

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

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

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

NEWPORT, Mon. NPT7DB—3 Constance St.—Memorial 11 am—Bro. Ken Williams.

WE are pleased to report an addition to our number in England, for it was our pleasing duty to extend the right hand of fellowship at the Memorial Meeting on October 31 to bro. Simon J. Benneworth after a satisfactory interview. Our brothers who lives at 41 Vale Road, Colwick, Nottingham, will be able to meet from time to time with bro. & sis. Eric Moore at Worksop.

It was all the more pleasant for us, for in the mercy of God we were able to visit at the same time and meet around the Lord's Table with bro. & sis. Ivor Morgan at Pengam. This association is a great uplift to us when we are surrounded by so much that is contrary to the things of the Truth.

We send our fraternal love to all of like Faith in the patient waiting for the Master.—bro. Ken Williams

PAPAKURA, New Zealand—Bro. A. Starr, Ardmore R.D., via Auckland.

LOVING Greetings in "The Truth as it is in Jesus" to all in the Berean fellowship, from my sister-wife and self.

We recently had what was to us a stirring experience of the company for almost a week, which included their fellowship around the Table of the Lord on Oct. 3, of 2 young sisters from—to us—faraway Canada: sis. Barbara MacIvor of Toronto ecclesia and sis. Annetta Jones of Richard ecclesia.

What a wonderful loving Abrahamic family bond the Truth is, was impressed upon us as we gathered around our open fire in the evenings to read from God's Holy Word the portions allotted according to the Bible Companion, which we did enjoy very much, for as Jesus said—

"Man shall not live by (natural) bread alone."

We were very pleased, and thankful to our heavenly Father, to hear that they had arrived home safely. Air transport is certainly a vivid reminder of the nearness of Jesus' return, as it was to be one of the last signs—

"Many shall run to and fro, and knowledge shall be increased."

We were also very thankful of the company around the Table of the Lord of bro. Les Fisher on Oct. 3, and bro. & sis. Griffin and bro. & sis. Crocker on Oct. 24, all of the Whangarei ecclesia.

"The grace of our Lord Jesus Christ be with you all."

With love in the Truth from us both,

—bro. A. J. Starr

"A TALEBEARER REVEALETH SECRETS: BUT HE THAT IS OF A FAITHFUL SPIRIT CONCEALETH THE MATTER"—PROV. 11:13.

This problem of tale bearing is far more serious than we are apt to realize. God has much to say about its vicious, evil character, and how He utterly detests it. Very often we shall find to our shame in the end that in God's eyes, the ugly sin of tale bearing is more offensive than the one that is being so sanctimoniously publicized and condemned. All who talk a lot are almost bound to be offenders in this, speaking of others in a way that will reflect on them and turn the hearers against them. The subtle danger lies in the fact that what we say never seems to ourselves to come under this heading.

Tale bearing is a very common evil— one that none are completely innocent of. We could greatly help each other toward eternal life if we had the courage to always speak out in open rebuke at the first sign of the serpent-tongue of gossip. "Where there is no talebearer the strife ceaseth" (Prov. 26:20). Surely there is great responsibility, on the shoulders of those who gossip!

The best way to treat the brethren (where they are worthy) is to treat them as you would treat Christ himself. And the same with the truth confided to us: treat it as you would the Lord himself; listen to it as you would to him; obey it as you would him; cherish it and treasure it and attend to it, as you would him if he were here.

—Christadelphian, 1884.

EDITORIAL

Knit Together in Love

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

OUR Bible is the Word of God. It is the Spirit's revelation to man to show him the way to salvation. We should therefore value the Bible in as great a measure as though Jesus was here in person to reveal to us the purpose of God, and His plan of salvation, for David has declared that God—

"Has magnified His Word above all His Name."

If we understand the Truth which has been revealed by the Spirit through the prophets and apostles, and if we love it and give attention to the Spirit's instructions, we will become acute in our discernment. Our minds will be filled with the knowledge of the Lord, and we will be in possession of a power and wisdom such as is unknown in the world. But only in proportion to our understanding and knowledge of the Truth will be our power and wisdom.

If our minds are filled with the knowledge of the Lord, we will be able to speak and walk with confidence. To walk in such a manner, we must accept obediently the truth of the Gospel, and our acceptance must be threefold—

1. *It must be characterized by humbleness, for there is no place for human pride in the plan of God.*

2. *It must be distinguished by faithfulness.*

3. *And its foundation must be simplicity of heart and mind—*

"I thank Thee, Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

This is our corner-stone, and upon it we must build with knowledge and understanding. Our materials will be found in our daily Bible readings, and in our established ecclesial meetings. From these sources, we will obtain the material by which we can be rooted and built up in the One Faith of the Gospel—

"For it is the power of God unto salvation to everyone that believeth"—Rom. 1:16.

Let us therefore rejoice in the Truth, and in this great power of God, comforting one another in this present evil world!

The memorial meeting on each first day of the week is a wonderful source of comfort and edification, and lectures also if we have the honor and privilege of holding them. But there are also our Sunday School and Study classes which are designed to that end, and if we put our hearts into the work, will cause us to be "knit together in love."

But it has been said by some,

"I do not get anything out of these classes. I can get more help by staying at home and reading the book which is being used in the Study Class."

But isn't that a selfish way to look at the matter? It reminds us of the parable of the talents, and the one who hid his talents in the earth, to whom the Lord said—

"Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest"—Matt. 25:27.

If we only attend meetings for what we can "get out of them," then we are missing something of importance. Another way to look at such meetings is to ask ourselves the significant question, what can I PUT INTO THEM? Someone may be there who will have the opportunity of getting something that we have put into it.

It seems to us that this thought is comprehended in the teaching of Jesus on the night in which he was betrayed, when "he took a towel and washed the disciples' feet." For he said—

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you" — John 13:14-15.

It will be well for us to look to our standing in the Household, for it is out of the called that Jesus will make his choice when we stand before him at his coming. He left us many things to think about, but there is one that should ring in our ears day and night.—

"MANY are called, but FEW are chosen."

Because of this, said Peter—

"Give diligence to make your calling and election sure."

We must remember that the ecclesia is not like a social organization where, if the meetings are not conducted the way we think they should be, we can refrain from attending them and stay at home with a clear conscience. If we have believed the Gospel, and have obeyed it in the prescribed manner, then we are members of "the ecclesia of the Living God," and are "NOT OUR OWN for we are bought with a price."

Let us not forget that God is now laying the foundation for a great work in the earth, and we are fully convinced it will be in the near future. To accomplish this, He arranged to manifest Himself in a Name that would embrace all His attributes. This Name is a multitudinous one.

Therefore, if we aim only toward our own personal salvation, we will become wrapped up in ourselves, and fail to realize that we must work TOGETHER.

Working together will cause us to cultivate love and sympathy one for the other as Paul has so beautifully set forth in 1 Cor. 12. By using the human body, he illustrates our position in the Body of Christ. None of us knows what part of the Body we represent. We may be an arm, a hand or a foot, but **we cannot act independently.**

It is essential therefore that we serve one another in true humility, even as Jesus has shown us by taking a child up in his arms. Our position in the ecclesia is not of our own appointment, for Paul says—

"But now hath GOD set the members every one of them in the body, as it hath pleased HIM" (v. 18).

Note especially the words, "as it hath pleased HIM." It was done that way, and we cannot alter it. It was not done to please us; therefore every unit must do its part to the glory of God, and not to the glory of man.

The Truth should draw us close together so that there will be no bickering or disagreement in the operation of our ecclesia. If we carry out rule 5 of our Constitution, most of our problems will be easily solved. This rule reads—

"That we mutually engage to submit to the order and arrangements preferred by the majority of the whole ecclesia."

Our association together in the bonds of the Truth must be of the quality illustrated by the human body. There is no other way to produce a healthy ecclesia.

Anything that disrupts the Body of Christ gives aid to the enemy, and provides them with material by which much unfavorable criticism is heaped upon Christ's brethren.

Does that not teach us that a grave responsibility rests upon each one of us to fulfill our obligations brought upon us by our acceptance and obedience of the Gospel? If we do, it will bring about that remarkable condition expressed by Paul in Eph. 4:15-16—

"But speaking the Truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love."
—Editor

Who Baptized the Apostles?

"He that is washed needeth not save to wash his feet, but is clean every whit"—John 13:10.

By **BROTHER JOHN THOMAS**

THE ANSWER to this question is emphatically, John the baptizer. The apostle Andrew is styled by the apostle John, one of John's disciples (John 1:35, 37, 40). This testimony is decisive as to *him*; but how are we to get at the certainty that the twelve were *all* baptized of John?

We reply, that John's baptism divided the Jews into two classes—the first class comprised "all the people that heard, and the publicans;" the other, "the Pharisees and lawyers" (Luke 7:29-30). The former class were very numerous; for—

"Jerusalem, and all Judea, and all the region round about Jordan, were baptized of John in Jordan, confessing their sins" (Matt. 3:5-6).

Referring to the completion of this work, Luke says (3:21)—

"Now when **all the people** were baptized, and it came to pass that; Jesus also being baptized, and praying, the heaven was opened."

The other class being composed of the "upper ten thousand," were "respectable" and few. They were the "righteous," who, in their own estimation, needed no physician, having no occasion for repentance.

As a class, they despised the people as cursed, knowing not the law. They regarded a baptism of repentance for remission of sins as quite unsuited to them; so that—

"They rejected the counsel of God against themselves, being not baptized of John" (Luke 7:30).

While the people, on the contrary, who thought more humbly of themselves (Luke 7:29)—

"Justified God, being baptized with John's baptism."

The testimony saith that "the publicans," or taxgatherers, were baptized of John as well as all the people. Now the apostle Matthew was one of the publicans of Judea, and styled in the list of the twelve, "Matthew the publican." We may therefore safely infer that he, as well as Andrew, was baptized of John. The apostles were all attendants upon John's preaching. One of them says (1 John 1:1-3)—

"That which was **from the beginning** which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life that which we have seen and heard declare we unto you."

John affirms this of *himself* and the *rest of the apostles*. Matthew and he have written accounts of some of the things they saw and heard "from the beginning"—a beginning indicated by Mark as characterized by *the commencement of John's baptismal proclamation*, which he styles (1:1)—

"The beginning of the glad tidings of Jesus Christ."

All the apostles were "witnesses unto him." Therefore what John and Matthew and Andrew saw and heard they were all able to testify to from personal observation.

John and Matthew heard John preach, saw him immerse Jesus, saw the Spirit descend upon him, heard the Father's voice, etc.; and because they saw and heard these things they were able to declare them.

Peter also intimates that he and the ten were well acquainted with the things that pertained to "the beginning;" and declares that it was necessary that the candidates for the twelfth place in the apostleship should be as familiar with them as themselves. Said he—

"Of these men who have companied with us all the time the Lord Jesus went in and out among us, **beginning from the baptism of John** unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection" (Acts 1:21-22).

He must be able to testify the things concerning Jesus in connection with John's baptism as well as with his resurrection. If he were unable to do this, how could he testify that God had anointed him, or made a Christ of him?

The conclusion, then, is certain that all the apostles heard John's proclamation that the King of Israel was about to appear, and that they should prepare to receive him; that he came baptizing in water to the end that God might set His seal or mark upon that one of the baptized whom He had chosen for king; and that having witnessed the promised sign descending upon Jesus, he testified that Jesus was the Son and Lamb of God, whom He had chosen to take away the sins of the world. *The apostles all heard this*, and having heard it have declared it unto us.

This being admitted, then, it is equivalent to admitting also that the apostles were baptized at John's baptism; for the testimony we have already quoted says,

"All the people that heard justified God, being baptized with the baptism of John."

The apostles were of the *people*, not of the *ruling class*. They heard, and believed what they heard, and were therefore baptized in the hope of the King's making his appearance soon. Nor were they long held in suspense. When John pointed to Jesus as the King, Andrew and another introduced themselves to him and had the honor of an invitation to spend the day with him at his abode.

On leaving he sought his brother Simon Peter, and told him they found the Messiah, that is the Anointed. Peter then went to see him, and having entered his service received a change of name. After this Philip, a fellow townsman of Andrew, and Peter were enlisted. Philip then told his friend Nathanael—

"We have found him, of whom Moses and the prophets did write."

And when Nathanael had conversed with Jesus, he recognized him as "Son of God and King of Israel."

But it is further certain that the apostles were all disciples of John, (and they only were his disciples who were baptized of him) before they were disciples of Jesus, from the consideration evinced in the answer to the following question.—

From which of the two classes before-mentioned is it certain Jesus would select his apostles? Would it be from that class which rejected the counsel of God against themselves in not being baptized?—the Pharisees and Lawyers?

No; these were they upon whom he pronounced his woes. It follows then that he selected his apostles from those who "justified God in being baptized with John's baptism." *No other conclusion is open to us.* It is this or none at all.

But one may say, were the apostles not afterwards re-baptized in the Name of Jesus, and if so, who immersed them? No, they were clean without it. Their case was peculiar, and cannot occur again. Jesus did not baptize in his own Name.

Indeed there was no baptizing into any name before Pentecost. There *could* be none; for although Jesus had power on earth to forgive sins, his Name had not acquired a sin-remitting efficacy, because he had then as yet neither died nor risen again.

John's baptism was the immersion of believers into repentance for remission of sins; so was the baptism Jesus preached. The difference existing between them was in that believed by the disciples of John and of Jesus.

Both classes believed in the Hope of Israel; John's, however, expected the coming of Messiah to put the nation in possession of its hope; while the disciples of Jesus believed that he was already come, and that Jesus was he.

Many of John's disciples, it is likely, though expecting the King whom Jehovah had provided, did not receive Jesus as that personage; but to—

"As many as DID receive him, to them he gave the power to become the sons of God."

Among these were the apostles, and those who on Pentecost and afterwards "believe on his Name." The faith that served for baptism before Pentecost would not suffice on that day. It must expand, for it had to comprise the King's death for sin and his resurrection for justification unto life, in addition to what was believed before.

The baptism of believers into repentance for remission of sins, was the nature of the *three* baptisms, administered first by John, then by Jesus, and afterwards by the apostles on Pentecost.

* * *

THE CASE of the apostles, we have said, was peculiar. John the baptist was not immersed at all; not even by Jesus: but Jesus was immersed by him, how much more necessary therefore the apostles. They had all bathed religiously in Jordan's bath.

After this Jesus took them under his especial care. He instructed them in 'the mysteries of the Kingdom of God,' and indoctrinated them with the divine testimony. *This had a cleansing effect upon eleven of them, but not upon Judas.*

As the three years and a half of his ministry drew to a close, he proceeded to perfect the work he had commenced upon them. Two days before the Passover being at Bethany, he supped at Simon the leper's.

After supper he began to wash the apostles' feet, for a double purpose; *first; to complete their cleansing;* and secondly, to teach them a lesson of humility.

Peter, however, objected, judging that Jesus was humbling himself too much. He did not perceive what was intended by the act. But his Lord told him he should know afterwards. He still declined, saying—

"Thou shalt not wash my feet unto the age."

To which Jesus replied (John 13:8)—

"If I wash thee not, thou hast no part with me."

—that is, *in that Age.* It is evident from this remark that there was more in this particular feet-washing than a mere lesson of humility.

Peter's salvation depended on his compliance; for to tell him he should have no part with Jesus, was the same as telling him he should be lost if his feet were not washed by Jesus. When Peter heard this all objection not only vanished, but he rushed into an extreme of willingness, offering not only his feet, but his hands and head.

But Jesus reminded him that this was unnecessary, on the ground that *he and the rest had already bathed*, and bathers when they had left the bath needed only to wash their feet, and were then clean every whit. His words are—

"He that is bathed (**holeloumenos**) hath no need but to wash (**nipsasthai**) the feet."

This being the case with the apostles, Jesus refused to do more than wash their feet. John had bathed them in Jordan, and Jesus completed their investiture by the Word he had spoken to them, and the washing of their feet. Their feet were now—

"Shod with the preparation of the Gospel of peace."

Before, they were girded with Truth, and had on the breastplate of Righteousness; but they were not shod. The word spoken to them by Jesus let them into the mysteries of the Gospel of the Kingdom, which are "the preparation of the Gospel," for no man can have part with Jesus in that Kingdom, which is his joy, unless he is prepared by indoctrination into the Mystery. Thus indoctrinated, bathed and washed, Jesus addressed them, saying—

"Ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean."

But Judas had heard the same things, been bathed by John, and washed by Jesus, why was he not clean even as the rest? Because, not being a man of honest and good heart, the Word sown there could not germinate and grow.

What he understood had no genial influence upon him. It found him a thief and left him a thief and a traitor, therefore his bathing and washing proved of no account. But it was not so with the eleven. After this washing Jesus said:

"Ye are now clean through the Word I have spoken to you."

Their cleansing was complete and permanent by the water through the Word.

Thus by reasoning on the testimony we come to the full assurance that the apostles were baptized of John, and cleansed by Jesus with water and the Word. He exhorted them to wash one another's feet, as a memorial, doubtless, of their being shod, and of the humility he exemplified for their imitation.

Such a feet-washing was never before or since, nor will ever be again. The lesson inculcated remains in all its force.

Jehovah's future king of the world washing the feet of the thief, whom he knew, within two days, would sell him to his enemies that they might put him to death!

No meekness and humility ever exceeded this!

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Second Voyage to Australia

BY BROTHER ROBERT ROBERTS

They will not endure sound doctrine: they shall turn away their ears from the Truth, and shall be turned unto fables."

PART ELEVEN

WHEN the hour for the lecture came, it was dark, but a large electric light with reflector had been turned on. There was a large muster of people on the steerage deck. The main hatch had been rigged up as a platform with a backing of flags from a wall. The people were posted about in front and at both sides in all sorts of postures their faces barely visible in the light-illuminated darkness. The gentleman before mentioned being voted into the chair, he gave out the 100th PSALM. When this was done, he called on me to proceed with the lecture. I said I had chosen a story for a subject because most people liked stories. But the story I had chosen was not like ordinary stories. Ordinary stories were mere tales spun out of people's heads for amusement. The story I was going to tell was not only an interesting story, but a true story and a useful one. They would see the proof of this as it proceeded.

It concerned a great city that once existed upon the earth, but now was a mass of deserted ruins. The account of its greatness, written by a Greek historian, who visited it over 2,000 years ago, was so extraordinary, that for a long time, it was considered untrue, and that in fact, there never had been such a city. But within our life time, it had been dug up, and great portions of it were removed to the British Museum and were now to be seen there.

It next concerned a great King who was also a great builder as well as a great fighter—Nebuchadnezzar. A generation ago, it was considered an evidence of a want of education to believe the historic reality of Nebuchadnezzar, but all this had changed now with the transition from Babylon to London of bricks containing Nebuchadnezzar's name.

The account of both was contained in the Bible, and this was proved true to all who believed in Christ, by Christ's approving reference to the book of Daniel, and by his endorsement of the Bible generally as the word of God. The story involved a prophecy of ages to come after, and it was proved true in this other way, that the prophecy had been fulfilled in history.

I then recited the particulars of Nebuchadnezzar's dream as set forth in Daniel 2, and was listened to with deep attention. When I had spoken nearly an hour, I stopped to allow time for questions. But no questions were put.

A gentleman proposed a vote of thanks, and expressed the extreme pleasure the lecture had afforded him. He hoped Mr. Roberts would speak to them again. I said I might do so, and the meeting ended. There were many private expressions of regret that the lecture was so short, and some expressions of surprise that there were such things in the Bible.

MONDAY, AUGUST 30, 1897: SIGNS OF THE TIMES

A BRIGHT and lovely day overhead with a balmy breeze but a considerable roll on the water. Devoted the forenoon to writing. Afterwards, saw the telegrams which had come aboard at Colombo. The peace negotiations languishing, the Marquis of Salisbury objects to Turkey retaining Thessaly in pledge, but proposes some other kind of security. Something satisfactory will come out of this dead-lock. Kruger in South Africa repudiates British suzerainty again: the red spot not extinguished.

TUES.-SAT., AUG. 31-Sept. 4: COMBATTING THE DIABOLOS

Days of high wind, tumbling sea, rolling vessel, frequent gusts of rain and— misery. Our company begins to languish, and are of opinion that a sea voyage is a much finer thing to read about than to go through.

We have been able, nevertheless, to adhere to our daily routine: 6:45, up, bath and dress; 7:30, deck, walk and read; 8, breakfast; 8:45, daily Bible readings by the Companion at a corner of the cleared saloon table; 9:15, I to writing, the rest to walking and reading on deck; 11, I join the company on deck; 12, lunch; 12:30, reading on deck; 1:30, rest, sometimes in the chairs on deck, and sometimes in our bunks below; 3, tea; 3:30, walking and reading till— 6, dinner; 6:45, I to writing, the rest to deck; 8:45, I follow the others to deck: after an hour's deck-pacing, conversation or reading, retired below to be rocked in the cradle of the deep.

Interspersed with this daily program, were many scraps of conversation and encounters with passengers— some interesting and some not. Our adversary, the devil, in the burly forms of Eglon and his companions, whom he spoke of as his "pals," were always hovering balefully near, clouding the beautiful light of heaven with their pressure, or jarring the harmony of the winds with their gruff rasping voices.

Fortunately, the nuisance was considerably abated by their continual resort to the smoke room, which was a sort of hell into which they ran as their congenial resort, where devils were at home in each other's company.

We had the same adversary in another shape, in some who did not frequent the smoke room: ladies who would not deign even to listen to the Word of God: gentlemen who were puffed full of Buddhism or other isms, in blasphemy against Christ: and some of both sexes who were not equal to a thought one way or other on such questions, but who would have been at home in balls and skittles.

One of the male dilettantes of this class proposed to get up a fancy dress ball, and approached the daughters on the subject. The daughters faithfully gave the proposal such a reception that it soon fell dead. The gentlemen in question complained that things were "awfully slow." It is said our presence on the vessel has had a restraining influence. The good-natured captain, on his daily rounds, came and gazed at us in perplexity, saying, "You are so industrious: you should get up and dance." Even Eglon and Co. have at last sunk into a sullen silence.

Five of us were likely to make an impression—all blowing one way—especially as 3 of the 5 were young ladies. Young ladies have a power (if they knew it) which they rarely use on behalf of wisdom. Usually, it is employed to get knights on their knees, or kindle the censers of their own vanity.

How excellent when beauty and intelligence are consecrated to God. The day will come when the very "bells on the horses" will be inscribed "Holiness to the Lord"—not as a matter of sentimental ornamentation, but as a token of the complete impregnation of human life with wisdom—even as it is now steeped with folly.

SUNDAY, SEPT. 5, 1897: ANOTHER LECTURE TO THE POINT

A FINE day but heavy sea. In the morning we had such a delicious breaking of bread in the girls' cabin.

Earlier in the day, there was an enquiry from the steerage end of the vessel whether Mr. Roberts would lecture in the evening?

If it was desired, yes.

Would he consent to give the lecture in the steerage eating room, instead of on deck, as the wind was high, and many more would come to the lecture if it were given under shelter.

I thought I had better go and see what sort of a place it was first. I went. I had to go right to the bow of the vessel nearly; down a steep, dark, and slippery stairway, into a dark room, lit with dim lanterns, and having fixed benches down each side, and a cross one at the bottom end and in the middle. The steerage passengers were seated for dinner. There was much noise, stuffy odors, and many children and babies. The walls were not close but had openings into adjoining passages, and the roof opened into a very drafty air shaft. Between the gloom, the noise, the stifle, and the draft, it seemed the most unlikely place imaginable for a lecture.

However, on the principle of making the best of circumstances, and becoming all things to all men in the right sense, I decided to consent. There seemed more likely men for the good seed of the Kingdom among the steerage passengers than among the fine ladies and gentlemen of the other classes. Ever since Christ preached the Gospel to the poor, it has been among them, rather than among the children of pride, that God has found the heirs of His Kingdom, in such as—

"Receive the Kingdom of God like little children."

Not that culture is incompatible with faith, but as a matter of fact, human nature being what it is, when it is well off, it generates ideas in the chambers of the mind that disqualify it for yielding God pleasure—

"Without faith it is impossible to please Him."

When evening came, about a dozen ladies and gentlemen from the second-class saloon wended their difficult way on the heaving vessel, along the long, greasy, narrow path by the side of the cooking kitchens, boiler rooms, engine entrances, officers' cabins, etc., and crept down the dark stairs close to the forecastle, and found a meeting convened—about 100 people, including a good many children whose presence it was feared might interfere with a proper hearing.

A Mr. Sweeney being voted to the chair, explained the reason of the meeting not being on deck, and (after a singing by a choir) called on the lecturer.

I had promised, in the written notice, to speak of "Some startling things arising out of the image vision revealed to Daniel." I said it had been complained that the lecture last Sunday was too short, and that the subject was one on which we were all agreed. The first point we might mend: but I was afraid there was a mistake about the agreement.

Reminding them of the leading features of the vision, and of the signal manner in which it had been fulfilled in the history of the world, I asked them if they were prepared to believe what the vision taught—that Christ would do for the kingdoms of the present world what Rome had done for Greece, and Greece had done for Persia, and Persia had done for Babylon?

Did they believe that Christ would reappear, and by war abolish the governments now upon the face of the earth, and set up his own authority as the universal law, to be administered through his own resurrected friends chosen by him from previous ages because of their faith and obedience in circumstances of difficulty and trial?

I was afraid, as ordinary orthodox Christians, they did not, and could not, believe this! As ordinary orthodox Christians, they believed that they could not die, but would leave the body by-and-bye and depart to Christ in glory. The Kingdom of God to be set up at the coming of Christ was outside the range of their faith or expectation.

Yet that Kingdom was the burden of all Bible faith from the beginning. It did not depend upon the image vision alone. This I showed in a brief exposition of the promises, the covenants, the prophets, etc. But the most startling thing of all was this, that the Kingdom was the subject of the Gospel preached for salvation by Christ and his Apostles, and that **THEY COULD NOT BELIEVE THE GOSPEL WITHOUT BELIEVING THE KINGDOM.**

I quoted a number of statements from the apostolic narrative in proof of this—pressing this idea home upon them, that I was not giving them my opinions but the testimony of the Word of God, and must leave it with them how they were to deal with that testimony.

It was contrary to all they had been taught, and were in the habit of believing, but it was true; and in an age of universal jangle and contradiction like this, it was surely a wise man's part to choose that which was true, however unpopular it might be, in preference to that which was false, though pleasing, however many multitudes might believe it. I spoke for about an hour, and then the chairman threw the meeting open to questions. Of these, there were several—of the usual sort. When I had done answering, the chairman tendered me a vote of thanks in the name of the meeting, and said I had not only entertained the meeting, but had evidently magnetized the children, who had listened with great silence—which was true. The chairman asked if I would lecture again if we were another Sunday at sea?

I said I was afraid it was not likely there would be another Sunday at sea, though it would be another Sunday before we should reach our destinations. According to the captain's expectations, we should be in harbor at Adelaide on Sunday next, and in that case, most of us would be ashore— (we, with the brethren in that city—though I did not say this). But should expectation be disappointed, I should have no objection. I was surprised, I must say, at the suggestion of another lecture after having in my answers to questions, about the death state, the resurrection, etc., so grievously shocked their prejudices. As sis. Roberts said, they were puzzled between the heterodoxy of the views advanced and the ready and abundant Scripture quoted in their support.

MONDAY, SEPT. 6, 1897: A SURPRISE MEETING

I WAS surprised to receive a letter written today in the steerage, beginning "My dear bro. Roberts." The letter was signed "Ralph Holmes," who, it appears, is a brother emigrating from England to the colonies. He said—

"I did not know you were on board until I saw you mount the main hatch to lecture last Sunday, and I was very agreeably surprised, you may depend on it. I had been feeling like Elijah in the reading for Aug. 24 when he said, 'I only am left.' You knocked the wind clean out of their sails last night. It was too strong for them. They are up in arms. They asked me what I thought of it. I said, 'First-class in every respect.' I was just in want of something to cheer me up. I am young in the Truth and the least of the saints. With love, I remain your brother in the Hope which gladdened David's heart."

Immediately after receiving the letter, I made my way to the steerage and found bro. Holmes. I found he was an Australian brother (a member of the Ipswich ecclesia) who was returning from England, where he had been on a visit to his father and mother in Northallerton.

He had not been able to have access to the Christadelphian for about a year, and consequently was in ignorance of our movements. It was, therefore, an inexpressible surprise to him when I stepped forward to lecture. It was now an additional surprise to him to learn that my wife and daughters and another sister were in the vessel with us.

We had some interesting conversation, in which he gave me an account of his introduction to the Truth in Ipswich some 2 years ago. It seems he was at the meetings when I was there, and said farewell at the tea meeting without the least idea it was possible we should meet again. I told him I should introduce him to my wife and daughters at a convenient opportunity. The opportunity occurred 2 days later, when we had a pleasant half-hour's conference in the second-class saloon.

TUESDAY, SEPT. 7, 1897: IN SIGHT OF AUSTRALIA

SIGHTED the Australian coast today (S.W. corner, Cape Leeuwin) at 10:45. Shortly afterwards the wind fell, and sailing became smooth and pleasant, which, with the prospect of ending the voyage, gave a new access of pleasure to all on board—

"Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Towards night, one of Eglon's companions threw my deck chair overboard in expression of hatred which he could not otherwise safely gratify. He had threatened personal violence with clenched fist. I would prefer a lost chair to a broken jaw. The rest of the passengers sympathized. Eglon and his gang landed at Albany to the great relief of the ship. Before they went, they rendered night hideous with their drunken orgies, in which they sang and danced and screamed like maniacs. Human law is powerless to deal with such nuisances. There will be short work with such in the day of the "iron rod."

"LOVE IS OF GOD"

Those who do not walk in love are not of God, however clearly they may understand the Truth, and however zealous and contentious they may be for it. If their mental operations, and therefore, their acts and words are not centered in love, they have not yet known the truth as they ought to know it. They are mere clouds without water, giving promise of rain, but mocking the thirsty ground beneath.

Love was from Eternity. Love gave birth to creation. Love exiled Adam and Eve from Eden, that woe might not be everlasting. Love laid the foundation of the Truth. Love gave us the child of Bethlehem, by the power of the Highest; love made him a sufferer, and gave him into the hands of men, to be cruelly mocked and spat upon. Love brought him out of the grave.

Love exalted him to the priestly office in the heavens; eternal love will send him to the earth again, and by his hand will drive all rulers from their thrones, wreck all their governments, and give the way of God to the sorrowing nations.

Love will bring all to the bosom of God, remove sin, banish death, and fill the earth with glory and love eternal. Love is the beginning—love is the end. —Bro. Roberts

What God Hath Cleansed

"Call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved"

—Acts 11:13-14

ACTS CHAPTER TEN

THE story of Cornelius is very interesting and important. It occurred about 7 years after the Crucifixion, and it was the big turning point in the history of the Ecclesia of Christ.

This first 7 years had been devoted to preaching to the Jews; although at its end, just previous to this (as we read in ch. 8), the Truth had been extended to the Samaritans, who kept the Law of Moses, and to the Ethiopian eunuch, who was obviously a proselyte of the Law and almost certainly circumcised into that Law.

The baptism of Cornelius is the culmination of Peter's recorded labors. Immediately thereafter, the narrative of Acts turns permanently to Paul. We read of Peter's imprisonment and release in ch. 12, and he passes out of the direct record in Acts 12:17—

"He departed, and went into another place."

Up to this point, from the beginning of Jesus' ministry 10 years before, Peter had been the unquestioned leader and spokesman and most prominent of the apostles. After the Crucifixion, it was always Peter who led and initiated everything, beginning with the replacement of Judas by Matthias.

But henceforth the whole record centers about Paul, while James appears as the leader and spokesman in Jerusalem. Peter only appears in the record incidentally in connection with the activities of Paul, as when Paul first visited Peter in Jerusalem or when he rebuked him at Antioch.

But Peter's epistles reveal a continued life of faithful labor, and a beautiful development of spiritual character as the apostle and guide to scattered Israel, as Paul was to the Gentiles.

But first it was Peter's work, as the holder of the keys of the Kingdom, to open the door: first to the Jews on the day of Pentecost, and 7 years later to the Gentiles in this very detailed account of Cornelius.

* * *

WE learn from v. 1 that Cornelius was a soldier, an officer, and a Roman; stationed at Caesarea, the Roman headquarters for Palestine. It is strange that 2 other Roman centurions before Cornelius stand out remarkably in the Gospel record: the one at Capernaum who "loved the Jewish nation" and had built them a synagogue and who had greater faith in Jesus than any in Israel; and the one at the cross who said—

"Truly this was the Son of God."

—believing, like the thief on the cross, in the hour of apparent defeat, when all the nation rejected him.

V. 2: *"A devout man . . ."*

The word for devout is EUSEBEES, meaning "well-reverenced," that is, having much reverence actively directed to good ends and activities.

". . . that feared God . . ."

—mentally devoted to serving and pleasing God.

". . . with all his house."

His whole household was in beautiful harmony with the powerful godliness of this remarkable Gentile. We learn further (v. 22) that he was "of good report"—highly esteemed—"among ALL the nation of the Jews": a remarkable achievement for a man who had to represent and enforce the resented domination of a hated foreign power.

Here was one of the most remarkable men of Scripture .one of the usually proud and ignorant conquering heathen race who could see—in spite of Israel's corruption and wickedness and degradation—that this people's God was the One True God of all the earth.

He had apparently seen no miracles. He saw only a corrupt, hypocritical political priesthood, and an evil nation ripe for destruction, bitterly divided over the claims of Christ, and persecuting his disciples. Yet he knew—he clearly perceived—that this was the people of God: and he loved them.

He was not a proselyte to the Law. The whole significance of his admission to the Body of Christ hinges on the fact that he was not a proselyte, for this event was the great historic opening up of the door of faith to the Gentiles purely as Gentiles, with no half-way measures.

WHY was he not a proselyte? Why had he not gone as far into the service and communion of God as was provided and possible for a believing Gentile? For here was a very intense and devoted man, and his devotion was clearly not something that had just happened, for he feared God with all his house, and he was well established in the respect of the whole nation of the Jews.

The answer seems to lie in the fact of what he saw before him. He saw a nation divided over the preaching of Christ as the Son of God and end of the Law.

Peter says (v. 37) that Cornelius knew about these things—about what Christ had done, and what was being proclaimed about him. He knew Israel's God was the true God. He sought God with all his heart. But where should he turn to approach Him more closely?—to the Law or to Christ?

* * *

V. 2: *He "gave much alms to the people, and prayed to God always."*

Here are the two essentials. Here is the secret of his great blessing as the father and forerunner of the Gentile faithful. Here is the great practical lesson of the chapter—

"Seek, and ye shall find: Give, and ye shall be given."

He did not just give alms and pray to God. There are millions that do that, and they just come and go. He gave MUCH alms, and prayed ALWAYS. There is the key. This was his whole way of life— CONSTANTLY doing good to others, and ever seeking God in prayer.

Without this, he would have been nothing. Without this, no one is anything. "Giving alms" does not necessarily mean giving material things. So many excuse themselves from this divine obligation by the claim they have nothing to spare (which may be true, though it is usually rooted in greed and fear and selfishness and faithlessness, rather than true fact). But giving is of one's self, and time, and labor, and love, and interest, and concern.

"FREELY have ye received: FREELY give."

The day is soon coming when many professed believers will be found clutching their pitiful hoarded bag of unfaithful stewardship, and will be exposed in their naked, shivering, faithless greed for all the assembled ages to see.

* * *

V. 3: He saw an angel. It was the 9th hour—the typical hour of prayer, and he was in the act of praying when the angel appeared, as he says in v. 30—

"Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing."

The revelation will ALWAYS be in the "hour of prayer." It can come no other way—

"Seek, and ye shall find."

He saw an angel. Angels are very real, and very present. We are never alone. We should endeavor to be much more aware and much more conscious of this than we are. This is the difference between fear and faith, wherever we are and whatever may come.

* * *

V. 4: *"Thy prayers and thine alms are come up for a memorial before God."*

Here was an unbaptized, unjustified Gentile whose prayers were accepted by God. But his prayers and his alms did not save him. He was seeking God—seeking knowledge—seeking salvation. Such God hears and guides into the Way of Salvation.

The angel said (v. 6) that Peter would tell him what he "ought to do." In v. 22 we are told he was "warned" from God to seek the instruction from Peter. And Acts 11:14 tells us even more fully and explicitly that the angel told him Peter would instruct him how he could and should be saved.

His prayers and alms and good intentions and love for God, while highly well-pleasing, were not enough. There must still be knowledge and obedience to the one appointed Way of Salvation, into and through Christ by baptism. Even after he had received the gift of the Holy Spirit (v. 44) he STILL must be baptized into Christ to lay hold on salvation; and so Peter commanded him (v. 48).

* * *

V. 5: *"Send to Joppa, to Peter."*

This would be about 40 miles down the Mediterranean coast, to the present Tel Aviv-Jaffa. He was not told to go himself to Peter, but to send for Peter to come to him. There were several reasons for this.

Not only Cornelius himself (which might just appear to be a special exception), but his Gentile household and kinsmen were to be instructed and received into the Faith. This godly and energetic man had not kept his faith to himself, but by the power of his zeal and example had drawn and influenced many associated with him, and had thereby providentially prepared a little community of Gentiles to receive Christ.

The more we consider this man and what is recorded of him, the more we shall be impressed by him. Though a man of authority and responsibility and dignity, he had no scruples or hesitancy about falling down publicly at the feet of Peter in thankfulness to God and respect to God's messenger.

It was important, too, to establish the new open door more clearly, that Peter GO TO HIM—in his Gentile surroundings—outside the Law—and associate with him there.

* * *

V. 6: *"He lodgeth with one Simon a tanner, whose house is by the seaside."*

We are reminded of Christ's birth in a stable. A tannery was a despised and unclean place, both ceremoniously and actually. Because of the odor and defilement, tanneries were required to be outside the city limits, as in this case. It was a lowly, looked-down-upon trade. That Peter should be lodged here indicated the lowliness of the positions of the believers in Joppa.

* * *

V. 7: *"He called two of his household servants, and a devout soldier of them that waited on him continually."*

Here was another, a subordinate, who under Cornelius' guidance had devoted himself to the worship of the one true God.

V. 8: "*And he declared all these things unto them.*"

He made no secret of it, and stood on no ceremony, but told his servants all about his experience. Clearly there was no false pride of position, but a remarkable and simple openness and natural humility.

Though it would be by now getting on into the late afternoon, for he had seen the vision about 3, and these men had to prepare for the journey, he still sent them right off that same day, and they arrived at Peter's lodging a little after noon the next day.

* * *

CORNELIUS, a devout Gentile and of good reputation in all Israel, has been specially prepared by an angel for this great historic event in the development of the Truth—the first meeting together in worship and fellowship (and undoubtedly of breaking the bread), of Jew and Gentile, without any intermediate steps of proselytism in the Law of Moses.

In the meantime, as these messengers approach (v. 9), Peter is likewise being specially and divinely prepared. The way in which it is done is beautiful and interesting and instructive and impressive. It was not just theoretically and coldly explained to him. Rather it was graphically and unforgettably and vividly manifested, yet just a step at a time, causing Peter to ponder and wonder just what he was being taught, and what he would be expected to do.

Peter had never eaten anything contrary to the restrictions of the Law of Moses. Like every sincere and pious Jew, this was fundamentally and almost indelibly engraved into his whole character and mentality from early childhood.

It would not only be mentally, but physically, nauseating to him to think of eating anything he had all his life looked upon as defiled and unclean. His "Not so, Lord!" is very emphatic: not just "No," but "Never!" "By no means!" He recoiled in horror from the idea.

Faithful Israelites for 1500 years had built their purity of conscience and peace of mind with God upon the careful obedience of His holy Law, which had been engraved upon their nation so solemnly, and which carried such dreadful warnings and penalties for disobedience.

And then suddenly, without any warning or preparations, he is told to cast this divine pattern of a lifetime aside.

Actually, there HAD been warning and preparation, but he had not perceived it. Looking back now, once he had had this great lesson, he would see much that he had not seen before—

"Go ye into ALL the world, and preach the Gospel to EVERY creature. He that believeth and is baptized shall be saved."

Not 'Preach the Law,' but 'Preach the GOSPEL.' And not 'He that is circumcised,' but, 'He that believeth and is BAPTIZED.' For 7 years they had labored against bitter persecution to show Israel the great Light of the glory of Christ. But now the time had come for the Gospel to break out of all its Jewish swaddling bands and restrictions, and go forth to all the world.

Paul, the great apostle to the Gentiles, had already been called, and was apparently at this very time in seclusion in Sinai, being prepared directly by Christ for his great work.

But Peter must be the one to first open the door.

V. 15: "*What God hath cleansed, that call not thou common.*"

Rather, more strongly, as in the Diaglott and RV—

"What GOD hath cleansed, do not YOU make common or polluted!"

There is a great lesson here for us. So often in our supposed zeal for God's law, we presume to dictate to that law according to our own emotions and established prejudices, instead of being careful to be always ready to learn. This command to Peter was not just given once, or even twice, but THREE TIMES —

"Arise, Peter. Kill and eat."

And 3 times he blindly and emotionally recoiled from it, but doubtless with increasing realization each time that a great new lesson was in process, though not knowing what that lesson might be.

As Peter is pondering this vision, the men from Cornelius arrive at the door. We see how the wisdom and providence of God is gradually working out these events.

At this point, Peter gets another direct divine communication—

“Arise, get thee down, and go with them, doubting nothing, for I have sent them.”

Further instruction and assurance, but still no explanation. Here too, there is much food for thought. We would like everything explained in detail. We would like to have all the answers to every possible and hypothetical question.

But God does not always choose to give us this. He gives us all we need for guidance day by day as our limited scope and duties require **IF WE WILL HAVE THE WISDOM TO USE IT**, and it mostly concerns our **OWN** personal character and conduct. This is where our principal work and responsibility lies.

We remember how the Lord wanted Paul to preach in Europe. But He did not tell him so. He just kept turning him back when he attempted to go in other directions (Acts 16:6-8). We must be wide-awake and alert for these guiding signs that turn us back repeatedly until we find the right path.

Then, at last, when Paul reached Troas, on the coast of Asia, there came the vision of the man of Macedonia, calling for help. Still no direct instruction, but a sufficiently clear guidance for those alertly seeking and praying for guidance, for, says Luke in Acts 16:10—

“Immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us to preach the Gospel to them.”

The word translated "assuredly gathering" is interesting. It literally means "putting together." They put together all the items of guidance and reached a conclusion in which they had confident assurance.

And so Peter here sets out with these men the next morning, still not knowing just what he is to do or how things will work out, but trusting that he will be guided when the time comes.

He took with him six other brethren. It was clear from the visions and messages that he and Cornelius had received that there was to be an important development in the history of the Truth, and it was important for the sake of the Body that there be several competent witnesses.

Cornelius had gathered together his kinsmen and his friends. Clearly Cornelius was not just an isolated believer, but the nucleus and doubtless the creator of a harmonious community of godly-minded individuals. This present event was truly entirely of God, but still it was based upon Cornelius' earlier faithful labors in example and teaching. Here is how God works with men, and how men must labor to prepare themselves to be worked with by God.

Peter said to the assembly (v. 28)—

“Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation.”

Truly the Law of Moses did very strongly teach holiness and separation and a very clear distinction between clean and unclean, living and dead, the people of God and the people of the world—just as the law of Christ teaches today.

But much of the ritual and regulation and restriction of the Jews was a matter of tradition and not of God, and we must be careful of the same surface and artificial tendencies today.

The separation must be of heart and purpose and manner of life. By tradition, the Jews had no dealings with the Samaritans, but kindness to the stranger was a very prominent feature of God's Law to them through Moses, and in the parable of the Good Samaritan Jesus taught that in matters of help and kindness and human need, everyone in the world is our neighbor, and merits our concern and care.

We cannot be associated with the world's activities and interests and enterprises and amusements, but we **MUST** mingle freely with all with a view to helping, both materially and spiritually—especially the latter.

Such is the deceptiveness of our own hearts and flesh that we often find that it is those who make much of separation and "holiness" as regards to others, themselves spend their time in the world's silly and childish games and amusements, instead of devoting their energies to the Truth, and will join worldly associations for present material advantage. Let a man examine **HIMSELF**—and from the pervasive and subtle danger of hypocrisy, none of us are free.

Hearing Cornelius relate his experience, Peter said (v. 34)—

“Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him.”

This was nothing new. God does not change. This was truth from the beginning. The Jews were not selected as something exclusive, but as God's medium of manifestation and door of hope to the world. And even in their wickedness and blindness they served this divine purpose, for consider the many devout Gentiles that Paul found in all the synagogues of the Roman world that he visited, and which became the chief fruits of his labors. And here too, it was the Jewish nation that had revealed God to Cornelius and led him to worship and obedience.

Then Peter, still not knowing just what course he was to follow in relation to bringing these Gentiles into the Body of Christ, preached unto them (vs. 36-43) the substance of the Gospel and the Truth concerning Jesus as the promised Messiah and Deliverer and appointed Judge of the quick and the dead.

The Truth concerning Jesus would be the principal point Cornelius would need, for he was already a fervent believer in Israel's God and Israel's promises.

Then at last, at just the proper time, when Peter had done his part as directed, and gone as far as he could without further guidance, God once again directly steps in (v. 44)—

“While Peter yet spake these words, the Holy Spirit fell on all them that heard the Word.”

This, together with his own previous vision and admonition about calling unclean what God had cleansed, was conclusive evidence to Peter and to the brethren with him of these Gentiles' readiness and acceptability for baptism (v. 47)—

“Can any man forbid water that these should not be baptized, which have received the Holy Spirit as well as we?”

Recounting it later, he says of this moment (11:16)—

“Then remembered I the words of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Spirit.”

He had gone ahead with the work in faith and obedience, and at the proper time God guided him to the decision and left no doubts in his mind. So He will with us, IF we do our part faithfully, and walk according to what light we have.

V. 48: *“Then prayed they him to tarry certain days.”*

And unquestionably he did, and this would be the first united assembly of Jew & Gentile in the Body of Christ, and undoubtedly they would break bread together in joy and fellowship before he left them at the end of those "certain days."

We hear no more at all of Cornelius, and very little of Peter, but a great and permanent foundation stone had been established, and in the wisdom of God and for the ultimate peace and welfare of the Body, it was best that Peter, the leading apostle from the beginning, be the one to establish it.

This was the culmination of Peter's work in the center of the apostolic stage. Till now he had been the leader and key figure from the beginning, but now it was time for Paul's work to begin, and build a holy edifice for the glory of God, upon this foundation of an open door for the Gentiles.

Peter had much more work to do, and a final testimony for Christ in the laying down of his life, but his public record of activity fittingly closes with this event.

It was not the end of controversy on the matter. There is never any end to controversy, but the foundation is there for those with wisdom to find it. Even Peter himself wavered on this same point on a later occasion, out of a well-intentioned but misguided desire to pacify agitators, and Paul had to correct him.

Truly we must do all we can to avoid offense, and everything possible must be given up for the sake of peace if necessary, but the foundation cannot be yielded.

The very last words we have from Peter, at the end of his second epistle in which he spoke of his own soon-expected death, was high praise for his "beloved brother Paul," and commendation of Paul's epistles as "Scripture" given by the wisdom of God (2 Pet. 3:15-16). Then he concludes his final message, 2 Peter 3:17—

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

"But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."
—G.V.G.

THOUGHTS FOR TODAY

Reflections

"A man beholding his natural face in a glass: he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was"—James 1:23-24

LIVING so close to water affords us the opportunity of occasionally witnessing an almost duplicate view of distant shores. At times the water is so calm that if a picture were to be taken and held upside down, the reflection in the water would prove to be almost identical with the reflected. Perhaps we have all seen pictures like this, and we cannot help but be impressed with the peace and serenity conveyed by such a scene.

In direct contrast, we have also witnessed the ocean and lakes foaming and raging because of strong winds and vicious storms creating a distorted reflection, and even blotting out the image entirely.

Turning to the spiritual thought for today, we, as it were, stand on the shore of our inner man with the true Example at the distant end. In him we see beauty and peace, a peace which "passeth understanding. "He is the example and we then are the reflection.

It depends on the water-character of our own selves whether the reflection of the pattern is visible. It depends on our weakness as to how badly the reflection is distorted. Ripples make the image blurry, even though it may be decipherable. At times like this we lack the true perception of what a follower of Christ should be. Perhaps we have said or done something contrary to his commands, or our guard has fallen in a moment of weakness and hence we have created a ripple and the picture is marred.

Possibly the ripples we have created have developed into a rolling action of the water: waves now appear on the scene. At times like this we have forgotten the injunction to "examine oneself"; we have not stopped to compare the reflection with the reflected often enough.

Perhaps those MOMENTS of weakness have grown into HOURS of weakness: perhaps the old man of the flesh has found the opportunity he was looking for, and we say to ourselves, "After all, we are human," and so excuse that which we should be striving against.

Could it be that a quick look at the reflection and an even quicker turning away from it has made us unaware of the true distortion between ourselves and the beauty of Christ?

Though ripples spread across the scene and waves traverse the picture, He in the distance watches, and—unlike us—watches very closely. Distortion on our part is noted and written down with sadness, and the record is kept until the final day of account.

One thing we perhaps willingly ignore is that we MUST give account in the day of judgment. True it is that God is a merciful and forgiving God, but it is equally true that He will not allow His commands to be recklessly, irresponsibly and wilfully disobeyed, and will hold us accountable for our distortion of the image we should have been reflecting faithfully.

Let us then pause—not just for a moment or two—but ALWAYS, at all times, and view the scene before us, ascertaining where our ripples are, and doing all within our power to eliminate those unnecessary waves—endeavoring to reflect the peace and beauty and serenity which is found in Christ alone, who himself so significantly succeeded by the power of God in calming the stormy winds and subduing the troubled sea.
—J.J.

Truth and Fellowship

Established — Corrupted — Lost

"If we walk in the Light, as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin"—1 John 1:7

TRUTH is presented to us in the Scriptures in a two-fold sense—

1. Factual Truth: otherwise called Doctrine or First Principles.
2. Living Truth: which may be called Obedience or Faithfulness.

Both are required in professing believers of the One Gospel of Salvation if they are to have fellowship with the Father and with the Son and with one another.

EXAMPLES OF FACTUAL TRUTH

ONE example of factual Truth is: Man is mortal because of sin.

Another example we may draw from Deut. 13 where, when a report of apostasy was heard ("Let us go and serve other gods"), the command was given to Israel—

"Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you; thou shalt surely smite the inhabitants of that city with the sword, destroying it utterly."

In this drastic judgment against the apostate city we can see how important it is to maintain Truth among those who are associated together by The Truth. The lesson is and should remain clear: Here is an example of searching out a report, to ascertain whether or not that report is based on facts. And, if the report is verified by facts, then the report is proven true and the other commandments applied accordingly. We should know what those commands are for us in our day under the New Covenant.

EXAMPLES OF LIVING TRUTH

WHEN we say we have many examples of Living Truth in the Scriptures, and point out that those many examples are all the Faithful, we have a good idea as to what is meant by "Living Truth." And as the preeminent example we have the Lord Jesus himself as "The Faithful and True Witness" and as "The Truth" of God manifested in sinful flesh.

Another particular example of Living Truth worth looking at is found in Exo. 18, where we find Moses' father-in-law advising that it is not good for Moses to judge Israel by himself, Jethro advising:

"Thou shalt provide out of all people able men, such as fear God, MEN OF TRUTH, hating covetousness; and place such over them, to be rulers over hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons."

These able, God-fearing men, were "men of Truth" who hated covetousness in any form whatever: wealth, prestige, security, etc. That is, they were men who were motivated only by Truth, and were not greedy of money or position or their own safety, so that nothing would cause them to deviate from truth, and therefore they would always judge righteous judgment.

FACTUAL AND LIVING TRUTH COMBINED

THE Faithful of old reveal to us a blending of these two aspects of Truth, for they must know factual truth before they can obey that Truth and themselves become examples of living truth. Factual Truth believed and obeyed becomes Living Truth in the believer. But because the flesh is naturally wicked (lawless) and deceiving and sin-prone, for faith and obedience to be manifested there must be firmness and steadfastness, meaning faith and obedience is tested under trial. Without this firmness and steadfastness, however, it is impossible to prove oneself faithful and obedient.

TRUTH FIRM AND STEADFAST

THESE characteristics—firmness and steadfastness—are attributes of the God of Israel who is The God of Truth, which is why the basic meaning of Truth is "to be firm and steadfast."

Turning to a lexicon, we see this meaning signified in the root of the word translated "Truth" in the Scriptures—

The basic idea of the root AMN—from which the word EMET (Truth) is derived—is ((to be firm, steady, reliable, trustworthy, faithful," as shown by its use as a verb ("to prove oneself steady, faithful, trustworthy," and "to consider trustworthy, to believe"), and by its derivations: EMUNAH ("steadiness, reliability, faithfulness, fidelity"), and AMEN (an exclamation assenting to something that has been said as a thing that can be relied on).

Here is Truth: remaining firm and steadfast. Therefore it can be trusted in, it can be relied on. God Himself continues to uphold and fulfill His Word and Promises, though there is opposition (who can resist His will!) to His truth in the earth, and though fleshly man has given birth to many lies (God cannot lie: that is, He is absolutely truthful).

THE FIRST LIE

IT is a factual truth with us that: Man is mortal because he transgressed God's Law. The first woman Eve understood that law and explained it to the serpent thus—

"We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen 3:2-3).

The serpent's reply to the woman, "Ye shall not surely die", was the first false statement uttered, and when Eve and Adam believed it, it became The First False Statement of Faith.

Now it may be that the serpent did not intend his statement to be false, as bro. Thomas suggests, because it did appear as though the serpent knew what he was talking about. The serpent may have reasoned that the true and spiritual interpretation of what was transpiring in the Garden of Eden between the Elohim and the First Human Pair, was this:

The man and woman could eat of the forbidden tree of the knowledge of good and evil and thereby truly cause two things to happen, 1) they would become like the Elohim to know good and evil, and 2) they would become dying creatures; and these two things are exactly what the Elohim said would happen if they partook of the forbidden tree— BUT—to prevent death and at the same time become immortal, all they need do is partake of the Tree of Life and thereby live forever! Thus there would be no contradiction between what the Elohim said and what the serpent said.

Believing in the serpent's False Statement of Faith ("Ye shall not surely die"), they sinned. And lest sinful man put forth his hand and take also of the Tree of Life, and eat, and live forever, the Lord God drove man out of the garden—

"And He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life."

And so man could not prevent death. God's sentence was pronounced against the man and carried out, and the serpent's words proved to be a lie. (It does not matter that the serpent's words can be construed to contain both facts and falsehood. The serpent is called a Liar and is referred to as The Father of Lies and a Murderer by the Lord Jesus Christ in John 8:44. We should not be led astray by statements which are a mixture of truth and falsehood).

When man sinned, God remained faithful to His Word—His Word proved to be true. He is a God of Truth BECAUSE what He says does come to pass.

GOD IS ALSO GRACIOUS AND MERCIFUL

BUT God is not only a God of Truth who is "firm and steadfast" in carrying out the penalty of His violated Word-Law. It was His purpose in creation to fill the earth with His glory, and if He is a God of Truth He will fulfill that purpose. So the serpent's lie and man's belief in will not keep God from remaining true to His purpose.

God put enmity between the Seed of the Serpent and the Seed of the Woman, a Promise which was a Statement of Faith, a statement of purpose for sinful perishing man to have faith in, to believe in. Yet man could still believe in lies, rather than the Truth, if he so chose to deceive himself.

It was by God's grace and mercy that He instituted this plan of salvation. Truth and righteousness would be upheld throughout that plan, but God would be faithful and true in carrying it out to its completion.

We have seen that the root from which the word Truth is derived means "Firm and Steadfast." Since God is a Kind and Gracious God, as well as being a God of Truth, we must find this firmness and steadfastness COUPLED WITH kindness and graciousness. Again consulting a lexicon, we look further into these root words in connection with God being trustworthy and faithful to Israel. (The words in parentheses are ours)—

"The religion of Israel is based on the HESED—the loyal devotedness and gracious kindness—by which God made Himself responsible for His people (He put them in His trust).

"To this HESED Yahweh adds His EMET. That is, to this responsibility (trustship) He has always been faithful. Yahweh is thus an EL EMET: a 'God of Truth'—Psa. 31:5—a faithful God.

"He is RAB HESED WE'EMET: 'rich in devotedness and fidelity' (this is the Yahweh Name of Exo. 34:6-7), that is, utterly faithful to His responsibility toward Israel."

This is the God of Israel—the God of Truth—and this further defines and deepens the root meaning of Truth to mean not only "firm and steadfast," but also meaning "justice, loyalty and faithfulness," and that God is "unchangeable."

MAN REPEATEDLY CORRUPTS GOD'S TRUTH

SINFUL, fleshly, perishing man is the opposite of God's attribute of Truth. It is God who gives man Truth, but man is changing, inconsistent, lying, unjust and unfaithful. We behold this in the ages before the Flood, when man corrupted God's Way on earth—strayed from factual truth, and rather than living God's Truth men lived their lives full of lies.

Israel also—God's chosen people and nation—repeatedly corrupted God's Law. God's Truth was corrupted and Israel turned to lies and vanities and injustice.

GOD PLANS TO ESTABLISH TRUTH IN THE EARTH

YET it has always been God's purpose to establish Righteousness and Truth in the earth, despite man's natural (fleshly) inclination to lies and sin—

Psa.51:6—"Behold, thou desirest Truth in the inward parts: and in the hidden part thou shalt make me to know wisdom."

This "Truth in the inward parts" is not a static, factual truth, such as so many facts and figures and information and the like. This is Living, Motivating Truth, as an attribute of the personality and character and attitude—men and women of Truth.

Truth will be in the earth universally in the future age, when —

"Mercy and Truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth: and righteousness shall look down from heaven."

This passage teaches that Truth or faithfulness will grow up everywhere, without meeting any opposition, just as a plant or a tree grows up naturally under ideal conditions.

Also, Zachariah declares concerning the future Age of Truth on the earth —

"Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called, A City of Truth; and the mountain of the Lord of Hosts (will be called), The Holy Mountain."

Truly it is God's purpose, as the Faithful God of Truth, to establish Truth and Faithfulness in man on the earth—in the inward parts of man—in Jerusalem, the City of Truth. And throughout the whole earth Truth will spring forth (naturally).

CAN GOD FORGET OR ALTER HIS PLANS?

AFTER the prophet Malachi delivered God's last message in that part of the Bible we call the Old Testament, about 400 years was elapsing without further Word from the God of Israel. As these years go by, the skeptic would have many doubts arise in his mind; questions would run thru such a mind regarding Old Testament prophecies, which questions, put in words, would sound like this—

Had God forgotten His Plan and Promises?

Or perhaps He did not want to remember, and deliberately put those plans out of His mind?

Perhaps God did not forget His Plan, but decided to abandon it, or just give it up temporarily and He would resume His Purpose when He felt like it?

Or, if God was still aware of His Plan, perhaps He was in the process of changing it, and needed more time to make the changes?— since He may be adding something to His Plan or taking something away, and He may even be raising or lowering His standards and requirements for mankind?

Perhaps God was indeed aware of His Plan and had every intention of fulfilling it, but was hindered in some way?

Or could it be that God was mistaken! — thinking He is carrying out His Plan when, in reality, it wasn't working out at all?

"Where is the promise of His coming?—for since the fathers fell asleep all things continue as they were from the beginning of the Creation" (2 Pet. 3:4).

(This may well sound like 'strong language' to some in respect of the Deity. And such it is intended to be, since it is from this skeptical viewpoint we can all the more realize what it is for God to be mindful of His Truth and Promises every moment of every day—and that it is impossible for God to lie or be unfaithful or untrue or unjust. If for any reason His Plan was not being accomplished, He would not be "The True God"—"The Faithful God"—"The God of Truth". If God remembered His Plan and carried it out to completion, except for leaving out just one of Adam's race who lovingly obeyed and complied with His Promise of Salvation, He would not be the Just and Faithful and True God.)

GOD DID REMEMBER

BUT in that 400 years from the time of Malachi, God did remember His plan. He did not forget any part of His plan.

"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law."
(Gal 4:4)

Truly He was made under the Law to redeem those who were under that Law, but there was an all-embracing, fundamental reason, expressed in the words of Rom 8:3-4—

"For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit."

This is all-embracing, to include all men, Jew and Gentile.

GOD'S REMEMBRANCE NOT DELAYED: BUT ON TIME

YES, the Deity was remembering His plan of salvation in every particular. And, in due time, at the set time, in the fulness of time, at the RIGHT time, His Son, the Seed of the Woman and Prophet like unto Moses, appeared to take away the sin of the world.

There can be no hindrance to His plan, no forgetfulness, no changes, no raising or lowering of standards, no discontinuance or abandonment of all or part of His purpose, and no mistakes or miscalculations in the fulfillment of His promises.

This is what is meant by God—the God of Israel—being a God of Truth and a Faithful God. He is firm and steadfast and just and right and unchanging in His Ways, and what He has promised He is able also to perform.

God is Faithful: He remembers every aspect of His Purpose.

God is True: Every jot and tittle of His Plan will be fulfilled.

(To be continued, God willing)

Current Events Fulfilling Prophecy

"In the latter years thou (Gog—Russia) shalt think an evil thought and shalt come against the mountains of Israel, and I will give thee to the ravenous birds"—Ezek. 38-39

INSTANT WARNING OF ATTACK. New spy-satellite system will give US notice of an attack from any point on the globe in seconds—time to get strategic bombers into the air and launch a missile counterstrike before enemy warheads hit US targets.

Signals from the satellites are relayed automatically to the Air Defense Command beneath a mountain in Colorado, where there are computers of such sophistication that they can analyze the flight characteristics of an object in space, tell where it originated, & if its purpose is military or whether it is a space-research vehicle—all in fractions of a second.

US strategists have long worried over the possibility that a massive "first strike" by Russia would annihilate most of US's strategic bombers on the ground & missiles still in their holes.

These fears have increased markedly as Russia has embarked on a gigantic effort to surpass US in numbers of land-based missiles. Russia now has 500 more than US, still building additional launch sites. (USN 11:15)

US'S TURN TO BLINK? Already it is too late to talk about missile "parity." Russia has 1600 atomic missiles against US's 1054, & in terms of missile mega-tonnage, they have between 5 & 10 times the thermonuclear capacity US has.

Their anti-ballistic-missile complex is fully operational in the Moscow area & is being urgently extended, whereas US's ABM system will not be operational for several years. They are ready to produce an entirely new swept-wing attack bomber with an undoubted US attack capability, whereas US's B-52s are Model Ts, terribly vulnerable to the new Soviet anti-aircraft.

The Soviet nuclear sub fleet now equals US's, & the Russians have doubled their production capacity. The Soviet missile tests could indicate the serious possibility that Russia is building up for a new eyeball-to- eyeball nuclear confrontation, like the '62 Cuban crisis, in which it would be US's turn to blink. The likely locale of the confrontation is Mideast. (Nwk 11:1)

"IT COULD BE HEAVEN." Autumn with its enchanting beauty is all around us. As one travels thru the countryside, the thought comes again & again: "There must be millions & millions of square miles like these in the world—just as beautiful, just as peaceful. This could be heaven if—."

But the world's troubles grow. Apprehension is increasing. Friction multiplies, & the air is filled with threats of destructive war.

Thoughtful people everywhere grope for solutions. Some would appease the wicked — & postpone the day of reckoning. Others would find some new formula like a supranational state in which presumably all the lions & the lambs, upon reading the admonishing phrases of a new charter, would lie down together in submissive tranquility.

The sooner we diagnose the source of the infection, the earlier we will cope with the epidemic of evil itself. The source is the individual. National misbehavior cannot happen unless there is individual acquiescence. Where the citizen cares only for creature comforts and cares nothing for the things of the spirit, there is deterioration and finally decay of all human values.

In all the wide spaces of the earth where the autumn leaves are manifesting their many-colored beauties, there is "enough for everybody's need but not enough for everybody's greed." (USN11:15).

NOTE: Pitifully true!—and it will never change under evil human rule. But a change is coming soon.

BIGGER SOVIET MISSILES? For a yr., Russians have been digging new holes at their missile sites bigger than any holes they have ever dug before. Are they for some entirely new missile with capacities as yet unknown? Are Russians striving for a "first-strike capability that would break the current nuclear standoff?"

We are at a moment of transition, a very critical moment: either the Russians slow down, or US must speed up. (Nwk 11:22)

ITALIAN COMMUNIST PARTY, strongest in West with 1½ million members, is revealing Moscow's new over-all plan. They're negotiating all sorts of secret deals with various non-Communists. They want to get into a coalition govt.

They say the united Communist Parties of West Europe should work to hold and take leadership of a united Europe which would affirm its autonomy in the face of US pressure, and collaborate with Russia. To get this kind of political power in West Europe, they say, Reds should recognize personal liberty, a multi-party political system, & private enterprise.

Promise anything, but get power. That's Moscow's new line for West Europe. (USN 11:29)

RUSSIAN MILITARY POWER GROWS. Russia has already deployed nearly 600 more intercontinental missiles than US (1600 to 1054). They are turning out enough nuclear Polaris-type subs to catch up with US by 73. They are spending \$3 billion more a yr. on research than US.

With its tightened grip in Mideast, its naval forays into the Mediterranean & Indian Ocean & its show-the-flag visits around the world, Russia has clearly established itself as a superpower of the first order.

For several yrs., Moscow has been pursuing an activist foreign policy. It has crushed reform in Czechoslovakia, threatened China militarily, & thrust itself assertively into Mideast, Indian subcontinent & even the Far East.

And as a means of consolidating its own position & squeezing US out of Europe, it works steadily for East-West detente in Europe. (Nwk 11:1)

DYING OCEANS, POISONED SEAS. Pollution has caught up with the seas' & oceans' ability to cleanse themselves. The vitality of the seas, in terms of fish and plant life, has declined 30 to 50 percent in past 20 yrs. If nothing is done all the oceans will be dead before the end of the century. In a few yrs. there will be nothing alive in deeper waters of Black & Red Seas.

Phytoplankton, the primitive plant life that generates most of the earth's oxygen, is surface matter. It absorbs dirt & acts as a sort of pollution filter. Thus all you need to knock out is the surface phytoplankton, & the entire marine life cycle is fatally disrupted.

That disruption is accelerating logarithmically. At one Baltic measuring station oxygen content of the water was 2.5 cc per liter in 1900; the figure gently declined to 2 cc by '40; but in only 30 yrs. since then it has plummeted to 0.1 cc.

Man releases 5 to 10 million tons of polluting petroleum products every yr. to float on the seas' sensitive surface. There is no guarantee that all maritime nations will stop or can be made to stop their headlong rush toward the industrialization that accounts for most pollution. It will be equally difficult to clean up the mess already at hand. (Tm 11:8)

HUMAN JUSTICE IMPOSSIBLE. Bit by bit, over past several months, stories of police corruption in NY City have leaked out. Last wk. the most sordid story to date was told by the first witness at hearings of the Knapp Commission. Wm. Phillips explained how he & innumerable other cops had taken graft.

Payoffs for criminal protection came as regularly as paychecks—& often amounted to a lot more. Far from working to cut down the city's grimly rising crime rate, the police have been helping it grow.

A plainclothesman can make from \$400 to \$1500 a month for protecting the rackets. Phillips testified that he knew of no plainclothesman assigned to gambling who was not on the take after 2 months. (Tm 11:1)

PARLIAMENT VOTES FOR COMMON MKT. The vote did not reflect the mood of the country. Only 30 percent of Britons favor joining; 49percent are opposed. The depth of the opposition presages a trying time before Britain becomes a member. Over the next 14 months the govt. must push thru Parliament legislation bringing Britain's laws into line with Market.

Real wages of British workers, which were among the highest in Europe in '58, now lower than any region of Market except south Italy. (Tm 11:8)

Labor Party will fight Mkt. entry to bitter end. A long tug-of-war lies ahead on legislation. Most Britons adamantly opposed. (Nwk 11:8)

US TROOPS IN EUROPE. Pressures rising, particularly in Senate, for mass withdrawal. If ever the idea takes hold in Europe that DeGaulle was right that US cannot be depended on to defend Europe, then expect Europe to make accommodations with Russia. In that case Russia will be close to establishing its supremacy over Europe. (USN 11:8)

GERMANS LOOK EAST. One result of Brandt's efforts to build bridges to Russia: 50 percent of W. Germans now favor neutrality. 39 percent favor alliance with US. Two yrs. ago it was 39 percent for neutrality, 48 percent for alliance with US. (USN 11:8)

US & JAPAN PULL APART. New wave of conflict piling on top of longstanding grievances: relations at lowest level since end of WW II. Alliance itself—linchpin for stability in Asia—could crumble.

Nixon last summer reversed 20 yrs. of US policy toward Red China: Japan wasn't informed beforehand & Japs question reliability of US partnership. A month later, Nixon imposed the 10 percent import surcharge, primarily aimed at Japan (again without warning). In Oct. US pressured Japan to support US's China policy in UN, which was defeated (to Japs' embarrassment & disadvantage.)

A Jap official said: "The Nixon announcements have ended the Pax Americana & the cold-war alliance." (USN 11:22)

AMCHITKA H-TEST. US has finally built & tested a full-scale nuclear warhead capable of disarming Russian or Chinese missiles in space—almost 10 yrs. after Soviets found the secret.

It was the most complex nuclear device ever assembled in US: warhead for the Spartan antimissile missile. Test produced 5 megatons of explosion: 250 times as powerful as the Hiroshima bomb of '45 that killed 100,000.

Russia has been testing similar warheads since '61: some up to 6 megaton power: they had tests Sep. 27 & Oct.14 almost as large as US's.(USN 11:22)

"INSOLUBLE PROBLEMS." Two of world's insoluble problems boiling at crisis stage again. Both have caused war in the past.

INDIA-PAKISTAN: Fighting already spluttering: Russia sending shiploads of arms to India; China promises support to Pakistan.

ARAB-ISRAEL do not feud alone: US & Soviet ships play grim war games in Mediterranean; above Mediterranean, once NATO airspace, Russian warplanes now fly freely. (USN 11:22).

JEWS IN RUSSIA. Teaching Judaism & Hebrew is illegal. Yiddish culture is severely restricted. In streets, Russia's traditional anti-Semitism has never died. Russia refuses to let Jews live a Jewish life. Jews suffer from Russia's policy of militant atheism & its refusal to consider migration as a right rather than a rare privilege.

For yrs. the Jews of Russia accepted their fate stoically, but ever since the '67 War they have become increasingly vociferous.

Russia has been easing restrictions on immigration, possibly as result of outside pressure. Total in '71 may reach 10,000—not many, but a lot more than last yr.'s 1000. (Tm 11:22)

BRITAIN'S DECLINE. Britain emerged from WW II as the center of the world's greatest empire—a vast chain of colonies girdling the globe, with over 700 million subjects owing allegiance to the British monarch.

Nearly all that is gone. Britain's world military role is in the final stages of liquidation. British industrial strength & standard of living—among Europe's highest 15 yrs. ago—now lag behind most of Continent.(USN 11:8)

GLUT OF CORN. Staggering glut of corn driving prices down. Corn is everywhere. Such a fantastic harvest seemed impossible few months ago. At planting time, worry was that corn blight would be disastrous.

But blight did not hit hard, summer was near-perfect growing weather, & farmers are harvesting 5½ billion bushels—nearly 20 percent over previous record. Prices have plunged, averaging 90 cents a bushel.

It costs \$1 a bushel to produce on good land, not including labor. At 90 cents farmer is taking a cash loss & getting nothing for his labor. (USN 11:29)

ORBITING MARS. After voyage of over 5 months and 250 million miles, a US spaceship is orbiting Mars—first manmade satellite of another planet, approaching as close as 800 miles.

If systems continue working well, it will take 5000 pictures over next 3 months, mapping at least 70 percent of Mars' surface, & giving invaluable day-to-day record of its activities. (Tm 11:22)

“SCIENCE” SOMERSAULT. In surprising about face, archeologists sharply questioning old assumptions about early Europeans. Major reassessment because of change in archeology's key dating tool: carbon 14.

When Libby first proposed carbon 14 dating in '50, he assumed (NOTE WELL!) total world supply of the isotope was about same as it had been in past. But as number of puzzling carbon 14 dates increased, scientists began testing Libby's assumption by checking the rings on California's old trees.

They found there have been significant changes in the isotope's production over the centuries. These adjustments have already stirred a major revolution in archeological thinking. (Tm 11:29)

POLITICS IS BIG BUSINESS. Costs of running for office scandalously high: for a presidential race they are astronomical. Nixon spent \$29 million in his last campaign; he's expected to spend \$50 million to get re-elected. In '68, \$300 million was spent on campaigning for all offices; bound to be even more in '72. It takes a rich man, or a man with rich friends, to run for high office. Big money distorts the political scene. Money is the mother's milk of politics. (Tm 11:29)

RED CHINA JOINS UN. The transfer of China's UN seat from Taiwan to mainland China was truly a watershed event. For the first time in UN history, US suffered a humiliating defeat on an issue to which it had committed its full power and prestige.

Isolationism has once again become a respectable position in US public life, & last week's showdown at the UN irrevocably changed some other crucial facts of life for US.

China's entrance on the world stage will cause trouble for many countries, but no nation was more thoroughly taken aback than Japan, which had ample reason to regret its loyalty to US in co-sponsoring US's "2-Chinas" plan.

Just how badly US strategy had misfired was apparent from the roll-call votes. US was abandoned by every NATO nation except Luxembourg, Greece & Portugal, as well as by many countries that have enjoyed heavy US aid for yrs. (Nwk 11:8)

SUDDEN DEATH OF FOREIGN AID. Last wk., with a suddenness that startled its enemies as much as its sponsors, & spread dismay thru much of the world, the US Senate, by the impressive margin of 41-27, voted to kill the Foreign Aid program entirely.

Like the seating of Red China in the UN, the vote marked the passing of one of the symbols of the postwar era. It was a signal to the world of new US priorities. In terms of national politics & psychology, it marked a popular disenchantment with an activist US role in the world—an inward-turning reflex that prompted fresh talk of 'new isolationism' in US. (Nwk 11:8)

HEADED FOR DISASTER. We have broken out of the circle of life, converting its endless cycles into manmade linear events. We rob the earth of its resources & convert them into toxic products that threaten our existence.

Our ecosphere, the home of life on the planet's outer surface, is thin & vulnerable. Every element in it is linked to every other one; every manmade change is likely to be detrimental to the whole, & every gain we think we have won results in a cost we have not yet learned to tally.

Our capacity to intrude on the environment far outstrips our knowledge of the consequences. Lake Erie, to take an example, is permanently damaged: most blatant example of the environmental crisis in US. (Nwk 11:1)

KOSYGIN IN CANADA. Kosygin's primary goals: increase Canada- Russian trade & begin weaning Canada away from its close relationship with US. Here he was on welcome ground. Canada has long been troubled by the extent US dominates its economy. Nearly ½ its manufacturing is controlled by US firms; defense, farm & auto industries are fully integrated with US's.

Nixon's 10 percent surcharge on imports was a staggering blow: 70 percent of Canada's exports go to US. Kosygin snapped up every opportunity to expand Canada-Russia ties & to slap the US. (Nwk 11:1)

“PRODUCTIVITY”: US FALLS BEHIND. Picture today is far different from 20 yrs. ago. US then was world's model for productivity know-how: US technology supreme & unchallenged; production facilities & abilities unmatched.

Teams of managers, workers & govt. officials from other countries visited US plants to learn the secrets. They learned well. Plants were built on US lines, often with US machinery and financial aid. Results amazing. Output per man-hour soared.

US now is last among the 11 industrial countries in productivity growth rate. In last 5 yrs., 14 percent per yr. improvement in Japan; US only 2 percent. In steel, only ½ US production is by newest, most-efficient methods; in Japan, 85 percent. (USN 10:4)

PCB CRISIS. For several yrs., DDT has been Public Environmental Enemy No. 1. It has been blamed for decimation of a score of bird species, suspected of causing cancer, & damned for disrupting the balance of nature.

But now it appears that some of this damage may have been inflicted by the chemical PCB, which has an amazingly wide range of industrial uses. In the past 3 months, 50,000 turkeys, 80,000 chickens & 60,000 eggs have had to be destroyed because they contained PCB far in excess of permitted levels. In '70, 146,000 chickens in NY destroyed because of PCB contamination.

Large doses can be fatal to man. Lesser amounts result in acne, impaired vision, abdominal pains, liver ailments. Tests with animals indicate it causes genetic defects in future generations. (Nwk 10:11)

JAP ECONOMIC CHALLENGE. Japan presents US with gravest commercial challenge it has ever faced. From rubble of WW II, Japan has vaulted into No. 3 spot among industrial nations (after US & Russia). Now it threatens to move in on its faltering benefactor. Japan exports 30 percent of its goods to US. US trade deficit with Japan last yr. was staggering \$2.8 billion. (Nwk 10:4)

MILITARY COUP IN THAILAND. First Cambodia, now Thailand has abandoned democracy as a luxury it can't afford in a time of growing Red danger. Three undercurrents run strongly in this turbulent part of world:

- 1) Growing fear that Red insurgency, backed by China, is rising;
- 2) Worry that US military & economic aid will be cut sharply;
- 3) Conviction that West-style democracy is too cumbersome to be effective at a time of increasing danger.

Thai leaders are baffled by Nixon's efforts to improve relations with China; they suspect he will make a deal leaving US's anti-Communist allies in Asia out on a limb.

It is the N. Viet military advance in Laos & Cambodia that is probably chief worry in Thailand. Collapse of Cambodia would give Reds easy access to a long, hard-to-defend Thai-Cambodia border. Red insurgency has grown increasingly serious within Thailand itself in 71.

S. Viets held one-man "election" 2 months ago; last month National Assembly was suspended in Cambodia— & now Thailand. As US forces are withdrawn from SE Asia, US's client govts. there are less inclined to pay even lip service to democratic ideals. (Nwk 11:29)

WORLD WIDE BUSINESS CRISIS. Nixon economic policy triggering anxiety abroad. Talk of retaliation against US—even trade war—in the air. Main worry: big slump in world trade that could hurt US too. (USN 10:4)

RED BOMBERS FOR EGYPT. Just recently, Sec. of State Rogers said further Phantom jet deliveries to Israel were not necessary because Russia had shown "restraint" in military aid to Egypt.

Only a few days after his remarks, the State Dept. had to do an about-face & admit Russia had not been so "restrained" after all. They've recently sent Badger bombers to Egypt, equipped with batteries of air-to-ground missiles that posed a potential threat both to Israel ground installations & US Mediterranean fleet. (Nwk 11:29)

MODERN BALAAMS & CANAANITE ABOMINATIONS. On Mt. Sinai, God was unequivocal: "Thou shalt not commit adultery." Jesus even condemned lustful thoughts, saying that a man who indulged in them had "already committed adultery in his heart." But in recent yrs., pressed both by changing sexual behavior & by liberal theologians, the churches have reluctantly come to grips with a "new morality" that questions whether any "sin"—including adultery—is wrong in all circumstances.

The movement began in the '60s with the teaching of "situation" ethics, which holds that there are always circumstances in which absolute principles of behavior break down. The only valid test, the argument goes, is what God's love demands in each situation.

Last month the Committee on Family Life of the United Methodist Church issued a resolution condoning sex for single persons, homosexuals, & those living in unspecified "other styles of interpersonal relationships."

Three other major Protestant groups last yr. produced documents that are at odds with traditional teaching on sex: The Lutheran Church, the United Presbyterian Church, & the United Church of Christ.

Officially, the Catholic Church hews to its strict teaching that everything from impure desires to adultery is sin, but a modest liberalization is going on. To many, the new approach to ethics may seem a trendy attempt by the churches to be "with it in a society that is adopting increasingly permissive sexual rules. (Tm 12:13).

NOTE: Truly a corrupt "Christianity" is rapidly ripening for its soon-coming righteous destruction of Christ at his return! What blasphemy to masquerade their lustful corruptions as the "love of God"!

\$1 BILLION E-W DEAL. Austria, W. Germany & Italy are setting up a \$1 billion natural-gas-pipeline network in Russia. They will take payment in gas. (USN 11:15)

THE RACE FOR EFFICIENCY. The foundation for the economic dominance of the US has long been the fabled efficiency of its industry. But in the past 5 yrs. the annual increase in man-hour production has trailed alarmingly behind ALL its major rivals: US yrly. gain 2 percent; Japan 14 percent. (Nwk 10:18)

WHERE CATHOLICISM RULES. From the days of the Council of Trent, Protestantism has been virtually an underground movement in Spain. Only since a new law was passed in '67 have non-Catholics been able to hold public meetings. (Tm 11:8)

UNLESS OCEAN POLLUTION IS ABATED, it may destroy the world's seas within 50 yrs. Man has damaged from 30 to 50 percent of the earth's oceans in past 20 yrs. alone—a frightening figure growing at a very high speed. (USN 11.1)

DESPERATION IN INDIA from soaring cost of caring for unending stream of . Pakistan refugees: already 9 million, with 30,000 still arriving daily. Outlays for keeping them alive—even at present minimal food & shelter levels—will exceed \$1 billion by next March. (USN 11:1)

POVERTY IN INDIA. 200 million people live on less than 15 cents a day. Over ½ the 3 million govt. workers earn less than \$15 a month. (USN 11:8)

MOSCOW GLOBETROTTERS. Flurry of foreign visits unparalleled in Soviet diplomacy. Russians clearly up to something. They hope to get a Europe conference early in '72 that will underwrite Soviet position in E. Europe and give them greater leverage in W. Europe. (USN 10:4)

THE PUPPET PULLS THE STRINGS. Once there was a chance the S. Viet election could mark a turning point—a chance for millions of S. Viets to make a real choice about their future. But Thieu's one-man election adds yet another US-sanctioned scandal to the list. (Nwk 10:4)

“CHURCH” LOBBY again showing it is force to be reckoned with at Washington. Churches have stepped up their liaison with lawmakers, federal officials & White House.

Catholic Church maintains a full-time Office of Govt. Liaison: 125 clergy & lay officials can be called upon to appear before lawmakers & officials in Catholic interests—carrying with them stacks of figures & facts to bolster their arguments. (USN 11:22)

CRIME WAVE HITS COLLEGES. Recent outbreak of murder and rape at Washington, D.C. colleges. On Univ. of Calif, campus, crime up 26 percent. High schools & even elementally schools also are having trouble holding down violence, theft & vandalism. Protecting pupils, teachers & bldgs. has become a difficult task.

Los Angeles: security force increased from 30 to 114 in past 5 yrs., most armed: last yr. over 8300 crimes reported on school property. Washington: whole classes—teachers & students—robbed at gunpoint. (USN 11:22)

RUSSIA AHEAD IN WEAPONS TECHNOLOGY. An authoritative British publication, "Jane's Weapons Systems," confirms that Russia has seized from West the initiative in weapon technology. Soviet aim: to tip balance of power against US. Only Russia has an operational anti-missile system. They have clear leads in bomber development, & possibly in surface-surface & sub-launched missiles. (USN 11:29)

Bible Questions

"My people are destroyed for lack of knowledge."

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| 1. 15 pcs. of silver & 1½ homers of barley: Whose price? | 2. Cab of what? |
| 3. Far above rubies: whose price? | 4. "Thou fool": 3 occurrences? |
| 5. Second woman named in Bible? | 6. Who sought a goat diligently? |
| 7. Who enquired diligently? | 8. Who swept diligently? |
| 9. Who swept diligently? | 9. Where was Carpus? |
| 10. Who said, "It is naught"? | 11. Who were not divided in death? |
| 12. Gomer, Lo-Ammi: relation? | 13. "I do well to be angry": who? |
| 14. Mother of abominations: what? | 15. Mother of us all: what? |
| 16. Who drove furiously? | 17. Algum, almug: difference? |
| 18. Who mused? | 19. Who gathered sticks? |
| 20. Who gathered 2 sticks? | 21. What was mouldy? |
| 22. Skin of my teeth: who? | 22. Who gathered 2 sticks? |
| 23. Who paid the fare? | 24. Ye are idle: who? |
| 25. Dead flies do what? | 26. "Above the brightness of the sun": what? |
| 27. Who had 7 husbands? | 27. Who had 5 husbands? |
| 28. Who had 5 husbands? | 29. What is a goad? |
| 30. "O sleeper": who? | 30. Boanerges: who? |
| 31. Boanerges: who? | 32. "Thou whited wall": who? |
| 33. Who was older: Huz or Buz? | 33. What seemed as "idle tales"? |
| 34. How did Athenians spend their time? | 34. Herdman of Tekoa": who? |
| 35. Five births foretold by angels (SIJIC)? | 35. "Went out 1 by 1": who? |
| 36. Lay in his bosom & was to him as a daughter: what? | 36. Onions: when? |
| 37. What can't water quench? | 37. Bells & pomegranates: where? |
| 38. What is simony, & why so called? | 38. What is "Silas" short for? |
| 39. What cost ½ a farthing? | 39. What is the "bond of perfectness"? |
| 40. "I offer thee 3 things": what? | 40. Esek, Sitnah, Rehoboth: what? |
| 41. Who danced with all his might? | 41. 'God of the hills': who said? |
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