

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

We plan, God willing, to list ecclesias in Jan., Apr., July & Oct. issues
PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES

LONDON, Ont.—Christadelphian Hall, 166 Central Ave. (1 block west of Richmond)—S.S. 10:15 am; Memorial 11:30 am; Lecture 7 pm; Class Wed. 8 p.m. Bro. Dan E. Gwalchmai, 29 Devonshire, Phone (519) 438-7730.

PLEASE note that our new hall is 1 block WEST of Richmond, at 166 Central Ave. (not east of Richmond as incorrectly listed in the Sept. and Oct. Bereans).

CANTON, Ohio—YMCA, 405 Second St. NW—S.S. 10 am; Mem. 11 am. Bro. Kenneth Passwaters, 1922 Genoa St., Massilon, Ohio 44646; Ph. (216) 477-1324.

We are pleased to announce the return to the Berean Fellowship of bro. Paul Inman, sis. Ruth Inman and sis. Katherine Risaliti, all of Canton, Ohio. It is our earnest prayer that we may be of mutual help to each other in our walk in the Truth.

During the summer months, we have been encouraged by the association and fellowship of the following visitors: bro. N. Mammone, bro. & sis. Harry Sommerville of Hawley, and bro. Robert Roberts of Portland. Bro. Roberts gave us stimulating words of exhortation.

Please note change of meeting place.

—bro. K. Passwaters

MONTREAL, P.Q.—Massey Rm., Central YMCA, 1441 Drummond—Mem. 11 am. Bro. E. Kercher, P.O., New Glasgow, P.Q.; Ph. (514) 438-2635. Phones near hall: bro. A. H. Johnson (514) 845-0359; sis. Irene Baines (514) 768-5306.

ON July 2 the Montreal ecclesia were pleased to welcome at the Memorial service bro. & sis. J. Jackson of Toronto, and bro. & sis. D. Gwalchmai (London).

Bro. Gwalchmai presided and bro. Jackson gave the exhortation. The service of the brethren was very much appreciated.

On Nov. 5 it was the pleasure of the Montreal meeting to greet: bro. & sis. Edgar Sargent of N. Springfield, Vt., bro. & sis. David Gwalchmai of London and bro. & sis. Joe Jackson of Toronto.

Bro. Jackson presided and bro. Sargent gave the word of exhortation. The flame of Truth burns brighter when the Word-bearers come from distant places.

—bro. E. Kercher

S. CALIF.—S.S. 10:30 am; Mem. 11:30 in homes. Bro. W. Sharp, 140 Princeton, Claremont, Calif. 91711. Phone (714) 626-0490.

GREETINGS in our Elder Brother's Name to all of like precious Faith from your brethren in S. California.

On Sun., July 23 we enjoyed the association and fellowship of bro. Nick Mammone and sis. Grace Frisbie of the Hawley ecclesia. They were on their way to the Texas Gathering.

Sis. Sharp and I had seen much of them in the previous few weeks, having been together at the Richard Gathering, also visiting our brethren at Lethbridge together, and then travelling to be with the Portland brethren on July 16.

Also on Sun., July 23 we were favoured by the company of our bro. Joe Garvey Jr. of the Boston ecclesia. At our Memorial meeting he gave stimulating words of exhortation on "Our Walk in the Truth."

It is most enjoyable and uplifting to have the association and communion of those of like Faith who visit us from other places, and we wish the occasions could be more frequent.

The various gatherings are a great benefit, too, and we wish every brother and sister could attend at least one of them in days ahead, if the Lord tarry.

It was our sad responsibility at our semi-annual business meeting to withdraw fellowship from bro. Paul Sharp. He had not attended our Memorial service for many months and was unresponsive to any appeals to resume his place or to discuss his reasons for remaining away.

We can only hope and pray that changing circumstances may yet bring him to see the error of his present course.

Our walk in the Truth demands that we be on our guard against the influence in the world around us which encourages the attitude of freedom from restraint, and rebellion against law.

This attitude is subversive of the principle of the Truth which requires submission to God's will and obedience to His laws. It is the extent to which this principle has influenced our lives that will determine whether we individually shall "stand" or "fall" at the judgment seat of Christ.

—bro. Wm. Sharp

EDITORIAL

Put Away Childish Things

"When I was a child, I spoke as a child, I understood as a child, I reasoned as a child: but when I became a man, I put away childish things"—1 Cor. 13:11

WHEN we read 1 Cor. 13, and come to v. 11, a mental picture forms at once, and we see Paul as a boy among other boys, displaying the usual childish traits in the games they played. There would be times among them when they would have bitter disagreements as children do today. "But," says Paul, "when I became a man, I PUT AWAY childish things."

The apostle does not say that there was anything especially sinful in his childish conduct, but we all must realize that there are many actions in the life of a child that would be considered suitable for that age, but entirely out of place if practised by a grown-up man.

Therefore, if we would be followers of Paul, as he had previously requested, we would put away anything that has the appearance of being related to the conduct of a child.

In our relations with our brethren and sisters, whether in the ecclesia, or in social contacts, we should be extremely careful in our conduct towards them, and make absolutely certain in our age of discretion that we behave as men and women, and not like children. In 1 Cor. 14:20 Paul speaks to us thus—

"Brethren, be not children in understanding. Howbeit, in malice be ye children, but in understanding be men."

Why does Paul say that we should be grown-up in our thinking? Is it not because there are characteristics developed in us during our childhood, that stay with us as we advance in years?

Yes, that is true, and it is only natural that it should be so. Here, then, is one of the great problems that face us when we come to a knowledge of the Truth.

During the days of our childhood, when we had disagreements, it was usually our purpose to "get even" with the one who had got the best of us, either in argument, or an outright quarrel. This is the natural course of the flesh, our inherent nature, which is ugly and evil.

What a mental struggle it is for us to overcome such a tendency! Paul was extremely sensitive to these things, and voiced himself in agonizing words, such as Rom. 7:22-23—

"For I delight in the law of God after the inward man:

"But I see **another law in my members**, warring against the law of my mind, and bringing me into captivity to **the law of sin which is in my members.**"

It was not because the apostle had reached manhood that this problem came into his life. He was not conscious of it until he received the revelation of the Gospel, for before that the pleasure he got out of life was expressed to Agrippa—

"I punished them oft in every synagogue, and compelled them to blaspheme.

"And being exceedingly mad against them, I persecuted them even unto strange cities"

(Acts 26-11).

He did it in all sincerity of conscience. In serving the flesh and the wilful passions of childhood, he thought he served God.

To reason with a man in that frame of mind would seem useless. It required more than that, for he was determined to have his own way. All this was changed when Paul set out for Damascus one beautiful summer morning filled with eagerness and zeal to carry out his work of persecution.

A bright light shining from the heavens, "above the brightness of the sun," was the beginning of startling events that changed the whole course of his life. As we read of his work in the Acts of the Apostles, and his eloquent letters, we become fully conscious of what he meant when he said—

"When I became a man, I put away childish things."

We do not require a physically bright light from heaven to cause us to change the whole course of our lives, but we do come into contact with the light of the glorious Gospel of Christ when it shines unto us in all its glory, making known to us "the things concerning the kingdom of God, and the Name of Jesus Christ."

As a result of the acquisition of this knowledge, we obey the Gospel in baptism, which brings us into the Name of Jesus. In Rom. 6:4, Paul brings us sharply to attention when he says—

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in NEWNESS OF LIFE."

What does he mean by "newness of life"? Let Paul himself give us the answer —

"Therefore if any man be in Christ, he is a new creature; old things are passed away. All things are become new"—2 Cor. 5:17.

"They that are Christ's have crucified the flesh with the affections and lusts"—Gal. 5:24.

"I therefore, the prisoner of the Lord, BESEECH you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love"—Eph. 4:1-2.

"Let ALL bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender hearted, forbearing one another, even as God for Christ's sake hath forgiven you"—Eph. 4:31-32.

These are not pious platitudes to be read and forgotten; they are some of the things that MUST be incorporated in that newness of life that will stamp us as being obviously different from those by whom we are surrounded in our daily work, and other contacts we have with the people of the world.

This can be accomplished if we permit the transforming inspiration of the Gospel to develop within us an exalted frame of mind generated by a manner of thinking that is far superior to that of the mind of the flesh.

That is our great enemy with which we struggle—the mind of the flesh that has remained with us from our childhood.

Paul reminds us in Rom. 8:13, where he says—

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Mortification of the deeds of the body is an arduous conflict extending over our entire lifetime.

Paul was able to "keep under his body, and bring it into subjection." He "was a chosen vessel unto God" and could say,

"Be ye followers of me, even as I also am of Christ." We are duty-bound to aim at that standard and do all we possibly can to overcome the flesh, for in it "dwelleth no good thing." In the world, the flesh is allowed to go uncontrolled, but in Christ the newness of life must predominate. Peter says (1: 2: 9)—

"Ye are a chosen generation, a royal priesthood, an holy nation, a purchased people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light."

If it means anything—and surely it does—it means that each of us must be a temple of holiness; that we must live "soberly and righteously and godly in the present world," and, as Paul says in Col. 3:13—

"Forbearing one another, and forgiving one another, if any man have a quarrel (or cause of complaint) against any:

"Even as Christ forgave you, so also do ye."

Now let us be honest with ourselves, and go look in a mirror, and ask ourselves if we are living in harmony with these commands, when we have a complaint against any. Or do we still pick up our toys and go in a corner by ourselves and sulk?

Are we still petulant, fleshly, natural-minded children, reacting in anger and folly? Or are we—by prayer, and study of the Word, and meditation, and searching self-examination—endeavouring to use our brief period of opportunity to make ourselves, with God's help, spiritually-minded and spiritually-acting men? —Editor

The Righteousness from Faith

"The Gospel . . . by which also ye are saved, IF ye keep in memory (margin: hold fast) what I preached unto you"—1 Cor. 15: 1-2

By BROTHER JOHN THOMAS

THE Scriptures teach justification by Faith IN the obedience of the Truth. This expresses the **means** of justification and the **time** when it occurs.

Dikaioseneē ek pisteos, rendered in the AV, "the righteousness from faith" (Rom. 1:17) is a state of being perfect on account of faith.

Paul says, this is revealed in the Gospel of the Christ **eis pistin**—"FOR faith," or, that it may be believed in; so that the Good Message concerning the Kingdom contains "in it"—**en auto**—a Doctrine of Perfection to be believed in, as well as the Doctrine of the Kingdom.

When men entered the state of perfection, they were addressed by the apostle as "the perfect." In writing to Corinth he says—

"We speak wisdom among them that are PERFECT."

And to the Philippians—

"Let us, as many as be PERFECT, be thus minded."

And speaking of the means of this perfection, he observes—

"The Law (of Moses) made no man perfect, but the bringing in it was of a Better Hope; by which we draw near to God."

This Better Hope, styled also—

"A Better Covenant established upon better promises."

—was the perfecting institution.

But the perfecting was not the absolute and entire perfecting of the man in body, soul and spirit. Paul, though one of "the perfect," could say of himself—

"Not as though I were already perfect" (Phil. 3: 12).

Jesus was at once perfect and imperfect; he was perfect in a moral sense, and imperfect in a physical. Paul says that he was "made perfect through sufferings" (Heb. 2:10; 5:8-9) and Jesus himself tells us when that perfecting should occur—

"Behold, I cast out demons, and I do cures today and tomorrow, and the third I shall be perfected" (Luke 13: 32).

That is, his ministry was to continue during three succeeding years; and in the third year he would be perfected by resurrection. This having come to pass, the apostle says, that—

"Being made perfect, he became the author of eternal salvation to all them that obey him"
(Heb. 5:9).

So also of the "cloud of witnesses" he refers to in Heb. 11, of whom he testifies that—

"They all, having obtained a good report through faith, received not the promise;

"God having provided some better thing for us, that they without us should not be made perfect."

Hence, the receiving of the Better Hope promised, is when the faithful living and dead are made perfect by the Spirit at the epoch of resurrection.

The teaching, then, is that moral or spiritual perfection precedes corporeal or physical. The state of moral perfection is entered upon when "the answer of a good conscience" is scripturally obtained.

This entrance could not be effected through the institution of the Mosaic Law. Its "gifts and sacrifices," says Paul—

"Could not make him that did the service perfect as pertaining to the conscience . . .

"For the Law having a shadowing forth of good things to come, not the image of the things, can never with those sacrifices which they offer continually every year make the comers thereunto perfect.

"Otherwise, would they not have ceased to be offered? —because that the worshippers, once purified, should have no more conscience of sins;

"But in those there is a remembrance of sins every year" (Heb. 10: 1-3).

Perfection as pertaining to the conscience is present spiritual perfection contemplated by the Better Covenant. When this is attained, the believer has—

"Come to the spirit of a justified man made perfect."

His spirit or conscience is perfected; because, in being pardoned on the principles of the New and Better Covenant—

"His sins and iniquities are remembered no more."

This oblivion, or covering, of sins places the man in a position in which the Lord imputes to him no iniquity.

Now, the man thus circumstanced is regarded as a man "without spot, or wrinkle, or any such thing;" in other words, he is said to be perfect, just, righteous, holy, clean, etc.

In this state he is a blessed man, as it is written (Ps. 32: 1):

"Blessed is he whose transgression is forgiven, whose sin is covered: Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile."

A guileless spirit is "a good conscience"; a spirit made perfect by the principles of the Gospel.

We see, then, what the state of perfection is in its moral or spiritual aspect. It will not be denied that the apostles were in this state, made free from sin by the Truth; yet they could say—

"In me, that is, in my flesh, dwelleth no good thing;

"We all miss many things;

"If we say that we have no sin we deceive ourselves, and the truth is not in us;"

"We also are men of like passions with you."

A man may be pardoned, and guileless, and yet be much afflicted with the turbulence of his nature essentially rebellious against God.

True Christian virtue, however, consists in controlling and subduing this turbulence; so that it shall not break forth in violation of the divine law.

This is more or less difficult in different individuals, but the greater the difficulty the greater the virtue in success. Of ourselves we are very weak through the flesh; but Christ strengthening us in his own peculiar and appointed way, no embarrassments are too great to exclude us from the prize.

When, in the present state, a man is individually "blessed in Abraham and in his Seed," he is saved from his past sins, becomes a partaker of the divine nature, and a joint-heir with them of the promises of God.

But though saved from the consequences of past transgression, and therefore, no longer liable to punishment for the past, he has not attained to the salvation of the Gospel, "the great salvation," in the full sense thereof.

He has only entered into the state of being saved: so that to such as have been some time in that state approved, an apostle says—

"Now is our salvation NEARER than when we believed" (Rom. 13: 11).
— "nearer," and consequently not yet attained to. And again—

"Work out your own salvation with reverence and diffidence" (Phil. 2: 12).

That is, ye have been saved from your **past** sins, which need not now trouble your conscience any more. "Go on," therefore, "TO perfection" of character— work out such a manifestation of the inner man with reverence towards God and diffidence of yourselves, as will secure your presentation before Him holy, blameless, and without reproach in His sight, at the appearing of Jesus in his Kingdom and glory.

Hence, then, salvation is not an instantaneous work. The saving of individuals, and the saving of the nations, is a progressive affair.

The saving of an individual BEGINS with saving him from the sins of his times of ignorance and unbelief; and ENDS, or is consummated, in his deliverance from death and corruption; and in his exaltation to glory and honor in the Kingdom of God.

Here is an interval lying between two points, which to him is "a day of salvation"; as it is written—

"Now is an acceptable time, now is a day of salvation."

The heart of man being naturally (Jer. 17: 9)—

"Deceitful above all things and desperately wicked,"

—it requires a period of time to break it, and to bring it into subjection to the will of God; that it may be "a BROKEN and a contrite heart," which are "the sacrifices of God that He will not despise."

To turn such a natural reprobate into a faithful and obedient son is beyond all power save that of God's.

And, though God is omnipotent, "the power" He has established "for salvation," though of extraordinary efficacy and might, is not equal to the work of breaking the spirit and hearts of all mankind. It requires hearts of a peculiar character to operate successfully. Seed, though good, will not vegetate in all sorts of soils; neither will "the power of God for salvation" prove effective in all sorts of hearts.

With time, and "honest and good hearts," it can do wonders. It can break the proud and world-loving spirit of the flesh, and make it humble and teachable as a little child's; so that its only desire will be to know what God requires, and to do it.

The interval, or "day of salvation," is covered in the Scriptures by words expressive of salvation as a **progressive** work. Thus, in Acts 2:47, Luke says that—

"The Lord added to the congregation **sozomenous**— the being saved."

This is the literal rendering of the verb in the present participle passive, which designates the action as present, or in continuance, but **still incomplete**. The A.V. takes no account of the present action, but refers it all to the future; as—

"The Lord added to the church daily such as should be saved."

But such a rendering as this cannot be accepted grammatically or doctrinally; for it is as incorrect in the one as the other. Among the Lord's daily additions to the congregation, were Ananias and Sapphira, and many other such; who as Peter informs us—

"Turned as dogs to their vomit again; and as washed sows to wallowing in the mire.

All these were "added to the congregation" by the Lord, but will never be saved; for, in Ananias' and Sapphira's case especially, they lied to the Holy Spirit, which is an offence that admits of no forgiveness; while the others, having—

"Sinned wilfully, after they had received the knowledge of the Truth."
—have no further access to sacrifice for sins (Heb. 10: 26):

"But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

An addition, therefore, to the church, even by the Lord himself, is no assurance that he will be saved.

But, if the A.V. puts all salvation in the future, Whiting and Campbell, in their editions, have put it all in the past. In the former it is rendered—

"And the Lord added those saved to the congregation daily"
And in the latter—
"The Lord daily added the saved to the congregation."

These versions express the opinions of the editors, but not the teaching of the Word. The Word informs us clearly enough that the Lord added to the congregation believers whose salvation was COMMENCED in their becoming the subjects of repentance and remission of sins in his Name— v. 38; but **not finished**.

They were in the state of **being** saved, as expressed by the tense of the word; but whether the state of being would ultimate in the salvation, depended upon their—

"Continuing in the Faith, having been unwavering and steadfast, and not being removed from the hope of the Gospel."
—which having been preached to every creature under the heaven, they heard.

Again, in Rom. 8:24-25, Paul says we are "saved by the hope" that is "unseen" and "WAITED FOR with patience." The words "are saved" are not to be taken in the present, because the apostle did not write in the present tense, but in the aorist or indefinite tense.

This hope—the better promises upon which the Better Covenant is established—perfected the conscience.

By not being removed from it, the conscience CONTINUES in perfection; and by realizing it, "the redemption of the body" is attained, and the salvation rendered complete.

We were saved from imperfection of conscience on account of sins when we embraced the hope of the Gospel; and we were saved from imperfection of body (it will hereafter be said) when we experienced the redemption of the body in rising from the dead.

The words "are saved" (qualified by the perfecting of the conscience or spirit, and the perfecting of the body) cover the interval between the two points left undefined by the aorist. In this view, they may be accepted as expressive of a salvation as yet incomplete.

In 1 Cor. 1:18, the progressiveness of the salvation is indicated in the original, though not in the A.V. "The doctrine of the cross," says Paul—

"Is God's power to us who are being saved."
—**tois sozomenois**—"to the being saved," literally.

Also in 1 Cor. 15:2—

"Through which (Gospel) also ye are saved by a certain Word I preached to you IF ye hold it fast; unless ye believed in vain."

Here the "are saved"— "**sozesthe**"—is qualified by the hypothesis, "if ye hold fast."— If they did **not** continue to hold fast the Word preached, then they would not be saved.

The saving process was continuous with the "holding fast." If they let go, the process stopped, and they were lost.

In 2 Cor. 2:15, Paul says—

"We are a fragrant odor of Christ for God in them who are being saved—**en tois sozomenois**—and in them who are being lost—**apollumenois**."

The A.V. has it—

"In them that are saved, and in them that perish."

—but "saved" and "perish" are both in the same tense; so that if "are saved" be correct, it ought to read "are perished" likewise.

But perdition is a process of decay, as salvation is of growth. Diseased trees grow worse and worse until they perish, having born only evil fruit; while good trees grow up to maturity, and yield abundantly. So that—

"If our Gospel be hid, it is hid from them that are being lost—**en tois appollumenois**— in whom the god of this age hath blinded the understanding of the unbelieving, in order that the illumination of the Gospel of the glory of the Christ, who is the image of God, may not shine unto them" (2 Cor. 4: 3-4).

In Eph. 2: 5-8 Paul tells them who are being saved that—

"By the favor of God they are saved through the Faith"
—and that the saving through the Faith was not their own work; but "the gift of God."

The favor, or grace, of God got at them through that system styled "the Faith." They were not being saved by favor without the "One Faith;" as though God were partial to them above all other people, and would save them irrespective of what they might believe or do.

No; His favor was communicable to them, as to all others, through a system of means called "the Faith."

But then they were not to suppose that in believing in "the Faith" and subjecting themselves to its divine influence, they were saving themselves by a righteousness of their own—**ouk ex humon**—not of yourselves but of God; or, in the words of David—

"Not unto us, O Jehovah, not unto us, but unto Thy Name give glory, for Thy mercy and Thy truth's sake."

This was a very necessary intimation, as there were many in those days as well as in these who seemed to think that because they did what was granted them to do, they were performing very meritorious acts, whereby they were ENTITLED to salvation, as a divine obligation due to them.

This was falling into the old error of the Jews, who went about to establish a righteousness of their own. But, says the apostle in Tit. 3:5—

"It is not on account of works the which we have done for righteousness, but according to His mercy, He saved us."

There is no room, then for boasting; for it is excluded by the law of faith which justifies a man without recognizing expiation for his sins in any of his OWN deeds.

(Continued next month, God willing)

Voyage to Australia

By BROTHER ROBERT ROBERTS

"There is a way that seemeth right unto a man, but the end thereof are the ways of death"

—Prov. 14:12

PART EIGHT

From Ceylon to Western Australia

TUESDAY, SEPTEMBER 17, 1895

WHEN we awoke we were far out of the sight of land, on the wide sea. Wind and water rough. Still, was able to do some writing in the saloon and some reading on deck.

* * *

WEDNESDAY, SEPTEMBER 18, 1895

DID not have a good night, and did not get up till late in the day. Things in general disagreeable between the motion of the vessel and the insipidity of fellow-passengers.

* * *

THURSDAY, SEPTEMBER 19, 1895

A thunder-storm, accompanied with much rain. As the people cannot go on deck, they congregate in the saloon, where loud talk and the din of riotous peevish children make reading and writing alike very difficult.

The starch is all out of everybody and everything, and life for the time an endurance. I was not able to touch dinner.

I found a little alleviation in a long conversation with Mr. Watson, whose progress in the Truth is very rapid and very gratifying.

* * *

FRIDAY, SEPTEMBER 20, 1895

A DAY of agonizing intercession, deep Bible plungings for consolation, which were not in vain: unspeakable yearnings toward God and man, even to tears.

* * *

SATURDAY, SEPTEMBER 21, 1895

A DAY of real illness: but in the hope of improvement against tomorrow, Mr. Watson posted a notice that I would lecture in the evening on "Some Prophecies Not Yet Fulfilled, Which Would Greatly Affect the Future of the World."

Weather roughening: temperature much fallen.

* * *

SUNDAY, SEPTEMBER 22, 1895

TOO unwell to get up. The rough weather had deepened to a storm. The wind howled, and the great waves tossed themselves against the big plunging vessel, often obscuring the light of the cabin windows.

The violent motion of the ship was very disagreeable. Most on board were sick, and although not a fellow-sufferer with them in that particular, I was in another way bad enough to lead the steward to bring the doctor to me.

Mr. Watson posted a notice that the lecture would be postponed.

* * *

MONDAY, SEPTEMBER 23, 1895

WEATHER worse: the sea quite as bad as the Atlantic. The great vessel trembles under the blows of the waves as she "mounts up to heaven and goes down again into the depths."

It seems as if her vast fabric could not long withstand the violent strainings of her ponderous weight in such a tumult of wind and wave. Pleasure of any kind is impossible to poor mortals so tossed up and down.

It is distressing. For the time being, it is horrifying. In my low state, I feel like Jonah, when—

"The deep closed round about him and when the weeds were wrapped about his head, and he went to the bottom of the mountains."

He said—

"My soul fainteth within me."

But I am not running away from the work. My whale skimming on the surface of the deep, bears me towards it: it is not burrowing in the dark depths to unknown terrors.

Unless something goes wrong with the machinery, it is sure to come through the turmoil, and land its inmates safe on a quiet shore.

* * *

TUESDAY, SEPTEMBER 24, 1895

THINGS a little better: I am able to get on deck. Had some pleasant conversations with one or two earnest people there.

One, a Mr. Williams, a goldmine manager at Charters Towers, in the north-east corner of Australia, had been impressed with the assurance of some Plymouth brethren on board who say they're "saved."

I allowed that assurance was a good thing when on a reasonable foundation. Solomon said—

"There is a way that seemeth right unto a man, but the end thereof are the ways of death"

(Prov. 14: 12).

Mr. Williams thought the assurance of the Plymouth Brethren might have a good foundation.

I said there was only one reliable foundation, and that was on the declarations of the Bible. God Himself had said (Is. 8:20):

"If they speak not according to this Word, it is because there is no light in them."

If any of the Plymouth Brethren on board would let me question them, I could make it apparent their assurance was not on a scriptural foundation.

Mr. Williams said they did not believe in controversy.

I said that so far as controversy meant mere strife, the objection was a respectable one, but that there was a free collision of ideas that was not only advantageous, but unavoidable and dutiful in the present position of truth in the world.

Mr. Williams was sure they would not answer my questions.

I said that was a bad sign. Jesus had said—

"He that doeth truth cometh to the light."

And Paul had recommended believers to "Give to every man a reason of the hope that was in them"—which was according to reason.

If the position was a sound one, it would stand the stress of any question. When a plaintiff in court avoided cross-examination, it was always taken not only as a symptom, but as proof of weakness.

Well, Mr. Williams thought there was something in their claim of Spirit working with them. He himself had seen such things at meetings that he could not account for—people seized with a kind of paroxysm of repentance.

There was one preacher in particular whose meetings were always very successful: and he could not account for it except on the idea of the Spirit of God working with him.

I replied that the case of the successful preacher really disproved the thing that he thought it proved. If it was the Spirit of God that was at work in their operations, it would be equally powerful at all meetings, without respect to the particular preacher who might be at work.

The Spirit of God was not beholden to man. When it came on the apostles on the day of Pentecost, it affected them all alike. It worked with them ALL—

"Confirming their words with signs following."

To ALL of them Christ's words applied when they had to defend themselves before the authorities—

"It is not ye that speak, but the Spirit of the Father which speaketh in you."

If modern preachers were moved by the Spirit, they would all speak the same thing, and all be equally successful.

But how should I account for the extraordinary success of Mr. Cook, or Gen. Booth?

I replied that their success, as distinguished from other men, was proof that the cause was peculiar to themselves, and therefore human. I added that I only wished the claims of these men could be substantiated. I only wished the Spirit of God would operate again among men as it did in the first century through and with the apostles.

It was the intensest hunger of my soul that God would open the springs of His living operative presence in these thirsty times (long foretold).

I respected the strong views of the Plymouth brethren as indicating an appetite for the right thing. But we must not allow our desire for the Spirit of God to overmaster judgment, and lead us to nurse an illusion by mistaking our own uncertain feelings for that Spirit—and much of a like import.

Mr. Williams thought there might be something to my ideas.

* * *

ANOTHER gentleman—a New Zealand sheep-farmer on a large scale—said it did not appear to him that there was much reality of Christian truth anywhere. He did not find that people acted on what they professed.

I said no doubt that was so, but it did not disprove the truth of Christ. Christ was rejected when he was present: no wonder that few should receive his teaching now that he was absent. When he came the second time, he would enforce his law.

The gentleman (a Dutchman) said he felt very great doubt on the whole subject. He thought the only thing for a man to do was to do his best, and trust for the future.

I answered that to do our "best" was doubtless all we could do, but there might be a difference of opinion as to what doing our best was.

Well, says the Dutchman, "acting according to the light we have."

Yes: but if Christ had been preached as the Light of the world, could it be said that we were acting according to our LIGHT if we left him out of account?

He wasn't sure about Christ.

Why not, said I, if he rose from the dead?

Ah, that was the point he could not see.

It was a matter of evidence, said I: the evidence was irresistible when fully looked at.

He did not think it was any use looking at the evidence: it seemed to him that nature was one vast system of growth and decay, that we were a part of it, and could not help ourselves.

Granted that WE could not alter nature, but surely he would not deny that the Power out of which nature had sprung could alter nature!

He knew nothing about that: he went by what he saw; and according to what he saw, there was no altering of nature.

But what he saw was not ALL that was to be seen, surely! It was only PART of the case. There were many things we had not seen that were true.

If a man's knowledge were bounded by what he could see with his own eyes, his knowledge would be very limited indeed!

How did he know that he had any ancestors? It was a matter of testimony. Personally, he knew nothing about it, and yet he had no doubt about it.

If he would look into the case of Christ, he would find that there was similar ground for belief.

He did not think he should look into the case any more. He imagined if there was a good state to come, he would have his share if he acted on the best principles he knew.

I pointed out there was no room for imagination in the case, if Christ was what he claimed to be and proved himself to be; for he declared himself The Way to the Father and to Life Eternal, and that any man refusing belief in him would find himself in darkness and hopelessness.

The case was too important for a wise man to leave unsettled.

The Dutchman, with a nod, said, "Another time:" but it never came.

* * *

A NUMBER of Lord Brassey's people are on board. Lord Brassey has been appointed Governor of the Colony of Victoria, of which Melbourne is the capital. He is on his way in his own yacht, but his heavy luggage and the members of his domestic staff are on the "Oruba."

Mr. Watson has got into conversation on the Truth with one of the maids through the sympathy evoked by his rejoinder to a scoffer. He has arranged to get her The Trial to read: and it has occurred to me that I might, through this channel, get it before Lord Brassey's notice. I shall try.

In the published narrative of his voyage, he appears in the light of a devout practical-minded nobleman, who might prove a Joseph of Arimathea. At all events, it is written —

"Sow beside all waters."

And—

"Do good to all men as ye have opportunity."

Many a seed falls on the wayside, and comes to nothing—but we must scatter the handfuls nonetheless.

* * *

WEDNESDAY, SEPTEMBER 25, 1895

A NUMBER having enquired about the lecture postponed from Sunday, it had been arranged for it to be delivered this evening.

But it transpired early in the day that there was going to be a concert which would probably draw off a good number of the passengers, so it was considered wise to still further postpone it to next Sunday.

* * *

WE got our first view of Australia today. Peered at through the glass, it presented a somewhat desolate aspect—a long, dull-looking level hill-coast, scantily wooded, with here and there a patch of white, as if wind and rain had made clearings for themselves at exposed points.

But doubtless matters would improve with closer acquaintance. This is the west coast of Australia, and said to be in some parts of it the garden of the country.

Ahead of us a little way is Cape Leeuwin—the south-west corner of the land, named after the ship that first saw Australia. When we are round the corner, we make for Albany—our first port of call. We are 200 miles from the place yet. Australia is as big as all of Europe.

How extraordinary that such an immense country should not have been discovered until so recently in the world's history! How extraordinary it should fall into England's hands

There are some other extra ordinary things about it. The animals natural to the country are not to be found in any other part of the earth; and the creatures natural to other parts of the earth are not found here.

Yet the natives (now few in number, and rapidly disappearing) bear evidences of affinity with the races of Africa.

Australia is remarkable also as a great storehouse of gold. Enormous quantities have already been drawn from the country, and other fields have recently been discovered, drawing many people to the west.

The interior of the country is as yet unoccupied. There are conflicting reports as to its character. It is by some said to be a vast desert: by others to be fairly suited to human requirements.

Africa, for ages reputed to be a wilderness in the heart of the country, has, in our day, been discovered to be a fertile and habitable land. Yet the Great Sahara is a fact, and there are also other vast tracts uninhabitable from various causes.

Feeling better today: wrote letters to be ready for posting at Albany, by which a week will be saved in delivery at home.

(Continued next month, God willing)

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Grace, Mercy, and Peace from God

"O Timothy, keep that which is committed to thy trust, avoiding vain and profane babblings, and oppositions of science falsely so called"—1 Tim. 6:20

THE FIRST EPISTLE TO TIMOTHY

ALTHOUGH we know little of Timothy's personal life, he is the best known and closest of Paul's fellow-labourers. He was brought into the Truth by Paul and is referred to as Paul's "own son in the Faith". He joined Paul's company on Paul's second journey, and worked with him thereafter till the end of Paul's life.

His father was a Gentile, and Timothy was not circumcised, although he knew the Holy Scriptures from childhood.

His mother and grandmother were faithful believers, but his father and grandfather were not so mentioned. It would appear from this that faithfulness was on the female side of the family, and probably against difficulties. Timothy's mother may have been given in marriage to a Gentile by her father, against her own mother's wishes.

Timothy's choice to accompany Paul and field of labor in the ecclesias was apparently indicated by the Holy Spirit, for Paul says, in writing to him about it (1 Tim. 1:18)—

“According to the prophecies which went before on thee.”

Paul, we remember, made three major journeys throughout the Roman Empire, preaching the Truth and establishing ecclesias. Timothy lived at Lystra, in East Asia Minor. When Paul arrived here on his second journey, Timothy joined him and travelled eastward with him through Asia Minor to Troas, Philippi, Thessalonica and Berea.

When Paul was driven out of Berea, Timothy and Silas stayed to continue the work. Paul called them to him to Athens, then sent them back to Thessalonica where the persecution was severe on the brethren, as Paul wrote to the ecclesia there (1 Thess. 3:2-3)—

"To establish you and to comfort you concerning your faith that no man should be moved by these afflictions."

Persecution and afflictions were the usual lot of the early believers when they joined the "sect everywhere spoken against."

And the youthful Timothy, soon after his call to the work, is sent back to the danger scene to be a source of courage and strength to the new believers.

Some have assumed, from Paul's exhortations to him to "stir up the gift" that was in him, and to "endure hardness as a good soldier of Christ," and to "let no man despise" his youth, that Timothy was timid and hesitant and lacking in missionary zeal and fervour for the work of the Truth. But surely the picture we get of him in this his earliest appearance in the work, shows him to be exceptionally faithful, zealous, courageous and devoted.

The most we can fairly infer from Paul's exhortations to him is that he may have been over-reluctant to use his authority in relation to older brethren than himself, and that he, like all—like even Paul himself—felt the weakness of the flesh and the need for encouragement to press forward in a dangerous and difficult and often lonely path.

A brother—especially a young brother—who is strongly motivated by love of the brethren and who recognizes his own human weakness, may be over-cautious about taking firm action against sin and error when firm action is called for.

We know how bro. Roberts, in his early days, experienced this agonizing conflict, and how bro. Thomas had to stir him to resolute action and separation from some who—though nominally accepting the Truth—were tolerating corruption of it. Bro. Thomas could see clearly that just protesting against error is not enough.

Jude gives us a command that should be one of our basic guidelines in all our prayerful efforts to defend and preserve the Truth (vs. 22-23)—

"Of some have compassion, MAKING A DIFFERENCE:

"And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

* * *

FROM Thessalonica, Timothy rejoined Paul at Corinth and stayed with him for the rest of the second journey.

He accompanied Paul on his third journey (which ended in Paul's arrest and being taken to Rome), three years of which was spent in Ephesus. He was with Paul on the return trip to Jerusalem, at the end of which a riot occurred in Jerusalem and Paul was imprisoned.

We have no record of Timothy while Paul was imprisoned in Caesarea, nor on the journey to Rome. He appears again with Paul in Rome—part of the time, at least, a prisoner himself—for Heb. 13:23 records that Timothy had been "set at liberty," as Paul himself was then expecting to be.

The first epistle to Timothy, where we find Paul had left him at Ephesus to set all things in the ecclesia in order there, appears to fit best into the period between Paul's two imprisonments. It is full of instruction and enlightenment about ecclesial affairs.

The second epistle to Timothy was clearly Paul's last epistle of all, for he is therein again imprisoned in Rome, and on the verge of execution, and he urgently calls Timothy to him.

Whether Timothy reached him in time we do not know, for this second epistle is the last we hear of either Paul or Timothy. There the record ends.

Of Timothy's value to Paul and of the difficult conditions under which Paul worked, we learn in Phil. 2:19-21—

"I trust to send Timothy shortly unto you . . . I have no man like-minded, who will naturally care for your state, for all seek their own, not the things which are Jesus Christ's."

Would he have to say the same of us? Do we leave the labor to others, while we pursue our own comfort and material advantage? Let each of us ask himself this honestly and frankly—and DEMAND an answer.

Or would he find us walking in true wisdom, realizing the emptiness and briefness of present possessions and interests, and dedicated to God's work, laying hold of ETERNAL treasure, that fadeth not away?

* * *

PAUL'S first epistle to Timothy is all about his work in the ecclesia at Ephesus. He opens with a prayer for Timothy's spiritual well-being (1 Tim. 1:2):

"Unto Timothy: Grace, mercy and peace from God the Father and the Lord Jesus Christ."

These are REAL things; more real than anything to do with our perishing, day to day existence.

This is perhaps the most vital verse in the whole epistle. All the rest is important, detailed instruction about various things. But this is the actual key to life or death—

"Grace, mercy and peace—from God the Father and the Lord Jesus Christ."

If we have this, we have everything: nothing else really matters or is important. If we do not have this, then no other possession in the world, or the world itself, would be of any value to us.

"Grace, mercy, and peace from God."

A few from among mankind have this supreme blessing: the vast majority do not.

* * *

"GRACE—the favourable attention, and love, and care, and comfort and guidance from God toward us. To come within the scope of His glorious light—to be accepted as part of His chosen family, constantly overshadowed by His angelic protection.

This grace is extended without partiality to all who, in Truth, yield themselves entirely to Him, and ONLY to such. God makes no exceptions, plays no favourites. Just holding certain beliefs, and going to the meetings, and being technically "in the Truth" is not enough. We must give all to Him, holding nothing back. This must overshadow and dominate everything in our lives—all our waking moments.

Then, and then ONLY, we enter into the glory of the grace of God.

* * *

"MERCY" — the "overlooking, in loving understanding, of all our shortcomings and weaknesses and failures and ugliness and fleshliness—IF we, like Paul, agonize to repudiate them and be free of them.

To obtain the mercy of God, the most important requirement is to recognize to its fullness our own absolute NEED for mercy—our utter helplessness and miserableness without it. God is the essence of all holiness and purity and perfection. We are weak, ignorant, unclean mortal creatures seeking His exalted fellowship.

And, related to this, the more we recognize our own need for mercy, the more merciful we should be toward the faults and weaknesses of others—

"Love beareth all things, believeth all things, hopeth all things, endureth all things and thinketh no evil; love covereth a multitude of sins."

This does not mean ignoring or excusing or condoning what is wrong, any more than a good doctor ignores disease or neglects treatment or won't use the knife, just because he is too "kind-hearted."

TRUE love and TRUE mercy are always deeply concerned with correcting what is wrong.

Rather it means that our attitude toward the erring should always be fellow-feeling and understanding and deep and prayerful concern for their ultimate wellbeing. Always ready—not to condemn—but to help and encourage and forgive—

"Blessed are the merciful, for they shall obtain mercy."

Mercy does not interfere with duty and obedience to commands.

Commands tell us to separate from persistent error, in order to preserve the health of the body and the soundness of the Faith. We have no choice, if we are faithful. But it must be done kindly and sorrowfully, not harshly or self-righteously—

"In the spirit of meekness, considering thyself lest thou also be tempted."

* * *

"And PEACE." Peace is not stagnation: not merely a dull and uneventful relief for the elderly and tired of life. Peace is essential for all— young and old—tho we may not realize it.

Peace is the basic blessing we all need most, if we are God's.

It only comes through the grace and mercy of God. Peace is an impervious mental shield against all fears and disquietudes. Peace is perfect, relaxed harmony and tranquillity of mind and spirit. Peace is primarily "peace with God"—

"We have peace with God through our Lord Jesus Christ."

To have peace with God makes all other conflict harmless and unimportant. It can only come with complete, undivided dedication to one supreme object of life, for peace is essentially oneness and undividedness.

It is not freedom from external conflict: that's not important. It is freedom from INNER conflict. Jesus said, just before the terrible suffering of his crucifixion—

"Peace I leave with you: my peace I give unto you:
"In the world ye shall have tribulation; but in me ye SHALL have peace;
"Let not your heart be troubled, neither let it be afraid."

And Paul, chained and in prison for the sake of the Gospel, tells the Philippian brethren to take everything to God in prayer, and assures them that in so doing—

"The peace of God, which passeth all understanding, SHALL keep your hearts and minds through Jesus Christ."

* * *

"I besought thee to abide at Ephesus, that thou mightest charge some that they teach no other doctrine"—2:3.

This is Timothy's first and principal duty at Ephesus—the preservation in the ecclesia of true doctrine. Paul was always deeply and actively concerned with the preservation of the Truth and suppression of error in the Body. He fully realized this was the foundation upon which all else must be built.

"Neither give heed to fables and endless genealogies, which minister questions rather than godly edifying"—v. 4.

This is a very important distinction that must be borne in mind in all our studies, for it means the difference between success and failure.

It is not enough just to study the Word of God: we must study it **with a purpose**—and we must study it with the **right** purpose: to learn God's ways and will, so we may draw closer to His requirements and manifest the beauty of holiness in our lives.

There are many side-issues and dead-ends and unanswerable problems that we can ardently pursue that just "minister questions" rather than "godly edifying."

We must consciously concentrate on getting the practical lesson and instruction for ourselves—the guidance that will change US more and more from fleshly to spiritual.

Some study the Bible all their lives and become very proficient in it, but it never changes their character or way of life. The true purpose of the Word, says Paul in the second epistle, is for—

"Reproof, correction and instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

He says the same here (v.5)—

"The end—the purpose, the **whole reason**—for the commandment is love, a pure heart, a good conscience and a genuine faith."

All God's Word is to develop us—personally and individually—in these characteristics. To get side-tracked; or, as he says in v. 6 to "swerve" from this is "vain jangling"—noise and effort without purpose.

* * *

"Desiring to be teachers of the Law"—v. 7.

The Law of Moses is meant. Reverting to the forms and bondage of the Law seems to be the principal problem that troubled the ecclesias from the beginning, and we see the development of this deadly tendency in its fulness in all the ecclesiastical rituals and structure of the Catholic church.

We, too, must ever be on guard against ritualism and technicality to the detriment of the true spirit of **love and personal holiness**.

Paul says (v. 9) that the Law was not for the righteous, but for the lawless and disobedient. As he told the Galatians who were being similarly led astray, the Law of Moses is not the way of life.

The Abrahamic Covenant is the way of life. The Law was added "because of transgression" (that is, the Law was "for the unrighteous") until the Seed of Abraham should come to whom the Abrahamic Covenant was made.

This leads Paul (vs. 11-17) to a consideration of his own deliverance from the same erroneous devotion to the Mosaic Law which had caused him to reject and oppose Christ and to persecute Christ's followers.

But in God's mercy, because he was sincere, he was shown the right way, and was given mercy and forgiveness as an example of Christ's goodness and kindness.

He concludes ch. 1 by emphasizing Timothy's responsibility to fight a good fight and to defend the true Faith and to **separate from the ecclesia any teaching otherwise.**

* * *

Beginning ch. 2—

"I exhort that, first of all . . ."

—note this especially—

"FIRST OF ALL, supplications, prayers, intercessions, and giving of thanks for ALL MEN."

Is that our attitude toward the world?—true concern for them, and CONSTANT prayer? There is a danger that we tend to be too self-centered and narrow in our interests and affections, ignorant of, and ignoring, other people's needs and sorrows, wrapped up in our "specially-chosen" selves and writing off the world as hopeless.

If God is concerned with the sparrows that fall, and the young ravens that cry, certainly He is concerned with the **people**, as Paul says here (v. 4)—

"God will have all men to be saved and come to a knowledge of the Truth."

This must be OUR concern, too, if we are His true children, and not hypocrites. It is so easy to self-righteously attend our own comfortable little meetings, and then spend the rest of our time on our own selfish, temporal interests and welfare.

We must get out of ourselves and keep before our minds the broad world picture: God is concerned with the world, and is working with the world.

The true children of God have no time for any personal non-essentials. Their hearts and minds and lives are FILLED with serving God and, helping their fellowmen.

Paul does not just say "prayers" for all men, and pass on, but he stops to emphasize and elaborate—

"Supplications, prayers, intercessions and giving of thanks."

There is no sharp distinction of meaning between the first three, but clearly Paul is strongly stressing the range, and depth, and importance, of the command. It is not just a cursory and passing mention in our own otherwise self-centered prayers as a select little group.

Our prayers for all men must be real, and earnest, and sustained, and run the whole range of "supplication" and "intercession" and "giving of thanks."

And why "giving of thanks" for all men? What does that mean? What is there to be thankful about, in relation to "all men"?

It means we must, like the prophets of old, and above all, like Jesus himself, identify ourselves with the sorrows and burdens and problems of mankind, praying for them and thanking God on their

behalf for the unappreciated blessings He pours on all alike, in the hope that for our sakes mercy and blessing may be extended more widely.

This matter of prayer is something very real and very important. Prayer is perhaps the strangest and most marvellous of all God's provisions. It is a way whereby a man can extend his influence for good far beyond his natural powers—without limit—into eternal things.

We are constantly told in the Scriptures of the power and importance of prayer. We have just experienced a very serious riot in Detroit, the worst the nation has known, with untold suffering and untold loss and destruction.

Would a deeper realization of our responsibilities, and a fuller fulfilment of our duties in this respect, have avoided or lessened this?

God has given us a tremendous instrument for good—for the good of man. Are we using it to the fullest—or are we too wrapped up in our own selfish unimportances?

Truly there is much to be learned from the Scripture, if we are to be accepted of God.

Of course, our primary and overwhelming concern for mankind is their eternal salvation; but present, temporal help and good is still an important aspect of the work of the Truth.

And prayer. Always prayer. The heart-felt, heart-rent supplication for the pitiful, purposeless miseries of God-ignorant mankind, vainly seeking a self-made peace and a non-existent, impossible happiness, tragically destroying themselves with their own blind "wisdom."

* * *

Ch. 2:9-15 concerns the position of sisters. Two points are strongly emphasized. First, modesty and reserve in dress and deportment, with inner rather than surface ornamentation. Secondly, silence in the ecclesia.

Men and women are very different in many ways. The modern world, in its godless stupidity, ignores this divinely-attested fact. Each sex has its own special weakness and its own strengths. Each has its own special place and function in the Body of Christ.

To the extent a sister overstepped either of these divine instructions, to that extent she cheapens herself and lessens her true spiritual usefulness in the Body.

It is always wisdom to make sure we are well over on the safe side of any command—to try to realize and conform to its spiritual purpose and value.

These are not merely arbitrary and restrictive commands. Rather they are to make sisters more fitted and more suited to the fulfilment of their own very real and very necessary part in the welfare and activity of the Body.

Sisters are freed from many things that burden brethren, that they may be better suited to accomplish other things as important, or more important, in God's sight.

* * *

Ch. 3:1-17: The qualifications of bishops, or elders (arranging brethren), and deacons (serving brethren). These qualifications, of course, are required in all brethren, but the presence of the required qualifications must especially be assured in all chosen to serve the ecclesia.

V. 2: First of all, a bishop must be blameless—that is, above reproach. Truly Solomon says, a little folly in him that is in reputation is like the stink of dead flies in good ointment.

A serving brother must avoid anything that could reflect on the Truth, or discourage his brethren, or cause the weak to stumble, or the evil to rejoice. All work in the Truth is to be aspired to in the true spirit of serving God most fully and acceptably, but such work and positions have great added responsibilities.

The qualifications given, as best their true meaning can be determined, are these:—

Vigilant: wide awake, watchful—discerning and aware—concerned for needs and dangers.

Sober: grave, self-restrained and self-controlled: not excitable or impulsive or flippant or silly.

Orderly: decent and correct, well-mannered, courteous, considerate of others.

Hospitable: literally, a "lover of strangers": one who is happy and eager to care for others.

Able and ready at all times to teach: enthusiastic in the Word.

Not quarrelsome or argumentative, but conciliatory and understanding.

Not concerned with material things: heedless of self.

Patient, meek and gentle.

Having a good reputation among outsiders—that is, having established a consistent public record of reliability and pure living.

Ruling his own house wisely and well.

These are God's DIRECT COMMANDS, and it is vitally important that we weight them fully when selecting serving brethren, or desiring to be serving brethren.

* * *

Ch. 4 is related throughout and deals with the contrast between self-imposed rules of physical self-denial and obsession with physical exercise, and true spiritual exercise and development of the whole man unto godliness through study of and obedience to the Scriptures.

It is easy to get these things out of proportion—to be obsessed with **physical** well-being to the neglect of the infinitely more vital **spiritual** growth and development and well-being.

Physical health, no matter how well attended to, is only good for a few short mortal years. Soon the grave claims the best-kept mortal bodies. But spiritual health, diligently pursued, is doubly profitable—it is good for eternity, and it will also teach us wisdom and gain us divine care for the present existence.

"Commanding to abstain from meats"—v. 3.

There are all sorts of arbitrary self-denials which gender pride and self-satisfaction, and are directly contrary to the true spirit of praise and thankfulness that recognizes God's loving hand in His provisions for man.

As usual, we see again in the Great Apostasy—the Catholic Church—the full development of these various human theories against which Paul struggled—

"Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving."

The close of the chapter is the true picture of self-discipline and self-development—

"Give attention to reading."

To reading **what**? There can only be one possible answer in the case: the Scriptures. Let us mark this well. Here again it is the difference between life and death—

"Give attention to reading."

Don't just read, but "**give attention**" (v. 13)—

"Meditate on these things."

Keep them uppermost in your attention—train your mind to center on God and on His Word at every opportunity, ALL day—"Give thyself WHOLLY to them," he says (v. 15).

It must be a consistent way of life—and surely it is obvious this is the **only** wise and reasonable course! We are dealing with the glorious things of eternity and our possible relation to them—if by any means we gain that great prize.

Could any course therefore be more foolish than to make anything less than the FULLEST EFFORT WE CAN to succeed?

Surely world events are crying out to us how insecure present things are and how close the end is upon us! Let us be sure we are—for the brief time left—found watching and working.

* * *

"Rebuke not an elder, but intreat him as a father; and the younger men as brethren—the women as mothers and sisters"— 5:1-2.

The relationship in the Truth is a close, personal, family relationship—that is, it should attain to the mutually affectionate and tender ideal that family relationship **should** be, though often sadly is not.

Relationship in the Truth is not a cold, impersonal, critical business or mere technical relationship. There **MUST** be a deep, personal, living feeling and closeness.

If there is, the necessary mutual reproof and correction will be gently offered and lovingly accepted. Pointing out where we feel others are wrong is often necessary and often a duty. Done in the right spirit, it is an evidence of love and care.

BUT—it is one of the hardest, if not THE hardest, thing to do RIGHT—in the Spirit and not in the flesh. Fleshly fault-finding comes so easily and naturally to all.

First of all, we should so live **all the time**, and have such a continuous and strong relationship of affection and understanding among us, that reproof could be given and received with perfect freedom in the spirit of love. This is an ideal never fully attained but earnestly to be striven for.

5:3-16 is about widows. It is very interesting and has a practical bearing on today's problems. How should the aged and dependent be cared for?

The emphatic over-all teaching of this portion is that, generally speaking, it is a private and not an ecclesial matter.

Well-meaning individuals may feel this should be ecclesially organized and undertaken on a large and official manner. We see this trend in other Christadelphian groups who copy the world's ways.

But all the emphasis and force of Paul's words here is on restricting any ecclesial or organized participation, except in very special circumstances, and all in the direction of commanding and enforcing individual responsibility.

And surely in the light of what we see and hear of well-meant activities in this direction today contrary to Paul's commands, we can see not only the scripturalness of the commands but also the wisdom.

Three times he stresses this basic principle—vs, 4, 8, 16. This is the authority and wisdom of the Spirit speaking.

Paul says it is acceptable for “widows indeed”—those with absolutely no one who should care for them—to be taken on as a regular ecclesial responsibility, but **EVEN THEN** only with several rigid and demanding restrictions (vs. 9-10)—

"Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed EVERY good work."

What of others who are equally in need, but do not so qualify?

The general and plentiful and consistent instruction of the Scriptures concerning love and care for others, especially those of the Household would adequately take care of all needs in a Body that is truly and spiritually alive. The vital divine command to ALL is—

"He that hath two coats, let him impart to him that hath none, and he that hath meat let him do likewise."

All who are TRULY in the Truth will not only be willing, but thankfully happy and EAGER to do so, as children of a bountiful Father. For those not of this enlightened and spiritual disposition, God has nothing to offer. "As a man soweth, so shall he reap."

Institutionalized charity is a cold and humiliating and depersonalized thing. Individual and private love and care is a beautiful, mutually-blessing bond of perfectness. Officially organized schemes have great dangers, great problems, and great disadvantages.

We must be guided by the Spirit's teaching, whether we see its wisdom or not.

But we often can see the wisdom, especially if we first submit in humble faith. In this case we can clearly observe at present many ill-effects from schemes that ignore the Spirit's teaching—

Encouragement of shirking personal responsibility:

Constant pressuring for money to keep ambitious schemes afloat, like the world's churches;

Unhappy and unsatisfactory conditions of the inmates;

The constant danger of an ever-growing centralized bureaucracy, and an organization held together more and more by its external structure and less and less by the Truth.

* * *

THERE is one very striking verse in the instruction about widows (v. 6)—

"She that liveth in pleasure is dead while she liveth."

Life is given to man for one reason only—to serve and glorify God—to give Him pleasure and to be useful in His eternal purpose.

Pleasure in the abstract is not of itself wrong. There is, in fact, infinitely more true pleasure, and enjoyment, and satisfaction in the Way of Life than the way of death. David said of that glorious condition to which he looked forward in faith—

"In Thy presence is fullness of joy, and at Thy right hand are pleasures forevermore."

But Paul is talking about self-pleasing as a motive, compared with God-pleasing as a motive.

It is the motive and the motivation that determines whether our service is spiritual or carnal.

If we serve God simply to get ourselves into the Kingdom and enjoy its pleasure, this is merely a higher and disguised form of the same old selfishness.

But if we forget ourselves, and serve God out of the joy of love and gratitude and worship and devotion, we shall find all other things are added unto us.

Pleasure sought selfishly is never found. It only comes as a by-product of love and service.

* * *

Ch. 6 is all related, though the relationship may not be immediately apparent. It is about slavery, and godliness, and contentment, and riches, and the good fight of faith, and finally and above all, defending and preserving that glorious treasure entrusted to our care.

The common theme throughout is that present conditions and circumstances—either of handicap or privilege—from the extremes of abject slavery on the one hand to abundant riches on the other—are **utterly unimportant**, and not to be either rebelled against or sought. Life is too short.

The important thing is **GODLINESS WITH CONTENTMENT**. Not just godliness, not just contentment, but godliness with contentment. A faithful life; and a joyful, peaceful, thankful **mind**.

This chapter is the complete opposite—the complete rebuttal—of the common, natural philosophy of life. The natural mind rebels against slavery and poverty, and desires freedom and material possessions. This is the highest ideal of the natural mind—the "Great Society."

The Scriptures do not condone slavery. But neither do they seek to destroy it, any more than they seek to directly destroy any others of the vast multitude of inequities that make up natural human society.

The purpose of God is, at the present time, concerned with something on an entirely different and vastly higher plane—PREPARING A PEOPLE FOR ETERNITY BY ADVERSITY.

And, in God's wisdom, slavery and poverty are sometimes part of the general, evil, human background that God is using to develop character and shape His determined ends.

Slaves are told to count their owners worthy of all honor. This is galling to the pride of the flesh, but as the command of God, faithfully obeyed, it is strengthening to the spirit.

Anything that contributes to pride and self-satisfaction—possessions, position, knowledge, power, prestige—hinders in the Way of Life.

Anything that contributes to humility and self abasement and recognition of weakness and need—slavery, poverty, low position—**helps** in the Way of Life.

To the "wise" of the world, this is incomprehensible folly.

If the owners are believers, slaves are still to accept the condition, and do faithful service, not to expect release because their owners are their brethren. The Gospel was not meant to disrupt or reform human society as such. Any tendency in that direction, however agonizingly well-meant, would divert and dissipate the power of the Gospel among men. Therefore, he says (vs. 3-5)—

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,
"He is proud, knowing nothing, doting about questions,
"Supposing that gain is godliness."

What does this phrase mean—"supposing that gain is godliness"—and what connection does it have with the general line of exhortation about slavery?

It is this: they confused the aim and purpose of the Gospel—which is godliness—with the aim of present human betterment and improvement of social conditions. **This is sacrificing an eternal betterment for a mere temporal one.**

Their course, though well-meant, would at best bring only present, external, material betterment; and in the endless upheaval and striving for present good, the eternal purpose would be confused and lost.

The basic principle involved is a vital one, and one we all need to learn lest we well-meaningly fall into the same diversion of effort and attention. It is this—

Accept all outward conditions as they are—evil and good—and concentrate directly and continuously on the eternal, spiritual work of preparing a holy people.

The aspect of riches, into which he goes next, is the other side of the same picture. The natural desire and tendency is to accumulate money and possessions, for various real and supposed motives of "taking care of their own" or doing great and spectacular things for the Truth.

This, if we are not very careful, leads again to confusing gain with godliness.

God's work is primarily with the poor, and He chooses weak and poor instruments for the purpose that the glory may be of God and not of man. He sends the 30,000 home, that the 300 with Gideon may manifest THEIR faith and HIS glory in victory.

We must keep bringing ourselves back to this—the simple, personal work of each individual, day after day—not the great, well-financed and well-organized schemes.

The Truth is a very simple, individual, personal thing—passed on in joyful zeal from person to person—radiated in personal example, personal dedication, personal holiness.

Look at the example of Christ. Look at the example of Paul. This was the living power that swept the Roman Empire in the early centuries, and this is the work we have to carry forward—each individual one of us, in this our brief day. "O Timothy" and the exhortation is for all—

"Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."
—of which there is sadly so much today, in the Body as well as outside. —G.V.G.

Fraternal Gatherings

(If the Lord Will)

PORTLAND, Oregon: December 30 and 31

Bro. Tilling, 2212 NE Prescott, Portland, 97211; Ph. (503) 287-3064

HYE, Texas: July 29 to Aug. 4, 1968

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

TORONTO, Ontario: October 12-13, 1968

Bro. Gibson, 294 Glebeholme Blvd., Toronto 6 Ph. (416) 466-9980

Grow in Grace and Knowledge

SECOND PETER, CHAPTER THREE

"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance. That ye may be mindful of the words which were spoken before by the holy prophets and the commandments of us the apostles of the Lord and Saviour"—2 Peter 3:12

PETER, in writing to us—for his epistle is to all in Christ—clearly reveals his deep concern and love for his brethren and sisters in the Lord Jesus, as he "stirs up their minds by way of remembrance."

Remembrance of what? Of the words of the Almighty as spoken by the holy prophets, and the commandments of the apostles of Jesus Christ. Paul, in 2 Tm. 3: 16-17, amplifies this:

"All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

"That the man of God may be perfect, thoroughly furnished unto all good works."

Let us briefly consider this quotation in sequence—

"All Scripture is given by inspiration of God, and is profitable for doctrine."

Paul, in these few words, reminds us that the "doctrine," or what is taught, the instruction of the God-inspired Scriptures, is PROFITABLE: to our advantage or gain.

Through the mercy of our Father, we to a degree realize the profit, the gain, offered us in the Scriptures. It is from death to eternal life, with all its attendant glories and happiness.

In business, profit is that excess over outlay. When we compare the outlay we are called upon to make, serving our Creator to the best of our ability in faith and patience for this short mortal span—when we compare this to the ecstasy of hearing the words of the King—

"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

—truly the profit IS great when compared to our small outlay! The hearing of these words from the gracious lips of our Master will so overwhelm us with joy and gratitude that it will need his outstretched hand to raise us to our feet and draw us to those worthies at his right hand.

Let us often call to remembrance then that the Scriptures are PROFITABLE for doctrine, their teaching offers 'great gain.'

". . . for reproof . . ."

Realizing the pride of man, we see the need of first reprovng or rebuking him; bringing home the lesson that man is a sinner, and as such is destined to return to the ground; that as a sinner he—

"Hath no pre-eminence above the beast: as the one dieth, so dieth the other, for all is vanity.

"All go to one place; all are of the dust and all turn to dust again (Ecc. 3:19-20).

And again (Ecc. 5:15)—

"As he came forth from his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor which he may carry away in his hand."

So man must first be humbled and made to realize that his ways are not God's ways. He must be brought to the simplicity of a little child and taught God's ways.

". . . for correction . . ."

We learned something of this in our childhood—that our parents had set certain standards or rules of conduct by which we were to abide. Often we were heedless or careless, and so suffered correction.

Sometimes the admonition was by word of mouth. On other occasions more severe methods of correction were used to bring home the lesson of **obedience to our parents**. By correction we learned that obedience brought peace, happiness, approval, things for our well-being; disobedience brought unhappiness and punishment.

As children of our Heavenly Father we are often in need of correction, our ways not being God's ways. Having been given understanding of the standards or rules of conduct of those things summed up in the Gospel of the Kingdom of God, we are expected to render obedience—obedience to the decrees of God.

This is the basic and primary teaching of the Scriptures. It was required of Adam and Eve in Eden, but they disobeyed, and reaped death. Obedience gained favor with God for the worthies of Scripture, and distinguished them from the sinners, the disobedient.

". . . for instruction in righteousness."

Obedience is righteousness. Obedience of course is linked with Faith; they cannot be separated in those who walk pleasing to our Heavenly Father. The obedient are the faithful. The faithful are the obedient.

True faith causes us to strive to do the decrees of our Creator; to refrain from those things displeasing to Him; and so be "obedient children." Obedience MANIFESTS our faith.

James, in ch. 2, defines this so very clearly. We can sum it up with v. 17—

"Even so faith, if it hath not works, is dead, being alone."

In our Lord and Master we have the greatest example and proof of obedience to God, as Paul says of him (Heb. 5:8)—

"Though he were a Son, yet learned he obedience by the things which he suffered."

The churches make much ado about the cross. But, brethren and sisters, let us never lose sight of the fact that it was his faith manifested by his obedience **before and up to** the cross that made him the "Lamb without spot and blemish"; that without this obedience, his death on the cross would have been in vain, both for himself and us.

Correction must come often to us who are so infinitely weaker than our Lord. We must recognize this and not be dismayed, recalling Paul's words in Heb. 12:57—

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.
"For whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth.
"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

We must try to keep in mind always that this chastisement is not because we are castaways, but that He Who so loved us that He gave His only begotten Son does it for correction that we may fashion our characters closer to the divine pattern.

Having the same mortal flesh as you, my brethren and sisters, I know only too well how the flesh rebels and chafes on occasion under the cross of Christ.

How hard at times to accept correction in the right spirit! We must strive to keep in mind the picture given in Heb. 12:11:

"Now no chastening for the present seemeth to be joyous, but grievous;
"Nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

May correction stir up our minds to that "peaceable fruit of righteousness" granted to those who hear—

"Well done, thou good and faithful servant, enter thou into the joy of thy Lord!"

Then will we be of God, and perfect, thoroughly furnished unto all good works.

* * *

PETER, in vs. 3-4 of this chapter we are considering, forewarns of scoffers in the last days walking in their own lusts and saying—

"Where is the promise of his coming?—for since the fathers fell asleep all things continue as they were from the beginning of creation."

Brethren and sisters, we live in that very age—when these scoffers deride the returning of Christ to establish and rule on the throne of David, that—

"The kingdom of this world shall become the Kingdom of our Lord."

We laugh at the scoffers, for we are also living in the age when the fig-tree is budding, denoting the nearness of our Lord's return. We in our lifetime have seen so much prophecy fulfilled, above all that great latter-day sign of the return of Israel to their land, that we are convinced of the **CERTAINTY** of our Lord's return.

They are doubters and scoffers of his return because of **IGNORANCE**. We have had our eyes opened and tasted of God's glorious mercy in that He has given us **UNDERSTANDING** of the Gospel of the Kingdom.

There is a point here which some no doubt have experienced with me. It is doubt. Not a doubting or scoffing of the Gospel of the Kingdom, but a doubting of self, of the ability to carry on—the feeling of weakness, the load too heavy, the hill too steep to climb.

On these occasions the rejuvenating of the strength and spirit comes from a stirring up of our minds "by way of remembrance" of those words spoken by the holy prophets, and the commands of the apostles of Jesus Christ.

Now God trieth no man beyond what he is able to bear, but He does correct us, and on such an occasion as this it could be we have been relying too much on our own concept of what **should** be.

*Because we fail to see the **PURPOSE** of certain trials, we waste our strength resisting them, instead of trusting him who said—*

"Come unto me, all ye that are heavy-laden."

We may trust too much in our own strength instead of implicitly trusting in the wisdom and help of our Heavenly Father. We may not have fitly learned to lean on our Mediator, who said—

"If ye shall ask anything in my Name, I will do it."

We have this assurance from the one who died for us, and who by example gave us the great lesson in Gethsemane—

"Not my will but Thine be done."

Let us learn not to doubt the wisdom and necessity of our trials, but have perfect faith that "all things work together for good to those that love and obey Him."

Recall the incident in Jer. 38:9, where the prophet was cast into the dungeon because he obediently spoke the Word of God. Jeremiah knew full well that trial was the lot of the follower of God, but could he—in the filth of that dungeon—see all the purpose of that ordeal?—that it was the **means to an end**, even the saving of another man's life.

Ebed-melech the Ethiopian, on hearing of Jeremiah's fate, went boldly to the king and pleaded for Jeremiah's life. Here was faith manifested by works. He believed Jeremiah to be a prophet of the one true God. That was the faith that moved him to righteous and courageous action.

By approaching the king on the prophet's behalf, he knew he could incur the wrath of the princes and suffer death or the same fate as Jeremiah.

We can imagine Ebed-melech with joy in his heart hastening to the dungeon on gaining the king's permission to take Jeremiah out: of his feelings as he instructed the prophet how to fasten the ropes; of that bond of brotherhood so feelingly established as the Ethiopian and the prophet grasped hands for that final lift from the dungeon.

We move on to what must have been a joyful episode in the life of Jeremiah, to the time when Jerusalem was overthrown by Babylon and when the Word of the Lord came to him saying—

"Go, speak to Ebed-melech . . .

"I will deliver thee in that day, saith the Lord; and thou shalt not be given into the hand of the men of whom thou art afraid.

"Thy life shall be for a prey unto thee, because thou hast put thy trust in Me, saith the Lord"
(Jer. 39:17-18).

In this incident in the lives of Jeremiah and Ebed-melech, we are taught that there IS purpose in our trials, in our testings. They are for the saving of our life if we endure in faith, and they can be the means whereby another is saved.

Also we learn that no matter how humble our position, if we are strong in faith we can extend in love the hand of help to each other in the hour of trial, offering the cup of cold water to the weary, strengthening with words of comfort, helping to lift each other from the quagmire of the world, the dungeon of death.

We live in the hope that the greatest of all prophets may come to us in that day of judgment, speaking the words—

"Thy life shall be for a prey (a spoil—the result of a victory) because thou hast put thy trust in the Lord."

* * *

PETER, in vs. 5-7, speaks of things the scoffers are willingly ignorant of. We at the moment are not concerning ourselves with the scoffers, but are intent on refreshing our minds with those things vital to salvation.

We know that the world that perished in the Flood was all flesh excepting those shut in the ark with Noah. And likewise we are fully persuaded that the "heavens and the earth" that is "reserved unto fire against the day of judgment and perdition of ungodly men" refers to those in high places, governments, nations and peoples who will, when Michael the great Prince stands up, suffer that "time of trouble such as never was since there was a nation."

These will experience the Armageddon terrors, and the great judgment of the Almighty God, ere the kingdoms of this world become the Kingdom of our Lord and His Christ.

Peter continues by saying—

"Beloved, be not ignorant of this one thing, that one day is with the Lord as a 1000 years, and a 1000 years as one day.

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering toward us, not willing that any should perish, but that all should come to repentance."

Here we have an example of patience, the Almighty in patience endures the wickedness of this world, not willing that any should perish—tolerating for the time the many wicked for the sake of the repentant few who seek Him.

Those seeking Him must do so in patience—"patient continuance in well doing."

We have "suffered reproof," God having opened our eyes to the truth that all things of this world are vanity and vexation of spirit, that we are of the dust, and left to ourselves would return to dust everlastingly.

Through knowledge and baptism we have been born again to a better hope. As newborn babes we have to grow and learn, a slow process for this mortal flesh.

A patient Father watches over us, correcting and instructing us that we might grow up "thoroughly furnished unto all good works."

If we wish to train a climbing plant, we do it gradually over a period of time, being gentle and careful with the tender shoot lest we bruise or break it. As it grows and strengthens, we carefully move pressure and bend it to the desired shape.

Our Father likewise in great patience fashions us to His will. If we feed on the Word of Truth we will grow in strength and respond to the training of His correction.

I am sure we all realize how great is our need of His patience. How fortunate for us that He is long-suffering to usward, not willing that any should perish, but that all should come to repentance!

He is not slack concerning His promise. For those worthies asleep, some so many centuries, it will only seem as a day when they come forth to the resurrection. When they awake from sleep it will be to them but the passing of a night and the awakening to a new day.

Peter continues by assuring that the day of the Lord will come as a thief in the night, in that time when God will judge the nations, when their works shall be burnt up and their power pass away. Their wisdom in which they trust will be shown as foolishness with God.

If we are truly children of the day and not of the night, the day of the Lord will not overtake us as a thief, but as Peter exhorts we will remember what manner of people we ought to be, looking for and hastening—or urging each other on—to the coming of the day of the Lord, looking eagerly to the fulfilment of the promise of the new heavens and the new earth wherein dwelleth righteousness.

The "new heavens"—the new powers set up by the greater Son of David, when the law will go forth from Zion and every knee will bow and acknowledge the one True God in that yearly pilgrimage to the great temple of Ezekiel's prophecy.

Then the prophetic picture of Isaiah will be fulfilled—

"To proclaim the acceptable year of the Lord and the day of vengeance of our God;
"To comfort all who mourn in Zion;
"To give them beauty for ashes, oil of joy for mourning, the garment of praise for the spirit of heaviness;
"That they might be called trees of righteousness, the planting of the Lord, that He might be glorified" (Isa. 61:2-3).

And a "new earth wherein dwelleth righteousness." War will be learnt no more, the lamb and the lion shall lay down together, they shall not hurt or harm, the curse shall be lifted from the earth, the desert shall rejoice and blossom like the rose. In the words of the Psalmist—

"He shall come down like rain on the mown grass, as showers that water the earth.
"In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.
"He shall save the children of the needy and shall break in pieces the oppressor.
"Men shall be blessed in him and all nations shall call him blessed."

* * *

IN the concluding verses of this chapter, Peter brings Paul to his side by directing us to Paul's epistle, to emphasize the diligence which must be ours, even though we know these things and the Truth of God.

He warns us not to be led away by the error of the wicked and fall from our own steadfastness; not to wrest the Scriptures to our own destruction, but ever strong to give heed to the doctrine that it may profit us—be our gain—bringing each one to the mountain of the Lord so gloriously portrayed by Isaiah—

"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.
"And He will destroy in this mountain the face of the covering cast over all people and the veil that is spread over all nations;
"He will swallow up death in victory, and the Lord God will wipe away tears from off all faces;

"And the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it.

"And it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation"

—Isa. 25:6-9.

To this glorious time, beloved brethren and sisters, we look forward in patience and faith and hope, resting on God's immutable promise, and seeking the comfort and guidance and strength of His Word.

Peter's final words of exhortation to us form perhaps his deepest and most important message of all, defining the way—the ONLY way—whereby we may attain unto these joyful and eternal things—

"GROW IN GRACE, and the KNOWLEDGE of Our Lord and Saviour Jesus Christ.

"To him be glory both now and forever. Amen:"

—R. H.

Current World Events

RUSSIA DEEPER INTO MIDEAST

Already Soviets have penetrated deeper into Mediterranean & Mid-east than any time in Russian history. Arab-Israel war, in long run, may be a "plus" for Moscow. Russia seeks Mediterranean naval bases.

A major objective of Soviet policy since WW II has been to dominate Europe, neutralize Germany, eliminate US influence. (USN 11:6)

* * *

In Mideast, US-Soviet cold war's being waged in earnest. Soviet penetration of Egypt, Syria & Algeria has never been so deep as now, & Russia's navy has built up a fleet in the Mediterranean—traditionally a Western preserve—that has Western military planners worried.

Russia is establishing economic & military links with 2 normally anti-Communist Mideast govts.—Turkey & Iran.

With departure of British troops, & S. Arabian independence, Russia's better set than ever to dominate the Red Sea—one of the world's most strategic bodies of water.

Russia already has a foothold in Yemen, where for yrs. they've trained soldiers, built harbours, roads, airports, schools & hospitals.

Russia's also active across from Aden in Somalia where they provide most of the armed forces' equipment.

With Britain's departure, the National Liberation Front (NLF) will take over Aden. **They regard Russia as a friend.** (USN 11:27)

US: BLACK-WHITE Showdown?

There's growing fear US is drifting inexorably to a black-white showdown. Problem's urgent—as exploding cities make inescapably plain. But most talk is profoundly pessimistic—an almost universal sense of impotence.

Black riots—most sustained spasm of civil disorder in the violent history of a violent country—have changed US's comfortable self-image. Guerrilla street warfare is a staple of discussion among reasonable men.

Continued serious trouble is the universal prediction: "Lots of violence coming & not much you can do about it." "Terrorism's a real danger," "They're studying at night: do-it-yourself bombs are current fad."

It's a delusion to presume the self-interest of middle-class Americans links them with needs of the poor. Affluent Americans are more concerned with a vacation home, a sports car for their college son and a 2nd colour TV, than helping the poor.

US's ghettos are growing by ½-million negroes a year. Nothing Federal, state or local authorities are doing is checking the trends concentrating poor blacks in the central cities & affluent whites in the suburbs.

Prospects are not promising. Whites have yet to show commitment to social justice for the negro.

And negroes, out of deepening despair that whites ever will, fall more & more into a mood of angry disillusion called "thinking black"—a rage so blinding one can look on white America comfortably only through the cross hairs of a gun.

Out of that disillusion comes growing cynicism about anything, however well-intentioned, whites try to do, & a surprisingly widespread conviction that negroes may end up in concentration camps or gas chambers.

Spread of "black consciousness" should surprise no one. The negro in US has never been permitted the luxury of forgetting he's black. He was ripped out of Africa, shipped here in chains, freed from slavery to become not quite a freeman but a member of a lower caste.

He still tilled the white man's fields & tended the white man's kitchen. He was still punished for assertiveness, rewarded for servility. He was permitted a sort of easy violence & easier sexuality among his own.

The cities have cheated the black man's hopes. Many negroes still imagine the rainbow ends in Memphis, Chicago or Newark. The story's repeated countless times: the rainbow ends in a ghetto hopelessly mired in poverty and the pervasive climate of failure.

So demoralized are the ghetto schools that it scarcely matters whether a student quits (as perhaps ½ do) or sticks thru & graduates.

Most galling of all is the ghetto itself—a preserve which makes it brutally plain to the negro how little society values him.

His housing is old, crumbling, rat-ridden, desperately overcrowded. At the density rate of parts of Harlem, the whole US population could be squeezed into 3 of N.Y. City's 5 boroughs. Garbage festers uncollected on the sidewalks; building codes go unenforced.

Nearly everything in the ghetto —tenements, stores, politics, even brothels & gambling rings—«re owned by whites downtown.

Finally everything crumbles. A bottle of wine becomes an anaesthetic, narcotics a refuge, casual sexuality & violence proofs of manhood for negroes who cannot furnish the normal evidence; ability to provide for wife & children.

Families break up. Illegitimacy becomes a norm: ½ of Harlem's babies last year were born out of wedlock. Welfare dependency grows: 6 Negro children in 10 subsist at least part of their lives on the dole.

Failure becomes a self-fulfilling prophecy: men wander aimlessly from one dead-end low-wage job to another. Crime proliferates, mostly directed at other Negroes. Arrest records are cheaply accumulated, dearly lived down. Police and Negroes look on each other with mutual distrust: cops often see Negroes as innately amoral, Negroes commonly view cops as head-knocking bully boys.

The lot of the hard-core ghetto poor is stagnating or getting worse. A Labor Dept. study of 10 slums found 1 Negro in 3 either jobless or earning too little to live on—a statistic that makes even the official unemployment rate of 9½% for slum Negroes sound almost cheery. And so the Negro underclass grows larger and more dangerous.

Black unemployment has remained at twice that of whites for 10 years. If working, a Negro is far more likely than a white to be in a menial and unpromising job. Average family income is only 58% of white's. Over 40% of U.S's 22 million Negroes are officially classified poor, meaning incomes below the level that will just sustain life.

In Washington, DC, the school board spent \$100 more per pupil in white schools than in Negro, till restrained by court order. This adds up to deep black depression, all but unseen in the gaudy affluence of white America.

If he struggles to better himself through education, his reward is the final mockery: median income of negro college graduates is a bare \$5900; whites get \$9000. (Nwk 11:20)

A terrible indictment of callous, selfish, self-centered, pleasure-mad white America, and an ominous portent of impending convulsion. Cold logic says the policy of rigid, inhuman segregation and suppression, practised in US for 100 years since "emancipation," was wisest for the whites' narrow self-interest and current safety. When US, under the pressure of Russian condemnation and competition for the minds of men, began to release the iron restraints on the black minority, they unleashed impacted forces and tensions and hatred and frustrations that are exploding more and more beyond the possibilities of control. Increasingly we see the return of Christ and the establishment of the firm hand of divine omnipotence and righteousness as the only alternative to an orgy of mutual human self-destruction.

BIG CITIES: "HORRID BEEHIVES"

World experts give grim forecast for big cities' future—living more & more difficult, possible crippling effects on morals, health & safety.

Millions of peasants flocking to cities, especially in underdeveloped countries, ring them with masses of "squatters" in makeshift shacks, unable to support themselves, lacking clean water, sewers, electricity, schools, medical care.

The big cities are turning into horrible beehives. The problems that vex the cities today—noise, pollution, congestion, crime—will get worse, if drastic steps aren't taken. If current trends continue, here's future cities:—

Buildings have no windows; shops don't look out on the street; flowers & trees grow only in distant mountains. People fear strangers & have no time for them. They use all their energies working, commuting, & visiting the doctor & psychiatrist.

Population is so dense motoring is impossible. A wall-television warns that outside air is too contaminated to breathe, but may freshen later by northerly breezes. Beach covered with oil; nobody swims.

Noise everywhere. Thick smog requires radar for driving. Nobody walks outside: machines make it too dangerous. (USN 11:6)

"Cain went from the presence of the Lord . . . and built a city." Nimrod was a "mighty hunter" and he built cities. And the cities of men have been festering dens of iniquity ever since.

CHURCHES JUSTIFY CRIMINALS

Loudest voices in US Christianity are radical theologians urging the church to greater involvement in world issues.

Last month, the "Conference on Church & Society" (sponsored by Nat'l Council of Churches) told religious leaders to grant sanctuary to draft dodgers, accept violence as a valid response to social injustices, & incite a nationwide strike if US invades N. Vietnam.

Not even the Catholic Church ever went so far in telling statesmen what to do. (Tm 11:10)

The clergy have abandoned even the pretence of honouring God's Word, and have set up the vicious mind of the flesh as their guiding star. They can only aggravate the conflict that is filling the world with hate and violence.

VIETNAM: VITAL WAR-FRONT

"At stake in this war is not just Vietnam's future, but the future of peace & freedom in Pacific. That means OUR future.

"If Communism wins there, the world would be cut in ½ by a chain of Red nations from Vladivostok thru the Strait of Malacca. The future of 200 million in non-communist SE Asian nations would be in jeopardy.

"Success in Vietnam would encourage this tactic elsewhere. Danger of more Vietnams, WW III, would escalate. The message is clear: If a bunch of ragged guerrillas can beat powerful US in Vietnam, isn't this how to spread Communism? If it succeeds there, it would be a model for Communist strategy thru-out the world.

"There's been no change in the basic principle that was Communist doctrine 50 yrs. ago & is Communist doctrine today: expand Communism throughout the world.

"They have an immensely successful tactic: export, promote, support revolution. That's what Vietnam's about.

"China & Russia support N. Vietnam. They have differences, but complete agreement on 1 basic proposition: both stand for expanding Communism, & they act on that belief."—Richard Nixon (USN 11:20)

This clearly puts the bare and naked issues. Vietnam is at the moment the live battlefield of the war that culminates in Armageddon.

AUSTRALIA: US's FRONT LINE

Australia's defence is a US commitment on which there can be no dispute. Australia's a secure, invulnerable base against any sort of aggression short of nuclear war. As to that, defence of Australia against

nuclear attack is same as defence of US. We must & almost certainly would treat an attack on Australia like an attack on Ohio. (Nwk 11:20)

The "young lions" are, and must be, by nature and circumstances, inseparable. World pressures and antagonisms are forcing them closer together for self-defence.

RUSSIAN ATOM POWER GAINS

Russia's coming on with a rush of nuclear weapons, challenging US superiority, threatening to move ahead. Orbiting H-bombs are latest development. Russia's a yr. ahead in antimissile defences, has far bigger "terror" bombs.

Delivery capability of US weapons, measured in total mega-tonnage, has been going down with retirement of nuclear bombers, while Russia's has steadily gone up. (USN 11:20)

COMMUNISTS SEEK RED WORLD

Brezhnev said, Nov. 7: "Revolution is the only route for world Communists to achieve victory. Aid to N. Vietnam will go on till US imperialists go home."

All Russian high-school students get 2 yrs. basic military training. One of every 2 graduates is conscripted. Strong armies are getting stronger. (USN 11:13)

ADEN: BRITAIN OUT; REDS IN?

Last week, after 128 yrs. rule, Britain announced independence for Aden this month, whether or not there's a govt. there. A shaky govt. quickly came into being. Meeting in Cairo under Nasser's auspices, the terrorist groups hastily got together. (Tm 11:10)

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Britain's leaving Aden in a hurry—last troops out this month. Just a little Soviet aid could give Moscow a toehold in Aden.

Egypt's leaving Yemen; troops down from 70,000 to 10,000. Russians are there, could get in deeper. (USN 11:20)

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Few lands have been so ill-prepared to rule themselves as S. Arabia Federation which will be independent by end of November.

Britain hopes to turn power over to a terror group, the National Liberation Front, which has support of Federation's 9000-man army. A rival terror group, FLOSY, threatened to contest the NLF takeover with violence.

Both NLF & FLOSY have promised to set up guns at the mouth of the Red Sea, to try to close it to Israel shipping. (Tm 11:24)

Crumbling Britain is being driven ignominiously and ingloriously out of Sheba. What is the pattern? What will come next? Aden becomes "South Yemen." At the same time Egypt is driven out of Yemen, and Saudi-Arabia (a British ally) triumphs there. We watch keenly to see how Edom, Moab, Ammon, Sheba & Dedan will line up with the West, as they must.

NIGERIA: A MILITARY POWER?

Nigeria's army has become an effective war machine: well-equipped, well-disciplined, well-trained, led by competent Nigerian officers—only African army that fought successfully with little outside help.

Nigeria's now a military force to be reckoned with. Military men believe it could easily field a fairly well-equipped army of a million. That's something for Africa's whites to think about. (USN 11:20)

The slumbering African giant, 200 million strong, was long controlled and oppressed and exploited by a handful of arrogant and greedy Europeans, but the wheel is slowly turning as part of the approaching cataclysm of the last days.

DeGAULLE STILL BARS ENTRY

DeGaulle's answer to British Market entry still "No!" Britain's chance of entering in near future are virtually nonexistent. DeGaulle just doesn't want them. (Nwk 11:6)

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Before British entry could be considered, France says, Britain must solve its balance-of-payments problems & give up sterling's role as an international currency. (USN 11:6)

Clearly the hand of God is behind DeGaulle, using stupid human evil to accomplish wise divine ends. Britain has no place as part of the Catholic Beast.

RED UTOPIA vs. Human Nature

From feudal czarist Russia, the heirs of Marx & Lenin have created a modern state that trails only US in power & production; & have managed to impose their ideology on 1/3 of earth's 3 billion people.

The Bolsheviks naively dreamed of a society governed by goodness, eliminating selfishness, devoted to building a paradise for the humble. "Man will become immeasurably stronger & wiser," said Trotsky. "His body will become more harmonized, his voice more musical. The average human type will rise to the heights of an Aristotle, a Goethe, a Marx.

Tho the state was supposed to "fade away," Russia has become the world's biggest bureaucratic nightmare. The state is omnipresent & oppressive. Instead of a classless society devoted to workers' interests, Communism has spawned a new privileged caste of party members & bureaucrats whose way of life includes villas, limousines, maids & special shops where they can buy scarce Western luxuries.

In Russia today, worker & peasant are still where they always were: at the bottom.

In Communist theory, man's ego was to be directed to communal & selfless pursuits in the workers' state. But Russia's rulers have found that without incentives people work as little as they can.

Despite widespread atheism & official disapproval, religion is increasingly difficult to root out. Baptists grow steadily, now over 3 million. Practically every Russian village still celebrates (the name day of the local church's patron saint.

Despite its industrial muscle, Russia lags behind not only W. Europe countries but also most of the E. Europe Communist bloc in quality & variety of goods & diversions it offers its people.

The average Russian's clothes are shabby, ill-fitting, expensive. A pair of shoes costs a 1/2-month's wages. His diet is painfully monotonous. The average Russian has only 9 sq. yds. of space to live in.

But he gets high-quality medical & hospital care free, pays practically no rent, goes to university free—if he can pass exams—and gets a pension at 60 (women, 55) of 50% to 100% former income. (Tm 11:10)

Communism is a failure; its Paradise was a will-o-the-wisp; but the mighty Russian Empire—far ahead of all European countries and crowding US as the greatest world power —is a phenomenal and ever-more-menacing success.

In midst of Britain's troubles, a radical idea stirs interest: Britain, US & Canada in a giant free trade area. (USN 11:20)

There's evidence the Communists are seriously re-examining the Luther concept & role of the Church. (Nwk 11:13)

WORLD: RADIO REVOLUTION

In terms of human lives, one of the most revolutionary inventions is the transistor radio. As printing opened up vast new possibilities to 15th century Europe, the transistor is letting in the world to 100's of millions still isolated from the 20th century by geography, poverty & exploitation.

Transistors sway from camels' necks in the Saudi desert, & from horns of oxen plowing in Costa Rica. For Peru's 12 million people, there are over 600 radio stations—reaching the ears of virtually every man, woman & child in Peru.

Black Africa, with under 400,000 radios in '55, has at least 6 million today.

Most important factor in radio's power is hurdling the literacy barrier. "I cannot read or write," says a Peruvian, "But I am learning through my ears."

It is the ubiquitous commercial, with its suggestion of the richer, more varied urban life, that's widely blamed for one of the radio revolution's negative effects: escalation of expectations far beyond the capacity for fulfillment.

One ugly manifestation of this in developing lands is the increasing surge of rural people to the cities, encrusting urban areas with fetid shantytowns & filling the streets with ragged peasants looking for non-existent jobs.

A far greater capacity for ill effect from the transistor age lies in the demagogic use of radio by political leaders.

Nasser is a creature of radio, having used it both in Egypt and internationally ever since coming to power. Radio Cairo reaches all the Arab world & far beyond. It took only one broadcast during the Mideast war to convince most Arabs that US & Britain were giving Israel air cover. Many still believe it.

Radio Peking sends the strongest signal on the air in Brazil—sharply audible in deepest Amazon jungles.

As more & more transistor sets pour into the world's hills, jungles & ghettos, 100's of millions of lives will be lured into the turbulence of this mid-century, with its hankering for anarchy, its hunger for more things, less labor.

The world's being opened into millions of ears, including the most isolated humans, **& what gets into their minds as a result will be of crucial importance.** (Tm 11:24)

Another very interesting aspect of the development of the final picture of all nations and people drawn into the mad vortex of the end of the ages. 100's of millions are now being involved who lived entirely oblivious to the course of the world outside.

In Nigeria, smallpox & measles are still major killers, malaria rife, life expectancy low, malnutrition almost the rule. (USN 11:20)

BRITAIN SAGS LOWER & LOWER

Devaluation: Britain's biggest, worst news in many years. And more bitter medicine: Britain not only had to go hat in hand to International Monetary Fund (it already owes \$1.4 billion) to ask \$1.4 billion more, but also had to get a \$1.6 billion loan from its partners to prevent pound's total collapse.

Britain's currency has been constantly imperilled by its inability to earn its way in the world. Oct. trade balance had a gross deficit of \$300 million, worst in its history.

Mideast war moved angry sheiks to pull over \$100 million from London banks. It closed Suez, costing Britain \$600 million a yr. higher shipping for fuel & raw materials.

How did Britain, where the Industrial Revolution was born, fall to such a beggar's estate?

Hardly a segment of British society or element of British tradition is not in some way responsible for the impoverishment of the once proud workshop of the world.

Britain's productivity has failed to keep pace with competitors. Of major industrial nations, Britain since '51 had the slowest rise in productivity, lowest rate of private enterprise investment, largest rise in export prices. While her productivity grew only 18%, Italy's rose 40%, Germany's 29%. (Tm 11:24)

Britain has practically ceased to exist, as a power or influence in the world. And yet the "Merchants of Tarshish and all the young lions thereof," as a combined entity, are a greater power than ever. How strange are the ways of God! How strengthening to our faith, and yet how cautioning to our assumptions and preconceptions!

CHURCH SPONSORS VIOLATORS

Clergymen wander through "hippie" colonies, praising teen-age "pot" users as the '67 version of the early Christians.

In Chicago's South Side, a white Presbyterian pastor continues to defend a negro gang against what he calls "police harassment"—despite the unearthing of 3 rifles, a shotgun & 22 sabres in his church last year.

Fashionable in seminaries is the doctrine of "situation ethics" which downgrades moral systems based on firm notions of right & wrong.

Anglican Bishop Robinson says: "Nothing can of itself be called wrong. One cannot say sex relations before marriage are wrong or sinful in themselves. The only intrinsic evil is lack of love."

Such views represent a broad swing away from the traditional view. Some churchmen felt that the "complete restructuring" of US society might justify arming snipers & inciting to riot. (USN 11:27)

Such are the "spiritual" leaders of the people, and this is a popular, growing trend, not just isolated individuals.

"US DRIFTING TO ANARCHY?"

Is US drifting to anarchy? Crime up 62% in 6 yrs. Violence spreading. Rebellious students take over college campuses. High schools are racial battlegrounds.

Agitators like Carmichael & Brown tell negroes to "start shooting" and call for rebellion against US.

Drug use spreading widely. In "hippy" communities all across US, 1000's of youngsters openly reject nearly all rules society lives by.

We're heading for anarchy. This is reflected not only in rioting & student troubles but in the rising wave of lawlessness. We've got to the situation where nearly everything is excused or condoned, & there's no clear line between right & wrong.

There's worse to come. Senators investigating riots report guns being stockpiled for riots next summer. Some radical negro leaders talk of "race war." (USN 12:4)

"No clear line between right and wrong"! They have abandoned the only real standard of truth—the Word of God. Apart from that, one man's blind opinion is just as valueless as another's. The only standard is the lust of the flesh and the law of the jungle.

MICRONESIA IS DEGENERATING

Micronesia's 2100 islands are widely dispersed over 3 million sq. mi. of Pacific, N. of Australia. Japan took over from Germany after WW I & seriously developed the islands. They soon exported great quantities of fish, pineapple, sugar & pearls; paved roads, built hospitals & ports.

Today, Micronesia is poorer than under Japan. US levelled much of what Japan built. What survived was seldom maintained, such as the once-excellent water system on Dublon island. (Tm 11:3)

US, for all its self-righteous image, is no different from any other Sin-Power of the world. Its "goodness" is self-interest, and its creed is greed.

BURMA: RAPID DETERIORATION

5 yrs. ago Burma was 1 of world's biggest rice exporters. Now it grows barely enough to feed itself. Burma's living standard, never very high, is steadily sinking.

Political outlook's even graver. Peking's funnelling money & supplies to guerrillas. In 1 week in Oct. they blew up 3 trains.

The Communists are trying to win control over the back-country tribesmen, who've been in rebellion ever since Burmese independence in '48.

Burma's rapid deterioration makes Vietnam seem almost a model of stability. (Tm 11:24)

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From China (with a 1200-mile border with Burma) agents have reportedly begun infiltrating two of Burma's minority states—Kuahin & Shan—where they are suspected of trying to set up "liberated" areas.

Burma has turned to US for help. Already, US transport planes have airlifted in tons of weapons for anti-guerrilla warfare. (Nwk 11:27)

REDS UP LONG-RANGE POWER

Russia's latest challenge is in long-range power—a fleet of jets, each to carry 700 men or heavy equipment 1000's of miles from Russia's borders.

Russia's flag now flies permanently in Mediterranean. Soviet ships move in & out of Egyptian & Syrian harbours. Moscow eyes Aden. Russia has world's 2nd largest deep-water fleet. Next in sight: small aircraft carriers to haul Marine & helicopter assault groups overseas. (USN 11:13)

* * *

Russia's building expeditionary forces which are flexible, diversified, air-borne and amphibious, to inject Soviet power more rapidly into local uprisings & military conflicts far from home. Included are long-range troops & cargo transports, big helicopters, paratroops, new Marine Corps. (USN 11:6)

A new & vitally interesting phase! Russia is concentrating on military mobility and distant striking power.

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