

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

BOSTON, Mass. 02115—Hastings Hall, 320 Huntington; phone (617) 536-7800— S.S. 10:30 am; Memorial 11:45 am; Lecture 2 pm 1st & 3rd Suns.; Bible Class Tues. night south of Boston, Wed. night north of Boston. Bro. Kenneth MacKellar, 86 Walnut, Reading, Mass. 01867, phone (617) 9444094.

It is our sorrow to report to the Brotherhood the death of our bro. Edgar Sargent Sr. to those who have known him during the days of his sojourn. It impresses us with the need for the return of the Master who has the keys to hell and death, as well as the solution to this world's total ills. Our brother now sleeps, awaiting the call of the saints.

Ecclesial activities have continued, although visitors at our lectures have been almost none during the winter months.

Now we look forward (God willing) to our Fraternal Gathering to be held October 8-10, starting Friday night and lasting through Sunday afternoon lecture. Food and lodgings will be provided at "Grotonwood," a beautiful acreage of woodland outside and north of Boston, in Groton. The overall subject proposed is "A LIGHT GLOWS IN THE DARKNESS," with visiting speakers providing spiritual thoughts for us all. We would like to hear from any who are planning to come.

The Worcester ecclesia joined with us in our Sunday School prize giving Mar. 21. Bro. & sis. Wesley and Brenda Prentice, bro. & sis. Edgar and Louise Sargent Jr., and bro. William Davey, all from Worcester, have visited and labored with us in the Truth. Maranatha!
—bro. Kenneth MacKellar

Sister Mabel Sargent (Braintree, Mass.) and her son, bro. Edgar Sargent Jr. (Ashburnham, Mass.) express their heartfelt gratitude to all who sent cards, letters and flowers to bro. Sargent Sr. during his prolonged illness in the hospital. They also deeply appreciate similar tokens of sincere sympathy after his death on May 2, 1971

Fraternal Gatherings

(If the Lord Will)

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

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

BOSTON, Mass.: Fri. evening to Sun. afternoon, Oct. 8-10

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

Details will be announced as soon as they are known.

NOTICE OF CANCELLATION

OF WESTERN BEREAN GATHERING

which had been planned for Lethbridge, Alta., July 17-19

Bible Questions

1. Why did the widows stand by weeping?
 2. Who called Mary secretly?
 3. Balm, honey, spices, myrrh, nuts, almonds: when?
 4. Four centurions?
 5. Mahlah, Tirzah, Hoglah, Milcah, Noah: who?
 6. "Townclerk": where?
 7. Eutychus, Elymas, Aeneas: what in common?
 8. "Lent to Lord": who?
 9. What 3 books mention rainbow?
 10. A father to Pharaoh: who was?
 11. Joseph, Barsabas, Justus: what in common?
 12. What "did swim" (OT)?
 13. Swimming in NT: where?
 14. "Forthwith the doors were shut": when?
 15. "There followed him a mess of meat": who?
 16. Who was Damaris?
 17. What king's wounds caused another king's death?
 18. Gaius of —?
 19. Two kings who couldn't sleep?
 20. "Brother Saul, receive-" What?
 21. "Understood by books": who?
 22. "David was afraid of the Lord": why?
 23. "Laid up in a napkin": what?
 24. "Yet had he no wages": who?
 25. "He would not drink it" (OT): who?
 26. "He would not drink" (NT)?
 27. "Sift you as wheat": who?
 28. Who ate "a piece of a broiled fish"?
 29. "The saint of the Lord": who?
 30. "Five golden mice": why five?
-

"The God of peace make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight"— Heb. 13:20-21.

EDITORIAL

A Pure Heart Fervently

"As He which hath called you is holy, so be ye holy in all manner of conversation (conduct); because it is written, Be ye holy, for I am holy"—1 Peter 1:15-16

IF WE had been among those who witnessed the betrayal of Jesus, and his mock trial, we might have seen one of his disciples displaying a spirit of cowardice as he followed Jesus at a distance. A little later, we might have been astounded to hear this fearful man say, *"I know him not."* A few minutes later, he was "cursing and swearing" saying *"I know not the man."* Then, as he looked as Jesus, he remembered something that Jesus had said to him early in the evening, "and he went out and wept bitterly."

Here was the beginning of one of the most striking transformations recorded in the Bible, and a great lesson for us for we too should be transformed by our contact with the Truth. Then Peter, who denied his Lord, was soon to go forth to strengthen his brethren.

As we open his first letter, we are impressed with his salutation, and listen to him carefully as he sets forth in plain words the nature of our "high calling of God in Christ Jesus." With this priceless treasure before us, Peter says—

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He Who hath called you is holy, so be ye holy in all manner of conversation; because it is written,

"BE YE HOLY FOR I AM HOLY" (1 Pet. 1:13-16).

Here is a ringing challenge that forces us to stop and consider well what he has said. As we look back through the pages of our Bible, we observe that the basic lesson of the Law of Moses is set forth in striking terms—

"I will be sanctified in all them that draw near Me."

In fact, the keynote of the Law was "Holiness to the Lord." The separateness it enjoined was impressively comprehensive. It had relation to their system of worship, and penetrated all forms of their public and private lives.

The very first thing the ritual of the Law impressed upon them was that they were naturally unclean, and could only approach the Deity by means of sacrifice. There has been no abatement of this principle of holiness in the Christian dispensation, for, says Peter (1 Pet. 2:9)—

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

Because of the high calling of the Gospel, we are expected to show forth the virtues of God in our daily lives. This can only be done by living a life of holiness, or *separateness from the things of the world* or, as Peter has said, "Do not be conformed to the passions of your former ignorance." He goes further and says (1 Peter 2:11-12)—

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Peter continually stresses this principle of separateness, when he says, "Do not be governed by the moral standards of our time." *The only true moral standards are those revealed in the Word of God;* and they are the standards to which we must conform, and by which we will be judged. If we expect to be participants in God's holiness in the age to come, it can only be realized by developing a godlike character now as we identify ourselves with those things that are true, honorable, just, pure, lovely and gracious. Therefore, says Peter (1 Peter 1:22)—

"Seeing you have purified your souls in obeying the Truth through the Spirit unto unfeigned love of the brethren, SEE THAT YE LOVE ONE ANOTHER WITH A PURE HEART FERVENTLY."

Here is the greatest challenge in ecclesial life—the basic first principle of Godliness. Love, in the scriptural sense, is not a weak sentimental feature of our lives, but an all-consuming desire to serve God with all our hearts and live in harmony with one another. Love is that which binds us together in One Body. Let us face this basic fact of ecclesial life, for it is vital to our existence as a body.

Peter's words are not just a passing thought, but a positive declaration of a divine principle that shines like the noonday sun throughout the teaching of Jesus. Therefore, *if we are not prepared to love one another with a pure heart fervently, our ecclesial meetings will be without significance, and we will become just one more poor hopeless and misguided sect.*

THE RECORD left by Peter impresses us deeply, especially his teaching on love. When we realize that "God is love," we are convinced that if we walk in the Truth, as we should, there will be developed in our ecclesias a state of health and harmony that will produce a true mutual joyfulness—

"And the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus."

This exalted quality of spirituality is NOT impossible in an ecclesia! If it were, the commandments regarding love would never have been given. But it can only be realized if we as a group are enthusiastically and wholeheartedly dedicated to the things concerning the Kingdom of God and the Name of Jesus. We must be laborers together; striving together for the Faith; and knit together in love, as we work together as a unit, building upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone.

"Ye also (says Peter) as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

If we could live, day by day, in the sublime atmosphere of the "Word of God," our minds would be filled with the lofty ideals presented therein, and when problems arose in the ecclesia, there would be no murmurings or disputings among us, and we would be happy to "do all things in a becoming manner."

There are two characteristics to be found among men, and we may partake of one or the other. They are pride and humility. Pride is a product of the flesh, and God hates it. Humility is a development of the Spirit, and was beautifully exhibited in the life of Jesus. Therefore, says Peter—

"All of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble.

"Humble yourselves therefore under the mighty hand of God. that He may exalt you in due time"—5:5-6.

—Editor

Yahweh Is My Name

"God hath highly exalted him, and given him a Name which is above every name"—Philippians 2:9

By BROTHER JOHN THOMAS

AFTER reminding the Angel-Star of the Ecclesia in Pergamos that they dwelt where the throne of the Satan then was, the Spirit tells them that one of their works he had observed was, that they held fast his Name. This was a great thing in the midst of paganism, and the semi-heathenism of the Apostasy, with all its sanctimonious pretensions on every side. The Spirit saith in Isa. 42:8—

"I (am) Yahweh; this is My Name."

The Spirit, then, declaring this to be His Name, when He says that the saints in Pergamos held fast to it, the testimony is tantamount to saying—

"Thou holdest fast My Name, Yahweh."

This name signifies "He shall be": and in the form, ani Yahweh, signifies—

"I, the Spirit am He who shall be."

The individual who was to be—he who was promised to Eve in Gen. 3:15; to Abraham in Gen. 15:4; 21:12; to Judah in Gen. 49:10; to David in 2 Sam. 7: 12- 14; Isa. 9:6-7—was the personage indicated by Yahweh, "He shall be," styled in Hebrew "the Messiah"; in Greek, "the Christ"; and in English, "the Anointed."

Now, the Spirit said by the prophets, "I shall be He"; and here, in the Apocalypse, we find the Spirit and Jesus speaking as one. Now, the "Seed of Abraham," genealogically considered, must partake of Abraham's nature—must partake of flesh and blood. The Spirit, therefore, in effect said, "I shall become flesh and blood."

But how could this be? The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and blood. The Bible testifies that all things are out of Deity, Who is spirit. The Eternal Power formed Adam out of dust. Spirit is the basis of all created things, and, according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty.

All the resurrected who shall be approved, will become spirit—

"For that which has been begotten of the Spirit is spirit."

—begotten subsequently to their post-resurrectional appearance at Christ's tribunal. If, then, flesh and blood thus become spirit, (and some flesh and blood will become spirit without tasting of death, Paul says,) why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The Name, then, in connection with the testimony of the prophets, indicated a conversion of Spirit into flesh and blood, developed by the formative power of the Eternal, independently of and apart from the will of man.

In the case of the first Adam, spirit, as it were leaven, mingled formatively with dust, and a flesh and blood man was developed, styled "Son of God".

But in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah, and Hannah, but to a further degree (for in these, it had only imparted strength for conception according to nature) in that it operated germinatively upon the contents of Mary's ovarium; and caused an ovum, or "seed of the woman," to be deposited in her womb. Here as the spirit-germ of the second man it remained the usual "set time," subject to the laws of the animal economy.

At the appointed time it was born the babe of Bethlehem; and duly named Jesus, or "He Shall Be Who Shall Save"—both "Son of God," and "Son of Man," which the first Adam was not.

Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David's daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain was the fruit.

In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not Son of God; and consequently would not have answered to the testimony of the Name.

The Yahweh-Name, then, presents itself to us in prophecy and in history. To Israel it is incommunicable so long as they reject Jesus; for he is the historical and practical personal illustration of it.

The Yahweh-Name in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the Yahweh-Name, as exhibited in the writings of the prophets, is to "know the joyful sound": to believe—

"The Gospel of the Deity which He had promised before by the prophets in the Holy Scriptures."

—concerning his Son the Christ, made of the seed of David according to flesh, and constituted son of Deity in power according to spirit of holiness (Rom. 1:1-4).

And to understand the same Name historically and doctrinally expounded, as it is in the New Testament, is to understand—

"The things concerning the Kingdom of the Deity, and the Name of Jesus Anointed" of the Spirit—Acts 8:12.

In the teaching of Jesus, "the Name," the Gospel," and "the Kingdom of the Deity," are interchangeably used. Thus in Matt. 19:29, he says that everyone who forsaketh anything—

"For my Name's sake shall receive 100-fold, and shall inherit aion-life."

In Mark 10:29, he says that there is no man that hath left anything—

"For my sake and the Gospel's, but he shall receive 100-fold in this time with persecutions; and in the coming Aion, life aionian."

And in Luke 18:29, he says there is no man that hath left anything—

"For the Kingdom of the Deity's sake, who shall not receive manifold more in this time, and in the Aion to come life aionian."

Hence, to hold fast the Spirit's Name and not to deny his faith, is to be—

"Rooted and grounded in the Faith, and not to be moved away from the hope of the Gospel."

—as in the case of the Pergamians. They were suffering tribulation for the Kingdom and glory of the Deity, to which they had been invited by the Gospel of the Name they had obeyed. They held it fast as their hope; and, as Pliny testifies, no power or terror could compel them to abandon the position they had assumed in regard to it.

Not so, however, the Satan; they did not hold fast the Name, and did deny the Faith. As we have seen in treating of the Nicolaitanes, they denied that Christ had come in flesh; the consequence was that they logically rendered the Yahweh-Name ineffectual to the remission of sin: for if Christ did not come in the flesh and blood nature common to all mankind, the condemnation of sin in the flesh which had sinned, as represented in the lambs slain from the foundation of the world, could not have occurred when he was crucified.

And moreover, if his body had not been identical with ours, he could not have borne the sins of his brethren, the saints, to the cross.

The denial of his true and proper humanity made him logically unfit for a sacrificial man, by whose stripes obedient believers should be healed. The sin-covering efficacy of the Yahweh-Name depended upon the person bearing it being a flesh and blood Messiah; for—

"Without the shedding of blood there is no remission."

The Spirit plainly testifies this in the prophets and apostles. Lev. 17:11—

"I have given the blood to you upon the altar for a covering upon your souls; for the blood itself shall cover the soul."

The reason given for blood being thus used is—

"Because the soul of the flesh is in the very blood."

The soul, nephesh, or life is in the blood. The blood contains or covers it, as it were; and as it is a question of life or death—life forfeited for sin, the wages of which is death—that is appointed to cover sin which covers life, namely, the blood. In this sense—

"The life, or soul, of all flesh is the blood thereof."

—because the vitality of all animals is in the blood.

Hence, a bloodless man could not, upon the principles of the divine law, be a covering for sin. He must have real blood in his veins containing life, as in redeeming flesh and blood nature from death, he had to give the same sort of life for the life to be redeemed.

Now the blood of Jesus was more precious than the life-blood of any other man. If it had not been so, it would have been inadequate to the purchase of life for the world.

The Spirit testifies in David, that there is no man rich enough to redeem his brother, nor to give God a ransom for his soul that it should live forever, and not see corruption; "for," he says—

"The redemption of their soul will be costly, and it ceaseth to the Olahm"—Psa. 49: 6-9.

If the wealthiest be impotent for the redemption of one soul, how precious must the blood of the Yahweh-Name be, seeing that it can ransom—

"A great multitude which no man can number!"—Rev. 7:9.

The blood of Jesus was the only blood of all the generations of Adam, that had not been generated by the lust of the flesh, and which had not energized a man to the commission of sin.

Jesus was an unblemished man, without spot, or wrinkle, or any such thing; for he was—

"Holy, harmless, undefiled, and separate from sinners."

This precious "blood of sprinkling, which speaks better things than the blood of Abel," the sanctifying blood of the Covenant shed for the remission of the sins of many (Heb. 12:24; 10:29,22; Matt. 26:28), is the principle which makes the Yahweh-Name sin-cleansing, or a covering for the hiding of sin, so that the believer upon whom the Name is invoked, may have "no more conscience of sins," or, as Peter expresses it, may have—

"The answer of a good conscience toward God"—1 Pet. 3:21.

The purifying or sanctifying property of the Yahweh-Name being connected with blood-shedding, as prefigured in the Law, necessitates the death of him who becomes the medium of its manifestation. The prophetic testimony is direct upon this point—

"Thou, O Serpent (said the Spirit) shalt bruise the heel of the Woman's Seed" (Gen. 3:15).

And this Seed was to come out of Abraham's son, as it is written—

"In Isaac a Seed shall be chosen for thee."

And to show he was to be a sacrificial man, the Elohim told Abraham to—

"Offer him for a burnt offering upon one of the mountains of the land of Moriah which should be shown."

In obedience to this command, Abraham travelled with Isaac a journey of 3 days, until they arrived at the mountain where the Temple afterwards stood. He laid upon Isaac the wood upon which he was to be bound, and led him as a lamb to the slaughter.

Having erected an altar, he laid him thereon upon the wood and took the knife to slay him. This he would have done, but for the interference of heaven. God ordered him to spare Isaac, and to finish the offering by slaying a ram in his place.

The release of Isaac was a resurrection to life—a type of the future literal resurrection of the Seed to descend from him (Gen. 21: 12; 23: 6-13). This was the death and resurrection of the Yahweh-Name bearer represented to Abraham dramatically. It taught him that the Seed to be chosen for him, who was to—

"Possess the gate of his enemies"; and in whom "all the nations of the earth shall be blessed . . ."—should suffer a violent death, and then rise again to fulfil his destiny. Abraham saw this, and therefore named the place of the offering Yahweh-Yireh, "He-Who-Shall-Be will provide"—

"In the mount, Yahweh shall be seen"—v. 14.

The prophets are full of testimony illustrative of this remarkable representation. "The Songs of Zion" treat largely of the sufferings of the Spirit's Name. The Spirit in David says—

"They pierced my hands and my feet"—Psa. 22:16.

And (2 Sam. 23:7)—

"He shall be filled with iron and the shaft of a spear."

And in Dan. 9:26—

"Messiah shall be cut off."

And in Is. 53, speaking of the Deity's "righteous Servant," the Spirit saith—

"Yahweh has caused to lay upon him the iniquity of us all.

"For the transgression of My people was he stricken."

"When Thou shalt make a trespass-offering of his nephesh, soul (or life), he shall see a seed.

"Through his knowledge shall My righteous Servant make a justification for many; and he shall bear their iniquities.

"Therefore I will apportion to him among the great and the mighty; he shall divide the spoil; because that he hath poured out his nephesh or soul (contained in the blood) unto death."

Such was to be the Name of the Christ in fact and doctrine—a personage, the descendant and antitype of Isaac, in his sacrifice and resurrection, who should be the Sin-Bearer and Justifier of his people through their belief of the things, or knowledge concerning him.

When Jesus appeared, and was crucified and rose again, the Yahweh- Name was no longer absolutely a testimony to be fulfilled; it became a living reality—The Truth Incarnate; and "the Name of Christ" became "the Name of Jesus Christ"; and all that is predicted of the Spirit's Name is to be fulfilled in Jesus and his Brethren.

The New Testament treats very largely of the mystery of the Name. After Jesus rose from the dead, and before his assumption to the right hand of power, the Kingdom and the Name were the special topics of conversation between him and his disciples.

They understood the doctrine of the Kingdom better than of the Name, until he opened their understandings that they might understand the Scriptures of the prophets (Luke 24:45). These, in regard to the death, burial, resurrection, and assumption of the Name-Bearer, and the doctrinal use to be made of them, had been hid from their eyes—Luke 18:31-34.

But when he had risen, the time had come to remove the veil, which still remains upon the understandings of all who do not comprehend "the Truth as it is in Jesus." "O fools," said he to two of them—

"...and slow of heart to believe all that the prophets have spoken; ought not the Christ to have suffered these things, and to enter into his glory?"

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself"—Luke 24:25

On a subsequent occasion, when all of them were convened, he said that, according as it was written in the prophets—

"It behoved the Christ to suffer, and to rise from the dead on the third day;

"And that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem"—vs. 44-47.

"IN HIS NAME" is here an all-important phrase, for apart from this great Name, there is no repentance nor remission of sins for Jew or Gentile. "There is salvation in no other; for," continued the Spirit in Peter—

"There is none other Name under heaven given among men, whereby we must be saved"—Act. 4:12.

And again, he said—

"To him give all the prophets testimony, that whosoever believeth into him, shall receive remission of sins through his name."

The Name is expressive of a personal existence "among men." In its first sojourn here, though it was the Deity's Name, it was a name of no reputation; it was without rule, being the name of a servant, of a humiliated, oppressed, and afflicted man, absolutely obedient to the will of the Deity, even unto the death of the cross. Wherefore "God also," says Paul, Phil. 2:9—

"Hath highly exalted him, and given him a Name which is above every name.

"That at the Name of Jesus every knee should bow of heavenlies, and of earthlies, and of subterraneans;

"And every tongue confess that Jesus Anointed is Lord, to the glory of Deity the Father."

In this highly exalted Name are repentance and remission of sins alone to be found. A man may be ever so intelligent in the Scriptures, ever so excellently and piously disposed, ever so firmly convinced of "the Truth as it is in Jesus," still, if he have not been added to this Name—if he have not laid hold upon it according to divine appointment—and in no other way can it be laid hold of—he is subject neither of 'repentance' nor 'remission of sins.'

And furthermore, if having laid hold of it, he follow not the example of the faithful in Pergamos, and HOLD IT FAST, the Spirit will—

"Fight against him with the sword of his mouth."

By grace are men saved, through faith that works by love, and purifies the heart—Eph. 2:8; Gal. 5:8; Acts 15:9. Assuming then, that a sinner—

"Believes the things of the Kingdom of the Deity and of the Name of Jesus Anointed."

—and that he has fallen in love with them; and that, loving what he believes, and the effect of this affectionate belief, or "believing with the heart," has been to alienate his affections from "the pleasures of sin," and "earthly things;" and has caused him to set them upon the things anew, or exalted, where the Christ is on the right hand of the Deity sitting; assuming this to be the state of his mind and disposition, he is then in a condition to receive repentance, and to be saved from his past sins, and to obtain a right to eternal life, through the Name of Jesus Anointed, "the Lord the Spirit."

But, if the sinner have not this affectionate belief, he can receive nothing through the Name; because he has no faith for justification, and no disposition such as Abraham had to be reckoned for repentance. Without the faith that works by love and purifies the heart, it is impossible to please the Deity.

On the day of Pentecost, in the 36th year from the birth of Jesus, Peter addressed 3000 Jews, whose understandings and affections had been thus prepared by the things they believed. When they asked Peter, saying—

"What shall we do?"

—he replied, not knowing as yet, what their convictions were—

"Change ye your mind, and every one of you be immersed upon the Name of Jesus Anointed into remission of sins."

They were to be immersed epi to onomati, "upon and for the Name" of Jesus Anointed; because the Gospel of the Kingdom was preached to them to separate them from that evil generation of Israel "for the Name"; as it was afterwards preached to the Gentiles for the same purpose—

"To take out of the nations a people for the Name of him"—Acts 15:14.

They were immersed "for" this Name that they might constitute a part of this Name; for it is a Name of a multitude, all of whose constituents are "in Jesus Christ; in other words—

"In Deity the Father, and the Lord Jesus Anointed"—1 Thess. 1:1.

For a sinner, then, affectionately believing the Truth, to be "immersed for the Name," is for him to be added to the Name of Deity; that, when that Divine Name is complete, he with Jesus may be manifested in power and great glory—

"The righteousness of God through Jesus Christ's faith is eis, for all, and epi, upon all, the believing"

—Romans 3:22.

This manifestation is the ultimate purpose of his addition to this Name; but there is also a present reason and advantage resulting therefrom. "Be every one of you," said Peter—

"Immersed upon the Name of Jesus Anointed into remission of sins."

When added to the Name, the immersed believer is "en to onomati," in the Name (Acts 10:48), as a man is in a robe when he has put it on. The Name is regarded as a covering by which his "sin is covered"—Psa. 32:1-2.

Now, immersion is the divinely-appointed action by which a true believer is, and a true believer only can be, united, added, or married to the Name; and in order to this, that he may be "in the Name," it is appointed for him to be immersed—

"Eis, INTO or for, the Name of the Father, and of the Son, and of the Holy Spirit."

—a formula which is equivalent to the phrase—

"The Name of Jesus Anointed."

—for Jesus Anointed is the Father manifested in the Son, Jesus, by Holy Spirit; in other words, DEITY MANIFESTED IN FLESH.

The believing and rejoicing sinner, then, who has followed the example of the Samaritans in faith and practice (Acts 8:12), is immersed in water "upon," "for" and "into" the Name, which is the same as being immersed into remission of sins.

The Spirit, the water, and the blood are the 3 witnesses on the earth that are convergent into the one Name—1 John 5:8.

"The Spirit" which "is the Truth," works in him, who understands it, to believe, to will, and to do.

"The water" is the medium of induction into the Name; and no one since Pentecost, A.D. 35, can prove that he has been added to the sin-covering Name, who has not passed through the water—

"Except a man be born out of water and spirit,"

—saith the King of Israel—

"He cannot enter into the Kingdom of the Deity"—John 3:5.

The water will not bear witness in favor of the unwashed.

The third witness is "the blood." By faith in the testimony concerning the sin-covering efficacy of the blood of Jesus, the sinner who believes the covenanted promises, is brought into sacrificial relation thereto.

By faith in the testimony of Jesus, he believes that sin was condemned in his flesh when he was crucified; that his blood is the blood of the New, or Abrahamic, Covenant by which it was dedicated, shed for the remission of the sins of the many; whose sins Jesus bore in his own body to the Cross.

Believing that without the shedding of the blood of Jesus there would have been no remission through the Name, the blood becomes to him an important and indispensable element of the Name, which he embraces for its purifying efficacy imparted to it thereby.

He goes into the Laver of the water, that he may approach the Altar, Jesus, and be sprinkled by faith with his blood. This done, and he is "justified by faith," "by grace," "by his blood," and—

"*Washed, sanctified, and justified in the Name of the Lord Jesus and in the Spirit of our God.*"
—the Truth, the Water, and the Blood all testify to his justification "through his Name." Lastly, upon this subject we would at present remark that there is a precise and definite point of time at which a sinner's disposition and faith are granted to him for a change of mind or heart, and for remission; and this is IN THE ACT OF OBEDIENCE. Ananias said to Saul—

"*Arise, be baptized and wash away thy sins, attaching thyself to the Name of the Lord.*" (Acts 22:16).

In the act of doing this, in rising from the water, Saul's state of heart was granted to him for repentance, and his belief of the Truth was counted to him for remission of sins—both in the act that effected his attachment to the Name.

To perceive the force of the Spirit's saying to the Star Angel in Pergamos—

"*Thou holdest fast My Name.*"

—it is necessary to understand the doctrine of that Name, therefore I have gone at some length into the exposition of it.

The foundation of the Name is laid in the real humanity and suffering of the sacrificial Man, Jesus, who was "delivered for the offences, and raised again for the justification" of sinners who affectionately believe the promises made to Abraham and David, and the—

"*TRUTH AS IT IS IN JESUS.*"

Second Voyage to Australia

By BROTHER ROBERT ROBERTS

"Ye see your calling, brethren, how that not many wise men after the flesh are called, but God hath chosen the foolish things of the world to confound the wise"—1 Cor. 1:26-27.

PART FIVE

TUESDAY, AUGUST 3, 1897: ON THE OCEAN

PASSING through the Bay of Biscay: perfect weather: cloudless sky: bright sunshine, without too much heat: smooth sea. No land in sight. Out on the boundless ocean. Our little maid who had never seen the sea is struck with its immensity.

After breakfast, we had our reading in a corner of the saloon table when the things were cleared away. It was a delightful exercise. It always is so, but some times more than others. What a feeding and calming and strengthening and comforting of the mind it is to listen to God's voice, direct, without the intervention of any human coloring whatever! How empty we become without it!

At first sight, it might seem as if it could not matter much whether we were acquainted or not with the history of things recorded in the Bible. The actual fact is different from the plausible thought. The present hour is redeemed from its pettiness and weary emptiness, by the mental view of all that is involved in the story of God's doings with Israel.

Out of it springs a strong principle of present action—a basis of present communion with the Eternal—and a constant prospect on the forward horizon that exhilarates the spirit with the expectation of unspeakable good to come.

No other line of book-reading has these elements in it. History has no urgent interest for those who look upon it as a broken cable, dropped in the fathomless ocean of the past. Science is interesting to intellectual curiosity: but there comes a moment when the spirit is overwhelmed with the fundamental mystery of things, and the apparent objectlessness of individual life. Literature is after all but the written impressions and musings of mortal brains like our own—yielding no rock to stand on.

God alone—in His authentic dealings with Israel, by Moses, the prophets, Jesus, and the apostles—gives the perfect satisfaction that comes from the blending of all mental function. All history—all knowledge—all personal desire—all concern for righteousness—all longing for the true, the good, the immortal, the perfect—has its place in the knowledge of God that comes from daily intimacy with the written record of His deeds and thoughts.

The 119th Psalm does not praise the written testimonies too strongly. Tongue cannot tell the sweetness and the peace that are in them. Yet people feed on the literary husks of the hour, and wither into ignoble ennui, that ends at last in death of all kinds.

Our meals are rather frequent: breakfast at 8; lunch (a substantial meal), 12; tea at 3; dinner, 6; and snacks, if you like, before going to bed. I suppose voyagers at sea would grow weary if it were not so. They get weary enough as it is.

I wish we could have 3 simple meals instead of 4 elaborate ones; some people find 2 enough, if they are suitable. I think that would do for me very well. But we are obliged to conform when we are one of a company.

On the whole, it might be worse. It was worse on board the *Miowera*, and it was not better on the *Oruba*—though by the standard current among the people who "fare sumptuously every day," the cuisine of both vessels would have been pronounced "excellent."

The German table has more of the simplicities of the domestic life, which are more contributive to true gastric wellbeing. The high-class menus minister to pride but not to comfort.

The German stewards, too, are simpler than their English confreres—simpler in the good sense: for there is a simplicity that belongs to the highest standard of human conduct—the divine—as when Jesus said—

"Learn of me: I am meek and lowly of heart."

The English steward takes on some of the contemptuous hauteur of his superiors. A man should be courteous, whatever else he is—courteous without being patronising; modest without being inane; kind without being cringing.

The right mixture we shall not see general till the law goes forth from Zion—first, with startling vigor, and then with the gentleness of rain on the mown grass.

We found it somewhat of a practical inconvenience that the stewards could not speak English and we could not speak German. There was a certain compensation in the amusement arising from incomplete efforts at intelligibility, and in the necessary resort to those primitive signals that are intelligible to all races of mankind. We picked up a few fragments of German, and at last got on fairly well.

In the abstract, it does seem singular that men of different countries, exactly resembling each other in all their instincts, capacities and necessities, should differ so radically in that one faculty which distinguishes them from the brute creation, and which constitutes their principal link with one another.

There is a reason for it, which the Bible and the Bible alone furnishes. And there is a prospect of an end to this relic of barbarism which the Bible and the Bible alone holds out: the Kingdom of God to come, which is the solution of so many things.

In the evening, I did some writing in the saloon under rather difficult circumstances. Our saloon looks out at its fore end on the hatch deck lying between the 2nd and 3rd class saloons. On this deck, the steerage passengers spend most of their time, which they beguile in various games and musical performances, vocal and instrumental. They have among them several of the Colonial troops who took part in the Jubilee celebrations.

A grateful country had provided them a free 2nd class return passage: but they are not at home among the fairly civilized occupants of the saloon, and have chosen to rough it among the steerage passengers, among whom they are an added element of spice.

They are a dare-devil set of fellows, full of good-humored larks. They have got up a sort of drum-and-fife band with the addition of a concertina and tambourine. To the music of these, they go through all kinds of antics—including a mock procession, which is greeted, of course, with shouts of laughter.

As I said, our saloon windows overlook this scene, and as they are open for ventilation, sounds come through without much loss. It sounds like a fair. I struggle along with the pen against the distraction, when presently, a dulcimer, which has been sweetly pounding away all day at "God save the Queen" and "Home sweet home," strikes up a continuation of these melodies, which are not sickening when performed in moderation.

Then a gentleman comes and sits down at the piano at my left elbow, and thumps out a something that does not in the circumstances suggest any ideas. The sensation produced by this combination of sounds, in connection with

the underground vibration of the engines, as they force the great vessel through the waters, is as if a fair and an earthquake were going on together.

Still, I persevere, when suddenly, with a deafening crash, the ship's brass band strikes up right over head, on the roof of the saloon (that is, on our promenade deck when you go upstairs out of the saloon).

This is a quencher. I surrender and go upstairs, and have a soothing walk under the stars.

WEDNESDAY, AUGUST 4, 1897: EXAMINING THE PASSENGERS

CONSIDERABLE swell on the water during the night, from the incoming roll of the Atlantic. The vessel rolled and still rolls considerably. Two of our company are victims of mal de mer.

The Spanish coast is in sight on our left: always an interesting sight to those who have never seen any sort but English.

The passengers are becoming acquainted with one another. The medical gentleman wants to know of Eusebia if her father is a clergyman! No indeed, quoth she: but she could not give a description answering to any known classification.

He had heard of the Christadelphians in an far-off sort of way, seeming to regard them as a species of differentiated jumpers, or other rhapsodical obscurants. He understood the words "magazine" and "editor." He considered, from her father's forbidding aspect, that he was a devotee of some sort of misanthropic unsocialism.

He little recked the Truth, and it would have required a miracle to enlighten him. The dictum of Christ remains unchanged—

"Thou has hid these things from the wise and prudent, and hast revealed them unto babes."

A portly, full-grown, heady doctor, with no knowledge of the Scriptures, but an intellectual cramming with the technicalities and speculative doctrines of science, can scarcely on any principle be included among "the babes" of Christ's discourse.

Whether or no, he regarded the things that were precious to Christ as beneath his serious notice—as so many others do. The friends of Christ cannot choose to deny Christ in any measure for the sake of conciliating a class that the upshot of things will show to be mere bags of wind—

"The Lord of Hosts hath purposed to stain the pride of all glory and to bring into contempt all the honorable of the earth."

"Ye see your calling, brethren, that not many wise men after the flesh, not many noble are called, but God hath chosen the weak things of this world to confound the mighty."

* * *

Our young evolution enthusiast from Sydney—(by the way, it is better to see a young man an enthusiast about anything in the intellectual line, if it is only the varieties of lepidoptera, than growing up a vapid votary of sport)—said young gentleman showing clear eye and earnest conviction to the extent of his light, sufficiently engaged the interest of some members of our company as to lead them to ask him to read Nazareth Revisited.

He promised to do so in a manner that seemed to indicate sincere purpose. He afterwards did so in a measure that seemed to indicate an altered attitude.

It transpired that he was acquainted with brother Killop, of Sydney. He mentioned him as the only Christadelphian he knew, and said he admired his character so much he should be glad to know the principles that guided him.

The Indian banker turned out to be a Scotchman from Edinburgh, who was acquainted with some of our relations in that city. He had some impressions of things in harmony with the Truth, but wanted to know more.

He had had much conversation with the daughters, and expressed a strong desire that someone on board would tackle their father. All have looked askance as yet, but are very brave in the smoke-room (ha, ha!)— which I do not frequent.

THURSDAY, AUGUST 5, 1897: NEARING THE MEDITERRANEAN

DAY fine, but swell on the water still considerable. Towards mid-day, passed Cape St. Vincent, and veering eastwards towards the entrance of the Mediterranean, the sea became smoother, to the happy relief of our two seasick ones. Also, the air became balmier.

The band performs on deck at intervals: the steerage passengers drowse during the day, they become chirpy like crickets towards evening, when the whole ship seems to burst into the discordant musical sounds of a fair.

FRIDAY, AUGUST 6, 1897: IN THE MEDITERRANEAN

OUR passengers had been looking forward to see Gibraltar, at which the Darmstadt does not call, but sails sufficiently near to admit of a good view. But on getting up this morning we were informed that we had passed "at 2 o'clock to-night"—that is, during the night. We were now in the Mediterranean, with the mountainous coast of Spain dimly visible on the left horizon, and the coast of North Africa still more dim on the right.

The day is glorious: heaven unclouded, air balmy, sea smooth: the vessel without perceptible motion, except the throb-throb of the engines, which are pulling us rapidly through the water—so rapidly, that we are nearly a day ahead of our time.

In the afternoon, several Mediterranean whales became visible on our right bow, both in the white water sprays they sent up from the blue surface of the sea, and the black glance of their fat-looking bodies. They are a small species compared with the Arctic monsters.

There was much reading and pleasant intercourse on deck in the intervals of meals, and considerable contribution to this record in the saloon.

SATURDAY, AUGUST 7, 1897: PASSING THE BALEARIC ISLANDS

IT began to be hot yesterday. To-day it is hotter. The sky is not absolutely cloudless, but it is very bright. The sun blazes from the midst of the blue. There is scarcely any wind: the water is like a millpond in its smoothness, and nearly so in its flatness.

Our clothes become oppressive. Sweat sits on the brow all the time, labor or not. We could not do with blankets last night. Everybody is cheerful, and voices are merry in all directions.

We are passing the Balearic Isles on our right, as we head towards Genoa in a north-easterly direction. It was one of these islands, if I recollect rightly, that the British Admiral Byng abandoned to the French at the close of last century, and got shot for it.

SUNDAY, AUGUST 8, 1897: ARRIVAL AT GENOA

PERFECT day: sky serene, sea smooth. Occasional peeps of distant horizon on the left (south coast of Spain) and right (the Balearic Isles).

It is Sunday, but there is no "service." The only difference appears to be that all the passengers bury themselves in novels instead of stirring about as on others days.

There was one difference, but it was not known on board. The company of the Lord's pilgrims—(5 in number)—retired to one of their sleeping cabins with bread and wine, and called the Lord to remembrance in the way he has appointed. It is revealed that the Lord is pleased with the keeping his commandments. We are therefore justified in thinking that as his penetrating eyes beheld the Darmstadt, he would find pleasure in our talking one to another of him, and his wise and wonderful ways, rather than in the people who were steeping their senses on the mental opiates supplied by novel-writers alias dream-weavers.

Sis. Roberts and daughters had talks with the Madras banker on the claims of the Bible. They managed very well to keep him to "the point." When they proposed to bring me to bear, he held up his hands in agony, with a remark to the effect that he was badly enough placed with the ladies of the party: what should he do with, etc? However, he has promised to read (and Eusebia has given him) Christendom Astray.

In the afternoon we passed within perhaps ten miles of Nice, Mentone, and San Remo, on the south coast of France. The places were quite visible, but of no particular interest except for their beauty and notoriety. Their associations are purely "of the earth, earthy," and of those in the most diabolic form, and therefore strike a discordant note in every breast where God reigns.

As we neared Genoa, which the reader will perceive by the map of Europe lies at the extreme north of the Italian seaboard on the west side, the sky became overcast with clouds—great masses of which lay on the range of high hills in the background—probably the result of the alpine chill condensing the vapor produced by the heat of the sun on the water of the Mediterranean.

Genoa is the principal sea-port of the Italian Kingdom. It has had a troubled history, reaching far back into feudal times and beyond.

It bears its history on its architecture—high, many-flatted houses crowded together, with only dark and narrow alleys between, except where a leading thoroughfare here and there breaks into the crowded mass. Seen from the sea, the place had the aspect of a "pasteboard city," as Sarah Jane remarked.

After dinner, when the ship had come to anchor in the harbor, we went ashore in one of the boats dancing attendance on the arriving ships, and had a walk through the principal street nearest the sea—skirting the harbor. It was lit with electricity and supplied with horse-trams which were running every 5 minutes or so.

It was Sunday, and the population were out in their best, as in British cities, but they had a very different aspect from British people—small, lithe, sallow, large-eyed, and bareheaded.

The street was thickly occupied with restaurants and drinking saloons—mere dens many of them, where the people lounged in the enervating atmosphere of tobacco and other articles never intended by divine wisdom for the use of Elohistic man—(Elohistic, alas! "Was and is not—yet is.")

As rain was threatening (but did not come), we cut short our street promenade, and returned to the vessel.

The night we spent on board was full of the few miseries sometimes encountered in a voyage at sea. The air was hot and stifling: the harbor redolent of odors not to be described as odoriferous: the donkey engine was busy unloading cargo (what a rattle that means, those know who have slept on a vessel unloading at night): many voices were audible—some riotous and hilarious: sleep, difficult amid such accompaniments, was rendered still more so by the difficulty of sleeping in blankets with such a high thermometer, or sleeping without them with the oozing moistures and perspirations.

To make matters worse, we could not have a bath when the horrors of the night were over, because of the foulness of the harbor water.

Speaking Together

"Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord"—Ephesians 5:18-19

PART TWO

Brethren and sisters, have you ever felt the desolation of four walls?—the loss of a companion with whom to share the Word of God?—or a situation where the hollow ring of your own voice comes back from a desolate solitary confinement, where you cannot have the warmth of the Word of God springing from another's lips?

Or, having gone through those experiences, do we soon forget the circumstance when we have the opportunity of speaking to one another, as we let our minds slip into paltry conversation that has no meaning; when we could be building an edifice to honor and glorify God.

We have the assurance that God has not forsaken us. We have the assurance that we can be to one another, whether ones or twos, or large assemblies, the "Dabar," the "close inner sanctuary," that when we are forced out by daily circumstances into the world, into a world debauched with sin and iniquity, as Noah and Lot, that our righteous soul will be vexed with the filthy conversation of the world.

Let our minds go back to the time of Zerubbabel, the return from Babylonian captivity. We see a small assembly at the laying of the foundation of the Temple. Joshua the High Priest takes the Word of the Law and reads clearly and gives the sense. And the priests sing and praise God, sing of His mercy, giving hope and strength.

The elderly members wept when they saw the foundation laid, because they realized what might have been, but they rejoiced that God had not left them entirely alone, that He had shown them loving mercy, and extended it even to their time of desolation.

* * *

120 years later Malachi in his prophecy finds it necessary by God's Spirit to speak words as in these 4 last chapters of the Old Testament. They are a warning, brethren and sisters, for us. God's Word has said that—

"The sun would go down over the prophets."

And that there would be a—

"Famine of hearing of the Word of the Lord."

The day of opportunity was fast drawing to a close. The mind of the people had travelled far from those moments when the foundation of the Temple was laid. They had forgotten the love and mercy of God in bringing them back from the land of Babylon. And thus they ask—

"How doth God love us?"

Thus the prophet illustrates—

"Esau have I hated, and Jacob have I loved."

Jacob was loved because he sat at the feet of his father Isaac and grandfather Abraham, and in the bosom of his mother Rebekah, and conversed about the glorious promises, so clearly speaking of God's mercy—

"They that feared the Lord spake to one another."

They also were a source of strength to each other, the inner Tabernacle, the inner Sanctuary, against the problems of their daily lives. We can have the same strength, the same help, in our time of probation.

* * *

The people of Malachi's time were going through their daily offerings, the sacrifices, through the affliction of their souls (as they thought), the chastening of their hearts and all the outward forms prescribed by the Law. Thus they ask the question—

"Where have we failed to serve the Lord?"

God knew their hearts and could read their thoughts, though unspoken—

"What a weariness is it! And they snuffed at it."

Can we believe that the human mind would so soon forget the mercy of God extended in their national rebirth, to be brought out of long years of captivity, and given a new lease on life as a nation, with God waiting to bless them?

It is 120 years since bro. John Thomas unearthed the Truth from the rubbish of centuries. Then was the light of his exposition eagerly seized upon by an enthusiastic generation, as a beacon shining across the darkened sea of an ecclesiastical world.

How are these words received now by this latter day generation? And more personally, How do we receive them and search them? How do we receive the words of Malachi? Have we grown tired of hearing about the purpose of God?—of the promise to Abraham?—that we have no pleasure in these things? Are our hearts inwardly saying—

"What a weariness it is!"

Do our minds wander as the beauty of the Word is unfolded before us? Yes, we feel strength welling up in us as we sit together in the large Gatherings of the brethren and sisters. How will we feel at this time next week when we are by ourselves amid the "daughters of men," and the world sneeringly declares—

"Thou art also this man's disciple!"

Do we concentrate on the exhortations given by our brethren? Do we try to understand the lectures and appreciate the efforts of our brethren, and the labors of our sisters, be they ever so feeble, who by word and action say—

"This is the Way: walk ye in it."

* * *

Let us turn to another incident in the New Testament. We find the Master in the house of Martha, the sister of Mary and Lazarus, in the little town of Bethany near the Mount of Olives. We observe this family which had so lovingly ministered to Christ's needs, and we obtain a lesson in relation to our theme. The Master is in deep conversation, with Mary at his feet in close attention—

"They that feared the Lord spake to one another, and thought upon His Name."

In the same scene we behold Martha scurrying about, hurrying and fussing over the details and preparations of the day, no doubt because of the presence of their friend Jesus. She was anxious and distracted about the things of the moment.

We hear her complain about her sister being more intent upon the words of Jesus than also being anxious and distracted by the preparation which she thought necessary.

She was sorry for herself: a misguided sorrow, because of her failure to realize what was most necessary. She was unduly spending her time for the things of the moment, rather than drawing to Jesus herself, with sufficient being done.

Said Christ in company with this same family, together with his disciples, toward the end of his ministry (this also in the presence of those who criticized)—

"Me ye have not always with you."

The gentle chiding of the Master should be carefully considered by those upon whom the service of preparation depends. Preparation truly is necessary. But why are we doing it? What is our motive and frame of mind when we are doing it? Is it an end in itself, or do we seek above all to be at the Master's feet, and to receive of HIS preparation—

"Whosoever drinketh of the water that I shall give him shall never thirst. But the water that I shall give him shall be in him a well of water springing up unto everlasting life." (John 4:14)

It is so easy for the preparation (or any other necessary work) to become a matter of pride and self-satisfaction, instead of simple service. Said Jesus—

"Martha, Martha! Thou art careful and troubled about many things. But ONE thing is needful: and Mary hath chosen that good part. . .

—to speak and to hear of the things of the Word of Life—

"... which shall not be taken away from her."

The exhortation for Martha, we can rejoice, was not lost. It was a bitter moment for her; but in the life-giving exhortation we find she accepted the rod and the staff that are comforting.

Her own words shortly afterward illustrate that she also had keenly followed the teaching of Jesus, at his feet, and had understood the power of his teaching—

"I know that thou art the Resurrection, and at the last day my brother shall rise again."

Her words of understanding have been a comfort to many at such a time of family bereavement—

"I believe that thou art the Christ, the Son of God, that should come into the world."

* * *

Let us look again at Paul's thought concerning 'speaking in psalms, hymns and spiritual songs.' It goes beyond our normal conversation. We will understand from Scripture and our own experience the value of singing the praises of God unitedly, whether in the large assemblies, or where we are but 2s and 3s together.

Job, after questioning the wisdom of God, was called to answer by the Creator speaking to him out of the whirlwind—

"At the time of Creation, where were you, Job?"

And to impress the infinite power and creative ability of Himself, God reviews the splendor of that event in the beginning—

"The morning stars sang together and all the sons of God shouted for joy."

—because the glorious plan of salvation had been set forth; for they could realize that the earth would be filled with God's glory in the end.

This was an angelic "speaking together" in joy of the real purpose of God in Creation, foreknown from the beginning, in that major accomplishment; which event is taking such clear form in our own times.

* * *

When Israel were brought out of Egypt and stood on the shores of Red Sea, and saw the destruction of their enemies the Egyptians, they burst forth into song and praised God with the Song of Moses—

"I will sing unto the Lord, for He hath triumphed gloriously! The horse and his rider hath He thrown into the sea.

"He is my God and I will prepare Him an habitation (a dwelling place, an inner sanctuary); My father's God, and I will exalt Him."

Are we preparing our bodies for an habitation of God? This is done by our discussing together His mercy which He has shown to a 1000 generations, and His love in selecting us, even as Jacob was selected, when Esau and his type (the fleshly and worldly) are rejected.

Miriam, a woman well over 80 years of age, goes forth with timbrel in hand, in song and dance before the assembly, and all the faithful women with her, and sing that "Song of Moses" (which will become the "Song of the Lamb") to the praise of the Lord.

* * *

In Chronicles we read of the appointed singers arranged for the Temple service by God's instructions to David. These were to be continuous in song to the praise of God, for His goodness unto the children of men. Continually were their voices to be heard, day and night, in the Temple of Solomon, all the while the sacrifices and offerings were ordained and being acceptable upon God's altar. In this manner, praise and thanksgiving were ascending to the throne of mercy in the heavens, together with the prayers of the faithful.

In this manner also the singers were speaking unto the people—not to all the people, in the fullest sense, but to those who had hearing ears and hearts to understand, to meditate upon the words of praise, and thus fear and reverence the Lord.

* * *

At the time of the New Creation, when the means of salvation was brought into the world, as provided by God, and recorded by Luke in ch. 2, after the announcement of the angel to the shepherds on the hills outside Bethlehem, suddenly the heavenly host burst forth once more in song, triumphantly outpouring—

"Glory to God in the highest: and on earth peace, good will toward men."

Why did that angel and that heavenly host speak unto those shepherds? There were hundreds of shepherds upon the mountains of Israel and Judah, at the time these things happened. Bro. Roberts speaks of this in Nazareth Revisited—

"These shepherds were humble in their own eyes, and deeply interested in the promises of God. The fact is profitable to note, because the principle is an everlasting one, and will shortly receive another exemplification, when the angels arrive to announce the return of Christ.

"Not many wise men after the flesh, not many mighty, not many noble will hold good to the end. Not this class will be honored with the visits of angels; but those to whom in all ages God's preference has been shown: the poor of this world, rich in faith.

"These angels appear to have volunteered the information in the fulness of their own joy. Should we not feel moved to do the same if we knew anyone that would be deeply interested in news we had to tell?"

"To Israelitish shepherds who knew the Scriptures, it was the best news they could hear."

These shepherds obviously were "speaking together," and in anticipation of the glorious event prophesied repeatedly in the prophets. This communication was in reward for their faithful inquiries into the messages of prophets of old.

Is it any wonder that Paul exhorts us in like manner to speak in psalms and hymns and spiritual songs: to use every opportunity, day by day, and not waste a single moment in worldly thoughts, for the moments are very few.

Early in Ezekiel's description of the Temple which will be built in Jerusalem, the "House of Prayer for all people" of the earth, he speaks of the chambers of the singers. Bro. Sulley in his book, "Temple of Ezekiel's Prophecy," said—

"The buildings forming the inner circle in the inner court are said to be the 'chambers of the singers' "
(Ezek. 40:44)."

This designation is significant and of deep interest. The term indicates a renewal of a similar service of song which formed such an important feature in the Tabernacle and Temple of old. Service of song may be one of the methods by which the people will be taught the judgments of the Lord. What can be more impressive than an innumerable company of messengers chanting divine precepts, or hymning words of praise?

Presumably the angels sang at the birth of Jesus in anticipation of—

"Glory to God in the highest, and on earth peace and goodwill toward men."

—a prophecy which yet awaits fulfilment when the rule of David's Son is established for all the earth. What paeans of praise will ascend from the buildings in the inner court, which then become an everlasting monumental memorial of angelic song, and are therefore called the "chambers of the singers."

Each one of us are now "chambers of the singers." If that song of praise and rejoicing issues forth from our hearts in thankfulness NOW, we shall be part of that angelic company of the future which shall occupy those chambers of the inner circle, in the inner sanctuary of the Age to Come. Then in fuller sense our songs will be instruments of instruction to those mortals who come yearly to worship in the house of prayer.

* * *

To this man then, who speaks in the Name of the Lord, God will turn in respect and recognition. He does hearken, even in this day of world darkness, unto those who radiate the words of truth and righteousness. He is now inscribing His book of remembrance, and God does not forget.

We do forget, due to the weakness of our present constitution. We need to be refreshed. That is why we must continually speak to one another always, and think upon His Name. We must increase our faith thereby today, tomorrow and the day after.

If we are faithful, we shall be made like unto Christ and the angels, and perfect remembrance will be our constitution; and we shall joyfully and forever sing the Song of Moses and of the Lamb, as we declare the means of our redemption and salvation. —E.F.H.

Sorrowful, Yet Always Rejoicing

"We all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord"—2 Cor. 3:18

SECOND CORINTHIANS CHAPTERS 1 TO 7

AFTER his conversion at Damascus, Paul went into seclusion in Arabia, in all probability at Sinai, apparently for 3 yrs., then back to Damascus, then briefly to Jerusalem to see the apostles, and then—because of the plot on his life—to his home city Tarsus, where he appears to have stayed 5 or 6 years, until Barnabas fetches him to help with the work in Antioch.

At Antioch, probably about 46 AD, the Holy Spirit separated Paul and Barnabas for the work of carrying the Gospel to the Gentiles. In this work, Paul made 3 long journeys before going as a prisoner to Rome.

The first journey was to Cyprus, then throughout Asia Minor (Antioch of Pisidia, Iconium, Lystra, Derbe), then back to Antioch.

On the 2nd journey they went westward through Asia Minor and then were directed by the vision of the "man of Macedonia" to carry the Gospel over into Europe. It was on this 2nd journey, after visiting Philippi, Thessalonica, Berea and Athens, that Paul established the ecclesia in Corinth in southern Greece, staying there a year and a half. This appears to be around 50-51 AD. It was a large, prosperous, wicked, industrial city, much like our big cities today. From Corinth Paul finally returned again to his headquarters in Antioch.

On the 3rd journey, after again visiting the ecclesias throughout Asia Minor, he stayed 3 years at Ephesus.

It was toward the end of this period in Ephesus that he wrote the first letter to the Corinthians. This would appear to be about 4 or 5 years after he had left them. It is clear from this first letter that in that period serious conditions had developed there. The 2nd letter, which we are now considering, seems to have been a few months after the first.

In the salutation (2 Cor. 1:1-3) he speaks of the "God of all comfort," and arising out of this are the beautiful thoughts of the comfort that even trouble gives, when its purpose and value are spiritually discerned. Paul regards trouble (vs. 4-7) as first an opportunity to seek and enjoy more intensely the comfort of God, and secondly, as a practical opportunity to learn from it how best to comfort others who have trouble.

"Good" and "evil" circumstances are not always what they outwardly appear, and seemingly evil circumstances are often—in the deep wisdom of the Spirit—gateways to hidden and unsuspected joys.

Then (vs. 8-10) he speaks of the peril that he had recently experienced in Asia—such that he had despaired even of life. This may have been the uproar raised by Demetrius at Ephesus, which had occurred just before this, or it may be some other of the many perils which are not specifically recorded, for we know from his remarks in ch. 11 that he was in constant peril of his life.

Even from this he draws a lesson and a comfort, for it helped to teach him, he says, not to trust in himself, but to rest more confidently on God Who can easily raise the dead (as He did—at least in a figure—when Paul rose up from his stoning at Lystra).

In the rest of ch. 1 (vs. 15-24), Paul explains that his failure to visit them after he had said he would, was not due to changeableness but to spare them the unpleasantness and pain that would be entailed if he came while they were in the conditions described in the first epistle. He determined (2:1) that he would not come in heaviness, for to meet those who had been so dear to him, under such alienating conditions, was more than he could stand.

So, he explains, he had instead written to them in much anguish of heart, with many tears, hoping to move them to repentance by the entreaties of his love and care. He had no rest in his spirit until word came back to him that his letter and his prayers and Titus' visit had been successful in inspiring them to a thorough repentance, and renewed love for him.

This leads him to the closing thoughts of ch. 2, that he was both a messenger of life and a messenger of death, according as how he—as the appointed minister of God—was received. And he says in awe—

"Who is sufficient for these things?"

He was overwhelmed with the great responsibility of life and death that lay upon him, and his high position in the purpose of God. These concluding remarks of ch. 2 cause him to say (3:1)—

"Are we beginning to commend ourselves again?"

Self-commendation, with which he had apparently been charged by some in Corinth, we know was farthest from Paul's nature and desires. And yet he was a special, chosen vessel, and he knew it, and he had to proclaim it as part of his message. He had to establish his authority and apostleship.

It was a very difficult and trying position, especially as there were always those who were eager to seize upon any apparent indication of self-glorification.

Some in Corinth questioned Paul's authority to instruct and correct them. But, he says, answering their criticism, why should I need any evidence of authority, why should I need any letter of recommendation? You yourselves are my letter of authority. You are a letter from Christ, delivered by me, written with the Spirit of God on the hearts, for all men to read in your way of life.

It is a beautiful and sobering thought: each ecclesia is a letter written by God to men. Each true saint is a part of the living Word of Life.

This leads him to (v. 6) a comparison between the Old (Mosaic) Covenant, engraven on dead stones—the ministration of condemnation & death; and the New Covenant, written by the Spirit of God on the living hearts of the regenerated believers.

If the giving of the first was so glorious an event (v. 7) that Moses had to cover his face to protect Israel from the radiance of the reflected glory of what he had experienced, how infinitely more glorious is the New Covenant—the ministration of righteousness & life!

And this leads him to that beautiful verse at the end of ch. 3 that is so full of practical instruction in the way of holiness—that expresses, in fact, the only possible hope of success—

"We all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord."

This must happen to us, or we are just part of the perishing world. Is it happening?

Therefore, he says, beginning ch. 4, seeing we carry this glorious message, "we faint not"—we never lose heart—we are never discouraged. The ever-fresh marvel and glory of it is so wonderful and inspiring that nothing can depress us, because—

"God, Who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

God's first creative act was to cause light to shine out of darkness, and in this Paul sees all the glory and joy of the divine purpose. As long as we keep the transcendent glory of God in the face of Jesus Christ shining into our hearts, we CANNOT be cast down.

* * *

V. 7 of ch. 4 begins a new phase of thought—

"We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

The more frail and earthy the vessel, the more obvious it is that this wonderful glory that illuminates it must be divine. From here to 5:10, Paul speaks of this earthen vessel—our mortal frame—emphasizing the great contrast between the eternal divine glory and the present pitiful weakness and struggle of the perishing outward man, which was particularly intense in the apostle's own case—troubled, perplexed, persecuted, cast down, always on the brink of death for Jesus' sake.

But the constant comfort and assurance of the divine glory banishes all bitterness and despair from the present struggle—

"For which cause we faint not: for though our outward man perish, yet the inward man is renewed from day to day.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Surely the apostle's greatest appeal and inspiration is in his wholesome, ever-cheerful, spiritually-balanced discernment of the basic joyfulness and goodness of the real meaning of life in relation to God, in spite of all its present storms & shadows & valleys of sorrow and care!

The same theme is carried over into ch. 5, and we must see the whole section as a unit to understand the meaning of the much-wrested vs. 6-9 of ch. 5. The basic thought is that we should not be careful for life nor concerned about death, for as long as we are in the present mortal probation we are separated from Christ. Our whole concern should be, not about the present, but about our standing before the judgment seat of Christ to give an account.

Whatever may happen to our perishing mortal body, an ever-living spiritual body is assured, if we are found faithful. The present life is nothing to be clung to—it is simply painful probation and separation from Christ. The judgment-seat is the gateway to real glorious existence, and therefore all concern should be directed toward passing it with approval.

The latter half of ch. 5 speaks of the entirely new life of the believer in and through Christ (v. 14)—

"The love of Christ constrained us."

That is, it guides and motivates us, it has taken control of our lives, and directs all our actions—meaning both the inspiration of Christ's manifested love for us, and the dedication of our worshipful love for him—

"Because we thus judge, that if one died for all, then were all dead."

We are careful in lecturing to the alien to emphasize the vital truth that Christ died as a REPRESENTATIVE, not a substitute; to SHOW THE WAY for others to follow, not just to go instead of them.

That is Paul's point here, applied practically to our life. As Christ died (v. 15), so must we, leaving everything—all self—behind, and rising to a new life devoted to him. Wherefore, from that time forward, we know no one after the flesh—all relationships are on the basis of our spiritual relationship to Christ—all acquaintances and associations are regulated by the principle he later elaborates at the end of ch. 6—

"What communion hath light with darkness?"

As he closes ch. 5, he goes beyond Christ to the ultimate source of all good in Christ (v. 19)—

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."

The apostle, not for self-glory, but to emphasize the height and greatness of the call, points out (vs. 18-20) that he is a direct ambassador from God—it was as though God Himself were imploring them to accept His reconciliation and love.

The Corinthians had been misled into belittling the apostle's position, and in this error they had obscured the tremendous honor and majesty of their call through him (6:1)—

"As God's fellow-worker, I implore you not to receive the grace of God in vain!"

What could be more tragic than to find in the end that because of carelessness, or thoughtlessness, or too much interest in present things, this gracious appeal to us from God had been "in vain"?

Would not this thought—kept before the mind—provide the incentive for continued effort when otherwise carelessness might intervene? Why go so far in the way of life, and then take the chance of not having gone quite far enough?—

"He that endures to the end shall be saved."

—not just holding to certain doctrinal beliefs to the end—but ENDURING—giving our life and strength to Christ, and not being sidetracked into our own interests and desires.

To inspire them to such continued effort, Paul again reminds them (6:4) how he himself had suffered and endured. He is neither boasting nor complaining, but simply endeavoring to impress them with the seriousness and value of their high calling in Christ Jesus.

In reading these various lists of different things which occur frequently in the New Testament, as in this case Paul's trials, the tendency is to read them right through as a whole, without stopping to think of each item individually. But that way we miss the power of his words.

"Ministers of God, in much patience."

—he says (v. 4) as he begins this list of trials. Sometimes we are, in our weakness, overwhelmingly impressed with the fact that patience is our primary problem—learning first to hold back all the surging natural reactions—learning to calmly and quietly analyze both self and the circumstances of the moment.

Patience here is not so much just the first item of a list, but rather the basic approach to all the trials that follow. "MUCH patience," he says: meeting whatever comes with cheerfulness, meekness, and godly self-control.

The sufferings he mentions (6:4-5) are in 3 groups of 3. First—

AFFLICTIONS: The word means pressure, burden, that which bears one down.

NECESSITIES: Need, hardship, deprivation of the comforts of life.

DISTRESSES: Literally, being driven into a corner, hemmed in, with relief or deliverance a seeming impossibility.

These are general. Then 3 more specific, occasioned by the viciousness of men—

STRIPES: Beatings, floggings, physical injury and abuse of every kind. Such was Paul's repeated experience, but he was never cast down in heart.

IMPRISONMENTS: He had been a respectable and respected leader in his nation. Now the company and shame of the lowest criminals was his common lot.

TUMULTS: Uproars and insurrections. Wherever he went his words and work stirred up violent hatred and opposition and set in motion all coarseness and baseness of mob excitement. What a constant strain this would be on anyone as gentle and sympathetic and sensitive as Paul!

Then finally 3 more that were self-imposed upon the others—

LABORS: When we examine the apostle's record, we realize how little we know of what labor means—first the common physical labor for his daily bread, and then the endless and self-sacrificing labors for the brethren and the Truth. His life was a life of labor, with no thought of self. The word does not just mean "work," but toil and strength-consuming exertion.

WATCHINGS: Weary vigils, sleepless nights, because of the pressure of work or concern for the ecclesias whose problems and sorrows he bore.

FASTINGS: In ch. 11 he says he was—

"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Fasting is associated with deep spiritual emotion and devotion, as related to prayer and self-dedication. It was part of Paul's labors on behalf of, and for the welfare of, the Household of God. It speaks of a putting aside of fleshly satisfaction and gratification that the heart may draw closer to God.

Fasting is never enjoined as an external observance or ritual, but it appears to be the natural accompaniment of intense application to divine things—as in the cases of Daniel and Anna: any foregoing of normal and legitimate natural gratification for the sake of the Truth and the Brotherhood.

From his trials, Paul turns (v. 6) to his inner course of life, as manifesting the beautiful characteristics of the Spirit of Christ—ininitely more beautiful as being the fruits of such sorrow and adversity. Here again, let us not read through them and pass on, but let us stop and study them one by one—

"Pureness, knowledge, longsuffering, kindness, holiness of spirit, simple sincere love."

And then the means by which he accomplished these things—

"The Word of Troth, the power of God, the armor of righteousness on the right hand and on the left."

What a man was this whom God had chosen as His ambassador in bonds! This man who could say in simplicity and truth—

"Be ye followers of me, even as I am of Christ."

"As sorrowful, and yet ever rejoicing" (v. 10).

How perfectly and strikingly he sums up the spirit of God's elect whose lives are purified and ennobled by this strange harmony of coexistent sorrow and joy. "O ye Corinthians," he continues (v. 11)—

"Our mouth is open to you: our heart is enlarged."

He was guileless and unrestrained in the largeness of his deep affection for them, regardless of their hesitancy to yield themselves fully to him.

"There is no restraint in my love toward you."

—he assures them (v. 12)—

"The restraint exists only in your own feelings."

And he exhorts them to give their hearts to him as freely as he did to them. Only their own hesitant reserve stood between them and the full enjoyment of the communion of mutual, spiritual love. We cannot miss the connection between this thought and what immediately follows—

"Be not unequally yoked together with unbelievers."

How strikingly this contrasts with the invitation and exhortation to yield themselves wholly to him in the bonds of the pure mutual love of the Truth! How strikingly it contrasts with the touching and beautiful picture of pure divine service and suffering that he has just described. And how this contrast emphasized the bitter tragedy of unequal yoking when we see what should, and could, have been!

"What fellowship hath righteousness with unrighteousness? What communion hath light with darkness?"
(v. 14).

Here is the most fundamental principle of Scripture—SEPARATION—the basis of all holiness, righteousness and faithfulness.

Be ye separate—completely apart—completely different. Cleanse yourselves from contact with all that is dark, ungodly and perishing, that you may yield yourselves completely to the glorious operation of the Spirit of God.

The things of God and the things of the world cannot be mixed. Those who understand and love the Truth, and who recognize the priceless value of their eternal inheritance in Christ, will not want to have ANYTHING to do with the things of the world.

They will be ever anxious to get away from its necessary contacts to their Father's business and joyful attendance upon His Word. They will never dream of wasting their precious hours in worldly amusements and entertainments that appeal only to the fleshly and vacant-minded.

Here is how we may "examine ourselves" to see if we are really in the Faith. We shall never be satisfied with what we find by this self-examination. It will always—if honest—reveal causes for shame and concern, but it should reveal a gradual trend in a godly direction—a gradual weakening and lessening of the tendencies to worldly foolishness and a gradual strengthening and deepening of our spiritual perception and affection for eternal things. This is what he means by being—

"Changed into the same image from glory to glory, by the Spirit of the Lord."

It is a gradual growing up, maturing, expanding, learning, discerning, perceiving and appreciating of the glories and beauties of oneness with Christ, as the beloved sons and daughters of the Almighty Creator of heaven and earth.

It is a process that will, and must, occur in all who are to be finally revealed as God's true elect. It is a joyful and glorious process—a gradual separation from the poor little natural rattles and baubles of babyhood, as the mind, by the power of the Spirit, grows and expands in the ecstasy of the marvelous things of God.

"WHAT COMMUNION HATH LIGHT WITH DARKNESS?"

How can the children of God—the children of light—find any pleasure or satisfaction in the empty amusements, entertainments and activities that belong to the foolish world of darkness?

"Light" and "darkness" here refer to the presence or absence of that spiritual enlightenment which recognizes God and eternal things as the only true realities. Those with this enlightenment will have no affinity or desire for the things of the dark world.

Beginning ch. 7, he exhorts: Having, therefore, these wonderful promises held out to us, let us cleanse ourselves from everything that is defiling to body or spirit, perfecting holiness in the reverent fear of God.

"Perfecting holiness"—that should be our life's ambition—a wonderful adventure into divinity—our highest pleasure and joy.

What are the "filthinesses of the flesh and spirit" from which we must cleanse ourselves? Generally speaking, the filthinesses of the flesh are not the problem among us that the filthinesses of the spirit are. Tobacco-addiction is about the only form of the filthiness of the flesh that has ever troubled the Brotherhood to any degree.

But filthiness of the SPIRIT is a real and pressing problem for all. This includes anger, pride, selfishness, covetousness, worldly ambition, unkindness, irritability, the natural, universal human proneness to criticize and belittle and think evil, gossip, being absorbed and interested in the passing unimportant things of natural existence, instead of setting the heart and mind and affections on the pure and eternal things of God.

This last is the key to the power that will enable us to overcome the rest. Anything—like television, worldly literature, worldly entertainment—that fills our mind with worldly things and thoughts, is working directly against the attainment of the perfection of holiness.

If we are to have any hope of success, we must be honest with ourselves and face the facts. We are weak. The attainment of the spiritual self-transformation necessary for acceptance to the Kingdom is possible to all, in the mercy and by the power of God, but not if we deliberately put stumbling-blocks in our own way and—what is worse—in the way of others who may be even weaker than ourselves.

The flesh always desires to spread its own weaknesses and corruptions. It feels more comfortable and more justified if it can get others to share its follies. Sisters who cut their hair try to get others to do the same; brethren who waste time with television and sports like to lure others into the same childishnesses and immaturities.

We, as Bereans, must have the spiritual wisdom to take a higher stand, to try to stem the tide of looseness and worldliness that is generally sapping the life of the Body, try to uphold the old standards and zeal and soundness of fellowship.

We shall stand or fall according as we are faithful or not to this position—according as we recognize the enticements of worldliness in all its deceptive guises, and honestly reject them.

We stand not just for a name, but for a principle of life. We stand for the old, sound outlook that recognizes that the common goal is the perfecting of holiness in the fear of the Lord—that we have no right to lower that standard of perfection—that anything less is a falling short that must be repented of and striven against, and never condoned and justified—and that we can have no hope of attaining if we are not sufficiently honest with ourselves to at least put resolutely away from us the obvious and major forms of enticement and diversion.

There is little point and little hope in praying to be delivered from temptation if we are so foolish and unfaithful as to deliberately set ourselves in the way of temptation.

The heart of man is sufficiently deceitful that there will be always plenty of stumbling-blocks, even when we have done our honest best to put away the obvious ones.

The apostle says (7:3)—

"I speak not this to condemn you."

That was neither his nor any mortal's prerogative. That is reserved for the judgment seat of Christ. His duty and desire was to exhort, up-build and inspire—to present the vision of the beauty of holiness with such infinite and appealing desirability that the mind will be ennobled and enlarged, and perishing worldly things will lose their deceptive attraction and will stand revealed as ugly stumbling-blocks in the glorious way to life.

"Great is my boldness of speech toward you."

—he continues (v. 4). Why? Because they had reacted so wonderfully and affectionately to his former entreaty.

He had, as he said, written his first letter with anguish of heart and many tears. He had not long since called them out of darkness and corruption to form in Corinth a community of holiness and zeal. Then in his absence the light had grown dim and the world had slipped in among them—the mind of the flesh had reasserted itself.

All his labors seemed to have been in vain. The divine fire he had kindled among them seemed to be on the verge of extinction. So he wrote in tears, and waited in prayerful apprehension for their reaction. He had no rest in his spirit. How relieved and overjoyed he was when godly sorrow worked such repentance in them! (v. 11)—

"What carefulness it wrought in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what revenge!"

"I am filled with comfort," he exclaims. "I am exceeding joyful, even in all my tribulation." Why should he care? Why should he let the failures of others make him so disturbed and unhappy? Could he not say: "The Lord knoweth them that are His"? Could he not just quietly do his own faithful part, preaching, exhorting, and warning, and leave to God the concern about results and increase?

If others would not rise to the height of their calling, need Paul agonize and strive so much about it? In the end, the elect would all be there. Unnumbered millions had been perishing in darkness for ages. Need he be so upset if a few insisted on slipping back among those millions?

But Paul did not look at it like that. His whole outlook and attitude was just the opposite. He was terribly distressed and concerned at every sign of weakness and declension and slipping away. **THIS MAY BE, FOR US, THE BIGGEST LESSON OF THE WHOLE EPISTLE.** The first words of defiant human rebellion against the mind of the Spirit were—

"Am I my brother's keeper?"

Paul felt that he was, and he felt the obligation to its fullest extent. His whole life was one of labor and concern for others—not because they deserved it, but because they needed it. We must guard against the easy outlook that our own salvation is our only concern.

Nor does this mean that we are fulfilling our duties to others by just criticising and condemning. Anyone will happily do that.

In order to help, there must be a sacrifice of self. There must be a basic desire to help and upbuild, based on sympathy and love, a desire to understand, to strengthen and comfort and inspire—a fellow-feeling for every human weakness born of a humble recognition of our own weakness and failures.

No man liveth to himself. All who try to just shrivel up and die. Jesus said of himself in a beautiful enigma—

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it" (John 12:24-26).

Paul, in his concern for his brethren, perceived the secret of the corn of wheat that did not abide alone, but fell into the earth and died. The second great command is—

"Thou shalt love thy neighbor as thyself."

Where does the command stop? How far does it go? The only limit is our ability to perceive its boundless implications. Paul said (v. 12), of one aspect of his letter of admonition—

"I did it not for his cause that had done the wrong, nor for his cause that had suffered wrong, but that our care for you in the sight of God might appear unto you."

As he had said in 2:4—

"I wrote, not that ye should be grieved, but that ye might know the love which I have more abundantly to you."

Paul's power to inspire was in his care and love for his brethren. Unless we have the same care and love one for another, we can accomplish nothing. God's purpose in Christ, and Christ's work for us, are founded in love. We are out of harmony with that work and purpose—which we meet here this morning to remember and commemorate—if all that we do is not likewise founded on love.

Criticism, without love, is alienating and destructive, but if—like Paul's—criticism is the sincere outpouring of anxious love, then it is purifying, unifying and upbuilding—a wholesome and necessary activity.

Let us, in this especially, "examine ourselves." Let us be sure the sincere love is there first, the sincere, humble, sympathetic desire to strengthen and save.

Until it is, we are not ready to speak, for we have not learned the primary lesson of love and care and sacrifice for others that this bread and wine is designed to teach. —G.V.G.

Current World Events Fulfilling Prophecy

"In the last days perilous times shall come. Men shall be covetous, proud, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, fierce, traitors, heady, high-minded, lovers of pleasure"—2 Tim. 3

NEW ARAB MILITANCY: Egypt, Libya, Syria Federation (just formed) takes Mideast step closer to new round of fighting. Libya adds oil riches & offers Egypt a fine US-built air base at Tripoli. Egypt has plenty of planes: Russia has this yr. delivered some MIG-23S, 100 MIG-21S, 60 MIG-17S, 30 fighter-bombers. (USN 5^3)

US-EUROPE SPLIT? Profound changes on both sides of Atlantic, bringing into open a question till recently only whispered: Is Atlantic partnership heading for bust-up that will change US & W. Europe from close friends to stubborn adversaries?

Growing US concern with its own domestic problems is generating pressures to curtail sharply US overseas role. This is forcing Europe to reexamine credibility of US defense commitments; forcing them to consider "reinsurance" with Russia. Nothing has altered quite so dramatically in W. Europe over past yr. or so as attitude toward US. Current US troubles—campus unrest, race violence, drugs, crime, crisis of cities—account for the change in Europe's attitudes toward US.

W. Germany's 'Ostpolitik"—striving for closer relations with Russia—is transforming political map of Europe & raising doubts about Bonn's future alignment. Not since DeGaulle pulled France out of NATO in '66 has anything raised more concern about future balance in Europe than Germany's Ostpolitik. Is W. Germany, linchpin of NATO, in process of switching alliances? Germans convinced they have mission to rule; some Germans see these treaties with Reds as a step toward new arrangement with Russia that will enable them to achieve that mission. In past yr., as result of "Ostpolitik," weight of Russian political power in W. Europe has increased. Bonn now must shape its policies in ways that won't displease Russia. That's real gain for Russia, a shift in balance of power & political influence.

The one country that clearly stands to gain from Britain's failure to get into Common Mkt is Russia. Russia's strongly opposed to a single community that includes Britain as well as France & W. Germany. Failure to admit Britain would be a success for Soviets; British entry would be a significant setback. (USN 5:3)

US BOMBINGS keep rising; 90 percent of bombers aren't caught. If rate continues, '71 total will be 50 percent over '70's 1100 bombings. Casualties from bombings rising much faster than no. of incidents. Explosions of dynamite, nitroglycerin & even military-type plastic bombs are increasing fastest. Officials see no end to increase. (USN 5:17)

NEW MOOD IN LATIN AMERICA. These aren't happy days for US citizens there. US officials have been kidnapped & murdered, cos. expropriated, fishing boats seized, offices & factories bombed...

A Marxist govt. in Chile is moving rapidly to nationalize copper industry in which US cos. have \$700 million stake. Left-wing military regimes in Peru & Bolivia have already taken over biggest US investments. In Argentina, anti-USism already appears to be slogan with which politicians of both right & left hope to win power. Only nations

where US businessmen & policymakers can be fairly sure they won't be unpleasantly surprised are those controlled by repressive regimes. . .

Behind the anger & bitterness that many Latin Americans feel today is a strongly-held belief that, after all the rhetoric, money, & effort of the "Alliance for Progress", US has been main beneficiary. Between '61 & '66 L.A. received \$6 billion in US loans & investments, but paid back double that in debt payment, interest & profits. At same time, US imports from Latin America dropped from 21 percent of total to 12 percent. Ten yrs. of "Alliance" have achieved opposite result than intended. Those at top of social pyramid have conspicuously prospered, but benefits have hardly touched broad masses at bottom. . .

Peru has taken over vast plantation owned by US interests as part of its agrarian-reform program. US foreign-aid officials in past complained about lack of agrarian reform in Peru. Steadily deteriorating relations between US & L.A. Though US has consistently proclaimed support for sweeping social & economic reforms, it has always done so with condition that such reforms be accomplished by conservative govts. who'll protect US interests. Increasingly, however, it appears that if reforms are to come, they'll be by govts. with slight concern for US interests. (Nwk 5:3)

GENERATION OF REFUGEES: chronicle of immense human suffering caused by both Viet Cong terrorism & US firepower. Victim is civilian population: millions have been killed, injured or made homeless. In S. Vietnam alone a million civilian casualties, including 325,000 dead, since '65. Vast numbers displaced by terror & bombs are in special camps or filthy shantytowns of cardboard & corrugated tin on outskirts of major cities.

War's most ubiquitous victims are children: some orphaned, some maimed, some merely lost. About one-third of the 27 million in Indochina have been driven from homes. Saigon's streets contain an incredible panoply of limbless veterans stumping about, hideously napalmed women nursing children on sidewalks. But few are more poignant than ever-present 'street-children.' Most of parents dead, victims of bullets & bombs.

The war has had equally brutalizing effect on the young girls of Vietnam. Marriage is an increasingly unattainable goal; families & clans scattered; eligible young men killed or at war. Tens of 1000s have gone to the cities to become prostitutes.

Effect of war on preadolescents just as devastating: records of Saigon's Reconstructive Surgery Center full of case histories of childhood gone awry. Center has operated on 3000 children burned by napalm, white phosphorus or highly flammable jet fuel. (Tm 5:10)

One of longest sessions in 40-yr. history of British Commonwealth. Issue: Britain's plan to sell arms to racist S. Africa. "If Heath goes thru with arms deal," said Uganda's Obote, "he'll be giving Russia & China an open invitation to replace Britain & Western powers in Africa." (Tm 2:1)

For over century, Honolulu residents basked in knowledge that their city was one of closest things to heaven on earth, from its gently wafting trade winds to pure azure waters of surrounding Pacific. Thus it's with horror they're finally awaking to discover their Utopia's becoming as methodically polluted as any US mainland city. Noxious haze from 400,000 auto exhausts has reached to foothills, obscuring view of mountains. Raw sewage — 20 billion gals, a yr. — is relentlessly pumped into ocean, where it bubbles up as an ugly brown stain. (Nwk 3:1)

DOLLAR CRISIS: A pointed revolt against US \$, foundation stone of whole system of Western finance. For first time, much of world, in effect, was asking about \$ question arrogant US tourists sometimes ask about other currencies: "How much is that worth in real money?" European ministers minced no words in blaming US. US deficit of payments can no longer be tolerated. Even in Africa the \$ became a species of unwanted funny money.

Revaluation of European currencies may damp immediate crisis, but it can't solve basic problem: weakness of \$ & unavoidable impact of that weakness on international monetary system.

At close of WW II, US was only superpower, financially as well as militarily. It held in Fort Knox 56 percent of world's gold. So it seemed only natural that US should undertake to anchor world money system by pledging to buy for gold on request, every \$ that flowed out of US, at fixed price of \$35 an oz. The \$ thus became standard of value against which all other moneys in the non-Communist world are measured.

The basis for \$ dominance has long since been eroded. Decades of US balance of payments deficits have poured more \$s into foreign nations than the dwindling Treasury gold stock—now below the \$11 billion mark—can cover. Europe financiers, businessmen & govts. no longer regard \$ with awe.

A spendthrift banker is a threat to the financial stability of his community—especially when his community is the whole non-Communist world. In many respects, US has adopted role of global banker: it issues the currency other nations use to pay their bills & store up their savings. Unfortunately US has developed persistently profligate habits, pouring out more currency than its clients need or want.

US has gone on spending, investing & soldiering abroad as if it were still the overwhelming economic power it was immediately after WW II. For many yrs. foreigners believed US assurances that balance of payments deficit would be brought under control. They no longer do, & their doubts about the responsibility of US economic behavior have turned into a distrust of value of \$.

Last wk's crisis was a European rebellion against US dominance. Europeans have long resented US attitude toward its deficits. Resentment turned to alarm in past yr., as US balance of payments swung to biggest deficit ever in '70.

Perhaps most important lesson of crisis is that financially, as well as politically & militarily, the days of unchallenged US dominance of non-Communist world are over. (Tm 5:17)

"RUSSIA'S TREMENDOUS WEAPONS MOMENTUM"—US Defense Sec. Laird says: "What concerns me is what we need to do in our planning & programming to meet Russia's tremendous weapons momentum. Since '65, Russia has been in a better position than US to muster its resources & apply them to a tremendous build-up in the strategic area, as well as to an expansive modernization program for their Navy & to improvements & modernization in their ground forces. This has given them a tremendous advantage—while we have been tied down to SE Asia since '65.

They've reached parity in strategic-nuclear weapon area. They're extending their naval & air power not only in Mediterranean but throughout world.

Over last few wks. the experience in Ceylon may give us a signal of their intent in the Indian Ocean. They've arranged for stationing jet-fighter aircraft in Ceylon. A jet plane is not best instrument to help in quieting the kind of insurrection that's going on in Ceylon.

In Mediterranean, too, they've inserted several squadrons of new aircraft & new, sophisticated military equipment & manpower. It would be most difficult to maintain US Sixth Fleet in Mediterranean in a showdown, if you had no Allied land-based aircraft in European area. (USN 5:17)

NEW E. GERMAN HEAD —Ulbricht, ailing for yrs., has stepped down. New leader in E. Germany is Honecker, known as slavish follower of orders from Kremlin & No. 1 die-hard opponent of detente with West. (USN 5:17)

SALT TALKS GET NOWHERE—US & Soviet negotiators have faced each other 68 times since Strategic Arms Limitation Talks (SALT) began 18 mos. ago. Only thing agreed to date is need to improve Washington-Moscow hot line to find out quickly whether an unidentified missile has been fired accidentally by other superpower—or deliberately by China.

Already, both sides have started running next lap in arms race: US has begun deploying Hydraheaded, almost unstoppable MIRV (Multiple Independently-targeted Re-entry Vehicle) missiles in the Minuteman 3 & Poseidon sub programs, & Soviets on verge of fitting their giant SS-9 missiles with multiple warheads.

Soviets demand that all nuclear weapons systems capable of reaching Russia—including the 600 US tactical aircraft on NATO bases in Europe & aboard Sixth Fleet carriers be written into any SALT agreement on offensive weapons. Yet they refuse to include Soviet missiles able to hit W. Europe.

Many in US Govt. convinced Soviets developed SS-9 for one purpose: to be able to knock out US missiles in their silos, giving Moscow a clear first-strike capability without fear of devastating retaliatory strike. Unless SALT agreement reached, still another lap in arms race sure to begin. (Tm 5:17)

CRISIS IN WORLD MONEY SYSTEM. Ominous signs of serious loss of confidence in \$'s stability. European financial authorities say monetary system dominated by inflated \$ no longer acceptable to them.

Prime responsibility lies with US. Oversupply of \$s in Europe today stems from US living on credit for yrs., spending & investing abroad more than it earns. For many yrs., Europe uneasy about continuing to extend unlimited credit to US, as US balance of payments goes on, yr. after yr., in deep deficit.

Last wk., storm finally broke. US tourists quickly discovered to their dismay what really happens when foreigners stop believing \$ is as valuable as US says it is. All over Europe tourists could change only small amounts of \$s into local currency, & then often at discount. (Nwk 5:17)

HOW TO DISPOSE OF US's inexorably accumulating mass of lethal radioactive wastes? Nuclear wastes require up to 500,000 yrs. before they decay enough not to be hazardous to humans. Already US holding 80 million gals, of extremely radioactive wastes. By AD 2000 there will be nearly 1000 US nuclear-power plants, & 3000 tons of radioactive ash each yr. (Nwk 3:29)

RUSSIA CAN TAKE COMFORT from Brezhnev-Kosygin record in foreign affairs. Soviets have extended & consolidated their position in oil-rich Mideast. They have signed a treaty with W. Germany that recognizes E. Europe's Soviet-drawn borders & pays homage to Soviet hegemony in east half of Europe.

Military power has increased so dramatically that Soviet fleet now rivals, & in some areas has practically neutralized, US Navy. Huge Soviet ICBM buildup has enabled Russians to reach approximate parity with US.

Communism scored great accomplishments in turning backward Russia into major industrial power in ½ century, with GNP approaching \$600 billion (More than Britain, France, Germany, Spain, Holland & Belgium combined)—(Tm 3:29)

WITH UNIVERSAL EDUCATION, free medical care & job security, the lot of most people in E. Europe has undeniably improved, & they can no longer conceive of living in a society that fails to guarantee such fundamentals. Before WW II, indoor plumbing, electrification, radios, TVs, autos, motorcycles, even bicycles, were beyond average E. European. Now they're within reach. (Tm 3:29)

OVERWHELMING MAJORITY of India's voters put aside caste, religious & language allegiances to give Mrs. Gandhi a firm mandate to lead the world's 2nd most populous nation for another 5 yrs. Victory was far beyond expectations of even her most optimistic advisers; utterly shattered a plethora of opposition parties. (Tm 3:22)

TWO US ALLIES, Turkey and Greece, drifting away. Growing disenchantment with US & increasing interest in getting along better with Russia. They openly worry about reliability of US as ally. Moscow waiting to take advantage of US misfortunes in both Turkey & Greece. Soviet aid & trade becoming effective part of new Communist offensive there. Almost inevitable: decline in US fortunes in yrs. ahead & rise in Soviet influence.

Overriding importance of Turkey & Greece lies in their strategic location. Eastern Mediterranean gotten pretty lonely for US. Where else but in Turkey & Greece do we have any facilities we can count on? Soviet strategists see Mediterranean as most fruitful area for expansion of Russian interests. US has suffered severe decline in high prestige it once enjoyed (USN 3:22)

MAJOR SHIFT in basic US defense strategy: 3rd in 20 yrs. No new offensive nuclear forces planned. Hold-down on money for new weapons of all kinds. Manpower lowest level! since '61. Reduction of conventional forces.

Sec. Laird conceded 'risk' in face of continuing build-up of military might by Russia & China: "Threats We face around world continue to increase, not diminish." Over-all strategic glance during last 5-6 yrs. shifted drastically in Russia's favor—have 1500 ICBMs able to reach US. "This force alone, would be more than enough to destroy all US cities of any substantial size."

Practically all US population in range of growing Soviet sub-missile force. Russia rushing construction of upgraded missile system. (USN 3:22)

PLIGHT OF NY CITY more desperate every wk. Extent of financial disaster confronting city seems almost limitless. Welfare, of course, is single biggest item; \$1.7 billion yrly. & rising inexorably. (Nwk 3:22)

E. PAKISTAN, With nearly 1300 per sq. mi., has one of world's highest population densities. All attempts to establish birth-control programs have failed; present population of 70 million is expected to double in less than 25 years. E. Pakistan is already being cultivated to its maximum potential—& still it cannot feed population. (Nwk 3:22)

NY City dying; killed by heroin. Other cities on death list. 24th Precinct has 160,000 people. Almost all are scared a great deal of time. For most addicts, only way to support \$40-a-day addiction is to steal. As addiction has become epidemic (narcotics Arrests up 600 percent in yr. in 24th Precinct) robbery complaints have climbed to all-time high, & complaints represent fraction of actual thefts. NY is a city under siege; at least 100,000 heroin addicts;

no. growing all time, & they must get their \$40 a day. That means addicts must steal over \$1½ billion from people of NY every yr. But that sum's a tiny fraction of real cost. (Nwk 2:1)

Problem brewing in Europe that could overshadow both Vietnam & Mideast as a major foreign issue: W. Germany. W. Europe's most powerful nation is playing up to its old Communist enemies in a way that's creating growing uneasiness in Europe; & US. Is Brandt selling out Western Alliance in anxiety to strike bargain with Russia? W. Germany's relations with US deteriorating. For 20 yrs. W. Germany uncomplainingly filled role of docile follower in E.W. relations. Now, suddenly Brandt has picked up ball & is running all over map. (USN 2:8)

To maintain isolation of China, US has built ring of bases in Asia, gone to war in Indochina, & vented its wrath on allies who dare question dogma that there's only one China—Taiwan. Yet, one by one, Britain, France, Italy, Canada have recognized China. Last fall, for first time, UN majority voted to admit China. But majority did not prevail US managed to make it an "important question" requiring two-thirds vote. (Nwk 2:8)

When Christians held power in Middle Ages, "heresy" was all-too-common crime punishable by all-too-painful penalties. (Tm 2:15)

No nation ever suffered more appalling losses than Russia did in WW II; 22 million died. (Tm 12:7)

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