mount of Olives and, as they walked along, Jesus said,

*"You will all be offended because of me this night."*

That is, they would be perplexed, or confounded, because of what was to happen to him. Not knowing what was ahead of them, Peter assured the Lord that the others might be offended, but he would never be. But within the next few hours Peter failed, and denied that he even knew Jesus. But as the Master looked at him, he remembered what he had said and went out into the night and wept bitterly.

Tears were nothing to be ashamed of, for any brother, who is doing all in his power to walk in the Truth, will weep bitterly when he discovers that he has been overtaken in a trespass.

Among the expressive forms of speech used by Jesus, on this occasion, there is one of deep significance—

*"I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for WITHOUT ME YE CAN DO NOTHING"—15:5.*

Here we have that intimate relationship between Jesus and those "in him" by and through belief and obedience of the Gospel—a relationship unequalled in all the world.

*"I am the true Vine and my Father is the Husbandman. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit"—15:1-2.*

Let us stop and look at this verse, and read those words again. "Every branch IN ME that beareth not fruit He taketh away." Of all the words of Jesus, those above all should bring us sharply to attention. Even though we come into Christ by the only way possible, we will not remain IN HIM unless we bear fruit. Should this not stir us up to a severe introspection, and a self judging of character?

However, the other side of the picture is encouraging—

*"Every branch that beareth fruit, He purgeth it, that it may bring forth MORE fruit."*

This pruning, or chastening, says Paul, is a grievous experience which afterwards yields the "peaceable fruit of righteousness." But observe this closely, for the promise is not for everyone: it is only to those "who are exercised thereby." To be exercised is to be agitated mentally, and that is how we should react to the pruning, or chastening given us by the Father.

Let us not be content to be baptized into Christ; but let us make sure that we are "abiding in him." For says Jesus—

*"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (v. 6).*

There are two ways set before us, and we have the liberty of choosing. If we bear no fruit, then all we have in prospect is sorrow, and rejection when we come before Jesus for judgment. But if we endure chastening, and thereby bring forth fruit to the honor and glory of the Father, we have a joy set before us such as Jesus looked forward to, and which enabled him to endure the cross and despise the shame.

If we would be among those who bear fruit, then let us bear in mind that in whatever way we serve God, either in our daily walk, or in our spiritual exercises on the first day of the week, it must not be considered as a matter of self-denial. The only acceptable way of serving God is because of love and desire, or as it was expressed in the Law of Moses, a joyful free-will offering.

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IF WE would abide in Jesus, and bring forth fruit, we must do as David said in Ps. 119:11—

*"Thy Word have I HID IN MINE HEART, that I might not sin against Thee."*

The preparation of the heart is the work of a life-time. It is essential that it be maintained daily by reading and meditation on the things of God. "Let my words abide in you," said Jesus, and Paul expresses it this way—

*"Let the Word of Christ dwell in you RICHLY."*

By following such a wise course, we will be able to abide in him, for "without him we can do nothing."

Waiting for Christ may be painful at times, but it is the course of wisdom to endure the trials of this life, for nothing can be compared to the transcendent joy that will be experienced by those who shall be found worthy to enter the Kingdom of God. Therefore—

*"Keep thy heart with all diligence; for out of it are the issues of life"*—Prov. 4:23.

—Editor

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*"It is good that a man should both hope and quietly wait for the salvation of the Lord"*—Lam. 3:26

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## **He is Coming**

*"Behold he is coming with the clouds, and every eye shall see him, and whosoever pierced him; and all tribes of the earth shall wail before him. Yea, verily; so let it be"*—Rev. 1:7

**By BROTHER JOHN THOMAS**

In these words is an exclamation which is designed to direct the reader's attention to Jesus and the Saints, as the ho erchomenos (the Coming One— 1:4), the One Yahweh who is coming as the anointed with the Seven Spirits—

*"Behold, he is coming with the clouds."*

The Apocalypse begins, immediately after the salutation, with the announcement of the coming of Deity in Spirit, and concludes with the declaration that—

... *"He who testifies these things (written in the Apocalypse) says, Verily, I come quickly."*

And it points us also to the TIME when that coming may be expected (and in what sense "quickly" is to be understood) in the warning recorded in Rev. 16:15, beginning —

*"Behold, I come as a thief! Blessed is he that watcheth."*

No event is more prominently set forth in the apostolic writings than the coming of the Lord Jesus in power and great glory.

The prediction is not peculiar to the Apocalypse (though it is made one of its most glorious theses, or rather the most glorious of all). Thus, when Jesus was preaching the Gospel of the Kingdom, he said—

*"The Son of man shall come in the glory of his Father with his messengers; and then he shall reward every man according to his works"* (Matt. 16:27).

And again (Matt. 25:31) —

*"When the Son of man shall come in his glory, and all the holy messengers with him, then shall he sit upon the throne of his glory."*

And referring to this time, he also said (Matt. 19:28)—

*"I, Amen, say to you, that ye (my apostles) who followed me, in the Regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon thrones, ruling the 12 Tribes of Israel; Ye shall receive 100-fold and shall inherit Life Aionian."*

In these 3 testimonies, Jesus plainly teaches —

1. That the Son will come in glory and power;
2. That He will come with Holy Ones;
3. That He comes to ascend and sit upon the throne of His glory;
4. That the Regeneration shall be at this epoch;
5. That the time for rewarding men according to their works is in this Regeneration Era; and,
6. That in this Regeneration Era the thrones of the house of Israel will exist again, and be occupied by the Twelve Apostles, then possessed of the life pertaining to the Aion of the Son.

Such are the points inculcated in the teaching of the Seven Spirits, or Logos, with which the Son of David's daughter was anointed without measure.

It is in strict accordance also with the teaching of the same Spirit in the prophets. Thus, Jude testifies that Enoch, the seventh from Adam, prophesied, saying —

*"Behold, Yahweh cometh in his holy myriads to execute judgment upon all" (v. 14).*

This is precisely what Jesus taught. Yahweh, the Eternal Spirit, in Holy Myriads, in clouds of Holy Ones, constituting "One Yahweh and One Name," cometh to execute judgment upon all; and in so doing, to reward every man according to his works.

"Yahweh in his Holy Myriads" is the Son of man — Daniel's ish-echad, "MAN OF ONE" (Dan. 10:5), referred to by Jesus in the remarkable testimonies already adduced.

Moses, also, referring to the apocalypse of Yahweh, says (Deut. 33:26)—

*"There is none like the AIL of Yeshurun, riding heavens in thy help, and in his Majesty of Clouds. Mighty Ones of the East is the refuge, even beneath the Powers of Olahm: and he shall drive out the enemy from before thy faces, and shall say, Destroy.*

*"Israel then shall dwell safely: the fountain of Jacob (shall be) alone upon a land of corn and wine; also his heavens shall distil dew. Thy blessings, O Israel (are these): who is like thee, O people saved by Yahweh, the Shield of thy help, and who is the Sword of thy splendor?"*

*"And thine enemies shall waste away because of thee; and thou shalt tread upon their high places."*

This testimony of Moses is symbolized in the Apocalypse. Hence the apocalyptic coming of Eternal Power manifested in Spirit-flesh, is the AIL of Yeshurun riding heavens in his clouds of majesty to help Daniel's people scattered among all nations.

His "clouds" are the Mighty Ones of the East, the Powers of the Millennium, or Age to Come, styled in Rev. 16:12, "the Kings from a Sun's risings." These are Israel's refuge, who shall expel the enemy from the Covenant Land, and cause them to dwell in it safely. They are the Shield and Sword of Israel, who shall make them a glorious nation, and subject all the nations to the majesty of Jacob.

I do not propose to adduce all that might be quoted from the prophets concerning the coming of Messiah in his glory and power, but simply a specimen, to show upon what the sayings of the Apocalypse are founded. I shall therefore only add one or two more. Thus, in Isa. 28:16, it is written —

*"Behold, saith Adonai Yahweh, I lay in Zion for a foundation a Stone, a tried stone, a precious corner-stone, a sure foundation."*

Now this Stone has been tried, but it has not yet been laid in Zion; for when laid, it is a foundation that will not be removed. Jesus is this Stone; but hitherto he has proved only "a Stone of stumbling and a Rock of offence" to Israel, as the prophet predicted in 8:14.

It is necessary, therefore, that he return to Jerusalem, as he himself predicted in Matt. 23:39, that his power may be established there, and not be plucked up; and that it may be proclaimed to the cities of Judah, saying, "Behold your Elohim."

Hence, because of this necessity, the same prophet, has said (40:10) —

*"Behold, Adonai Yahweh will come in might, and his power (shall be) a ruler for him: behold, his reward is with him, and his work before him."*

Or, as Jesus taught —

*"When he comes, then he shall reward every man according to his work."*

His work has to be performed after he comes. Hitherto, he has only been making preparation; when this is complete, then —

*"Behold he comes with the clouds!"*

And having accomplished the work he comes to do, then, as Jesus taught—

*"The Son of man will sit upon the throne of his glory."*

Or, as Isaiah expresses it (24:23)—

*"Then the moon shall be confounded, and the sun ashamed, when Yahweh of armies shall reign on Mount Zion, and in Jerusalem; and in the presence of his Ancients (there shall be) glory."*

*"And in this mountain, Yahweh of armies shall make unto all the peoples a feast of fat things."*

*"And He will destroy in this mountain the face of the covering cast over all the peoples, and the veil that is spread over all the nations."*

*"And He will swallow up death in victory; and Adonai Yahweh will wipe away tears from off all faces; and the rebuke of His people shall he take away from off all the earth" (Isa. 25:6-8).*

Such is the work to be accomplished when he comes with the clouds: a work which will constitute Zion a saved city, and the Worker her "salvation". Hence the prophet speaks on this wise —

*"Say ye to the Daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him" (Isa. 62:11).*

But, not only did Enoch, Moses, Isaiah, and indeed all the prophets, predict the coming of Messiah in power and great glory, according to the teaching also of Jesus himself before his ascension; but the apostles also, after that remarkable event, dwelt often and fondly upon it, as the great theme of hope and expectation. Thus, after they had been assured by angelic personages that —

*"The same Jesus who had been taken up from them into the heaven should so come in like manner as they had seen him go into the heaven" (Acts 1:11).*

—they went forth and proclaimed it in all the habitable.

On the day of Pentecost, Peter declared that he who had ascended, even Jesus whom they had crucified, had been raised from the dead, for the future purpose of sitting upon the throne of David his ancestor, which every Jew present knew could only be fulfilled by Jesus coming back to Jerusalem in power; for to no other locality did the throne, or seat, of David's kingdom belong (Acts 2:30).

And not long after this, he told the Israelites in the temple that the absence of Jesus from Palestine was only temporary. Said he —

*"The Lord shall send the Anointed Jesus (who was before preached) unto you, whom heaven indeed must retain until times of restoration of all things, of which the Deity hath spoken by the mouth of all His holy prophets from the Aion's beginning."*

In other words, when "the times and seasons" apocalypsed shall arrive, the era of Israel's national regeneration will have come. It will then be time to restore the Kingdom again to Israel, which implies the ingathering of all the tribes of that race, from the outlying countries of the earth; the conquest of the Holy Land from "the powers that be"; and the moral purification of the nation, upon the principle of faith in Jesus as Son of Deity, and King of the Jews, and obedience to whatever form of truth he may be pleased to prescribe.

Afterwards Paul announced to the learned and polite Athenians that the Deity purposed to rule the inhabited earth by the Anointed Jesus, whom He had raised from the dead for this intent. And in all the cities he visited, he proclaimed Jesus as the future king of all nations, by which he "turned the Habitable upside down"—Acts 17:7,31. This was in effect preaching the coming of the Lord in power; for unless he returned, and that with power, he could not do the things declared.

This being the tenor of Paul's teaching, when he wrote letters to the ecclesias he had gathered, he addressed them as—

*"Waiting for the Apocalypse (revelation) of our Lord Jesus Anointed."*

And concerning certain things affecting himself, he exhorted them to—

*"Judge nothing before the time, until the Lord come . . . when every man shall have recompense from the Deity" (1 Cor. 1:7; 4:5).*

And in 1 Cor. 15:22-23 he told them, that—

*"They which are Christ's shall be made alive at his coming."*

In writing to the saints of Philippi, he is very explicit—

*"Our politeuma (commonwealth) subsists in heavens; out of which we look for the Deliverer, the Lord Jesus Anointed, who shall transform the body of our humiliation, that it may be conformed to the body of his glory" (3:20).*

And to the Colossian believers, he says-

*"Your life is hid with the Anointed One in the Deity.*

*"When the Anointed, our life, shall appear, then shall ye also be manifested with him in glory" (3:3-4)*

The citizenship of the saints "subsists in heavens"—in the Holy, and Most Holy, states. They put on Christ in the obedience of faith, and are then "in him"; and through him have access to the Divine Father. In putting him on, their names are engraven on his breastplate, and their citizenship begins. Their names are with him within the Veil, while they are in the heavenly state—the Ecclesia—upon the earth, where, as members of his Body, having their hearts sprinkled with the blood of sprinkling from an evil conscience, and the body washed with pure water (Heb. 10:22), they are waiting for his Apocalypse. And "by them who are looking for him,"

*"He shall be seen of a second time without sin for salvation" (Heb. 9:28).*

Of this manifestation upon earth "a second time," he writes copiously in his letters to the saints in Thessalonica. He mentions it 5 times in his first epistle; and 3 times in his second—

*"You turned from the idols to the Deity, to serve the living and true Deity, and to wait for His Son from the heavens, whom He raised from the dead, Jesus, who delivers us from the wrath which is coming."*

And in relation to them, he says—

*"What is our hope, or joy, or crown of rejoicing? Are not even ye before our Lord Jesus Anointed in his presence?"*

*"The Lord stablish your hearts unblamable in holiness before the Deity and our Father, in the presence of our Lord Jesus Anointed, with all his holy ones."*

And when some of them were sorrowing for the loss of brethren who had died, he exhorted them not to grieve as the heathen who have no hope. "For," says he (1 Thess. 4:14-17)—

*"If we (the saints) believe that Jesus died and rose again, so also them who have been sleeping, the Deity through that Jesus, will lead out with him.*

*"For this we say to you by the word of the Lord, that we, the living, who are surviving unto the presence of the Lord, shall not precede them who have been sleeping.*

*"For the Lord himself in command, with a voice of an arch-angel, and with a trumpet of Deity, shall descend from heaven and the dead in the Anointed shall arise first.*

*"Afterwards, we, the living, who are surviving, together with them, shall be hurried off in clouds unto a meeting of the Lord in air; and thus we shall be at all times with the Lord.*

*"Wherefore, comfort one another with these words!"*

Such is the manifestation of the Lord to his saints. But while he appears thus to their joy and glorification, he is apocalypsed as a consuming flame upon the enemy. Paul says (2 Thess. 1:7-10)--

*"For you who are being afflicted (there shall be) rest with us in the apocalypse of the Lord Jesus from heaven with angels of his power, in a fire of flame, inflicting vengeance upon them who know not Deity, and who obey not the Gospel of our Lord Jesus Anointed; who shall pay justice, Aion-destruction from the presence of the Lord, and from the glory of his might, when he shall come to be glorified with his holy ones, and to be admired with all who believe in that day."*

Those who know not Deity, and obey not the Gospel of the Lord Jesus Anointed, are of the Apostasy, whose Prince is the Lawless One, called by Paul "the Man of Sin, the Son of Perdition," whom (says he)—

*"The Lord shall consume with the spirit of his mouth, and annihilate in the manifestation of his presence"*  
(2 Thess. 2:8).

Lastly, upon this point, we remark that Paul instructed his contemporaries who looked for the presence of the Lord Jesus Anointed, and their gathering together around him, that the day of that apocalypse should be preceded by an apostasy from the Truth which should attain great and powerful development.

This Apostasy exists in what is called "Christendom," in all its "Names and Denominations," and is largely treated of in the Apocalypse. It will shortly attain that maturity which precedes annihilation. The coming is for this purpose; that, when abolished—

*"The knowledge of the glory of Yahweh may cover the earth as the waters cover the sea"*  
(Num. 14:21; Isa. 11:9; Hab. 2:14; Rev. 18:1).

*The day of Christ is now at hand. The signs of his coming are abroad in the earth. Blessed will they be who are watching and prepared!*

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### Bible Questions

- |  |   |
|--|---|
| 1. Why did Peter rebuke Simon?                                     | 2. What relation was Jonas to Andrew?   |
| 3. Who said, "Give me a man"?                                      | 4. What did Lucifer do to Ariel?        |
| 5. What relation was Eunice to Lois?                               | 6. Joseph's 2 grandfathers?             |
| 7. Who was Canaan's father?  | 8. Who lived in the land of Nod? of Uz? |
| 9. What was "knit at the 4 corners"?                               | 10. Three who saw Gabriel?              |
| 11. "We know we have passed from death unto life because..." What? |   |
| 12. When did Paul mention Saul?                                    | 13. Three Ananiases in Acts?            |
| 14. Four who escaped through windows?                              | 15. Who cursed & swore?                 |
| 16. What did Goliath & Zacchaeus have in common?                   | 17. Who was Jemima?                     |
| 18. Two prophecies by Agabus?                                      | 19. Whose name was Legion? Why?         |
| 20. What did Gamaliel say?   | 21. Who wouldn't go without a woman?    |
| 22. What nationality was Hagar?                                    | 23. S—, G---, Admah, Zeboim?            |
| 24. "What hath God wrought?" ..                                    | "Star out of Jacob." Who said?          |
| 25. Who "published in Decapolis"?                                  | 26. "Fly in the ointment" Who said?     |
| 27. What relation was Judas to Simon?                              | 28. Relation of Ahab to Omri?           |
| 29. "Owe no man anything but": what?                               | 30. What was "no mean city"?            |
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*"In all these things we are more than conquerors through him that loved us"—Rom. 8:37.*

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## Second Voyage to Australia

By BROTHER ROBERT ROBERTS

"And when he had thus spoken, he kneeled down and prayed with them all, and they all wept sore, and fell on his neck and kissed him"—Acts 20:36

### PART THREE

#### LAST SUNDAY IN BIRMINGHAM SUNDAY, JULY 25, 1897

THERE were large meetings morning and evening, and hearty leave-takings, especially in the evening, when almost the entire meeting came on to the platform informally, and bade individual farewells to the number of—I don't know how many—several 100's, I should say. The process took  $\frac{3}{4}$  of an hour.

I never shook hands with so many people at one time. It was not merely shaking hands, but talking to each, recalling names and faces not seen many times by me, though never far off any Sunday.

All this, after an energetic lecture, was somewhat of a tax. I could not have gone through it when I left Birmingham 2 years ago. I was reminded by more than one that on that occasion, I slunk off before the close of the meeting. You see, I was obliged to do so then. It was a feat to get through the meeting at all that time.

This time, I was in a very different state—both mentally and physically. The subject of the lecture last time was, "The End"—supplied by the words of Peter (I think)—

"Hope to the end for the salvation to be brought unto you at the revelation of Jesus Christ."

This time, the subject was "The Last Message"—being furnished by the fact that in the progressive lecturing through the Bible, we had got to the Apocalypse—"God's last message to men." This had been twice thoroughly gone through in past years, so that it was not really scamped in being now treated in one lecture. I did not turn the subject to any personal applications, but endeavored to illustrate the character of the Apocalypse as a whole by sampling its character:—

(1) as showing God's estimate of individual character, and the ground we have for individual hope.

(2) as throwing light on European ecclesiasticism in Church and State, as to how God regards them: and as to the attitude His servants should observe towards them: and

(3) as revealing the reality and glory of the purpose God has formed to abolish the present order of things & establish:

"New Heavens and New Earth wherein dwelleth righteousness."

These are great and lasting topics, compared with which all personal last messages are as the transient clouds to the sun on any particular day.

\* \* \*

#### **LEAVING BIRMINGHAM TUESDAY, JULY 27, 1897**

HAVING completed the last arrangements for evacuating 64 Belgrave Rd., which is left in the kindly hands of bro. Charles Todd, Supt. of the Sunday School; and having partaken of the farewell mid-day hospitality of bro. & sis. Lincoln Hall (living opposite), to whom we owe so much for a smooth release from Birmingham moorings, I and our dear serving-maid of Judah got into a cab that came for us and our parcels, and drove to New Street Station to catch the 2:10 express for London.

None knowing of the hour till the last moment, we were spared the pain of a railway-station parting, except with dear Gashmu, whose identity will not long be hidden under that soubriquet of Samaritan flavor—undeserved except on one head. It was both appropriate and needful that he should see the last of us.

2½ hours of swift travel brought us to Euston Square Railway Station, London. Getting into a cab, we were soon driving through the busy streets of London to our temporary habitat under Edward Augustus' roof' in the neighborhood of Eaton Square. The distance from one point to the other would be about 4 miles.

Amy had never been in London before, so there was much to interest her. We passed Buckingham Palace on the way: and there were relics here and there of the late Jubilee Demonstration.

We had a royal welcome from a little grandson, of whom, if I were to say anything as it ought to be said, I would be suspected of a grandfather's weakness.

Sis. Roberts I found already much recovered from the preparation fatigues of the previous few weeks. As for the daughters, who lived at the other side of the city, on the south side of the river, some miles distant, they were blooming.

#### **WEDNESDAY, JULY 28, 1897**

MADE various business calls in the city, making final arrangements for our passage by the Darmstadt, and for the transmission of the Daily News and the Review of Reviews to us in the Colonies. The Daily News is the most reliable paper for foreign political news: and the Review of Reviews is a sort of literary window from which we can get a view of all that is going on in the world at one glance.

The friends of God are interested in the world, though not of it: for it is a world that belongs to God, though it knows Him not; and a world which, with all its confusions and darkness, is being put through a process that is preparing it for transfer to the management and possession of His saints—under which it will become a blessed and happy world—to the glory of God and the enjoyment of "everything that hath breath."

The present activity of evil is but as the laying on the black paint that prepares the background for the brilliant exhibition to follow.

#### **THURSDAY, JULY 29, 1897: THE LONDON BIBLE CLASS**

ATTENDED the week-night meeting of the Gresham Hall brethren. Bro. Boshier was there to see us before our departure. He is about 80 years of age, grey-headed, but wonderfully active for his years. He made some feeling remarks about separation after an association going back so many years; but his remarks were tinged with that glow of joyful hope which the Truth alone can give to mortal man.

Bro. Porter presided, and introduced the topic of the evening in some lucid sentences delivered in a quiet incisive manner, which I much enjoyed. The subject was, "The Historic Interval Between Malachi and Christ."

The London brethren have a system of allotting a particular subject to each week-night meeting for (say) some 6 months in advance. The subjects are always scriptural, always varied, and always judiciously chosen.

(We have often thought of publishing the program for guidance elsewhere. It would make a good paragraph coming after Bible readings in the "Ecclesial Visitor" page. If bro. Jannaway would each month forward in time a month's supply, it would come under notice at the right time, and be sure to be used. He might regularly forward, in a form ready to hand to the printer, a paragraph headed, "London Bible Class: Subjects for August"—or such a month. A good routine has so much to do with the working of such things.)

A brother is appointed to lead off in a 20 minutes' speech, and the others follow as they feel moved. As all know the subject beforehand, there is generally (we understand) something worth listening to.

Bro. Porter remarked that it seemed strange there should be a gap in the historic record of the divine work with Israel. The interval was covered by prophecy—notably the remarkable prophecy of Dan 11—though not by divinely-written history. God had, however, covered the gap in a providential way by the writings of Josephus, the books of the Maccabees, and others.

When bro. Porter had concluded, he called on me to occupy the rest of the time, and to speak on any subject I chose. But I felt too fatigued to speak at length after the strenuous occupations of the previous 3 months; and I felt drawn by the subject itself—concerning which, I remarked that while at first sight it seemed strange there was the historic gap spoken of by bro. Porter, on reflection it might appear rather strange that there should have been a resumption of the record after Malachi's day, considering the state of the nation of Israel after the return from Babylon, as delineated in the writings of the only 3 prophets that appeared among them after that event—Haggai, Zechariah and Malachi. A human conception of things would have represented that after the Babylon affliction, the people now returned in a purified and acceptable state, and that the further revelation that took place through Christ was the consequence of the nation's spiritual improvement.

How far from this was the actual state of things as described by God through these 3 prophets. The word came to Haggai—

*"Ask now the priests concerning the Law. If anyone that is unclean by a dead body touch any meat, shall it be unclean?"*

*"And the priests answered, It shall be unclean."*

*"Then answered Haggai and said, So is this people and so is this nation before Me, saith the Lord, and so is every work of their hands, and that which they offer is unclean" (2:11).*

By Zechariah, the word was this (7:5-6)—

*"Speak unto all the people of the land and to the priests, saying, When ye fasted and mourned on the 5th and 7th month, even those 70 years, did ye at all fast unto Me, even to Me?"*

*"And when ye did eat and when ye did drink, did not ye eat for yourselves and drink for yourselves?"*

By Malachi, the condemnation is still more express and severe—

*"And now, O ye priests, this commandment is for you. If ye will not hear and if ye will not lay it to heart, to give glory unto My Name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings."*

*"Yea, I have cursed them already, because ye do not lay it to heart."*

*"Ye are departed out of the way; ye have caused many to stumble at the Law; Ye have corrupted the covenant of Levi, saith the Lord."*

It was truly "out of the dry ground" that the root of David shot forth by the power of God in the days of Augustus Caesar, and not as a germination in any way produced by a fertile soil. The nation was permitted to exist during "the historic gap," not because the nation was in a state that was pleasing to God, but because His purpose required that it should remain—

*"Till the seed should come to whom the promise was made."*

By a similar mercy and restraint of wisdom, Gentile society is tolerated today, not because God found pleasure in it, but because His purpose to "gather together all things under one head," required that it should continue a certain time that a certain work of preparation might be done.

The end of it would come in storm at last, as the end came upon Judah 36 years after the crucifixion of Christ. Happy should we be if counted among the Lord's friends in that terrible crisis!

### FRIDAY, JULY 30, 1897

AFTER a morning expedition in quest of tracks of mystery on behalf of a New Zealand sister, whose father disappeared 3 years ago and was ascertained to have died in London, sis. Roberts went, by appointment, to meet a company of London sisters at the house of sis. A.T. Jannaway, while I gave the evening to writing at my son's house.

### SATURDAY, JULY 31, 1897

THE day was given to natural history for the behoof of the aforesaid delightful grandson, "Douglas " (self-named "Gugga"). He had never seen the kind of creatures that are cooped up in the Zoological Gardens, except in pictures; and for some time, it seems, I had been under contract, without my knowledge, to introduce him to the wonderful sight, in conjunction with the other "grandpapa".

"Grandpapa!"—how insensibly we glide from the fresh beauties of early life, up and up—into the "sere and yellow" state of things more or less represented by the title "grandpapa," which, however much we may resent it, we are obliged to accept as a simple matter of fact.

That "we all do fade as a leaf" would be very sad were it not for that uncontradictably authentic other fact that—

*"There SHALL be a resurrection, both of the just and of the unjust."*

—and that, if happily belonging to the former, we shall enter upon an everlasting youth, not marred, but graced and ennobled by the fact that we shall, cordially with our father Abraham, be fathers, and truly "grand"-fathers to the happy people in the fear and love and service of God. (Oh, happy day! tarry not.)

Mr. Matthews, the husband of sis. Matthews, a very Cornelius—let us hope in all points ultimately—came along with sis. Matthews in a conveyance to Westminster Bridge, where we—(that is, the delightful Douglas, the other grandpapa and grandmamma, and the happy mother)—were to meet them by 'bus at a certain hour.

We would have been there to the minute, as all people ought to be who make appointments: but a Colonial or other regiment, connected with the recent festivities, blocked the way, and compelled us to walk when we ought to have trotted. The day before, the King of Siam interfered with sis. Roberts' punctuality in a similar way. For such causes, unpunctuality will be excused. For any other cause, under personal control, people ought not to excuse themselves.

We duly reached the best collection of wild animals in the world, at Regent Gardens, and found pleasure in the indescribable pleasure with which the bright and beaming child beheld the strange and varied forms of life.

The elephants carried the palm for impressiveness, the monkeys for grotesqueness; the rhinoceros for terror; the hopping kangaroo for graceful and amusing agility; the crowned crane, for responsive and ostentatious display. Two hours quickly went without weariness. We then found it more difficult to get out than it had been to get in. On our return home, an hour late from this cause, the first thing after dinner was a proposal by the charming "Gugga" to "go see the elephant again;" but, needless to say, refusal to bring in the bill was carried by a large majority.

### SUNDAY, AUGUST 1, 1897: AT THE LONDON MEETING

LARGE meeting at the breaking of bread at Gresham Hall—bro. Meaken presiding. Bro. Arthur Jannaway, at the announcement interval, after pleasing reference to the work of the past 30 years in connection with our presence for the last time prior to departure for Australia on the morrow, asked prayers for journeying mercies on our behalf. Bro. Meaken, in complying with the request, broke down.

I was then called upon to address the assembly. I said we were there to get away from ourselves—to rise above ourselves—to soar away into those realms of mental view that showed us present circumstances as a transient thing; and the past in its scriptural phases as an earnest reality, bearing promise of a future well worthy of all our anticipations and all our exertions.

Having amplified these ideas, I said if all went well, I should see them again in 15 months or so. Leaving arrest of life out of the question, only one thing could prevent it, and that was the coming of the Lord. Return to England was not to be mentioned alongside of this. The Lord's coming would be as the advancing tide sweeping away all the sand castles of the children on the shore.

He might come within the next 12 months, but there was no certainty. I hoped with all my heart he would, but I feared he might not, for the 2 reasons—1st, that the ending of the 1290 was not expressly associated with the Lord's return, but rather by implication with the reconstitution of Israelitish nationality in a germinal form; and 2nd, that "waiting" was mentioned in connection with the efflux of the 1335.

If the Lord came at the end of the 1290, there would be no occasion to speak of "waiting" in connection with a period expiring 45 years further on. The mention of waiting in that connection seemed to suggest that expectation

would be active at the end of the 1290, but that the blessedness would be for those who were found waiting undiscouraged beyond that period, even at the end of the 1335. The matter was involved in a degree of uncertainty that shut us up to the attitude prescribed by the Lord when he said—

*"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."*

This was probably intended, and in a spiritual sense, it involved no hardship. It placed us on a level with the first century believers, who had no signs of the times and no telegrams. This did not mean that our zeal was to be less. In true and healthy saintship, it could not be less. It did not rest on limited or sensational circumstances. Zeal that was acceptable to God rested on Himself, and not on any proximate evolution of His purpose—

*"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself:  
"On these two commandments hang all the Law and the prophets."*

Consequently, however uncertain it might be whether the Lord's coming was due at the end of 1290 or at the end of the 1335, or at any point between, the exhortation of Paul to the Corinthians had as much applicability to us as to them—

*"Be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."*

In the evening, there was a large audience, to whom I lectured on "The Mystery of Jewish Blindness and Gentile Darkness as Elements in the Working Out of the Divine Purpose Upon the Earth." After the lecture, there were many affectionate farewells.

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## NEW TYPESETTING METHOD FOR BEREAN

*It will be noted that there is an entirely different appearance this month. We are in the midst of a complete change of method which came upon us very suddenly. For a month or 2 there will be many things not just as we desire them. Please bear with us. When we have fully adjusted we are sure the new setup will be found to be a big improvement in appearance, readability and quality.*

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Thoughts for Today

### Time

*"To everything there is a season, and a time to every purpose under heaven"—Eccl. 3:1*

This month we selected Solomon's words as an introduction to our article because many times we are apt to forget the regularity by which things in nature occur. The sun rises at its set time as also does the moon; the time to sow arrives at a set time each year and the time of harvest is equally sure.

God's direction of the universe is true and sure—so much so that man can, and has, planned for years to send machines to certain planets on a certain day knowing they will rendezvous on schedule. The only time failure occurs is due to incorrect calculations on man's part. When we consider the majestic vastness of the universe, the number of stars that man has found and the countless number he can never begin to evaluate, we can see that only One could, in omnipotent wisdom, control all things with such exactness.

With infinite intelligence the Creator of all things allows the planets to move with such faultlessness that man has, for centuries, been able to view the skies and see with exact preciseness what Abraham did when he was told to view the heavens and count, if he could, the stars. By this regular movement man has been able to sow his fields, to tend his cattle, to go to work and to rest his head—

*"He appointed the moon for seasons; the sun knoweth his going down."*

What is the lesson for today? That as everything has a set time in God's eyes, so must it be in our life—even more important, time must be ON time. If, in His great power Yahweh can allow us to enjoy the sun for a set time, then surely we can watch our time. We are not speaking of the Signs of the Times but rather the method in which we serve our time in the Lord.

Being more specific, we should endeavor to serve him on time. Being late to sow the seed results in disastrous harvests, for winter may rage across the field before the plant is ripe. If God's control of the planets was as lax as some of our actions, we would indeed have a sad state of affairs.

We should therefore be waiting for the appointed hour in quiet meditation, rather than Him waiting for our praise. If the morning assembly is scheduled to begin at 11:00, then we should be present well before eleven. Can we entertain the thought that it is acceptable for Him to witness a group of worshippers straggling in after the appointed hour of worship has passed? Nay—Let "everything be done decently and in order."

Some may say, "Better late than never," to which the answer is instantaneous, "Better never late." We may be sure that when we are summoned to the judgment seat we will be required to appear when HE calls, not when WE feel like going. Few of us report late for duties at daily occupations, and few farmers leave the harvest until it suits them.

Let us then, with all the determination we can muster, resolve to be ON TIME to the various ecclesial meetings; on time to praise the Lord in the Beauty of Holiness!  
—J.J.J.

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*"Christ also loved the Ecclesia and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"—Eph. 5:25-27.*

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### **Bruised for Our Iniquities**

*"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall My righteous Servant justify many, for he shall bear their iniquities"—Isa. 53:11*

In Isa. 53, we read —

*"And when we shall see him, there is no beauty that we should desire him."*

But is physical beauty the only thing to be in the eye of the beholder? Or would it be more truthful to say that beauty is in the heart and mind of the beholder, rather than just in the eyes?

Is it not by the way we feel, or by the way we think, or by the way we look and act, that causes someone to appear to us as a thing of beauty? We may let many others pass by and we are quite unmoved and they have no appeal to us.

We know that is how it is with us in the Truth. There has never been, and there will never be, any person, place or thing of greater beauty than Jesus Christ. He was designed and created by God, and was perfection. And yet, such was the wickedness of human nature with its warped and twisted ideas, and worldly outlook, that Jesus was "despised and rejected of men."

Can we who have come here this morning fully appreciate our position?

Do our hearts burn continually with a sense of happiness and thankfulness to God for His goodness? We have read, and we have heard, and we believe all that the prophets and apostles have written for our learning. To you and to me, the arm of the Lord has been revealed. The doctrine of the prophets and apostles has been accepted by us.

At one time we were like the eunuch from Ethiopia. Many times we would ask the question —

*"Of whom speaketh the prophet this?"*

For what we had read had no meaning or understanding for us. Then in the mercy of God He sent a Philip who drew nigh and said —

*"Understandest thou what thou readest?"*

And we answered: "How can we?" Then Philip joined himself to us to answer our questions, and what had been a clouded and misunderstood picture became clear to us in all its unsurpassed beauty and meaning. We could see the Lord Jesus with our hearts and with our minds with understanding.

And in due time we believed. Then like the eunuch we said —

*"Here is water: what hindereth us to be baptized?"*

That was the story with many of us. So let us enjoy the position of privilege that is ours. The Father in heaven by His Word said to us —

*"This is My beloved Son, in whom I am well pleased."*

Now we are able to picture Christ Jesus with a full appreciation from Isa. 53. Our minds present the picture; we see what happened in Eden; also the covenants of promise given to Abraham, Isaac and Jacob. We see the prophets as they labored and suffered through the sins of Israel.

That forms the background of the picture. And in the foreground we see a hill outside a city; and on that hill there stands a cross. We can see it in its importance, and with what was accomplished by it; the work and sacrifice of the Lord Jesus in all its beauty.

What men could not do, and what they did not deserve, the merciful Father in heaven saw. He knew there was none to save an evil world. And the God of heaven revealed His arm, and by that arm He made salvation possible. Men did not know the way out; but the arm of the Lord revealed by the prophets was Israel's Messiah.

A Messiah to please them would have been a man like Saul; of great stature and strength, and of superficial beauty; a man skilled in war, able to go out and fight their battles; a king to live in a great palace with servants and slaves.

But that was not the man God gave them. He was a quiet, meek, humble man, whose origin —

*"... was as a tender plant, and as a root out of a dry ground."*

And his mother was a humble daughter of Israel. He was born, and laid in a manger —

*"Because there was no room for them in the inn."*

But this tender plant was nurtured by God; out of the dry ground that could produce nothing of itself but weeds and thorns. Yet God produced a plant of exquisite beauty.

But what did the men of the world do? They plucked it up and trampled upon it. And that is what the world is doing today, with all their blasphemous ways and manmade forms of worship.

Thus we see the perversity of human nature, who in all their generations have scorned the beauty and the sinless perfection of God's Son. They prefer the honors, the praise, and the vain-glorious philosophy and pride of men.

That we may fully appreciate the Christ in all his beauty, it is important that we see the picture clearly. We can see that Jesus showed anxiety towards his 12 disciples. Numerous times he asked them questions. Did they really see him? Did they see in him God's plan of salvation? He asked —

*"What think ye of Christ? Whom say ye that I am?"*

*"Hast thou not known me, Philip?"*

And truly Philip had not.

From Genesis to Malachi, from Matthew to Revelation, we read; we can see and know Jesus; and more so when we come to the table of remembrance, and the words of Isa. 53 take on their full meaning—

*"Surely he hath borne our griefs and carried our sorrows."*

And few of our generation understand the meaning of these words. But such was Jesus —

*"He hath borne our griefs."*

And he entreated the people:

*"Come unto me all ye that labor and are heavy laden, and I will give you rest."*

How true it is! If we will but close our eyes to the present, and open our hearts before the throne of grace; then will our griefs seem as nothing. Yea, even though they be as bitter as ugly human nature can make them; if we will take our trials before him in prayer, they will be heard. If we do not ask amiss, they will be borne by him; and eventually they will be taken away.

The perfection of outward and inward health is the divine promise given through the Lord Jesus. Yet —

*"He was taken by wicked hands and crucified."*

Do we clearly understand all that was meant by these actions? Do we understand that it was the great love of God the Father Who permitted it? The outside world cannot see it; many say, "How could a God of love allow it?" Others say it was God Himself, therefore He couldn't have suffered.

But how much of the picture do we understand? And all that was involved in the wicked hands taking Jesus and crucifying him? We know it was the love of God and the love of Jesus, because there were more than 12 legions of angels at hand, that could have crushed the might of Rome. They could have caused the tormentors of Jesus to fall down dead in an instant. But in the love of God, He allowed the body He had prepared to be broken. A loving Father allowed to be shed the only blood that could save mankind.

Let us look at the foreground of the picture, and see the cross as it is presented by these emblems. Let us behold the man; see him in all his beauty, even while he suffers agony. Tormented and tortured —

*"Yet as a lamb before her shearers is dumb, so he opened not his mouth."*

The Father required it of him, and he obeyed. So let us take the exhortation, and let us take the encouragement. Should we worry, even if troubled in mind and body? The days are swiftly flying; and the coming of the Lord Jesus may be soon. Then will be shown all that was meant by the sufferings we may have had compared to the trials of Jesus.

Let us consider the beauty of Jesus as we study the picture given by the Scriptures. He said to his 2 perplexed and sorrowing disciples —

*"Ought not Christ to have suffered these things, and to have entered into his glory?"*

Jesus knew what was necessary; he knew all that was involved. He knew the cup could not pass from him unless he would drink of it. Let us consider as we behold this man of beauty, and the love of God, by the words of Isaiah:

*"He was wounded for our transgressions, bruised for our iniquities."*

Yes, he was bruised in the heel, so that he might bruise the sin-power in the head. Glance again at the background of the picture. There we see the happenings in Eden, also the covenants of promise.

Jesus accepted the "chastisement laid upon him" from an all-wise Father; not only for his own eternal good, but also for ours. We know that eternal peace for all the Household depended upon his bearing that chastisement. He knew it was "with those stripes" that we could be healed.

All had turned away from God and there was none to save; so God laid on him "the iniquities of us all."

There we have the beautiful picture; are we fully appreciative of it? When thanks is given for the bread and for the wine, do the words have meaning in our ears? Do they come alive in our hearts and our minds? Do we have that strange feeling that God is watching us as we take the bread in our fingers, and sip of the wine, knowing they are the symbols of Jesus' broken body, and his blood shed for the sins of many.

Can we close our eyes to the forepart of the picture where we see the Son of God, the heir of the world, "brought as a Lamb to the slaughter"? The spikes piercing his hands and his feet. Yes . . . he was suffering for you and for me. Does that thought guide us in our manner of life as we seek the Kingdom? When we are ill we have gentle hands to care for and nurse us. He had none—

*"He was cut off out of the land of the living."*

Weakened by scourging, the breath returned to God Who gave it —

*"He had given himself for the sins of many; for the transgressions of God's people was he stricken."*

In John 19 we have the fulfilment of the words written by Isaiah hundreds of years before. Year after year on the first day of the week we come to the table of remembrance. But have you ever given a thought how easy it could be to give our hands to those who crucified Jesus? Without thinking, it is so easy to crucify the Son of God again.

Could any of us lend ourselves to be smiters? Yet, if we smite our fellow servants, we smite Christ. If any speak evil of brother or sister, we speak evil of the devoted Son of God. Can we turn from those for whom Christ died? If we do, he will take it as done to himself.

Let us take a long look at the Son of God in the picture: his weakness, his strength, his patience, and his sufferings. As we do, may our hearts be filled to overflowing with thanksgiving, with hope, with determination that for us he did not die in vain.

Have you ever thought how it must have pleased God to bring His Son forth from the tomb? And there were 2 angels to attend him—

*"That he might prolong his days; and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied."*

For almost 2000 years Jesus has lived with immortal power at the right hand of God. In this sinful world he can see the few who recognize the perfection of his beauty. Let us be sure we understand the reality of it all. Several hundred years before it happened Isaiah wrote—

*"Behold a virgin shall conceive."*

And in due time the root out of the dry ground sprang forth. Jesus the Christ was born. Later, John beheld Jesus coming towards him and said —

*"Behold the Lamb of God that taketh away the sin of the world."*

— that same Jesus that had been foretold in Eden. And God appointed another day when —

*"He will divide him a portion with the great."*

In the fulfilment the scene will be changed. The 12 legions of angels will be with Jesus in power and great glory, to put all things under his feet. That is the future to which we stand related. When Jesus was brought as a Lamb to the slaughter; when he was taken by wicked hands and slain, we were not there. But we shall be there when God sends him to finish his work.

These are the realities made sure by his death and resurrection. What comfort, what encouragement, that by the mercy of God each one of us can share the realities of that future glory! Let us make use of our opportunity while it is day. Let us ever seek Jesus in his beauty, for to know him is life eternal to everyone of us. So let us eat of that bread and drink of that cup. And—

*"He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body."*

But those who eat and drink with their hearts pleading to God for forgiveness; for help; for encouragement; they will eat and drink with discernment. They shall see the Lord Jesus Christ the Son of God in all his beauty: beauty never surpassed, and never to be surpassed. And these are the all things that —

*"Work together for good for those who love God, who are called according to His purpose."*

*"Thy body then may we discern,  
And cheered and strengthened be;  
That strong in faith our hearts may burn,  
And agonize for thy return,  
To reign on earth with thee."*

—C.H.T.

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## **Fraternal Gatherings**

(If the Lord Will)

**HYE, Texas, Quarterlies: Sundays, May 2, Nov. 7**

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

**LAMPASAS, Texas: Friday-Sunday, June 11-13**

Bro. Wayne J. Wolfe, Rt. 2, Lampasas, Tex. 76550. (512) 556-6276

*(For further details, see Inside Back Cover)*

**LETHBRIDGE, Alberta: Saturday-Monday, July 17-19**

Bro. Wm. Blacker, 1225 6th Ave, S., Lethbridge. (403) 327-5663.

**HYE, Texas: Monday-Sunday, July 26 to August 1**

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

**BOSTON, Mass.: Saturday-Sunday, October 9-10**

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

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## **Slave of Christ**

*"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God (which He had promised afore by His prophets in the Holy Scriptures) concerning His Son Jesus Christ"—Romans 1: 13*

*"Paul, a servant of Jesus Christ."*

EVEN the name that he chose, gives us a sympathetic insight into his character, for this was an adopted name. We first find him as Saul, a Benjamite, proudly named after his royal compatriot, who had stood head and shoulders above the people.

But after he had become the servant of Jesus Christ, the name Saul would no longer seem appropriate. It rang too much of regal splendor and Jewish pride, and to his now enlightened mind it would speak too vividly of the same imperious and headstrong, but misguided, temperament that he had shared with his ancient royal namesake.

So when he began his mission to the Gentiles, he chose a new name. Perhaps it was a name Christ gave him, after the example of Peter and James and John.

And, in keeping with the course that lay before him, it was a Gentile name, while "Saul," like his whole previous life had been so distinctly and exclusively Hebrew.

The meaning of this new name is interesting and significant. To us and to the world, his life has invested it with dignity and honor, and none would hesitate to bear it now, but when he chose it, it had no such atmosphere. It meant "small" or "little," in sharp contrast to the high-sounding pretensions of the name Saul. The king Saul started out commendably as Paul, the little; and ended dismally as Saul, for Samuel said to him—

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?"

But Paul on the other hand began as Saul, the learned and respected Pharisee; and became Paul, the little and despised. From the same root we derive our word "paucity" meaning "insufficiency," and also perhaps "paltry" meaning worthless and contemptible.

This is the humble significance the name would carry as it fell upon the Gentile ear. It had the same meaning in both Latin and Greek. It was the calling card with which he introduced himself—Paul, the insignificant. He said, frankly and sincerely (1 Cor. 15:9)—

"I am the least of the apostles, that am not meet to be called an apostle."

And again (Eph. 3:7)—

"I, who am less than the least of all saints."

\* \* \*

*"A servant of Jesus Christ."*

**Doulos**—"a bondservant, a slave." There are 7 words translated "servant" in the New Testament. This is the one Paul always uses of the believer's relation of God and Christ. It means one who is completely subject to the will, and wholly at the disposal, of another; one who is bound to serve, one who has been purchased or acquired as a possession.

James, Peter and Jude all open their epistles with the same description of themselves—the "slave of Jesus Christ." It is the word Paul uses in such passages as Eph. 6:6—

"The servants of Christ, doing the will of God from the heart."

It is a repeated reminder that we are not our own, we have no freedom of action, we are bound to a proscribed and narrow course that is irksome to the flesh, but joyous to the spirit—

"Ye are bought with a price; be ye not servants of men" (I Cor. 7:23).

"Ye cannot serve God and Mammon" (Matt. 6:24).

"Choose ye this day whom ye will serve" (Josh. 24:15).

We are bondservants whose reasonable and expected service is a living and lifelong sacrifice, as Paul says later in this same epistle (Rom. 12:1).

\* \* \*

But there is always another aspect to remember. This only expresses one angle of our position—our duty and obligation to complete devotion and service. Paul also says—

"He that is called in the Lord, being a servant, is the Lord's freeman" (I Cor. 7:22).

**Our slavery to Christ is the only true freedom, and this is how we must regard it—not as bondage but as release.**

Release from the galling restraint of the humiliating slavery to sin: an abject subservience to fleshly corruption the whole world lies under.

The natural man is ignorant of this slavery, but the enlightened man perceives it and realizes that the only release is by becoming bound to a new and stronger and better master whose rigorous but beneficial regulations, if faithfully followed with an eye to the future, will rebuild the body and purge out the old disease of sin and death.

There are no neutrals, for the whole universe is divided into 2 camps, 2 allegiances, 2 slaveries: to righteousness or to sin—

"Know ye not that to whom ye yield yourselves slaves (**douloi**) to obey, his slaves ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16-18).

\* \* \*

But further, there is yet another aspect. "Servant" does not completely describe our relationship to God, as Paul is careful to explain. It is far more vital and glorious than that.

Having voluntarily, and with true humility, assumed the obligations of bondservice in recognition of our position and of the mercy of God in receiving us at all, we find that mercy further freely extended in raising us far above the position of servants to that of beloved sons. This is the lesson of the parables of the lost sheep and the prodigal son—

*"I am no longer worthy to be called thy son. Make me as one of thy hired servants."*

But the father said—

*"This my son was dead, and is alive again; he was lost and is found."*

*"The Son of Man is come to save that which was lost."*

—the lost sons of God.

*"All we like sheep have gone astray, and the Lord hath laid upon him the iniquity of us all"* (Isa. 53:6).

He was made the Son of man that we might again become the sons of God. Through Moses, the Servant "faithful in all His house," came the Law which gave men the opportunity to become accepted servants—

*"The Law was our schoolmaster."*

—Paul says to the Galatians (3:24), and he adds (4:1-7)—

"The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father.

"Even so we, when we were children, were in bondage under the elements of the world.

"But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law to redeem them that were under the Law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

"Wherefore thou are no more a servant, but a son: and if a son then an heir of God through Christ."

Paul's words to Philemon regarding Onesimus well express our present position of favor through and in Christ (11-16)—

*"Not now as a servant, but above a servant, a brother beloved" . . . In time past unprofitable, but now profitable . . .*

*"Perhaps he therefore departed for a season that thou shouldest receive him forever."*

A miniature allegory of the history of man.

So the word "servant" comes far short of expressing the complete picture, but it is a constant reminder that it is only by grace and favor that we are anything more—Paul warns (Rom. 11:20)—

*"Be not highminded but fear."*

We are sons only by mercy, and upon condition of humility and faithfulness. Jesus himself was first a servant. He humbled himself that God might exalt him in due time—

*"He made himself of no reputation, and took upon him the form of a servant" (Phil. 2:7).*

And so he taught his disciples (Luke 22:26-27)—

*"He that is greatest among you, let him be as the younger: and he that is chief as he that doth serve. I am among you as he that serveth."*

And when he washed their feet he said (John 13:12-16)—

*"Know ye what I have done unto you? I have given you an example that ye should do as I have done to you. The servant is not greater than his Lord."*

He was THE servant—

*"Behold My servant, whom I have chosen; My beloved in whom My soul is well pleased"*

(Matt. 12:18 quoting Isa. 42:1).

And the remarkable passage in Is. 49:6-7—

"It is a light thing that thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel.

"I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.

Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers.

"Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee."

\* \* \*

*"Called to be an apostle; separated unto the Gospel of God."*

Both expressions have a general, and also an individual meaning. All believers are called, and all are separated, but Paul especially so. He was called by Jesus Christ on the way to Damascus, and his separation was twofold, first to the service of God, and secondly to the specific mission of carrying the Gospel to the Gentiles.

The first and general separation he refers to in Gal. 1: 15, coupling it with his call—

*"God, Who separated me from my mother's womb, and called me by His grace."*

The mention of the second more particular separation again unites it with his call (Acts 13:2)—

*"The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."*

And Paul was not just called, but "called to be an apostle." It would appear that having been a witness of Christ after his resurrection was an important feature of his apostleship. Acts 2:22 speaks of the necessity of the apostles being "witnesses of his resurrection," and Paul in 1 Cor. 9:1, supports his claim to apostleship upon his having "seen Jesus Christ our Lord."

\* \* \*

*"The Gospel of God which He had promised afore by His prophets in the Holy Scriptures."*

The promise of the Gospel consisted essentially of the promise of the Deliverer who should bring it into effect, even the restoration of Paradise. Paul notes this in his next words—

*"Concerning His Son Jesus Christ."*

That is the vital, personal important living heart of the Gospel, as distinguished from the necessary details of how the deliverance should be accomplished and of what it should consist. The nucleus was that there should come in due time a Deliverer, a Savior, a Redeemer, a Restorer, in whom the whole purpose centered, and through whom it should all be accomplished.

God at sundry times and in divers manners unfolded various parts of His purpose to His servants. But to all, right from the beginning, He revealed the one main point—that One should come through whom all would be put right, and in whom all must have faith.

Adam and Eve were promised a Seed who would destroy the power and consequences of sin.

Abraham was promised a Seed who would bless all nations.

Job was promised a Redeemer that would bring man from the grave.

Moses spoke of the greater Prophet to come to whom all must hearken.

David was promised a Son who would bring perpetual peace and righteousness.

And Israel were repeatedly assured of a Messiah who would save them, not only from all oppression and distress, but first and most important of all—FROM THEIR OWN SINS.

How slow were they, and we too, to realize that it is salvation from our own sins and weaknesses that we require above all—the knowledge to discern, the example to follow, the strength to resist, the incentive to overcome.

This was the first promise to Adam and Eve—a savior from sin—long before there had arisen any oppressor or desolator. Before there was another human being on the earth, they required a savior—from themselves.

Someone to stand up on their behalf and fight and overcome this terrible curse called sin that they had loosed upon the world.

Someone to lay a foundation of perfect obedience, perfect faith, perfect love.

Someone to show them the way, and to give them the power and example and incentive to make themselves over, to root out the ugly weeds of the flesh, and cultivate the small and tender God-planted seeds that must develop the fruits of the Spirit.

Someone to nourish their pitiful weakness and ignorance into confident strength and wisdom.

Someone who, by bitter sacrifice and suffering and self-denial, would indelibly impress them with the sacred, solemn importance of holiness and truth.

He would be "raised up," he said, speaking of the manner and purpose of his death, that he might draw men up to him—

*"I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).*

Up from the earth—up from the flesh—up from themselves to newness of life. The long and stumbling ascent from the ugly, ignorant, groveling, mind of the flesh to the beautiful, glorious mind of the Spirit—the beauty of holiness.

Why did Christ die? To seal forever the one great lesson that ONLY HOLINESS CAN LIVE, and that Sin is the great destroyer. When all else is stripped away, these two things stand—HOLINESS and SIN: and every word, thought and action falls under one or the other—

"All unrighteousness is sin."

Everything outside the sanctuary of the service of God—every concession to the flesh—falls under the same sweeping condemnation—

*"The WHOLE WORLD lieth in wickedness."*

Every action that is not sanctified by spiritual holiness of heart and purity of purpose, is contaminated with the ugly, fleshly stigma of sin. There are no neutrals in either thought, word or deed —

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*"WHATSOEVER IS NOT OF FAITH IS SIN."*

—G.V.G

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## **Grow Up Into Him**

*"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby"—1 Pet. 2:2*

The apostle is speaking here to those who have just entered the way of life by knowledge and belief of the Gospel and baptism into Christ. He is telling them that a new manner of life had just begun for them, and that it was now a matter of food and growth so that maturity and fulness of life could at last be realized.

But as we try to visualize and comprehend the magnitude and extent of that growth—that preparation and development—that will finally make it possible for us to stand up to the measure of the stature of the fulness of Christ, there are many considerations that must be weighed in the balance of divine truth.

That this growth is something real and definite, and that the extent of it is the deciding factor, for life or death, in the day of account, is made plain to us as we consider those qualities and attainments that are spoken of in the Word as belonging to the ones who are able to meet the approval of the Lord in that day.

*"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."*

—so we read from 2 Pet. 1:5-7. This passage, as do many others, gives the idea of progressive development and growth; and that this continuous reaching upward is essential to salvation, may be perceived in v. 9—

*"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."*

It is the Word of God that is set forth by which we may grow up to those qualities of character of which the apostle says —

*"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (v. 8).*

As we make this Word our constant companion in study and meditation, and allow its power and influence for good to direct and shape our lives, we move ahead from day to day, upward and onward from the small beginning we made at the waters of baptism, toward a better moral and spiritual life, as exemplified in the perfect character of Jesus.

The state of the heart in relation to these qualities, or fruits of the Spirit, such as faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, will be the basis of our acceptance or rejection by the Lord when he comes, for it is written of him —

*"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge."*

With "quick understanding in the fear of the Lord," he will be able to see, and easily detect, those qualities that are only evident to the natural eye when they are manifested in outward works of love and godliness.

The piercing eye of the Spirit, which is given him without measure, and which is "able to discern the thoughts and intents of the heart," will be able in that day to measure "the hidden man of the heart" in relation to its growth, according to divine standards.

That he rejects anything less than full growth, and accepts no halfway measures is evident; for the results of his inspection divides them into only 2 classes: the one class are given everything, because they have gone all the way, while the other, not only gets nothing, but is sent away to condemnation, shame and the second death.

The difference between them is expressed figuratively as a "great gulf"—

*"There is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence"* (Luke 16:26).

This "great gulf," in its length, breadth and depth, is the figurative measurement, we may say, by the rule of divine judgment, that marks the dividing chasm between His people and all the rest.

Thus we can get a glimpse of the wide difference God sees between us as He looks upon the heart. He sees us as fit for companionship with Himself and His Own Son, in the "Come, ye blessed" class; or as belonging to that class that—

*"Know not God and obey not the Gospel of our Lord Jesus Christ."*

Looking soberly at these things from God's point of view, we can set ourselves forth in the work to which we have been called with a better understanding of what measure and devotion of service we should give if the state of our "new man in Christ Jesus" is to be unto the praise and honor of God in that day.

Many are called to this work, but Jesus said only a few would at last be chosen. This is because there is much transformation of character and building up, much laying aside of besetting sins, as the heart is made pure and enlarged by the Spirit Word.

To be among the few who are selected from the millions that are gathered there, while all the rest go down into oblivion, it is reasonable to suppose that we must produce definite and outstanding results, so far in advance of the natural man as to justify this great difference of rewards. — E.W.B.

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## **Thoroughly Furnished**

*"The Holy Scriptures are profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"—2 Tim. 3*

The portions we have read from the Bible this week, and those we read each week, are the divine instructions of God, instructions of a Father to His children that they might be —

*"Thoroughly furnished unto all good works."*

It is very necessary that we pay close attention to these instructions in order that we do not miss any of these lessons that God intends that we should learn. By this means we are enlightened and edified in those things that will instruct us unto His Kingdom.

That is why it is important that we read and study the whole Bible—not just a part of it, for it is only through a diligent application of ourselves in study of the whole of it that our minds and hearts are filled with the knowledge of those things God desires us to know.

What have we gleaned from our readings this past week? Or in the past 3 months, or since the beginning of this year, when once again we began in the book of Genesis, then Psalms in the Old Testament, and that of Matthew in the New? Are we wiser or more spiritually-minded for having read the Scriptures?

The events recorded in Genesis occurred almost 6000 years ago. The period that intervened between this time and the birth of Christ as recorded in Matthew was about 4000 years.

Now, this type of information may seem unimportant, but let us think a moment... a long cavalcade of interesting and colorful history was packed into those 4000 years. Mighty nations such as Babylon, Persia, and Greece arose successively and became world powers, then faded into oblivion. The Bible gives us the history of these nations in so far as they were related to the purpose of God and His people.

One thing should impress us as we read about the men and women that fill the pages of history in the Bible. It is the fact that though many momentous things transpired during those long ages, man did not change; he remained the same. Those years did nothing to erase the truth that man is carnal, subject to disease and death, that all without exception were sinners. What was true of man then, is just as true today; he still caters to the lust of the flesh and the lust of the eye.

Let us remember that these people we read about in the Bible were men and women like ourselves. They were in the land of the living centuries ago, just as we are today. They experienced the same emotions of love, desire, and sorrow that we do. Their record is before us in this book. We can see wherein they failed and wherein they succeeded in obeying the commandments of God. There are many lessons for us in the records of the lives of those who have gone before us.

Let us bear in mind that the record for them is closed, their work is finished. They have lain asleep in the dust of the earth while centuries of time have rolled on. Now it is we who are writing the record, each day adding a page, then it too passes on into history.

Soon our record will be complete. Will it not be interesting and instructive to leaf through the history that has been recorded of individuals and ecclesias in this, the 20th century? Would we feel reluctant to have our record revealed to the gaze of others? Undoubtedly there are some things which all of us would desire to hide. We would not care to have some of our mistakes and shortcomings made public. Yet the day is coming when we must acknowledge them openly to all those that stand at the judgment—

*“For we shall all stand before the judgment seat of Christ; that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad.”*

It is only if we truly seek righteousness, and strive towards godliness with all our strength that God will be willing to blot out our weaknesses and failures —

*"If the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live; he shall not die.*

*"And his transgressions that he hath committed, they shall not be mentioned unto him. In his righteousness that he hath done he shall live."*

We know that God is —

*"Longsuffering, and of great mercy, forgiving iniquity and transgression."*

And as David says (Psa. 130:3-4)—

*"If Thou Lord, shouldest mark iniquities, who shall stand? But, there is forgiveness with Thee, that Thou mayest be feared."*

However, we must not presume upon God's mercy; we must not think that He is willing to over-look any and everything just because we ask. There is something more that we must do than this, for God has said —

*"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."*

*"The eyes of the Lord are upon the righteous, and His ears are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.*

*"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."*

—J.F.P.

## **Thorough Pre-baptismal Examination**

### **WHY IT IS NECESSARY FOR THE WELFARE OF BOTH THE APPLICANT AND THE ECCLESIA**

*"God hath chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH"—2 Thess. 2:13*

No one admitting that the validity of immersion depends upon a belief of the Gospel preached by the apostles can consistently deny the propriety and necessity of an endeavor on the part of those to whom the application for immersion may be made, to ascertain whether this pre-requisite qualification actually exists.

It is a mistake to draw a parallel between the apostolic era and our own time, as to the particular method of arriving at this knowledge. The circumstances are so totally different as to preclude a comparison. The apostles came on the ground with a fresh, and (among those receiving it) uncontested doctrine concerning Christ. There was a direct issue between them and all who opposed them. The question was one upon which a wide and palpable difference existed, and in reference to which an individual's position could be defined in a word.

The apostles proclaimed that Jesus of Nazareth was the Christ on the strength of his having risen, of which they declared themselves the personal witnesses. The enemy contended that Jesus of Nazareth was an impostor, and that his alleged resurrection was a contrivance by which his dead body had been stolen. There was no middle ground in such a controversy. A man was either a friend or an enemy. If he were a friend, few words were needed to define his position. The simple statement that he believed Jesus to be the Christ, the Son of God, covered all the ground occupied by the Gospel as amplified in the apostolic definition —

*"The things concerning the Kingdom of God and the Name of Jesus Christ."*

The case stands very differently now, when nominal believers associate with their historical belief doctrines subversive of the scheme of truth with which the Name of Christ was, without question or the possibility of mistake, identified in apostolic days.

It ceases to be sufficient for a man to say he believes in Christ, unless he is able at the same time scripturally to define what is the truth concerning Christ. The simple confession of belief in Christ does not bring with it the guarantee it did in apostolic times, that the doctrines embodied in Christ are received. It had ceased to be sufficient so early as the close of the apostolic era, for we find John, in his old age, laying it down as a necessity to—

*"Try the spirits, whether they were of God or men" (1 John 4:1)*

—and insisting upon it as a duty to receive no one in fellowship who did not bring with him the truth involved in the profession of faith in Christ (2 John 10)—a direction which had reference to those professing a nominal belief in Christ.

In our day, the necessity for acting on John's principle is imperative. The Apostasy has held sway for centuries, and still reigns with undiminished power; and through its influence, there exists around us a state of society in which, while so far as words go there is universal profession of belief in Christ, there is an absolute and virulent rejection of the Truth of which Christ is the centerpiece and embodiment.

We must, therefore, dispense with mere forms and phrases, and address ourselves to the work of gauging the actual relations of things. We must find out the truth of a man's profession when he claims fellowship with us, and the genuineness of his faith when he asks to be immersed; and this now-a-days cannot be done without crucial test; for words have become so flexible, and mere phrases so current, that a form of words may be used, without any conception of the idea which it originally and apostolically represented. The principal pains must, therefore, be taken to ascertain the substance of a man's belief, rather than to get him into a set form of expressing it.

But some hold that examination is altogether unscriptural and that it is a practice savoring of priestly arrogance. Those who think so look at the matter from a wrong point of view. If the position taken up by the examining party implied the assumption that the efficacy of the candidate's immersion depended on the administration or sanction of the examiner, the objection would hold good; but this would never be the attitude of enlightened believers of the Truth. They would say to anyone asking to be baptized—

*"We are under the law of Christ. That law requires a man seeking baptism to be a believer of the Gospel; and it requires of us not to receive into our fellowship those who do not believe the Truth, on pain of being held responsible for their guilt."*

*"You ask us to baptize you. As a matter of allegiance to Christ and defense of our position, we must ascertain whether you believe the Truth. We cannot be parties to your baptism if you do not receive the Truth. We should be misleading you and implicating ourselves."*

We cannot impart validity to immersion by compliance, nor can we vitiate it by withholding countenance, but as a matter of the commonest order and self-protection, we are bound to ascertain whether a man applying for immersion believes the Truth of the Gospel or not.

Jesus associates baptism with belief (Mark 16: 16), and it is our duty to him to see that this association exists so far as we are called upon to sanction a profession of his Name. Philip is recorded to have observed this precaution in the case of the eunuch (Acts 8:37). Paul at Ephesus re-immersed 12 men, on putting their faith on a right footing (Acts 19:3-5). In all recorded cases of baptism, belief preceded it, and it is an outrage on common sense to suppose that the parties immersing, took no steps to ascertain the existence of that belief. The dictates of common sense coincide with apostolic example and scriptural induction.

Pentecost (when 3000 were baptized in one day), will be instanced by the objector as a case in which the pre-immersional examination contended for could not have taken place. It is true there was no examination on that occasion, but it was not necessary. Examination is herein contended for as a necessity, not as a ceremony. Where special circumstances rendered it superfluous it would not be enforced by wise men. The special circumstances in the case of Pentecost were of this character. In the first place, the 3000 were composed of—

*"Jews, devout men out of every nation under heaven"* (Acts 2:5)

—who had come to Jerusalem to worship. They were men grounded in the elements of the Law and the prophets in a state of reverent appreciation to the extent of their understanding. They were, therefore, men in whom constitution and culture conspired to make them the ready and fruitful recipients of the Good Seed.

Secondly, the only question on which their minds had to be changed was the identity of the Messiah. They looked for the Messiah and in great part believed the truth concerning the Messiah, but they did not know the Messiah had come. They did not believe that the Nazarene, publicly executed as a criminal some weeks before their arrival in Jerusalem, was he.

Hence, the point aimed at was to convince them that Jesus was the Christ (Acts 2:36). This was successfully accomplished by the visible outpouring of the Holy Spirit combined with the testimony of the apostles; and their confession of faith was limited by the circumstances of the moment, to the admission that the man whom the nation had "crucified and slain" was "Lord and Christ."

Thirdly, we read that Peter with "many words" taught and exhorted them (Acts 2:40). His words were words of authority, and, therefore, the implicit reception of what he declared stood in the room of the examination, which, in the absence of authority, is forced upon us in our deserted times.

These were so many circumstances, which excluded the examination contended for under present conditions. They made such examination unnecessary and, indeed, highly out of place. But what was unnecessary then may be necessary now. None of the circumstances of the Pentecostal triumph attend the proclamation of the Truth today. If our case had been the apostolic case, the apostolic practice would not have been the Pentecostal method. They would have advertised, and lectured, and examined. The apostles always showed a sensible regard to exigencies (Acts 6:2).

Good sense consists in the adaptation of means to ends. In the hands of good sense, methods are flexible. Pedantry adheres to form and methods, to the sacrifice of the practical object involved. We cannot, in matters of pure expediency, imitate the apostles without the circumstances and gifts of the apostles. What was the necessity then may be impracticable now, and vice versa. "All things common," for instance, was a necessity, among a multitude of disciples, in one city at a time of persecution; and it was practicable with inspired men at the head; but now it is neither necessary nor practicable.

On the other hand, critical examination was not necessary in the days when the issues of Truth were simple, and when the voice of authority was present to decide them; but now, with a change on both points, there is, of necessity, a change of attitude on the part of those contending for the Faith.

The answer to the case of the Pentecostal believers applies to every case that may be cited. Philip taught the eunuch minutely (Acts 8:35), and all that the eunuch had to do was to believe what was taught him, and signify his belief in an intelligible fashion, however short. "Examination" would have been out of place; but there is no Philip now to teach with divine dogmatism, so we have to "examine."

The same with Cornelius; Peter was aware that he and his friends knew the Truth (Acts 10:37), and all he had to do was to direct them how to do, under an arrangement which, for the first time, admitted the Gentiles to a covenant relation with God. And all that Cornelius and his friends had to do was to obey the directions given. Examination would have been absurd. But there is no Peter now whose word will be taken with unquestioning faith; and so we have to examine, to see if people comprehend the written Truth.

In apostolic days, there was divine authority present in every case to direct, and perfect submission to authority on the part of those who were obedient. This constitutes the great difference between that time and our time; and with a difference of circumstances there is of necessity a difference of method of procedure in the matter, but the result aimed at and secured is the same, namely, the induction of men and women into Christ by the belief and obedience of the Truth. —Introduction to "Good Confession"

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## Current World Events Fulfilling Prophecy

*"There is no peace, saith the Lord, unto the wicked"*—Isa. 48:22

*"The whole world lieth in wickedness"*—1 John 5:19

KREMLIN counting on 3 factors to facilitate its campaign to expand power & influence round globe: — 1. Nuclear parity with US. 2. Striking build-up of Soviet conventional strength, which has enabled Kremlin to increase military superiority in Europe & establish growing military presence in Atlantic, Mediterranean, Mideast & Indian Ocean. 3. Social & economic strains in US, generating powerful pressures for defense spending cuts & disengagement from global commitments. In recent mos., Russia has raised ante greatly in Mideast by sending combat units into Egypt — pilots, missile crews & security troops. Russia wants reopen Suez Canal to facilitate a stronger Soviet thrust into Indian Ocean, already under way. Cuba: continued moves by Russia to establish a nuclear-sub facility at Cienfuegos. (USN 1:4)

JUST a year ago, Dutch Pastoral Council of Catholic Church voted against compulsory celibacy. One of few voices arguing to preserve old celibacy was a young priest Simonis. Soon, by a decree of Pope, that "unimportant voice" will speak as Bishop of 1 million Catholics in diocese of Rotterdam. The appointment plunged Vatican & Dutch Church into confrontation. Pope had bypassed 3 recommended candidates to select Simonis. (Tm 1:18)

NIXON is determined to give US a substantially lower profile in Asia. Already US troop level in Asia has been reduced by nearly ¼ million men. US Navy plans to vacate its huge Yokosuka base. With US presence shrinking, many nations are moving to hedge their bets by establishing closer relations with other big powers. Nixon has actually reduced his options in meeting aggression. He has made resort to nuclear weapons a more compelling choice. (Tm 1:18).

IN studies of relation of socio-economic factors to disease in the population, researchers made a fascinating discovery. Regular church-going appears to help people avoid a whole bagful of dire ailments & disasters. Among them: heart disease, cirrhosis of the liver, TB, cancer of cervix, chronic bronchitis, fatal one-car accidents, & suicides. Most significant finding was that people who go to church regularly have less arteriosclerotic heart disease. (Tm 1:18)

In Columbia, Catholic priests are joinj9ng guerrilla movements. Scores of Brazilian priests have been jailed, accused of riot & murder. In Chile, priests worked to elect a Marxist atheist as Pres. Many prelates & clergy believe that any program with US Govt. support must be resisted because it must aim in some way at furthering US & undermining Latin-American interests. Many priests & some bishops, confirm that they are working to bring about a revolution in the Church to transform it into a body far different from what exists today. They want a "Church of the Poor"—free of the restraints imposed by its wealth, institutions, property & elaborate priestly & episcopal garments. This concept already seems to be making considerable headway. In Chile, Church leaders agreed in '69 to begin disposing of stocks, urban real estate, agricultural land—all property except buildings directly connected with worship. The Church's future operations, they said, would "be financed entirely by contributions from members. During Chile's election campaign, leftist newspapers quoted Cardinal Henriquez as saying it would be entirely permissible for a Catholic to vote for a Marxist. Young Church members said Allende's promises to convert Chile into a socialist state & make other "reforms" were more important than his atheism. Said one priest: "We want to do away with the capitalist system as soon as possible." It seems that capitalism has few friends among Latin America's RC clergy—while socialism, by contrast, is approved. "There's not one young priest who doesn't believe capitalism's era is past. Many of the older priests feel the same way." In over ½ doz. countries, Catholic clergy have been accused of involvement in guerrilla units. Why the widespread support of socialism & acceptance of violence on part of men & women trained to work in peace? The image of the capitalist entrepreneur, as seen by a good part of the clergy in Latin America, reflects experience with the sugar-cane lord or buccaneer textile producer of NE Brazil, the absentee mine owner of Bolivia, the landholding aristocracy of Argentina. The priest who lives in a poor barrio sees children die of malnutrition, senses the unemployment, watches people fight with dogs & chickens over the remnants of food in the garbage. People here want a "Christian" solution, but we're going to see an uprising one day! (USN 12:14).

LIBYA rejects peace with Israel recognition of Israel, negotiation with Israel. Gaddafi wants to succeed Nasser as dominant Arab voice. A fervent supporter of a "federation" of Egypt, Libya, Sudan & Syria. (Tm 1:11)

RUSSIA'S new naval might, projecting into very heart of Arab world, enables Moscow to maintain vast military garrison in Egypt. Russia is acknowledged as dominant foreign power in Arab nations bordering Mediterranean. And in the same cautious way, Russia now exporting its power to S. Yemen where Soviet advisers support a guerrilla movement aiming to control S. Arabian littoral & oil-rich Persian Gulf. Russia has at last become a truly globe-girdling power. The wealth—& more important, the power—that could flow from control of Persian Gulf oil & the oceanic trade routes have tempted Russian strategists for yrs. The British forswore any direct military involvement in the gulf after '71. Heath's govt. would like to postpone departure but there's no question that the military withdrawal must proceed as planned. Russians are cashing in on their reputation as Arab world's best friend. Even while it is engaged in an aggressive drive to enhance its position in Persian Gulf, Moscow launched more ambitious campaign to expand its influence in & around Indian Ocean. At peak periods 25 Soviet warships have been spotted in these waters. Since '68 Soviet Navy has made 50 visits to 16 countries on ocean's perimeter. US Indian Ocean Fleet consists of 2 vintage destroyers & a seaplane tender based at British military compound in Bahrein. What worries Western strategists is potential Soviet threat to several key "choke points" such as Cape of Good Hope, narrow neck of Red Sea (Bab el Mandeb) & Strait of Malacca. Soviets last yr. completed a major new highway across Afghanistan, linking Soviet Central Asia with Indian Ocean via Pakistan. Thus supplies for Soviet fleet—& arms for rebel movements around ocean's rim—can be trucked overland instead of taking long sea route. Throughout the nations surrounding Indian Ocean, Soviet maneuvering has been designed to take advantage of Western weakness, to undermine Western power & to further Russian interests vis-a-vis both US & China. (Nwk 1:18)

VIOLENCE spreads in High Schools: Much is racial: a national problem interrupting education & endangering safety of 1000's of students. Every public school in Providence, R.I., & Trenton, N.J., was closed for several days when fights between Black & White students got out of control. Schools in over dozen other cities shut down temporarily because of student rampages. Researchers attribute disorders in nigh schools to violence shown on TV. More trouble in NY high schools than ever before. As result of school policies, NY high schools are packed with students who have no interest in education. Literally 1000's pass no subject. Some have not passed a single subject in 2 full yrs. They roam buildings at will; come & go as they please· go to class or not, as they wish; hang around toilets; disturb classrooms. And no one may do anything about them unless they engage in violence. There's nothing anybody can do to get them out of school before they're 21, if they wish to stay. Unless this is changed soon, there won't be a good high school left in city. That goes for every big city in US, where they have a problem population. (USN 11:30)

WOMEN seeking bigger role in churches. Thru centuries, men have ruled unchallenged over churches. Situation's changing. Women in US are discarding traditional obedience to push for equality — & share of leadership. Churchwomen are pressing for even bigger, more significant roles. Among them: Conference of Catholic Bishops to consider full equality for women in all liturgical offices that do not require priestly ordination. Catholic, Presbyterian & Reformed churches considering ordination of women to special ministries of Church. As many women see it, Biblical quotations have contributed heavily to what they describe as today's "male dominated" culture in society at large. And that culture in turn is seen as reinforcing exclusion of women from important roles in religious life. (USN 1:18)

EAST-WEST trade, already on upswing, getting fresh impetus as Communists & West clear the way for new contacts. Trade between Russia, China, & E. Europe on one hand & industrialized West — including Japan — on the other hit \$6.6 billion in first ½ of 70. Japan trade with China up 75 percent in first ½ of 70. E. Europe has become increasingly indebted to its western trade partners. Credits outstanding at end of '69 were between \$1 & \$2 billion. Communist countries are forced to negotiate large, new loan in West to sustain their appetite for imports from the non-Communist area. Russia's long-term credits over \$1 billion early this yr. Russia has reputation for always paying its trade debts. Total US exports & imports in '69 were \$74 billion. Only \$450 million—barely ½ of 1 percent—was with Communist countries. US has played a minor role in East-West trade. (USN 12:21)

POLLUTION is not unique to capitalist nations. It's often worse in Communist countries, where technocrats toil to boost industrial production with little thought to environmental consequences. In Russia most municipalities lack adequate sewage treatment plants; carbon monoxide chokes plateau towns of Armenia; and smog shrouds the metallurgical centers of Magnitogorsk, Alma-Ata & Chelyabinsk. (Tm 11:30)

DISENCHANTMENT with US is rising in Latin America. A Marxist-dominated Govt. in Chile is lowering US influence & prestige. Russia & other Communists stepping up economic & political activity in country after country, as US seems to assign a lower priority in area. Chile is by no means alone in its trend toward rising nationalism—could mean trouble for US. (USN 1:4)

DANGER within has top priority in many nations these days. Terrorist violence taking on different look. A mix of political terrorism & common crime has become a weapon for Marxists, Communists, anarchists, others interested in destroying law & order. Kidnapping of the Swiss Ambassador to Brazil was 15th political abduction in the Americas in 15 mos. Drop in public concern about terrorist violence, kidnappings, bombings, slaying of police, worries authorities. They fear terrorists will go to greater lengths, involving more people, increasing demands. (USN 12:21)

THE position of Jews in Russia worse than any time since Stalin's day. (USN 12:21)

The historical area known as Palestine was originally bounded on West by Mediterranean & on South by Sinai Desert. To North it included a sliver of Lebanon & to East it stretched beyond Jordan River. Today, Israel holds most of this territory. Jewish domination in Palestine diminished after the destruction of the 2nd Temple of Jerusalem in AD 70, & in the Diaspora most Jews were ultimately scattered. The Bible notes that Palestine had been promised to the "seed of Abraham." This properly applies to Arabs as well as Jews, since Abraham's first son, Ishmael, was born of the Egyptian concubine Hagar & is thus the father of the Arabs. Though Arabs did not conquer Palestine until AD 634, they have remained ever since, first as rulers & later as the subjects of the Ottoman power that ended after British captured Jerusalem in 71. The British took part of Palestine east of the Jordan River to create 'Transjordan' as reward for the Hashemite dynasty, which helped Allenby defeat Turks. In '47 the UN partitioned what remained of Palestine into Jewish & Arab states. When Arab armies marched on the infant state of Israel the following yr. — & were clobbered — Israel retaliated by seizing 1400 sq. mis. of Arab territory. Transjordan's King Abdullah, grandfather of the present Hussein, annexed the West Bank, a sizable chunk of Palestine; renamed his expanded kingdom simply "Jordan." In the 6-day war, Israel captured the West Bank as well as the Arab quarter of Jerusalem. This marked the 25th time that the old city, a holy place to 3 faiths, had changed hands. (Tm 12:21)

UNIVERSITIES of crime — U.S. Prisons. After single night at Nevada State Prison, 23 judges emerged appalled. Vast majority of prisons treat minor offenders — & the merely accused — more harshly than they do felons who commit grave crimes. Money & guards are so short that violent inmates prey on the weak; many 4-bunk cells hold 7 inmates, mattresses smell of filth & toilets are clogged. Jail conditions frequently breed hardened criminals who then go on to the prisons themselves. If inmate is accused of violating one of scores of petty rules, he is haled before the "adjustment council without right to counsel. If he denies guilt, he can be punished for implying that his accuser guard lied; if he admits it, he may lose "good time (eligibility for parole) & perhaps land in solitary. The lesson is clear: TRUTH DOES NOT PAY. Forty percent of all released inmates (75 percent in some areas) are reimprisoned within 5 yrs., often for worse crimes. Most crimes are committed for economic reasons by the poor, the blacks & other have-nots of a society that stresses material gain. Only 20 percent of reported US crimes are solved; and ½ of crimes are never even reported. Since justice is neither swift nor certain, the caught criminal often sees his problem as mere bad luck in a country where "everyone else" gets away with it. He has a point. Americans widely ignore laws they dislike, whether against gambling or marijuana. The "nicest" people steal; 75 percent of insurance claims are partly fraudulent. Uncaught employees pocket \$1 billion a yr. from employers. If a man cannot afford a good lawyer, he is pressured to plead guilty without a trial, as do 90 percent of all criminal defendants. He then discovers that for the same crime, different judges hand out wildly disparate sentences, from which 31 states & the federal courts allow no appeal. (Tm. 1:18).

748 ATOMIC reactors in 55 countries. Enough nuclear material being turned out as byproducts of "peaceful" projects to make over 1000 A-bombs a yr. In next decade, nonmilitary reactors will have generated enough weapons material to make 40,000 to 65,000 atomic bombs, each capable of devastating a city of 200,000. These figures relate to today's "have-not" nations & do not take into account arsenals of 5 active nuclear powers — US, Russia, France, Britain & Red China. These 5 nations have already stockpiled atomic weapons with explosive equivalent of 15 tons of TNT for every person on earth. About 95 percent of explosive capacity is in hands of US & Russia. At least 7 other countries are experimenting with one or more of the 30 processes which will make feasible the relatively cheap production of enriched uranium, basic ingredient for most types of bombs. At least 23 nations have resources not only to make A-bombs but to develop warhead-delivery systems. Five yrs. ago, 11 non-nuclear nations had resources to make & deliver atomic weapons. Today, 12 more have been added. (USN 12:14).

For a growing number of NY Jews, the cultural heritage of flight or passivity is being angrily, even bitterly rejected. "I teach karate not for sport but for the street. I want my students to be able to kill so that if a Jew is ever attacked, that attacker will never come near him again." New Jewish militancy now extends to middle-class businessmen, rabbis & even upper middle-class suburbanites. A young doctoral candidate is training 100 students in karate so that they can go out as karate teachers themselves. Forming the background of the new Jewish response, is, of course, the example of Israel, tough & defiant in a hostile sea of Arabs. The Six Day War has given Orthodox Jews a courage they never had before. (Tm 1:11)

IF man cannot find paradise in one place, he will look for it in another — & so he has today. A growing number of modern thinkers have put their faith & hope in the psyche as last refuge of idealism in a corrupt, unhappy world. Drugs are a favorite way of reaching inner Utopia. As the industrial era advanced, Utopians sought salvation in technology. The efficiency of machines was supposed to compensate for wasteful human habits. Technology proved to be a dubious means of establishing universal human happiness. Its resources are too easily employed to destroy life instead of enhancing it. (Tm 1:18)

AS fewer & fewer US soldiers remain, they become more & more vulnerable—as does survival of S. Vietnam. US troops leaving Vietnam at rate of 12,500 a mo. N. Viet infiltration into South totaled 50,000 men in first 7 mos. of '70. Enemy troops are now infiltrating into S. Vietnam, Laos & Cambodia 12,000 monthly. With N. Viets going in as fast as US going out, a new enemy offensive could catch US off balance. Enemy's buildup of men & material point to major offensive early in '71. (Tm 12:14)

US still disturbed by Russia sneaking missiles into cease-fire zone along Suez. US also disappointed that Moscow has refused to exert pressure on N. Vietnam & Vietcong to be more reasonable. Even as SALT resumes, both sides deployed new weapons. Soviets have conducted 2nd successful test of a missile system that destroys orbiting satellites. Since both sides would depend on satellites to police SALT agreement, Soviet weapon is extremely worrisome to US, for it could destroy US spies-in-the-sky at crucial moment of Soviet attack. (Tm 11:16)

OUTLOOK for Castro's Cuba in '71 bleak. Economy gone from bad to worse. Upshot: Moscow getting a bigger role in running Cuba. Cuba signed agreement with Russia for joint planning & organization in all major fields of economy: oil, electric power, sugar, nickel farm equipment, port development & industrial automation. New element that may make Moscow increase demands on Castro is recent establishment of Communist-oriented Govt. in Chile. (USN 1:18)

LAST wk. NATO adopted \$1-billion program for '70s that will dramatically upgrade Europe's conventional non-nuclear forces. It's first major NATO program that will be paid entirely by European members. The plan reflects a recognition by W. Europe of growth of Russia's nuclear inventory to near parity with US (Tm 12:14)

INDIA turning sour on Soviet aid. That's big change, for it has been gearing its industrial-development program to help from Russia. Increasingly critical of Soviet-sponsored development projects. Main reason: Indian Govt. has had to underwrite big losses. Question raised by India's Parliament: Can India afford Soviet "aid"? (USN 12:14)

NUMBER on relief in US at all-time high — 12½ million. In past 5 yrs., welfare costs doubled to over \$12 billion yrly. Fatherless families jumped from two thirds of total in '61 to ¾ in '69. (USN 11:30)

ISRAEL has constructed awesome positions along canal—immensely thick structures capable of withstanding heaviest bombardment. Now they're more confident than ever. (Nwk 11:16)

ETHIOPIA remains one of most impoverished countries in all Africa. Only 10 percent of eligible children go to school; adult literacy is lamentable 7 percent; only one doctor for every 70,000. The 9 out of 10 Ethiopians who live by tilling the land are generally sharecroppers in a centuries-old system of feudal land tenure that keeps them in bondage to landholding elite. (Nwk 11:16)

HALLOWED rule of "seniority" has often prevented US Congress from working effectively to represent will of electorate. Effect of seniority system on Fed. Govt. can be explained by 3 facts: 1) Most of the real work in Congress is done in & by committees; 2) The chairmen of these committees have vast, often dictatorial influence over legislation in their realms; 3) With almost no exceptions, these chairmen have gained their exalted positions for simple reason that they've been on their committees longer than anyone else. The seniority rule thus gives US the peculiar distinction of having world's only legislative gerontocracy. 12 of 16 Senate committee chairmen 65 & over; 5 in 70's; one's 80. 14 of 21 chairmen in House 65 & over. 7 in 70's; 2 in 80's. Chairmen on many committees control agenda & can bring up a bill at their own convenience. In some committees a chairman can refuse to bring up a bill altogether. Wilbur Mills, Representative of a rural Arkansas constituency, has as much as or more power than Pres. in determining changes in tax, welfare & Social Security laws, simply because primogeniture has given him chairmanship of the House Ways & Means Committee. Control of agenda is only beginning of chairman's powers. He rewards supporters & punishes those who vote against him by granting or withholding favors. Congressional seniority system is most important stronghold of a near-medieval system of fealty. As result of so much power being concentrated at top, there's virtually none at bottom. A new member is virtually impotent. Whatever his talent or promise, he must resign himself to a marginal role in Congress for his first few terms. Young, bright Congressmen come to Washington full of ideas & interest, & soon become discouraged. To get top they must be elected over &

over. Generally those constituencies that give such automatic approval are in rural one-party districts or are dominated by big-city machines. (Tm 12:14)

PORNOGRAPHY goes public. Commercialized prurience has become nationwide industry—and just this past yr. it has breached some fairly remarkable frontiers. Smutty books & filthy pictures that used to be exclusive preserve of few big-city merchants now available from coast to coast. Perhaps most noteworthy of all, Americans who used to rise in puritanical wrath whenever any private part was put on public show now seem to be taking pornography boom with nonchalance. As never before in US, pornographers are flourishing, & there's widespread confusion over what can or should be done about it. Nixon said: "The warped & brutal portrayal of sex books, plays, magazines & movies, if not halted & reversed, could poison the wellsprings of American & Western culture & civilization." To a very great extent, it already has. Within 7 blocks of the White House, 27 "adult" bookshops & movie houses are currently in business. In almost every major city the pattern is the same. Faced with continual frustration, some police depts. have virtually given up effort to control pornography. Police might take stronger action if there were more pressure from public, but there simply hasn't been much. The public has been outraged so often it's just about incapable of further outrage. "There's nothing left to depict—it's all been depicted," worries H. Womack, Washington's top publisher of "adult" material. Some are reaching out for new kinks, exploring the wilder stories of bestiality & Sado-masochism. (Nwk 12:21)

NONE of the peace formulas currently being debated offers workable solution to issue at heart of Mideast's troubles for 23 yrs.: fate of over 3 million Palestinian Arabs. The more militant Palestinians maintain that they will settle for nothing less than creation of a homeland that would in effect obliterate what is now Israel. Their basic demand—the creation of some sort of Palestinian homeland for long-dispossessed Arab refugees—seems inescapable. Concedes Sec. Eliav of Israel's governing Labor Party: "The first thing we have to do is to recognize that the Palestinian Arabs exist as an infant nation." The fundamental tragedy of the land is that 2 cultures—Arab & Jewish—have proper claims to this small but special strip. The conflict between them is "a struggle of right against right. Before '48 war, 800,000 Arabs lived in Palestine vs. 650,000 Jews. Today only 400,000 Arabs in Israel vs. 2,350,000 Jews. Another 700,000 Arabs live in occupied W. Bank, & 360,000 in Gaza Strip. Nearly 1½ million Palestinians live outside their ancient homeland, most in squalid refugee camps in Jordan, Syria & Lebanon, where guerrilla movement was born. (Tm 12:21)

RUSSIA vs. US—Coming Crisis in Arms: US will lose technological superiority to Soviets in next few yrs., if present trends continue. Another area of concern is Soviet effort in strategic weapons. They have a continuing momentum both in development & deployment that US lacks. They have a similar momentum at sea, where US is slipping back. US has faced technologically-advanced Soviet weapons in Korea & SE Asia, & our friends face them in other parts of world. They've been moving steadily upward in money & technical manpower; US declining. Now Reds ahead in sheer equivalent effort. Soviet effort now larger than US's by perhaps 50 percent; next yr., could be 70 percent larger. In future, the big surprises may well come from other side. We tend to forget this has happened before—German missiles & jet aircraft in WW II; Soviet sputnik in '57. Soviets putting \$3 billion more a yr. into defense-related technology than US. By 75, US may be No. 2 technologically in some critical areas. In Europe, Reds have more tanks & over twice as many artillery pieces & rocket launchers. (USN 11:30)

GOAL of Nixon's policy is to get US out of Vietnam & prevent it stumbling into similar dead-ends. Nixon doctrine (& national mood that dictated it) inevitably encourages Russia to take advantage of US's apparent exhaustion. Russians, moreover, are becoming truly global power, & they've been able to sweep like scavengers into openings in Mideast, Persian Gulf, Mediterranean & Indian Ocean. Emboldened by what they see as US lack of will, they helped Egyptians violate Mideast cease-fire. Their relations with W. Europe have so far been all take & little give. (Nwk 12:14)

SOME Italians who do not believe in God still believe in the familial usefulness of the Church: 96 percent of those interviewed have their children baptized; 94 percent send children to First Communion. (Tm 1:11)

TODAY the population of Death Row USA is larger than ever before—and life on Death now has taken on a new quality of surrealism. By informal agreement from coast to coast, executions have ceased. But convicts are still being sentenced to death & so the ranks of condemned offenders grows. 53 percent on Death Row are Negroes. The problem of the Blacks is not only their color but their poverty. "I don't think you can find a single person who was represented by counsel, & who had plenty of money to develop his defense, who received the death penalty. (NK 1:11)

DRUGS & racial tensions in US army in Vietnam are becoming more prevalent. Men in frontline battalions are unwilling to risk their lives in combat. US troops have never before experienced the pervasive bitterness, regret & frustration that stem from a final national retreat. Groups of US soldiers have flatly refused to go into action & some have managed to tie up entire fighting units. In many more cases, men fail to carry out orders. Two yrs. ago. 30

percent of troops used drugs: now 50 to 60 percent. 75 soldiers are believed to have died from heroin overdoses between Aug. & Oct. — nearly one a day. (Nwk 1:11)

"LET My People Go!" Sentences passed in Leningrad stirred worldwide emotional response. Trial's real objective was to terrorize would-be Jewish emigrants. Evidence indicated that Soviet authorities had been planning wave of arrests long before alleged hijacking attempt. (Nwk 1:11)

TENSION between US troops & S. Viet allies rising, creating problems that could get out of hand. As S. Viets gain more assurance in own capabilities, anti-foreign feelings rise. Communists doing their best to keep anti-US sentiment stirred up. Infiltrated student groups often play key role in demonstrations. (USN 1:11)

A SENIOR Soviet diplomat says, "You Americans are top dogs going down fast. We are underdogs coming up fast. We have Pompidou & Brandt going to Moscow. Heath is coming. They're turning our way. They're trying to strike bargains because they know we're moving up & you're moving down." Russia making every effort to convince W. Europe that US is no longer a reliable ally. East bloc forces already enjoy a 2-to-1 advantage in men, tanks & planes in Europe. W. Europe disturbed by US preoccupation with domestic problems & US protectionist tendencies. Many Europeans convinced that in 3 yrs. only a symbolic US military presence will remain in Europe. (Tm 11:30)

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