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Criticism of the Book Falsely Called Pastor Russell's Seventh Volume.

It should be sufficient for any true Christian that this work is sent out under the false pretence of being "Pastor Russell's posthumous work." There is nothing in it from Pastor Russell's pen but what was published before his death; therefore, it is untrue to apply the term "posthumous." There were no MSS. left by Pastor Russell for this book—he had stated just before his death that he did not understand Revelations, and would not write Volume 7 till he did—yet this book is advertised as "Pastor Russell's Interpretations of Ezekiel and Revelations." Such statements are absolute falsehoods, and no work can be accepted as of the Lord which comes forth under such false names. On page 406, it is acknowledged that Pastor Russell only wrote 6 volumes, also page 207.

—They say Pastor Russell on his death-bed said, "Some one else will have to write it," and take this to mean that there must be a book written to call Volume 7, but no doubt all that Pastor Russell intended was that he could never write it now, and that the explanation of these books must be left to some one else.

—This work, however, it appears, was already written before Pastor Russell died, and immediately on his death the two authors, Mr. Fisher and Mr. Woodworth, were requested to prepare what they had written, in such shape as to do for the Seventh Volume.

—The writers have no credentials to warrant their productions being accepted on an equality with Pastor Russell's writings.

—Yet they claim more, for it is claimed to be the most important work produced in the Gospel Age.

—They claim that Pastor Russell is the real author, that he is directing the work from the other side of the veil (*Watch Tower*, Nov. 1, 1917, 325 and 343.) Both statements are untrue: there is no Scripture to support such a thought. It would mean Pastor Russell was "Lord of the Harvest" instead of our Lord, or that he had become an intercessory such as St. Mary is supposed to be by the Roman Catholics.

To suppose that Pastor Russell was doing such a thing from the other side is like inquiring of familiar spirits (*Isaiah 8:19*.) It gives a loophole for the evil spirits to operate, and they appear to have taken advantage of the opportunity (see pages 126 and 127.)

—Rev. 17. The trees are wrongly interpreted to mean saints which are to be hurt by the four winds which are wrongly interpreted to mean fallen angels, and the whole chapter is foolish, and unscriptural, and is destructive of faith in God and in His promises, and produces fear and makes people susceptible to the evil spirits' power. To declare that God would permit the minds of his saints to become the open battle ground for evil spirits, whose vile operations in, as it were, holding the head as in a vice and forcing evil thoughts and suggestions into the mind and hindering sleep, and so forth, would drive the saints into anyway temporary insanity, is contrary to God's word, where we are promised that keeping close to the Master, no evil shall befall us, and no temptation take us more than we are able to bear. Pastor Russell said (*Watch Tower*, '08, 366): "Those abiding under the shadow of the Almighty need fear no evil, the Lord will be their refuge and habitation and no evil can come near that dwelling place. In a word those who are living as closely as possible to the Lord in faith and obedience and knowledge, need fear none of the powers of darkness."

Watch Tower, 1912, 387.—The Apostle Paul declares that a certain course of con-

duct is possible in which the adversary would be unable to touch us (1 John 5:18.) The picture brought before our mental eyes is that of a charmed circle, within which God's people may come. This circle is not a fence, but merely a line of light which can easily be over-stepped. Outside the charmed circle are the powers of evil. These are sometimes allowed to touch the earthly interests and temporal affairs of the children of Light, but the demon influence is not permitted to really touch the new creatures in Christ, inside the circle. Over that line they cannot exercise their influence.

There is a safe and secret place
Beneath the wings Divine,
Reserved for every child of grace
By faith who says 'tis mine.
The least and feeblest here may bide
And rest secure in God;
Beneath His wings they safely hide
When dangers are abroad.
The angels watch him on his way
And aid with friendly arm,
And Satan seeking out His prey
May hate but cannot harm.

We would understand the earth to mean society, the seas, the restless masses, and the trees the religious elements—the denominations. The servants of God who were to be sealed were still in these trees or sects, therefore hurt not these institutions until the saints have been called out. The same thought is contained in the parable of the wheat and tares in the field; do not pull up the tares until the harvest, lest in pulling up the tares you injure the wheat.

8.—It is sacrilege to claim that the W.T.B.T. Society is the ALTAR, which it does in chapter 14, page 227. (See also *Watch Tower*, 1918, page 7.)

The altar is surely typical of the great atoning sacrifice of Jesus (*Tabernacle Shadows*, page 22). It represents the place of consecration, where the vital powers of Jesus were offered up, and where the burnt offering was burned, the Head being laid there and the other members of the body being laid to it, "filling up that which is left over of the sufferings of Christ." (Col. 1:24.)

Surely if our consecration was made on the Watch Tower Society, it has been wrongly placed.

It interprets "altar" each time differently in the three occurrences of the word—(1) The pyramid, (2) it is the earth, (3) it is the W.T.B.T. Society. This is only one of many instances of such inconsistencies throughout the book.

9.—While the altar is supposed to mean the W.T. Society, the angel which comes out of the altar is also the Society, so that the Society comes out of itself!!

10.—It arrogantly claims to be "his 'another angel' with authority," and the *Watch Tower* then says, "It is time to obey the voice of the angel (itself)." *Watch Tower*, Jan. 1, 1918, page 7. (See Gal. 1:7; Col. 2:18.)

11.—The *Watch Tower* claims to be "the channel," but there is no Scripture for supposing that the Lord was going to provide a business organisation or "angel" which would present teachings which must be "accepted." We have no other channel than the apostles and prophets, and are to "prove all things and hold fast that which is good." "Come, let us reason together, saith the Lord." The Roman Church claims to be the channel, and so does the Church of England and other sects; but it is astonishing to find brethren who have been liberated from such bondage seeking to bind others in a similar chain of error.

"Oh, foolish Galatians, who hath bewitched you that you should not obey the truth." (Gal. 3:1-3.) Did Paul die for

you, did the Watch Tower Society die for you? Are ye not carnal? Were ye baptised in the name of the Society? (1 Cor. 1:12, 13.) Stand fast in the liberty of Christ and be not entangled again with any yoke of bondage. (Gal. 5:1.)

Pastor Russell was no doubt used as the last messenger to the Gospel Church to open up the Scriptures revealing the "Divine Plan of the Ages." Other servants of God have been used in the past, as an angel to each of the seven periods of the Church; but in no case did any one receive authority to assume to continue the same as "the channel" or as "another angel" with greater authority, commanding obedience and threatening that those not accepting their work and co-operating therein would miss the prize of the high calling—would not go up in the chariot—not be of the Elijah class—not of the Gideon band and so forth. Such assumption of authority reminds one of the great swelling words of the Anti-Christ. Psalm 24 and 2 Peter 1:9, to indicate who will enter the Kingdom, and in this connection it is profitable to note what Pastor Russell said (Volume 6, 78)—"The test of membership in the new creation will not be membership in any earthly organisation, but union with the Lord, as a member of His mystical Body. 'If any man be in Christ he is a new creature. . . ' (2 Cor. 5:7.) . . . It is the new mind that the Lord recognises as the new creature; it is the progress and development of the new mind that He is interested in and promises to reward."

12.—Pastor Russell never sent forth his works in such egotistical spirit as this book. He ever appealed to all to criticise and search, to prove by the Scripture, and to accept only that which could be proved. These writers claim that those who cannot accept their production are *murmurers at the penny!* Classes are informed that unless they comply with the W.T. Society's instruction regarding appointment of Elders, they are not to invite the pilgrims of the Society, and pilgrims are not to minister unto them! (*Watch Tower*, March, 1918.)

Pastor Russell said (Volume 6, pages 278-279): "It is the spirit of priestcraft and anti-Christ that still seeks to lord it over God's heritage. . . Vol. 6, page 263.—They are not to be machines, nor to be afraid to communicate; but by asking questions, calling attention to what seems to be misapplications of Scripture or what not, they are to do their part in keeping the body of Christ and His teachings pure. They are thus to be critics, and instead of being discouraged from doing this, and instead of being told that they must not criticise the teacher or call in question his expositions, they are on the contrary to be urged to communicate, to criticise. Vol. 6, page 274.—The means, the channels of these blessings the Lord Himself will oversee and direct. All the members of the body united to the Head are to have confidence and to look for the fulfilment of His promises; but nevertheless are to 'try the spirits'—to test the doctrines from whomsoever they emanate."

13.—Pastor Russell was evidently the seventh angel to the Laodicean Church, the last messenger to the Gospel Church, so there is no room for "another angel."

The Lord made no mistake; Pastor Russell did not die before his work was done. The fact that he died without writing a single line for a Seventh Volume is proof sufficient to the child of faith that God did not wish him to write it. Bro. Russell used to quote that he was "immortal until his work was done." Memorial, *Watch Tower*, December, 1916, says: "We believe that he said everything that he desired to say, and that the Lord gave through him all that he wished the Church to have respecting these great vital and important matters." It was well said that "it would be presumption for anyone to write a seventh volume." How strange after this for these men to send out the work and call it "Pastor Russell's Seventh

Volume," his interpretation of Revelation and Ezekiel, particularly as he said just before he died that he did not understand Revelation. Yet this book, written by two others, was in MSS. before Pastor Russell died.

14.—Pastor Russell would seem to be indicated by the second angel, which was sent to Elijah under the juniper tree, representing the persecuted church. He brought his message at the commencement of the 40 years' harvest, and the command was: "Arise, Elijah, and eat, and go in the strength of this food 40 days to the mount of God." Thus what the Lord provided through Pastor Russell was all we need to make our calling and election sure. It will carry us to the Kingdom.

We should not murmur at what the Lord has provided, but be content with His gracious providence.

15.—The book claims to be "the point of the sword." Is it likely that the Lord would send Pastor Russell as the messenger of the Harvest period to thrust in the sickle without a point? But the passage in Ezekiel is incorrectly translated. The word does not refer to the "point" of the sword," but rather to the thrusting or pointing of the sword, and we think Pastor Russell was more capable of handling the sword than the two writers of this work.

16.—It is claimed that the object of the book is to set fire to "the bundle of tares after the Harvest, 'having power over fire.'" There is no Scripture for supposing it to be the Church's work to take part in the "fire" feature of the day of trouble. On the contrary, it is the feet members who are to wear the sandals of peace. The four features of the Day of Vengeance are shown in Elijah up the mountain. The Lord was not in the winds (war), nor in the earthquake (revolutions), nor in the fire (anarchy) which will burn up these institutions, but the Lord was in the still small voice which spoke comfort to Elijah. So our mission is to speak comfort and blessing to the Lord's people hidden in the cleft, the secret place of the Most High. This was what Pastor Russell promised would be the purpose of Volume Seven, if he ever published it.

17.—The object of the work is to smite Babylon, but the Church has no commission to knock down excepting by the word of truth, which is sharper than any two-edged sword, and mighty to the pulling down of strongholds of error. The result has been not to smite Babylon, but the Church—the classes of Bible Students everywhere are smitten, and discord and division of the brethren is evident all over the world. It would appear that the warning of Matthew 24 has been unheeded concerning that servant that should smite his fellow servants.

Pastor Russell said (*Watch Tower*, 1905, 216):—"A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause, if rightly and wisely directed—against sin, first in ourselves and, secondly, in others; if used for the Lord and His people and against Satan and all his powers of darkness and superstition. This in the Scriptures is called fighting the good fight, and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honour and His people's liberties."

"Fight the Good Fight."

"But such a good use of combativeness is not pleasing to the Prince of this world, and He will seek to pervert what He cannot use. Consequently he attempts with some to make combativeness appear a chief virtue; he encourages them to fight everything and everybody—the brethren more than the powers of darkness—nominal churchmen more than the errors and ignorance which blind men and make them such. Indeed, his desire is to get us to fight against God."

PEOPLES PAPER.

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Let us be on guard on this point. Let us not be all judge ourselves, lest we find a stumbling block before others. Let us light down in our own hearts the wrong spirit which seeks to make mountains out of trifles, and disposes us to be captious and contentious over little and unimportant matters. Guard us to be that subtle low own spirit that taketh a ray. Let us guard ourselves that our defence of the truth be not from motives of self-justification, but from love for the truth, love for the Lord, and love for His people, the brethren.

Let us have the impelling spirit of meekness, it will show itself accordingly in loving, gentle, patient, humble efforts towards the fellow servants, and let us be gentle toward all. Let the 'sword of the spirit, the Word of God,' which is quick and powerful, do all the cutting.

Pastor Russell further said (Volume 6, 608, Scripture Studies).—We may well follow the example of Michael, the archangel, who did not even bring a railing accusation against Satan, but said "the Lord rebuke thee," in His own time and manner. (Judg. 9.) So with us.

Realising that the Lord will rebuke present institutions in His own time and manner, we may say with the Apostle, "Be patient, brethren, the coming of the Lord draweth nigh." The establishment of His Kingdom, near at hand, will rectify all these difficulties. The agitation of these matters in advance will be not only unavailing, but worse—disadvantageous, injurious—both to the agitator and the agitated, breeding discontent.

Among the children of this world will be found plenty of agitators when the Lord's time shall come for these questions to be agitated. Meanwhile, all the members of the new creation will display wisdom in avoiding such questions as tend to strife and discontent, and in chiefly speaking amongst the Lord's people and such as "have an ear to hear," concerning the deeper things of the divine plan, of course including, on proper occasions the time of trouble by which the Kingdom will be established.

The new creation, the Royal Priesthood, has a special work quite apart from the world and all agitation of its elements. Their work at the present time, as already shown, is to blow the silver trumpets—to sound forth the truth of the divine plan for such as have an ear to hear, for such as are not blinded and deafened by the deceptions of the adversary. Their mission is specially among the Lord's people, finishing up the work of this Gospel Age, garnering the wheat. (Matt. 13:37-43.)

Under another picture, the present work of the Church is shown to be the Bride making herself ready for the marriage. (2 Cor. 11:2; Rev. 19:7.) With such pressing calls upon them for every moment of their time, for every particle of their influence, means, etc., the new creatures have neither love for the world to seek to perpetuate its arrangements, institutes, etc., nor have they the disposition to anticipate the Lord's wise, beneficent arrangement for the transformation of this present evil world, into the "world to come wherein dwelleth righteousness." (Heb. 2:5; 2 Peter 3:13.) (See also Scripture Studies, Vol. 4, pages 549, 550, and 542-3.)

18.—It is claimed that the volume is doing a parallel work to John the Baptist in reproving Herod. This, however, is but a snare of the adversary to detract our attention from the real work, as indicated in the foregoing from Pastor Russell's studies. There was more excuse for John to interfere with earthly governments, but the Church are not of the world and have no commission to reprove the powers that be. Besides, how foolish to suppose that it is necessary for us to reprove a system which God has "spewed out of His mouth." Since 1881 we believe Christendom was "weighed in the balances and found wanting," and cast off. God has no longer recognised her: she is thoroughly wedded to the world. Prior to 1881 many protests had been made against the Church's alliance with the State, just as strong as this volume, only couched in more dignified and purer language; but since that date, when God said, as it were, to the system of Christendom: "Your house is left unto you desolate." The churches generally are but worldly institutions, and Babylon is to fall as a whole, civil

and religious. It is not presumption to suppose that we are to add reproof to a system which is condemned to destruction by God! Again, to parallel John's work, the protest would have needed to be in the first three years of the Harvest—1884-1886, corresponding with A.D. 29-31—and not now, at the end of the Harvest time, when the judgments are going into effect.

19.—Could it be that a work sent out under false colors, and in the advertising of which so many falsehoods are used, could be of the Lord? As we read it through, do we find evidence of the fruits of the spirit, or rather, the works of the flesh? Is the use of sarcasm, scorn, ridicule and railing accusations the spirit of meekness or the spirit of pride.

Pastor Russell said (Heavenly Manna, August 8, Luke 16:5-6)—"Wherever the Lord's representatives go, Peace should go, not strife, confusion, turmoil, quarrelling. True, the truth will prove to be a sword that will arouse opposition, yet it should be the truth that causes the opposition and division, and not any rudeness, or unkindness of word or action on the part of the Lord's representatives."

Also Manna, August 4 (2 Tim. 2:24, 25).—Some of the Lord's dear people have greatly injured their influence in the truth by displays of too large a degree of self-confidence, in speaking of the Divine Plan to others—especially to the learned. Meekness is a jewel wherever found, and is especially desirable as an adjunct and sling for the truth. Let the truth be shot forth with all the force it can carry, but always with meekness and humility.

20.—The Lord's servants do not come "blowing their own trumpet," "not lifting up their voice in the street." They give forth their message, and the people are to judge by the message whether or not the messenger is from God.

This work comes forth claiming for itself or the W.T. Society to be all kinds of things—"the chariot," "the penny," "the altar," "the winepress," "another angel," "the mantle of Elijah," "the point of the sword," "the censor," "the seventh vial," "seventh thunder," "seventh plague," etc.

21.—Deut. 18:22 informs us how we are to discern a prophet. The evidence is all against the writers of this work and the promoters of it, for their prophecies all fail.

They said the war would end in October 1917.

They said again it would probably end February, 1918.

They said Christendom would fall on April 26, 1918.

They said the Church would be glorified prior to April 26, 1918.

They said it would be unsafe to utter any of Babylon's false doctrines after the Spring (March), 1918.

None of these predictions have come about, but much to the contrary; and instead of Babylon being smitten they have hindered their own cause, and instead of it being unsafe to utter Christendom's false doctrines, it is unsafe to put out their volume. In fact, it is stopped altogether.

22.—We ask what good has been done by this work? Has it weakened the erroneous systems, or has it done harm to the cause of the Lord? Has it helped any heavenwards by development of the graces of the spirit, or has it not sown discord and separation everywhere? Who is going to be pleased with these results, the Lord or the great adversary—the accuser of the brethren?

Surely we asked for an egg and got a stone, we asked for a fish and got a scorpion.

"When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which

the Lord has not spoken, but the prophet hath spoken it presumptuously, thou shalt not be afraid of him.—Deut. 18:22.

23.—The thought of the vials and plagues being the volumes of Scripture Studies was expressed freely by certain brethren 16 years ago, but was not accepted by Pastor Russell, who, writing in the Watch Tower in 1907 (page 151) gave quite a different view. Similar thought is found in his Scripture Studies. (See Volume III., 162 and 364.) The plagues of Revelation are the antitypes of the plagues on Egypt, which were severe punishments which the saints are to escape, but the Great Company may partake of. (Rev. 18:4, Rev. 22:18.)

They tell us that Pastor Russell changed in thought in this matter after the volumes began to come out. We refer them to the 1907 Watch Tower, also to the fact that Pastor Russell advised us not to believe reports of any change in his thoughts, for if he changed he would advertise the change in the Watch Tower, and only a year or two before, if not the very year that he died he referred to what he wrote in 1883 as being in his mind still.

The question is: Can we believe anything that these men say unless we have proof, seeing that they have sent out the work under false colors and make so many false statements in the advertising of the book, etc.?

24.—The unchristian language used in smiting their "fellow-servants," John Wesley, the Class Leaders, and Methodism in general, is a disgrace to the Christian religion. It has already quite aptly called forth the Shakespearean taunt, "how these Christians love one another!" And one feels like hiding one's face for shame, on behalf of those who, having been associated with present truth and in company with the beautiful spirit which our late Pastor Russell ever displayed towards even his enemies, should have stooped to such carnal methods.

In casting stones at such as Wesley it would seem that they attack a man much their better.

They say Wesley was the star that fell from heaven, and that "he had the key to nothing, to nowhere" is the explanation of "he had the key of the bottomless abyss." They, however, give quite a contradictory interpretation of similar words on page 299. (Rev. 20:1.)

Consistency, however, is not one of the features of this work.

They refer to the Class Leaders "squirt-ing poison out of the poison fangs of the scorpion tails," say "Methodism was no ordinary smudge" is the explanation of "there arose a smoke out of the abyss, that they were all very simple in those days" and that they must all have had "bald pates and smoky brains."

Such foolish, flippant talk is surely not Christian language, even if it were true. To offer such as the divinely intended interpretations of the sacred Word is, to say the least, irreverent, and would seem to come under the condemnation of Rev. 22:18-19.

John Wesley was an honoured servant of God, in the forefront of Christianity of his day, a purifier of religious thought, teaching the wideness of God's mercy, in contrast to Calvin's terrible dogma of predestination and eternal torture. He rebuked the worldliness of that day, and brought back the thought of true consecration—entire sanctification. He had the light due at that time (no one had more); we are favored to live in a time when the seals are taken off the books, and God's plan of the Ages has been revealed. It is not Wesley's fault that he did not have our privileges, and it is not that we have better brains, but simply that we live in a day when more truth is due to be understood. How unbecoming for any of us to turn round and ridicule fellow servants of less favored days. (1 Corin. 4:6-7.)

Pastor Russell referred to "Brother" Wesley as having the truth due in his day, and as being used by the Lord in the work of cleansing the sanctuary (See Scripture Studies, Volume III., page 113.) "The Wesleys and their co-laborers, oppressed by the prevalent coldness and formality of their day, endeavored to cast out some of the old formalism naturally resulting from the union of Church and State, and to show the necessity of individual holiness through personal faith in and union with Christ."

It would take too much time and space to enumerate all the inconsistencies, contradictions and other serious mistakes and misinterpretations of this presumptuous and boastful work. The facts that it has failed in its self-prescribed mission, that its prophecies have failed, and that the result of its short-lived propaganda has been to sow division and discord among

those who had up to that time rejoiced together in the truth, and that this condition is such as the great enemy of the Church can feel pleased about, should be sufficient for all who love the Lord in sincerity and in truth and rejoice in the pleasantness of brethren dwelling together in unity, to put it away as an unclean thing, and enquire for "the old paths" in which we have rejoiced since, by the favor of God, we were led to appreciate truths revealed in His Word, through the writings of our late dear Brother Russell.

Satan sought to ensnare the Corinthians with the thought that they should "reign" while in the flesh. He led ultimately to the establishment of the great Papal system by the same method, and as each effort at reform was made, he brought in flatteries to entrap and hinder the progress of truth, and succeeded to getting each "sect" tied up with the thought that they were the only true church, the "channel" in which nothing but truth could be found, and outside of which fence there could be no salvation. It is not strange that he has tried the same delusion at this time; but it is strange that he should have had such a measure of success among those who have had such wonderful opportunity of knowing the way of the Lord more perfectly. Strange it is that these could be led away with a scheme of assuming authority to judge and condemn and smite, even with the carnal weapons of slander, evil-speaking, reviling, with bitter sarcasm, ridicule and scorn, even fellow Christians, of a standard of character and holiness which we cannot think they have reached.

No, no, there is no new way for the "feet" members to tread other than "the way the Master went." It is still a way of humility and meekness, submitting to the powers that be, walking "in His steps" of suffering, "a little flock disowned of men, but owned and loved of God." There is no commission for the Church to knock down the present systems; while we are anointed for the kingdom, we, like David, will "wait on the Lord," and not even take the opportunity of destroying Saul nor seizing kingdom honors, but waiting the Lord's due time, knowing that if we "humble ourselves under the mighty hand of God He will exalt us in due time." Far from any thought that the feet members are to "tread the winepress" of the wrath of God (see Scripture Studies, Volume IV., page 18, also 550, etc.); far from it being the "feet of Him" to take part in the "Fire" element, for the burning of the "tares." These "feet members" are particularly to be shod with a "preparation of the Gospel of peace." It is for them to engage in sending out the "still small voice" which speaks comfort to Elijah (the Church) on the mount, waiting for the deliverance, hidden in the cleft of the rock, "the secret place of the Most High." "Seek meekness that ye may be hid in the day of the Lord's wrath." We may still rejoice to send out the message of hope for the poor groaning creation, longing for the full establishment of the kingdom, when the fire of the Lord's jealousy shall have accomplished its purpose, in the breaking down of every institution that is not in accord with righteousness and truth, and then the pure language (the pure message of truth, the real gospel) will be turned to the people, and they shall all call on the name of the Lord with one consent.

In the meantime "let us follow after the things which make for peace, and things wherewith one may edify another." Let us seek to attain the mark for the prize of the high-calling of God in Christ Jesus, to make our calling and election sure, by the daily transforming of our hearts and minds into the likeness of God's dear Son, adding to your faith, virtue, knowledge, moderation, patience, godliness, brotherly kindness, and love. "For if these things be in you and abound they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged his old sins, wherefore the rather brethren give diligence to make your calling and election sure, for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

The First Resurrection. Send a postal request for this interesting subject to Bible Students Union, 424 Collins St., Melbourne

Bible Students Union Classes.

Sunday Meetings:

- ADELAIDE.—3 p.m. and 7 p.m. Stott's Business College, Pirie Street, Adelaide.
SYDNEY.—3 p.m. and 6.30 p.m. Rawsons Chambers, Pitt St. (near Station) Sydney.
ROCKDALE, N.S.W.—7 p.m.
MELBOURNE—3.15 p.m. & 6.45 p.m. Masonic Hall, Collins St. Melbourne
WILLIAMSTOWN, Victoria. 3 p.m and 7 p.m. Mechanics Institute, Electra St.

Because the Days are Evil.

"See, then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil"—Eph. 5:15, 16.

THE word "circumspect" is from *circum*, signifying *around*, and *specere*, signifying *to look, to watch*. The true Christian pathway is so narrow, so beset with tests and pitfalls and wiles of the evil one, that, if we walk carelessly even (not to say wickedly), we will be in great danger of mishap. It requires not only that we look all around at every step, but, more than this, it requires that we be wiser than our fellow creatures of earth—wise with the wisdom that cometh from above, which is pure, peaceable, loving; yet first of all loyal to the Lord and His Word.

We now wish to call attention to some *special principles, applicable to every member of the body of Christ, at every time; and especially necessary to be remembered and practiced at the present time, because of the special activity of our Adversary—"because the days are evil."* For it would appear that, as in the "harvest" of the Jewish age, so in the present "harvest" of the Gospel age, opposition prevails not only in the synagogues, from the Scribes and Pharisees, but in the home circle—between parents and children, and husbands and wives—and among the Lord's people. And in proportion as the Adversary seeks to stir up strife, let each of the consecrated be the more on guard to give no avoidable offence either in word or deed. "Walk circumspectly, . . . because the days are evil"—days of special trial and testing.

The rules we have to suggest are as follows:—

1. Let each resolve to mind his own business.

The Scriptural injunctions along this line caution us not to be busy-bodies in other people's affairs. Everyone of experience in life has learned that this is a good rule; yet few walk by this rule, circumspectly. If we have not sufficient of our own business and of the Lord's service to fill our hands and moments and mouths, there is something wrong with us that needs careful prayer and study of the divine Word to set right.

This does not mean that we should be indifferent to the welfare of others under our care, or for whom we are in any degree responsible; but, even in doing for these we should be careful to recognize their rights and the rights of others, and specially careful not to exceed our own rights. Let us never forget that *justice* must govern in our interference with the affairs of others, though we may not require full justice in respect to our own interests, but exercise mercy.

2. We should exercise great patience with others and their faults—more than in dealing with ourselves and our own shortcomings.

When we remember that the whole world is mentally as well as physically and morally unsound through the fall, it should make us very considerate for their failings. Since the Lord is graciously willing to cover our blemishes with the merit of the precious blood, we cannot do less than be "very pitiful" and of tender compassion towards others—even though their failings be greater or different from our own. This general rule is specially applicable to your own children. Their defects to some extent came from you or through you; hence, in dealing with their faults, you should do just as in correcting your own faults—earnestly, rigorously, for their correction in righteousness, but sympathetically, mercifully, lovingly.

3. Do not be touchy and easily offended. Take a kindly, charitable view of the words and acts of others. A trifling slight or rebuff could well be passed unnoticed—covered with the mantle of generosity and love. A serious offence should be assumed to be *unintentional*, and inquiry should be kindly made in words that would not stir up anger, but in speech seasoned with grace." In a majority of cases it will prove that no offence was meant.

This rule in the Scriptures comes under the instructions not to indulge in "evil surmisings"—imagining evil intentions and motives behind the words and acts of others. "Evil surmisings" is ranked

by the Apostle as contrary to the words of our Lord Jesus, opposed to godliness, and of the same spirit as envy and strife—of a corrupt mind, works of the flesh and the devil. (1 Tim. 6:3-5; Gal. 5:19-21.)

The other side of this subject is brought out by the Apostle's injunction respecting the elements of the spirit of love, of which God's people are begotten and which they are to cultivate daily—the development of which is one of the chief proofs of their being "overcomers." He says, "Love suffereth long and is kind, . . . is not easily offended, *thinketh no evil*, . . . beareth all things, believeth all things [favorably], hopeth all things, endureth all things."

It may be urged that such a disposition would be imposed upon frequently by the the evilly disposed. We reply that those who possess this spirit of love are not necessarily obtuse nor soft: their experiences in cultivating this degree of love have served to develop them and make them of "quick understanding in the fear of the Lord." They will be *cautious* where there is even the appearance of evil, even while avoiding the imputation of evil intentions until forced to concede them by indisputable evidence. Besides, it would be better far to take some trifling risks and suffer some slight losses, many times, than to accuse even one innocent person. And the Lord, who has directed this course, is abundantly able to compensate us for any losses experienced in following His counsel. He is both able and willing to make all such experiences work together for good to those who love Him. He places *obedience* to His arrangements first (even before sacrifice), saying, "Ye are my disciples, *if ye do whatsoever I command you*."

Whoever neglects the Lord's commands along this line of "evil surmisings" weaves a web for his own ensnarement, however "circumspectly" he may walk as respects other matters; for a heart impregnated with doubt and suspicion toward fellow creatures is more than half prepared to doubt God; the spirit of sourness and bitterness implied is at war with the spirit of the Lord, the spirit of love. Either the one or the other will conquer. The wrong spirit must be gotten rid of, or it will defile the new creature and make of him a "castaway." On the contrary, if the new nature conquer, as an "overcomer," it will be along this line: if evil surmisings are overcome, half the battle against present difficulties and besetments is won. The surmisings are from the heart, and lead us either to good words and acts, or to evil words and acts.

4. If you have been slandered, you may explain, to set yourself right, either publicly or privately; but surely avoid doing more than this. If you slander in return you make two wrongs out of one. Let no man render evil for evil to any one—no, not even if what you should tell be the truth, while what your neighbor told was falsehood. And in contradicting and explaining false charges remember not to go beyond this to make counter-charges against your defamer; for thus you also would become a slanderer.

This is the Scriptural rule. We are to do unto others as *we would* that they should do unto us, and not as *they do* unto us. The wrongs done toward us will never justify wrong doing on our part. God's true children are to have no sympathy with Satan's delusion—"Do evil that good may result." But while no Scripture forbids our explaining away the errors and false statements of slanderers, experience proves that, if we followed Satan and his deluded servants of unrighteousness around, to contradict every adverse criticism and evil report, we should be kept more than busy. And if Satan found us willing to do so, he would no doubt lead us such a chase as would prevent our having any time to tell forth the good tidings of great joy; thus he would gain a victory, and we should lose one.

Rather let us commit our reputation to the Lord, as a part of the sacrifice we laid at His feet when we surrendered all in obedience to the "call" to run the race for the great prize of our high calling. If thus we suffer some loss of reputation, by reason of our resolution not to neglect the King's business to fight for our own tinsel, we may be sure that it will count with Him as so much *endured* for Christ's

sake; and so much the more will be our reward in heaven, when the battle is over and the victors are crowned.

Meantime, however, it behooves each of the Lord's people to be as circumspect as possible at every step of the way. Remember that in proportion to faithfulness and zeal in letting the light shine we will have the malignant opposition of our great Adversary, who seeks to turn and twist and maliciously distort and discolor our every word and act, because the accuser of brethren can find no real charges, and because he is exceeding mad against the humble servants of the truth, as he was against the Chief Servant—our Lord. He, let us remember, was crucified as a law-breaker, at the instance of the prominent ones of the Church, and betrayed to them by one of his own disciples.

"Consider Him who endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds" when attacked by the Adversary, whoever may be his agents and whatever their missiles. He cannot harm but will only increase our reputation in the Lord's sight, if we endure faithfully; and he can do no outward harm that God cannot overrule for the good of His cause—though that good may sometimes mean "siftings" of chaff and tares from the wheat.

5. Evil speaking, backbiting and slandering are strictly forbidden to God's people, as wholly contrary to His spirit of love—even if the evil thing be true. As a preventive of anything of the nature of slander, the Scriptures very carefully mark out *one only way of redress of grievances*, in Matthew 18:15-17.

Even advanced Christians seem to be utterly in ignorance of this divine ruling, and hence professed Christians are often the most pronounced scandal-mongers. Yet this is one of the few special, specific commandments given by our Lord; and considered in connection with the statement, *Ye are My disciples if ye do whatever I command you*, its constant violation proves that many are not far advanced in discipleship.

Therefore we see how necessary it is for each one to follow the Lord's way. But if in violation of the Lord's command a matter become a scandal and be troubling the Church and disgracing it as a whole, then the properly chosen representatives of the company should take the matter up. They should not only investigate the principals in the difficulty, but with equal diligence they should investigate the real troublemakers who had *circulated the scandal* and should reprove them.

But all reproofs should be in love, remembering that all are imperfect in some particulars. The object in every case should be to *correct* not to *punish*. The Lord alone has authority to punish. At very most the Church may for a time withdraw fellowship with the unrepentant, and must as publicly restore it when repentance is manifest. Our love, joy, peace are the ends sought by the Lord, and these we must follow as His disciples. Any other course will surely work injury.

Thus did the Lord guard His true disciples from the insidious sin of slander, which leads onward to other and grosser works of the flesh and the devil, and stops growth in the truth and its spirit of love. And let us note, too, that those who *hear* slanders and thus encourage slanderers in their wrong course, are *partakers of their evil deeds*; guilty partners in the violation of the Master's commands. God's true people should refuse to listen to slanders and should point the offender to the Lord's Word and the *only* method therein authorized. "Are we wiser than God?" Experience teaches us that we cannot trust to our own judgments and are on safe ground only when following the voice of the Shepherd implicitly.

If any brother or sister begins to you an evil report of others, stop him at once, kindly, but firmly. "Have no fellowship with the unfruitful works of darkness, but rather *reprove* them." Refuse to have any share in this violation of our Master's commands, which does great mischief in the Church. Supposing the brother or sister to be only a "babe" in spiritual matters, call attention to the Lord's ruling on the subject, Matt. 18:15 and 1 Tim. 5:19. If the conversation is not directed to you but merely in your hearing, promptly show your disapproval by withdrawing.

If, after having his attention called to the Lord's command on this subject, the slanderer still persists in "evil-speaking," "back-biting" and telling you his "evil surmisings," reprove him more sharply, saying as you go—I cannot, must not hear you; for if I did, I would be as criminal

in the matter as you are—violating the Lord's command. And even if I were to hear your story, I could not believe it; for the Christian who does not respect the Lord's Word and follow His plan of redress for grievances, shows so little of the Lord's spirit that his word cannot be trusted. He who twists and dodges the Lord's words would not hesitate to twist and misrepresent the words and deeds of fellow disciples. If to any extent you listen to such conversation or express "sympathy" with it or with the gossip or slanderer, you are a partner in the sin and in all its consequences; and if a "root of bitterness" is thus developed, you are more than likely to be one of those "defiled" by it. (Heb. 12:15.)

A slanderer is a *thief* according to worldly standard: as Shakespeare wrote: He who steals my purse steals trash; But he who filches from me my good name Takes that which not enriches him, And makes me poor indeed.

According to the Christian standard, still higher, as voiced by the Great Teacher, slanderers are *murderers*. (See Matt. 5:22; 1 John 3:15, Revised Version.) Thus seen, the very suggestion to slander is to be shunned, as of the spirit of Satan. (John 8:44.)

6. God's people should beware of pride as they would avoid the most deadly plague.

This rule, always good, and well backed by Scripture, seems doubly needful to those who are blessed with the light of present truth. This may seem strange: it may be reasoned that the receiving of so much grander views of God's character and plan would make His people feel the more insignificant and humble, the more dependent on divine goodness, the more trustful of God and the less trustful of themselves. And this should be the effect, always and ever: but alas, with very many it is not so.

Many get to feel that the knowledge of the plan of the ages proves them specially wise or great or good: they seem to forget that God hides the truth from the wise and great—that no flesh should glory in His sight. They love the truth selfishly, as dealers love their merchandise, for the sake of what they can get for it. If they cannot hope for wealth in exchange for the truth they can hope for small notoriety—to appear wiser than others, that they may dole it out in fragments and thus perpetuate their notoriety for wisdom, and gratify their pride or vanity. Such people do little to help circulate the present truth. If they cannot avoid it, they may mention *Studies in the Scriptures* or *Tabernacle Shadows* or *Food for Thinking Christians* or *About Hell* or *About Spiritism*; but when they do so it is usually with some disparaging remark; as for instance, that they "disagree in a good many things," or that "they pin their faith to no man's coat sleeve, but go to the Word of God direct."

Beware of all such people; sooner or later, unless they reform, they will fly the track entirely, and injure more than they ever helped. God does not wish such people to serve His cause, and will surely permit their vanity to stumble them,—however much their natural ability—and it is generally people of real or fancied ability who are thus afflicted with the spirit of pride and vanity. God opposeth the proud, but showeth His favour to the humble. We call every reader of our publications to *witness* that the author has never boasted of his *wisdom* or *originality*, either publicly or privately. We have boasted in the *truth*, and shall continue to boast of it—that no human philosophies can hold a candle to its brilliant electric ray; but we have never boasted of being its originator. On the contrary, it is because we did not manufacture it, but because God has revealed it "in due time" as "meat in due season," and because it is so much more wonderful than we or any other human being could originate or concoct, that we have confidence that none other than God is its Author and its Revealer.

Continued on page 4.

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WHERE ARE THE DEAD?

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BECAUSE THE DAYS OF EVIL

Continued from page 3, 4th column.

If by the grace of God we have in any degree been used by Him in serving present harvest truths to others, we rejoice in the service, and will continue to strive to be faithful to our stewardship: but as for vanity on this account, we see no room or reason for it. We are well aware that our Master could readily have found many others as fit and worthy of the service, and many more capable naturally: we can only suppose, therefore, that herein as previously—"God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of this world to confound the things that are mighty, . . . and the things that are despised . . . to bring to naught things that are; that no flesh should glory in His presence."—1 Cor. 1: 27-29.

We therefore caution all who by the grace of God have been translated out of darkness into God's marvellous light, that they walk proportionately the more humbly before the Lord: because, if the light received should become darkness, how great would be the darkness, and how helpless the condition! It would, as the Apostle declares, be better, for such never to have known the way of life. If salt lose its flavor it is good for nothing more than sand.

VII. Be pure: maintain a conscience void of effence towards God and men. Begin with the heart—the thoughts: harbor no thoughts that in any sense of the word would be evil. To make sure of this, have Christ Jesus as your pattern, well and much before your mind. When evil is obtruded upon you, either from without or from within, lift your heart to Him in prayer for the grace promised to help in every time of need. Keep constantly near you the thought and prayer, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer."

8. While treasuring and seeking to follow the various specific commands of Scripture, let us seek more and more to understand and come into sympathy with the principles which underlie the divine law: this will enable us to judge of the right and the wrong of such of our words, thoughts and acts as may not be particularly specified in the Lord's Word. Indeed, as we get to understand and sympathise with the principles of divine law, to that extent we are getting at the spirit of the divine Word.—See Psa. 119: 97-105.

9. Shun a contentious and fault-finding disposition as contrary to the spirit or disposition of Christ—contrary to love.

A certain amount of combative courage is demanded in overcoming the world, the flesh and the devil and their various snares, and this fighting disposition may become a valuable aid to ourselves and the Master's cause if rightly and wisely directed;—against sin, first in ourselves and secondly in others; if used for the Lord and his people, and against Satan and all his powers of darkness and superstition. This in the Scriptures is called

fighting the good fight: and we all should be gallant soldiers in this battle for right and truth, lovingly defending our Captain's honor and His people's liberties.

But such a good use of combativeness is not pleasing to the Prince of this world, and he will seek to pervert what he cannot directly use. Consequently he attempts with some to make combativeness appear a chief virtue: he encourages them to fight everything and everybody;—the brethren more than the powers of darkness;—nominal churchmen more than the errors and ignorance which blind them and make them such. Indeed his desire is to get us to "fight against God."

Let us be on guard on this point. Let us first of all judge ourselves lest we cast a stumbling block before others: let us fight down in our own hearts the wrong spirit which seeks to make mountains out of trifles and disposes us to be captious and contentious over littles and non-essentials. "Greater is he that ruleth his own spirit than he that taketh a city." Let us guard ourselves that our defence of the truth be not from motives of self glorification; but from love for the truth, love for the Lord and love for His people, the brethren. If love be the impelling spirit or motive, it will show itself accordingly, 'in loving, gentle, patient, humble efforts toward the fellow-servants; and let us be "gentle toward all." Let "the sword of the spirit, the Word of God," which is quick and powerful, do all the cutting.

10. Beware of all thoughts, feelings and conditions directly or remotely connected with malice, envy, strife, hatred. Give these no place in your heart even for a moment, for they will surely do you great injury, aside from leading to the injury of others. Keep your heart, your will, your intentions and desires full of love toward God and all His creatures, —the most fervent toward God, and proportionately toward all who have His spirit and walk in His directed way.

11. Do not trust your conscience. If it were a sufficient guide you would have no need of the Scriptures. The majority of people have as good as no conscience; for they are blind to the principles and laws of God given to guide conscience. And still worse off than these are those mentioned in 1 Tim. 4: 2. Hence the imperative necessity for carefully heeding the Lord's Word, and walking circum-spectly according to its light.

12. Do not be bold, except for the right, the truth. So far as yourself is concerned preserve a reverential fear—of sin, and of displeasing the Master, and of losing the great reward—"the prize of our high calling." Nearly all who "fall away" first lose all fear and become self-confident. They forget that it is only "If ye do these things ye shall never fall." (2 Pet. 1: 5-10) "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Heb. 4: 1.) Partly because of the loss of this proper fear, "It is impossible to renew them again unto repentance."

ing my intention, to send you each month a guinea for use in your Society, as you think best.

Another doctor from Tasmania writes:—
August, 1918.

Dear Brother,—
I am pleased to see you are printing extracts from Volume 4, *Scripture Studies*. They are suitable for the times, and can only offend those whom the truth offends.

A few of us here may later on try and get a good lecturer for "Restitution." Have you any, or would there be a possibility of coming yourself.

I think our dear Brother Russell's views are expressed very clearly in Volume 6, page 608, regarding our course to the end; and there is nothing suggestive here that the probationary Church attempt the work of the Church glorified.

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Question Box.

Seeking Reproach.

Question: In order for the saints to do their duty, is it necessary for them to be so zealous for the Lord and His work as to bring bitter reproach upon themselves?

Answer by Pastor Russell: Well, it would depend. There is a mild way of doing things which would avoid much of the bitterness and much of the reproach, and that is the better way. You will notice the Apostle Paul's method when addressing some of the notable men before whom he was called—Felix, Festus, Agrippa, etc. He might have said something in a very braggadocio style, that would have aroused the opposition of everyone present. He might have said, "What are you? What is the Roman Empire? The Lord Jesus is greater than you all." All that would have been true, but he did not say it. He said, "I am glad, most noble King Agrippa, that I am privileged to make my defence in your presence, because I know that you are familiar with the things in the Law and in Jewry." You see, he was very complimentary. *He did not bring opposition because of foolishness, and that is the lesson that you and I want to learn.* The Lord is not going to bless you much for doing foolish things. Be as "wise as serpents and as harmless as doves." Whenever you have done the best you can don't be surprised if the world, even after you have done them a kindness, should hate you. Our Lord said, "Marvel not if the world hate you and say all manner of evil against you falsely for My sake." You will get plenty of it, then. You are to be prepared, then, dear friends, for plenty of opposition, and this will be a time for your faithfulness. The Scriptures tell us that whosoever will live godly in this present age shall suffer persecution. If you do not have any persecution it is a sign that you are not living godly, and you had better hurry up and live godly so as to have a chance of getting into the kingdom—*only do not make the mistake of acting foolishly.* I do not say that I myself have not done things that were not done in the wisest manner, but I hope we are all learning to be as wise as we can.

Smiting the Rock.

Is there any similarity in the incident of Moses smiting the Rock in Numbers 20: 11, and the present propaganda of the Watch Tower B. and T. Society?

We agree with the suggestions of the questioner, that there would appear to be a correspondence here. Moses was told to speak to the Rock: had he done so then it would have been the more clearly seen that it was the Lord who had arranged the matter; but Moses, in his zeal and righteous indignation, used his own energy while he reviled the people for their lack of faith. So now the Watch Tower management have set out on an expedition of reviling and smiting of Christendom, and have exceeded the Lord's command. It would also appear that there is danger that the effect may be the same as with Moses—that is, a coming short, and a hindering from entrance into the joys beyond Jordan, for the work these friends are engaged in is not conducive to the growth of the fruits of the spirit, which are love, joy, peace, gentleness, moderation, etc., but rather to the encouragement of the works of the flesh—pride and the rejoicing in the belittlement of others, evil-speaking and slander. We may depend upon it that the Lord will not require of His people any service which will be injurious to the spiritual development of the Church.

Strango Flo.

Another enquires regarding the offering of strange fire by the two sons of Aaron, and whether or not the Watch Tower management has fallen into a similar error. It is, indeed, a very serious matter, and while we would agree that the Watch Tower friends would seem to have transgressed along the same line of error, it would not be that their error was in any way typified by this incident. However, one cannot get away from the fact that when they placed the volume, which they falsely call *Pastor Russell's Seventh Volume of Studies*, on the table and said, that is the Lord's message through Pastor Russell continued, it was untrue, and it would seem that the Lord smote the

Society. That very day the directorate was split in twain, and confusion has reigned in regard to the work ever since. They persisted in the wrong course, and the result is an interference with the work and a closing down of opportunities of promulgating the truth by the Society.

NEWS AND NOTES.

SECRETARY TO VISIT SOUTH AUSTRALIA AND WEST AUSTRALIA.

Mr. R. E. B. Nicholson is due to leave Melbourne on the 10th September, and is expected to visit several towns in South Australia and proceed by rail to Perth via Kalgoorlie.

Those friends who may be within reach and who would like Mr. Nicholson to visit them, kindly communicate at once with Mr. C. F. Mann, 7 Goldstone St., Fullarton, S.A., or Mr. Bradbury, 17 Stanmore St., Subiaco, W.A., who may be able to make additions to the itinerary and supply particulars of meetings, etc.

RE CONDUCT TOWARDS OTHERS:

Titus 2: 2: "Remind them to speak out of no man, not to be quarrelsome, but gentle, manifesting entire humility to all men."

3. For ourselves were, at one time, foolish, disobedient, deceived, in bondage to various inordinate desires and pleasures, living in malice and envy, odious, and hating each other.

4. But when the kindness and love to man of God our Saviour appeared,

5. He saved us, not because of our works of righteousness, but according to His own Mercy, through the washing of a new birth, and the renovation of the Holy Spirit.

6. Which He poured out on us richly through Jesus Christ our Saviour.

7. So that, having been justified through His favour, we might become heirs according to a hope of eternal life.

8. This statement is true, and respecting these things, I wish you to affirm strongly so that those who have believed in God, may excel in good works.

These are the things that are good, and profitable to men."

TRUTH WILL OUT.

According to report just received, Mr. Woodworth, one of the authors of the pseudo Seventh Volume, made a statement at the trial of the Watch Tower Directors at Brooklyn to the effect that he had commenced the preparation of the volume in 1906 or 1907. How, then, could it be Pastor Russell's work at all?

It was after this date, about 1908, that Mr. Woodworth, evidently still under the influence of spiritism (he had been a medium) proceeded to the Bible House and informed Pastor Russell that he had come to take his place, as the Pastor had proved to be the unfaithful servant. This is the man who presumes to write the Seventh Volume, and call it "Pastor Russell's Posthumous Work"—the greatest work published in the Gospel Age. No wonder that, beginning with no attitude, it is found inconsistent, contradictory, unscriptural, and unreasonable, and so void of the spirit of the Lord.

It was also proved before the Court that all the quotations from Pastor Russell contained in the volume had been published previously to his death, so that there is nothing posthumous about it.

RE DUTY TO POWERS THAT BE, ETC.

Z 10: 26: "The tendency to speak evil of dignities, to caricature them, is prevalent now, which is doing much more to undermine good government than the lunatics seem to realize. Undoubtedly there are many and ways for protesting against things and methods with which we do not fully agree. But the people of God should pre-eminently stand for law and order, with as much justice as may be attainable, waiting for absolute justice until the King of Kings shall take His Millennium Throne. His Command to us mercifully (written Sept. 1910) is that we be subject to the powers that be, and follow peace with all men so far as possible."—Pastor Russell.

Wall Texts, Post Cards (Poems), and Silk Ribbon Book Marks.
Tract Society, Temple Court, Collins St.—Melbourne.

Correspondence.

A doctor in New South Wales writes:—
July, 1918.

Dear Brother,—
I deeply sympathise with you in what you have had to put up with; but right-minded brethren and sisters and your own loyal spirit to the truth endorse your action, and you may count upon their warmest love and co-operation in the stand now taken. . . .

Some few weeks ago I received a thick March number of the *Watch Tower*, giving expositions of Revelation and Ezekiel. Is that what is called the "Finished Mystery"? I eagerly began to read it, having grown to love so dearly the previous six volumes. There were certainly many truths or explanations of truths worthy of remembrance, but something about the whole work, whether its all-sufficiency, its fulsome self-flattery and egotism, especially concerning our dear and humble-minded Pastor, its vindictive and slanderous aspersions of other religious thought, and its scurrilous cartoons, in no way indicating the spirit of Christ, made me throw it aside after struggling through the whole of Revelation and a portion of Ezekiel. I had to get quickly back to the six volumes, which I am again studying to get the bad taste out of my mouth.

I want you to continue sending me the *People's Paper*. Enclosed is cheque for 21/- . . . Any balance is for use by yourself in the Bible Students' Tract Society, and I mean, by God help-

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Vol. I No. 5

Melbourne, October 1st, 1918

A King Shall Reign and Prosper. Setting Up the Kingdom.

AT the beginning of the Gospel Age, the message was proclaimed "The Kingdom of Heaven is at hand," yet Christ before Pilate declared "My Kingdom is not of this Age." The fact is that the Law and the prophets were until John, but since then the Kingdom of Heaven was opened up and the selection of the Kingdom Class has been in progress since that time. In this respect the Lord's words are clear and definite, "Of all that have been born of women there hath not risen a greater than John, yet he that is least in the Kingdom of Heaven is greater than he." So that the object of this age has not been to set up the kingdom, but simply to select a "little flock to whom it is the Father's good pleasure to give the kingdom" as "joint-heirs with Christ." To him that overcometh is promised that he shall sit with Me in my throne."

The following is extracted from *Scripture Studies*, Volume 4:—

The earthly phase of the Kingdom of God which set up will be Israelitish; for such is God's engagement or covenant with Abraham and his natural seed. Even the chosen first to fleshly Israel, and would have been given to them if they had been ready at heart to receive it on the conditions attached to it,—to suffer with Christ and afterwards to be glorified with Him. (Rom. 8:17.) Israel indeed desired and sought the best God had to give; but Israel hath not obtained that which he seeketh for; but the election [the "little flock" selected from both Jews and Gentiles] hath obtained it, and the rest were blinded,—not forever, but until the election of the spiritual seed, the Kingdom proper, is completed.—Rom. 9:31-33; 11:7, 23, 25-32.

While Israelites in various stages of unbelief will be gathered back to Palestine under divine favor, according to promise, yet none shall be in any degree reckoned as a part, or even as supporters of, or associated with the earthly phase of the Kingdom, except as they shall first recognise Christ Jesus as the Son of God, the only Redeemer and Deliverer for Israel and the world.

The earthly phase of the Kingdom will, we understand, consist wholly of the resurrected holy ones of olden time—from John the Baptist back to Abel;—Abraham, Isaac, Jacob and all the holy prophets." (Compare Matt. 11:11; Luke 13:28; Heb. 11:30, 40.) While these ancient worthies will have neither part nor lot in the earthly Kingdom, because not "called" thereto, that high or "heavenly calling" was not possible until after the ransom had been paid by our Lord Jesus, yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved of God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual Kingdom. In harmony with this it is written in the Psalms, as addressed to the Christ: "Instead of [being longer considered] thy fathers [they] shall be thy ministers, whom thou mayest make princes [holy ones, captains] in all the earth."—Psa. 45:16.

These ancient worthies will be unlike the remainder of mankind, not alone in the fact that their trial is past while the trial of the world in general will just be beginning; but they will be unlike them also in the fact that they will have obtained the reward of their faithfulness—they will be perfect men, having completely restored to them all that was lost to Adam of mental and moral likeness to God, and perfection of physical powers. Thus they will not only be the "princes" or chiefs of earth (the earthly representatives of the Heavenly Kingdom—

Christ and his Church), but they, individually, will be representatives of what all the willingly obedient may attain to under the New Covenant.

When Abraham, Isaac, Jacob and all the ancient worthies have been resurrected, and shall appear amongst the regathered Israelites, their superior mental powers will speedily distinguish them from others. Moreover, their perfect minds will quickly grasp present-day knowledge and inventions; and they will be peculiar in many ways, as was the man Christ Jesus, of whom the people said,—How knoweth this man literary matters, having never learned. (John 7:15.) And as Jesus taught the people positively, definitely, clearly, and not doubtfully and in a confused way, as did the scribes, so it will be with the perfected ancient worthies when they appear amongst men. Besides these worthies, "princes," will have direct communion with the spiritual Kingdom (Christ and the Church) as our Lord had with the angels, and as Adam enjoyed similar personal communion before he came under divine sentence as a transgressor. "Princes" of the new earth (the new order of society) will be fully qualified for the honorable position assigned to them.

Thus we see that when God's time for the inauguration of his Kingdom among men shall arrive, his agents will all be amply ready for the service; and their master-strokes of wise policy, their moderation and dignified self-control, and their personal exemplification of every grace and virtue will attract men and quickly enlist them—chastened under the great tribulation—in active co-operation. Even before the disclosure of their identity, doubtless the people of Israel will have remarked their pre-eminence over other men.

Furthermore, let us remember that the very design of the great time of trouble, now nearing a culmination, is to break the stony hearts of the whole world, to bow down into the dust the proud, and break up the fallow ground with deep furrows of pain, trouble, sorrow, thus to make the world ready for the great blessings of the Millennial Kingdom. And it will serve its intended purpose: as the Prophet declares, "When thy judgments [Lord] are [abroad] in the earth the inhabitants of the world will learn righteousness." (Isa. 26:9.) By that time all will have learned that selfish schemes and all schemes that can be devised and carried out by fallen men are defective, and lead only to various degrees of trouble and confusion. And all will by that time be longing for, but despairing of, a reign of righteousness;—little realising how near at hand it is.

Israel's long cherished hopes of the Kingdom will meantime be reviving amongst those who, from respect for the promises, shall have gathered to Palestine. When to these the ancient worthies shall declare their resurrection, and the form of righteous government to be established, the plan will undoubtedly be promptly recognised as of the Lord, and when they shall learn that the real Kingdom over them is the spiritual, and that Jesus the crucified is the King, and mentally, with the eye of faith, shall "look upon him whom they pierced,"—then, "They shall mourn for him, as one mourneth for his

only son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem." And God "will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication."—Zech. 12:10, 11.

The news of the discomfiture of the hosts of Gog and Magog, and of the wonderful deliverance of Israel from their enemies, will be speedily followed by the news of the appearance of their renowned "fathers," resurrected, and the establishment of a government with these at its head, and of the general conversion of Israel to the long rejected Messiah. And no doubt much of this will pass for a fraud amongst Gentiles: the Jews will be laughed at for being gullible, and the ancient worthies will be classed as shrewd imposters.

But the blessing attending the re-organisation of government under the new auspices in Palestine, will work such wonderful and rapid changes in Israel's welfare as will astonish the then anarchistic and discouraged world, and lead many to think and to say,—Whether impostors or not, the work of these men who claim to be the resurrected prophets is the very one the world needs! Would to God they would take control of the whole world, and bring order and peace out of our universal disorder. And then they will extend everywhere their government, their yoke of righteousness, seen to be so beneficial to Israel. This is stated by the Prophet in the following words:—

"It shall come to pass in the last days, that the mountain [Kingdom] of the Lord's house shall be established in the top of the mountains [as a Kingdom overtopping or overruling all kingdoms], and shall be exalted above the hills [the highest peaks]; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain [Kingdom] of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths. For out of Zion [the spiritual Kingdom—the glorified Christ, head and body] shall go forth the law, and the word of the Lord from Jerusalem [the seat of the earthly representative government in the hands of the "princes"] And [previously—in the great time of trouble] He shall judge among the nations, and shall rebuke many people. And [as a result of the Lord's rebukes and subsequently His law and Word] they shall beat their swords into plowshares and their spears into pruning hooks: nations shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4; Micah 4:1-4.)

The Intimacy Between the Kingdom and its Earthly "Princes."

As we should expect, the communication between the two phases or parts of the Kingdom will be easy and direct; and thereby the supervision and instruction of mankind will be complete—the "princes" being the channels of divine communication. This seems to be the intimation of our Lord's words to Nathaniel: "Hereafter ye shall see heaven opened, and the angels of God [the messengers of God, the "princes" of the new dispensation] ascending to and descending from the Son of Man." (John 1:51.) Was not Jacob's dream of the ladder between heaven and earth, and the passing to and fro of messengers, a prophecy as well as a dream, foreshowing the coming close communication between the Heavenly Kingdom and the world, in which work, as one of the communicating messengers, Jacob himself was to have a share in the blessing of the world? We believe that it was so intended.—Gen. 28:10-12.

That Moses, the mediator of the Law Covenant, was a type of Christ, the Mediator of the New Covenant, is clearly taught in the Scriptures and generally recognised by Bible students; but all have not recognised that Moses was a type of the entire Christ—head and body—and that in this sense the entire Gospel age has been the period of Christ's raising up. This, however, is the only application of the type which will fit in a number of cases: for instance, in Acts 3:22, 23.

At the institution of the Law Covenant, at Mount Sinai, Moses seems to have been

a type of the complete Christ (head and body) at the introduction of the Millennial age, when the New Covenant will be introduced to the world,—after "the sound of the great [seventh] trumpet," and the black darkness and "great earthquake," etc., of the Day of Vengeance shall have appalled mankind and made them ready to hear the voice of the Great Teacher, and glad to accept his New Covenant. This is distinctly pointed out by the Apostle (Heb. 12:18-22) who seems to mark every step of the parallelism. Israel had been approaching and had finally reached Mount Sinai, that might be touched, and from which such fearful sights and sounds emanated that all feared and quaked; but we are approaching Mount Zion and its wondrous glories and blessings far superior to those at Sinai; but accompanying these greater blessings will be the more terrible trumpet, blackness and earthquake shaking—the final shaking of all that can be shaken (all that is sinful and contrary to the divine will), that only that which is true and enduring may remain. The solution of the whole matter is in the words: "Wherefore we [who anticipate thus] receiving a Kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably."—Heb. 12:28.

Continuing the examination of this illustration, we note that after this Moses went up into the Mount (Kingdom) and

his face did shine so that Israel could not look at him. This would seem to typify the completion of the Church (Christ, head and body) in glory. And the veil which Moses afterward wore before the people, but laid off when with the Lord in the Mount would seem to typify the earthly phase of his Kingdom, the "princes in all the earth" through whom the Christ will speak to the people and be represented, the glory being hidden. This seems to be a striking illustration of the intimate relationship which will exist between the earthly "princes" and the heavenly Kings and Priests. Moses's going up into the mount to commune with God while the mountain was clothed in clouds flashing with lightning, and the earth quaked as the thunder rolled, represented the fact that the Body of Christ will be completed, the last members "changed" and received into the Kingdom at the time when the present order of things is being changed, in the midst of a great time of trouble such as earth has never yet experienced.

The inauguration of the Kingdom will be accompanied with such awe-inspiring scenes as will cause the whole world to tremble with fear, and to gladly recognise the Anointed of the Lord as King of the whole earth. As Israel entreated that the Lord would not speak to them any more—by the terrible sights and sounds witnessed at Sinai—so here, all peoples will desire to have the Lord Jehovah cease speaking to them in his wrath, and vexing them in his hot and just displeasure, and will be glad to hear instead the great Mediator, to recognise him as the King whom Jehovah sets over them—Immanuel; the great antitype of Moses—the veiled (hidden) Prophet, Priest and King.—Compare Heb. 12:19 and Psa. 2:5, 6.

Continued on page 9.

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PEOPLES PAPER.

BIBLE STUDENTS' TRACT SOCIETY.
Published Weekly, 1st and 15th.

Moral and Social Reforms.

The Law of the Lord will then go forth from Mount Zion, the King's law, and be promulgated to all the people...

How much this will signify as regards the suppression of all forms of business which tempt humanity by allowing and enticing through the weaknesses of their...

Similarly, the building of war vessels, the manufacture of munitions of war and defence will cease, and armies will be disbanded. The new Kingdom will have no need of them...

The banking and brokerage business, and other like employments, very useful under present conditions, will no longer have a place for under the new conditions the...

human race will be required to treat each other as members of one family, and private capital and money to loan and to be needed will be things of the past.

It is of this great King and Judge (head and body), typified by Moses, that the Lord declares—

The spirit of the Lord shall be upon Him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of reverence for Jehovah.

To some it might appear that this divine programme will make the earth a Paradise for the poor, but a place of anguish to those now accustomed to luxury and to having an advantage over the majority...

But the inevitable levelling of society which will be accomplished by the agency of the Day of Vengeance must be accepted; and by and by (slowly in some, more quickly in others) the advantages of the reign of Love will be recognised and

generally appreciated. It will be found that under the divine arrangements all ways, if they will, be blessed, be truly happy, and go "up" on the highway of business to grand human perfection (peace, health, and an everlasting life).

On the contrary, when Satan is bound and restrained, and outward temptations removed, the house of release will be open, under the guidance of the glorified Church, to studies which will become more and more attractive and interesting.

It might well be with serious apprehension that men would contemplate the establishment of the most autocratic government the world has ever known, in which the lives, property and every interest of all mankind will rest absolutely in the hands of the King, without appeal, were it not that we have the most absolute and convincing proofs that every regulation and arrangement of the Kingdom is designed for the benefit of its subjects.

But the "saints" who shall be joint-heirs in the Kingdom, and associate judges—can they be safely trusted with absolute, autocratic power?

Ah, yes! as Christ Jesus proved that He had the Heavenly Father's spirit, and "is the express image of the Father's person," so all who will be of that "little flock," His joint-heirs in the Kingdom, will have been proved to have "the spirit of Christ"—the holy spirit of Love.

The Rule of Iron Rod.

The nations will be ruled by force, irresistible force, until righteous order is established by a general submission; every knee shall bow, every tongue shall confess divine power and glory, and outward obedience will be compulsory.

To Interested Readers.

Other copies of this Paper dealing with important questions will be sent free on request, to Where are the Dead, Weeping all Night, The First Resurrection, Battle of the Great Day.

As the Prophet presents the matter, God in this coming-time will be saying to the babbling, clamoring self-interesting humanity—"He will and know that I am God. I will be exalted among the peoples, I will be exalted in the earth." (Psa. 46:10) It will, however, be the work of the entire Millennial age to "do justice to the meek and righteous in all the little and great affairs of each individual of the race, all of whom will thus be "taught of God" through His "elect" Servant of the Covenant, the great Prophet, Priest and King, (head and body): Prophet in the sense of teacher, King in the sense of governor, Priest in the sense of mediator who, having redeemed, is the advocate of the people and the dispenser of divine favor.

Israel an Illustration.

Apparently the world will be given time to see in Israel the operation of divine government, and its practical benefits, in contrast with the then prevalent anarchy, so that the majority of all nations will "desire" the Kingdom rule. This is forcibly pictured in the prophetic words, addressed to Israel at that time—

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings [earth's principal ones] to the brightness of thy rising."

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy daughters to be nursed at thy side. (Compare Ezek. 16:61.) Then shalt thou see and be filled with light, and thy heart will be awed and enlarged; because the abundance of the sea [the anarchistic masses—see Rev. 21:1] shall be converted unto thee, as well as the best of the Gentiles shall come unto thee. And they shall show forth the praises of the Lord." (Isa. 60:1-6, 11-20.)

Truly, that will be a glorious day of opening blinded eyes and turning many to righteousness! It will be a day of conversions and revivals along the lines of the truth and not along lines of fear and misrepresentation. It will be the time mentioned by the Prophet when "a nation shall be born in a day." (Isaiah 66:8.) Israel will be that nation—(1) Spiritual Israel, the "holy nation;" (2) Fleshly Israel, its earthly representative.

This is the Salvation day whereof the Prophet David sang (Psa. 118:18-27):—"This is the day which the Lord hath made; We will be glad and rejoice in it! The stone which the builders refused is become the Head stone of the Corner! Blessed is he that cometh in the name of the Lord!"

Save now, I beseech Thee, O Lord! O Lord, I beseech Thee, send now prosperity. The Lord hath chastened me sore: But He hath not given me over unto death. Open to me the gates of righteousness: I will go into them and I will praise the Lord. This is the gate that leadeth to Jehovah; All the righteous shall enter thereby. I will praise Thee: for Thou hast heard me And art become my salvation: God is the Lord, which hath showed us light"

Thus we see that the educational reforms and instructions of the future will begin with the hearts of men: they will start with the lesson, "The reverence of the Lord is the beginning of wisdom. (Prov. 9:10.) One of the great difficulties of present-day education, which tends to pride, arrogance and discontent, is its lack of this elementary wisdom. Every work of grace under the regulations of the Kingdom will be properly begun and thoroughly accomplished.

No creature of the redeemed race will be too low for divine grace to reach, through the all-powerful and blessed agency of the Kingdom. No degradation of sin will be too deep for the hand of mercy to fathom, to rescue the blood-bought soul; no darkness of ignorance and superstition will be so dense in any heart but that the light of divine truth and love will penetrate its gloom and bring to it a knowledge of the joy and gladness of the new day, and an opportunity to share the same by obedience.

All in the Graves Shall Come Forth.

The resurrection of the ancient worthies, together with frequent restorations of the sick to health in answer to the prayer of faith, will probably, when men have had time to think, and to recover from the ravages of the great time of trouble suggest to them the possibility of the resurrection of others—their friends and kindred—from death and the grave, in fulfilment of the promise of Christ that all that are in the graves shall hear the voice of the Son of Man, and shall come forth. (John 5:28, 29.) And it is not an unreasonable suggestion that it may be in answer to the prayer of faith for the restoration of departed friends that this great work may begin and progress. We see a reasonableness in such a method which seems to commend it above others we might think of. For instance, it would recall the dead gradually, and in the reverse order from that in which they went down, and would thus provide homes and hearty welcomes, and the necessary comforts of life for the risen ones at once on their return to life; and such would thus be acquainted with the languages, manners and customs of those about them; while, if the order were reversed, the awakened ones would be quite unprepared in these respects for the new conditions, and would be entire strangers, and uncongential to the generation in the midst of which their new lot would be cast.

That all prayers for the restoration of departed friends would be promptly answered, is not probable; for the Lord will have definite plans for their restitution with which some such requests might not be in harmony.

The Glorious Prospect.

What a glorious prospect the new dispensation will present when fully inaugurated! The changes from one dispensation to another in the past have been marked and prominent, but this change will be the most eventful of all.

No wonder that the thought of such a spectacle—of a whole race returning to God with songs of praise and everlasting joy upon their heads—should seem almost too good to believe; but He who has promised is able also to perform all His good pleasure. Though sorrow and sighing seem almost inseparable from our being, yet sorrow and sighing shall flee away, though weeping in sackcloth and ashes has endured throughout the long night of the dominion of sin and death, yet joy awaits the Millennial morning, and all tears shall be wiped from off all faces, and beauty shall be given for ashes, and the oil of joy for the spirit of heaviness.

His Kingdom of Righteousness.

A conquered and enforced peace and obedience—although proper, in order to furnish an illustration proving the blessings and advantages of a righteous and equitable government—is far from God's ideal. God's ideal Kingdom is one in which each individual is free to do his own will, because each has a will that is in strict conformity to the divine standard—loving righteousness and hating iniquity.

Thus shall God's Kingdom come, and His will be done on earth as it is done in heaven. Thus shall the Christ reign as the Father's vicegerent until He shall have put down all antagonistic authority and power, and caused every knee to bow and every tongue to confess the Wisdom, Justice, Love and Power of God the Father. And finally, having manifested, by the last crucial test at the close of the Millennium, all who have even a sympathy for sin, though outwardly obedient; and having destroyed these from among the people (Rev. 20:9), He shall surrender to the Father the vice-royal dominion. Thus the Apostle expresses the matter:—

"He must reign until He shall have put all enemies under His feet. The last enemy that shall be subjugated is [Adamic] death. Then cometh the end [of His reign; it having accomplished its object] when He [Christ] shall have delivered up the Kingdom to God, even the Father; when He [Christ] shall have put down all [opposing] rule and all authority and power. . . . When all things shall be subjected unto Him [the Father], then shall the Son also Himself be subject unto Him [the Father] which did subject all things unto Him [for the thousand years]." (1 Cor. 15:24-28.)

BIBLE STUDENTS' CONVENTION.

The Christmas Convention will be held in the Masonic Hall, Collins-street, as usual. All believers in the Ransom Sacrifice of Christ are invited. This early intimation is in order that friends may have the matter in mind and avoid other engagements which might interfere with their attendance during Christmas week. Further particulars may be expected in a later issue.

QUESTION BOX.

The Altar from a Scriptural Standpoint.

Question.—Kindly explain what is meant by the term sacrifice, and what constitutes sacrifice in the New Creature.

Answer.—The last part of this question has an important bearing on the whole question—"in a New Creature." We are not to suppose that the New Creature does the sacrificing; for this is done before any of us become New Creatures. After we, as old creatures, reach the point where we desire to become God's people, we devote our lives to the Lord and ask that He accept us. Thus we bring ourselves to the great High Priest whom God has appointed, and offer ourselves to Him. The Bible makes no distinction as to what constitutes sacrifice, and shows that only a priest can offer sacrifices lawfully. Since we come as sinners, not priests, we can only offer ourselves to the great High Priest, Jesus. He accepts us, justifies us through His own merit, and thus makes us acceptable to the Father. It is our earthly nature, our human nature, and all that pertains to it that is sacrificed. We simply offer it to the Lord; and He as our great High Priest imputes to it of His own merit and presents it to the Father, who accepts it and begets us by His Holy Spirit as New Creatures. This sacrifice of our human nature with all its rights and privileges is made once and forever.

Therefore we are counted dead as human beings, but alive as New Creatures. This is to grow in grace, in knowledge, in love. It is not to be sacrificed.

What, then, is to be sacrificed after we become New Creatures? We reply:

The old creature is counted dead, both by God and by ourselves; but although reckoned dead it is actually alive. Therefore it is the New Creature's business to keep the old nature on the altar, upon which the great High Priest has put it. In other words, the New Creature must keep the old nature dead, hold it in subjection. When our flesh is brought into contact with the fires of experience for its consumption, it is the old creature that wees and the New Creature. The New Creature will rejoice in the Lord and in His providential care, as daily it grows in grace and in knowledge. When the old creature is knocked out, or brow beaten, as the Apostle says (1 Cor. 9: 27), it will grow; but the New Creature will be glad and rejoice in the Lord.

We should endeavour to forget earthly things. To enable us to do this, we should not dwell too much upon them; for it is only the flesh that suffers, and the Apostle intimates that it must suffer until it dies. Therefore do not make too much of the sufferings of the flesh. Do not talk too much about your painful experiences and about the things of the present. Forget the things that are behind. Think mostly about the blessings of the Heavenly Father and of the glorious hope that is held out for us in the future; and let the old nature with all its interests die daily.

SAINTS BEYOND THE VEIL.

Question.—Who not address the Saints when you believe to have been resurrected for some time?

Answer.—We would not address the Saints, because there is no necessity for addressing them. To address the Saints would be to cast indignity upon our Lord. God has provided that we shall have an Advocate, and to go aside from that Advocate and address somebody else would be to do dishonour to the Advocate, and to the one who appointed the Advocate. Therefore I would not think of addressing them. They do not in any sense stand between my soul and the Lord Jesus; I do not need them at all. I want to go directly, as God said I may, to Him in the name of Jesus, by using Jesus as my Advocate—"We have an Advocate with the Father, Jesus Christ the righteous." We have no other advocate, and any one who goes in any other way is taking a sidetrack, and will never reach the destination, but is led off in another direction. We think our Catholic friends make a great mistake in address- ing our saints, when the Advocate whom God appointed.

Correspondence.

EXTRACTS FROM LETTER OF ONE OF OUR CORRESPONDENTS.

The fact that prison events were so clearly discerned by Pastor Russell so far back as the time of writing Vol. IV. of Scripture truths, should tell greatly in favour of his works. To look for a "Completion" in one other volume, posthumous or not, in the light of the grand spreading of the glad tidings through every media inspired by Brother Russell's "Helping Hand" in the six volumes, seems absurd.

I have devoted some of my leisure moments to the scanning of one of the Convention reports, and have left the perusal with the impression that to become rooted and grounded in love (character forming) is the essential thing, however desirable the furnishing of a key to unlock knowledge and reveal mystery.

Our thirst for knowledge will not be fully satisfied until we awake in His likeness. In our search for more we lose what is already ours. We are to exercise care lest—we lose sight of the real fundamental things. Surely, it was God's plan that during this harvest time He would set out clearly all the wonderful, doctrinal facts regarding His purposes, and towards the end of the Harvest it is more a question of principle and heart condition, and these will be the test among God's people.

PALESTINE.

Unquestionably one of the most interesting events of the war is the invasion of Palestine and capture of Jerusalem. Yet it is overshadowed by the magnitude of the war. All particulars pale in the presence of the general fact. Discussion of the future of Palestine and especially of the Holy City is affected by the doubt whether the shaping of that future will lie in the hands of the Allies. Suppose that General Allenby completely discharges his task, and that the Turk, guns and baggage, is driven out of the Holy Land, yet the final issue of the war will have to be victory for the Allies if they are to determine what shall be done with the country. Let Germany win, and it is pretty certain that the Turk will put in a claim for repossession. Germany might greatly desire, for prudential reasons, to conciliate the Jewish race, but she could offer only a limited objection to a Turkish demand. At present Turkey is being stripped, or bids fair to be stripped, of Arabia, Armenia, and Palestine—that is to say, she is being turned out of Asia. One of the consequences of Russia's breakdown is readmission of Turkey to Armenia, for those portions of it which had been taken by the Russian armies, a readmission which the Turk immediately signalled by further wholesale massacres of helpless persons. But the Allies have made up their minds that Armenia shall be finally delivered from the fact or menace of Turkish ferocity if they should have the decisive voice in the making of peace. Arabia has to a great extent already liberated herself from Turkish rule, and is being assisted by the British operations in Mesopotamia. A curious reversal of intention and prediction is coming into view. When Turkey openly joined Germany—there had been a long-standing secret sympathy and perhaps arrangement between them—the cry in the Allied countries was that Turkey's punishment should be expulsion from Europe. She must be accommodated in either Asia or Europe. We cannot put into operation the policy of extermination she has herself adopted in regard to Armenia. If she has made herself impossible in Arabia, Armenia, and Palestine, she must crowd herself into the corner of Europe, which she has occupied for centuries. Not a pleasant prospect for her neighbours. If, however, Germany triumphs over the Allies, Turkey

will become more arrogant, more faithless, more cruel than her own had regard, and Jews will lose the hope of soon recovering the only place on earth she longed for.

To the Jew the whole of the Holy Land is precious. His reverence and affection centre upon Jerusalem, with which his race has been associated for something like 3000 years, but all Palestine is God's own country to him. To the Christian, Jerusalem and Bethlehem, and the Sea of Galilee, and other places followed by their connection with Jesus Christ and His apostles are very dear. It was in Palestine that the Son of God was born and lived and died when He visited earth as the Saviour of mankind. For nearly two thousand years it has been the Christian's Holy Land. To the Moslem, Palestine has been a divinely favoured country, in which one of the Holy Cities is situated. The Koran mentions only Mecca and Jerusalem. For a thousand years and more Jerusalem has been almost continuously dominated by the followers of

Mahomet. Certainly there was not the implacable hatred between Moslem and Jew that discreditably and unfortunately existed for ages between both and the Christian. The darkest of all the stains on Christian history is the cruel and prolonged persecution of the Jews, and it is

WHERE ARE THE DEAD? This interesting sermon was published in a previous issue. The interest aroused and demand exceeded all expectations. Send for free sample. To Bible Students Tract Society, Temple Court, Melbourne.

one of the Christian reproaches that the Jew was glad to take shelter within the comparative friendliness of the Moslem. Slight traces of this intolerance still survive in Europe, though perhaps the last vestiges of it will be swept out of existence by this war. It must be admitted that the conduct of the Jew towards the Christian often suggested that, had he not lacked opportunity, he would have dealt harshly with the Christian. Generally, however, the Christian relation to the Jew and vice-versa has become gentle and kindly. Notably has this been the case for many years in the British Empire. The restoration of Palestine, and especially of Jerusalem, to the Jews as a religious home of the nation, will go far to establish perpetual amity between Jewry and Christendom.—The Telegraph.

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Awake! Jerusalem, Awake!

G. M. BILLS.

"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart."—Jer. 3: 17.

Awake, Jerusalem, awake! the Lord will comfort thee! Now from the dust thy garments shake, arise in majesty! Thy light is come, thy sun shall rise with healing in his rays; Thy land shall be a paradise, and echo ceaseless praise.

Isa. 52: 1-3; 60: 1-6; 61: 4-6; Jer. 30: 10-11; 31: 28-37; Ezek. 36: 8-38.

Refrain:—

Jerusalem! O Jerusalem! the world thy King shall own, When God restores thy diadem, and Shiloh takes the throne.

Gen. 49: 10; Psa. 2: 6-8; Rev. 11: 15; Psa. 149: 5-9; 1 Co. 6: 2; Dan. 7: 13, 14, 22, 27; Rev. 2: 26, 27; Isa. 24: 23; 62: 1-3; Psa. 82: 8; 86: 9.

The blindness that has veiled with night the lost of Israel's fold, Will be replaced by gospel light, when Gentile times are told. When "God's elect" in Zion reign, thy morning shall begin; Their mercy will remove the stain of Jacob's crimson sin.

Luke 21: 24; Rom. 11: 25, 26; Jer. 31: 10-12; Ezek. 39: 23-29; 37: 22-28; 16: 53-63; Psa. 49: 14; Isa. 42: 1-4; Rom. 8: 29-33; Dan. 2: 44; Jude 14, 15; Luke 12: 32; Jno. 17: 14, 24; Matt. 19: 28; Jer. 3: 12-16; Heb. 8: 7-13; 12: 18-25; Isa. 61: 1-3; Rom. 11: 27-32; 2 Cor. 3: 14-16; Acts 3: 17-26; Mal. 3: 3-6; Isa. 1: 25-27.

The cup of trembling from thy hand Jehovah will remove; And spread o'er thy forsaken land the mantle of his love; The barren plain shall bloom again, and famine flee thy shores; For peace will aid thy husbandmen, and fill thy threshing floors.

Isa. 51: 17-23; 30: 18-26; 25: 6-8; Amos 9: 11-15; Isa. 65: 17-25.

Thy watchmen eye to eye shall see, when God shall Zion bring; Good news of good shall swiftly fly on everlasting wing; The voice of crying there shall cease, while praises thrill the skies; For health and gladness will increase, as vanquished error dies.

Isa. 52: 7-8; Luke 2: 10; Rev. 14: 6, 7; Zeph. 3: 8-20; Isa. 52: 13-15; Psa. 67; Micah 7: 16-20; Rev. 21: 3, 4; Psa. 98.

Redeemed, redeemed, but not with gold, thy ransomed ones return; With awe the Gentiles shall behold thy holy incense burn; Unto thy palaces, restored, all nations soon shall flow, To seek and serve thy royal Lord, in homage bowing low.

Isa. 52: 9-10; 54: 5-13; 49: 18-23; 51: 11; Mal. 1: 11; Isa. 19: 19-25; Zeph. 8: 20-23; Psa. 72; 1 Tim. 2: 3-6; Isa. 2: 1-5; 45: 22-25; Rev. 20: 4-9; Heb. 10: 26-29; 6: 4-8; Acts 3: 23; Isa. 60: 8-22; Rev. 22: 3-5.

FLESHLY ISRAEL RETURNING TO PALESTINE.

The fulfilment of Scripture prophecy by the return of Israelites to Palestine is awakening considerable thought amongst those who believe God's Word and search it. We are frequently asked for a tract upon the subject, but a tract is quite insufficient for the presentation of the vast amount of testimony bearing directly and indirectly upon this subject. We must refer the interested reader to a book entitled, *The Kingdom Come*, 384 pages, supplied by Bible Students' Tract Society, Temple Court, Melbourne.

After reading the above with interest, and Bible in hand, you will want to read another book—*The Time is at Hand*. It shows the typical significance of Israel's Jubilees or Sabbath years; it proves that the period of Israel's favour exactly corresponds to the period of their disfavour; it shows also the general typical significance of the Temple and its services, and that Israel's favour will return shortly.

*In Rev. 20: 5, the words, "But the rest of the dead lived not again until the thousand years were finished" are spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac MS. We must remember that a few passages found in the modern copies are additions which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS. of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a marginal comment made by a reader, expressive of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

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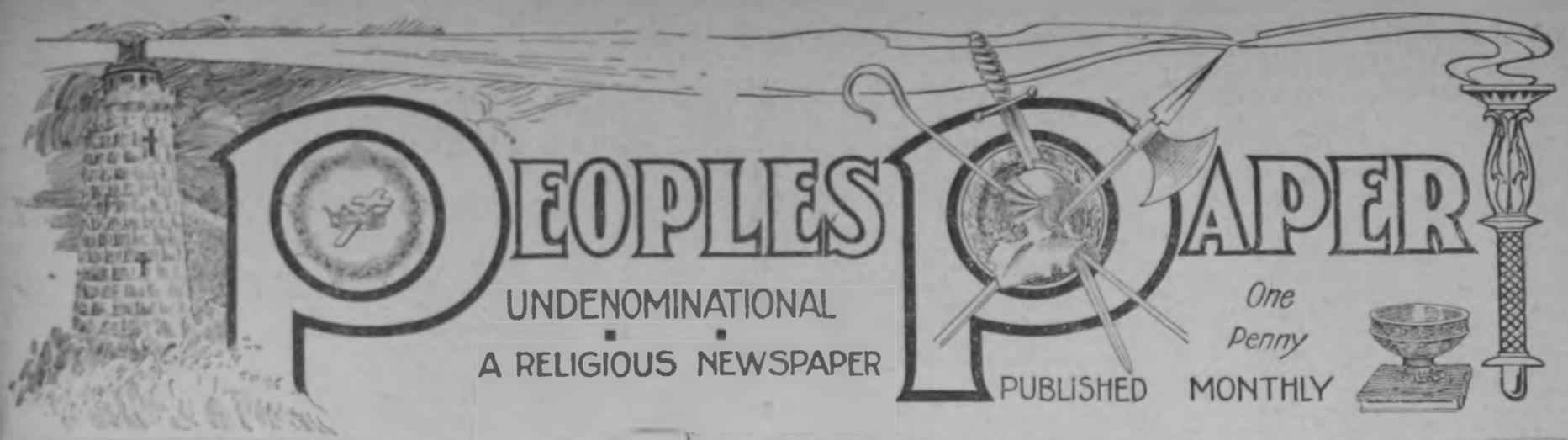
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The First Resurrection

Send a postal request for this interesting subject to

Bible Students Union, 424 Collins St., Melbourne



Vol. 1, No. 6

Melbourne November 1st, 1918

Jehovah's Footstool Made Glorious

"Thus saith Jehovah: My throne is my footstool, and the earth is my footstool." "And I will make the place [footstool] of my feet glorious." "And his [Jehovah's] feet shall stand in that day upon the Mount of Olives."—Isa. 60: 1; Jer. 49: 14; Zech. 14: 4; Matt. 23: 35; Acts 7: 40.

God's footstool has been anything but glorious for the past six thousand years. Sin, pain, crying, mental and physical suffering and death have made it one vast dismal house in which now, conservatively estimated, at least fifty thousand millions of humanity wait for the time to come when the curse of divine justice shall be lifted; and the light of divine favour, shining in the face of Jesus Christ our Lord, shall rise as the Sun of righteousness, to chase away sin's dismal shadows, and light the gloom with healing ray.

Thus our God has made abundant provision for the ransom for Adam, and for all who suffered loss through him as his children, bought the whole world, and made for each member of our race an opportunity for a trial for everlasting life under favourable conditions; but it did more, it purchased back Adam's life, his dominion as earth's king, representative of God, his Creator and Father.

Hence we read, "And thou, O Tower of the flock [Christ], the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." (Micah 4: 8). The Apostle Paul also speaks of the redemption of the purchased possession (Eph. 1: 14). Our Lord, in one of His parables, referred to this also, showing that He purchased not only mankind, the treasure, but also the field, the world, the earth from under the curse; and that all who join with Him, as members of the Kingdom class, share in that purchase of the field and the treasure.—Matt. 13: 44.

The entire work of the Millennium will consist in reordering and making glorious God's footstool. Paradise, when lost through sin, was but a "garden" in a corner of the earth; but inasmuch as the race of Adam has multiplied to fill the earth, in accordance with the divine intention (Gen. 1: 28), and inasmuch as they all have been redeemed, it will be necessary to provide a Paradise sufficiently large to accommodate all, and this will imply that the entire earth shall become as the Garden of Eden for fruitfulness and beauty and perfection. And all this is promised as the grand future consummation of the divine plan.—Acts 3: 20, 21; Rev. 2: 7; 2 Cor. 12: 4.

But the richest jewel of the Lord's glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness to God, in moral and intellectual graces, will be reflected the very image of Divinity. And most gloriously will the perfect man reflect honour upon his Maker and His wondrous plan for His creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus, Jehovah's "Word," and second the Bride, the Lamb's wife and joint-heir in disbursing the blessing secured by the ransom. This beautifying and glorifying of the Lord's "footstool" will not be completed until our Lord Jesus, as the Father's honored agent, "shall have put down all [conflicting] rule, and all authority and power. For He must reign until He hath put all enemies under His feet, before He delivers up the Kingdom at the close of the Millennium."—1 Cor. 15: 24-28.

The period of the reign of Sin and Death is represented as the time when God "remembered not his footstool in the day of his anger" (Lam. 2: 1); but following the beginning of the Millennium, the people are prophetically called upon to—"Exalt the Lord our God and worship at his footstool, for he is worthy." (Psa. 99: 5). And this thought, that the establishment of the New Jerusalem, the Church of God glorified, as the new government in the earth, will mean the beginning of the restoration of divine favour to Jehovah's footstool, is clearly set forth through the Prophet Zechariah (14: 4, 5).

Jehovah's Feet on the Mount of Olives.

This prophecy is generally misunderstood, and applied to the feet of our Lord Jesus, at His second advent; and indeed, those who thus err generally go further and assert that it will be the feet of flesh, pierced with the nails of Calvary;—not realising that our Lord gave His human nature, complete and forever, as our ransom; and that He was raised from the dead, by the Father's power, a glorious spirit-being—"the express image of the Father's person."*

But a glance at the preceding verse (3) shows that the Prophet's reference is to the return of Jehovah's feet; for the statement (referring to the trouble by which the Kingdom will be established) is: "Then shall Jehovah go forth and fight against those nations, as when He fought in the day of battle [in olden times for Israel]. And His feet will stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall be divided in its centre, from east to west, and there shall be a very great valley; and half of the mountain shall remove northward and half southward."

As soon as any recognise the fact that the feet mentioned are Jehovah's feet, they will not dispute that this language is symbolic, and refers to the Lord's re-establishment of His dominion in the earth, which has long been comparatively abandoned to the "god of this world" Satan;—except as the Lord was represented first by the typical Tabernacle, secondly by the Temple at Jerusalem, and lastly by the present tabernacle condition of the Church of Christ, during this Gospel age. Surely, no one will err and get the thought that Jehovah literally rests His feet upon this earth as a "footstool."

And if the placing and resting of Jehovah's "feet" is symbolic, and signifies the return of divine favour and dominion to earth, so, we may be sure, other features connected in the same prophecy are symbolic: the Mount of Olives, its pecu-

liar division, its valley, the flight of the people, the waters of life from Jerusalem (compare verse 8 with Ezek. 47: 1-9), etc., are all symbolic statements,—pictures of grand spiritual truths.

The olive is a symbol full of meaning: in olden times it was the source of artificial light, its oil being generally used for this purpose. (Exod. 27: 20). Indeed, in the Hebrew, the olive tree was called *shemen* or oil tree. Olive oil was also used as the basis of many of the precious ointments of olden time—such as that used in anointing the priests and kings, typifying the holy spirit upon the antitypical "royal priesthood." (Exod. 30: 24). And from time immemorial the olive branch has been used as a symbol of peace.—Gen. 8: 11; Neh. 8: 15.

If, then, the olive be the symbol of light, peace and divine blessing through the holy spirit, and if mountain be considered as elsewhere the symbol for a Kingdom, the significance here of the term Mount of Olives is easily seen to be—the Kingdom of Light, Peace and Divine Blessing. And the standing or establishment of Jehovah's "feet" upon it, signifies that the Divine favour and law will be re-established in the earth by and through the holy Kingdom.

The application of the term Mount of Olives, is in full accord with the Apostle's statement (Rom. 11: 17, 24) in which he compares fleshly Israel with the original cultivated olive tree, and Gentile converts to wild olive branches grafted in where the natural branches had been broken off. (Compare Jer. 11: 16, 17). And he explains that the root of the tree is in the promise of God,—the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth, etc. Eventually the same root or promise will bear two kinds of branches—the ingrafted wild olive branches, and the reingrafted natural branches: when fleshly Israel shall have his blindness turned away, and shall look with the eye of faith upon the Saviour crucified and pierced eighteen centuries ago—a sacrifice for sin. We remember also that fleshly Israel was God's typical Kingdom or mountain for a long time, and that spiritual Israel of the Gospel age is called to be the real Kingdom of God, as our Lord declared, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Moreover from these two Kingdoms (even before Jehovah's glory rests upon them, to make them His channels of blessings to the whole world of mankind) has proceeded all "the light of the world" during all the darkness of the past: for are not these the representatives of the Old and the New Testaments, the old and the new Covenants? Do not these correspond to the Lord's two witnesses and to the two olive trees of Zechariah (4: 3, 11, 12) distinctly mentioned also in Revelation (11: 4)?—in that these two parts of the mountain symbolise the outcome of those covenants, the results of the witnessing—the Kingdom in its heavenly and its earthly phases?

Here we see, then, that the two halves of the Mount of Olives signify the two parts of the Kingdom of God, distinctly separated according to a divine order or arrangement. The separation indicates no opposition between the two parts of the Kingdom. It is, on the contrary, for the purpose of producing the "Valley of Blessing" between—to which all who desire divine aid may flee and find succour under the blessed protection of both the heavenly and the earthly phases of the Kingdom.

The Prophet David (Psalm 84) seems to have been given a foreview of this great "Valley of Blessings," close to Jehovah's "feet," when he sings first of the saints of the Gospel age and then of those blessed in the next age, saying:—

How lovely are thy dwelling places
O Jehovah of Hosts!
My soul desired, yea, it even fainted
For the courts of Jehovah.
My heart and my flesh shout with joy
Unto the living God.
Even as the sparrow hath found a house,
And the swallow a nest for herself,
Where she may lay her young; (so
I have found) thine altars, O Lord of
Hosts,
My God, my King.
Happy are they that dwell in thy house:
They shall be continually praising Thee,
Selah.
Happy is the man whose strong confidence
is in thee,
Whose heart reflecteth (wholly) on the
paths of (righteousness).
Passing through the valley of mourning,
They change it into a place of (joy)
springs—[Valley of Blessings].
The Autumn rain brings them blessings
[Joel 2: 28]:
They go from strength to strength
That each of them may be presented
(perfect)
Before God in Zion."

The Eighty-fifth Psalm also pictures the return of divine clemency and blessing under the Millennial Kingdom—the Olive Mountain (Kingdom) of two parts. The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the group Pleiades, the celestial centre of the universe, the supposed seat of divine empire.* This would seem to indicate the "change" of the Gospel Church at this time, from human to spirit conditions as "partakers of the divine nature;" and the removal of the other half of the mountain would seem to signify the complete restitution, to perfect human conditions, of those ancient worthies accounted worthy to constitute the earthly representatives of God's Kingdom.

The valley thus produced would be one full of light—free from shadows: for the sun would stream through it from east to west. This speaks symbolically of the Sun of Righteousness and its full light of divine truth and blessing scattering the shadows of sin, ignorance, superstition and death, and healing and restoring the willing and obedient of humanity who will flee to this valley of blessings, the valley of mercy. The valley of mercy, between and under the care of the spiritual and human phases of the Kingdom of Light and Peace (the establishment of Jehovah's feet) will surely be a "Valley of Blessings" to all who enter it with broken and contrite hearts.

We must remember, further, that while it is to Israel only that it said, "Ye shall flee to the valley of the mountains," yet as a name Israel signified "The people blessed of the Lord," "The people of God," "The Lord's people." (2 Chron. 7: 14). And while, as we have seen, the first or spiritual blessing of the Kingdom shall come to spiritual Israel, and the second or earthly blessing shall begin with Israel according to the flesh, yet it will not stop there; for whosoever will may become an Israelite: by exercising the faith and obedience of Abraham, all mankind may become Israelites indeed.—"the people of God." And hence the Prophet Isaiah declares that when Israel is called back to divine favour, at the establishment of the Kingdom, it will include "Every one that is called by my [Jehovah's] name: for I have created him for my glory; I have formed him, yea, I have made him." (The name Israel will then apply to all who are God's people).—Isa. 43: 7; Rom. 9: 26, 33; 10: 13.

"And [thus] will Jehovah my God come in, and all the holy ones shall [thus] be [united] with Him." (Zech. 14: 5). When God's time shall have fully come,

Continued on page 2.

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PEOPLES PAPER.

WORLD STUDENTS TRUST SOCIETY,
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Peace with God and the Peace of God

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ... Then will keep him in perfect peace whose mind is stayed on Thee.—Isaiah 26:3

When the lesser of powers to the creature shall have run out, when the scattering of the great Day of Attonement... the High Priest shall have finished making atonement, not only for his own people...

To have come into a condition of Peace with God means that one has become reconciled with God. This implies a former condition of alienation, of enmity through wicked works.

We are not at peace with the flesh, but always at warfare with it. Yet there is a peace in the Lord that is born of faith in Him and in His promises.

Through all the tumult and the strife I hear the music ringing! It finds an echo in my soul; How can I keep from singing?"

We are resting in the Lord's promises—we are resting in His strength and His ability to make good His promises; for we know that He who has called us is able to fulfil all His good Word.

prove them for ourselves, thus learning their reality and realising their fulfillment. We rejoice that this loving God has called us to redemption through His Son... We rejoice that He has offered us eternal life, and has called us even to a glorious inheritance with His Son—Romans 8:17

PEACE DEPENDENT UPON FULL OBEDIENCE

We rejoice, further, to know of the wondrous provision for the whole world in the future. All these things form a firm basis for peace and joy and confidence in the Lord. But our peace is proportionate to our constancy—our staying power.

THE PEACE OF GOD

The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus... Great peace have they which love His law, and nothing shall offend them.—Psalm 119:165

God's law represents God's will. All who are right-minded, rightly disposed, will rejoice in having God's will well done. Originally God's will was written in man's nature.

To love God's Law, then, would be to appreciate the fact that God has a great purpose; to take delight in nothing but what God's will is; and to have full confidence in His Justice, Wisdom, Love and Power.

In this text the Apostle differentiates between the mind and the heart. The heart represents the affections. The Apostle urges not only that we should have good feelings in the matter, but that our minds should be at rest.

The text does not refer to our own peace, but to the peace of God, the peace which comes to us through a realisation of God's power, of His goodness and willingness to hold us by His right hand as His children.

Bible Students Union Meetings.

Masonic Hall, Collins Street, Melbourne. SUNDAYS: 3.15 p.m., Bible Class. 6.45 p.m., Divine Service.

No looking back on Sodom's plains No listening still to Babel's strains; No tears for Egypt's song and smile. No thirsting for its flowing Nile.

Carrying the picture further, the Prophet declares, reminding that day in which gradually the earth shall be made glorious as Jehovah's footstool.

And it shall come to pass in that day that the light shall not be bright nor the darkness thick, but the day shall be the one luminous to the Lord—another full day not night, but it shall come to pass that at its close [evening] it shall be [literal] light.—Isaiah 24:23

Some understand the "day" here described with the "day of Vengeance" which is "a day of clouds and thick darkness with no light in it" (Joel 2:2; Zeph. 1:15) and the translators have, accordingly, generally tried to harmonise the translations. But not so; the day here referred to by Zechariah as only partially bright is the Millennial day, although it is the Sun of Righteousness with error and shame, to matter earth's masses of sin and superstition and death it will nevertheless be only partially bright, because it will throughout be dealing with generation after generation of the fallen race as brought from the tomb, and in various stages of restitution to the original condition. The law reminding it is to be assured that in that day of the re-establishment of Jehovah's feet upon His footstool, there shall be no more "thick darkness"; and that at the close of that Millennial Day, instead of growing darker, the world will only have reached the high noon of its "light of the knowledge of Jehovah"; and that its sun shall never set.

The reference to the rivers of living waters flowing from Jerusalem, during this Millennial Day of the re-establishment of Jehovah's feet upon His footstool (Zech. 14:8, 9), reminds us of the corresponding testimony of Ezekiel (47:1-12) and of John's Revelation (22:1, 2) which under the same symbol of living waters emanating from the throne of the Millennial Kingdom, show us the restitution blessings under the symbols of "waters of life," to which whosoever will may come and drink freely, and fruitful trees of life overhanging whose leaves will heal the repentant peoples of earth of all imperfections.

At ves' "In that day the Lord shall be King over all the earth"; His Kingdom shall have come as His faithful have long prayed; and by the end of that day He will dwell on earth even as He does in heaven. God's footstool shall then be glorious indeed, as it is now.

"AS FREELY AS I LIVE, THE WHOLE EARTH SHALL BE FILLED WITH THE GLORY OF JEHOVAH" —Neh. 9:21; Isa. 11:9; Habak. 2:14

No show shall be in that new earth For all that mighty this universe; No will shall the world hath— There shall be no more wars; No human hatred, cease and cease; The day of promise dawn for you; For life who are ever the throne; Sure, I will make all things new! —We cannot see dead, but they shall walk! The lost, and they shall be restored! O! with our happy hearts might break "What that sacred word" Deserve, look up! and beams, rejoice, Singing God's bow of promise through, At sound of that prophetic voice: "I will make all things new!"

But in our second text above, the Prophet is referring to a class who have gone further than the condition of peace with God. He is speaking of a class who have come into possession of "the peace of God, which passeth all understanding," as the Apostle Paul declares. This peace can come only to those who have given themselves unreservedly to God—their time, their talents, their influence, their life, their all. These have a peace that none others can know. This peace of God rules the heart even amid turmoil and trouble; it is an inward tranquillity and rest which is the direct result of a close, personal relationship of the soul with God.

What a precious legacy our dear Lord left with His disciples when He went away from them! He said: "Peace I leave with you; My peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." (John 14:27). This was truly a legacy of priceless value, and it is the inheritance of the entire Church throughout the age, even unto its close. To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage.

Faith can exclaim with the prophet Isaiah, "For the Lord will help me, therefore, I shall not be confounded; therefore, have I set my face as a flint and I know that I shall not be ashamed." (Isaiah 50:7). On the assurance of the Lord we may rest, because our anchor holds fast to the Throne of God. The language of our Master's heart was, "O righteous Father, the world hath not known Thee, but I have known Thee." He had been with the Father from the beginning, and He knew His love and goodness; He had seen the manifestations of His power; He had marked His loving kindness. So we who have come into similar relationship to God have come to thus know and trust His love and faithfulness.

REST IN THE LORD

The Lord does not bless His people with peace in an outward sense. The Master's special associates, the Apostles, were buffeted, and so all His followers have been. The Adversary does everything in his power to make their lives anything but peaceful and happy. This is true of all who walk in Jesus' footsteps. We have "battles" within and fightings without, rather than peace without and peace within. We have fightings with our flesh; and it is part of our victory that we "fight a good fight," a conquering fight. We are to put forth our best efforts in fighting against the world and the Adversary, against all the things that Satan would put into our minds and hearts, and we are to get the better of these things. The Lord blesses His people with strength to surmount these difficulties.

The First Resurrection Send a postal request for this interesting subject to Bible Students Trust Society, 124 Collins St., Melb.

PEACE FOUNDED UPON FAITH.

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us, and which enemies are powerless to touch. What gift so rich could our Father give to His children!

How poor would be our inheritance today if we were without our anchorage in Christ! BUT with it we can endure all things which the Father's loving providence shall permit. Then let us face the coming days with calmness and courage. He who was with His dear disciples upon the stormy Sea of Galilee, and whose word of power quelled the mighty storm and stilled the raging of the sea, has the same care over His disciples to-day. When they cried out in fear, He quieted their hearts, saying, "Why are ye fearful, O ye of little faith?" Nothing can in any wise hurt us if our hearts are stayed on Him.

In order to enjoy this perfect peace we must have an unswerving trust in our Father's love and abiding faithfulness. As we look into the starry heavens we see a manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this; we might receive gifts from Him, but without knowledge of His abiding faithfulness we would not know whether these might be only traps for our injury from the Adversary. But if we have this proper foundation for faith, if we learn to know our Father through His word (the only way we can know Him), we come to have confidence in Him.

If we trusted to our own reasoning, we would be in a very unsatisfactory condition. All would be uncertain; we would have no sure basis for faith or assurance. But when we see that the testimony of the Bible, from Genesis to Revelation, reveals to us a God of Justice, Wisdom, Love and Power, our minds and hearts have something reasonable and convincing to lay hold upon, and we say: We can trust such a God, because He is trustworthy. This conviction deepens into joy as we step out upon His promises and

...should make request increasingly... and wisdom and the fruits of... Spirit for opportunities for serving... Lord and the brethren, and for grow-... more and more into the likeness of... dear Son. Under these conditions... "peace which passeth all... will guard our hearts and... selfishness and ambition... will find little room in hearts so filled... "deep waters." Divine... can dwell in our hearts and keep...

The Apostle's thought seems to be that... which he addresses have come into... with God through acceptance of... Terms. Turning from all opposition... have become children of God through... obedience, self-sacrifice and con-... to death. The Apostle urges... peace should be in these, and... They should be guarded... The expression, "Through... Jesus," suggests that, as we entered... peace through our great Advo-... we can continue in this peace... by His continuing to be our Advo-... through imperfections of

the flesh, we would get out of harmony... continually.
"Let us therefore, come hither to the... throne of grace, that we may obtain mercy... and find grace to help in time of need."... (Heb. 4: 16). Thus we come daily and... say, "Forgive us our trespasses as we... forgive those who trespass against us,"... we abide in peace, for we have this great... Advocate. Therefore, this peace abides—... a continuing supply of grace through the... great Advocate.

"Peace, perfect peace? our future all... unknown?
Jesus we know, and He is on the Throne."
"Peace, perfect peace? death shadowing... us and ours?
Jesus has vanquished death and all its... powers."
"Peace, perfect peace? 'mid suffering's... keenest throes?
The sympathy of Jesus brings repose."
"It is enough! Earth's struggles soon shall... cease."
And Jesus calls to Heaven's perfect... peace!"

for us" (each having enjoyed and... and their share of the original sacrifice)... —nothing but a fearful looking forward... to of judgment (imminent) and fiery... indignation, which will devour the adver-... saries of God—in the Second Death—... (Heb. 10: 26, 27).
The Sodomites, therefore, did not enjoy... any chance of eternal life. They knew... not "the only Name given under heaven... or amongst men whereby we must be... saved." Not only so, but the majority of... mankind since Jesus' day have never heard... the Gospel, in the same sense of the word... —they have never understood, never... appreciated it fully, rightly.

More Tolerable for Sodomites.

It may astonish some to know that... Jesus, speaking of the Judgment or trial... of the world during the coming Age, dur-... ing His Mediatorial Kingdom, declared... that that trial would be less severe upon... the Sodomites than upon some of those... people to whom He preached, who would... also have a share in the opportunities of... that great epoch—an opportunity, with... the Sodomites, of reconciliation to God... and the attainment of eternal life. His... words were, "Woe unto you, Chorazin and... Bethsaida, for if the mighty works which... have been done in you had been done in... Sodom and Gomorrah, they would have... repented long ago in sackcloth and ashes... Therefore I say unto you, It shall be more... tolerable for Sodom and Gomorrah in the... Day of Judgment (the world's trial time, the... Messianic Reign) than for you." (Matt. 11: 22, 23). What more could we ask upon... this subject? What higher authority could... be invoked than the Great Judge Him-... self?

It will not do to say that Jesus did not... refer to the same licentious Sodomites... mentioned by St. Jude in our text; it will... not do to say that Jesus meant some Sod-... omites living in His day, because there... were none. The Master distinctly tells us... that "the same day that Lot went out of... Sodom it rained down fire and brimstone... from heaven and destroyed them all."... (Luke 17: 26.) When our Lord declares... that "it shall be more tolerable for... Sodom in the Day of Judgment than for... Capernaum" and the other cities in which... He preached, He implies that it will still... be tolerable for those people who heard... Him and who rejected His Message.

"Thus it is Written."

This Gospel Age, which began with our... Lord's sufferings and trying experiences, and... which has continued those experiences... with His followers, has for its object the... preparation, the qualification of those who... will be the Judges of the world in the... coming Age. They must all be developed in... the fruits and graces of the Holy Spirit...—"meekness, patience, brotherly kindness, love,"... else they will not be fit to be the... Judges of mankind by and by. It is re-... quired that all these become copies of the... Redeemer, God's dear Son. St. Paul tells... us this, saying, "Know ye not that the... saints shall judge the world?" and de-... clares that God has foreordained that all... of these judges must be copies of His... Son.

Coming back to the Old Testament... Scriptures, we note how the Divine Spirit... dictated this matter of the future trial of... the Sodomites to one of the Prophets, and... caused it to be written for our instruc-... tion. Alas! as Jesus said, we have been... slow of heart to believe all that the... Prophets have spoken." (Luke 24: 25.)... Through Ezekiel the Lord explained that... when the Restitution Times shall come, at... the Second Advent of our Lord, in the... glory of His Kingdom, then the Divine... blessing will come upon Israel, now cast... off. Nor will the blessing of Messiah's... Kingdom come upon Israel only; it will... extend to all the families of the earth.

Through the Prophet the Lord specially... emphasised to Israel the restoration of... her two sister nations, Sodom and Sa-... maria. The Lord pointed out that in the... day of their pride and prosperity they dis-... dained these sister nations as being far... beneath them and unworthy of their notice... But in the Restitution Times (Acts 3: 19-21)... they will be glad to have a share of... the Divine favor in conjunction with these... nations formerly despised.

The Lord declares that it is not be-... cause of the worthiness of any of these... that He proposes their restoration, but... because of His glorious character; for His... Name's sake. Let us quote to you this re-... markably clear statement of the Divine... purposes future, and notice that it is em-... phatically declared that the ones to be... restored and blessed are the very ones... who perished in the days of Lot. We... read:—

"Sodom, thy sister hath not done... as thou hast done... Behold, this was

the iniquity of thy sister Sodom; pride, fullness of bread and abundance of idleness were in her; neither did she strengthen the hand of the poor and the needy. And they were haughty and committed abominations before Me; therefore I took their away as I saw good. God did not see good to take them to a hell of eternal torments; but He did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after obtaining a knowledge of His great and an opportunity for eternal life.

"Thou also which hast condemned thy sister nations, bear their own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity, bring them from the prison-house of death; then will I bring again the captivity of thy captives in the midst of them, that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate. — I will remember My Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant (the New Law Covenant of which Messiah will be the Mediator, and which, under His Mediatorial Kingdom, shall bless Israel and all who will come into Israel under the glorious terms of that New Covenant)—Jeremiah 31: 31.

"Then thou shalt remember the ways and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger; and I will give them unto thee for daughters, but not by thy Covenant (not under your present Law Covenant, but under the New (Law) Covenant and its better Mediator) — that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." —Ezekiel 16: 24-26.

Length and Breadth—Height and Depth.

How wonderful it at first seems to us to find that we really have a good, kind, loving God, and not an unmerciful and vindictive One! — So greatly have we de- ceived respecting His character, by the traditions handed down from the past, that we gave Him the reverence of fear rather than that of love and devotion.

The words of the Lord through the Prophet come to our minds, "Fear not their fear, neither be afraid." "Their fear of Me is not of Me, but is taught by the precepts of man." "As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans." Oh, thank God that it is so! — Yea, and he is the same yesterday, to-day and forever; He changes not. The great, wise, just, loving Plan for the salvation of mankind, which He is now carrying out, was the very one "which He purposed in Himself before the world was created." The plan of selecting the Church through fiery trials, through the straight gate and narrow way for nineteen centuries, was what He purposed in advance; for the Apostle says that He foreknew the Church in Christ.

Likewise the Times of Restitution soon to come for the world of mankind He foreknew and predestinated, and made all the arrangements for, just as His plans are being carried out now. The end will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall arise with healing in its beams, scattering all the darkness and degradation of sin and superstition.

As for those who shall under Divine tests prove themselves sympathetic with iniquity, we are glad that the Divine sentence is that they shall have from the Eternal One a destruction total, complete, from which there will be no recovery, no redemption, no resurrection: "They shall be as though they had not been." But all the willing and obedient shall have the blessing of the Lord unto life eternal—either on the spirit plane, as members of the Church of the Firstborn, or on the human plane, as members of the saved Israel restored to human perfection.

"To her a little and we come To our reward, our crown, our home! Another year, or more, or less, And we have crossed the wilderness; Finished the toil, the rest begun, The battle fought, the triumph won!"

THE VENGEANCE OF ETERNAL FIRE

...of Sodom and Gomorrah and the cities about them... are set forth for an example, suffering the vengeance of eternal fire."—Jude 7.

Our text is one of the strongest of those which once we erroneously misunder- stand to mean the eternal torment of the soul. Coming to the text with our minds filled with wrong impressions respecting the character of the Almighty Creator and regarding His purposes toward humanity, it is easy for us to mis- understand the words of St. Jude. No doubt were the erroneous thoughts im- pressed upon our minds from childhood and, although they were, we con- sidered them fundamental theology.

In the main we listened to our own notions and happy memories. Scarcely reading into them what they do not say, we thought we were doing so. As, for instance, the messages of Holy Writ to the effect that "the wages of sin is death," that "the soul that sinneth it shall die," that there is no eternal life out of Christ. All these and others we learned and twisted away from their beautiful and simple teaching, and made out of them "doctrines of devils" with which we alarmed ourselves and those committed to our instruction.

We thank God that gradually the eyes of our understanding are opening to discern the great Truth that the testing of the Church in the present Age, and the testing of the world at large in the coming Age, will be as to worthiness for eternal life or worthiness of eternal death—overlasting destruction—the Second Death—from which there will be no redemption, no resurrection, no recovery. As St. Peter declares, those who enter into it will be like the beasts, made to be taken and killed—annihilated—2 Pet. 2: 12.

Sodom's Guilt and Punishment.

Sodom and surrounding cities were prof- ite and licentious in the extreme and Divine Justice decreed that their course should be made an example of—a lesson to others of the Divine displeasure against all licen- tiousness. Accordingly we read that fire and brimstone were rained from heaven in the utter destruction of those cities, the place of which is now marked by the Dead Sea. The Sodomites were obliterated and only their name and history have come down to us. Their destruction by "eternal fire," or heavenly fire rained upon them, was a complete destruction. Their punishment pictures forth the utter de- struction of all whom God will finally re- spect as unworthy of eternal life. Not that fire and brimstone will be rained upon all, but that utter destruction will come upon all disapproved by the Almighty.

Who thinks that St. Jude meant that

the fire that destroyed the Sodomites was an eternal one? Whoever thinks that it is still burning as a literal blaze should take a look at the Dead Sea and note that there are no fires there. The thought is that the fire, which is a symbol of destruction, did its work thoroughly, completely, leav- ing not a vestige of those condemned to destruction.

The Sodomites all went to hell—to the Bible hell—to the state of death. But they did not go to the hell which was manu- factured by our forefathers during the "dark ages"—a hell of eternal torture. We have Bible testimony on the subject, which we will produce. They are uncon- sciously now, like the rest of the dead, waiting for the resurrection. And the resurrection opportunity will come to them, as well as to all the remainder of Adam's race, because they, as well as all others, are redeemed by the precious blood of Christ—by the sacrifice which He finished at Calvary. This is not speculative; we have the words of the Master Himself on the subject. Let us take our information, our wisdom, from the proper quarter. Doubts and fears will speedily flee away.

Not a Second Chance.

We will produce the Bible testimony showing that the Sodomites will be re- leased and come forth during the media- torial reign of Messiah to enjoy a share of the blessings then to be poured out upon Israel and the world, and to have an opportunity of coming into harmony with God and gaining eternal life. But we know that straightway somebody will say, No, that would be a second chance, and God has nowhere promised a second chance to any. Furthermore, it would be let- tling to the Divine Government to sup- pose that God, after giving one fair trial to a man and reaching a decision, would conclude to give him another trial, as though Divine Justice were unable to de- termine the worthiness or unworthiness of the individual for eternal life in one trial or testing.

We fully agree with this sentiment, but call attention to the fact that the Sodom- ites did not enjoy one trial for life. They and all mankind were "Born in sin, shapen in iniquity; in sin did their mothers conceive them." They were born under the sentence, "Dying, thou shalt die." Neither they nor any one else, therefore, could be placed upon trial for a future life everlasting or death everlasting, until released from the original sentence of death under which all were born. And no release from that death sentence was granted to anybody until the Redeemer came and died "like just for the unjust," that "as by a man came death, by a Man also might come the resurrection of the dead."

Only those, therefore, who have been born since Jesus' day could be released from the original penalty, or could be placed on trial for life or death eternal. Only the Church, therefore, comes under this proposition. To this agree the words of the Apostle, "If we sin wilfully after that we have come to a knowledge of the Truth, there remaineth no more sacrifice

WHERE ARE THE DEAD? This interesting sermon was published in a previous issue. The interest aroused and demand exceeded all expectations. Send for free sample. To Bible Students Tract Society, Temple Court, Melbourne.

A FRENZY OF DELUSION.

QUESTION BOX.

"For this cause God will send them a strong delusion... a frenzy of delusion... that they believe a lie because they had not pleasure in the truth."—1 Thess 2: 11.

Evidently these words of the Apostle were a prophecy concerning the present harvest time. Doubtless they apply primarily to the Church, and will apply later also to Babylon and the unregenerate world.

It is not a fact, that a mind may become generally indifferent to principles of honesty in regard to thoughts and reasonings. And would not such a mind be very open to erroneous conclusions?

It is not a fact, that a mind may become generally indifferent to principles of honesty in regard to thoughts and reasonings. And would not such a mind be very open to erroneous conclusions?

We believe that such injustice lies at the bottom of nearly all the trouble of the Church, and of the world. Few but the saints are just—not to say merciful and generous—in their interpretations of the words and deeds of others.

And now, according to this prophecy, we are come to the time when God will test all—or allow Satan to test the whole world with a "frenzy of delusion." What may we not expect in the way of hasty and emotional conduct inspired by these delusions? Some may be exercised in respect to the Truth—new and old, others may be influenced thus in respect to their personal, social and political affairs.

It is this frenzy that is precipitating trouble, religious, financial and social, and leading to the anarchy which shortly, ac-

ording to the Bible, is to envelop and swallow our civilisation in the indescribable time of trouble which will precede the reign of righteousness.

The saints, the consecrated, will not escape from this testing. Who will be able to stand? Some seem to be under the strain already. Let us pity them and do all in our power to succour them. But our chief concern should be ourself—that we may each maintain and increase our "Spirit of a sound mind."

What, then, should be our course if we would stand the test successfully?

We should not only square our every act and word with strictest justice, but beyond this we should scrutinise our every thought and "bring every thought into subjection to the will of God" as expressed in Christ. Love, do you say? Yes! in its proper order. "Love is the principal thing." But justice must come first to be in line with the Divine precepts. "Just before generous" is an old and a true adage. After learning to think justly of the words and acts of others, we are prepared with a mental foundation to think generously—lovingly.

The Scriptures say not in vain that "A false balance is an abomination unto the Lord" (Prov. 11: 1), and this balancing applies as truly to mental as to physical dealings with others. Whoever does not love righteousness, yea, whoever does not hate iniquity, is surely in danger of being frenzied by delusions in this evil day.

Surely Satan and the fallen angels under him are being granted extraordinary powers to tempt God's people, and later on the world, to cut loose from all moderation in frenzy of error on one subject or another, with one person or another. Let us be forewarned and "Watch and pray lest we enter into temptation."

In the Christian warfare what is one of the principal things to contend with?

One of the chief battles of those who walk the narrow way is against self-will; to bring their wills into the fullest subjection to the Heavenly Father's will and to keep them there; to rule their own hearts, crushing out the rising ambitions which are natural even to a perfect manhood; quenching these kindling fires, and presenting their bodies and all earthly interests living sacrifices in the service of the Lord and His cause. These were the trials in which our Captain gained his victory and its laurels, and these also are the trials of his "brethren." Greater is he that ruleth his own spirit (bringing it into subjection to the will of God) than he that taketh a city"; greater also is such than he who, with a false conception of faith, would leap from the pinnacle of a temple, or do some other foolhardy thing. True faith in God consists not in blind credulity and extravagant assumptions respecting His providential care; it consists, on the contrary, of a quiet confidence in all the exceeding great and precious promises which God has made, a confidence which enables the faithful to resist the various efforts of the world, the flesh and the devil, to distract his attention, and which follows carefully the lines of faith and obedience marked out for us in the divine Word.

Q.—What is the meaning of the expression: "Upon this rock I will build my Church" (Matt 16: 18)?

A.—The Greek word for Peter is "petros," and means a stone, and the original word for rock is "petra." The meaning of this passage, therefore, is "Thou art Petros, a stone, and on this petra, rock, I will build my Church." Mark the construction of the language; "Thou" is in the second person, and "this" is in the third. "Petros" is masculine, and petra is feminine. Jesus asked for a confession; Peter gave it in these words—"Thou art the Christ, the son of the living God"; and this was the petra on which he declared that he would build his church, and against which the gates of hell (hadēs) should not prevail. The Apostle (1 Cor. 3: 11) explains that Jesus Christ (and not Peter) is the only Foundation upon which the true Church or spiritual Temple is to be erected. St. Peter was merely one of the "living stones" (John 1: 42; 1 Pet. 2: 2-5) of that great Temple, the Church of Christ, which will be made up of many "stones," of which our Lord Jesus is the foundation Rock (1 Cor. 10: 4).

Q.—St. Paul in 1 Thess. v. 23 prays God... "your whole spirit, soul and body be preserved blameless," etc. Is the spirit the same as the soul, or the soul as the spirit? If not, kindly enlighten.

A.—In his prayer, St. Paul evidently distinguishes between spirit, soul, and body. We should bear in mind that his letter was addressed to the Church collectively, and not so much to individuals. We can be quite sure that the Apostle did not refer to individuals, for whatever interpretation we may put upon "soul and spirit," we are all agreed that the bodies of the members of the Church have gone into dust as have others. Again, the words "body, soul, and spirit" are in the singular not the plural number. St. Paul expresses his earnest desire that until the Lord's return the Church might be preserved entire, without schism, in the unity of the spirit and the bond of peace. In Acts 4: 32 we read that "The multitude of them that believed were of one heart and one SOUL"; and in Eph. 4: 4 the Apostle points out that there is one BODY and one SPIRIT. As in the creation of Adam, with the entrance of the breath of life, man became a living soul, an intelligent sentient being—so with the New Creation. Inspired with the spirit of the Lord—the Holy Spirit, the members of the Church, which is his body, should work in unity and harmony in doing the will of the Lord and witnessing to the truth of the Gospel.

Q.—Kindly explain Matt. 25: 20: "From him that hath NOT shall be taken away even that which he hath"

A.—This verse occurs in the Parable of the Talents, and if we supply the word increased after not, the thought is clear. During the Gospel age—that period between the going away and the coming again of Christ Jesus, His servants have been entrusted with the Gospel of the Kingdom. All professing Christians have obligations and responsibilities to tell out the "good tidings of great joy," according to their knowledge and opportunity. Those

who improve their talents, increase them, and become faithful to the light and privileges granted to them, will receive the "Well done" of their Master. All who neglect to use their talents for the blessing of others, will not have the Lord's approval. On the contrary, they will lose not only the light they once enjoyed, but also the reward of faithfulness. Let us then heed the exhortation of our Lord, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10).

Q.—Would you kindly explain the statement "through faith in his blood" (Rom. 3: 25)?

A.—This phrase really expresses the basis of hope of future blessing for the whole human race, the Ransom sacrifice of Christ. The same thing is referred to when the Apostle speaks of "redemption through his blood," "peace through the blood," showing how the "Church"—the members of Christ—become the first recipients of the benefits which accrue from God's gracious provision in Christ "through his blood," "even the forgiveness of sins," and ultimately to bring the blessing to the remainder of mankind. Possibly the expression in your question may sound peculiar, but nevertheless it is a correct one, because in Scriptural usage under the Mosaic regime of sacrifices the blood shed always was indicative of life sacrificed. Our Lord Jesus thus was designated the Lamb of God (the Antitype) that taketh away the sin of the world. Of him we read that he poured out his soul unto death—in other words, his blood was shed; and this is the great fact in which our faith and hope centre, even "faith in his blood."

PILGRIM MINISTRY.

It has been arranged for Brother Main (one of the directors of the Society) to make a visit to the friends in N.S.W. and Queensland. Bro. Main will be prepared to explain the object of the work of the Society, while his purpose is chiefly to encourage all to stand fast in the faith and to grow in grace and in knowledge. We shall be glad to have word from all who would like to avail themselves of this service.

BIBLE STUDENTS' UNION CONVENTION.

The Melbourne Ecclesia will hold the usual convention in the Masonic Hall, Collins street, during Christmas week. While the Convention proper will not commence until Saturday, December 28th, there will probably be some special arrangement on December 26th and 27th for the sake of visitors who may be in town by that time.

A very interesting programme is in prospect, the finale being for Wednesday, January 1st, 1919. Arrangements include opportunity of symbolising consecration by immersion in water. All desirous of taking advantage of this should notify the Secretary, c/o Bible Students' Tract Society, Temple Court, as early as possible. Visiting friends also note that if they desire accommodation arranged for, they should send full particulars of requirements and enclose 2s. as a deposit for securing room.

BIBLE STUDENTS' UNION CLASSES.

- MELBOURNE, Masonic Hall, Collins-street.—Sundays, 3.15 and 6.45 p.m.
WILLIAMSTOWN (Vic.), Mechanics' Institute.—Sundays, 3.30 and 6.45 p.m.
SYDNEY, Rawson's Chambers, Room 95, Pitt-street (near Station).—Sundays, 3.15 and 6 p.m.
ROCKDALE (N.S.W.), McMillan's Hall, Station-street.—Sundays, 7 p.m.
ADELAIDE, Stott's Business College, Pirie-street.—Sundays, 3, and 6.30 p.m.
PERTH, Enquire Mr Broadbury, 17 Stanmore Street, Subiaco.

For classes in other places enquire of Bible Students' Tract Society, Temple Court, Melbourne.

- Ribbon Book Marks, 4d each.
Post Cards, 10d per dozen.
Text Cards, Pamphlets etc.
Obtainable at Bible Students' Tract Society, Temple Court, Melb.

NEWS AND NOTES.

NEWS FROM AMERICA.

A letter from Brooklyn, N.Y., writes: I wish to assure you, dear Brother, that your message is very much appreciated, and our hearts are made glad to be assured of the Lord's providence and His assisting grace toward the dear friends in far-off Australia. It is especially gratifying to us to know that yourself, with others there, have already commenced a work, and that you are endeavouring to have your ministry and service along the line of that recommended by our pastor. The copies of your paper have been received, and we have looked over them with much interest and appreciation as well as approval, and doubt not that the rich blessing of the Lord will accompany your endeavours as you continue to labour and follow the Lord's leading from day to day as He may direct. You may be sure, dear Brother, that you will have our prayers to the end, that the faithful ones may be assisted to stand firm looking unto the Lord.

It is the purpose here to so organise that a work and ministry can be carried on exactly as intended by Brother Russell at the time of his death, and his teachings and writings will be strictly and most carefully adhered to. We hope to have copies of a paper ready in a few days, and a supply will be sent to you; it will explain the situation more fully than has been done in this letter. When the periodical is issued, we will endeavour to make such arrangements as you suggest in regard to supplying the friends in Australia.

THE WORK IN W.A. AND S.A.

Abundant evidence of divine guidance and blessing accompanied the recent pilgrim visits in the western States. It was a happy surprise to find that the majority of the friends in Perth stood firm in the trouble in which we have been so long rejoicing, and consequently rejected the

THE WRITER OF THE PSEUDO VOLUME.

Some have suggested that our reference to Brother C. J. Woodworth, the writer of the volume falsely called Pastor Russell's work, indicated a wrong spirit on our part. It appears strange how ready those who endorse the work which so bitterly assails their fellow Christians, as in the book mentioned, are to strain at a gnat while they swallow a camel. What was stated in our previous issue was simply from information previously published by the Brother himself. We may refer to the I.B.S.A. Convention Report, 1913, page 274.

What has been published is not with any desire of injuring the Brother, but simply in the cause of truth that the friends may be warned of the spiritualistic tendencies of the work in question.

The friends everywhere showed their love and zeal for the Lord in the willing offerings to His work, and besides covering the cost of the trip, there was a substantial amount left to go to the Tract Fund.

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To interested Readers.—
Copies of this Paper dealing with important questions will be sent free on request, to
Where are the Dead,
Weeping all Night,
The First Resurrection,
Battle of the Great Day.
Bible Students' Tract Society, Temple Court, Melb.

Peoples Paper

Bible Students Tract Society, 2, 3 & 4, Northman Street, Melbourne.

TEMPLE COURT 424 Collins Street, MELBOURNE.

Head Office: 2, 3 & 4, Northman Street, Melbourne.

Bible Students Union Classes.

Sunday Meetings:

- ADELAIDE.—3 p.m. and 7 p.m. Stott's Business College, Adelaide. SYDNEY.—3 p.m. and 6.30 p.m. Rawsons Chambers, Pitt St. near Station Sydney. ROCKDALE, N.S.W.—7 p.m. Mc Millan's Hall, Station St. MELBOURNE—3.15 p.m. & 6.45 p.m. Masonic Hall, Collins St. Melbourne WILLIAMSTOWN, Victoria. 3 & 7 p.m. Mechanics Institute, Electra St.

Falling Away from Steadfastness.

"We therefore, beloved, seeing that ye know these things before, beware lest ye also be brought away with the error of the wicked, fall from your own steadfastness."—2 Pet. 3: 17.

This exhortation applies to the Lord's consecrated people living at the present time. The proof of this is found in the context; the Apostle has just been portraying some of the events connected with the day of the Lord in which we are living—the "Day of Vengeance."

In verse 10 he has pointed out that the present age will end with the dissolution of the symbolic "heavens" and the symbolic "earth," which, as we have elsewhere shown, signifies the utter disruption of the present social and ecclesiastical order. In verse 13 he points out that we are looking for a new order of things, and not hoping either to patch up the old order ourselves, or that others will succeed in patching what the Lord has declared "shall pass away." And now in our text he refers to "these things." In the 17th verse he points out that those who have such expectations should be separate and distinct from all other people in the world, saying, "What manner of person ought ye to be in all holy conversation and godliness?" And then in our text and in the verse preceding it, he points out that at this particular time the Adversary will get advantage of certain ones, will beguile them, get them to wrest the Scriptures, and thus to deceive themselves to their own destruction—to the loss of present light at least.

Finding thus that the Apostle is particularly addressing ourselves, let us indeed give earnest heed to his counsel; for we well know that we live in what the Apostle Paul calls that "evil day." (Eph. 6: 13).

We notice, further, that the Apostle is not addressing the worldly; but he specifies that his warning is to the "beloved," who already had attained to "steadfastness." This implies that they had become rooted and grounded and built up, both in the knowledge and in the love of God; for only such ever become steadfast. Does it surprise us that the Apostle should address such a developed class of Christians and warn them of their own personal danger of falling into the "error of the wicked?" It does strike us as peculiar, and we are inclined to think that there must be some hidden meaning in the expression, "error of the wicked."

It would be past comprehension that such a class as the Apostle has just described should be in great danger of falling into such errors of the wicked as blasphemy, or murder, or arson, or theft. We must look the matter up more carefully, and see whether or not the translators have given us a faithful rendering of the Apostle's words. We find that they have not, and that the word wicked is too strong; the Greek word is *athemos*; according to Prof. Young's Analytical Concordance (undisputed authority), it signifies "unsettled," or "lawless." Now the passage seems more reasonable. There is danger, we can readily see, that those once established in the truth might be led so away as to become unsettled, and to wrest the Scriptures, "handle the Word of God deceitfully," and thus become lawless in the sense that they would set aside the Word or Law of God, and take instead thereof a twisted interpretation, which would the better suit some theory of their own. Such a wrong course, the Apostle points out, would surely unsettle them, and eventually mean the destruction of their spiritual interests; and that they would go into "outer darkness" in respect to "present truth." Beware, lest ye also being led away with the error of the unsettled fall from your own steadfastness.

The Apostle's language not only points to the present time, but seems to imply that there would be previous fallings away or siftings, which he calls "the error of the wicked"—literally, "the delusions of the unsettled or lawless." The implication seems to be that the not settled ones would first be shaken out, and that subsequently there would come a still more insidious trial which would test even the "steadfast." We inquire, therefore, have there been, during this "harvest" time (whilst we are waiting for the dissolution of the present order of things, and for the establishment of the new order of things)—have there been such siftings or fallings away by delusions which have affected those not settled?

We answer: Yes, there have been several: we might recount some of these. First of all came a shaking directly upon

the subject of the ransom. Certain lawless ones, "heady," rejected the testimony of the Lord's Word, denying the Lord having "bought us" with His precious blood. They would accept Christ as an example only and claimed to be able to follow that example, and that they needed no sin offering to compensate for their imperfections, inherited or personal. This, the Adversary's first move, was remarkably bold, yet it found adherents who were not rooted and grounded upon the testimony of the Lord's Word. Then came the "flat earth" theory, whose advocates strangely concluded that the shape of the earth is a part of the gospel: the result was that certain others of the "unstable" were led away in that delusion, by not settled leaders who wrested the Scriptures to their own confusion and to the extinguishment of what light they had enjoyed.

Then came another delusion, in effect, teaching the old doctrine of Universalism—that God would finally force eternal salvation upon all men, and even upon Satan himself. This theory, of course, also denied the ransom; because to have admitted that the condemnation of death pronounced in Eden could not be set aside without a ransom, a corresponding price would logically have implied that disobedience under the second trial, secured by the ransom for Adam, would similarly bring an everlasting punishment—everlasting death—from which there could be no resurrection. Hence, this theory boldly denied the ransom, wrested or twisted the Scriptures, which speak of the second death as "everlasting destruction from the presence of the Lord," handling this and other Scriptures so deceitfully as to declare that the Second death would be a great blessing to all upon whom it would come. Of course, none but unstable souls would be beguiled by such open and arrogant perversions of the Word of God.

The Anglo-Israel question, and communistic and social questions, "led away" from the truth, and into more or less darkness and confusion, some others who were not rooted and grounded in the knowledge of the fact that all the present institutions will go down and that the new order of things to be introduced will not be of human institution, but the work of God through their glorified Christ.

But the Apostle comes in our text to a time after such delusions had "led away" those not established or settled; and his warning is given to the *steadfast*. The implication seems to be that the Adversary has more subtle delusions before us than any of those in the past; and the fully consecrated of the Lord's people may need to be more than ever on guard against "the wiles of the devil." "Ye, therefore, beloved, seeing ye know these things (that all of the reforms, etc., of the present institutions will pass away, and that God is about to establish His own Kingdom in His own way, and knowing, further, that at just this particular time there will be a special sifting and testing of those who are in the light), beware lest ye ALSO, being led away with the error of the wicked (the unsettled or lawless, who do not bow implicitly to the Lord's Word, but wrest it to establish theories of their own), fall from your own steadfastness."

The Apostle, in our text, cautions that we beware against being "led away." The word here rendered, "led away," occurs in only one other place in the Scriptures (Gal. 2: 13), where the Apostle Paul says, "Barnabas also was carried away with their dissimulation." The words, "carried away," give the same thought as "led away," but a little more strongly: they imply that the danger to the steadfast will be along some line which would sweep away or carry away their judgments from the fixed statements of the Divine Word, through personal preference, or sympathy, or through the influence of some one held in respect or esteem. Let us all, therefore, be on guard, that whoever may, consciously or unconsciously, become the instrument of the Adversary, and seek to lead us away from the sure testimony of the Lord's Word (whether congenial to our natural tastes or uncongenial), we may not be "carried away" but that we may be more determined than ever that—

"To our Lord we will be true, Who bought us with His blood. Only Jesus will we know, And Jesus crucified."

While we see that the danger to the majority of God's people will be through being "carried away" by sympathy, influence, etc., we must remember that this implies that there will be certain leaders of thought whose conduct will tend to carry away the others. It is not necessary for us to suppose that these leaders into error will knowingly and intentionally get wrong themselves, and carry away numbers with them into their delusions and lawless disregard for the testimony of the Lord's Word, wresting its statements. We may rather assume that in the majority of instances these leaders will be themselves deceived; as the Apostle expresses it: "deceiving and being (themselves) deceived."—2 Tim. 3: 13.

All who seek to teach the divine plan to others are exposed to peculiar temptations, so that the honor of serving the Lord and His people demands a correspondingly larger measure of the Holy Spirit, as well as of knowledge. The tendency of knowledge, as the Apostle points out, is merely to puff up, make vain and conceited, and to become a temptation of the Adversary, to draw away followers after them (Acts 20: 30). Whoever, therefore, would be an instructor of others, a mouth-piece of the Lord, should cultivate all the various graces of the Holy Spirit, including meekness, that these, combined (love) with knowledge, may build up himself as well as build up those to whom he ministers. "Knowledge (alone) puffeth up, but love buildeth up."—1 Cor. 8: 1.

Let us not forget that there is a way, and one way only, whereby we may insure ourselves against falling into any of these traps of the Adversary. This insurance is not secured wholly by knowledge, although knowledge is a very important element in it; it is secured chiefly by obedience to the principle laid down in the Lord's Word, and illustrated in the life and character of our Lord and His Apostles. The same Apostle who addresses this caution against falling from our own steadfastness, tells us in the same epistle (1: 5-12): "If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

What things? Does He give us the particulars of this work of grace that will so insure us against falling? Yes, He shall receive the great prize? Yes. He tells us that it is by continually adding to our stock of the heavenly graces: "Add to your faith fortitude, and to fortitude, knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly kindness, and to brotherly kindness love: for these things being in you and abounding, they will not permit you to be inactive or unfruitful in the knowledge (personal intimacy, acquaintance) of our Lord Jesus Christ. . . . Therefore, brethren, give earnest heed that you make your calling and election sure, for if ye do these things ye shall never fall."

News and Notes.

The Bible Students' Tract Society has now completed its first half-year, and its directors and supporters have every reason to be gratified with the work accomplished. Commenced under circumstances which seemed to allow of misconstruction of motive, we trust that as time proceeds that our intentions may be the better understood. As stated in our early issues, our object was to preserve a centre of interest for those who could not assent or continue to be associated with the questionable actions and new methods and publications of the Society with which we had been so long associated. Without the Bible Students' Tract Society these earnest Christians would have been without means of keeping in touch with one and another for mutual encouragement and co-operation in the service of promulgating the truth. The thought has been to provide such literature for the purpose, mainly from the writings of the late Pastor Russell, whose beautiful thoughts seem to carry even further weight now that he is no longer with us.

The movement has thus far been nicely supported, and it is the endeavour of the committee to prosecute the work according to what means may be provided by the Lord through His people. While much has so far been done, there has been a desire rather to wait on the Lord for His direction than that we should be found to be going before Him, and we have realised the Divine over-ruling in our concerns, and request the prayers of our readers to the end that we may have the necessary wisdom and quick discernment of the Lord's will, in order that the best interests of His cause may be served.

THE CHURCH AND THE PEOPLE

A Striking Criticism.

Another report has been issued by the Archbishop of Canterbury's committee. Commenting on the Church's waning influence, the report complains of the clergy's intellectual sloth, and indecision. Their capacity and equipment had not increased like the people's and their sermons were often without substance and intellectual quality. They failed to arouse the interest of the laity, who lacked enthusiasm, and hung back from their share of the work. The report urges that authorised laymen should teach in the Church, and that Churchmen co-operate with Non-Conformists and Catholics for the explanation and propagation of Christian principles. The prompt and radical revision of the Catechism is also recommended.—The Age

An English clergyman was grieved to find his services for men poorly attended. He expressed his regret to the vergers. "I really think they ought to come," he said, sadly. "That's just what I've said to them over an' over again," said the vergers, consolingly. "I says to 'em, 'Look at me,' I says; 'look at me!' I goes to all them services," I says, 'an' wot 'arm does they do me?'"

Christ Our Pattern. THE TRIUMPH OF CHRIST

"Copies of God's Dear Son."

By PASTOR RUSSELL.

Text: "When He ascended up on high, He led a multitude of captives." (Ephesians iv., 8).

This grand expression respecting the glorious outcome of the Saviour's work is quoted by the Apostle Paul from Psalm lxxviii., 18. The figure thus brought before our mental eye is that of a great Conqueror whose victory is being heralded. We know it was a custom with the Romans that generals returning from war were granted a triumph—



PASTOR RUSSELL

and the word was used to signify triumphal processions, that the people might have tangible evidence of their victories. Thus, for instance, Titus, returning from the war upon the Jews, in A.D. 70, brought with him certain notable persons and the Golden Candlestick from the Temple, and these were displayed to the eyes of the people following the conqueror. They were subsequently sculptured on the Arch of Titus, still standing in Rome. Evidently the custom was still older than the days of the Romans, since it was so prophetically set forth by the Prophet David.

Let us permit our mental eye to fasten upon the scene presented in our text: Jesus, in fulfillment of the Divine Programme, had left the heavenly condition and descended to earth, taking a human form of nature in order "that he by the price of God, might taste death for every man"; in order that he might rescue Adam and his race from the dying and death conditions in which they were—under Divine sentence and under the power of Satan.

Therefore the Redeemer counted not His life precious to Him, but freely delivered Himself up for our offences and died. "The just for the unjust," that He might bring mankind back into harmony with God. His redemption ended in death, but His triumph began when, as recorded, God raised Him from the dead by His own power, and set Him at His own right hand in His own Majesty—far above angels, principalities and powers, and every name that is named.

The prophecy says nothing about our Lord's ascending from the heavenly glory to the earthly nature, but St. Paul supplies this feature, saying, "He ascended, what is it but that He should descend into the lower condition of the world?" Thus the Apostle means that in that descending He that ascended up to glory, that all things may be brought through Him.

An important thought here noted is that our Lord not only led the heavenly glory but that He returned in a still more exalted glory. As He left the heavenly nature to take the human, so in returning He left the human nature to ascend to again to that which He had before, with the additional glory of the Divine nature.

LEADING FROM THE CAPTIVES

With most of the conquerors in other times, the captives were made slaves. Not so, however, was the result of Jesus' victory. He leads forth to liberty and eternal life those who have been slaves of sin and death. He means victory to a long and indeed, the procession was a costly occupied eighteen centuries, and will also be the final day of the Millennium.

Most of all in the procession are the guests—the Church of the Firstborn, whose names are written in heaven. In the hundred of them we see the true families. St. Paul takes the place of Jesus. The Apostle also to be heard who are to come with Christ in glory, and judgment, but following them are the ranks of the saintly company of Israel.

all a "little flock."

Then will come a company, more numerous, but less heroic—"a great multitude," uncrowned, but with "palm branches," no antitypical Priests, but antitypical Levites—assistants and servants of the Royal Priesthood, the Bride.

Then will follow (Heb. xi. 38-40) other faithful ones of the past, the Ancient Worthies. The Prophet speaks also of the "rebellious house." The classes previously specified were not rebellious, but gladly and willingly forsook all to do the will of the Father and to attain the liberty of sons of God, as the best fruits of the triumph of the Lamb.

During the thousand years of Christ's reign He will lead forth the "rebellious House"—the world of mankind, not all of them, we may be sure, for some the Scrip- tures positively declare, will die the Second Death, because, after realizing their deliv- erance, they will love sin and will there- fore be destroyed as enemies of righteous- ness. But it is a blessed thought that many of those who are now aliens and strangers from God through wicked works are in that condition of opposition, not willingly, not intelligently, but by reason of the ignorance and weaknesses which come to them by heredity, under the reign of sin and death.

Oh, that will be a glorious triumph for the great Redeemer! In the judgment of the Bible, "He shall see the fruit of the travail of his soul, and shall be satisfied." What a glorious triumph—not only his own exaltation—not only the exaltation of his faithful Bride class, and the additional exaltation of the saints, her companions, which follow her, and the exaltation of Abraham, Isaac, Jacob, and all the Prophets, but finally the deliv- erance to human perfection of all the groaning creation, waiting to assist the same upon the Divine terms of loyalty to God and to the principles of His Govern- ment as these shall be made known to them.

"HE GAVE GIFTS UNTO MEN"

It was the custom a long time that a king coming into authority and power should give gifts according to his wealth. Governors and princes would be sought, and he would dispense the honors of these offices to those found faithful in his service, loyal in the discharge of his duty. So in the prophetic vision of our Lord's ascension it is declared, not only that He would lead forth a multitude of captives, granting them freedom, liberty, blessings, but also that He would set up certain gifts.

We must have some vehicles that picture the nature of these gifts which the great Redeemer would dispense, but such a study of time is unnecessary, and the Apostle proceeds to explain the matter and tells us what gifts are meant. He says, "And He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers."

There is an important thought connected with this statement—the Apostles were not self-appointed, they had no salaries, and the evangelists, pastors, and teachers were all under the supervision of the Head of the Church, the great Victor, who appeared as with His own hand.

It behooves us to notice that the Apostle does not intimate that Jesus gave to any individual a special prerogative, as in other Roman Catholicism, as when we hold such thoughts it was bound to give us an unchristianized identity we failed to see first that there is but one Church of the Living God, whose name we write in heaven, and second that that one Church is not any of the various sects and parties, but includes the entire body of them "for the Lord himself will set up His Church." Never mind the Apostle's argu- ment, we notice that the Master did not give these gifts for the conversion of the world, He gave them, however, what they were for, namely, "for the perfecting of the saints, for the work of the ministry, for edifying of the Body of Christ—the Church, the Bride, that, 'and we all may be made up of the full and to the glory of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ.'" (Eph. iv., 13).

NEWS AND NOTES

At a recently concluded the Bible stu- dent will meet in convention under the auspices of the Mission Board, there are preliminary meetings, and all welcome. In St. Helena, Southern of Christ are welcome. We are sure that, in usual, all will come there in season, and that the Lord's blessing be there, where as well as with the best of study- ing some of the living in what—

We have heard of many being called to see examination of papers in connec- tion with the possible Seventh Volume of Studies. We will have some more news about, we will be glad of the friends to make use of. They will be required to show who can make good use of them at last.

It is with regret that we find it neces- sary to mention the false reports and misstatements are being circulated by some who appear to be ready to stand in such and such a way in order to hinder our work. We do not believe that any teacher will ask that any questions should be put in writing, duly signed, and communicated to the same man. Surely regarding the exhibi- tion of the Apostle Paul's Tim. 5: 17—'Agree as other verses and an ac- cession, but before you do these with- out, that they do not believe all.' So we can only hope that statements without bringing the wrong face to face with the apostle, 'that our law judge a man before it knows him.' Let the spirit of love and of a good will prevail.

Question For.

Q.—"If any man speak any other gospel, let him be accursed." (Gal. 1: 9). Does this mean that the living spirit of the Master is departed?

A.—Paul said "let him be accursed"—out off. He wrote of those who perverted the gospel of Christ; who, while pre- tending to honor God, were really blas- pheming His Name, and, at the same time, were doing real injury to the cause of Christ as well as to those who heeded the false teaching. There is only one gospel, the good news of salvation to all men. Paul upheld this of all men; he had to give for another gospel, nor any sound words for false teachers. He desired to see both false doctrines and false teachers cut off. He did not desire to see them cut off into eternal despair, but to let them see their work is whatever way God should see fit to do it.

Q.—"I have sinned against you, my brethren, for children of men." (Acts 9: 31). The Pharisee sees the fall, but he also sees the restoration—the sentence of death passed, and afterwards another de- cree pronounced, bringing about the res- urrection (see John 5: 28). The cross of Christ intervenes and there is hope for all the race who will be obedient to the time of resurrection.

The sense of the passage is well given in the Prayer-book version of the Psalms. There is the sentence to return to dust (Gen. 3: 19), then "upon whom sinners, Come again, ye children of men." Boden- ham's translation also makes this. "Then expect men to return even unto dust, and (then) sayest, 'Return, ye sons of men.'"

Q.—"Do you consider the history of Joseph, recorded in Genesis, as typical of Christ?"

A.—Yes; in our understanding Joseph was a type—typical because in his life we see to be worthy and distinct picture of Christ, His life and death, and Joseph was kind of his kingdom, which is his father's, as with Christ, the Jews was not that they were the kingdom, in Jesus were not the son of God for His brethren, the Jews of Israel was still not appointed to the Egyptian, but he came ultimately to the national government, in his own family, as well as the Egyptian, in Christ gave Himself a ransom, not only for His brethren, but also for all mankind, and during the thousand years of His reign will furnish "bread of life" to all who faithful to the will of God and obedient, and in truth, because of his unity, as our Lord Jesus, "I and the Father, one, essential," was united in a unity, and was not the prevalence of death, which was necessary to the same from the grave, and made the re- surrection of the living, with the cause of Egypt, as our Lord Jesus was raised from the tomb, and death to the glory of the Father, to be set in the right hand in the glory of power, in the dress of the world, light and righteousness of the great King for the blessing of all the families of the earth, created by the Egyptians.

Q.—"How can we be sure that the Master did not give these gifts for the conversion of the world?"

A.—In this chapter Paul is depicting the conversion of our Lord while in the flesh. His faithfulness in watching His human life on account of others, and how because of this Jehovah the Great I AM rewarded Him with a share in the "Divine nature," made like to Himself (Phil. 2: 7); John 1: 14. Jesus in fact shows that which He gained with the "sinning" that is, with the sinners of this age. These are to share with Jesus in the eternal kingdom when it be established (Rev. 22: 3); Rev. 22: 3; 1 Peter 2: 9. The res- piration, "your and His soul unto death," were life describes our Lord's sacrifice from His incarnation at Jordan to Cal- vary. Our Lord had a true human and life. He offered it to God in sacrifice on behalf of the fallen world, that it might be the corresponding price for the release from death of Adam and his chil- dren. God did not leave Him in death, but raised Him a new creature that He might also be the Redeemer delivered as well as the Redeemer.

We may learn a lesson from the fact that those two grand characters, John the Baptist and our Lord, each fulfilled his own mission, according to the Divine arrangement; but that they had different mis- sions. John's mission was pre-eminently that of a reprovor and reformer, and we are to understand that as a Prophet he was supernaturally guided in respect to the various features of the course he took. Our Lord's mission, on the contrary, was a different one: He was gathering to Him- self those whom John's ministry served to arouse to righteousness and to zeal to know and to do the Lord's will.

We who are called to be the Body of Christ and to follow Him, may learn a lesson in this as respects our proper course. We are not sent forth as John was, to dwell in the wilderness, living and dressing unworldly, and to criticize and denounce everything and everybody. Some of the Lord's dear people fail to notice that such commissions are special and very rare; sometimes in following the wrong copy, they undesignedly bring reproach upon the Lord's cause.

We are to be copies of God's Dear Son, our Lord, and not to be copies of John the Baptist. We are not to stir up strife by trying to mind other people's business, nor to seek to govern all the affairs of this world, reproving emperors, kings, governors, etc.; but, on the contrary, we are exhorted by the Apostle to remember that what God sees fit to permit, we can see fit to endure. Even though we find many things which we cannot endorse, we may equally find ourselves able to avoid any special denunciation of them—speci- ally of things which have no bearing what- ever upon the proper understanding and fulfilling of the Lord's Word. The Apostle points out the proper position, saying, "As much as lieth in you, live peaceably with all men," and our Lord emphasized the same thought, saying, "Blessed are the peacemakers, for they shall be called the children of God."—Rom. 12: 18; Matt. 5: 9.

An Unwise Course.

Some of the holiest of the Lord's people are on this subject in their own families, and unthinkingly arouse prejudice and oppo- sition, and with their homes unhappy, by persistently leading forth with things which, though not up to the standard of sancti- tude and holiness, are, nevertheless, not intended as sinful, men in tendency. Prayers and questions are easily to guard against all influences toward immorality, etc., not to find fault with those they love, surely because they are only human creatures and have the spirit of weakness, a naturally unwise. The general use of prayer and say in the Holy Spirit is the very best method of worldli- ness they can give, and the very best recommendation of the glorious Gospel they possess. This is the course that will be taken, the light that will reprove dark- ness.

In other words, we must not expect from our own to look upon the unconsecrated world, the souls of our own self details. We must wait until they shall see full conver- sion to be their "reasonable service" and until their bodies being sanctified in God. Prayers and questions, however, should work to keep continuously before the Lord's consecrated "Bride," the High Sacerdotee, reminding that many husbands are constantly at work to leave the standard of holiness and devotion.

What Message of Promise Did He Give?

How glad we, who belong to the House of Judah, should refer to the prophecies and promises, written in "books of Moses and prophets" (1 Pet. 1: 10, 11). If there was any such thing as a "book of Moses," speaking of a remarkable man, when they referred to the Lord's word, probably, as did John the Baptist, and were faithful, lowly, and true, and our hearts ought to be to our Lord—we who have been favored to work with light. "What message of promise might be to be in all holy conversations and prophecies?" (1 Pet. 1: 11).

Let us remember that the "high call- ing" (144) "thousand calling," is not limited with our Lord in the Kingdom, it is a very special and a very limited call, that it will come first, and that so far as the House of Judah, it will never be repeated. In view of these things, let us not have every tongue and pen with penning the most set before us in the Gospel, leading into Jews the nation, and He shall have become the teacher of our race.—Hab. 1: 1.

Electing Kings

Give Diligence, Brethren, to Make Your Calling and Election Sure.—1 Pet. 1:10.

Throughout the length and breadth of this land of liberty, young and old understand full well the significance of election. Councilmen, aldermen, mayors of cities, county officials, State officials, United States Congressmen, Senators, the President and Vice-President are chosen or elected from amongst the people to their various official positions. They are chosen with a view to the blessing that will accrue to the electors by the exercise of their official positions. How strange, then, that we who are so familiar with these things should read into our text so very different a view of election!

The thought should naturally suggest itself to us that if God is electing or selecting a Church in the present time, it must be with a view to the use of that Church subsequently to serve in some manner the interests of the remainder of the world, from amongst whom they were elected. And this is just what the Scriptures teach, namely, that Christ Jesus himself is the Head, the Captain, the Chief Ruler, and that this "elect" company are, figuratively speaking, his "members," his associates, his under-priesthood. The Scriptures tell us that this selection is according to Divine foreknowledge and foreordination. They tell us that God foreknew our Lord Jesus as the one who would occupy the glorious position of Prophet, Priest, Mediator and King of the world during the Millennium. They tell us also that the same God and Father of our Lord Jesus Christ foreknew us also and "predestinated" that there should be a Church class selected from amongst the world, to be their Redeemer's associate, his under-priesthood, his subordinate kings during the Millennium.

The Elect Now and Hereafter.

The Church is spoken of as God's "elect" now, before the election has been finished; before the testing is completed; before the called have been proven faithful and worthy. These are "elect" in the sense of having been nominated—"moved and seconded." God moved that they should be elected, and "called them with a heavenly calling." It remained for the called ones themselves to "second the motion" by presenting themselves in full consecration of heart to the Lord. But this was not sufficient; for the invited ones were recognized as imperfect and unable to come up to the requirements of the call. Hence it was necessary that the Lord Jesus Christ should become their surety and agree out of his own fulness of merit to supply all of their lack, their imperfection. And this he gladly does by applying for such the merit of his sin-atonement-sacrifice finished at Calvary.

Making the Election Sure.

Keeping before our minds that the heavenly Father made this motion or the call, that we seconded it by accepting the call upon its terms of faith and consecration unto death, and that our Lord Jesus is our surety who will make good our unintentional blemishes, what shall we say of the prospects of our being elected and at whose door shall we lay the responsibility if we are not elected? Surely the unchangeable God who nominated us has made every provision for our election and will co-operate. Surely our Redeemer, our Surety, our Advocate, will give us every assistance in the way and, according to his promise, cause all things to work together for our good. Just as surely, therefore, the entire responsibility for failure would lie at our door. And this is what St. Peter in our text declares, "Make your calling and election sure."

From this standpoint we have a special interest in our own election, such as we never had before when we misunderstood the entire matter. Once in our ignorance we thought that St. Peter had written foolishly about our making the election sure; for according to the erroneous theory which we had "swallowed" without proper meditation, God was doing all the electing himself, and had unalterably fixed our destiny as eternal glory or eternal suffering, long centuries before we were born.

This erroneous view blinded our mental sight from all the various incentives which now are so precious and so helpful. What had God elected us to be and to do? To sit upon a cloud and to play upon a harp and to sing to all eternity, cheerfully looking over the battlements of heaven to see our dear friends writhing in torment, and striving hard to praise God for it all and to think of his course in our election and their damnation as the simplification of justice and of love?

We read indeed in the Scriptures respecting a Kingdom, for which our

Lord taught us to pray, "Thy Kingdom come, thy will be done in earth as it is done in heaven," yet the threat of error upon us was so tense that we recognized not the inconsistency between these promises and our false hopes. Now, thank God, "the mystery" is revealed to us in God's Word and by his Spirit, and we perceive that the Millennial Kingdom is to be a reality and that its blessing to mankind in general, "to all the families of the earth," is to be most thorough, most systematic, most complete, and in the end entirely satisfactory.

Kings to Be Elected.

What an interest we properly take in this matter of our election, after learning that the office for which we are running is a combination of priesthood and kingship! The elect are to be priestly kings, or, otherwise styled, "a Royal Priesthood." Their glorious service is to be for a period of one thousand years, during which they will be kings and priests unto God and will reign on the earth (Revelation xx, 4).

They will not "reign on the earth" in the sense of being earthly beings, having earthly courts and thrones, their resurrection "change" will constitute them heavenly or spirit beings, they will be invisible to mankind, as now the "Prince of this world" is invisible and as the holy angels are invisible. But they will possess heavenly power and authority and wisdom and grace. By these glorious attributes they will be able to serve God and humanity by a reign of righteousness, whose upbuilding or restitution influences (Acts iii, 21) will begin with the living generations, but eventually extend to "all the families of the earth," who have been going down for the past six thousand years into the great prison house of death—"prisoners of hope," however, because of the promise of God's Word and the redemption sacrifice of Jesus.

My beloved hearers, if your hearts are not moved by this message of God's grace and this information respecting his Kingdom and of your prospects of becoming kings and priests in that Kingdom, it is because you do not believe the message—because your faith does not properly grasp the "exceeding great and precious promises" of God's Word (1 Peter 1, 4). I am aware that this whole message by Jesus and his apostles has been so long covered by the rubbish of "the dark ages" that it was lost to our sight for a long while, and sadly we missed its encouragement to faithfulness. I am glad, however, that now our eyes of understanding are opening to see the length and breadth and height and depth in the great Divine Plan of the Ages.

The Value of Earthly Crowns.

Consider for a moment what fabulous prices have been paid for earthly crowns! Thousands of lives have been sacrificed and millions of money, to gain an earthly crown. And thousands who paid this price knew well that "uneasy rests the head which wears the crown." They knew well, too, that its tenure would be precarious and that the attainment of it would bring them lasting hatred from others who aspired to the same position and who considered that their right to it was as good or better.

What comparison should we institute as between the value of such a crown and the "crown of glory," honor and immortality which God has promised to his elect—to such of them as make their calling and their election sure? Has God placed too high a valuation upon the heavenly crown, in demanding that those who would share it with the Redeemer must prove their loyalty to him and to the principles of righteousness, and to the spirit of love, to the extent of laying down their lives in his service and in "doing good unto all men as they have opportunity, especially to the household of faith"?

Our Lord asked wherein would be the profit to any man if he were to gain the whole world and lose his own soul—lose his future life. For the purpose of our present topic we might ask a modified question, namely: If one should gain the empire of the whole world and all of its riches, and if another should gain this heavenly election to the heavenly Kingdom of one thousand years and to subsequent eternal blessings with the Lord, which of these would choose the better part—which would show the real wisdom, and which would be the foolish one? But the contrast increases when we note that the dominion of earth cannot be secured by our sailing through bloody seas, and that a mere competency of earthly wealth is attained by only one of a thousand

who strive for it day and night. Surely from the standpoint of the Father's Word all earthly honors are vanities, in comparison with the heavenly glories and blessings which may be surely attained by the "called" of this Gospel Age: if they will but follow the Divine directions.

Terms and Conditions of Election.

In our context St. Peter tells us upon what terms the called and accepted may make their election sure. After calling our attention to God's exceeding great and precious promises he tells us that they were given us to the intent that they should operate in our minds so as to influence our lives, in harmony with the Divine will, and that thus we may "become partakers of the divine nature, after having escaped the corruption that is in the world through desire,"—selfishness, lust (verse 4). He proceeds to amplify, and urges that such as have this hope shall give all diligence to the matter of adding to their faith virtue or fortitude. That is to say, faith of itself is very good as a start, but God requires more than this. As a condition of our acceptance for election he requires that our faith shall be of a strong kind, giving us fortitude for all of life's affairs, for all of our covanants with the Lord, for a faithful endurance of opposition, contradiction, etc., that thus we might be copies of our Lord Jesus Christ, as God has ordained all of "the elect" must be (Romans viii, 29).

Not only must we have a strong faith combined with fortitude, but we must also add "knowledge." We require some knowledge of God and of our Lord Jesus and of the Gospel message before we could come unto the Lord at all, but the Apostle is not referring to this, our earliest knowledge. He is addressing Christians who have already taken the first steps. He assures us that they need knowledge to enable them to go onward in Christian development—knowledge in addition to their faith and fortitude. We have nothing to say against worldly knowledge, scientific knowledge, etc., when these do not cross or interfere with the Divine Revelation, but we are confident that the Apostle did not intend to refer to worldly knowledge, but to the greatest of all scientific knowledge—the knowledge of God.

How shall we know God? By study of his character. Our Lord Jesus it was who declared, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii, 3). This knowledge at the present time is a secret knowledge and, as the Apostle says, a "hidden mystery," which can be known only by those who put themselves into a certain attitude of heart and mind and conduct toward the Lord and his revelation. We are to study God's character—to learn respecting his Justice, his Wisdom, his Love and his Power, by studying his revelation—the Bible. In it we see his dealings past, and his promises respecting his dealings future. And a correct appreciation of these gives us a knowledge of God's character as exemplified therein. But since this knowledge is not stated in terms for the world to understand, it follows that only those in proper condition of heart and enlightened by the holy Spirit can receive this knowledge. It is taught only to the pupils in

the School of Christ. "The secret of the Lord is with them that fear him; and he will show them his Covenant."

Other Graces to Be Added.

The Apostle continues his advice as to things necessary to be added by those who would make their calling and election sure. They must keep adding, and the adding must be little by little and day by day. The knowledge we gain of God through his Word should lead us to greater moderation (translated, temperance, in our common version). "Let your moderation be known unto all men" (Philippians iv, 5), moderation or balance in thought, in word, in action. God's people may be called extremists by those who are not begotten of the holy Spirit and who know not "the mystery." But even they should be able to charge immoderation only on the one score—our low moderation, our faithfulness to the Word of the Lord and to our covenant of self-sacrifice as followers in the footsteps of Jesus. Our lives should be so moderate as respects business and pleasure and food and resort, etc., that we should be examples of wisdom and moderation to all—extremists only along the same lines that Jesus and the Apostles were counted extremists by those who knew not why they did understand "the mystery" of their endeavor to be of "the very elect."

Patience must not be forgotten. In addition to moderation, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Next add godlikeness—general goodness, benevolence, benignity toward all. Add next brotherly kindness—in the natural family relationship, and also in the spiritual family, the Church. "Love as brethren" (taught to love). "We ought also to lay down our lives for the brethren." Still further the Apostle urges that while all of the foregoing are elements of love we super-add love itself in the fullest sense toward the Lord, toward the brethren, toward humanity, toward the brute creation and toward our enemies. While all of these cannot be loved in the same degree, all should profit by the spirit of love in our hearts for all.

"Ye Shall Never Fail."

Now comes the climax of the advice to those seeking to make their calling and election sure (verse 8). "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And then, as our text declares, if these things abound and if we give diligence to the making sure of our calling and election and do these things, we shall never fail—we shall in no case fall of securing our election. God seeketh such for joint-heirship with their Redeemer in the Kingdom. God "seeketh such to worship him as worship him in spirit and in truth."

The grand consummation of our election—our Kingdom honors and glories—is specifically referred to by St. Peter in the next verse, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." If, dear Brethren, we believe these things, let us permit them to control our lives—our words, our deeds and our thoughts.

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Vol.. XII.. No. 1 MELBOURNE, 1ST JANUARY, 1929 PRICE-TWOPENCE HALFPENNY

The Present Truth.

“Holdfast that which thou bast.” (Rev. 3:11.)

THE beginning of a New Year is always a good time for considering progress and prospects, and to review conditions. We are not concerned so much with things social, political or national, excepting as we can recognise in these connections the fulfilment of Prophecy. It requires no great power of discernment to those acquainted with the Scriptures to note how perfectly, the present-day conditions fulfil what has been foretold by the Lord, His Apostles and the Prophets nearly and over 2000 years ago. We may say in the words of the Historian Rollins, who viewed the fulfilment of Daniel’s prophecy in the events he was recording:—“Can any reasonable man who makes use of his understanding ascribe such a prediction either to mere chance or to the conjectures of human prudence and sagacity? Can any light but that which proceeds from God Himself penetrate, in this manner, into the darkness of futurity and point out the events of it in so exact and circumstantial a manner?” In this connection we need only mention one or two passages as instances: Daniel 12:4; 2 Pet. 3:2-4; 2 Tim. 3:1-7; Luke 17:26-30, etc. The state of the world to-day becomes more and more “as it was in the days of Lot” in Sodom, and as it was in the days of Noah before the flood, and there can be no doubt that a greater calamity on the human race is impending.

Our particular thought, however, is in connection with the present truth and the privileges, prospects and dangers which exist at this time.

There is quite prevalent a notion that it matters little what one believes, and that there should be no divisions on account of differences in faith. There are even those who have understood present truth, who underestimate the value of “the things we have received and know of whom we have received them,” and seem ready to compromise for the sake of preserving unity.

In the past our fathers so valued their convictions of truth that they preferred death rather than betray their faith. The question arises who is right, who is the more pleasing in the sight of God—those who love unity by compromising truth, or those who in Christian spirit must stand firm for truth at the expense of unity?

We readily concede that quite often differences are magnified and extremes are taken and bitter separations have taken place which were quite unnecessary, and indeed even when divisions are unavoidable, bitterness can never be excused. However, we may differ even on the most fundamental principles of Christian faith, Christian love should so prevail that there could be no unkindness, but simply a committing the whole matter to the Lord with the prayer that He may open the blind eyes and, if He will, lead us again into the unity of the faith and happy bonds of fellowship.

We need, however, to remember that the Christian religion is not a flexible, compromising one. Systems established and governed by men may make changes to meet circumstances, both in their principles and methods, but the principles of Christ established at Pentecost are fixed, and no authority on earth can change them. Many authorities have, however, sought to accommodate Christianity to times and circumstances, and have brought in many anti-Christian teachings so that the creeds and dogmas of the churches to-day very greatly misrepresent God and His great plan of salvation. The downfall of the church was not through faithful men and women maintaining an attitude of loyalty to truth and righteousness, though history records many such noble characters. The downfall of the church came about because there were not sufficient unflinching defenders of the faith once delivered to the saints, and because the majority sought conformity with the world and undervalued the truth.

Particularly in this day is the spirit of compromise abounding. It is the Laodicean spirit that is neither hot nor cold, and says, do not trouble about doctrine, only let us join together in one great confederacy.

There is a spirit which is quite prevalent, to let down the standards of truth and ethics. It has indeed wrought havoc in

the churches, so that they have become altogether worldly and indifferent to the true spirit of the truth and consecration, as taught by the Lord and His Apostles. The adversary would seek in the same way to “quench the spirit” among those who have become awake to the “present truth” (those things which have been revealed by the opening up of the Scriptures as “meat in due season” or truths specially applicable to our day. It is no doubt these matters pertaining to our Lord’s Second Presence, the harvest work, the closing down of the present age, etc., that we are exhorted to “Hold fast that no man take thy crown.”

The questions arise as to what does a true Christian really need to believe? What are the essentials of our faith?

What is it that we must “Hold fast?” Does it mean only that we preserve a clear knowledge of truth, or does it not imply “walking in the light?”

What then constitutes a Christian? The Bible shows how in due time “God will have all men to be saved and come to the knowledge of the truth.” and how under the New Covenant and its great Mediator all the willing and obedient will be assisted to work out their justification to life by works of obedience and righteousness. The New Testament just as clearly shows that the Divine purpose for this Gospel Age, or “The Kingdom of Heaven” Age as the Lord designated it, is to select a spiritual class to be joint heirs with Christ, to reign with him in the coming Kingdom Age, when the wider opportunity will come to all mankind. That will be when the Church or Bride of Christ will be complete, and “the Spirit and the Bride will say come and whosoever will let him come and take of the water of life freely.”

This class of “Priests and Kings”—the Church—is dealt with quite differently, in its selection, from the way the rest of mankind will be in the next age. That will be an age of works, justification by works. This is an age of faith, justification by faith, and that faith is the gift of God. (Ephes. 2:8.) Our Lord declared, “No man cometh unto Me except it be given him of My Father”; “No man cometh unto the Son except the Father draw him.”

The first essential then is that we be invited. How are we invited or drawn? It is through the Word, as the Lord intimated in His prayer, “Neither pray I for these alone, but for them also which shall believe through their word.” (John 17:20.) So it is God who invites those who may be joint heirs with His Son, by bringing His Word to their attention, and by His Holy Spirit He grants the faculty of faith. There is the conviction of sin, and the longing to be at peace with God and to be righteous. Then in true penitence, faith in Calvary’s atoning sacrifice lifts the load of sin and we find peace and rest. What a great favour this is, first to be called of God and then instead of being slowly justified by works under the New Covenant of the next age, to be at once “Justified by faith and at peace with God.” This particular arrangement of grace is in order that we may be able, through the merit of our Redeemer, “to present our bodies a living sacrifice, holy and acceptable to God.” This is the second step of Romans 5:1-2, after being justified by faith through our Lord Jesus Christ, “By whom also we have access into this grace wherein we stand, and now rejoice in the hope of the glory of God.”

Following this step of consecration, we receive the begetting of the Holy Spirit—the spirit of adoption—and God calls us His sons. This Holy Spirit becomes in us a new mind, a new heart, a new creation, so that though the human being is laid upon the altar of sacrifice to be done to death, for as many as have been baptised into Christ have been baptised into His death (Rom. 6:3); yet a new life is begun, a spiritual life, and as new creatures we have become Christians in the full sense.

As Christians then we have so far these essentials:— The favour of having been called of God. The gift of faith. Justification through the exercise of that faith. The Holy Spirit of adoption through the further step of faith—consecration. The wonderful hope of the high calling of God in Christ Jesus.

Having reached to these things are there no other essentials for the Christian? We would answer that the new creature, like the old creature, needs nourishing. If we fail to feed upon the Lord’s word, if we fail to drink of that water of life which is provided for us, we shall fail to develop and probably soon lose our faith and our hope. We must go on from these first principles and learn to appreciate the deep things of the Word. We remember how St. Paul felt that it was useless to try and explain the deeper things to the Hebrews because they had not exercised their minds along the lines of truth. They had stunted their growth, they were still babes feeding on milk, when they ought to have been able to teach others.

How essential is the present truth as it is revealed from God’s Word. The Word of God is the instrument not only for calling the saints, but also for supplying grace and strength and enabling them to meet the difficulties of the way. It unfolds its precious truths as “meat in due season” to meet the needs of the Christian in his own day. It is then very essential that we understand present truth—the Word of God—as it opens up, in order that our “Shield” is bright and strong, our Helmet of hope is firmly fixed, the Breastplate of righteousness properly adjusted, that our feet be shod with the preparation of the Gospel of peace, our loins be girt about with truth and that we may be able to wield the Sword of the Spirit, and be overcomers in the “good fight of faith.”

How important is the truth. It is the means by which we are sanctified and strengthened to run our course. Just as truth helps so error hinders.

How far may we differ from one another in respect to truth without interfering with our fellowship? The fact of differing on what we may call non-essentials provides opportunities for the exercise of brotherlikindness in respecting the opinions of others though not endorsing them.

It is quite a different matter when we come to deal with the clear lines of faith and hope, or truths which are Divinely revealed for the purpose of accomplishing some particular feature of work in connection with God's great plan. It would indeed be presumptuous to say that such truths were of so little importance that it did not matter whether or not we believed them. We would also find it impossible to enjoy the same helpful fellowship with those who denied or belittled these things as we could with those who appreciated them, and who were seeking to faithfully sound forth the message and conform their lives to it.

It is quite understandable that those who do not know present truth, who do not recognise that we are living in "the days of the Son of Man," and the harvest time of the age, etc., should think such things are non-essentials. They cannot see the present truth to be essentials if they do not recognise that the harvest work is in progress, and that the separating of the "wheat" from the "tares" is taking place. They cannot value the truths now revealed as we do, who realise the presence of the Lord as "Reaper," and that He is now reckoning with His people respecting the use of their talents and their structure building of character and teachings. and that the present truth is indeed the feast which He promised to the faithful watchers in Luke 12:37 and Rev. 3:20. What may seem non-essential to some may be very essential to others, for it is the "present truth" which is doing the harvest work. On the one hand it sanctifies and prepares the Bride class for the great consummation of her hopes, and on the other hand it separates those who from some cause or other seem unable to understand it.

The "present truth," or "meat in due season," or the unfoldings of truths respecting the Divine Plan, the second presence of Christ, the Harvest, the gathering of the saints and the consummation of the age, etc., appear to be essential to those to whom they have been revealed, if they will make their calling and election sure. Those who lightly esteem such things will surely fail in the use of their talents.

Similar conditions existed at the first advent of our Lord. New truths were sent forth. Many were inclined to say such matters were all right and might be true, but they should not be carried too far, they were not essential, they could still hold on to the Law ceremonies and synagogue gatherings. The then "present truth" was, however, essential to such as the Lord was calling, and it did its work of separating the "wheat" from the "chaff."

Let us not undervalue the things which God has revealed to us, which have opened our eyes to see the wideness of His purposes and shown us that we are at the end of the age and living in "the days of the Son of Man," and that "as in the days of Noah" preceding the deluge, so now a great calamity is pending. which will end this dispensation, after which the new age will commence when Christ shall be King over all the earth.

These things we are exhorted to "hold fast" in the message to the Philadelphian Church. (Rev. 3:10-11.) "Because thou has kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold I come quickly, hold fast that which thou hast that no man take thy crown."

We are living in a day of such a variety of confused teachings. We are forewarned of the many deceptions that were to come, so that even if it were possible the very elect would be deceived. Peter says that there should be false teachers and that many would follow their pernicious ways, by reason of which the way of truth should be evil spoken of. Paul admonishes. "Be not carried about by strange doctrines, for it is good that the heart be established with grace." The church is called "the pillar and ground of the truth." It is her responsibility to preserve the truth in its purity, to guard it and to let it shine. Our Lord declared "To this end came into the world that I should bear witness to the truth," and it is for those who will follow him to do his work. and to be among those who are "beheaded for the witness of Jesus and for the Word of God."

Many are the injunctions of the Apostles respecting this matter of "Holding fast the form of sound words" and the truths which God has revealed in His Word. The following are some texts showing our responsibility regarding knowledge 2 Tim. 1:13; 2 Tim. 2:14-18.; 2 Tim. 2:23-26; 2 Tim. 3:13-14; 2 Tim. 4:3-4; 1 John 2:20-24; 1 John 4:1-3; 2 John 7-11; 1 Tim. 1:3-6; 1 Tim. 4:16; 1 Tim. 4:20-21 (Diaglott).

That, however is not all we must "hold fast." There is the possibility of holding fast the form of sound words, and having a correct understanding of the main features of the truth, even of being "Virgins" (justified by faith) and of

understanding “present truth” to the extent of expecting the Lord soon to come and take His people home. and yet to fail to be prepared. and so fail to enter the marriage chamber.

A clear head is a good thing to have. but if the knowledge does not go down to the understanding heart, it fails in its intended purpose of sanctification. and we should prove to be but sounding brass and tinkling cymbals. The trials of our clay will not only try the doctrines, but will test our faith, our hope, our love and our loyalty to God and to one another as members in Christ.

Other foundation can no man lay than that which is laid in Christ Jesus. There is no standing before God apart from His Son. our Saviour, but having this foundation we must build thereon. What must we build?

We must build our doctrine and see that all our teachings are in line with the foundation; we must also build character. We must hold fast our foundation; we must hold fast our faith in the great Ransom for all. We must hold fast our consecration, our love to God in operation; we must bind the sacrifice with cords to the altar. We must “hold fast the confidence of our hope firm to the end.” We must keep on the whole armour of God and continue the good fight of faith. We must preserve our zeal for the Lord’s cause.

There is everything in this day to discourage us. Some have trials and temptations in one way, some in another. Maybe the failure of brethren whom we had highly esteemed in the Lord apt to discourage us. Sometimes in contact with the world we meet plausible arguments against the truth by agnostics or scientists, and if we trusted to our own wisdom and strength to save us, we might go down, but let us hold fast the Word of God. if we cannot understand everything, we do not understand enough of God’s wisdom, justice, love and power, which we have exemplified in His dealings with Israel and explained in His Word and experienced in our own lives, so that we can reasonably trust where we cannot quite understand. Even our Lord Jesus was tested in this way. He could not understand why the light of the Father’s countenance should be withdrawn just at the moment when, more than any other, He needed the assurance of His favour and presence. We must nerve ourselves and seek to grow in grace that we too may reach that condition of heart that can say “Yea, though He slay me yet will I trust Him.”

Conditions in our home circles are sometimes such as would crush our religious life and quench the spirit. It puts us on our metal to so conduct ourselves as to bring honour to the cause we love and preserve our faith, hope and spiritual life. We have no doubt been in many very trying circumstances, and have failed under the trial, at least to some extent, yet we may depend upon it that there are no circumstances into which we may come, but that we may by God’s grace conduct ourselves to His glory, and come out the better for the experience. “No trial shall overtake you but such as ye are able to bear,” and God, who permits the trial, is faithful to provide a way of escape from anything too hard.

Probably all can look back upon trials and temptations and trace the kind hand that has overruled for our protection, guidance and provision, and thus tracing the way God has led us shall we not hold fast the confidence of our faith firm to the end?

Then sometimes there are conditions in our circles of Christian fellowship which try us. We may be much misunderstood, or perhaps we misunderstand others, and so difficulties arise, and sometimes anything but the spirit of love and of a sound mind seems to prevail. Then things are said and done which cause so much pain and heartaches, and the bond of Christian love is greatly strained. Nearly all these things come through misunderstandings, lack of patience, lack of waiting upon the Lord for grace to act and speak aright, and to enquire of His word for instruction. What a lot of sorrow has thus been caused, maybe a root of bitterness has been engendered, and many have been defiled. Have we injured one of the Lord’s children, have we spoken against our own mother’s son, have we hindered the whole church and the Lord’s cause of truth? Has it not been because we failed to hold fast our faith in God, in His Word, and our love to Him and His. For the time self-made claims and the Lord’s interest seemed almost forgotten, and so there came suffering and division.

Let us hold fast our love to the Lord. if we love God we will also love those begotten of Him, and it will be painful indeed to us to even think evil of a fellow member. We would shun listening to reproaches against brethren, we would be loyal to God and defend His children and each member in the body of Christ would be loyal to one another.

That loyalty, however, will be secondary to our loyalty to God and His Word and the doctrine we have proved to be true. It may be necessary for us to withdraw even from those we love in Christ, if they teach things which we believe to be contrary to the truths that we have been by God’s grace entrusted with, to preserve and to proclaim.

While we may thus sometimes find separations unavoidable, there is never any occasion to lie unkind. We may have to speak plainly against wrong teachings or practises, but we are not to condemn nor cease to love those who think differently. As long as they believe in the Lord Jesus Christ as the Saviour of mankind, by His own blood, and profess consecration to God, we may still think of them as brethren, though they may be erring brethren.

Let us hold fast our faith, our hope, our love, our doctrine, which includes “present truth.” “Continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them.” How important it is that we hold fast that which we have proved to be an unfolding of God’s Word “Meat in due season.” If we begin to let slip this or that truth, other truths will likely soon be lost, and “if the light that is in thee become darkness how great is that darkness.” “Hold fast that which thou hast that no man take thy crown.” (Rev. 3:11.)

JUST WHEN THOU WILT.

Just when Thou wilt, O Master, call!
Or at the noon, or evening fall,
Or in the dark, or in the light,
Just when Thou wilt, it must be right.

Just when Thou wilt, O Saviour, come,
Take me to dwell in Thy bright home!
Or when the snows have crowned my head,
Or ere it bath one silver thread.

Just when Thou wilt, O Bridegroom, say,
“Rise up my love, and come away!”
Open to me Thy golden gate,
Just when Thou wilt, or soon, or late.

Just when Thou wilt—Thy time is best—
Thou shalt appoint my hour of rest,
Marked by the sun of perfect love,
Shining unchangeably above.

Just when Thou wilt!—no choice for me!
Life is a gift to use for Thee;
Death is a hushed and glorious tryst,
With Thee my King, my Saviour, Christ!

--F. R. Havergal.

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RE ANGLO ISRAELISM.

Regarding the return of Israel from the captivity in Babylon and Assyria. the following. culled from Dr. Angus'

Bible Hind Book, corroborates the fact that our Lord and the Apostles correctly recognised the inhabitants of Judea in their day as "the twelve tribes of Israel," "The lost sheep of the House of Israel." It will be noticed that at the return under Ezra and Nehemiah one-fourth of all who returned belonged to some tribe other than Judah and Beniamine.

Dr. Angus says (pp. 218):—"Comparing Ezra 2 and 7. we find that 42,360 persons returned from Babylon. of whom the numbers of the tribes of Benjamine and Judah and of the Priests are given. The numbers in Nehemiah amount to 31,089 in Ezra to 29,818. Add to Nehemiah's number 494 names mentioned only in Ezra, and to Ezra's 1765 names mentioned only in Nehemiah, the results agree-31,583. The difference, 10,777. represents the number of persons belonging to other tribes. This apparent discrepancy was long held as an objection to the narrative.

In reference to these apparent contradictions, it becomes us rather to suspect our own ignorance than the writer's accuracy. No passage can appear more contradictory than Ezekiel 12:13, and yet it was literally fulfilled. Zedekiali did not see Babylon though he died there."

Correspondence

N.S.W., Oct. 22, 1928.

Berean Biblical Institute. Melbourne.

Dear Christian Friends,—

I thank you so much for sending me the book "Fore-gleams of the Golden Age." It is a 'beautiful book; it has -been a great help to me, and has enlightened me on subjects in the Bible that I never understood before. I also thank you for sending the People's Papers, they are very interesting to read, especially to a person like myself. I have very bad health. My doctor thinks I will have to go into a hospital, so please, dear friends, do not forget me in your prayers. If the Lord spares me to get better I will send for some of your interesting booklets. With Christian regards,

Yours very sincerely,

J.E.

Question Box.

Question.—I would like you to express your understanding to the Apostle's words in 1 Tiles. 4:14.

Answer.—While there are those who think that this verse refers to the resurrection of mankind generally, for in one sense, as the Lord by His death and resurrection purchased the human family (Rom. 14:9), all may be said to fall asleep in Jesus. yet our thought is that the Apostle was speaking here particularly of the Church. Regarding the world generally, they are to be called forth from the tomb by Christ during His Messianic reign. "All that are in their graves shall hear His voice (of the Son of Man) and shall come forth." (John 5:27-29). The Apostle, however, is here referring to a class that will precede the remaining members of the body of Christ when Christ should come again.

It was God who raised up Christ from the tomb (Ephes. 1:20; Gal. 1:1; Acts 2:24, etc.), and that same power is to be exerted on behalf of the body of Christ, the members of "the Church of the First-born," those who are to have part in the first resurrection." This same power has already been exerted on behalf of the Church in begetting to the Divine nature and making us sit "in heavenly places." "The exceeding greatness of His power to usward who believe according to His mighty power which He wrought in Christ when He raised Him from the dead." (Ephes. 1:19-20). The connection is where the Apostle is showing that when Christ would return those who had fallen asleep would be first awakened and be with him in the air, and then the living remaining on the earth would be gradually called away to be together with the Lord and those who had been called from the tomb. These remaining ones would not need to sleep as others all down the age, but should be "changed in a moment, in the twinkling of an eye." Though dying like others they would be at once clothed upon with the spiritual body and be "present with the Lord."

Question.—AB will you please explain the passage in which our Lord says "Let the dead bury the dead." (Matthew 8:21, 22.) ?

Answer. We do not understand that the disciple concerned meant that his father was lying dead and he wished to do was to go and have him interred. Our Lord had explained to another, a Scribe, who had said he would follow Him, that it was a way of sacrifice and privation. "The foxes have holes and the birds of the air have their nests, but the Son of Man hath not where to lay His head." Then this man who had evidently been following the Lord and observing His gracious words and acts declared that he wished to be one of His followers, only he would like just to wait until his aged father should pass away, then he would be free and would take up the cross and follow Him. Probably the Lord knew that there was really no reason for the delay, that there were others who were well able to look after the aged parent quite well. Maybe the real reason was that the son thought that if he did not stay by and pay attention to the father he might not participate in any legacy. It may have been this earthly consideration which was in the way. Our Lord's answer seems to favour such a view. "Let the dead bury the dead." The whole world is dead in trespasses and sins. It was only the few who were alive towards God and able, then, to appreciate the work of Christ and become true followers of the Lamb. Then leave those relatives who are not at present attracted by the living Word, but are just good naturally minded people, and well able to look after the aged father, to do so. Never mind troubling about any legacy, whether anything or nothing may come to you; seek first the Kingdom of God and His righteousness and all these things shall be added unto You." "Follow Me, let the dead bury the dead."

Foundation of Christian Character.

“Fight the good fight of faith: lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses.—I. Tim. 6:12.

THE sins of those who during this Gospel Age leave the world to follow our Lord Jesus Christ are covered by the imputation of the merit of His sacrifice in order that they may join Him in sacrifice, and thus be accounted worthy to reign with Him in the coming time of blessing for the world. This covering of sins is to permit the Church of Christ to become New Creatures, of a different order, from humanity—a distinctly new creation. It lasts from the time when they become Christians to the very end of their journey here below. Throughout this period each one thus covered will have to battle against the downward tendencies of his flesh. Each will thus have a severe conflict, and by the close of his life will have demonstrated to the Lord to what extent he has been loyal to the principles of righteousness.

It is not merely the fight against error that constitutes our battle as soldiers of the Cross of Christ. In times past we have all been under a cloud of error, as now we can see. It is important, indeed, that we have recognised this condition, and have come out into the light of God's Truth. We are not to minimise the value of correct doctrine; but it is only a means to an end: The most important matter is to get rid of sin.

God wishes His people to be free from doctrinal errors; but especially does He wish them to be free from any sympathy with sin, unrighteousness, iniquity, injustice.

In other words, God wishes His people to be very loyal to the Golden Rule. Often it requires the experience of years to teach this lesson. Very many have never ‘practised Justice in their lives. They are unjust in their dealings with their families. Husbands deal unjustly with their wives, wives with husbands, parents with children, and children with parents. With some people injustice seems to be the rule.

From the time we become followers of our Lord Jesus, and see how justice is written in the Law of God, we begin to perceive that God expects us to observe the Golden Rule. When we should begin to do so in our own families—with our parents, our children, our companion in life. The Golden Rule will affect our conduct and all the affairs of our life; in fact, everything that we do or say or think. It applies everywhere and in everything. “Do unto others as ye would that they should do unto you.”

GREAT DILIGENCE NECESSARY.

If the Lord's people could work this Golden Rule down into their hearts and lives, it would prove to be one of the greatest possible blessings not only to the individual himself, but to others. There are brethren in Christ who from outward appearances are seemingly not so far advanced as they might be in this respect. We are not to measure ourselves by the world; for the world does not practise the Golden Rule. Nor are we to measure the world as we measure ourselves. We are not to expect as much from them as we should expect from ourselves.

Neither should we measure ourselves by other Christians; for some who are called Christians are only morally inclined people, who have never been begotten of the Holy Spirit, and who have never come into the School of Christ. Although we appreciate their characters, yet we do not measure ourselves by them. We should measure ourselves only by the Word of God, which asks, “What manner of persons ought ye to be in all holy conversation and godliness (II. Pet. 3:1 1.) This pointed question implies that the Church of Christ is a special class, different from all other people—a peculiar people, Paul declares zealous of good works, zealous for everything that is right, laying down their lives for the Truth, in the service of others. (Titus 2:14.)

The Golden Rule is a principle which should govern our dealings with all. First and always, let us treat others as we would wish them to treat us. Afterwards we may do a little more, but let us strive never to come short on this fundamental principle. In practising it become more and more like our Heavenly Father in character. He always does to others only what He would wish them to do to Him.

NATURAL TRAITS REQUIRING ATTENTION.

Amongst the Lord's people there is a tendency to violate unintentionally the fundamental principles of Justice and love as existent in the Divine character and manifested in His dealings with His people. Those who naturally have little self-esteem are easily discouraged. When opportunities for service are offered these are inclined to think, “I do not seem able to do anything right. -What is the use of my trying?” They need to be assured that God knows of their endeavours to do their best, and that He will not exact any more than they are able to do.

On the other hand, there are those who have plenty of self-esteem. They are inclined to say, “God will not expect too much from me. Christ died for my sins. God's grace is very wonderful.” Although this class live a pure life and do

reasonably well, yet they do not live up to the highest standard of their ability and comprehension.

But “the Lord will judge His people,” and will do according to His knowledge of their ability. Mercy will be granted for every unintentional defect, but no mercy will be extended towards what we could avoid. God will hold us responsible if we do not do our best with whatever ability we possess. So there is danger that some will not attain the best which God has to give. Those who are living up to their opportunities and privileges should go on with courage, doing the best they can, exercising full faith, having full confidence in the Lord, for He has promised a sufficiency of grace to cover every imperfection. Thus they will receive a rich blessing; but there is no excuse for anyone to live carelessly, in neglect of his duties and responsibilities. Such are not fighting the good fight of faith.

Although all are imperfect in the flesh, nevertheless the New Creature will be held responsible for not doing his best. It is the New Creature, also, who will fail to hear the Master’s “Well done,” unless he exercise great care in these important matters.

During the incoming Age the Church of Christ will judge the World. (I. Cor. 6:2.) Whoever would be of that exalted company must be fully qualified to be just judge. Therefore, he must pass through the School of Christ, that he may be fitted for his future work. Let us, then, do the best of which we are capable; for this is what God expects of us—nothing more, but that ! Let us rejoice in His wonderful provisions of grace Divine, sufficient for our every need, through Jesus Christ our Lord.

True Discipleship Defined.

Matthew 7:13-29.

“Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father which is in heaven.”

THE advance of the world in civilisation, coupled with a general lowering of Christian standards in neglect of the Bible, has drawn the civilised world and the nominal church very close together. Never more necessary than now are the Master’s words of this Bible study, “Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be that enter thereby; for narrow is the gate and straitened the way that leads unto life, and few there be that find it.”

The teaching of the dark ages handed down to us was that the many walking on the broad road are being swept by millions into eternal torture. The general revulsion from this interpretation of the Bible has shaken confidence in the Bible itself and turned many completely away from it to a mild form of Universalism—to the hope that nearly everybody at death goes immediately to glory, regardless of whether he walks in the narrow way of discipleship or in the broad, easy way of worldliness. In every sense of the word the effect of this misinterpretation has been injurious.

Now we perceive that the Master said not that the broad, easy road leads to eternal torture, but to destruction—death. Now we see that father Adam, by disobedience, was cut off from fellowship with his Creator under death sentence, and that his children were all born in a sinful and alienated condition, and that their perverted appetites and the influences bearing upon them constitute a broad road of self-gratification down which they are speeding to the tomb.

Our Lord came as the world’s Redeemer, but before dealing with the race as a whole he selects the Church class.

The love and loyalty of these is tested by their call to walk contrary to the general tendencies of the world—upward along the narrow way, at the end of which they are promised eternal life—glory, honor, and immortality, and association with the Redeemer in His great work of the coming Kingdom. Then He will deal with humanity now going down on the broad road to death, recovering them, and giving them glorious opportunities secured by His sacrifice.

The present call to discipleship is through the narrow-gate of full consecration, even unto death, in the footsteps of the Master, and few there be who find and willingly walk this way. Thank God that the masses of humanity on the broad road were redeemed and will yet be blessed, though they will miss the great “prize” now offered to the “elect,” who walk the narrow way. Eventually only the wilfully wicked will be destroyed in the second death.

The Lord’s disciples are to beware of false teachers who pretend to be shepherds, but really they are unlike the Great Shepherd. “They are self-seekers, ravenous, wolfish. They do not lay down their lives for the sheep, but feed upon the sheep.”

It is forbidden us to judge the heart. “Judge not, that ye be not judged.” (Matt, 7: 1.) The Master here illustrates that we shall judge those professing to be His disciples by the general fruits of their lives. Are they sharp, thorny, injurious, poisonous, in their influence upon others, or are they helpful, strengthening, uplifting? As a tree may be known and

graded by fruitage. so also may a man be known—and especially such as profess discipleship, such as profess to be followers of Christ and taught of Him.

Nor will it do to make professions and offer prayers, saying, “Lord. Lord.” Not all such will enter the Kingdom and become joint-heirs with Christ. Only such will be acceptable as will do the will of the Father. Not, however, that any can live up to the height of the Divine standard in every word and act. But the heart, the will, must be right, sincere, true, pure, loyal to God and to the principles of His Government. And this being the case every shortcoming will be a cause of regret, and the whole life will gradually become changed- “transformed.”

When at the close of this age the Heavenly King shall return, before establishing His Kingdom to deal with the world He will reckon with His Church that He may first reward the faithful with a share in His Kingdom. Then, he declares, it will be seen that not a few, but many who prophesied or taught in His name and did many wonderful works, and even cast out devils, will be found unworthy of the Kingdom, because of not having developed characters in harmony with the Father’s law—the Golden Rule. The King will say to such, I do not recognise you and cannot receive you as my elect bride. Your work on the whole is unacceptable, iniquitous. out of harmony with the principles of my teaching. Such, instead of entering the glories of the Kingdom, will be obliged to pass through tribulations with the world, losing their share of the great prize of this Gospel Age.

Whoever is now blessed with the hearing ear, whoever now hears the call of discipleship, whoever now accepts the call and becomes by consecration a follower of Christ, has the opportunity of erecting a faith structure which will stand all the storms of life. because built upon the Rock. Christ is this Rock of Ages. He is not only the great Redeemer. but to those now called He is the great Exemplar, in whose footsteps all shall follow who desire to become

joint-heirs with Him in His Heavenly Kingdom. Those who essay to become His disciples and who, nevertheless, neglect a careful following of His instructions, are building false hopes, building upon a foundation which will not stand the storms and trials of life. which are specially permitted as tests of character, upon those favoured with the call of this Gospel Age.

The Apostle, describing the testing of the Church and the proving of our discipleship, likens the testing to a fire, saying (not of the world, but of the Church), “Every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s Work shall lie burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.” (1 Cor. 3:13-15.) The Apostle here describes the testings of those who build upon the Rock. Those who build upon the sand will suffer the loss of everything, and at the beginning of the earthly kingdom will be no better off than the world in general.

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HISTORICAL EXCERPT

(Milner.)

GREGORY THE FIRST, BISHOP OF ROME.

GREGORY was a Roman by birth and of a noble family, but being religiously disposed he assumed the monastic habit, and it was not till after he was drawn back, in a degree, to a secular life by his employments in the church that he became thoroughly sensible what advantage he had enjoyed for his own soul from religious retirement.

If his lot had been cast in the earlier and purer days of Christianity he would neither have been a monk nor a bishop charged with such extensive secular concerns of which he complains.

Being drawn from the monastery and ordained to the ministry he was sent from Rome to Constantinople to transact ecclesiastical affairs. After his return to Rome he was appointed to the episcopal office; this he wished to avoid, and found means to be conveyed out of the city in a wicker basket, but he was discovered in three days and obliged to enter upon his bishopric. This he opened in the year 590.

The whole period of his episcopacy, which was thirteen years and a half, was disastrous beyond measure, because of the ferocious Lombards, and Gregory was firmly persuaded that the end of the world was near. Gregory continually implored God's grace and mercy, relying on the promises of His word. beholding the scourge as really sent from God. Humility and the fear of God were his ruling dispositions, and it is evident that he exerted authority in full consistency with these. Moreover, he found time to expound the Scriptures, perform the office of a sedulous pastor, and to write much for the instruction of mankind.

In his letters to other bishops he exhorted them to consistent living, to be moderate and just in all their dealings. In all his own affairs he was upright, disinterested and merciful.

At that time several of the bishops had consented to a species of persecution of the Jews. Gregory wrote to condemn the practice, that the Jews should not be in the least molested.

Natalis, Bishop of Salonae, had written to Gregory in defence of the entertainments given by the clergy. The Bishop of Rome allows his assertions, but under these important restrictions, "That no absent person be slandered at these meetings, that none be made an object of ridicule, that the empty discourse of secular business be avoided, that the word of God be read in them, that no more meat and drink be used than is needful for the refreshment of the body and to fit it for the discharge of duty." But it seems that Gregory's objections to the feasting of the Salonian clergy had given offence, for he adds, "You take it ill to be reprehended .by me, who, though I am your superior in church dignity (I do not mean as a man), am willing to be corrected and reproved by all. I thank that man as a friend through whose advice I am enabled to wipe off the blemishes of my soul before the appearance of the awful Judge."

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RIGHT THINKING.

(Convention Address).

As a man thinketh in his heart, so is he.—Prov. 23:7.

A MAN is not always what he thinks himself to be, nor even what others think him to be, but it depends upon the kind of thoughts he encourages in his heart as to the kind of person he is. Thus the Scriptures bring to our attention the importance of thinking on right lines, so that we may be “transformed by the renewing of our minds.”

The Apostle, speaking of some vicious traits of character, says: “And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus.” (1 Cor. 6:11.) This cleansing comes not through simply reading or the mental assent to the truth, but through the heart thinking and application. The deep heart convictions and resolves bring about the transformation of character.

If we have some transitory emotion of anger or malice that would not be the real intention. As new creatures we are to watch our words, thoughts and actions. If a transitory wrong thought enter the mind, it should be at once ejected, so that it may not take root in the heart and choke out better sentiments. The right thinking of the heart has very much to do with the whole life. At one time we might have thought that we were doing God service when we were not. We show our loyalty by giving attention to His Word. The more we study His Word the more we receive the spirit of the truth, and the more we appreciate it. In proportion, as we understand God’s Word and regulations, and desire to be guided by them. our hearts will become purified. The more we think upon and understand the Word of the Lord, the better we understand how to guide our lives. Thus we are to keep our hearts with all diligence, and purify them by the knowledge of the truth.

To do this, we must ever be on the alert, watching with prayer and thanksgiving. Now, it means a certain amount of effort to keep watching and the same to keep thinking. There are a great many people in the world who are lazy—it is only absolute necessity which makes them work; while others are willing workers—it is a pleasure to them. It is generally considered a disgrace to be lazy. Those who are too indolent to work for their own living become a byword and reproach. But we have another very common form of laziness which is not always noticed. That is of the mind, in which some are too lazy to think, in a sense “loving to slumber.” Perhaps some of us have, in our young days, become conscious of it, when we did not feel like study. We would dawdle over our thoughts half-asleep, which is much easier than keeping our minds alert and full of energy. This sort of indolence is very dangerous, for it is apt to become a habit, and the mind grows rusty and dull, when it should instead be awake. Then following on this form of laziness comes another bad habit—that of intellectual loafing. What loafing is in the general sense we all know. It is hanging about with no definite aim or purpose—idling away the time without method and without profit.

We would understand this loafing mentally, as a condition of reverie, It is a dreamy state of the mind, day dreaming, when the thoughts go wool-gathering, only they do not gather any wool. The fancy sails away into fantastic seas and revels in unreal things, which makes the thinking faculties unfitted for sober work. When the thoughts begin to wander it is high time to put them in order. A resolute will will do it. Perhaps many times where work has been taken up painfully, or “with a bad grace,” it may become a special joy,

In the foregoing we see a class of non-thinkers; but we have still two classes of people who do think wrong thinkers and right thinkers. Both of these may be very energetic in thought. The former bend their energies on evil things or those things tending to evil. We read an account of a class in Genesis 6:5—”The Lord saw that the wickedness of man was very great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

The thoughts of the heart, that was the real condition; that's how they were. Our Lord also speaks of some in Matt. 9:

4, where He says: "Wherefore think ye evil in your hearts," because that was their heart condition; out of their hearts proceeded the evil thoughts. The Apostle Paul, in his epistle to the Romans (12:3), gives advice which is worthy of note. He says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." The apostle was apparently speaking of a class in Acts 20:30, who evidently would be thinking too highly of themselves, as he says: "Of your own selves shall men arise, speaking perverse things to draw away disciples after them." How many from that time until now have thought more highly of themselves than they ought. Apart from these who think too highly of themselves is another class, who do not think highly enough of themselves; of course, we may realize there are not very many of this type. Whoever will carefully study the matter will no doubt agree that a moderate amount of self-esteem is a great aid to success in life. It gives a self-confidence in respect to life's affairs great and small. It impels its possessor to do and to dare to the full extent of his ability; if caution be lacking, of course it may turn out disastrously. But the lack of self-confidence, self-esteem, has held back many who otherwise might have been brilliant leaders in the path of progress.

Then, on the other hand, look at the disadvantage of over-confidence, too much self-esteem. He never learns except by bitter experiences, because he always thinks he knows. Some of the best people, the saintly, have small self-esteem, depreciate their own talents, and exaggerate their own blemishes. Their humbleness of mind is a blessing when it leads them to God, to the throne of heavenly grace for forgiveness and for grace to help in every time of need. As between too much and too little self-esteem, therefore, our choice should be the latter. The right way to think is to think soberly. Those naturally self-conceited must learn meekness, by instruction if they will; otherwise by experiences. The naturally self-depreciative must learn a lesson not of self-confidence and self-reliance, but confidence and reliance in God. The apostle, in his 'first epistle to the Corinthians (4:6), advises: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is written that no one of you be puffed up for one against the other." Again, in 1 Cor. (R.V.) 8:2, he says: "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know." Thus we find it in general, the man that really does know realizes that it is not of himself, but that his sufficiency is of God. The apostle Paul, in showing us a more excellent way, expresses it that love, the enduring fruit of the spirit, thinketh no evil. What a great disposition to measure up to where we would think no evil. Thus does the apostle encourage by admonition and example the pathway of right thinking, and he puts on the coping stone in Phil. 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things." What a list of good things to think upon; we would think that there could not be much room for anything else if we followed this. How we need to weigh all things, thereby occupying our mind with good thoughts, that the evil could not enter; for where the mind is full of one thing, the other must depart. Such who have developed the spirit of a sound mind realize to what extent their happiness and well being is dependent upon right thinking, and to what extent whole communities and nations owe their happiness or misery to their right thinking upon the important problems of life. It is because the power of thought is so considerably recognized that it is appealed to on every hand. Take, for instance, the many books, newspapers, and pamphlets, published in all kinds of languages everywhere, all appealing to thought. Thought may be said to be the great centre hub from which issue so many things. The difficulty is that few are of a logical and discerning mind; the reasoning faculties having become so disordered through the fall. So many who think themselves to be somebody, when they really are not, take advantage of the weaker minded, and thus hinder correct thinking and reasoning. The first item the apostle advises. "Whatsoever things are true," therefore the first inquiry of a matter should be is it true; if not, that should be the end of it to the Lord's people, who stand for truth. Love for the "Truth" is a foundation principle of saintship. The apostle informs us in 2 Thess. 2:10, of such who will be rejected and stumbled, because they receive not the truth in the love of it. When we have discerned a thing to be untrue, it is dangerous to tamper with it, and very apt to be a trap for our spiritual feet. A good policy is to avoid all unrealities, and fiction: touch not, taste not, and handle not. Thus, on the other hand, it will increase our reverence for whatsoever things are true; whatsoever things are honorable. Many times it may be that a matter may be true, and yet not honorable. It is also possible that much valuable time may be wasted, pondering over dishonorable things which, instead of bringing a blessing, entails a disadvantage, leaving perhaps a dishonorable stain in our minds. The dismissal of all unworthy thoughts will leave us the opportunity and energy, if we will, to expend that much more time upon whatsoever things are honorable and worthy of our attention.

"Whatsoever things are just," Our minds are to be occupied in thinking about just and righteous principles; we are not to be continually meditating upon injustices and grievances. We should remember that hereunto we were called, to endure injustice for righteousness' sake, to do good, to be evil spoken of, and to be misunderstood, and to have all manner of evil said against us falsely for Christ's sake. Then think upon the things that are pure. Now we know that there is an overwhelming amount of impurity everywhere throughout the world. It is therefore required of the Lord's people to follow the apostle's injunction, and cast out all impurities, and see that they do not enter into our hearts, our thoughts, otherwise it will work our defilement. It stands to reason that whoever maintains purity of thought will have

comparatively little effort in controlling purity of word and action. Wherever the impurity comes from its attack must be first upon the mind, and if it is overcome there the victory is won; if not repelled there, we cannot tell to what it may lead to, as the apostle James says (1:15): “ Selfish desire when it has conceived in the mind bringeth forth sin, and sin when it is finished bringeth forth death.” It is therefore not surprising that the apostle mentions the necessity for our thoughts being guarded along the line of impurity. Nor is it to be overlooked that impurity in the mind may cause, if dwelt upon, a defilement which will give trouble in its complete eradication for a long time afterward. Think on lovely things. We are exhorted to be meek and peacemakers, and in order to have this disposition, we must have amiable thoughts, gentle, kind, and lovable thoughts. These in turn will develop into graces of character. We should put out of our minds subjects generating hatred, strife, anger, vexatious and contentious thoughts. Let us shun such enemies of the new spiritual mind. Let us therefore think more upon the beautiful, leaving no place for criticism, which is only a waste of good time, and cultivating an unenviable disposition in ourselves. Then think upon things of any virtue, the noble doings or noble words or sentiments of anyone. We can safely think upon that which would be elevating, and thus as a consequence we would be rising higher. If our companionship is of similar mind or more spiritual our tendency is apt to be rising to higher inclination., if more associated in general with worldly minds our tendency will be rather downwards, because the leaning will be toward the half-way. If there be any praise, think on these things. While we should not think to praise ourselves nor strive to obtain’ praise, yet we should strive to be praiseworthy. And here again in this we are apt to receive a certain amount of persecution by scandal from such minds as are not as far developed as they should be. It seems to raise an envious feeling in some to hear others praised. Of course, we all know well that self praise is no recommendation. We should think about the praise of God. If there is anything that has any value, any merit, that has anything worthy of praise, we should recognize it. We should note in those about us, and particularly in the Church, the elements of character which are worthy of praise. Let us never underestimate gentleness, faithfulness, and patience. Let us not think of the trifling failures of others or of even their greater failures. If we would fill our minds with unhappy thoughts we shall injure ourselves. Some may think that if they thus rejected all the untrue, unworthy, unjust, impure and unamiable thoughts presenting themselves, there would be hardly anything left on which to engage our minds; and, no doubt, this would be quite so with many, if all the evil and improper thoughts were rejected and banished, But by the time such had so far overcome, they would be in such an attitude that they would be ready to receive the spiritual food the Lord has provided for them. There is one thing which fully combines all of these principles, and that is the divine character and plan. Let us think upon its features and study the divine plan as written in His Word, and realize the beauty of the divine character, whose length and breadth and height and depth no man can measure. The saints alone can comprehend it by the Holy Spirit, and that in proportion as they receive the holy mind, replacing the sentiments of the natural man. Such a ruling of the mind is a conquest. The prescription given by the apostle for the mental health of the saints is the very soul discipline necessary to our development in character to the degree pleasing and acceptable to God through Jesus Christ. Well do the Scriptures generally enforce the importance of guarding the mind, the will, the heart, saying, “Keep thy heart with all diligence, for out of it are the issues of life.” “Keeping it,” to the saints now called, means life more abundant, with glory, honor and immortality. Neglecting it and refusing to exercise self control means the permission of selfish desires to be conceived in our minds and to lead away from the Lord and onward to sin. The Lord stands ready to help us work out our own salvation. Thus shall we become more and more transformed by the renewing of our minds and approach nearer and nearer to the glorious image of our Master, being changed from glory to glory inch -by inch, step by step, during this present life; and our thoughts being maintained with the Lord in this attitude and union, we may have part in the first resurrection, which will perfect us forever in the Lord’s image and likeness.

Palestine News.

NAHALAL’S PROGRESS.

Jerusalem, 8th November, 1928 (P.C.).— At the end of the year 5688 (October, 1927-September, 1928), Nahalal, the largest smallholders’ settlement in Palestine, celebrated the seventh anniversary of its foundation. The occasion of the celebration was taken to illustrate the progress of the settlement in diagrams which showed, inter alia, that the population of this successful “Emek” colony had increased from 184 in 1921 to 488 in 1927. 113 children were born in Nahalal since its foundation, of whom only two died. The income of the colony, excluding daily maintenance, likewise shows a distinct improvement, increasing from £879 in 1923 to £6736 in 1927. In each of the branches of its activity—cereal culture, dairy, viticulture, apiculture, vegetables—Nahalal, which is established on 8000 dunams (ca. 2000 acres) of Jewish National Fund land, with Keren Hayesod support, has advanced in the last seven years by great bounds.

Fear not the westering shadows,
O Children of the Day,
For brighter still and brighter
Shall be your homeward way;
Resplendent as the morning,
With fuller glow and power,
And clearer than the noonday
Shall be your evening hour.

—FR.H.

PEOPLES PAPER.

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THE PASSOVER MEMORIAL.

Many of those who have come to realise that the Lord's intention, in instituting the memorial of His death, was that it should be an annual observance, just as the "Passover" of Israel had yearly commemorated the sparing of Israel's first-borns in Egypt, prefer to follow the Jewish date, the 14th of Nisan, rather than the Christian arrangement in arriving at the date of Good Friday, We therefore usually note the time which corresponds to the 14th of Nisan.

This year it comes quite late, being Tuesday, 23rd April, after sunset. Some, however, find it more convenient to have the observance on- the Thursday evening before Good Friday. There is no Divine command in the matter, and therefore each little company has perfect liberty to arrange as it may see best. There is the advantage of having it on the Thursday before Good Friday, the following day being a holiday, which allows for the better meditation upon our Lord's sufferings, and the Thursday night having been the night on which our Lord kept the Passover for its last time, and instituted the Lord's Supper in its place; it is appropriate in that it was Friday on which our Lord died. He laid in the tomb part of Friday, all of Saturday, and arose on Sunday, the first day of the week.

The 'Prime Minister of England (Mr. Baldwin), when referring to the Bible Society's report, in which it appeared that for every copy of the Revised Version eighty-six copies of the Authorised Version were sold, is reported to have said that he did not think anything could take the place of the Authorised Version in the affections of the English people. "In it you have the noblest qualities of our great language wedded to great national emotional experience, and in the result you have a translation of incomparable simplicity, incomparable beauty and incomparable majesty. . . . To the man or woman that reads the Bible, a transfiguration occurs, and what is Jewish or Greek or Oriental falls away, and there emerges, and must emerge, the universal appeal to mankind of the personality of our Lord."

We thoroughly agree with these sentiments. There are those who seem to think otherwise, and who are fond of quoting "Weymouth's," the "Nineteenth Century," and other modern productions. Sometimes we have heard passages read from such translations in Bible Classes and wondered in what particular it was thought to be better than the Common Version. Oftentimes such quotation has done more to becloud the matter than to elucidate it. Sometimes it may be that a helpful thought is gleaned by reference to these works, but it seems a pity to inflict upon a class any lengthy quotations. The use of these other versions would seem to be particularly for private study. Besides the beauty and majesty of the language, along with its simplicity, there is the distinct advantage of the general use of the King James Version in that the English Concordances are built upon its words. If one becomes more familiar with any other translation, he may spend time in vain looking for a text with a certain word, whereas, if familiar with the Authorised Version, he will have no difficulty in finding the word in the concordance and thus locating the passage required.

THE ROMAN BLASPHEMY. THE MASS OR EUCHARIST.

ON the 11th April, 1525, the three pastors of Zurich, accompanied by Myander and Oswald Myconius, appeared before the Great Council, and demanded the re-establishment of the Lord's Supper. Their language

was solemn, and all minds were absorbed in meditation, every man felt the importance of the resolution which the Council was called upon to take, The Mass that mystery which for more than three centuries had been the very soul of the religious service of the Latin Church, was to be abolished, the corporeal presence of Christ to be declared to be an illusion and the illusion itself removed from the minds of the people. Courage was needed to arrive at such a resolution, and there were men in the Council who shuddered at this daring thought. Zoachim Am Grtitt, Under Secretary of State, alarmed at the bold demand of the pastors, opposed it with all his might. "These words, 'This is My body,' unquestionably prove that the bread is the body of Christ Himself " Zwingle observed that "esti" (is) is the proper word in the Greek language to express "signifies," and he quoted several instances in which this word is employed in a figurative sense. The Great Council was convinced, and did not hesitate; the Gospel doctrines had penetrated their hearts; besides, as they were separating from the Church of Rome, there was a certain satisfaction in making the separation as complete as possible, and in digging a gulf between it and the Reformation. The Council therefore ordered the mass to be suppressed, and declared that on the next day, Holy Thursday, the Lord's Supper should be celebrated in conformity with the apostolic usages. Zwingle was seriously engrossed by his thoughts, and when he closed his eyes was seeking for arguments with which to oppose his adversaries. The subjects which had so strongly occupied his mind through the day presented themselves before him in a dream. He fancied he was disputing with Am Griitt, and that he could not reply to his principal objection, Suddenly a figure stood before him, and said, "Why do you not quote the 11th verse of the 12th chapter of Exodus: Ye shall eat it (the lamb) in haste; it is the Lord's passover?" Zwingle awoke, sprang out of bed, took up the Septuagint translation, and there found the same word "esti" (is), which all are agreed is synonymous with "signifies" in this passage.

Mr. K— dug this up from somewhere in his readings, and says, "Having witnessed in Sydney the elevation of the wafer 'God, they worship, it is well to consider Zwingle's arguments and reasons for discontinuing such idolatry. Am sending it on to you, but maybe you have it."—B.J.

The above scrap of history was received some time ago from one of our readers, but has been waiting Opportunity of space. While it might have been more opportune earlier, yet it is still appropriate. It is astonishing to see so many Anglican clergy desiring to introduce again into the "protestant" Church such pagan and papal superstition. Recently the Archbishop of Melbourne sought to fault the Education Department in respect to a statement in the School History to the effect that Queen Elizabeth "formed the Church of England" as it now exists. The statement is practically correct. The Church under Edward VI. had made good progress towards reformation, Under the reign of Mary all the progressive enactments were quelched, and many suffered martyrdom on account of refusing to submit to the papal dogmas, and particularly in refusing to believe the foolish teaching that the "bread" actually becomes the flesh of Christ. It was for this that Archbishop Cranmer, and the noble bishops, Latimer and Ridley, were burned at Smithfield. When Mary passed away, and the country was relieved of such tyranny, Elizabeth, under the wise guidance of Archbishop Parker, rearranged the Church. The laws under Mary were revoked, and entirely new bishops were appointed, and a new liturgy arranged, little differing from that of Edward VI.

No doubt those who are so favorable to papal superstitions, and would favor having the "bread" reserved for adoration, would like to forget just why such men as Cranmer, Latimer and Ridley were burned at the stake. Those who seem bent on making a portion of the Anglican Church a sort of traffic junction, "Change Here for Rome," would like to blot out of history the noble work of the reformers. In fact, they freely say that the Reformation was a mistake. One wonders how a missionary could go to heathen idol worshippers to teach that they must not worship "wood or stone," but a piece of bread. On the one hand, we may sing, "The heathen in his blindness bows down to wood and stone," and on the other hand, "The 'Christian in his blindness bows down to crusts of bread."

Correspondence

Queensland, Dec., 1928.

Dear Brother,—The time has come to renew my subscription to the “People’s Paper.” I would not be without its periodical visit. We look forward to the time of its arrival each month, for although it is a small paper, it contains much that encourages one to persevere towards the goal, amidst trials and difficulties. One said to me yesterday, “What beautiful verses are those, In My Name,’ and how true !” What a precious fact it is that God is our Father, and that He has laid help on one that is mighty. While we keep near Him, following in His steps, we are told nothing shall harm us. Oh! may the beauty of the Lord be upon us all the time, then we shall ever realise the bliss of rest in Him. The Lord bless thee and give wisdom and strength to carry on the good work, until the call comes, “Come up higher.”

E.H.

Dec. 24th.—A Sister in N.S.W, writes:

“I enclose a birthday present for our dear Lord Jesus, King of Kings —many happy returns of the day.” This is surely a happy thought. How much waste there is at Christmas time in money spent in foolish, flimsy, useless goods, and in extravagant and far too numerous toys for children, which only do harm rather than good, while so many in this sad world have not even necessities, let alone ability to give their little ones any little gifts. How many are there who really remember that it is the Lord’s birthday that is being celebrated, and that all gifts should be such as He may accept as unto himself, “Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me.” It will be a glad Christmas when all gifts are given as unto the Lord.

The sister’s thought reminds one of St. Paul’s words (2 Cor. 8:2-7): How in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality, Because that according to their ability,

I testify and even beyond their ability, voluntarily with much entreaty asking us to accept the gift, even the joint participation of that service which is for the saints. And not as we expected, but they gave themselves first to the Lord, and to us through the will of God.

This should indeed be the principle operating in God’s people when making their Christmas gifts particularly. It is the time (though not the correct date) for celebrating our Saviour’s birth. Then as Christians we have already given ourselves to Him, we have placed ourselves and all we have, and all we hope for, on the altar as a sacrifice to God.

We then may, by perhaps sacrificing little pleasures of our own, be able to use the Lord’s money to make purchases which may be approved by the Lord and give these gifts to such as the Lord would like them to go. We may depend upon it that the Lord would not send the gifts to those with abundance while there are others in necessity. Whatever we possess belongs to the Lord; as good stewards we should seek to use it for Him, as He would please.

OUR SANCTIFICATION.

1 Thess. 4:3.

PROBABLY most of the Lord's people have at some time had their treasures in earthen things, and worked hard with the object of increasing their worldly goods, and no doubt when we did not gain our objective in this respect it did us good and prompted us to reason out what would be the end of all the strivings for worldly possessions anyway.

We had learned in childhood, very vaguely, perhaps, that Jesus Christ had died for sinners, and feeling that we truly needed some comforting message one of the first beautiful promises that gladdened our hearts were the words of our Lord, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." This beautiful message inspired us with the thought that we would look further into the matters of our spiritual welfare.

Realising we were condemned to death, and with no acceptable sacrifice to offer to the Lord on our own behalf, it was indeed a precious truth to know that God had provided a sacrifice for us, "for while we were yet sinners Christ died for us." And if we through faith accept Christ as our Saviour, from the Adamic condemnation we would be in a justified condition to be able to begin to walk the Christian pathway. "For by grace are we saved through faith."

How often it has been expressed that if we have accepted the Lord Jesus as our Saviour and live honest lives and do the best we can in this life, we will be sure of gaining a place in the Kingdom. But the Lord did not so express it, for He said, "If any man will come after Me, let him deny himself and take up his cross and follow Me," and to the two disciples He asked, "Are ye able to be baptized with the baptism which I am baptized with?" This is something very solemn and deep meaning, and shows without question, that to be a true Christian, a follower of the Master, we must, in addition to being justified by faith in the blood of Christ, give ourselves in consecration to God, as the apostle would exhort us, to "present our bodies living sacrifices."

Having thus given ourselves to the Lord in consecration, we have reached the heart condition of submitting our whole lives to God, our time, our every effort, and all we possess, would this then assure us of a place with Christ in His Kingdom?

The Apostle Paul, in writing to the Corinthians, says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal, and though I bestow all my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me nothing. This would show that if our consecration is not right from our hearts, no matter how much work we do, seemingly for the Lord, it will avail us nothing; and the Lord's rebuke to the Ephesian Christians confirms this thought when He says. "I know thy works and thy labor and thy patience, and for My name's sake hast labored and hast not fainted, (Convention Address.) nevertheless, I have something against thee, because thou hast left thy first love." The heart intention that was guiding all the works of the Ephesians had changed, and the Lord didn't recognize the labors which were not done from hearts filled with love for Him. It was the Lord's will that they return, and do the first works, or else He would remove their candlestick—they would be no longer His people; and not only was this message for the Ephesians at that time, but also for the Lord's people right down the ages.

These important lessons to us would clearly demonstrate that to be pleasing to God, there must be a continual purifying or cleansing work going on in our hearts, and in writing to the Thessalonians, the Apostle brings out this work so beautifully when he says, "We exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more, for ye know what commandments we gave you by the Lord Jesus, for this is the will of God, even your sanctification. Was it not our first impulse when we were brought to know the Lord that we should do His will? Was it not our Lord Jesus' continual thought to do the will of the Father? And was it not the will of God that Jesus should be so sanctified, and have such a loving heart, that He was able to bear all the contradictions of sinners meekly, and without any thoughts of retaliation. And just as the Master was proved faithful by the things which He suffered so this is the will of God concerning us. The setting of our new minds to do this will of God, must surely be the constant care of each one in Christ. As it has been expressed by one:

Coming to the Scriptures to ascertain God's will, we find that the great work which God asks of us is not work for others, but work in ourselves, subduing. conquering. ruling self.

There would seem to be many zealous people who do not realise this. They are so busy working for the Lord they say that their whole time is taken up in an excited way by endeavoring to accomplish something visible and pleasing to the worldly mind, and their own spiritual welfare is neglected, and therefore they are not doing the will of God.

If we are of the Lord's people. whom He is calling out to be joint-heirs with Christ in the Kingdom, we will not have our treasures in anything of a worldly kind, but we will seek to have the Lord's guiding spirit continually that we may

do this will of God, even our sanctification.

It was in that beautiful prayer that Jesus offered on behalf of all His disciples that He said. "Sanctify them through

Thy truth, Thy word is truth." This so clearly reveals to us that if we are to be cleansed, and the sanctifying work in our hearts is to progress, then it is going to be accomplished by the truth of the Lord's Word.

We know that the more we study God's Word the more our love for Him grows. No wonder the Apostles laid so much stress upon holding fast to the truth, as taught by the Lord Jesus, for if we lose the truth through neglect, carelessness, or by desiring to find some new and modern theory, then the sanctifying work in our hearts is checked, and we cease to do the will of God.

How helpful it is to us, if on some occasions we are in doubt as to what course the Lord would wish us to take, to study the life of our Lord on earth, and ask ourselves, what would Jesus do under similar circumstances. He is indeed the great pattern on which we can test and try our every thought and action. It has been said that our Lord's life could be likened unto a perfect cube; no matter which way we look at it, or turn it over, it always appears the same.

It was at the departure of the Master that He sought the Father's blessing on each of His followers. His wish was not that they should be taken out of the world, for if that was done, there would be no opportunity for a sanctifying work to produce the desired fruit. This reminds us that all the purifying, shaping, and moulding of the children of the Kingdom must be done in this life, within this Gospel Dispensation.

The Apostle Paul carries out these thoughts of preparation of the temple class when he says, "Know ye not that the unrighteous shall not inherit the Kingdom of God, nor thieves, nor drunkards, nor revilers, nor extortioners"; and he adds, "and such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." This is indeed an encouraging message, as we know how sinful our lives have been in the past. The Apostle puts it in such a loving way and lays the stress not on the fact that the Christians at Corinth were unrighteous in times past, but that, though they were children of wrath even as others, now he says, ye are washed, ye are sanctified. Continuing, he says, "Know ye not that your bodies (which have been washed, and cleansed, and sanctified) are the members of Christ?" This is such a precious truth that all who have set apart their whole lives to do the will of God, and been begotten of His spirit as new creatures in Christ, are members of the spiritual temple class, and by remaining faithful and true unto death will become joint-heirs with Christ in His Kingdom.

To think that God in His mercy should select any of the fallen human race for the development of new creatures, and that His Spirit indwelling in us is the influence and power to effect that development should surely inspire us to prayer and watchfulness, that we quench not the spirit, and the sanctifying work in our hearts continue, that our characters may ultimately reach the rounded and perfectly balanced condition which will be pleasing to God: For, as the Apostle says, "Ye are not your own, ye are bought with a price." We belong to Christ. This helps us to grasp just how we are not our own, for we have been bought by the precious blood of Christ.

It has been thought that when the Lord presented His sacrifice to the Father on behalf of His body-members, that it was only a portion of His sacrifice, and that He would apply the remainder on behalf of the world later on. But such a thought would not be in harmony with God's justice, for nothing short of a complete corresponding price could release any man from the Adamic condemnation. Therefore we see it was necessary for our Lord's whole sacrifice to be paid over to God's justice on behalf of the Church; and right through this Gospel Age the Lord has been imputing His righteousness to His body members, covering them with the robe of His righteousness on the condition that they in turn also undertake to voluntarily present themselves in sacrifice to God, so that when all the body members have been sealed beyond the veil the Lord's sacrifice on their behalf will have been returned to Him, and will then be applied for all mankind, as the Apostle says, "After those days (that is, the days for the taking out of the Church), the Lord will return His favor to the Jews, and all Israel shall be saved, as it is written, there shall come out of /ion the Deliverer, and shall turn away ungodliness from Jacob, for this is My covenant unto them when I take away their sins.

And when we realise, by the signs all around us, that the days for the taking out of the Lord's people from the world are almost ended, how it should inspire us to be watchful, and by patient waiting upon the Lord, seek to bring our every thought, word and action into line with the will of God.

We also realise that though the Lord Jesus took His place as the Great Head Stone in the building about nineteen hundred years ago, when He was highly exalted and given a name above every other name; and though some of the body-members were selected and prepared for the Kingdom at that time, the Scriptures inform us that they were not raised to Kingdom glory immediately, but fell asleep. But when the Apostle says, "we shall not all sleep," he surely means that there would come a time when the Lord's people, having finished their earthly course, would be raised at once to their positions in the Kingdom. It is when we see that we have reached the time of the presence of the Lord, and

the harvest work of gathering in the last members is almost completed, that we can realise what a precious message is given us by St. John, when he says in reference to this harvest time. "Blessed are the (lead who die in the Lord from henceforth." In reference to this statement, we have a helpful thought from one, written some time ago; he says, "Blessed are the dead (dead to the world—crucified with Christ—ye are dead and your life is hid with Christ in God) who die in the Lord from henceforth." Continuing, he says, but we inquire, in what respect will death be a blessing to us now that it has not always been to other members of the Body? The difference is that we shall not sleep, but we will be instantly invested with our heavenly spiritual bodies, being changed in a moment, dropping all that is human and earthly, and being clothed upon with our heavenly condition. We notice also that the blessing referred to here is only for the "dead" who die in the Lord. They are reckoned of God as being already dead, and are exhorted so also to reckon themselves, "Reckon ye yourselves dead indeed unto sin."

To be truly sanctified, then, must be our life work, for we will never have gained a condition in which we can say this work is complete, for let he that thinketh he stands take heed lest he fall, and let us fear lest, having been left a promise of entering into His rest, that we would seem to fall short of it. But while these warnings are so necessary for us, "the Lord is merciful to all seeking to do His will, and when we sin, or come short in our efforts, which we all do so often, we have an Advocate with the Father, a throne of grace that we may approach, confess our sins, and be forgiven and obtain grace to help in every time of need.

In Memoriam.

Many of our readers have in times past been well acquainted with Miss Annie Mitchell, of Adelaide. In recording her departure from this vale of tears we can truly say "we sorrow not as do others." First, in that our dear sister has had such a long time of suffering that One can only be glad that it is over, and then, for anyone with such a hope, how glorious is the thought of laying aside the earthly tabernacle to be clothed upon with the house eternal in the heavens. Our sister expressed just such a thought while expecting to pass away at any time. She said, "How wonderful it seems that, after all these years of waiting and hoping, now I am' so near the realisation of this wonderful hope and of so soon seeing my Lord." The little hymn seemed well to express the condition:- "A little while with patience, Lord,

I fain would ask 'How Long?'
For how can I with such a hope
Of glory and of home,
With such a joy awaiting me,
Not wish the hour were come?
How can I keep the longing back,
And how suppress the groan?"

As our sister lay so long on her bed of suffering, it is about nine months since she was taken to the hospital, it has been a privilege for anyone to visit her. There seemed no sadness in her, but a joyful peace in anticipation of nearing the goal of eternal reward. It did one good to visit her, and to note the good witness to the value of the Christian life and to God's grace promised for every time of need to those who trust Him. So, while fully sympathising with her parents and family, we rejoice to think of our sister as one of those who have, through patience and faith, overcome and gained the promise of Rev. 3:21, "To him that overcometh will I grant to sit with Me in My throne, even as I have overcome and am set down with My Father in His Throne."

HISTORICAL EXCERPT

(Milner.)

GREGORY THE FIRST BISHOP OF ROME.

Writing to Dominicus, Bishop of Carthage, he shows how important he considered his office. "Weighty indeed is the office of a Pastor. He must be an example to the flock, and he must learn to keep himself humble. He must be intent on the ministry of the Word, remembering who bath said, occupy till I come. . . . I tremble at my own infirmity. How can I sustain the last judgment, seeing so very little fruit of my labours. Dearest brother, I implore your prayers for me."

Anastasius, Bishop of Antioch, seems to have been a special favourite of Gregory. He had been ejected from his See by the injustice of Justin, and had lived in exile a number of years. He was at length restored to his See, and Gregory wrote a letter to him full of pious and tender sentiment. In this letter he endeavours to solace the mind of the prelate with the same Scriptural views and promises with which his own had been refreshed under a variety of afflictions. The hope of glory, hereafter to be revealed, was the spring of joy to his own soul, and enabled him to bear calamities with patience.

John, Bishop of Constantinople, disturbed in Gregory's time the peace of the church by assuming to himself the title of universal bishop. Gregory wrought with much vehemence against his haughtiness, and on this occasion laid down some memorable rules of humility which severely condemned, not himself, but his successors to the Roman See. In what a state must the East have been to revere as a great saint, both living and dying, so proud a man as John of Constantinople. But there godliness was nearly expiring, and the Mahometan scourge was at hand. Gregory was the more vexed at this title being given to John because the synod of Chalcedon had offered the same title to the Roman bishops and they had not accepted it. He, in his letters, called himself the servant of the servants of God. That which deceived Gregory in this case was the erroneous notion of the pre-eminence of his own See, as belonging to St. Peter, yet I in no way doubt but he sincerely abhorred the pride of the eastern prelate. Had he himself, however, been more completely humble and less superstitious he would have suffered the affair to pass with greater indifference.

This great prelate, worn out at length with labours and diseases, slept in Jesus in the year 604, after he had enjoyed, shall I say, or endured, his bishopric thirteen years and six months. No man in any age ever gave himself up more sincerely to the service of God, and the benefit of his fellow creatures. Power in him was a voluntary servitude, undertaken not for himself, but for all the world.

The western church was far from being wholly corrupt in the close of the sixth century. The doctrines of grace revived by Augustine were still predominant; Divine life was much clogged indeed with the asthma of superstition, but its pulse was yet vigorous.

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Knowing the True God.

“This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.”, John 17:3.

IT will be manifest to the careful reader that there is a deep significance in this expressed desire of the Master, that those who had been (or were to be) given Him might heartily enter into the fulness of the relationship to which He was inviting them, in fulfilment of the Divine Plan which centred in Himself. The knowledge here implied is not the merely superficial kind that would make one content to affirm belief in the existence of God, and in acknowledging that there should be some measure of conformity to such knowledge; for such as enjoy properly the privilege of communion with God cannot remain satisfied with outward forms and ceremonies—cannot believe that such would be sufficient attestation of proper relationship with Him. The thought of our text may be clearly seen by reference to the Master’s words in the eighth chapter of John’s Gospel, verses 31-41. These verses show the distinction between mere belief and formalistic service, and the more desirable and important understanding of the true basis of spiritual relationship. Their true relationship is very well suggested in our Lord’s prayer (Jno. 17:25), “O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me.” These words of our Lord show that the merely nominal believers are outside of the true, real acquaintanceship enjoyed by those who know God; for such as really know the Father have a personal knowledge of Him, and to them He is near and precious. Out of a living faith and honest heart they have sought to know His will and conform life and character to the standard and principles so grandly displayed in Him. Such know Him in the sense contemplated in our text.

We notice then how closely our text associates the thought of knowing Jehovah, the true God; with our knowing Jesus Christ as the one sent of God. Jesus said: “I am the Way, the Truth and the Life; no man cometh unto the Father but by Me.”

Again, -in the beautiful picture of the vine and the branches, is shown the very close association which exists between Christ, the Head, and the Church—the members of the Anointed Body.

Just as the branch could bear no grapes unless it received its sap and nourishment from the vine stock, so the Christian could bear none of the fruits of Christ’s spirit unless he abides in Christ, by faith and obedience.

The Lord’s Word makes it clear that individuality of character, personal relationship with Himself, and individual faith, love and obedience, are the unalterable requirements set before each individual believer, -and the one and only basis upon which Divine approval may be expected. Let us endeavour always to keep ‘this thought in mind, while remembering also the necessity of the assembling of ourselves together, in larger smaller gatherings, for mutual benefit and for the better purpose of co-operation in the furtherance of the Message of the Truth. Faithfulness in carrying out the Lord’s directions will mean prosperity in things spiritual to such assemblies, whereas their neglect will result in spiritual decline and the loss of much of the blessing reserved for the faithful. What marvellous privileges are opened up to those who now have the opportunity of knowing God; those who, their eyes of understanding being enlightened, are permitted to know “what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,” and who, because of vital relationship with the Lord, “may comprehend with all saints what is the breadth, the length, the depth, and height; and to know the love of Christ, which passeth knowledge.” (Eph. 1:18; 3:18, 19.) Surely to such has been given a vision of the Lord that must obscure every other object, and rivet the mind and heart upon Him in such a way as to banish every cherished earthly ambition, and enthrone Him in the life and affections as Lord of all. To these there has come the blessed realisation of the fulfilment of the Master’s promise, “He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him.” (Jno. 14:21.) And what deep and holy manifestations of “love Divine, all love excelling” the one thus devoted to the Lord may enjoy as he presses on to know the Lord !

What privileges of association, and participation in the most sacred and lofty relationships and purposes into which he may now realise himself introduced as there unfolds before his mind the lengths and depths of the love of God so gloriously displayed in the great Plan of Redemption ! This manifestation will discover to him the astounding revelation of the purpose of God to select from amongst men, from such as have ears to hear and hearts to appreciate, a class to be His special treasure, to enjoy the greatest privilege, of all that wondrous Plan that has been of absorbing interest not only to holy men who in all ages have sought to know the purposes of God, but also to angels, as the Apostle Peter tells us. (1 Pet. 1:10-12.)

It would seem that all who in sincerity of heart have laid hold of the privileges of this Gospel Age have surely experienced something of the joys of salvation. How could it be otherwise? Could it be that we could walk by the side of the Master, and hear from His lips the unfolding of the truth of our Father's Plan, revealing to us its depth and height, and its possibilities to ourselves, and not have our hungry hearts burn within us with a holy joy? Could it be that we could behold in Him not only a Saviour, a Deliverer from the curse and penalty of death, but over and beyond all. our prospective Bridegroom, whose throne and glory we shall share, in whose presence we shall live—beholding Him as He is and being like Him, and sharing with Him in all the eternal ages to come the privilege of carrying forward the Father's Plan—and still not realise ourselves transported with an unspeakable joy, far beyond the highest sensations of joy or pleasure known to the human heart? Surely we must realise these results, which are the clearest indication of having entered the way of life—drawn by the love of God and thereafter constrained by His love to lay hold on all the privileges of the child of God.

Strange as it may seem, notwithstanding all of these incentives to love and devotion found in the Word and Plan of God, and the fact that they exercise such a powerful influence upon the life of the one laying hold of them, yet the Scriptures abound with warning of the danger of losing our appreciation of these priceless truths and privileges. That such warnings have not been unnecessary has been abundantly proven time and again since the Master Himself was betrayed by His "own familiar friend," who, after months and years of the closest contact and privileges of friendship, hearing the words of Him who spake as never man spake, seeing all the evidences of His Messiahship, and sharing in His labours, sold his Lord and Master for thirty pieces of silver; and the record of his fall is full of significance to all, for, though we properly abhor such a character, and cannot imagine ourselves ever becoming so unappreciative of our Lord as to literally barter Him for a price, great or small, yet how real is the danger of exchanging Him and His love, and all the hallowed privileges of friendship with Him, for the illusive bubbles and transitory pleasures of the present life. Only the Lord may know how many during the Gospel Age have entered the race with unbounded joy and enthusiasm, and a real determination to reach the goal, only to fall by the way when the trials and testings promised overtook them.

Against this danger our Lord Himself repeatedly warns us. How clearly He has sought to give us the proper understanding of the cost of discipleship ! He has not minimised the difficulties and besetments to be encountered; rather, His method has been to clearly portray these in their true light, so that the one desiring to follow Him may have clearly before his mind that the way to the Kingdom and joint-heirship with Him is to be gained by way of the cross—self-denial and sacrifice. While, therefore, appreciating the love that might prompt to enthusiastic zeal in beginning the race, He seeks the love that will be of an enduring nature; the love that will be so centered in Himself that it can never be displaced by any of the enticements of the world, the flesh, or the devil; the love that will become more fixed and unshakable with the passing of time, and that will be made stronger by the trials and difficulties of life which link us so closely to Him as to make us sharers with Him in His cup, His baptism, as members of His Body. Since, then, we find so many references to this danger in the words of Jesus and the Apostles, it behoves us to give them our prayerful consideration; and this necessity is the more clearly recognised by those who can grasp the underlying truths relative to the importance of that "first love," so greatly desired by the Lord, and which plays so vital a part in the Lord's judgment of His people.

The importance of maintaining our first love for the Lord is brought to our notice in the Lord's message to the Church at Ephesus.

Examining this message we find it contains much in the way of commendation. In His inspection of this Church the Lord found the spirit of labour, of endurance, of hatred of evil, and that, notwithstanding difficulties, they had not fainted; and yet for all that He had something against them, and His words indicate that the matter is of supreme importance. He found not that which they had once possessed—their first love—and because of this He calls them to repentance, and the regaining of this most important virtue.

The love sought by the Lord, and which had once been in evidence in the Ephesian Church, is that deep, personal love and devotion to the Lord Himself—the love that finds in Him that which satisfies every desire of the heart, and enlists every power possessed in His service, and causes such to sing:

“Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is He.”

A question then of deep importance to each one of us would be, “Am I maintaining my ‘first love’ for the Lord? Is His Truth more precious to me to-day than hitherto?” An examination of our hearts to see if we are maintaining our first love for the Lord would seem to be both timely and profitable to all in these days, when issues connected with the eternal interests of all who are the Lord’s are under discussion. Such as belong to this class will recognise that the judgment now upon the Church is for the very purpose of making manifest the approved ones, those who will be found acceptable to the Lord in the final gathering together of His jewels. Who that so understands the matter could fail to be interested in the examination of his own heart, sincerely desiring to find the Lord ruling supreme in his life; and to find there the careful observance of those vows of allegiance made in the warmth and ardor of our earliest love, when our minds were illuminated with the vision of the Master and there came into our lives the all-absorbing desire to pour upon Him all our love and devotion.

How helpful, then, the thought gathered from this our Lord’s message that the greatest safeguard against the multitudinous enemies within and without, and the thing most pleasing to the Lord, will be for us to show unmistakable evidences of our love for Him; to have Him fixed in our hearts as the one above all others, and have as the one great, burning desire of life, to please Him, and to be transformed by contact with Him into His own glorious likeness, and thereby be fitted for His presence and the future association with Him in “the glory to follow.”

What language could better emphasise the thought to be borne in mind; that refraining from wrong-doing and living separate and apart from unholy associations, while essential and commendable, are not the most important features of the life and conduct of the prospective Bride of Christ. The expression, “a consuming love for the Bridegroom” seems so very appropriate when applied to this class, for the reason that it covers all the different phases of the love and service which must be manifest in the devotion and consecration of the believer. Such love would meet every desire of the Saviour’s heart, who in the very nature of things must always find Himself occupying the chief place in the affections; the heart’s most precious treasure; and such love would always be alert to give the fullest demonstration of the completeness of that devotion. Nothing would be undertaken without having Him as the centre of it. In the study of the Scriptures He would be always before the mind, because the end in view would be to know Him better, to become better acquainted with His will and character; and the sure result would most certainly be to find oneself developing in that knowledge that brings “grace and peace” through the knowledge of God, and of Jesus our Lord.-2 Pet. 1:2.

(To be continued in next issue.)

JEWISH RURAL POPULATION 20%.

Jerusalem, 31st May, 1928 (P.C.). --It is estimated by the Zionist Executive’s Statistical Department that the total Jewish population is some 150,000-160,000, of which the rural population constitutes 19-20%.”

DO THIS IN REMEMBRANCE OF ME.”

The Christian Union, Melbourne, has decided this year to hold the observance of our Lord’s death on Thursday evening March 28th (Thursday before Good Friday). The meeting will be at 7.45 p.m., and in the usual Hall at Orient Building, 352 Collins Street, Melbourne. All consecrated believers in the atoning sacrifice of Christ are invited,

ADELAIDE EASTER CONVENTION.

The friends in Adelaide have arranged to hold the memorial of our Lord’s death on Good Friday, March 29, in the usual meeting Hall. The Saturday and Sunday following are to be occupied by special gatherings, and we trust that as many as possible will arrange to be present, and that a season of very helpful thought and fellowship will be enjoyed. For fuller particulars, address the Class Secretary, Mrs. F. Randall, 45 Welland Avenue, Welland, Adelaide, South Australia.

NOTE.

Remittances respecting subscriptions, donations to the Tract Fund, etc., by money order or postal note should be made payable at Hawthorn. All communications to be addressed to the Secretary, Berean Biblical Institute.

KEPT BY HIS POWER.

“Kept by the power of God, through faith, unto salvation.” —1 Pet. 1:5.

With kindest wish, and prayerful thought this morning
I offer thee these simple words of cheer;
Whate'er may meet thee. in life's future dawning,
May they afford thee comfort year by year!

Kept by His power, no human arm upholding,
No human hand outstretched to point the way.
But God's great love, His feeble child enfolding,
Is all-sufficient for thy need each day.

Be not afraid, for as each need arises
With strong, absorbing, self-important claim
God it will meet, with His Divine surprises,
If thou but call upon His Holy Name.

“Kept” when the world for thee its smile is wreathing,
When skies are fair, and life with roses spread;
“Kept” when its frowns to thee it is bequeathing,
And clouds are darkly massing overhead.

His power to keep is strong, and true as ever,
No length of years can e'er its force abate;
His will to keep can never fail, no never;
Whilst Mercy stands at Heaven's wide open gate.

Then journey on, leave fear, and anxious worry
To those who know not that the Lord doth reign;
Keep step with Him, forego impatient hurry;
Trust Him to make the rough, steep places plain.

Selected.

O Lord, grant unto me . . . such moderation in all enjoyments, such diligence in honest labour, and such purity of mind that, amidst the changes, miseries, or pleasures of life, I may keep my mind fixed upon Thee, and improve every day in grace, till I shall be received into Thy kingdom of eternal happiness.—Dr. Johnson.

PEOPLES PAPER.

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A Recent Question on the Second Coming

UNDER the correspondence of Prof. David Smith, .DD in the British Weekly, we frequently find both questions and answers which a layman could elucidate with greater clarity and on a Scriptural basis.

A recent question on the Second Coming of Christ brought from the Professor's pen first a criticism of the writing of one who had been a suffragette, but now truly believed that the Second Coming of Christ is the Only panacea for earth's woes; then he states that "this is a vain delusion, a fantastic perversion of the Christian hope Of our Lord's glorious appearing, and though generation after generation it has duped ill-instructed minds, it has always been shattered by inexorable reality." He quotes Heb. 10:26 to prove his point, but while We fully agree that the one perfect sacrifice was sufficient as a corresponding price to pay the ransom for Adam and the whole race, we cannot agree that there were untold ages from Adam's fall to the Cross. A careful study of the Bible shows the period to have been about or over 4000 years. Since then (since the Lord ascended into the presence of God as advocate for the Church) has been what may be termed a parenthetical period, during which this Church class has been prepared to be priests and kings to reign with Christ a thousand years. (Rev. 20:4.)

The Lord Jesus Christ in John 14:3 distinctly says "I will come again and receive you unto Myself," and Acts 1:11 states, "This same Jesus. which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

As we study the New Testament we find numerous statements (about one in every thirteen verses) regarding the coming of our Lord Jesus Christ. The Apostle Peter (2 Peter 3:4) foretold that the time would come when men would deny the Lord's coming—"There shall come in the last days scoffers, walking after their own lusts and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of creation."

While such a condition may be excused in one who makes no profession of a knowledge of God's word, it seems incredible that so-called leaders should have become so blind to the true purport of Christ's work during His first advent and its relation to the great outworking of God's plan during the Second Advent.

Correspondence

S.A. Dear Brother,

0 write again at the end of another quarter as usual with enclosure. Please deduct anything that may be necessary, also price of copy of Foregleams, applying remainder to funds. We trust you will have had a most profitable time at convention. It is nice for you in Victoria as well as for the S.A. brethren themselves that some of their number were able to go. We trust they may come back refreshed and better prepared to encourage the remaining members along the way. I don't know if I shall ever get further than Adelaide in the future. I cannot get about so well as I could at this time last year. My back has given me a lot of trouble since the last operation, which means taking all the rest I can when my day's work is over. Still, I have a good time on the whole reading and re-reading the Heralds and P.P.'s week-ends, and looking into the Scriptures. I only have to ask myself where I would be to-day in the Christian life if the light of present truth had not dawned upon me, and my heart responds with praise to God for all the way in which

1

He has led me, and I long to show my appreciation by striving to live nearer to Him in Christ. My desire is that I may be able to say at all times and under all circumstances, "My Lord in me has found a dwelling place. . . . and I in Him." Oh glorious boon to gain; to be His temple. Gladly I will face in His great strength all bitterness and pain. Pain in itself is not sweet, but we may have the sweet consolation of knowing that our Heavenly Father is overruling everything in the best interests of His children spiritually. We heard of your journeyings and pray that the Lord will give success to your efforts in His great cause. With Christian love from Sister and myself.—Your brother in Christ,

C. A. B.

S.A., 1/1/29. Dear Brother,

Greetings in our dear Redeemer's Name. Would just like to express our thanks first of all to Him who is the giver of every good gift for the season of blessing and fellowship which we enjoyed with the dear friends at the recent convention. We also feel indebted to the brethren of the Melbourne Class for all their kindness and hospitality shown toward us during our visit. We hope also that the good done may result in permanent blessing to each one present, and that the words of counsel may remain with us, and the good resolutions formed be faithfully and carefully carried out.

The Manna Text of Dec. 31 and comment on the same is, I think, particularly appropriate at this time. "Let us, beloved brethren, make plenty- of good resolves respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord; that we may by His grace make of it the best year thus far of our lives—the year of largest hopes, of largest endeavours, and by the Lord's grace of largest successes in self-sacrifice, in overcoming the world and its spirit, in vanquishing self and the desires of the flesh, in resisting the Adversary, and in glorifying our Lord and blessing His people."

My prayer for you and all the dear brethren in Melbourne would be that the happy condition expressed in the above words may be yours, and I would like to ask for your prayers on my behalf that the year before us may be a year of steady progress in knowledge and Christian grace.

Give my warmest Christian love to Brother Reeves and to all the dear friends, and accept same yourself. Am enclosing a little poem as a greeting. With much love.—Your brother in the Lord,

Bible Study at Recent Convention.

ROMANS-12TH CHAPTER.

INTRODUCTIONS.—Verses 1-8.—In the previous chapters Paul had been speaking of the favor that at that time was extending beyond the Jews to the Gentiles. The wideness and beauty of God's plan led him to exclaim, in verse 33, chapter 11: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Therefore, in the 12th chapter, he exhorts those who see and appreciate the Lord's goodness to fulfil certain obligations thus imposed on them, and to observe certain rules of conduct in the Church.

In verse 1 the main thought is that of entire consecration. The reasonableness of this service should become more and more evident as we learn more of our Father's infinite love and wisdom. Much is implied in the words, "Present your bodies a living sacrifice," Questions—(a) In what sense can this sacrifice be regarded as holy? (b) What is it that renders our sacrifice acceptable to God?

In verse 2 the main thought is that of sanctification. We are told to "Be not conformed to this world." 1 John 2:15—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." James 4:4—"Friendship of the world is enmity with God. In Ephesians 4:23, we are instructed to "be renewed in the spirit of your minds." The purpose for this separation from the world and renewing of the mind is given in the latter part of the verse under consideration, and is also expected in Ephesians 5:17: "Wherefore be ye not unwise, but understanding what the will of the Lord is."

From verse 3.—The apostle points out the necessity for humility on the part of members of the Church. A similar note of warning is sounded in 1 Cor. 4:6, 7. Question: Are we to understand that God deals out a certain definite measure of faith to each, or does the amount of our faith depend on our own earnestness or zeal? In order to show more clearly how members possessing different talents and abilities may yet work together in harmony, he refers to the picture of the Church as the body of Christ, Every phase mentioned in our verses 4-8 seems to me to 'be beautifully summed up in one much quoted verse, Ephesians 4:16, "Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Verses 9-16.—In these verses Paul is exhorting to holiness of life, and he begins with the foundation of Christian character—unfeigned love. In writing to Timothy (1 Tim. 1:5), he says: "The end of the commandment is love from a pure heart and of a good conscience and an undissembled faith." With this true love to God and toward all in proportion as they are God-like, there will lie an exemplification of Christ's character. But Satan would, if possible, deceive the very elect, and to induce a Christian into an evil course would mean the destruction of his faith; such temptations should be answered by the Word of God, as Jesus did; therefore, to abhor that which is evil and cleave to that which is good calls for resolute determination at all times to adhere to "the way, the truth and the life."

Tender affection toward the brethren should encourage each in their desire to be of service, even as Jesus washed His disciples' feet. Their failure to serve the Lord called forth from our Saviour that wonderful lesson of kindly affection as shown in lowly service. In honor preferring one another would not mean that we should endeavour to put brethren into positions they were not suited for, but that we should be unselfish, and take pleasure in seeing honor bestowed on another, and rejoice in it.

Not slothful in business or in purpose is addressed (as all these admonitions are) to those who are seeking to make their calling and election sure, so they are to do all things as unto the Lord, and nothing done for the Lord should be done in a slovenly manner.

The Greek word translated "fervent" signifies to be hot, to boil; this is surely a contrast to slothfulness. So we get the thought that the one who is not slothful in his duties will be fervent in spirit. 'Or the contrary thought—the slothful one will be less fervent toward the Lord—in a cool condition. In Rev. 3:16, speaking to the Laodicean Church, the Lord says, "Because thou art neither cold or hot, I will spue thee out of My mouth." This shows the necessity of fervor for maintaining one's first love, to be approved of by the Lord. While rejoicing in the hope of the glorious things which God hath in reservation for those who fervently love Him, we know it is only through much tribulation that we shall enter the Kingdom, and we must be rightly exercised by such tribulations. If hope be strong, then the spirit of endurance in temptation will be easy, but the whole depends on continuance in prayer. 1 Thess. 5:17—Pray without ceasing. James 5:16—Pray for one another.

Distributing to the necessity of saints, given to hospitality, is clearly explained in other Scriptures; for example,

I. John 3:17—"Whoso hath this world's goods and seeth his 'brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Heb. 6:10—"God is not unrighteous to forget your work and labour of love which ye have showed toward His name in that ye have ministered to the saints and do minister." Heb. 13:16—"To do good and to communicate forget not, for with such sacrifices God is well pleased." Heb. 13:1, 2—"Let brotherly love continue, be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Bless them which persecute you; bless, and curse not; rejoice with them that do rejoice, and weep with them that weep, are verses that carry us back to the Lord's Sermon on the Mount, Our great Teacher during His short earthly ministry laid the foundation of all the teachings for His Church, and Romans 12:16 calls to our remembrance Matt. 7:12; and seems to demonstrate the golden rule in its broadest sense. To have the same disposition towards each other would prohibit any favouritism being shown. We find the Apostle James very strong in regard to this (James 2). The latter part of the verse, "Be not wise in your own conceits" is a warning against spiritual pride, and seems to say, "If you have obeyed all the instructions I have given you, do not become proud over it, for what hast thou that thou didst not receive?" "-1 Cor. 4:7.

Verses 17-21.—The later portion of the chapter seems to show something of the practical, and outward results of the consecrated life. If the life is entirely given to the Lord, the aims will be far above those prevailing in the world. Recompense to no man evil for evil. Avenge not yourselves, but rather give place unto wrath. Such injunctions are very unworldly wise. Jesus speaks of Himself as being meek and lowly of heart (Matt. 11:29), and enjoins that His followers should walk in His steps. John 17:14-16—The Lord's people are as strangers in a strange land, or as children of light in a world still dark. 1 Thess, 4. 3—This is the will of God, even your sanctification—separateness.

Verse 19.—The knowledge that God will repay, and He can make no mistake, and that justice will eventually reign, makes the child of God content to give place unto wrath.

Verse 20 teaches that there should be no personal feeling against anyone who does us an injury, but rather a sympathetic pity and a desire to help.

Verse 21.—Be not overcome of evil, but overcome evil with good. Firstly, in our own natures and lives.

THIS HE DID ONCE.

“Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s; for this He did once, when He offered up Himself.”—(Heb. 7:27.)

MANY fail to appreciate the oneness of the Body of Christ (“the Church which is His Body”) with the Head, and, therefore, fail to understand how the members in Christ “Fill up that which is behind of the afflictions of Christ.” (Col. 1:24.) -This text taken in its connection and along with Heb. 9:23; 13:10-13, seems to show how the sufferings of the Church are taken as suffering with Christ, in the Divine Plan.

TYPE AND ANTITYPE.

The Epistle to the Hebrews, generally speaking, is a book of contrasts; and it sets out, among other things, the clear relations which exist between the sacrificial offerings of the Israelites and the better sacrifices of this present Age. (Heb. 9:23.) In this connection, the contrast is drawn between the offerings which were made by Israel’s High Priest, on their annual Day of Atonement, with those of the world’s High Priest (Christ) on the antitypical Day of Atonement—this Gospel Age. The point of the Apostle’s argument is that the sacrifices which were offered by the Priest in the type, continually (annually) were required, in like manner, to be made by the greater Priest in the antitype, but only once, instead of often. If it is possible, therefore, to ascertain from the records of the Law particulars relating to the manner in which the Priest atoned for the House of Israel in the type, we shall have before us a true and inspired picture of the way in which the antitypical Priest (Christ) makes atonement for the world of mankind.

The Apostle, however, does not leave us to conjecture regarding the procedure of the typical Day of Atonement, but informs us that the sacrifice (singular) of that day consisted of two offerings—first for his own sins and then for those of the people. The antitypical Priest, he affirms, did the same thing once, not by offering up two animals, as in the type, but by offering up Himself.

THE MYSTERY OF CHRIST.

A proper understanding of the antitypical sacrifices, essentially involves the question of the identity of the Priest who makes the offerings, but it should be evident to all that the Priest could not be Jesus alone, since the Apostle tells us that He had to offer for His own sins—and Jesus had no sins for which an offering would be required, or accepted.

Undoubtedly, the Priest to which reference is made in our text (Heb. 7:27) is none other than Christ—the Priest of not one, but many members (1 Cor. 12:12) and the reason why He required first to offer for His own sins was because the members of His Body (part of Himself) were once sinners, even as others of the human family, for which atonement was necessary. (Heb. 5:2-5.)

A brief analysis of the Apostle’s statement, concerning the antitypical Priest, is given below, viz.:—

THIS

The exact counterpart of the sacrifice on the typical Day of Atonement, which consisted of two offerings—the first making satisfaction to Justice for the Priest’s own sins and the second for the sins of the people. (Lev. 16:15.)

HE

The antitypical Priest (Christ). Aaron, as the anointed Priest of God, was a figure, not only of Jesus, but also of His members—the Christ complete—Head and Body. (Psa. 133:1-2; 1 John 2:27.)

DID

The offering for Himself (His members) began with the sacrifice of Jesus at Jordan and was completed when He appeared in the antitypical Most Holy (heaven itself) for us. (Heb. 9:24.) The offering for the people began with the acceptance of His members (goat class) at Pentecost, and will be completed when the Priest appears in the Divine presence (heaven) the second time. It is seen, therefore, that both offerings, from the viewpoint of the context, are in the past.

ONCE

The antitypical Day of Atonement offerings, unlike those of the type, will never need to be repeated.

WHEN

The Gospel Age, or antitypical Day of Atonement, during which the sufferings of Christ are accomplished. (Rom. 6:10-12; 8:17; 2 Cor. 6:2.)

HE

Christ, the anointed Priest, is not one, but many members. (1 Cor. 12:14.) Prior to Pentecost Christ was only one, but since that time Christ is not one, but many members. It follows, then, that any description or reference to Christ before Pentecost, could apply only to the Head, whereas any mention thereof after Pentecost must apply also to His members—part of Himself.

OFFERED UP

The offering of the Head began at Jordan, when Jesus was begotten of the Spirit, and the offering of the Body, when the same Spirit came upon them at Pentecost. Herein do we see that the members of Christ walk in precisely the same pathway as that of their Head—"If He died, He died for sin once for all; but now that He is living He is living for God. You then also consider yourselves as dead for sin and as living for God in Jesus Christ."—Rom. 6:10-11 (French, Version Synodale—literal).

HIMSELF.

The antitypical High Priest, who is not one, but many members.

Let it be clearly understood, however, that the sacrifice of the Church is only acceptable as members of Christ, and that in the Head lay the inherent merit. A correct description of the matter from the viewpoint of the Mystery of Christ is that they are offered up as part of Himself. It is one sacrifice, in two parts, in precisely the same manner as "those high priests" offered up "sacrifice" (singular) also in two parts, viz., a bullock and a goat.

Many think that Our Lord made atonement for the sins of the world when He died upon the Cross, but there are not any Scriptural grounds for such an idea. His death on the Cross was a necessary step towards the payment of the price to justice, which was accomplished later, when He appeared in the presence of God. The Ransom price was the perfect life value inherent in our Lord, and which alone has made possible atonement for all.

In the type, it was only in the Most Holy that satisfaction for sin was made and the Most Holy, according to the Apostle's explanation, represented heaven itself. (Heb. 9:24.) Our Lord, in death, was prefigured by the Priest under the second vail. If Aaron had not passed beyond the vail no atonement for any in Israel could have been made, and, in like manner, had our Lord not been raised, atonement could not have been accomplished for any of the human family. When our Lord appeared in the Divine Presence before Pentecost it was (like the Priest in the type) only for Himself—His members—but, when He appears the second time, it will be for the people—the world.

Such, then, is the Mystery of Christ, and great is our privilege to be associated with Him in the sufferings of the present time, so that, in due course, if faithful, we might share also with Him in the glory of the coming Kingdom.— "The Old Paths."

Glorified Together.

This resurrection of the Church the Apostle styles His resurrection, because all the "elect" members of the body of Christ are counted as participating with their Lord in the glorious things of His resurrection, which is so different from the resurrection which will come to the remainder of mankind, Of His resurrection the Apostle says, "I count all things loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all

things and do count them but dross; that I may win Christ and be found in Him (a member of the body of Christ, the 'elect' Church) that I may know Him and the power of His resurrection and the fellowship of His suffering, being made conformable unto His death." (Phil. 3:8-10.) In these words the Apostle shows that the "elect" Church share in "Christ's death" and share also in "His resurrection." They are thus separate and distinct from the world in both of these particulars, which are indeed made interdependent one upon the other. The Apostle says, "The spirit itself beareth witness with our spirit that we are the children of God, and, if children, then heirs—heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." (Rom. 8:16, 17.)

HISTORICAL EXCERPT

(Milner.)

THE ENGLISH CHURCH IN THE SEVENTH CENTURY.

In the century before us, barren and unpromising as it is for the most part, Great Britain shone with distinguished lustre. As she was a world within herself, her ecclesiastical affairs were little connected with those of the continent. Hence the propriety of reviewing them by themselves.

After the death of Augustine, the first Archbishop of Canterbury, Laurentius, whom he had ordained, succeeded to that see. He trod in the footsteps of his predecessor, and labored to promote the best interests of the English by frequent preaching of the Word, and by a diligent and useful example. I doubt not the sincerity of this prelate, though seduced by the charms of a nominal unity, he labored, as the first missionary, Augustine, had done, to bring the British Churches to a conformity with the Church of Rome. He was actuated by the same subtle spirit of selfish ambition, of which even the best of men in all ages have not been void; it operates imperceptibly, through the native energy of indwelling sin. The papist, the national churchman, and the sectary are all liable to its influence, though in truly regenerate spirits there is likewise a diviner principle, and sordid views of secular gain are entirely excluded.

Laurentius, in conjunction with Mellitus, Bishop of London, and Justus, Bishop of Rochester, endeavored to reduce the "Scots who inhabited Ireland" to a conformity with the English Church. The three prelates wrote to them with this view, and declared themselves to be sent by the Roman See to propagate the gospel among the pagan nations..

The archbishop could not prevail either with the Britons or with the Irish to enter into his views; the greatest part of the British Churches remained still distinguished from the English. The bishops of Rome continued to superintend the latter, and while Ethelbert lived the gospel flourished. This prince died after a reign of 56 years, twenty-one years after he had embraced Christianity, and was buried by the side of his deceased queen, Bertha. His son and successor, Eadbald, despised Christianity, so all who had embraced the Gospel through motives purely secular, were induced to lapse into idolatry.

Sabereth, King of the East Saxons, who had followed the example of his uncle, Ethelbert, being deceased, his three sons became joint-heirs of the kingdom. Immediately, they resumed the idolatry which they had intermitted a little in their father's lifetime, and encouraged their subjects to do the same. Being annoyed with the Bishop of London for refusing to allow them to participate in the Eucharist, they ordered him to be gone, with all his associates.

Mellitus, thus expelled, came into Kent to consult with Laurentius and Justus. The three bishops agreed to leave the country, that they might serve God with freedom elsewhere, rather than remain among enemies without fruit. Mellitus and Justus retired first into France waiting the issue. The three princes not long after were slain in battle, but their subjects remained still incorrigible.

Laurentius, intending to follow the two bishops, employed himself in prayer during the silent hours of the night, with much agony and many tears, entreating God to look upon the state of the English Church, which, after such promising beginnings, seemed now on the eve of a total dissolution, Next morning he paid a visit to the king, who, struck at last with horror for his crimes, and relenting, when he appeared in imminent danger of losing his Christian instructors forever, forbade his departure, reformed his own life and manners, was baptised, and from that time became a zealous supporter of the faith.

Eadbald was determined to show the sincerity of his zeal. He recalled Mellitus and Justus from France, after a year's exile. Justus was reinstated in Rochester; but Mellitus could not recover his see. The Londoners preferred idolatry, and Eadbald had not the same power which his father possessed in that city, to oblige them to receive him. So far, however, as his influence extended, he exerted it for the cause of Christ, and, from the time of his conversion, adorned the Gospel and propagated it among his people.

Laurentius being deceased, Mellitus was appointed the third Archbishop of Canterbury, while Justus still remained at Rochester. These two bishops governed the English Church with much care and labor. Mellitus, after giving the most undoubted proofs of genuine piety, presided over the diocese of Canterbury five years, died in the year 624, and was succeeded by Justus.

England was still governed by the Saxon Heptarchy. Seven kingdoms, often' at war with one another, and also with the old native Britons, exhibited scenes of the most unpleasant nature. Nevertheless, during this period it pleased God to show the power of His grace among our ancestors. Hitherto Kent almost alone had been illuminated; but the Gospel was now introduced into the North, where reigned Edwin, King of Northumberland; and a woman was once more honored

as the instrument of salvation to a king, her husband, and to many of his subjects.

TO-DAY OR TO-MORROW.

1 Thess. 4:16-17.

The dark stream of evil is flowing apace,
And man is still walking a stranger to grace,
While daring rebellion is on the increase,
Which mar not my joy, which disturb not my peace,

For my heart is engaged with its own happy song;
The Lord who has loved me I'll see before long;
It may be to-morrow, or even to-night,
That I shall behold Him in unclouded light!

The house, and the land, and the wealth in the chest,
Bring plenty of trouble, but never bring rest;
The Lord is my portion! and when I have grief,
His rich consolation gives instant relief,

I list not to doubts that my reason may bring,
I trust to his mercy, and cheerfully sing—
It may be to-morrow, or even to-day.
That Christ will arrange to call us away.

—Selected.

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Knowing the True God.

“This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” Jno. 17:3.

(Continued from March Number)

THE desire to know God and Christ in this deeper, grander sense, will become the inspiring incentive to study the Divine revelation, and will make that study the most absorbing and blessed occupation of life. This thought seems clearly expressed by the Apostle Paul (Phil. 3:8, 10): “Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of I Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but refuse, that I may win ‘Christ; that I may know Him, and the power of His resurrection; and the fellowship of His sufferings, being made conformable unto His death.” With the Apostle, all things were simply a means to this end. Many things might have absorbed his attention—his remarkable visions and revelations, superior to anything enjoyed by the other Apostles; or, his special position as a “chosen vessel,” more widely used than any of the original eleven, might have inclined Him to clothe himself in a halo of glory—but not so, Christ eclipsed everything else; he believed Christ; he preached Christ; and he lived Christ (Gal. 2:20; 1 Cor. 2:2; Phil. 1:21). What a lesson is here for all the footstep followers of Christ, and more particularly for those in the position of leaders or teachers! What a power for good all such would be, if all were endeavoring to copy the Apostle in these things.

Nevertheless, the Christian life is not to be thought of as a one-sided system of ethics that would be content to simply sit at the Master’s feet and contemplate His beauties of character, and become so absorbed in the study of the “Christ life,” that we would forget to do Him service, or fail to remember that the life of Christ was pre-eminently a life of service. To have a consuming love for His glorious personality must then exert a powerful influence upon the heart, and inspire the recipient of His grace with the sentiment of the poet:

“I’m not my own, dear Lord—to Thee
My every power by right belongs;

My privilege to serve I see,
Thy praise to raise in tuneful songs.”

“And so, beside Thy sacrifice,
I would lay down my little all,

‘Tis lean and poor, I must confess
I would that it were not so small.”

Truly, such will assuredly find the fire of love within the heart consuming everything—all we are, and all we have, or might hope for as human beings—and never being permitted to burn low or become extinguished until every vestige of the offering has been fully consumed. Yea, more; there must be a growing appreciation of such privileges as time goes on, on the part of the sacrificer. Again we quote: “In proportion as his love and zeal for the Lord grow day by day through a knowledge of the Truth, and the attainment of its spirit, he will find himself giving more and more of time, more and more of his influence, and more and more of such means as are at his command, for the service of the Truth ;—and planning, additionally, how he may curtail the various personal and family obligations so as to be able to increase his offerings and sacrifices.”

As we think of these things, how do they affect our minds? Do we find ourselves lifting up holy hands in prayer to God

that such devotion, love and sacrifice may ever characterise our lives? Do they quicken us to renewed appreciation of the greatness of the privileges enjoyed, and send us forth to glorify our God, and be a blessing to those about us, imparting to them something of the knowledge and the joy that have transported us above the trivial things of earth? Or do we think of this picture of consecrated zeal, as being merely a beautiful ideal, and go on our way much as we might do if we were not making claims of special consecration of self-denials, of giving up human rights and privileges? Do we feel no burning zeal to herald forth the Message of God's grace that we so often sing of as being a theme so rich and so engrossing, that even in the Ages to come it will continue to be our employment and joy to tell "the old, old story of Jesus and His love." ?

The position in which we may find ourselves in respect to these things, it seems, will be largely determined by the degree of our heart-knowledge of Him, and the measure of that "first love" experienced in the beginning, before the trials and testings come to prove our characters—before our endurance, and patience, and fidelity were tried in the fire,

The Scriptures abound with assurances that the end of the Age would be a time of special trial, not only upon the false systems of that time, but also upon those most highly favored ones who would have a share in the special light and privileges of the Harvest period. "Unto whomsoever much is given, of him shall be much required," is a very searching truth connected with the unfolding of God's plans and purposes; and nowhere is this more emphatically taught than in its application to our own day. "judgment must begin at the house of God." Recognizing this, it is not difficult for the watchful saints to interpret the meaning of the present tests of endurance, alertness and faithfulness now being experienced by the brethren throughout the world; and these trials are being recognised by the faithful as being most appropriate indeed, in view of our Lord's statement, previously quoted, to the effect that such as had been thus highly favored must expect severe testings.

As might be expected, there is a great diversity in the trials peculiar to this our day. Loyalty to Truth, and the possession of its spirit, will surely be on trial. Our love in all its various features will also be tested. Our consecration will be proven to be full and complete or half-hearted by the experiences through which we pass. Our services will be manifested as being either acceptable, or unacceptable, by the motives that prompt them. Will they be inspired by a pure, unselfish love for the Lord, the Truth and the brethren, or will they be the 'results of partisan zeal or consecration to systems, organizations, or great works? "The day shall declare it," says the Apostle. Others, again, are being tried by present experiences on the point of "faithful continuance in well-doing." Many seem to have experienced an interruption in their well-doing that has seemed to amount almost to a full stop, and in whose minds there seems to be the thought that the Lord's providences indicate that all individual or concerted activity on the part of God's people should cease; that each by himself and for himself must be the attitude of the faithful.

Here we seem to have the two extremes of thought; on the one hand, works and co-operation stressed beyond their true meaning; on the other hand, an apparent oversight of the Scriptures' most emphatic teaching regarding the inseparable oneness of the Body of Christ, and the duties and responsibilities of every member, looking toward the well-being of the whole Body.

Therefore, we believe the importance of that "first love" may again be seen as having a very real application to these experiences, and all the ways and means now being over-ruled by the Lord in the testing of His people. In this instance let us refer to the words of St. Paul (Heb. 3:6, 14), where he has something to say about-the importance of first things: "Whose house are we, if we hold fast to the confidence and the rejoicing of the hope, firm unto the end." "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end."

It seems only necessary to turn our minds back to those earlier days of our introduction into the wonderful secrets of our Father's plan to appreciate these words of the Apostle. How strong was the beginning of our confidence !

How- firmly fixed our determination ! And oh, how great our joy when we realised ourselves in the days of our Lord's presence, and standing in the very midst of the great dispensational changes that had been the theme of the holy Prophets and Apostles; that we had reached the time of that great event which had been so earnestly and prayerfully hoped for on the part of the faithful Church of Christ—the Second Advent of our Lord—the hope that had inspired the true Church all through the Age, as she went forth to fulfil her Divinely ordained mission.

Yea verily, we may read in the signs about us, in the reflecting light of inspired prophecy, the unmistakable evidence that her triumph is all but complete ! And the language of the Prophet has found its fulfilment in our hearts. Oh, the blessedness of him that waiteth, and corned' unto the thousand three hundred and five and thirty days !" What matters it to us where we may be on the stream of time insofar as serving our God is concerned? Whether here or there, sowing or reaping, in earth or heaven, the sweetest of all privileges will always. be serving Him.

“My highest place is lying low
At my Redeemer’s feet ;
No real joy in life I know,
But in His service sweet.”

As a concluding thought may we not again refer to that important feature of the various texts that we have been considering, putting all the emphasis where the Lord puts it, namely, personal contact and association with Him, and an all-consuming love for Him that gives Him absolute sway in our lives—ourselves, His willing and devoted servants, and every power of mind and body consecrated to Him. Examining ourselves in the light of our study of this subject will assist every sincere and honest heart, we trust, in the effort to maintain the degree of love and zeal necessary to a place in the Kingdom. In such examination of our hearts, we may well inquire: Have I maintained my first love? And in view of the fact that I may not point to my works, or my patience, or my endurance, or my hatred of error and evil, as an indisputable proof that “first love” has been maintained, how’ searching is the question. Remembering the Master’s words that after we have done all, we are still unprofitable servants, do we not feel something of the helplessness of Peter, and with tearful eyes look up into His face and say: “Lord, thou knowest all things; thou knowest that I love thee?” We know that He will then read in our zeal, our labors, our endurance and our patience, the sure testimony of true love for Him. Every opportunity then for serving” Him in all -the ways provided will he eagerly grasped—privileges great or small, for serving the brethren, for proclaiming the blessed tidings of the Divine Plan, for comforting and encouraging those about us.

“Truly ‘wise’ will those of the consecrated prove to be who, neglecting worldly enchantments, and earthly hopes and prizes, and with hearts yearning and waiting for the Beloved, are found ready and proved worthy of the great, exaltation promised, as the Bride the Lamb’s wife.”

“Bride of the Lamb, thy charms,
Oil, may we share.”

(Concluded).

YEAR UNTO YEAR.

As year unto year is added,
God’s promises seem more fair:
The glory of life eternal,
The rest that remaineth there:

The peace like a broad, deep river
That never will cease to flow;
The perfect, divine completeness
That we shall one day know.

As year unto year is added,
God’s purposes seem more plain:
We follow a thread in fancy,
Then catch and lose it again;

But we see far on in the future
A rounded, perfected bliss:
And what are the wayside shadows,
If the way but lead to this?

As year unto year is added,
And the twilight of life shall fall,
May we grow to be more like Jesus,
More tender and true to all:

More patient in trial, more loving,
More eager His truth to know:
In the daily paths of His choosing
More willing in faith to go.—Anon.

NEW WATER INSTALLATION FOR KFAR MALAL.

Jerusalem, 8th November, 1928 (P.C.) .—Owing to the insufficiency of water supplied by the well previously used, the Jewish National Fund has installed a new water-supply, the completion of which was celebrated last week, at Kfar Malal, the settlement in Judea on its land. The new installation, in which was invested £2500, consists of a well, new engines, motor, pump and steel pipes, and supplies about 60 cubic metres of water per hour. As a result of this installation the settlement has been enabled to commence citrus-growing, for which the land in this area is very suitable. The settlement of Kfar Malal consists of 50 families, which cultivate an area of some 2000 dunams on the intensive system.

BOOKLETS.

The Lord's Return, 4d. each.

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In Remembrance.

ONCE again it is our privilege to commemorate our Lord's death as the "Lamb of God that taketh away the sin of the World," or, as Paul stated it, "Christ our Passover is slain for us." For very nearly 1900 years has this most vital matter been observed by Christians, who to the extent that they have been able to get away from formalism and to grasp the deep significance of the simple emblems partaken in memory of the Saviour's love, have realised, how great a means of grace this little service is. How, it brings us face to face with the absolute justice, which is the foundation of God's throne, in that the only way to save rebellious man was the sacrifice • of His own, in order that the death penalty resting on mankind might be lifted. "Without the shedding of blood there is no remission of sin."

It brings us also face to face with the love of God for man. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (1 John 4:9). "To be the propitiation for our sins," verse 10; "And not for ours only, but for the sins of the whole world" (1 John 2:2).

How this helps us to understand the conditions under which we are born, and the Divine arrangement whereby we may be released from the consequences of the Adamic disobedience. How it guards us from wrong doctrine such as was propounded in the dark ages in the teaching that eternal torture was the penalty for sin. "The wages of sin is death." "Christ died for our sins according to the Scriptures." How it also guards us from the human theory of "Evolution." If mankind were gradually evolving towards perfection by his own efforts in nature, then there never was a penalty of death pronounced upon our first parents, and there would have been no necessity for the Cross of Christ, and there never would have been any need to hold this simple but beautiful observance of our Lord's Death.

Noting the importance of this observance and its deep significance, it is not much wonder that the great Adversary has sought to becloud the whole matter, and to hide the truths which it reveals.

In the early History of the Church the enemy succeeded in bringing in error on the subject; the superstition that the bread and wine, as though by magic, through the uttered words of a priest became actually the flesh and the blood of Christ was taught.

Then, too, that instead of being an annual Memorial it should be carried out at any moment for any particular purpose and even to make further atonement for the sins of the departed, who according to further superstition were supposed to be in some intermediate place suffering purgatorial flames, which could be relieved by these sacrifices. It thus became a great means of amassing money under false pretences. For such services had to be paid for, according to what the priest thought he could get out of the sorrowing friends of the departed.

It was thus that the simple little service initiated by our Lord became a great ceremony, and was called "the sacrament," or "the Mass."

The Lord's intention was undoubtedly that as year by year Israel had commemorated the Passover in Egypt, which was but a type of His own death as "Our Passover." there was no need to further observe the Mosaic deliverance of the First

Borns in Egypt, and of all Israel from bondage, for the reality had come, and His blood would be applied to deliver the Church of .the First Born, and later, to deliver the whole world of mankind from the bondage to sin and death.

To those perceiving the simple truths connected with the Lord's Supper, how strange it, is to see men who are the leaders in the Church of England to-day quarrelling and wrangling about whether the bread and wine are or ,are . not the actual flesh and blood of our Lord, and Whether of not some of the emblems may be reserved and kept in the church so as to administer the service to the sick and dying.

There is nothing in the Bible about ministering these emblems as last rites to the dying. There is also nothing about reservation of the elements on the contrary, the instruction respecting the typical observation was that it all had to be eaten "that night." There is no instruction in the words of the Lord and the apostles, that there should be any "clergy class," nor that any one must be "ordained" by man in order to officiate in the Memorial. Oh, what confusion has been cast upon this matter by human dogma. Surely the leaders to-day are "Blind leaders," and they are stumbling over stumbling stones previously created by their predecessors.

Those of God's people who realise their privilege of just doing what the Master requested, taking the unleavened bread a symbol of the purity of His body broken for us, and the fruit of the vine as a symbol of His blood shed for us, realise a great blessing in doing this just once a year "in its season" in remembrance of Him who loved us and gave Himself for us.

WATCH AND PRAY.

Communion with the Lord in prayer brings,:

1st:—Increased confidence in the Lord's supervision of our affairs.

2nd:—Increased faith in all the great and precious promises of His Word.

3rd:—Increased realization of His leadings, past and present.

4th: Increased love for all the brethren in Christ.

5th:—Increased solicitude for their welfare and spiritual progress.

The Divine object, then, in answering prayer is that we may have a stimulation of faith in connection with our receiving daily blessing—both temporal and spiritual.

Wondrous truths, and manifold as wondrous,
God hath written in those stars above;
But not less in the bright flowerets under us
Stands the revelation of His love.

—Longfellow.

PEOPLES PAPER.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported,

A Cross (x) on the wrapper indicates that the Subscription to " Peoples Paper" is overdue.

CHURCH UNITY.

Anglican Bishop's Optimism.

Monday.—The Anglican bishop of Tasmania (Dr. R. S. Hay), speaking to-day at a civic reception tendered to the president of Victoria and Tasmania Methodist conference (Rev. J. H. Cain), struck a confident note as to the ultimate union of churches. The relationship amongst different churches at present was very happy, said Dr. Hay, and it demanded a spirit of co-operation and fellowship that was likely to have a good effect generally upon the standard of living. They were striving for a spirit of unity, which he thought would lead to a workable reunion.

The Methodist president, in reply, said there had never been a time when there had been such unity, and cooperation between the Christian churches as was the case in the present day. He instanced a gathering held some time ago in St. Paul's Cathedral, Melbourne, at which representatives of all the Christian churches, including the Roman Catholic, were present. That spirit was bound, as time went on, to grow more and more.

"The Age," 18th December, 1928

There can be no doubt but that the Churches have reached this condition, and are being drawn more and more towards unity. The question arises as to whether or not it is a good thing, as to whether or not it denotes advancement, or rather a losing of the true spirit of Christianity.

We are exhorted to "Buy the truth and sell it not," but the present attitude appears to be to compromise, or in other words to sell the truth for the sake of unity.

There are great exhortations to peace and unity in the New Testament, but never at the price of truth and principle. "What fellowship hath light with darkness," or, what fellowship hath "Christ with Belial." The Roman Church boasts that it changes not, and her dreadful history of dastardly intrigue, deceit and crime of the most abominable kinds, should be enough to decide every true Christian to look upon her as being a system, under the control of the great Adversary, and as the Scripture has described her, as the "antichrist."

The fact that the once protestant churches are hankering after fellowship and unity with the "Great Mother of Harlots" of Revelation 17:5, is to be deplored, and only denotes how far these churches have fallen. By uniting or cooperating with this great and wicked system, stained with the blood of thousands of God's people, they will become "partakers of her sins, and will receive of her plagues" (Rev. 17:5-6, and Rev. 18:4-5). We may ask what would the condition of the world be to-day had there never been the Reformation. Wherever Roman Catholicism has reigned, ignorance, superstition, depravity and oppression have prevailed, and if she were again to gain control, as surely as she boasts that she changes not, there would be the same dire results, and all the liberties which the people have gained would be lost.

The end of this age draws near, and there will be a similar reckoning to be made, and punishment to be inflicted. as that, at the end of the Jewish Age. Our Lord, speaking to the Religious Rulers of Israel, said (Matt. 23:35),

"Upon you may come all the righteous blood, shed upon the earth from the blood of righteous Abel, to the blood of Zecharias, whom ye slew between the Temple and the Altar. Verily I say unto you all these things shall come upon this generation."

It was because the Jewish leaders of that day did similar things that they were taken to be endorsing the sins of their fathers, who killed the prophets. When they had filled up the cup of iniquity by crucifying Messiah, and the Judgment of the nation took place, they were the scapegoat class to bear the "wrath that came upon them to the uttermost," which culminated in the Destruction of Jerusalem.

Just so those who affiliate themselves with the great Babylonish system of Revelations will be considered as "partakers of her sins, and will receive of her plagues." Rev. 18:4.

Correspondence

Ireland.

Berean Biblical Institute,

Melbourne.

Dear Brethren,—I am sending you M.O. for 3/-, for the new edition of “Foregleams of the Golden Age.” The old book I am very much pleased with. I think so much of it, that I had intended sending for three, but please send me this new one. I received the December number of the People’s Paper. I had not received the previous numbers for October and November. I like this paper very much, and am so glad that I ever received it. I never read any book I was so much delighted with, as the “Foregleams of the Golden Age.” Please send the book ordered at once. With love in the Lord,
Dear Bro.—Greetings in our dear Saviour’s name. Enclosed you will find (notes), which we are sending to spread the glad tidings. The lord has been very gracious and kind to us, showering blessings on our heads clay by day. I have just been thinking of the little hymn. No.. 324. How suitable for every day are these little verses. We enjoy the Herald and People’s Papers. “Right Thinking” and our “Sanctification,” are very good indeed. I trust and pray, we will strive to follow closely in our Master’s footsteps, growing in grace, knowledge, and love, No doubt you had a happy time at Christmas Convention; soon the memorial season will be round again. We are very isolated here; we have a little service on Sunday mornings, often just ourselves and children. Sometimes Bro. and Sis. C—. are able to come along, but it just seems to hold us together, and help us to feel that the truth is precious. if you happen to, be passing this way at any time, just let us know please. Will close now. Bro. joins in sending love. Your sister in Christ.

M. W.

THE GLAD SURRENDER.

Take Thine own way with me dear Lord,
Thou canst not otherwise than bless;

I launch me forth upon a sea
Of boundless love and tenderness.

I could not choose a larger bliss
Than to be wholly Thine; and mine
A will whose highest joy is this,

To ceaselessly unclasp in Thine.
I will not fear Thee O my God;

The days to come can only bring
Their perfect sequences of love,

Thy larger, deeper comforting.
Within the shadow of this love,

Loss doth transmute itself to gain;
Faith veils earth's sorrows in its light,

And straightway lives above her pain.
Beneath the splendour of Thy choice,

Thy perfect choice for me,
I rest Outside it now I dare not live,

Within it I must needs be blest.
Then may Thy perfect glorious will

Be evermore fulfilled in me,
And make my life an answering chord

Of glad, responsive harmony.

Oh! it is life indeed to live
Within this kingdom strangely sweet;

And yet we fear to enter in,
And linger with unwilling feet.

We fear this wondrous love of Thine,
Because we have not reached Thy heart;

Not venturing our all on Thee,
We may not know how good Thou art.

Jean Sophia Pigott.

“A POEM BY MONTGOMERY.”

Says Justice, “Man, I fain would have thee weighed.
If weight, I spare; if too light, I slay.”
Man leaped the scale; it mounted.

“On my word,” says Justice, “where’s my sword?”
. . . . Mercy, the sweetest Dove that ever flew,
Anon from Calvary brought a sprig of crimson hue,
And placed it on the scale, by man beside;
It balanced, man smiled, and Justice said, I’m satisfied.

NOTE.

Remittances respecting subscriptions, donations to the Tract Fund, etc., by money order or postal note should be made payable at Hawthorn. All communications to be addressed to the Secretary, Berean Biblical Institute.

Blood Atonement Was Necessary.

“Without the shedding of blood, there is no remission of sins.”—Heb. 9:22.

By the late Pastor Russell.

WHEN God called Israel as a nation out of Egypt it was under the provision that He would make a covenant with them through Moses. If they obeyed the law, they should not only* live forever, but be qualified to be Abraham’s promised Seed, through -whom all nations would be inducted into the keeping of the law and into the attainment of everlasting life also. But, foreknowing their inability to keep this law, God arranged for their continuance in His favor under that covenant by reviving it every year, on the tenth day of the seventh month, the Day of Atonement. Before looking for the anti-type, let us clearly understand this type. As we are aware, the sacrifice for sins occurred on the day of Atonement, and it consisted of two parts: first a bullock was slain and its blood sprinkled in the Most Holy, and through it Atonement offered for the sins of the priestly tribe, and the priestly tribe only. Then the High Priest took his secondary offering, which consisted of a goat, and treated it as he had treated the bullock. The blood of the goat was also sprinkled in the Most Holy, but instead of being offered for the priestly tribe, it was on behalf of all the remaining tribes of Israel. It is important that we observe this, see Lev. 16:15.

But why were these animals killed? What lesson did God wish to teach in type? The condemnation on the Israelites for the violation of the Mosaic Law agrees with the condemnation imposed on Adam, and through Adam, upon his race for failure to obey the Divine law originally given and which was written in his heart, his character, when he was created perfect. Hence Israel, under the law covenant, was merely condemned afresh. But as surely as Adam was not condemned to eternal torment, neither were the Israelites, their condemnation to death in Adam was merely confirmed. Then, as Israel typified the world, the atonement day was arranged for them as it will be on a larger scale applicable to them and to all of Adam’s race. The death of the two animals, the bullock and the goat, specially consecrated by the Priest, effected a covering for the sins of the people for another year, while they tried afresh to demonstrate their loyalty to God and His righteousness by obedience to the law, but only failure could and did result; “By the deeds of the law shall no man be justified in God’s sight, for all flesh is imperfect and weak.”—Rom 3:20, Thus for over sixteen hundred years the Israelites attempted to gain Divine favor by obedience to the terms of their Law Covenant, but year by year they failed, until Jesus came to be the antitypical Priest, in order that He might eventually become the antitypical King of Israel and the world. His priestly office was necessary to lay the foundation for his future Kingly Office. He must first provide the sacrifice for sins, then applying it to the satisfaction of Justice. afterward, by virtue of the right and authority thus secured, He could undertake the uplifting and blessing of all mankind.

THE ANTITYPICAL BLOOD ATONEMENT.

The great lessons taught by Israel’s experience of more than sixteen centuries were: (1) that all are sinners; (2) that no sinner can justify himself; (3) that an atonement for Sin was necessary before Divine favor could be fully obtained for all mankind; (4) that since the penalty is death, only by a sacrificial death could sinners be released from the death penalty. if the Jewish law gave a hint that a sacrificial death was necessary for the cancellation of human sin, it also gave a hint that the death of bulls and goats was not sufficient, because the sacrifices of the Jewish atonement day merely covered and did not actually cancel sin at all. -

The sacrifice was of a proper kind inasmuch as it was a life—but the life was not of sufficient value. The law of justice would not be satisfied to accept the death of a bullock or of a goat as the equivalent for the forfeited life of Adam. If an angel had sinned and was condemned to death, only the death of an Angel would constitute a full offset or ransom for such a life. This is most evident from the meaning of the word “Ransom,” which is antilutron; or a corresponding price. So that even an Angel’s death could not redeem a man, because it would not be giving a price to correspond. To redeem Adam the death of a man was required; nothing more, nothing less, would do. Therefore the Son of God left the glory which He had in heaven, and as the scriptures declare “the Word was made flesh.” He, because the Man Christ Jesus, that He might taste death for every man. He gave Himself a Ransom for all—1 Tim. 2:5. 6.

Thus the Apostle again declares “As by a man came death (not eternal torment), by a man also comes the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive.” In this last text notice carefully that the contrasts are not Heaven and hell, but life and death. Adam was sentenced to death and all our race suffered accordingly by heredity. Hence it was possible that the Death of the Man Christ Jesus should constitute a full offset to the demands of Justice against Adam and would incidentally include all of Adam’s race. God arranged Israel’s Atonement Day as a type of the real Atonement Day, which began at Jesus’ baptism and has continued ever since. The killing of the bullock on behalf of the Priestly family found its antitype in the death of Jesus. As a man,

He offered up sacrificially His human nature, giving His flesh for the life of the world. After rising from the dead, he remained 40 days, and although He appeared to His Disciples in human form, He was in reality a Spirit Being, having been put to death in the flesh and made alive Spirit.

That which is born of the flesh is flesh (and not spirit), and that which is born of the Spirit, is Spirit (and not flesh). His resurrection was to glory, honor and immortality, far above the human nature, angelic nature and very name that is named. (Phil. 2:10, and Eph. 1:21). When He ascended on High, He appeared in the presence of His Father, not for the world, but in keeping with the type. He appeared in the presence of God for us, says the Apostle, for the Household of faith—the antitypical Levites.

The acceptance of our Lord’s atonement sacrifice, and incidentally the acceptance of His waiting followers, was manifested by the descent of the Holy Spirit, which was “shed forth” at Pentecost.

ADDING MEMBERS TO HIS BODY.

As Aaron in the type, by Divine direction, accepted his sons to be members with him in the Priesthood, under his headship, so in the antitype, Jesus, during this Age, has been accepting members to the Royal Priesthood of which He is the Head, and as in the type the atonement was made by Aaron for the Levites, so in the antitype atonement was made by Jesus for the household of faith. Aaron in the type, after sprinkling the blood of the bullock and making atonement for the House of Levi, came forth and slew the goat. And as the Bullock represented Jesus, this second portion of His sin-offering represented all the faithful followers of Jesus during the centuries that have elapsed since Pentecost. Respecting these, Jesus prayed, saying, “I pray not for the world, but for those whom Thou hast given Me. Neither pray I for these alone, but for all who shall believe on Me through their word, that they may be one, as thou Father and I are one. I in them and Thou in Me,” (John 17:9, 20-23). Jesus, as the Great High Priest in glory, began at Pentecost the sacrificing of the goat class, which includes all His faithful followers, from then to the present time. The work of sacrifice has continued ever since, so that the sufferings of the Man Christ Jesus have thus been prolonged for centuries. Accordingly the Apostle Paul exclaimed “I am crucified with Christ.” St. Peter declares, the Prophets spoke of the sufferings of Christ and the glory that should follow (1 Peter 1:10, 11). The sufferings have not yet been completed, and therefore the glory has not yet come; but, on the contrary, conditions in the world are most inglorious from a Christian standpoint. When the full number foreordained of God shall have finished their course with joy, the sacrifices of the antitypical Day of Atonement will be at an end. The Great High Priest with His Body Members will pass beyond the second veil into the Heavenly, glories, the first resurrection completing the transfer. With the completion of the Priest of glory, at the end of the sufferings of the Christ, will come the effusion of the blood on behalf of Israel and of all Adam’s race.

In the type Aaron took the blood of the Goat, his secondary sacrifice, and sprinkled it on the mercy seat on behalf of all the people of Israel, representing all who will become the people of the Lord of every nation during the thousand years of Christ’s glorious reign. The Divine acceptance of these sacrifices spoke of the forgiveness of the sins of all, spoke of the time when Jesus, as the Lamb of God, would take away the sin of the world. When our Lord the second time sprinkles the blood in the Most Holy, the sins of all the people—the whole world—will be cancelled. At the same time the Redeemer will take them over as a purchased possession, under the Divine arrangement, and establish over them His Kingly power. He will reign for their blessing and uplift. As the great Prince of glory, He will bind the Prince of Darkness, Satan, and destroy all his evil works and lift all the willing and obedient back into harmony with God. How this should thrill our hearts and cause us to appreciate the Love of God manifested in the Plan which has required Ages for development, and which was in the Divine purpose from before the foundation of the world.

Question Box,

Question.—What is the significance of “baptism for the dead” as referred to in 1 Cor. 15:29-30?

Answer.—This is said to be the most difficult portion of all the Scriptures to understand. One must have a clear understanding of what constitutes the real or true baptism in order to grasp the meaning of the Apostle’s words here. Elsewhere he says, “Know ye not, that so many of us were baptised into Jesus Christ were baptised into His death,” (Rom. 6:3). The Apostle does not mention water in this connection, and is evidently not referring to water baptism at all. Our Lord’s real baptism, of which the water immersion was merely the symbol, was His burial or immersion into death. His death—which was a sacrificial one, began at Jordan, when He gave Himself in full consecration to God and received the anointing of the Holy Spirit; and was completed when, dying upon Calvary, He said, “It is finished.” His death or baptism was for the dead, the world of mankind, the entire human race condemned to death through Adam’s disobedience. In the Divine arrangements, all the sanctified followers of Christ, those who are baptised into Him becoming members of His Body (1 Cor. 12:12-13), are likewise immersed into His death. They are privileged to share with Him in His sacrificial sufferings and death (Col. 1:24). This baptism or death of the entire Christ, Head and Body, Jesus and the Church, is on behalf of or for the dead, the world of mankind. When the last member of the Body of Christ has been offered up in sacrifice as a sin-offering on behalf of the world, then the entire race will be released from death.

Question.—What is manna, the food which the Israelites received in the Wilderness as they journeyed towards the promised land?

Answer.—Manna was the miraculously supplied food on which the Israelites subsisted. Its name is said to have originated in the question (“What is it?”—Exod. 16:15, R.V.) , asked by the Israelites when they first saw it. According to some authorities, the name comes from the Egyptian “mennu”—food (doubtless the word from which the modern term menu—bill of fare—is derived). The manna is also designated “bread” (Exod. 16:4); it is called “the corn of heaven” and “the bread of the mighty” in Psalm 78:24, 25, R.V. The manna descended in the night in the form of coriander seed of the colour of bdellium (Num. 11:7), so that in the morning the ground looked as if it were covered with hoar frost. The grains were ground or pounded into flour, and then the flour was prepared and baked in the form of cakes, the taste of which was like that of “wafers made with honey” as “the taste of fresh oil” (Exod. 16:31; Num. 11:8). The manna was eaten the day it was gathered; if it were left until the following morning it corrupted and bred worms, hut that gathered on the sixth day and kept for the Sabbath remained fresh. It continued to descend during the forty years the Israelites were in the wilderness, but when they arrived at Gilgal and began to eat the grain grown there the manna ceased to fall. In order to perpetuate the memory of this providence, Aaron was told to put an omer of manna in a vessel and lay it “before the Testimony” (Exod. 16:17-32; Josh. 5:10-12).

HISTORICAL EXCERPT

(Milner.)

THE ENGLISH CHURCH, 7th CENTURY.

EDWIN, King of the Northumbrians, had sent to Eadbald to desire his sister Ethelburg in marriage. The Kentish prince, with that Christian sincerity, which had ever distinguished him since his conversion, answered that it was not lawful to marry his sister to an infidel. Edwin replied that he would certainly grant free liberty of conscience to the princess and to her attendants, adding that he himself would receive the same religion, if it appeared more worthy of God. Upon this Eadbald consented and sent his sister into Northumberland, attended by Paulinus, who was consecrated bishop of the north of England by Justus in the year 625.

The reason of sending him was that by daily exhortations he might guard the young princess and her attendants from the infection of idolatry. But Providence had a higher and more extensive aim, and infused into the heart of Paulinus a strong desire to propagate the gospel in these regions. He laboured much to preserve Ethel-burg and her attendants in Christian simplicity and to draw over some of the pagans to the faith.

After some time Edwin was very near being murdered by an assassin whom the King of the West Saxons sent against him, and the same night his queen was delivered of a daughter. While the king was thanking his gods for the birth of a daughter, Paulinus began to give thanks to the Lord. Edwin told him that he himself would worship Christ and renounce all his gods, if he would give him victory over the King of the West Saxons, but he allowed his infant to be baptised by Paulinus, and twelve of the King's family were baptised also.

Edwin, collecting his forces, vanquished the West Saxons, and, returning victorious, determined no longer to serve idols. He, however, resolved to examine seriously the grounds and reasons of Christianity. He attended Paulinus' instructions, held conference with prudent and knowing persons, and anxiously inquired what was true religion. Coifi, the chief of the priest, said "I knew formerly, that what we worshipped was nothing, because the more studiously I sought for truth, the less I found it. Now I openly declare that in this preaching appears the truth which is able to afford us life, salvation and eternal bliss. I advise that we instantly destroy the temples and altars, which we have served in vain."

The King, feeling the conviction with no less strength, openly confessed the faith of Christ, and asked Coifi who should be the first man that should profane the idolatrous places. "I ought to do it," replied the priest. "I who worshipped them in folly will give an example to others, in destroying them, by the wisdom given me from the true God.

In the eleventh year of Edwin's reign, this prince, with all his nobles and very many of the commonalty, was baptised, 180 years after the arrival of the Saxons in Britain, and in the year of Christ 627. This was performed at York, and by the advice of Paulinus he afterwards began to build on the same spot a church of stone, which, however, he did not live to finish, but it was completed by Oswald, his successor.

File zealous Paulinus preached also in Lincolnshire, the first province south of the Humber, where the governor of Lincoln with his house was converted to God. Bede informs us that a friend of his heard an old person make this declaration, "I was baptised together with a multitude of others in the river Chanta (now Trent), by Paulinus,, in the presence of Edwin." Wonderful things are told us of the perfect peace, order and justice, which prevailed during the reign of the wise and pious King of Northumberland. Edwin, after having six years served the cause of Christ, was slain in a battle which he fought with Carduella, a British prince, a Christian by profession, and with Penda, King of the Saxon principality of Mercia, a professed pagan.

Paulinus, after this mournful event, retired with Edwin's queen into Kent, whence he had brought her. There being a vacancy at Rochester, he was by Eadbald, who still reigned in Kent, fixed in that See, which he held to his death. His deacon fames, whom he had left in Northumberland, preserved still some remains of Christianity in a province now over-run by Pagans. Such are the vicissitudes of the church in this world; her perfect rest is above.

The situation of the North was deplorable. Cedwalla, a British King, tyrannized with the fiercest barbarity over the subjects of Edwin, till at length Oswald, his nephew, vanquished and slew Cedwalla, and established himself in the Kingdom.

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PRICE-TWOPENCE HALFPENNY

The Contrast of Human Perfection and Human Depravity.

“And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, 'They parted my garments among them, and upon my vesture did they cast lots. 'And sitting down they watched him there 'Matt. 27:35-36.

HERE, in marked contrast, are seen the glory of moral perfection and the depth of human depravity. Here was the most sublime heroism, the most perfect self-abnegation, the most exalted benevolence, and the most devoted loyalty, in contrast with the vilest hypocrisy, the most cold-blooded hate, and the most abject cowardice. The meanest, vilest selfishness, pride and conceit delivered to ignominy and death, the fairest flower of virtues that ever bloomed on earth, and wicked hands and fiendish hearts executed the dark designs of envy and hate, taking a, morbid pleasure in the dying agonies of the Son of God, while He, as a sheep before her shearers is dumb, opened not His mouth in selfdefence, hut meekly submitted to the terrible ordeal of suffering and death for the world of sinners, none of whom could then appreciate and understand His motives or His work. Truly, the contrast of such virtue, in comparison with such depravity, encircles the Cross of Christ with a halo of ineffable glory, the broken rays of which, falling upon us, express to us all there is of moral excellence and worth.

In the apprehension, arraignment and crucifixion of Christ, three classes of criminals come to view. First there were those who, for envy, delivered Him. to death. They were the proud, boastful, self-righteous hypocrites, who, realizing their own inferiority, and aware of their own unfitness to be the leaders and saviours of the people, vet so anxiously craved the honors and praises of men and the emoluments of office, that they could not brook the appearance, of a rival of superior talents and ability. These hated the Lord without cause, save that which originated in their own depravity. These, the mighty men of the Jewish nation, the rulers and religious teachers, the educated men of the nation, the expounders of the law of God, and the interpreters of the prophets, these wickedly took counsel together against the Lord and against His Anointed; and in their counsels among themselves they acknowledged the superiority of the victim of their hate and expressed the real animus of it—their envy of His rising fame and influence among the people, which tended to their own speedy displacement.

Second, there were those cringing, hireling menials, too basely selfish to spurn a bribe, or to appreciate a principle, and who are ever willing to sacrifice principle for a trifle of present advantage or gratification. Of this class was Judas, who sold the Lord for thirty pieces of silver, and also all, of that infuriated mob which, incited by the priests, cried “Away with Him ! Crucify Him ! We have no king but Caesar ! His blood be upon us and upon our children !” Judas loved the money, and these loved the approval of the priests and rulers, and wanted to be on the popular side. How mean the bribe, how base the crime !

Third, there were those cold-blooded, cruel servants of the Roman state who, presuming to have no responsibility in the matter, cared nothing for the honor of Justice, or the vindication of right, It was their business to execute the mandates of their superiors, and they must do so at their own peril. Looking to their own interests, therefore, it was their business to drive the nails through the quivering flesh and to plant the thorny crown upon the victim’s head.

It was an awful business, but they were schooled to it, so that the groans of anguish failed to reach their hearts. So, regarding the horrid transaction in the light of business, they thought only of their booty, and, with frigid indifference, sat down and watched the agony of the Lord, while they cast lots upon His vesture. And some even endeavored to add to the sufferings by cruel taunts and fiendish exultation.

How strange it seems that humanity, originally in the likeness of God, can sink so low; and yet it is all too true. The depth of depravity to which an intelligent being can sink can be measured only by the height of the original perfection and glory. Satan fell from a great height to a corresponding depth, and so likewise man falls to the very depths of

iniquity, unless he repent and be converted from the error of his way, and voluntarily submit to the healing influences of divine grace. Sin, with accelerating speed, ever tends downward to more and more vile conditions, until it ends in the shipwreck of everything that is noble and pure; and “sin when it is finished bringeth forth death.”

As we look at the various manifestations of wickedness on the part of those who crucified the Lord, it is a sad comment upon human depravity to notice that the very same elements have been in the world ever since; and alas! are present still. And the special victims of their hate have been, and still are, the meek of the earth, who have taken up their cross to follow in the footprints of the crucified one—the body of Christ which fills up the measure of His sufferings. (Col. 1:24). All through the age there have been those anxious to deliver them to death, who, for envy, hypocritically assumed to be the representatives of God to condemn them, and to seek them out, and hunt them down, and kill their influence, and deliver them over to be crucified. This is the Pharisaical class—the class represented by the chief priests, the scribes and Pharisees. There has also always been the hireling class, ready to sell their services to such leaders for the paltry bribes they have to offer for the favor of their leaders, for the convenience of being on the popular side, or for a trifle of financial or social advantage. This is the Judas Class—a class which, like Judas and like the priests and scribes and Pharisees, know and secretly recognize the truth and righteousness exemplified in the body of Christ, yet who nevertheless dislike them, hate them, and are ever willing to make merchandise of them—to deliver them over to scorn and contempt, if not, as in former times, to prison and to death, for the mean advantage of popular favor.

Then there are still the cruel cold-blooded menials who, with complacency and indifference, and yet with curiosity, sit down and watch the sufferings of the body, and wonder what will happen next. They are surprised and puzzled by the fortitude which daily takes up the cross and follows after Christ, they cannot understand the motives that inspire it; they have no faith in the rewards to which the consecrated look, and they curiously watch them to see if, perchance, their God will interpose and deliver them. And when they see no miraculous interposition in their behalf, but that instead they bear the cross to the bitter end of sacrifice, they regard them, like their Head, as “smitten of God and afflicted,” and to the sufferings are added their reproaches. And so every member of the anointed body can say with the Head, “The reproaches of them that reproached Thee are fallen upon me.”

The important concern to all who are thus suffering with Christ in any measure is that they bear it with the same humility, benevolence and fortitude that characterized Him under the most crucial tests of endurance. He was not surprised by the exhibitions of human depravity: He knew that He was in an unfriendly world bound by sin and largely under the dominion of the prince of darkness, and therefore He expected reproaches, taunts and persecutions, all of which He endured patiently while His great loving heart, almost unmindful of its own sufferings, was full of pity and of loving concern for others. Have we indeed so much of the Master’s spirit that we can thus suffer with Christ, meekly bearing reproach and trusting to heaven’s vindication of us in due time? “If when we do well and suffer for it, ye take it patiently, this is acceptable with God; for even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps; who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered He threatened not, but committed Himself to Him that judgeth righteously.” Therefore let us “consider Him that endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds.” (1 Pet. 2:20-23; Heb. 12:3). And let us also see to it that we bear the reproaches of Christ as He bore them,—with pity and prayer for the erring and depraved, if perchance God may grant unto them repentance; and with humble fortitude esteeming it a privilege to prove our devotion to the Lord by enduring hardness in His service as good soldiers.

But what shall we say of those who hate the Lord’s body without a cause, who for envy deliver them to persecution and death, or of those who for bribes betray the innocent, or of those who, with frigid indifference, but curious interest, calmly watch the sufferings of the body, as the Roman soldiers did of the Head, saying, “Let be, let us see whether Elias will come to save Him.” “O my soul, come not thou into their secret unto their assembly, mine honor, be not thou united.” Their way is the way of death. When the noble spectacle of loyalty to God, to truth and righteousness, and of Christian fortitude in enduring hardness and persecution meekly and patiently, fails to move and win the hearts’ of men, what more remains to be done for them? The goodness of God exemplified in His children as well as in other ways should lead to repentance, but if it only hardens the heart and steels it against the further influences of divine grace, sad indeed is the condition of such a soul. It is not ours, however, to judge such; but it is our part to shun the company and counsels of all such. “Blessed is the man that walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord and in His law cloth he meditate day and night.

For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.”

PALESTINE.

FROM ancient history we learn that, after the return of the children of Israel from the Babylonish captivity, many and sore were their afflictions. As we read Daniel's prophecy of the combats between the King of the north and the King of the south and consider that the little land of Palestine was as a passage way for these contending forces we may be able to realize a little of the continued distress upon that land.

It was not till Rome became mistress of the world that there was a cessation of these martial invasions; but many internal factions disturbed the peace of the land. Josephus tells us that, when the Romans sent to take an account of their substance for the purpose of taxation, the Jews at first rebelled but were persuaded by their high priest to submit; yet there was one named Judas who said this taxation was no better than an introduction to slavery and exhorted the nation to assert their liberty. The result was wars, murders and seditions until the very temple of God was destroyed.

Although later, Herod arose and the temple was rebuilt the Jewish people were subjects of Rome and longed for deliverance.

How eagerly they must have read the prophecies of Daniel and Isaiah. for we read that the people were in expectation and all men mused in their hearts of John, whether he were Christ or not. They were looking for the Messiah who would restore again the Kingdom to Israel.

But the hearts of the people were not ready; and God's great plan was not only for the restoration of Israel, but for the uplift of all His human family in due time; so He, who came to His own people, was not received by them, but at their instigation put to death; and they said. "His blood be on us and on our children."

Only a few years after the crucifixion of Jesus Christ, Jerusalem was destroyed and the children of Israel scattered among the nations.

While the Lord said, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve," He has also said. "I will bring again the captivity of my people Israel and they shall build the waste cities and inhabit them, and they shall plant vineyards and, drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them, upon their land, and they shall no more be pulled up out of their land which I have given them,"

.We surely see the beginnings of these conditions in Palestine now, and an account of the whole-hearted manner in which the Jews are rebuilding and planting in Jerusalem was told a short time ago by Sir A. Davies to a large audience (mostly Jews) in Melbourne. He said the most modern and scientific methods of cultivation were employed, with magnificent results. as shown by the contrast between the orange groves of the Jews, and those of the Arabs. The Colleges of Agriculture, endowed by wealthy Jews, were thus doing a great work; yet he seemed to be even more impressed with the work done at the baby welfare centres. Here both Jewish and Arabs mothers received instruction and hundreds of lives were thus being saved. Education and hygiene went hand in hand, and he said, you would not find such ideal conditions in any other schools, as were to be found in Palestine. Sir A. Davies urged the Jews to cooperate more and more with their brethren to establish them in Palestine. He said. "We (Christendom) have come to the cross roads and are looking to the third Commonwealth of Israel for a solution of the problems that face us."

Isaiah 59:20-21 tells us that the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, and God's word shall not depart from them henceforth and for ever; then will Isaiah 2:2-4 be fulfilled. Messiah's Kingdom will be established, and from Jerusalem shall go forth the word of the Lord; so it is only through Christ that these problems can be solved.

During Sir A. Davies' address, he said he disembarked at Port Suez and visited the British and Foreign Bible Society to enquire how their work was progressing, and was told that, during the year, 700 Bibles had been sold to Mahommedan Colleges. He called it an astounding thing; yet surely we see the hand of God in it all.

There is only one name under heaven given among men whereby we must be saved, and as the house of Israel in bondage to Rome was in expectation of some great event, or release at Christ's first advent, so the whole world to-day, in bondage to sin, desires a release which can only be accomplished by our Lord and Saviour Jesus Christ.

THERE is a sentiment fairly general that it matters little what we believe, that there is no need for any statement of the lines of faith in connection with Christian fellowship. This is surely a great mistake and is part of the Laodicean disposition of lukewarmness. flexibility, and, like Bunyan's Mr. Pliable, ready to change around and fall in line with any and all to save trouble, peace at any price. The Christian has a definite purpose, a definite message, and is represented as a Roman soldier in full armament ready to contend for the faith, and to suffer and die in loyalty to God

and His faith. Nothing can be accomplished by shilly-shally compromising methods. We may and should gladly compromise our personal preferences, and we must respect the thoughts of those who may differ from us, but we must be careful not to endorse or lend our influence in support of error or wrong method. The Christian Religion is an uncompromising one. Man did not formulate it, and no power on earth has right to alter its doctrines. Any other religion can change its fundamentals and like Bhuddism be ready to accommodate all and sundry, but Christianity and its pinciples are firm and immovable. It must be accepted as it is or rejected, a compromising middle course means rejection. Revelation 3:16-18.

A few lines from the "The British Weekly" are to the point, "Like every society the church has its constitution. Like every society it must have rules. It must indicate in some way the extremes, within which it permits liberty. It must draw up certain statements which if it is to be effective, it assumes as held by all who are within the community. The very reason for a church's existence is that it stands for something; that it stands for certain convictions or doctrines regarding God and man, regarding faith and duty. No society can so much as begin to exist, far less sustain itself and develop amid all sorts of fluctuations, until it lays down some basis in the region of thought or experiences which is to be regarded as common and essential."

RE EVOLUTION.

Professor Edward Grant Conklin, of Yale University, has said that in bodily evolution man has made no marked progress for at least 20,000 years. That being so, and there is absolutely no evidence to the contrary, it remains for those who accept the theory of human evolution to explain how it could be that the lower forms of life could so commendably progress from stage to stage, and then, after reaching the higher level of man as we know him, with his ability to appreciate the beautiful and what is noble, what is kind and just, he should have ceased to progress, and on the contrary he has undoubtedly been degenerating for the past 6000 years, which the scripture shows to be the whole of human history.

The Professor continued, "Undoubtedly there have been minor changes in the human body; probably an increasing resistance to certain diseases, due to the elimination of those persons who were more susceptible, as well as certain degenerative changes in sense organs, hair, teeth, and toes, but such changes are insignificant when compared with those which marked the transition of our human ancestors to man, or all those changes which brought about the differentiation of the primary races of mankind. The physical evolution of man has slowed down almost to a standstill."

The suppositionary transition of our human ancestors is of course contrary to the scriptures, which distinctly state that man was created perfect. but after sin entered death passed upon all, and quite the reverse of evolution has been taking place—degeneration has been in operation with increasing pace, and man "waxes worse and worse" in fulfilment of prophecy. 2 Tim. 3:1-7.

ADELAIDE CONVENTION.

The Easter Convention at Adelaide has proved to be once again a time of helpful 'Christian fellowship. Those in attendance would seem to be agreed that the Lord's blessing was upon the gatherings of His is people. A rich blessing was realized in the keeping of the memorial of our Saviour's death on the Good Friday evening, when we were reminded once again that all our hopes of life and blessing centre in the precious Lamb, of God, who died on Calvary's tree. We were also reminded once more of our privilege of sharing in our Saviour's sufferings, symbolized by the cup which all His true followers are invited to partake of. "If we suffer we shall also reign with Him." 'On Easter Saturday and Sunday, some good thoughts were expressed in connection with the Bible study on I Peter I, which claimed our attention on both afternoons, and while it would be agreed to by all that much more could have been got from the chapter under consideration if time permitted, nevertheless the main theme of the Apostle would seem to have been brought before our minds, and we trust will encourage us to further zeal and diligence in God's service, and cause us as "obedient children" to hearken carefully to our Heavenly Father's Word.

A discussion on "the Wisdom from Above" and Praise and Testimony meetings also helped to occupy our time profitably; and helpful exhortations on "Working out our Salvation," "Christian Faith." "Christian Unity." "Christian Liberty" were given by various brethren. the Convention coming to a happy close with a meeting at Lawler on the Monday, when we listened to the address, "Counterfeit of Truth," in which the speaker showed the need we have for watchfulness and prayer in view of the many subtle snares, of this evil day, and stressed the necessity for the exercise of a good strong faith in the promises of God which will enable us to overcome the adverse conditions which surround us in the world.

"The meetings concluded with the singing of "Praise God from Whom all blessings flow" and "God be with you till we meet again."

TELL JESUS.

Tell Jesus when life's burden seems too great for you to bear;
Go, lay it at the feet of Christ, and know that He will care;
And tell Him all the little things that come to cloud your way,
The puzzles and perplexities that trouble you to-day.

Tell Jesus all there is to tell—about your daily needs—
About the dim uncertainties through which your pathway leads
About the cherished hopes that lie, crushed lifeless at your feet
The golden dreams left unfulfilled—the labour incomplete.

If you could know how tenderly He makes our cares His own,
You would not stand apart again and bear your pain alone:
You would, not miss the joy and peace of walking at His side
Of finding tempest changed for calm and sorrow sanctified.

I tell Him all the story now; ' no other friend could be,
In morning light or evening shade, what Jesus is to me;
His loving heart is still ,the same, to-day as yesterday,
And in His love I find my rest and in His strength my stay.

Selected.

True wisdom consists in knowing one's duty exactly: true piety in acting what one knows. —Bishop Thomas Wilson.

THE FUTURE HOPE.

“Where shall the ungodly and the sinner appear.” 1 Peter 4:18.

IN setting forth the future hope of the world, we are not teaching that the unregenerate shall be taken to heaven, where they would be utterly out of harmony with their surroundings and be required to be converted after getting there. We stand by the word of God that there is no present salvation for those who do not walk in the narrow way to life, which the Redeemer Himself says, few find. We stand by the scriptures which say that salvation at the present time is only for the little flock, who through much tribulation shall enter the Kingdom. We stand by the scriptures which teach that this Kingdom class now being developed is the seed of Abraham under the Lord their Head. We stand by the scriptures which show that through Christ and His body members when completed in the first resurrection, a blessing shall extend to every member of Adam's race—not that they will be blessed with an opportunity to sit with Christ in His throne and experience a change of nature from human to Divine—but an opportunity to obtain that which was lost in Adam—human perfection, and the enjoyment of everlasting life under paradisaical conditions.

Therefore, while holding that those not justified through faith in Christ are hopeless so far as the “high calling” is concerned, we dispute the view held by Brother Jonathan Edwards that the righteous will look over the battlements of heaven and see in eternal torment their friends who died out of Christ, “The Apostle's question is where they shall appear? Let it be noted that he does not say that they shall appear in a place of eternal torment, as though our Heavenly Father were devoid of every sentiment of love towards the world of mankind. It is surely unthinkable that He should have made such a merciless provision for the fallen race “born in sin and shapen in iniquity.” Our Redeemer assures us that these children of Adam, who are without God and without hope in the world, blinded by Satan, have not been dropped down into a place of torture, but have merely fallen asleep in death waiting for the time when God shall establish His Kingdom under the whole heavens, when Satan shall be bound and be no longer permitted to deceive the nations; and that then, not only the living will receive His favor, but all that are in their graves shall come forth, not from purgatory, but from their graves.

The world's salvation is to be one of restoration, and is pending upon the thousand year reign of Christ, Our Lord came to seek and to save that which was lost—an earthly home and an earthly life, He has already made the purchase, but has not yet taken delivery of the purchased possession.

The same Apostle, who uttered the words of our text, pointed out in the 3rd of Acts that the restitution of all things was spoken by the mouth of all the Holy Prophets, and shows that those alone who refuse to submit to the righteous rule of Christ are to be destroyed from among the people. The scriptures distinguish between the first and, second death, the former being called a “sleep” and the latter a “lake of fire.”

The world's resurrection day and the world's judgment day are one and the same. They are to be raised not only in body but in character and made alive, for, as the Apostle Paul declared, “As all in Adam die so all in Christ shall he made alive.” The fullness of life that was lost in Adam is to be repossessed by him, and all others who obey Christ, in due time.

How strange that we were so long deluded that we heard the voice of man instead of the voice of the Son of Man! How glad we are that He assures us that not only “the first fruits of them that slept” shall come forth in the first resurrection, but also the great mass of mankind shall come forth also, And the Lord tells us for what purpose, but His words are mystifying, because of a wrong translation in our common version. The revised version makes the matter clear, saying that they shall come forth unto a resurrection (a, raising up out of sin and death conditions) by judgments, chastisements and corrections, with rewards for every good endeavor.

Thus, during the Millennial Age, the ungodly of the present time shall have an opportunity to know the Lord and to understand the advantages of righteousness, and by obedience to that clearer knowledge attain to life on the human plane with the earth as their Paradise. Isa. 11:1-11; Isa. 35:1-10.

SOME BETTER THINGS FOR US

Someone may say “We admit that when Christ's Millennial reign begins, and the knowledge of the Lord is filling the earth, that these conditions will make it more favorable to the ungodly than is the case with those who are striving to live Godly in Christ Jesus at the present time.

But would not this imply an injustice on God's part in that He has made the way so narrow during the Gospel Age? Would it not imply that it is partial in giving to those more zealous for righteousness severer trials?

We answer that this view is the result of an imperfect understanding of the Divine programme. It ignores the Lord's declaration that those being selected during the time the narrow way to life is open, are to have a much higher reward

than that which is provided for the world. Alan was of the earth, and in sinning he did not lose a heavenly home but an earthly one.

His redemption, therefore, would restore him to the perfection in which he was created, in harmony with God. His proposition is the return of the race to human perfection and to have His will done on earth as in heaven. To this end we read that the earth abideth forever. Eccl. 1:4.

The reward for the Church as the Bride of Christ is that they shall partake of the Divine nature and be His joint-heir on the throne in the heavenly phase of the Kingdom. When, therefore, the difference of reward is considered, and the difference of salvation borne in mind, it will be seen that those who are now drawn and called to sacrifice the human nature have the very cream of Divine riches. Nevertheless, the blessings coming to the world will leave nothing to be desired, for their greatest hopes will be realized in a World-wide Eden with every earthly blessing.

Romans 7:7-25.

Please explain briefly the Apostle's meaning in Romans 7:7-25. The Apostle's thought is this: At the time of Abraham, God said: "Abraham, I intend to bless the world, and I will tell you, about it in advance. Through your posterity I will do it, for I have found you faithful as a servant." St. Paul was one of those included in that promise (see Heb. 7:9-10). Abraham was not under sentence of the Law; but he had the promise that a blessing would come to him and to all others.

Several hundred years after this God entered into a special covenant with the nation of Israel. They bound themselves by the Law Covenant that they would do certain things; and God promised that the reward would be eternal life. But they could not fulfil the conditions, and consequently they came under the sentence of death. Therefore, they were worse off in that respect than if they had never come under the Law Covenant, for they had already received, prospectively, the forgiveness of sins; but now, being unable to keep the Law Covenant, they came again under condemnation to death.

The remainder of the world of mankind was condemned once. God had said that He would bless all those who kept the Law; and the Jews had their opportunity, but failed because of inherent weakness. So the Law, St. Paul states, brought them death instead of blessing. How did this awaken in them what He says here? "I had not known sin but by the Law." Suppose that before the Law was given, a man did not know it was wrong to steal or kill. Not knowing it, and not having come under any law telling about it, he had not sinned against the law. Before that Law Covenant came, says the Apostle, not having the Law specified to me, I was not under it. But now I know; and sin came upon me because I could not keep what I saw and what I agreed to do.

Sin lives. What sin? Original sin, Adamic sin, which passed from Adam through heredity upon all his children. God said to Abraham, I intend to bless all the families of the earth. I intend to remove the curse. Those who failed to keep the Law had come under the curse of the Law, as well as under Adam's curse, so that in addition to the curse that came upon all of Adam's children, the Jew came under the curse of the Law. That which the Jew thought to be unto life, he found to be unto death. The Law Covenant promised that if the Jew would do these things he would live. But he could not do them, and the Covenant brought condemnation and death upon him. The Apostle does not say that the

Law Covenant was just and good, but, that the Law was just.-the Law was good. not the Covenant. God's Law is always the same, but He will make a better Covenant; for finding fault with the Law Covenant, He said. "I will make a new-Covenant." If God was not finding fault with the Old Covenant, why make a new one? Heb. 8:8-13, The unsatisfactory feature of the Covenant was that it could not give life to Israel. God knew this beforehand, but they did not. God wished them to learn this great lesson that because of their own deficiency they needed the merit of the sacrifice of the Redeemer. This lesson must also be learnt by the whole world. when in due time all the blind eyes will be opened and the deaf ears unstopped, and all understand the condition of God's arrangements and the provision He has made.

Question Box,

Question.—Will You, please explain Ezek. 37:1-14, in which is described the resurrection of the dry bones.

Answer.—The dry bones represent the Israelitish nation. As a people they had lost heart, lost hope, and said: “Our strength is dried, and our hope is lost, we are cut off from our parts”—from all tribal and national union. They were then in captivity to Babylon, strangers in a strange land, with the future dark before them and little or no prospect of their ever being restored to Divine favour again. The hand (power) of the Lord was upon Ezekiel, causing him to see the vision—he was not transported to any literal valley of dry bones. The message which the Lord would have conveyed to the people through this vision was that God had the power and would exercise it, by which these who were dead and dried as respected their national hopes, would be gradually revived, would gradually become one homogeneous people, a nation in their own land. First the dried and hopeless ones would come together, then they would begin to unite one to another, and gradually assume a national existence, and finally would be infused with the Spirit of the Lord as the breath or energy of national life, begotten of faith in the promises, would return, and they would stand again as a nation.

Question.—Does the soul of man sleep when the body is dead?

Answer.—In the experiences of those rendered tin-conscious by accident, by drowning almost to the point of death, or by various other means, the universal testimony is that they have been in a condition void of knowledge or realisation. Their minds became a blank exactly similar to the conditions relating to sleep. Throughout the Scriptures, the condition of death is likened to that of sleep (Psa. 13:3; Dan, 12:2; Acts 7:60; I. Cor. 15:18). The old Pagan idea of a condition of consciousness after death is absolutely contrary to the teachings of the Bible, which declare in unequivocal terms that “the dead know not anything” (Eccles. 9:5-10). The condition of death would be absolute if it were not for the fact that Christ died to redeem the race (I. Cor. 15:18). As the result of Christ’s redemptive work, all are to be awakened from their graves and come forth (not from heaven, hell, or purgatory). It is the soul, the conscious, intelligent being, and not the body, that is coming forth from the tomb, the sleep of death, for it was the soul that died, fell asleep (Ezek. 18:4-20; Acts 3:23; Psa. 146:4).

Question.—What is the best answer that one can give to those who claim that the early chapters of Genesis are not to be taken literally but allegorically (i.e., that there was no Adam and Eve) ?

Answer.—The Scriptures are so plain on this matter that it seems impossible for any one to accept them as the word of God and doubt the actual existence of our first parents. The 5th chapter of Romans is sufficient reply in itself, to any who recognize Paul as an inspired Apostle of the Lord. Verse 12 reads, “As by one man sin entered into the world and death by sin, and so death passed upon all men.” Verse 14. “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, and every verse clown to the 19th contrasts the sin of Adam and its universal effect upon the race, with the righteousness and death of Christ, by which means justice is to be satisfied, and all accepting such means of grace are to be justified. A similar statement occurs in 1 Cor. 15:21-22. “For since by man came death, by man comes also the resurrection of the dead, for as in Adam all die, so all in Christ shall be made alive again.” It is an absurdity to suppose that the whole race of mankind could be condemned to death in a suppositious man. It is absurd to think that a suppositious man could sin and that justice could condemn all men to death because it was supposed that a -suppositious man had sinned. No one can doubt the fact that all are born in sin and under condemnation to death—”by sin came death and death passed upon all men.”

There is no doubt regarding the existence of Jesus Christ, and that He died for all. It is unreasonable to suppose that Paul was placing a real Jesus in opposition to only a fancied Adam. As certainly as there ‘was the one man on whom was laid the iniquity of us all, there was also the other man, Adam, by whom all were born sinners. Only because all were included in the sin of Adam (an all be included in the redemption affected by Christ.

Paul corroborates the reality of our first parents, 1 Tim, 2:13-14. “For Adam was first formed, then Eve. Adam was not deceived, but the woman being deceived was in the transgression”; also 1 Cor. 15:45, “The first man, Adam, was made a living soul.” That is surely again quite sufficient for any Christian.

In Jude 14 we read Enoch was the 7th from Adam. In Luke 3:38, tracing the genealogy of Jesus back to Adam, we read, “the son of Seth, which was the son of Adam, which was the son of God.”

In the fifth of Genesis we have the statement that Adam lived and had a son named Seth, when 130 years of age, and also that lie lived for 800 years after that, and died, being 930 years old.

Surely no Christian believer can for a moment doubt such plain inspired testimony. Those who cast doubts on such definite truths may be "Higher Critics or Evolutionists," but they can have no claim to the name of Christian in the new Testament sense, for if they were not included in the one man's sin they cannot be saved by the perfect man's sacrifice, they cannot then have exercised faith unto salvation.

Regarding other matters in the early chapters of Genesis, In what possible way could the statement of creation be an allegory? The very order of creation is recognized now by scientists, being corroborated by Geology, etc. Then also the deluge is a known fact, also attested to by Geology and ancient history.

Please explain Luke 17:22.

"The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

The subject was the coming Kingdom, and Jesus had just said that it would not be with outward observation (outward show). He then said to the disciples that they, too, would one day desire to see one of the days of the Son of man. No doubt He had in mind that He would be taken from them, and they would personally recall the happy days of His visible presence. But it seemed, also, that He was speaking of His second coming, and how there would be an expectation of Him coming again, in a form visible to the human eye, and He gives the warning, so that they should not be deceived by those who would say "lo here, or lo there," etc.

NOTE.

Remittances respecting subscriptions, donations to the Tract Fund, etc., by money order or postal note should be made payable at Hawthorn. All communications to be addressed to the Secretary, Berean Biblical Institute.

HISTORICAL EXCERPT

(Milner.)

THE ENGLISH CHURCH-CENTURY SEVEN.

OSWALD, the new King of Northumberland, had, in his younger days, lived an exile in Ireland. and had there been baptised. Desirous of evangelizing his people, he sent for a pastor out of Ireland, who, after he had made some fruitless attempts, returned into his own country, complaining of the intractable disposition of the Northumbrians. "It seems to me," said Aidan, a monk, who was present at his complaints, "that your austere manners and conduct toward them was unsuitable to their state of ignorance. They should be treated like infants with milk, till they become capable of stronger meat." The consequence was, what probably Aidan little expected; he was himself deputed by an Irish Council to enter on the mission.

The character of the missionary would have done honour to the purest times. To him Bede applies the expression, that, "he had a zeal for God, though, not fully according to knowledge." Oswald gave him an episcopal See in the isle of Lindisfarne. But there was a great difficulty which attended his ministry; Aidan spake English very imperfectly. Oswald, therefore, who thoroughly understood Irish, acted as his interpreter. The zeal of this monarch was indeed extraordinary, to induce him to take such pains. Encouraged by his protection, more Irish ministers came into the north of England, and churches were erected; the gospel was preached and Northumberland recovered, by the zeal and piety of the new missionaries, the ground which it had lost by the expulsion of Paulinus. Even to the year 716 the principles of evangelical piety flourished in the Irish school among this people; at which time they were reduced to the Roman communion,

Aidan was a shining example of godliness. He laboured to convert infidels and to strengthen the faithful; he employed himself with his associates in the Scriptures continually. He strictly avoided everything luxurious and every appearance of secular avarice or ambition; he redeemed captives with the money which was given him by the rich; he instructed them afterwards and fitted them for the ministry.

The King was not inferior to the prelate in his endeavours to promote godliness, he cheerfully encouraged every attempt to spread the knowledge and practice of godliness among men.

In the meantime Byrinus was sent from Rome into Britain, who arriving among the West Saxons and finding them all pagans laboured to instruct them. Cynigilsus, their King, the father-in-law of Oswald, received baptism from him, The two princes gave to Byrinus the city of Dorcinca (now Dorchester), where he resided as bishop and the gospel was propagated with success through this branch of the heptarchy.

In Kent Eadbald died in the year 640, and was succeeded by his son Eadbert, who reigned 24 years, was zealous in

the support of godliness, and was the first Saxon King who totally destroyed all the idols in his dominion.

Oswald, when 38 years old, was slain in battle by Penda, King of Mercia, who was a pagan. Later his son, also named Penda, wished to marry the daughter of Oswy, brother and successor to Oswald. His reception of Christianity was made the condition, and the young prince, we are told, on hearing the doctrines of the gospel preached, was induced to declare that he would become a Christian, even if Oswy's daughter were denied him. Two years before his father's death he married the Northumbrian princess and encouraged Christianity in that part of his father's domain which was committed to his government. But Penda the elder renewed hostilities against Oswy and at length was slain in battle. Oswy, now master of Mercia and Northumberland, applied himself to propagate Christianity among his new subjects. Through his influence also the gospel was restored to the kingdom of the East Saxons, and London, which had rejected the ministry of Mellitus, again embraced the religion of Christ.

In this century Kentigern founded a monastery in North Wales and appointed Asaph as bishop of Llan Elwy. That the pastors laboured with simplicity and success has been evidenced, for numbers were turned from idols to serve the living God. But the zeal and purity of the Christian spirit seldom last much longer than thirty or forty years in any place. The native depravity of man gradually quenches the Spirit of God, and the power of godliness is soon buried, or at least very faintly subsists in the rubbish of factious contentions and worldly lusts. This I find to have been the case in the latter part of the century in England. Let it suffice us to say that our ancestors saw in this century a blessed time, the fruits of which will abide for ever.

A SOLITARY WAY.

“There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is ‘stranger’ to our joy,
And cannot realise our bitterness.

‘There is not one who really understands,
Not one to enter into all I feel;’
Such is the cry of each of us in turn.
We wander in a ‘solitary way.’
No matter what or where our lot may be,
Each heart, mysterious even to itself,
Must -live its inner life of solitude.”

“And would you know the reason why this is?
It is because the Lord desires our love.
In every heart He wishes to be first.
He therefore keeps the secret-key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, ‘Come to Me;’
And every time we are ‘not understood,’
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day
Can never have a ‘solitary way.’

“And when beneath some heavy cross you faint,
And say, ‘I cannot bear this load alone,’
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which ‘no one understands,’
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well. in all points
tempted.
He can feel with you.

You cannot conic too often, or too near.
The Son or God is infinite in grace;
His presence satisfies the longing soul ;
And those who walk with Him from day to day
Can never have a ‘solitary way.’”

—selected.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

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WORKING OUT OUR SALVATION.

“Work out your own salvation with fear and trembling. For it is God that worketh in you both to will, and to do of His good pleasure.” Phil. 2:12, 13.

CONVENTION ADDRESS.

THE words of St. Paul to the Philippian church. “Work out your own salvation with fear and trembling,” are applicable to the church class of to-day.

The word “work” has the thought of something that is difficult, that will require time and great patience to carry it out, for elsewhere the Apostle says, “Fight the good fight of faith, lay hold on eternal life,” hence the need of effort to strive for the prize. Our salvation cannot be worked out regardless of our own endeavours.

The question arises. does this exhortation of the Apostle to work out our own salvation conflict with his other statement, “That our Salvation is by grace, is not of works, lest any man should boast” (Eph. 2:9). No! our salvation from death is entirely by faith. As human beings we have no opportunity of doing any work that would justify us before God. “Not by works of righteousness which we have done but by His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit (Titus 3:5).

The Scriptures show we cannot work out our justification, but being justified by the blood of Christ, and being called with the Heavenly calling. we can do our share in this great work of preparation for our future station and glory. We do this by giving heed to the instruction of the Lord, by following the example He has set us.

We can never attain perfection in the flesh, but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallised, fixed in the way of righteousness. We must continue the work of bringing our body in subjection, and enlisting in the service of the Lord.

It is encouraging to know that this warfare is not one which we must ‘wage alone. All the powers of Heaven are enlisted on Our behalf. Our ‘Lord has led us thus far in the willing and doing of His good pleasure, and He will continue thus to lead and help us, and work in us by His Word of Truth, if we continue to give: heed to His counsel. The Gospel is the power of God unto salvation unto every one who accepts it, and no greater stimulus can be found than the exceeding great and precious promises given unto us, that by these we might become partakers of the divine nature. Our salvation is a salvation from death to life, from sin to righteousness. Moreover, it is a transformation from human nature to divine.

His death was- for the cancellation of our sins, but it could not effect our justification while He was still in the bonds of death, not until He had risen, and more, not until He had ascended up on high, and presented His merit on our behalf—on behalf of the Church.

Still more than this our justification is not accomplished until in each individual the necessary steps of faith and full consecration have been taken. The merit of Christ has not yet been presented for the world, because their time has not yet come. It is for those only who wish to turn away from sin, to be justified from sin and to serve God, to whom the life is offered. Only these can now become sons of God. Repentance, justification. and consecration, must all take place before we can be accepted of Christ and presented by him to the Father. When our Redeemer imputes to us His merit, thus covering our blemishes, this brings us to the place of vital justification. We have done nothing to accomplish this. We have merely presented ourselves that we might become servants of righteousness.

We have merely placed ourselves in the position of readiness to receive the blessing. When our Saviour's merit was thus imputed all our past was forgiven, our blemishes covered. The Father accepted the offering and our high Priest sacrificed us, as justified human beings. At that moment we were begotten of the Father, by His holy spirit, "to an inheritance incorruptible and undefiled, that fadeth not away reserved in Heaven_ for us" (1 Pet. 1:4). We became new creatures who were then to grow and develop day by day, until in the time we would be born as spirit beings on the divine plane, if "faithful unto death."

THE MARVELLOUS GRACE OF GOD.

This is a wonderful work, a marvellous transformation; selected from a race of bond slaves in sin, beings of a fleshly nature. depraved, death stricken, sin cursed, we are lifted Out Of-the miry clay, we are washed, cleansed from our pollution, and our soiled rags of unrighteousness—a new nature has been begun in us. Then our earthward tendencies are gradually turned heavenward. We are transformed day by day, rising up, until our resurrection completed. the work of transformation fully accomplished, we are exalted to heights unimaginable, passing the nature and rank of angels, of cherubim, of seraphim. and every name that is named, and seated upon Messiah's throne. beside the infinite Son of God, we are made partakers of His glorious nature—the nature of Jehovah himself,--the Divine nature.

Can mortal man conceive so marvellous a glory? The very thoughts of such a calling should cause us to bow our hearts in the dust before our God, realising our great unworthiness of such stupendous grace. What can we render unto the Lord, that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely the most faithful service we can give is but a very feeble return to him who so loved us, so blessed, so honored us. We are joint- heirs with the Lord of Glory to this wonderful inheritance, if only we are faithful unto death, and keep our garments white. To us old things have passed away, and all things have become new. As old creatures we had no standing with God, we were feeding on the beggarly elements of this world. We were dead in trespasses and in sins. It is only as new creatures that we have any standing, that we can please God, that We can work for Him. It is this new creature that the Apostle is addressing in our text.

OUR GREAT RESPONSIBILITY.

As we have made a consecration of ourselves to God our sins are all under the blood, and the new life has begun in us. We are under a solemn contract to see that the work of transformation steadily progresses. When the Father accepted our offerings and our vows to Him and granted us His holy spirit, He did not give us the full consummation of our hopes, but merely an earnest of our inheritance. Our agreement was to be dead to the world. dead to earthly things and alive toward God. It is therefore for each of us to demonstrate in- our words, in our actions, in our thoughts, that everything in this contract is bona-fide on our part—that we meant every word of it. When we become children of God our one ambition should be to prove our loyalty to Him. Even our Lord had to prove His loyalty during the 3/ years, when every act of life was the fulfilling of His covenant of sacrifice. For this cause He came into the world, and He faithfully fulfilled His covenant. His glorious reward was the divine nature, and the authority to execute all the Father's great program. And so it is to be with His followers, only we need the covering of the Lord's robe of righteousness, for though we can will perfectly because the Will of God has become our will, our mind. yet we cannot, of ourselves, do. any work pleasing to the Father. How is it that we can will perfectly and not- do perfectly. Is not the powers that work in us to do, the same powers that work in us to will. The Apostle elsewhere answers: With the mind I myself serve the Law of God, but with. the flesh the law of sin. (Rom. 7:25). The flesh has inherited various weaknesses and fallen tendencies, therefore we are unable to do perfect -works, and the flesh continually needs the Robe^ of -Christ's Righteousness. Thus we stand before the Father complete in the Beloved. And His word to us is "My grace is sufficient for thee; for My strength is made perfect in weakness." (2 Cor. 12:9). All the children of God who are true to their covenant are working out their salvation from day to day. It is a work of sacrifice, a daily work of crucifixion of the flesh. From the beginning of our consecrated life we are reckoned as being fully crucified with -Christ, 'hut the actual crucifixion is a slow, painful, lingering process, and ends only with the completion of .our sacrifice in death. "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice." is the exhortation of Jehovah (Psa. 50:5). To what extent are we seeking to assist in the work of gathering the saints of God unto Him? Are we faithful to the extent of our ability and opportunities? Are We sure that we are careful to note the opportunities, great and small, that are within our reach? If we are careless and miss our opportunities. the Lord will use another to do the work which might have been ours, and we shall lose the blessing and reward of service.

But this is not a matter in which we are to judge one another. To his own Master, each one stands or falls. To whom much is given, much shall be required, all that is asked of us, is, to note our opportunities, and -to render the service we are able to give. The Lord alone is to decide whether or not we are each living up to the terms of our covenant. It were far better that we never covenant to sacrifice our earthly life and its interests than that we take this vow upon us and then fail to pay that which we have vowed (Eccl. 5:4-6). This is a most solemn matter, and the Lord will certainly require of us the fulfilment of our vows. It is God who worketh in you, declares the Apostle Paul. We did not begin this work ourselves. It would never have occurred to us, uninvited, to endeavor to obtain a share in the glory, honor and

immortality of the Lord Jesus. It would have been the height of presumption for us, so to do without an express invitation. It is God who planned the whole matter. All is the work of God, and in the Scriptures is called the "Drawing and Calling." "No man cometh unto Me except the Father which sent Me draw Him," said the Master. Elsewhere the Apostle says of this class. "Ye are God's workmanship." Our Lord Jesus says of these, "I am the vine, ye are the branches." It is for God to prune the branches of the vine, to give them all the experiences necessary so that they might bear good fruit. We all need pruning to develop the best of which we are capable as new creatures, and to prove us and test us. So God's work in us goes on. In proportion as we love God, we get the good out of our experiences. For we know that all things work together for good to them 'that love God, to the called according to His purpose. If we know this we shall receive in the spirit of submission, and trust all that comes to us. The Lord continues to feed us upon His word. Our progress is a matter of gradual progress and development—a growing in grace, a growing in knowledge, a growing into God's character likeness.

Thus He, works in His children to will and do His good pleasure. -Whoever becomes a child of God, realises later on more clearly, than when he made his consecration, what is the will of God. He comes to see things from an altogether different angle than 'whet he first entered upon the narrow way.

As the Lord works in us through His various providences we are to accept these as nourishments for the new creature, appropriating them to ourselves, that we may grow thereby, grow in strength and character, and thus be prepared for the kingdom, for the glory, honor and immortality awaiting us if faithful.

These blessings and honor will not be given us unless we become such characters as the Lord will approve. The Apostle exhorts us to remember that which is to be reckoned on is, how much as a new creature have we battled against the weaknesses of the flesh, in overcoming unfavorable surroundings or joyfully endured afflictions for the sake of the Lord and His truth, if we have gladly suffered shame, ignominy, persecution and trial, we shall thus have had experiences most like our beloved, Head and Exemplar, and we may be sure that in proportion to our patience, faithfulness and joy, in these experiences will be our future reward.

Let us remember that our severe troubles and sufferings, or our chiselings and polishings, are but for a moment, as compared with the disciplines of those who will be dealt with in the incoming Age, and especially in comparison with the ages of glory, blessing and unmingled joy of our eternal future, if we are faithful. When it is remembered also that in proportion to our trials and difficulties we are granted more grace, then we can see that those of the Church, the Father's precious Jewels, are highly favored above all men. Thus we may well take joyfully the spoiling of our goods, worldly reputation, knowing the glorious outcome, when our God shall have fully made up His jewels, His loved, and His own.

As followers in the footsteps of our Lord Jesus, we are not to murmur by the way, finding fault with its difficulties and its narrowness, nor are we to dispute how or where we are to be led, nor to seek to have any other way than that which divine providence marks out for us, realising and trusting that the Lord knows exactly what experiences are necessary to our development in the character likeness of Christ. We should realise also that if obedience were possible, while our mouths were full of complaints and dissatisfaction with the Lord, and with Our lot, which He has permitted, it would indicate that we are out of sympathy with the spirit of His arrangement. Such obedience, if it were possible—and it is not—would not meet the divine approval, nor gain us the prize. Hence as the Apostle says, "we should do all things without murmurings and disputings, that we maybe sons of God, without rebuke in the midst Of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the Word of life."

Then again the Apostle tells us to work out our own salvation with fear and trembling. We are not to understand that the Lord wished His children literally to tremble with fear. In Proverbs 9:10, we have "the fear (reverence) of the Lord is the beginning of wisdom." Our first thoughts of the Almighty were no doubt an apprehension of His greatness, and our own insignificance. but as we come to know of His plan and arrangement, this fear gives place to reverence and love, for He is very gracious toward all who are inclined to be in harmony with His arrangements.

We find He has made glorious plans which are working out day by day, and that we have a share in them. Hence this kind of fear casts out dread. The Bible intimates there is a class of Christian who have not made progress along the Christian Way, but are bound up ill false doctrines. Of these the Scriptures say ("Their fear toward me is taught by the precepts of men." Isa. 29:13). Greater knowledge of God and of His character will dispel this kind of fear. The fear of our text seems to be of non-attainment of the glorious promises, of failure to become partakers of the divine nature. The Apostle therefore counsels the Church class, "Let us therefore fear lest a promise being left-us of entering into His rest any of us should seem to come short of it" (Heb. 4:1). just so when we read this Scripture, we are not to think we should tremble before God, but believe the Apostle's thought to be that in the great -work that we have undertaken of walking in the footsteps of Jesus, so much depends upon our faithfulness. our diligence. For we have not undertaken a light thing. It is a very, heavy responsibility. Our eternal interests are in the balance—the issue of real life or death. Those who win the prize will be heirs of God to the highest honors beyond human powers to imagine. The same sort of fear is indicated in our Lord's case where we read that "He offered up strong crying and tears," and as the Apostle says, "He

was heard in (respect to the thing) that He feared “ (Heb. 5:7), He feared lest in some particulars He had failed to carry out the will of God, lest He might have failed to do the Father’s will so perfectly as to attain to glory, honor, and immortality, lest His death might be the second death. But He was heard in respect to that which He

feared, and an angel was sent to Him with an assurance of acceptability. As He never feared the Father in the sense of experiencing dread or terror, so should it be with all those who love Him.

As we realise these facts it is no wonder that we tremble and fear, and feel our need of walking, as the apostle says, circumspectly, and of weighing out thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition which might be called “fear and trembling.” It is a condition of great earnestness. There is no room for foolishness, of lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration -vow, to prove whether we were sincere, and meant it all. If we were not in earnest about the matter, then we shall show it. God has done His part in making all the conditions and accepting us. Now all is depending on ourselves. Surely we should fear and tremble as we remember this. We know it is God that is working in us. God himself has begun a work in us. We who were of the Adamic family are being transformed, and developed along the lines which the Father has marked out for us, that He may make of us a new creation. We believe that if we do not make our calling and election and win in this fight, within a very brief time now the opportunity will be gone forever. No amount of wailing and gnashing of teeth will then avail. When the door is shut it will never open again. Like Esau, those who fail will find “no place for repentance,” though they “seek it carefully with tears.”

The glorious birthright will have slipped from their grasp forever. It is well that we have our “pure minds stirred up by way of remembrance.” That we may keep our eyes upon the heavenly city and the prize set before us.

“THAT YE MIGHT BE FILLED WITH ALL THE FULNESS OF GOD.”—Ephesians iii.:19.

My Father, can it be,
That Thou hast willed
Such an inheritance for me?
That I with all Thy fulness should be filled

That Thine Own Life with all its glorious light,
And love, and purity, and wondrous might,
And depth of grace,
In me should find a dwelling-place?

Is this the hidden thing
The mystery which long hath slept,
In Thine eternal counsels kept
That from the source, the everlasting spring,

Thyself, should flow, Through Thine Own Son,
To me, the Life which makes the Head and Body One?
Yea, Thou hast said it, and I know It is Thy will
Thy temple thus to fill—To give no less

Than all! I may possess The fulness! I may be
Complete in Him by Whom I live
Who comes again to give
Himself—the Life that fills my soul with Thee!

E.H.D.

Either this universe is a mere confused mass, and an intricate context of things, which shall in time be scattered and dispersed again; or it is a union consisting of order, and administered by Providence. . . . But if the latter be so, thou art not religious in vain; then will I be quiet and patient, and put my trust in Him who is the Governor of all.—M.A.

PEOPLES PAPER.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported,

A. Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

THE NEW JERUSALEM. SYDNEY RABBI'S IMPRESSIONS.

A vivid picture of the Jewish colonisation of Palestine was painted by Rev. A. D. Wolinski, a former rabbi of the Jewish Synagogue, Sydney, who returned from Jerusalem recently. Mr. Wolinski, who is 82 years of age, has spent 43 years in Australia and 27 years as a minister of the Jewish Church. The primary object of his visit was to take up permanent residence with his son there, but after three months' sojourn in Palestine the loneliness of his position forced him to return to Australia.

Discussing the progressive steps that have been taken by the Jewish race to restore Palestine to its former splendour, he said that at Tel-a-viv, the modern city founded by his race near Jaffa, the civic and domestic architecture compared favourably with any modern city in the world. The city had been laid out by Jewish architects, and all the work had been done by Jewish workmen. Owing to the shortage of wood there was little of it used in the construction of buildings, which were built of cement manufactured in the outskirts of the city. The up-to-date brilliantly-illuminated shops had their signs and advertisements written in English, Arabic and Hebraic. English was now universally taught throughout the country instead of French, and was a compulsory subject in the curriculum of the schools, and the splendid Jewish University at Jerusalem. Although many of the largest cities, including Tel-a-viv, had modern electric lighting plants, a project to harness the waters of the Jordan and light the whole of Palestine by means of an ambitious hydro-electric scheme would soon be completed. The water would be utilised for irrigating the desert lands and agricultural country. In marked contrast to modern Palestine, said Mr. Wolinski, were the older cities, such as Jerusalem. Care had been taken to leave old Biblical landmarks and places of historical interest intact in order to attract tourists. While he was there 1200 American Jews had made a special trip to Palestine in order to participate in the Passover celebrations.—"Age."

TRACT FUND

Once more the Tract Fund Account for the Berean Biblical Institute for the year which closes with April is herewith presented.

We are pleased to note that the number of free tracts that have been distributed compares favourably with the previous year's work; yet there is surely scope for increased work in this direction. Some subscribers to the "People's Paper" have a regular supply each month for distribution. The Lord knoweth the hearts of those who are hungering for the Truth, so we find that just one here and one there receive the message, and rejoice in His wonderful provision.

Surely all who have an understanding of the Truth should more and more appreciate the privilege of service for their Lord.

We realise that the contributions toward the work represent self-denial, and our desire is to be faithful stewards in every phase of the expenditure, and we request the prayers of our readers for Divine guidance in our service.

TRACT FUND ACCOUNT.

To balance carried forward ..	£66	6	9
„ Donations received	288	17	7
	£355	4	4
By Pilgrim Work, etc. ..	£75	12	0
Postage.. • . •	8	19	4
„ Free Tracts and deficiency			
“People's Paper” ..	71	16	11
, ' General Expense ...•	38	1	6
41 Personal and House	114	5	0
Balance.. •	46	9	7
	£355	4	4

From South Africa.

WHILE as far as city buildings and streets of shops, wharves and docks, etc., are concerned. Durban is much like other cities, yet in other respects conditions are very, very different from those in Australia. The strange sights one sees in native dress, varied in the extreme, from the horns and feathered head-gear of the ricksha boys to the neat linen uniform of the house boys, and the "any old thing" of the ordinary Zulu, it may be trousers, for instance, with more patch than original garments, give the city quite a different aspect to the "White" Australian cities.

A sad feature is the racial feeling that exists, for which the white people are to blame, principally the Dutch or Boers. On the part of the British people there is a general desire to do justly and kindly by the natives. There is a distinct line between black and white, and so-called Christian Churches are for "whites" only; never mind how true a Christian a black may be he must go to the 'black' church. How inconsistent is this, "Inasmuch as ye did it unto one of the least of these, My brethren." The supposed Church of Him who was the friend of publicans and sinners, closing its doors to members of His body. I heard a story of one who felt very keenly being refused admittance to a church, and for some days he seemed to complain very much. but all at once he became quite reconciled. When asked the reason, he said he had had a dream about it, and the Master had told him that he was not in that church, so he no longer wished to go. It was pleasing to note in the "British Weekly" for January 10th, that the Rev. C. F. Andrews had taken the matter up. He says:-

“ 'White Racialism' has infected even the 'Christian Church. That is the crowning calamity. When I was in South Africa in 1913-1914 Mahatma Gandhi was refused admission to a Christian church, even at the Christmas season of peace and good will, when he went in love and brotherhood in order to hear me preach. An Indian Christian would have received exactly the same treatment, and so would a Chinese Christian, or an African Christian. We have thus got a professing religion to-day which calls itself Christian, but does not acknowledge the ultimate Christian principle of racial equality. It cannot truly say, 'We are all "one humanity" in Christ Jesus.' It cannot repeat this because it does not believe it, and also does not practise it over large areas.

“When I came back from South Africa on a very short visit to England, early in 1914, my heart was full of pain at this racialism within the Christian 'Church which I had just witnessed in Natal. But the whole atmosphere of England was buzzing with the merely secondary issue of the Kikuyu Controversy, while this racial wrong, which was actually destroying Christ's religion at its very root, had been left in the lurch. It was not possible to get the slightest hearing for

this matter, which was so radical in its destructive power.

“The world war followed, and since then the same racial tragedy has every day grown worse and worse. For since the war, and in keeping with the brutality of the war spirit, we have suffered terribly in India at Amritsar. In Kenya we have seen a racial franchise and a racial conscription imposed; we have had forced labour urged upon us even by administrators. We have had also a Colour Bar Act in South Africa, which is an outrage to mankind. Is it to be wondered at, then, that the Simon Commission, on which only white men have been allowed to sit, is nicknamed in India a ‘White Race Commission.’

“Meanwhile, racial churches, growing up like noxious weeds, have spread this virulent epidemic far and wide. There are actually to-day “Christian” Churches where devoted apostles of Christ’s love, like the late Dr. Aggrey, would not even be admitted. He did not happen to belong to the dominant white race. He was not a ‘white man,’ therefore he could not attend the white man’s church.

“Is Christ divided?

“I have not paused to argue out the full case for racial equality, but have taken it as one of the final facts of the Christian religion just as it is also a final fact in other world religions of mankind. The infinite shame is this, that while, for instance, the faith of Islam and the Buddhist faith—to their honour, be it said—practise as well as preach race equality, yet over large areas of the world those who profess the ‘Christian faith do not practise but merely preach. What shame, to a sincere Christian, can be greater than that?’”

The argument by those who so look down upon the negro is that if they show kindness the negro will presume and take advantage. Surely kindness and justice towards the oppressed is still possible along with true dignity and reserve. The coloured man, if educated and trained, is surely in God’s sight equal to the white. Indeed, the Zulu race, in their own state, have many noble qualities, and their moral code seems to be equal to the civilised nations, while we can find numbers of white men so debased and so ignorant and disgusting that they would lie unfit to be in the company of the better class of negroes. In view of the fact that the demand on the Tract Fund has this year been greater than the amount contributed, it may seem strange to suggest that there may be those among our readers who would like to contribute towards a work among the Zulus. However, the circumstances will interest all, and it will rest with any to do what their hearts prompt and ability will allow.

One very intelligent and noble Zulu brother has for eight years (if not more) been doing his best to teach his fellows the present truth. He has been persecuted on this account by professing Christians who are ignorant, evidently, both of God’s great plan and of the liberty in Christ, to proclaim the good tidings aside from, any ordination by human systems, He has held on nobly, addressing his fellows each Sunday. He brought one of his fellows here last evening. and it was delightful to see their big eyes roll, and the happy facial expressions as they turned to the Bible references. That was the way we could speak to them, for they turned to their Zulu Bible, and it was quite evident that they understood the steps of justification by faith and consecration and the heavenly hope. The friend had not seen the matter so clearly before, and he, exclaimed (in Zulu), “The white man has the Bible, and such helps to see these things. Oh, why do they not all press into the kingdom?” He seemed to see how great privileges the white man had over their race, and how little these privileges were appreciated.

The construction of the book, “Foregleams of the Golden Age,” is providentially such as to be useful to them. ‘I he questions after each study summarise the thoughts of the chapter by referring to Bible texts. These references can be turned up in the Zulu Bible, and so the substance of the book can be reached.

It now seems possible to get some translations of such pamphlets as “Where are the Dead?” “The Lord’s Return,” etc., and if funds are available these can be printed, and our Zulu brethren will have something to work with.

We simply present the facts in which we are sure all will be interested. and leave the matter. While we may long to assist those in other lands, we must not neglect work at our own doors, and if unable to do what we would long to do, we can anyway join in prayer for the Lord’s guidance in His work, and that His truth may go forth and accomplish His will. Soon we trust the Kingdom will come, and His will be done, on earth as in heaven. and what a work there is to bring the truth to every creature, and lift up those of our race who through so many generations have been without advantages, and, on the contrary, so much oppressed, not only by sin and ignorance, but also by cruel fellow men,

The Rev. J. P. Lund, of Greville, spoke on the theme “Young South Africa and Christ.” He said we were growing a generation that does not know what the churches are talking about. The majority of young people were wandering in the desert of unbelief. The need for to-day was a great quest to rediscover God. Religion to be of value must be of service, a breath of new life blowing through the churches.--”Natal Mercury.”

How universal is the condition, how poverty-stricken are the various churches of Christendom. Rich indeed in property, in the riches of this world, "wanting nothing," but "wretched and miserable and poor and blind and naked" (Rev. 3:17) respecting the true riches of Christ, faith, hope, love, knowledge of God, and of the Divine purpose, blind respecting the present truth regarding Christ's presence and the coming day of restitution and blessing, and naked, for the Robe of Salvation has been generally cast aside, the Cross of Christ is generally discarded in favour of higher critical ideas and the evolution theory.

The present deplorable ungodliness among young people is but the natural consequence of the departing from the faith and the undermining of faith in the Bible as being divinely inspired. Christendom has practically lost Christ, and has forsaken God, and turned to fables instead of the Word of Truth. Would to God that all could, like Mr. Lund, realise the need of once more "feeling after God if haply they might find Him." It is good to know that some day God will be rediscovered, for the day is coming when "all shall know the Lord, from the least to the greatest," and when He is rediscovered, it will be realised how greatly He has been misrepresented by the theories and dogmas and traditions of men. It has indeed been because the doctrines have so much misrepresented God's character and purpose that so many have turned away from religion altogether. One cannot blame the generation for "not knowing what the churches are talking about." for it seems the churches do not know themselves. Let the Christian leaders study their Bibles more and rediscover Christ. and understand God's purpose. and then there will be some power in their message, to attract thinking men and women. In getting among the homes of the people here one finds similar conditions to those in Australia as regards Christianity. There are still some mourning for the sad lack of spirituality, and hungering for some light from God's book, some spiritual food to support them in their Christian life. The majority are careless, give no thought to things that concern God and the Bible, and some are hardened and will have nothing to do with anything connected with religion at all. Roman Catholics are in this country held more tightly under the heavy hand of superstition and oppression of the priests. There is the usual confused mass of Christian Science, Theosophy,

Tongue speaking, Mormanism, Seventh Day Adventism, etc., etc., and beside the Mohamedans and various religions of heathendom. Durban needs Christ as much as anywhere else. South Africa is no doubt a beautiful country, rich in all that man needs from a creature viewpoint, but there is every indication that -conditions exist which will eventuate in due time in bringing its share of the distress in -the great time of trouble toward which the world is approaching. Evidences seem to indicate that South Africa would have been much more ready for Christ had never a white trodden its soil. The Zulus in their natural state were a nobler, better people than now, that they have been corrupted morally and physically by the white intruder, who has not only taken their land from them and driven them into the poorest of the country, swampy land, but also forces from every native man a. Yearly -tax. May Christ's Kingdom soon .come and break in pieces the oppressor, and put judgment to the line and righteousness to the plummet-

"He comes' to break oppression,
To set the captive free,
To take away transgression.
And rule in equity."

Question Box.

Question.—As the majority of mankind now goes down into death, as strangers, aliens from God, whose children will they be when raised from the dead, the children of Adam or the children of Christ?

Answer.—The first Adam by sin forfeited his life and the lives of all his posterity; he brought death upon all. That would have ended all had it not been that our Lord Jesus Christ paid the price of sin, to satisfy justice and release Adam and his family from the death sentence, so that we read “As all die in Adam, so all in Christ shall he made alive again.” So the apostle refers to Christ as the second Adam. He is then the life-giver to all mankind, and so he is termed in Isaiah 9:6, “The everlasting Father.” The Lord purchased the world for mankind for the purpose of giving them life again. There would have been no awakening from the tomb excepting for His sacrifice as the ransom for all, so that He is—the Life-giver of all who are awakened—the everlasting Father—He gives everlasting life to all the willing and obedient, while Adam only gave a dying existence of a few years. Psalm 45 speaks of Messiah and His Church, the King and Queen, in gold of Ophir, and says, “Instead of thy fathers (such as Abraham, Isaac, Jacob, Moses, etc.) shall be thy children, whom thou shalt make princes in all the earth.” And Isaiah exclaims, “who shall declare his generation.” So then the whole of mankind will come forth as children of Christ, and receive the full opportunity—of life and the blessings of the New Covenant. John 5:21-29. Not until the end of Christ’s reign will the whole world appear before the Great White Throne, when the trial of all, corresponding to the trial of our first parents in Eden, will take place. Then those who are righteous, obedient in heart and mind as well as in outward observances, will receive the judgment of Eternal Life, and those who are disobedient will go into second death.

Question.— Kindly explain what is signified by the word Lord, which occurs twice in Isaiah iii.:1, once in capital letters and once in small.

Answer.—It is not generally known to Bible readers for what reason the translators make a distinction in printing the word Lord in the Old Testament. We therefore explain that when it appears in small letters—thus, Lord—it is a translation of the word adon, or adonai, meaning respectively ruler, master, Lord, or even sir, as in our language. It is a title of honour and respect, and is applied to God, our Lord Jesus, to angels, kings, husbands, etc. When the word is printed in capital letters thus, LORD—it is always a translation of the Hebrew word Yehweh—the self-existing one—or of Vali a contraction for Jehovah, and always refers directly to our Great God’. _Himself. To use the word Lord with LORD would be adding, as it were, to His majestic title, and calling Him the Lord Jehovah, as is evidently the case in the ‘Scripture you quote. There are other places where this occurs, and it will be found instructive to look them up and compare.

Question.—Are we to believe from Mark xvi.:16-18 that all who are not baptised will be damned? Also is it true all those who have been baptised can do those things mentioned ?

Answer.—In the Revised Version of the Bible there is a footnote to Mark xvi. as follows:—”The two oldest Greek-manuscripts and some other authorities omit from verse 9 to the end.” This seems to us to be the only reasonable explanation of the statements made in these verses. As to the word “damned,” it is found in the authorised Version fifteen times; but never in the Revised Version. The Greek word means condemned, and is so translated in the Revised Version. The whole race was condemned in father Adam. The whole race will be delivered from that condemnation in the “due time” referred to in I. Tim. ii.:6, by Jesus Christ, who gave Himself a ransom for all. The full deliverance from sin and death to the perfection of human life_ will then be attained by all who will prove willing and obedient under the righteous administration of our Lord in His Messianic kingdom.

Question.—Why did God give us a Bible so difficult to understand? Why wasn’t it written in such a way that it could be as easily understood as the daily paper? •

Answer.—The Bible is generally conceded to be one of-the most difficult books in all the earth to understand. The brightest minds of the world for centuries have differed as to its teachings. Whole libraries of books have been written by authors whose views have conflicted woefully with one another. The entire ‘Christian world to-day is divided up into more than 600 factions, whose ideas as to the teachings of the Bible are at variance with each other. Yes; the Bible is hard to understand, and few there are who do understand it. It is plainly evident that its great Author did not wish it to be understood by all, and the Bible itself testifies in harmony with this thought. The disciples came to the Master on one occasion and asked Him practically the same question that we are now considering. They said, “Why speakest Thou unto them (the people) in parables (dark sayings) ?” In other words, Why, Lord, do you not teach the people in plain and simple language, so that all can understand? “He answered and said unto them, Because it is given unto you (My followers) to know the mysteries of the Kingdom of Heaven, but to them it is not given” (Matt. 13:10, 11). The “mysteries of the Kingdom,” the knowledge of the Divine plan of the Ages revealed in the Scriptures, is only for those who come into harmony with the Divine will of the Almighty God, the Sovereign Lord of all creation. The Bible is a sealed book to all others, no matter how intellectual they may be (see I. Cor.7-14).

Correspondence

The following letter has been received from a brother in Queensland, and the thoughts suggested will no doubt be interesting to many and worthy of consideration:—

Dear Bro.,

Greetings in the precious name of our dear Saviour. It was some thoughts on the 17th chapter of Revelations that we were discussing, and I will try and state them as clearly as possible.

The beast with seven heads and ten horns seems always to refer to the Roman Empire. In the 12th chapter, a red dragon pictures the Roman Empire as a pagan system. In the 13th chapter the first beast is shown in a changed form as under Constantine. apostate Christianity became its religion; hence its mottled colour. In the 17th chapter, the woman is seen upon a Scarlet Beast. still having seven heads and ten horns; another change has taken place. Under the Emperor Charlemagne, the Roman Empire was restored, from the helpless condition to which it had been reduced by the Goths. It would have gone into total destruction had it not been for the support given it by the 'Papacy. The woman representing the apostate church of Rome is seen seated upon the beast. Charlemagne was the first king to be crowned by the Pope. He was then said to be Emperor of the Holy Roman Empire, restored in all its glory. This was in A.D.

800. You will notice in the 11th chapter, verse 7, that the beast would ascend from the abyss and make war upon the witnesses, and overcome them and kill them; and this is what took place after the Roman Empire was restored. It was this restored Empire, called in the 13th chapter "the Image of the Beast," that did all the dreadful persecuting of God's people at the bidding of the Papacy during the period called by historians "the Dark Ages," but by Papacy considered its Millennium, or thousand years' reign, i.e., from A.D. 800 to A.D. 1800, when the time limit divinely decreed and declared by Daniel was reached. for there the 1260 years ended (Daniel 12:7).

You will notice .that this explains the angel's meaning in verse 8 (Rev. 17). The Beast that was (Roman Empire) and is not, went into the abyss condition, about A.D. 476, at the hands of the Goths, and yet is revived again by Papacy— the second beast of Rev. 13—and not as some have thought, Great Britain.

The five kings in verse 10 were five forms of government of the Roman Empire. These had already passed when John was given the Revelation. "And one is," Which was the Imperial form under which John was suffering. This was the sixth. The seventh lasted only about 200 years. The eighth form is the Papacy, stated in verse 11 as coming out of the seven (compare Daniel 7:7-8).

All historians know that the Roman Empire was divided into ten kingdoms—the ten horns of verse 12. These were to receive power with the beast for one hour, being 1000 years, from A.D. 800 to A.D. 1800, the Papal Millennium.

All European nations, though speaking different languages, became Roman Catholic countries. These made war with the Lamb when they persecuted the saints, like Saul of Tarsus, Acts 9:5. Now all this is past, but is not the Pope again to exercise authority over God's saints? Never to my understanding. All are rallying their last dying strength. "Let the weak say, I am strong." The armistice was only a lull in chaos. The next upheaval will bring complete destruction. Praying the Lord's blessing upon your work of faith, labour of love and patience in hope.—Yours in His service,

J.H.B,

BRINGING HOME THE FLOCK.

Through pastures fair,
And sea-girt paths all wild with rock and foam,
O'er velvet sward, and desert stern and bare,
The flock comes home.
A weary way

Now smooth, then rugged with a thousand snares;
Now dim with rain, then sweet with blossoms gay,
And summer airs.
Yet safe at last,

Within the fold they gather, and are still
Sheltered from driving shower and stormy blast,
They fear no ill.
Through life's dark ways,

Through flowery paths where evil angels roam,
Through restless nights, and long, heart-wresting days,
Christ's flock comes home.
Safe to the fold,

The blessed fold where fears are never known,
Love-guarded, fenced about with walls of gold,
He leads His own.
O Shepherd King,

With loving hands, whose lightest touch is blest!
Thine is the Kingdom, thine the power to bring
Thy flock to rest!

Thankfulness is the mark of a generous spirit; it betokens a sensitive nature, one that lies open to the whisper of love; a soul melodious, in whom the touch of love finds a glad response of life. Guy Pearse.

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PRICE-TWOPENCE HALFPENNY

SOME THOUGHTS ON THE COVENANTS.

A CLEAR understanding of this subject is important to every Christian. The Covenants determine our relationship to God as well as the nature and extent of the blessing which our Heavenly Father intends to bestow upon His children.

There are three great Covenants brought to our attention in the Scriptures—the Abrahamic, the Law and the New, the fulfilment or completion of which will witness the recovery from sin and death of all the willing and obedient of the human family, as well as the exaltation of the faithful few of the present age to joint-heirship with Christ in His kingdom.

In Scriptural language (Isa. 54:6), God is represented as being the “Husband” of these Covenants, and He is said to ‘be the “Father,” while each Covenant is said to be the “Mother” of the particular class that is developed under it (Gal. 4:26-28).

The first, or Abrahamic, Covenant was made with Abraham. It was a promise that his “seed should bless all the families of the earth” (Gen 12:3) There were no conditions attached to this Covenant; it was sealed or ratified by God Himself with an oath (Heb. 6:13-18). There being no conditions and only one party concerned, there was therefore no necessity for a mediator (Gal. 3:20).

The second, or Law, Covenant was made by God with the nation of Israel at Mount Sinai. It was a Covenant of life or death, blessings or cursings, conditional upon their keeping intact all the precepts of the law of God (Deut. 28:115). The mediator of the Law Covenant was Moses, who sealed or ratified it with the blood of ilmls and goats (Heb. 9:19-21).

The third, or New-, Covenant will also be made with the nation of Israel (Jer. 31:31; 32:40). who will first participate in its ‘blessings, and gradually the whole world of mankind will be included in it (Heb. 8:8-12). Christ is the Mediator of this Covenant, having sealed it with His own blood (Heb. 9:14. 15).

The Apostle Paul throws much light upon this subject in his letter to the Galatians. Evidently those to whom he was writing had become more or less confused regarding the relative importance of, as well as their own relationship to, these Covenants.

In chapter 4:22-26, he points out that the first two Covenants, the Abrahamic and Law, were typified by the first two wives of Abraham—Sarah and Hagar—that Abraham himself represented God. Although in this connection he had no occasion to refer to the third Covenant, we may safely assume that the apostle saw in it the third wife of Abraham, viz., Keturah, as a type of the New ‘Covenant.

The apostle in this same chapter points out that Sarah’s son, Isaac, was typical of the Church of the present age, and Hagar’s son, Ishmael, typical of the nation of Israel.

He says, “Abraham had two sons, the one by a bondwoman, the other by a freewoman; -which things are allegorical, the women are the two Covenants. Hagar represents Sinai—that is the Law, and her son Ishmael answereth to the Jerusalem which now is, and is in bondage with her children. But (the new) Jerusalem above is (of) the freewoman, for she is our mother, so we brethren, as Isaac as, are the children of promise (Abrahamic Covenant), we are not children of the bondswoman (Law ‘Covenant), but of the free. Thus in type the Law Covenant is represented as being the mother of

Israel, and the Ahrahamic Covenant, or promise, the mother of the Church.

The Abrahamic Covenant or promise is termed by the apostle the “Gospel” (Gal. 3:8), and he points out that those who were seeking to leave the freedom of the Gospel to seek salvation by the -works of the Law were identifying themselves with Ishmael in preference to Isaac.

In other words, in their blindness they were sacrificing their relationship as heirs of God to become bondservants, for as Sarah (the freewoman) is superior to Hagar (the slave), so also is the Ahrahamic Covenant superior to the Law Covenant. In Hebrews 3:2-6, the apostle speaks of Israel as a “house of servants” under Moses, and the Church as a “house of sons” under Christ.

Although the Ahrahamic Covenant was confirmed in Abraham’s day, yet it did not become operative or bear seed till the beginning of the Gospel Age (Gal. 3:16). “That seed (promised in the Covenant) was Christ.” The barrenness, for a time, of this Covenant was also shown in type of Sarah, who, though promised a seed, yet remained childless till after Hagar’s son was born.

The apostle tells us that Christ was the seed of promise; He was the one that God had in view when He said, “In thy seed shall all the families of the earth be blessed” (Gal. 3:8).

The whole world lay under condemnation to death, and ‘before any permanent blessing could come to the race, the death sentence must first be removed, and God’s justice satisfied by a ransom. Adam, the one who sinned, forfeited a perfect life, and therefore the one who would redeem and bless the race must also have a perfect life, to give in exchange in order to satisfy the claims of justice against the first man.

None such was found, but the -Lord -Himself (Rev. 5:5). “In Him was life,” but forfeited by sin, He gave Himself a ransom for all, and thereby proved Himself to be the true seed of promise and heir of the ,Abrahamic Covenant.

But we are assured (Gal. 3:29) that this seed is composed of many members. In other words, Christ, the seed, embraces not only our Lord Jesus but the various members of His body.’

Our Lord only became the seed at His consecration, when He offered Himself in sacrifice to God on behalf of the race. We must follow in His steps, but, unlike our Lord, we, as part of the condemned race, have no life to offer: and before we can have any standing in God’s sight or offering that will be acceptable to Him, we must first be justified. Being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1).

But justification alone does not bring us into Christ, or make us members of the seed: it merely gives us a standing before God, free from condemnation. It brings us to the same standing as our Lord before His consecration, only that ours is a reckoned perfection, whereas our Lord’s was actual. Then by following in His steps, and presenting ourselves a living sacrifice, as He did, we are begotten of the Holy Spirit, and reckoned no longer as human, but as spiritual. We are now new creatures in Christ Jesus, members of the promised seed (Gal. 3:29). As the blessing to the race cannot come till the last member of this seed is added, we see that God’s purpose in this age is not the conversion or uplifting of the world, but to prepare a class—the great “seed”—through which the blessings will come in the next age (Eph. 1:10; Rev. 22:17).

THE LAW SEED SHOULD COME.

Throughout the Jewish Age, God’s promise to Abraham was more or less lost sight of, and it seemed as though Israel after the flesh was the true seed and heir of Abraham. But when Christ, the true seed, came, Israel was set aside, and the Law Covenant ended. The law was given till the seed should come, of whom the promise was made (Gal. 3:19; 2 Cor. 3:11; Col. 2:14).

The prophet Isaiah, speaking prophetically of the ending of the law, says; “Where is the bill of your mother’s divorcement, whom I have put away?— Or -which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away” (Isa. 50:1).

Typically, this would represent Abraham addressing Ishmael, and saying, “Why did I send your mother a Way ?

Had I any occasion to divorce her? Or, did I require to sell her to, one of my creditors?” These queries imply negative answers. Then comes the explanation, “For your iniquities is your mother put away.” Abraham found no fault with Hagar, but because of her son’s iniquity, ill persecuting Isaac (Gal. 4:29), both mother and son were cast out (Gal. 4:30).

• In the antitype, God found no fault with the law; it was perfect; nevertheless, because of the iniquities of the nation of Israel, in rejecting and persecuting the anti-typical Isaac, the Lord Jesus Christ. God cast off the nation. and made all end of their covenant.

THE NEW COVENANT IN TYPE AND ANTITYPE.

Following the argument of the apostle in Gal. 4. showing Sarah and Hagar as representatives of the two Covenants, we may take the third wife of Abraham, Keturah, by whom he had many sons, as typically representing the New Covenant, under which all nations are to receive a blessing. It is interesting to note that in the type, Isaac inherited all of Abraham's possessions, conforming to the apostle's statement that the antitypical Isaac class are the heirs of God.

Abraham, however, gave gifts to all the sons of his other wives, representing in type the blessing of Israel and the world of mankind during the Millennium (Gen. 25:1-6). While Moses was mediator of the Law Covenant, we read that Christ is the Mediator of a better Covenant—the New Covenant (Heb 8:6. 7) , and with Him will be associated the Church as members of His body.

A mediator is one who acts as a “go-between.” a middleman (medius — the middle) , whose duty it is to bring both parties together, and to see that the terms of an agreement are faithfully carried out.

The work of the mediator under the New Covenant is represented in a threefold aspect—Prophet, Priest, and King. As prophet, he will enlighten the whole world. opening the blind eyes (Isa. 35:3-10); as priest, he will apply the merits of the sacrifice accomplished at Calvary on their behalf; and as king, he will rule in righteousness, compelling all to submit to the laws and regulations of His Kingdom, or suffer the penalty-death (Acts 3:23).

The Church of the present time requires no mediator to bring them into harmony with God; having accepted Jesus Christ as their Redeemer, they are justified by faith, but we still require the advocacy of the merits of the blood in order to cleanse us of our daily shortcomings. “If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous” (1 John 2:1).

The Church does not participate in the benefit of the New Covenant, because the New Covenant will not be fully sealed nor come into operation till the last member of the Church is glorified. The apostle says: “We, brethren, as Isaac was, are the children of the promise.” Had we been under the New Covenant, he could not have said this.

Are we justified by any Covenant? . No; We are justified by our faith in Christ. If Abraham and others of his day were justified by their faith apart from the New Covenant, so can we be; on the other hand, if we cannot be justified apart from the New Covenant, it follows that no one else could, which conclusion would be contrary to the records of Scripture. Abraham believed God, and it was imputed to him for righteousness; now it was not written for his sake alone, that it was imputed to him, but for us also to whom it shall be imputed; (if we come under the New Covenant? No!) if ye believe on Him that raised up Jesus our Lord from the dead (Rom. 4:3, 23, 24).

Was not Christ acting as our mediator when he died on our behalf? No. A mediator must be a mediator of some Covenant. Now, we are children of the promise which the apostle assures us had no mediator, because it was an unconditional agreement (Gal. 3:20).

By Christ's death and resurrection He established His right and fitness to be the Mediator. Our Lord could not act as mediator till He had first satisfied the claims of justice against the race. This price was only accepted when our Lord ascended after His resurrection, and its acceptance was shown by the descent of the Holy Spirit. He has now the right to mediate by virtue of His sacrifice, but will not begin that work till after the sealing is completed, and the merits of the blood applied on behalf of the world. This is in harmony with I Tim. 2:6. There is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time; also Hebrews 9:14, 15.

Ransom and mediation are two different things. The ransom was the price paid to justice to redeem the race from death. Mediation is the work of restitution by which the world will be gradually brought to perfection and harmony with God during the Millennium.

It has been thought that 2 Cor. 3:6 teaches that we are under the New Covenant; but it does not say we are blessed by the New Covenant. that God has made us able ministers of the New Covenant. The minister of a covenant is not the one who participates in its blessings, but the one who dispenses them. Moses was the minister of the Law Covenant by sealing and dispensing its blessings to the nation of Israel. The Church—Head and Body—are the ministers of the New Covenant, sealing it with their own blood now, and dispensing its blessings of life and protection to the world in the coming age.

The chief point of 2 Cor. 3:6-16 is the contrast between the glory revealed through Moses in the type, in the inauguration of the Law Covenant, and the more excellent glory that belongs to the Church as ministers of the New 'Covenant. In short, it is a contrast between the passing glory attached to the mediator of the Law Covenant, and the permanent and far-exceeding glory associated with the mediator of the New Covenant. As in the type the face of Moses shone (his glory was revealed) when he came down from the mount of God a second time. so it is at the second presence of the Lord, when he comes down from the mount of God the second time, that the members of the Church will shine forth as the sun, in a "glory that excelleth" that of Moses in the type. But as yet this glory is ours only by faith, so the apostle adds, "seeing then that we have such hope, we use great boldness of speech . . . and faint not" (verse 12).

TAKING AWAY THE FIRST, ESTABLISHING THE SECOND.

In Heft 10:9 does the apostle teach that when the Law Covenant ended, the New Covenant took its place? The apostle is not discussing the Covenants in this connection. He is dealing with the typical and antitypical sacrifices.

This is very evident from the rest of the chapter. His main point is to prove to the Jewish people that their institution of sacrifices was not a permanent arrangement, but that, according to their own prophets, it would pass away and give place to the better sacrifices. Having first shown that the blood of bulls and goats could not take away sin (verse 4), he quotes the 40th Psalm (a prophecy, pointing to our Lord's sacrifice of Himself), and says this is why, "When He cometh into the world, He saith, sacrifice and offering thou wouldst not, but a body has thou prepared me." "Then said He, lo, I come to do Thy will, O God (by sacrificing Himself). He taketh away the first (or typical sacrifices) that He might establish the second (and permanent sacrifice) . . . for by one offering bath He perfected for ever them that are sanctified" (v. 14).

Heft 10:16, which is a quotation from Jeremiah 31:3, 34, refers to the days of Israel's disfavour, during which time Israel as a nation was trodden down, and the dominion of the world given over to the Gentile kingdom. After those days of disfavour, God will make a New Covenant with the House of Israel and the House of Judah, and eventually with the whole world, under which His Spirit will be poured out upon all flesh, and all shall know I-I ha, from the least of them unto the greatest of them.

The apostle's argument is to show how convincing Jeremiah's prophecy is. It says, "their sins and their iniquities will I remember no more." The deduction is this, if their sins are at any time to be remembered no more, it could not be under the typical sacrifices, for there was a remembrance of sins made every year, therefore the prophecy argues the introduction, at some time, of a new and permanent basis of satisfaction for sins, which the apostle shows was the sacrifice of Christ.

Some have thought from Luke 22:20 that the New Covenant was sealed and became operative when our Lord died. Had not the Church been arranged for in God's plan, the New Covenant would have, undoubtedly, been ratified when Christ died, and immediately have been put into operation on behalf of the dying world; but, according to God's purpose, as revealed in the Scriptures, He has arranged that the Church, the members of Christ's body, should also participate in His death, as well as share in His resurrection. -Our Lord indicated this when He said "Are we able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" (Matt. 20:22). The apostle says the Church are joint heirs with Jesus Christ; if so 'be that they suffer with Him that they be also glorified together; and he goes on to state further in the same epistle (Romans) that each individual member of the body must be a living sacrifice. When the sacrifice is presented, the High Priest lays his hands on it, and thus it is written of the Church, "We are killed all the clay long, we are accounted as sheep for the slaughter."

The Levitical sacrifice; mentioned in Heb. 9 were ordained by God for the purification of earthly things, but the spiritual things (all things pertaining to the kingdom) are to be purified with better sacrifices than these (v. 23). We have already seen that the seed of Abraham is 'Christ and the Church (Gal. 3:16, 29); therefore, it will not be till the seed is complete (the sacrificing over) that the blessings will come to all the families of the earth under the New Covenant.

The Influence of this Hope.

1 John 3:3.

The world cannot be influenced by these things which God hath in reservation because the world knows not of them. The world understood not and believed not the apostles testimony, nor does it believe ours. The Scriptures explain this, assuring us that at the present time the world is blind and deaf to the features of God's plan, and that the Lord's consecrated people only can know them because we only have the eyes of understanding open, that we may more and more appreciate the lengths and breadths and heights and depths of the Divine character and plan. As for the world, their blind eyes will be, opened 'by and by; but now, as the Scriptures declare, "None of the wicked shall understand." Thus it was also at the Lord's first advent hearing they hear and do not understand, seeing, they see and do not perceive, do not believe what they see. This is the case with the great majority, even those professing to be the Lord's followers.

But what is the effect of these things upon our eyes, that do see somewhat of the grace of God? The influence is beneficial, uplifting, cheering, comforting, hallowing, sanctifying, let the grace and truth of the Divine plan more and more fill our hearts, and it will crowd out more and more of the spirit of the world and of selfishness; and sin, of the world, and make us more and more sanctified and for the Master's use made meet.

Jehovah is Himself thy keeper true,
Thy changeless shade;
Jehovah thy defence on thy right hand
Himself hath made.
And thee no sun by day shall ever smite,
No moon shall harm thee in the silent night.
From every evil shall He keep thy soul From every sin;
Jehovah shall preserve thy going out,
Thy coming in.
Above thee watching, He whom we adore,
Shall keep thee henceforth, yea, for evermore.

—Metrical version, Ps. 121:5-8.

PEOPLES PAPER.

Published by the Berean Bible Institute, at National Bank Chambers, 220 Glenferrie Rd., Hawthorn, Melbourne E 2.

THE OLDEST BOOK. AUTOBIOGRAPHY OF THE BIBLE.

(W. G. Thompson.)

I am the oldest book in existence, having outlived the storms of thirty centuries. Men have endeavoured to banish me from the face of the earth; they have hidden, torn and burnt me, and have done to death tens of thousands of my faithful witnesses. No other book has been more bitterly hated; no other book has been more dearly cherished; no other book has been so misrepresented and misunderstood; but to-day, while so many of my foes slumber in death, I still live on.

It is not for me to speak of the conflicting creeds laid to my charge, but on behalf of the one true purpose of my revered Author I appeal to reason. Look at the stately trees of the forest; the living green of the meadows bespangled by a thousand lovely flowers; the singing birds that delight themselves amid the beauties of nature; the blue dome of heaven, illuminated by the sun, moon, and stars that space out a universe too immense for man to fathom; and know that the Creator of these things has a wise and loving purpose equally great and beautiful on behalf of man.—Isa. 55:6, 13.

There is revealed within my covers a plan so broad and a design so deep as to be beyond the power of human origin. My story centres around the Redeemer, who by the grace of God tasted death for every man. Based upon this atoning sacrifice all the dead will be raised, and the whole earth made glorious with life and happiness everywhere, without a trace of sorrow, pain or death.—Isa. 1 1:9; .60:30; Rev. 21:1,7.

My message has blessed every follower of Jesus. It has inspired them with hope, encouraged them to zeal, comforted them in sorrow, and strengthened them in faith, till they have laid down their all in death, awaiting their grand reward. Like the crystal springs from the mountainside which flow on and on to refresh the luxuriant verdure on the plains below, so in the glad day now dawning. The waters of truth Neill impart their life-giving blessings to the willing and obedient of mankind, who will forever, With one sweet accord, praise, love and adore my beloved Author.—Rev. 5:8. 13.

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—Flavel.

Rewards for Obedience.

Proverbs 8:1 - 17

“In all thy ways acknowledge Him, and He shall direct thy paths.”—Prov. 3:6.

IN this chapter wisdom personified stands as an instructor, and offers good counsel to such as have an ear to hear and a desire to obey her.

Verse 1: “Wisdom is justified of her children.” They show their parentage, and reflect their mother’s likeness. But to this end wisdom’s laws and commandments must be carefully heeded. Wisdom’s laws are Divine laws, expressed not only in the Scriptures, but also in the laws of nature. “The children of the light” should walk in the light in reference to physical as well as spiritual matters—health, food, cleanliness, clothing, etc.

Verse 2: No one of ordinary perception can fail to note that a wise and moderate course in life in obedience to the Divine laws is beneficial with respect to the life which now is, and also that which is to come. True, many in the prime of life and health do not give heed to wisdom’s voice; true, many who do give heed are such as are already greatly impaired, having either inherited weaknesses and frailties from the un-wisdom of their parents (beginning with Adam and Eve) , or having neglected the voice of wisdom until retribution overtook them. But even for the impaired the counsel of wisdom is profitable, as many have proved, and brings with it more of peace than can be found in any other way.

Verse 3. How greed the counsel of this verse! How wise, and how necessary to a large development of heart are the graces here mentioned—mercy and truth’ No one is truly great who is mean, spiteful, vindictive. Mercy towards others, implying consideration for their failings and sufferings, is an ennobling grace, a part of the image of God, too largely lost by many. ‘Truth here stands for sincerity, pureness, and uprightness of dealing in all our affairs. Who could be a true nobleman without this quality? Much more is it necessary to every true Christian.

“Bind them about thy neck” signifies that these are to be esteemed as jewels and ornaments of character carefully guarded from loss and always in sight—delightful things. And not only should they be manifest to all as outward graces, but they should be written or engraven on our hearts. Nobility of character, God-likeness, was a part of man’s original endowment, and was written in his very heart, nature, constitution: but Adamic sin and its resultant separation from God, and six thousand years of degradation, have well nigh obliterated this original Divine law from the heart of humanity. So to fallen man in general the evil and selfish and resentful suggestions present themselves. instead of mercy and sincerity. But the child of God, the child of wisdom, is to retrace and engrave again upon the tablets of the heart (that is, in his very character) these graces so generally obliterated. This work is at the present time being followed only by those -who are in the school of Christ—the “little flock.”

But by and by the school of Christ will be enlarged, and those who are now pupils will be associated with the great Master as teachers and instructors of the Word. And then the whole world will be called upon to rewrite in their hearts the original law of righteousness. And all who appreciate the opportunity will be assisted in so doing by the Lord and His servants, as it is written (Jer. 31:33, 34).

Verse 4. Such characters are sure to be pleasing in the sight of God, and are acknowledged even by such persons as are children of darkness and hate the light, and would say all manner of evil falsely against the children of the light.

Verse 5. Every matured child of God must learn well and appreciate the sentiment of this verse. Experience has taught him the imperfection of his own judgment in many things, and the fallibility of all human counsel; and he has learned and is still learning to trust the Lord implicitly. In order thus to trust the Lord a knowledge of His Word and the plan of salvation which it reveals are very important; they inspire trust and confidence, not only in the ability and wisdom of God, but also in His justice and love.

Verse 6. It is not only proper that God’s children should trust Him in their hearts, but also that they should confess and acknowledge Him as their Lord and Master in all of their affairs. Such as are careful thus to acknowledge the Lord have the assurance that He will direct their paths. Their paths will not be directed in ways most congenial to the fallen natures, nor do they wish for this; for, as already seen, they are desiring and seeking mercy and truth, as outward charms, and also as deeply graven inward principles.

Verse 7. Nothing is more dangerous to the child of God than self-conceit; it blocks the way to true progress and reformation of heart, and hinders true usefulness to others. and especially usefulness in God’s service; for His Word declares. “God resisteth the proud, but showeth His favour unto the humble.”

Instead of self-confidence, wisdom dictates a distrustfulness of self, remembering its weaknesses and imperfections, and correspondingly the greater reverence for God and reliance upon Him, which more than anything else will strengthen and enable us to depart from the evil of our fallen estate.

Verse 8. "Health (or vigour) to thy muscles and marrow to thy bones," as a figurative expression, would seem to signify general vitality, vigor of mind and body, which certainly are among the blessed results of that proper reverence for the Lord which leads us to depart from sin in thought, word and deed,

Verse 9. Whatever we possess should be made to contribute its part in God's service. Whether our substance consists of a rich endowment of talent, or education, or influence, its first fruits, its results should go to the service of our gracious Heavenly Father, as our Lord said, "Seek ye first (chiefly to serve) the kingdom of heaven."

Verse W. Whatever our substance, if faithful in its use and in consecrating its best to the cause of God, a blessing will result to us. During the Jewish age, God's Covenant with that people was to the effect that faithfulness to Him and His laws would bring them temporal prosperity; and the same rule will be in force during the Millennial age; as it is written, "In His days (the Millennial age) shall the righteous flourish," but "evil doers shall be cut off" (Ps. 72:7; 37:9). This rule does not apply during this Gospel age, however; the meek do not now inherit the earth. Now the proud are prosperous, "Yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (Mal. 3:15)

. Not only our Lord Jesus and the apostles, who honoured God with the first fruits of their being, but also many of the household of faith since, have not had overflowing barns and wine presses, Chiefly they have been "the poor of this world, rich in faith." Nevertheless, they have had the finest of the wheat, the purest of the oil, and the best of the wine, as represented in their spiritual nourishment and enrichment.

Verses 11, 12. The trials and difficulties of this present life are not to be esteemed as marks of Divine disfavour, if we have 'become children of God, children of wisdom. We are to remember the promise of our Father, that "all things work together for good to them that love God, to the called ones according to His purpose" (Rom. 8:28). Reproofs, trials, disciplines should be reminders to us that we are not perfect, that we still have need of the mercy of God in Christ, even with our best efforts, and should lead us to greater diligence in "perfecting holiness in the fear (reverence) of the Lord" (2 Cor. 7:1.).

Verses 13-17: Wisdom and understanding are not exactly synonymous terms. Wisdom describes more particularly the perception of right and wrong principles, and their results; and the propriety of following these. Knowledge or understanding relates more particularly to the information and building up of judgment and character—obedience to the voice of wisdom.

It is a great blessing and privilege indeed to find wisdom, for few there be that find her in this present time. Wisdom is the light which cometh from above. She is the truth. Her grand exemplification among men was "the man Christ Jesus" our Lord. "the true Light." Light from above, "wisdom," is still in the world, as represented in the Divine Word; but to the majority it is unseen, unknown; as it is written, "The God of this world hath blinded the minds of them that believe not." Thank God for the assurance that in due time all the blind eyes shall be opened, and that then the true light, the true wisdom from above, shall lighten every man. Then all will see the truth, and all will hear the voice of wisdom, the voice of God, the voice of Christ, the voice of the Church, and be privileged to drink at the fountain of wisdom and knowledge, and, if they will be obedient, to obtain the full measure of Divine favour and blessing as represented in the offer of everlasting life (see Rev. 22:17).

But, alas although but few find wisdom now, still fewer heed her voice, and purchase the knowledge and its precious blessings as she directs. nothing else that can be bought is so valuable. Under wisdom's direction now not only the silver of truth may be obtained, but the Divine nature, as symbolised by gold, and graces of character, as symbolised in precious stones. All these may now be secured by obedience to her voice—and more. for "eye hath not seen, nor ear heard, nor hath entered into the heart of man the things that God has in reservation for them that love Him," including everlasting life. heavenly riches, honour, joy, and peace.

Question Box,

Question—Some friends believe and have urged us to believe that Matt. 18:15-17 was only given to the Jews. Do you think this is correct?

Answer.—Quoting from the late Pastor Russell—“The instruction in Matt. 18:15-17 is given, of course, only to the brethren, the Church, and is not, therefore, to be applied outside.” But we can easily prove this from the Gospel. In Luke 16:16, Jesus said, “The law and the prophets were until John; since that time the Kingdom of God is preached.” (John 1:11, 12), “He came unto His own (people), and His own received Him not. But as many as received Him, to them gave He privilege to become the sons of God, even to them that believed on His name.” In Matt. 13:10-17, “the disciples asked why Jesus spake in parables. He answered, “Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.” So we see that to the disciples and to those who believed on His name were given by Jesus the foundation teachings of the church. In His prayer for His apostles, Jesus says, “Holy Father, keep through Thine Owl; name those whom Thou has given Me. . . . I have given them “Thy word, and the world bath hated them, because they are not of the world. even as I am not of the world.” Here is Jesus’ recognition (although the Holy Spirit had not been given) of the nucleus of- the church — the apostles, to whom He had been giving instructions during His three and a-half years’ ministry. On these foundation teachings of Jesus Christ we find the apostles in their writings have enlarged.

Question —Can you harmonise the following Scriptures: Matt. 7:1 speaks of the way of salvation, as a very narrow, straight and difficult way, while Isa. 35:8 says that the way is a “highway.” and so plain that wayfaring men, though fools (simple), shall not err therein?

Answer.--The Bible clearly teaches that there are two salvations. of these is the salvation of the Church of Christ, called in the Scriptures “the elect, the Bride, the Lamb’s wife.” “a chosen generation, a royal Priesthood, a holy nation, a peculiar people.” This special class is being gathered out from the nations of the earth throughout this Christian era, from the time of our Saviour’s first advent down to the time of His second coming. ‘That is the Divine purpose for the present age. Not many are chosen. “Many are called, but few are chosen.” The Christian’s pathway is a way of sacrifice and service, and constant fighting with evil within and without. This is the “Narrow Way.” When the Church is completed and glorified with the Lord, then will begin the second salvation, the world’s salvation. The “highway of holiness” will be opened up, and all the world shall he invited to go up over it and receive everlasting life. They shall return with songs and everlasting joy, and sorrow and sighing will flee away.”

Question. — Kindly explain Psalm 90:3: “Thou turnest man to destruction, and savest return ye children of man.”

Answer.—In the margin of the Revised Version the Hebrew word rendered “destruction” is shown as meaning “crushing,” and “dust” is suggested as an alternative translation.

Just as surely as it is true that men return to the dust at death (dust thou art) it is also ordained that all who are in their graves (returned to dust) shall hear the voice of the Son of Man (in the morning of His Messianic reign) and come forth (John 5:28). In harmony with this thought verse 14 reads: “O satisfy us in the morning (see Revised Version) with Thy mercy.”

“As in Adam all die (by heredity, through original sin), even so in Christ shall all be made alive again”— by virtue of the Ransom sacrifice of Calvary (I. Cor. 15:22).

Oh’s/loth—Must one keep the ten commandments to be a Christian? If not, then why were they given?

Answer .— All will admit that no man can keep the Law as given by Moses. for the Law requires a perfect man’s ability. As none of the race since the fall of Adam, with the exception of our Lord Jesus, is perfect, none can keep the ten commandments. The Apostle James states that he who offends in one point is guilty of all; again, the same apostle states that by the deeds of the Law shall no man be justified. Our Heavenly Father foresaw that the Jewish people could not keep the Law. Paul states in Galatians 2:24 the object of the Law, that it was not intended to justify any, but was to be a schoolmaster to bring them to Christ, so that they might be justified by the faith which was then to be revealed. Our Lord kept the Law perfectly and fulfilled it, as is stated in Romans 8:4. We should also note that the Law was not given to the Gentiles, but to the Jews; consequently, the Gentiles would not be expected to fulfil a covenant which they never came under. It is quite true that, M. our churches, in the responses, we say, “Lord incline our hearts to keep this Law,” but this is owing to the fact that our spiritual advisers have failed to distinguish the teachings of God’s Word, that those who are following the Lord in this Gospel Age are not under the Covenant of Sinai, nor bound by laws which relate to the flesh, hut live unto God in the spirit.

Report from Cape Town, South Africa

I am wondering just how to put briefly anything that may be of interest to the friends in Australia; coming away from Durban seemed to be the end of another small chapter. It is to be hoped that my visit has been of some benefit to the cause of present truth in that beautiful city, so given over, like the other cities of the earth, to pleasure and self. Yet Durban would not seem so far advanced as Sydney and Melbourne, in the demonstration that we are living in similar conditions "as in the days which were before the flood." Yet the coloured races are so mixed, so deceptive, and immoral that it overbalances any possible better conditions among the white people.

The friends there seemed in a somewhat disheartened condition and of the mind that there remained little to be done in the work of the promulgation of present truth. That there is still work to be done is evident, and I hope that two or three will have been stirred by the message of the "Foregleams of the Golden Age" and more may be added to the little class, so that those who have been holding bravely to the Truth for many years will be encouraged to "hold fast that no man take their crowns."

I had some happy experiences in Durban, and will not forget the many kindnesses received, nor the "Primus Hospital" of Bro Du Camp, on whom I called at every opportunity, never failing of a cheery welcome, and so often to enjoy his French dishes. He lives all alone and we were sort of chums.

While the class in Durban had left the Lord's Memorial for the Jewish date, they realised that it could be more beneficially observed in the quietness of the Sunday evening rather than in the middle of the week; as the Lord left no command for one day or another, but simply the yearly observance they decided on this. There were fifteen present and I believe the Lord's blessing was added. This was the last meeting, except one at Sister R's home, on the Thursday before I came away.

Sailing from Durban on Saturday, 4 pm, we had a beautiful day on Sunday, but Monday was a little rough though so far I have had no inconvenience from the sea. On Sunday I was asked to take the morning service, but my conscience could not undertake such formalities (as well as some errors) in the Prayer Book service. However, I gave the address in the evening to about forty or fifty, who listened well, but I did not see any indication of interest in the deeper things.

We reached Capetown Tuesday, noon, and I have been visiting the few cases of interest here, and have been received most kindly.

This morning I called upon a lady who joined the "Sophocles" at Capetown for England, when I came this way seven years ago. She attended all the Sunday evening addresses on board, and gave me her Capetown address at that time. She is an earnest Christian, and seems to have gripped something of the wideness of God's great plan.

I have promised to call once more before leaving, and have several more appointments, so hope some good will be done before I go.

I have visited two homes of those who have taken their stand for the truth. The one case has been standing alone all these years since the severe trials were permitted, and this sister is happy now that she may have some fellowship in the present truth.

The other had been associated with the IBSA, trying to think what they did and said must be right but she has now come to see the error and confusion into which that organisation has fallen.

I am hoping to meet others who are also awakened to the errors; some have been discouraged, and are apt to make shipwreck of faith.

I hope that they may be revived, and will take fresh courage and "press with vigour on."

How easy it is amidst the present conditions to let slip the things we have heard and glide into indifference, and almost into infidelity, yet the truth is still the same, and the living stream may still be partaken of, if we will but climb a little higher up and get above the point at which the false shepherds have trampled in the water, and stirred up the mud, and mire, and so spoiled the pure stream "the waters whereof make glad the city of God."

What is needed is simple earnest faith in God, and in His word, gladly willing to accept assistance from any quarter so long as it comes in the spirit of the truth, and accords with what is written for our guidance and admonition.

-The husbandman that laboreth must first be partaker of the fruits

We would not consider placing anyone in position in the Church as one of the servants or labourers unless he had partaken of the truth, otherwise how could he tell of the beauty, the sweetness, the flavour of the fruit if he had not partaken

O Lord Give Thy blessing, we pray Thee, to this our daily work, that we may do it in faith, and heartily, as to the Lord and not unto men, Strengthen the faculties of our minds, and dispose us to exert them, but let us always remember to exert them for Thy glory, and for the furtherance of Thy kingdom,—Dr Arnold,

HISTORICAL EXCERPT

(Milner)

THE GERMAN CHURCH-SEVENTH CENTURY

THE northern part of Europe had still remained in the darkness of idolatry In this century they were visited -by evangelists from the British Isles, a further evidence of the spirit of godliness which prevailed there The French had also a share in the cause, although very imperfect accounts of these important transactions have been preserved Though the first instance more properly relates to France than to Germany, it may with no great impropriety be mentioned here Omer, bishop of Tarvanne, the old metropolis of the Morini, in Artois, laboured with success in the cultivation of a wilderness Vice and idolatry were very predominant in his diocese; but by the assistance of Bertin, his kinsman, he was enabled to eradicate inveterate evils and to civilise a race of barbarians The erection of many convents in Germany for the Scotch and Irish, some of which are still extant, is to be accounted for from the ecclesiastical connections of their ancestors Many persons travelled from Great Britain and Ireland with the laudable purpose of preaching Christ in Batavia, Belgium and Germany And however superstition might tarnish their labours, there must have been a nobler principle to have induced men to undergo so much danger with hardly any possible prospect of lucre or fame The love of God in Christ alone can support the spirit of men in such enterprises

Little is recorded of Columhan, an Irish monk, who laboured amongst various German nations till his death in 615; or of Gal, one of his companions, who laboured about the lakes of Zurich and Constance The account of Kilian, another Irish missionary, is somewhat more satisfactory He received a commission from the bishop of Rome, toward the end of the century, to preach to the infidels, and with some of his disciples he came to Wirtzburg, upon the Mayne, where a pagan duke called Gosbert was governor The duke received the gospel, was baptised, and many followed his example But he had married his brother's wife; the missionary deferred his admonitions on this head till the duke was settled in the faith Kilian at length ventured to act the part of John the Baptist, and the event was in a measure similar Gosbert promised to obey when he returned from an expedition In his absence, Geilana, for that was the name of the German Herodias, procured the murder of Kilian and his companions They were engaged in devotional exercises, and died with the patience of martyrs in the year 688 Gosbert was prevailed on by Geilana to suffer the murderers to escape with impunity But all the actors in this unhappy tragedy, Gosbert among the rest, came to an unhappy end Numbers of the eastern Franks had embraced Christianity, and sealed the ministry of Kilian

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God's Plan for the Salvation of Mankind.

THE careful and reverent student of the sacred Scriptures will find, in the light now clue to the household of faith, that the Word of God presents a complete and systematic plan for the salvation and development of the human race, which for ages has bent in operation, which, tip to the present time, has been a success in its gradual development, and which in due time will be gloriously completed. The past six thousand years of human history have been necessary to work out that plan to its present degree of development, and one thousand years more will witness its full consummation in the restitution of every willing member of the race to the original likeness of God, and their establishment in righteousness, with the eternal ages of glory and blessing before them.

CHRIST 'THE CENTRE OF THE PLAN.

Such is the scope of God's plan which He formed before the foundation of the world, to be wrought out in Christ, who is the Alpha and Omega, the Beginning and the Ending, the First and the Last of Jehovah's direct creation—His only begotten Son—Rev. 1:8-10; John 1:1; Col. 1:13. "By Him were all things made, and without Him was not anything made that was made." "He is the image of the invisible God, the first-born of every creature. By Him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist." (John 1:13; Col. 1:15-17.) In Him also "we have redemption through His blood, even the forgiveness of sins."—Col. 1:14.

God, having thus honoured His Son by making Him His instrument or agent for the accomplishment of all His grand designs, declared to men: "This is My Beloved Son in whom I am well pleased; hear ye Him." He "bath exalted Him to lie a Prince and a Saviour," and "would have all men honour the Son (as the Father's agent and representative) even as they honour the Father." (Matt. 17:5; Acts 5:31; John 5:23.) Nor does the Son claim higher honour than to be the Father's agent and messenger, "the messenger of the (Jehovah's) covenant" (Mal. 3:1); for He says: "I came not to do Mine own will, but the will of Him that sent Me," and "My Father is greater than I." (John 6:38; 5:30; 1:30; 4:34; 14:28.) To us, as to the Apostle, "there is one God, the Father, of Whom are all things; and one Lord, Jesus Christ, by Whom are all things; and we by him."—1. Cor. 8:6.

MAN IN GOD'S IMAGE.

After the creation of angels came the creation of man, a being adapted to live on the earth, and to be its lord and king. as well as the angels, was created in the divine image—that is, with faculties of reason, conscience, etc., capable of discerning right and wrong. Man, as king of earth, and perfect, as created, was only "a little lower than the angels" (Heb. 2:7. 9), and that little consisted in his being limited by his nature to the earth, while the angelic nature, being spiritual, has a wider range for observation and hence a broader plane for reasoning. To be an image of God implies freedom of choice or will with respect to one's own conduct. With such freedom man was originally endowed by his Creator, and the alternatives of good and evil were placed before him as a necessity to his trial for lasting life, though not without warning on God's part as to the blessed results of righteousness and the baneful results of evil. On account of man's inexperience, implicit obedience to God's will was required of him for his safety and protection, as well as for a test of his loyalty to his rightful Lord and Sovereign. Nevertheless, God, by divine intuition, foresaw the course that Adam would take and the fall of the whole race with him into death, and also the lessons which that experience with sin and death might be overruled to teach them when, in due time, through the merit of Christ's sacrifice. He would grant them remission of sins upon their repentance and turn to righteousness. He, therefore, determined to let man take his

chosen course, and to inflict on him its just penalty, and then, in due time, to deliver him from it with a great salvation.

GOD'S FOREKNOWLEDGE GUIDED.

God foresaw that, even with good intentions, man's limited knowledge and experience would continually offer temptations to doubt the wisdom of divine arrangements, if not to disobey them; He, therefore, embraced this opportunity to convey to all of His creatures, as well as to man, a fuller conception of Himself, in order that they might the more fully and heartily worship and obey Him. (1; a revelation and illustration of His attributes—Justice, Wisdom, Power, and Love—God placed His human Son in His own image—perfect though inexperienced, and but slightly informed respecting His Creator's attributes —on trial, in order that He might gain a valuable experience, yet foreknowing that although in every respect fairly tried, he would, in the use of his own free will, fall into sin. But God did not purpose to abandon His disobedient and death-deserving creature to eternal ruin, but provided a way of redemption whereby He might be just and yet the justifier of the truly penitent and believing (Rom. 3:26), so that the painful experience gained under the reign of sin and death might eventually, under this overruling influence of divine providence, serve the more firmly to establish them in righteousness and willing loyalty to God.

The trial in Eden was merely a test of obedience, or loyalty to God. The fruit of the forbidden tree was good (for all the trees of the garden were good) and was desirable to make one wise; and had they proved their -loyalty to God by obedience, probably the restriction would in due time have been removed. Knowledge is a blessing only to those who are subject to the divine will. This, God had arranged that man should acquire by experience, and angels by example. The penalty of man's disobedience was death—"In the day that thou eatest thereof, dying, thou shalt die." The penalty was fulfilled, to the letter; the dying began as soon as the penalty was pronounced, when they were cast out of Eden and restrained from eating its life-sustaining fruits; and it was completed within the thousand-year day, as predicted. (2 Pet. 3:8.) The penalty, death, being gradually and not suddenly inflicted, left the condemned pair free to propagate their species, yet subject to the weakness and all the penalty under which they themselves groaned.

THE FALL OF MAN.

Thus, by one man's disobedience, sin entered into the world, and death by (as a result of) sin; and thus death passed upon all men, because all are sinners and imperfect by heredity.—Rom. 5:12.

Sin, and death its penalty, by thus gaining control of Adam, controlled the world, and reigned from Adam to Moses—with but few divine promises, even, to illuminate the dark way. Then "the law came by Moses," offering lasting life to anyone who would observe it in every particular. But in their fallen condition none of the condemned race was able to obey it, and by it to gain the reward of life. As God had designed, however, the law did serve a purpose; it served to show the helplessness of man for his own justification; and it served to point out, as from another than the corrupt and condemned seed of Adam, the holy, harmless undefiled Lamb of God, whose sacrifice, as Adam's substitute or Redeemer, satisfied the claims of justice, bought the world from the slavery of sin and death, and made possible the gospel offer of forgiveness and lasting life, not through our righteousness in keeping God's law (which is impossible by reason of the weakness of the flesh), but by our acceptance of Christ as our Master, and of his ransom- sacrifice as the satisfaction for our sins before God.

DIVINE TIMES AND SEASONS.

It might be supposed that the work of blessing the world should have begun at once when the sacrifice for sin was accepted, by the Father, as signified by the giving of the spirit of adoption at Pentecost; but not so. Another feature of the divine plan had first to be accomplished, viz.: The selection and development of the Church to lie joint heirs with Christ in His glory and kingdom and work of blessing the world. This was from the beginning a part of the divine plan; and, therefore, the glorious reign and work of blessing the world could not begin at Christ's resurrection, nor at Pentecost, but had to be delayed until the selection of all its tried and faithful members could be accomplished. Or, to state it otherwise, the Father's appointed time for blessing the world is during the seventh thousand year, and had it not been for His purpose to select the Church, the "bride" or "body" of Christ, to share with Him in the work of blessing the race, there need not have been two advents of our Lord. One would have been sufficient; for He could have come now, in the end of the sixth thousand years, could have redeemed all and at once begun the great work of blessing and restoring mankind. He came to redeem the world previous to the appointed time of blessing, so as to leave time, before that day, for the selection of His bride from among the redeemed race.

As the occasion of man's fall became God's opportunity for exhibiting to all His creatures His wonderful character from every standpoint—His justice, His Wisdom, His Power and His Love—so it also became an opportunity for the testing in all parts of: His only begotten Son, preparatory to His yet higher exaltation (Phil. 2:8-10) to the Divine nature, with all which that implies of glory, honour and immortality. and of position next to the Father, that all men should honour the Son even as they honour the Father. And the same occasion, as prearranged of God, also makes possible the calling,

selection and trial of the Gospel Church, now soon to be completed and made joint-inheritors, with our Lord and Saviour, of glory, honour and immortality, and like Him to be exalted far above men and angels, even to the Divine nature.— 2 Pet. 1:14.

REVEALING THE VINE CHARACTER.

Only the justice of God's character has yet been made manifest to the world, and much of its glory is sadly beclouded by human tradition, which falsely declares the wages of sin to be eternal torment instead of "everlasting destruction." God's love for His creatures, the wisdom of His plan of salvation, and His power to save, are as yet but partially revealed, and even distortedly seen by but few indeed. God's justice has been revealed to all for the past six thousand years in the reign of death, the penalty which He prescribed for sin. God's love began to be revealed at Christ's first advent, but, not seeing all of the plan, few rightly appreciated the love. Nevertheless, "In this was manifested the love of God toward us, because that God sent His only Begotten Son into the world that we might live through Him (1 John:9.) The wisdom of the Lord's plan will not be appreciated until the Sun of Righteousness has arisen, revealing those features of His plan which will bring blessings to all the billions which His justice condemned, and which His love redeemed. But the power of God will not be seen in its fulness until well on in the Millennial Day. Although partially revealed in the work of creation, the grandest and fullest exhibition remains to be shown in the resurrection from death of those redeemed ones who, accepting of the precious provisions of His love, bow in glad submission to all His just requirements,

It is a mistake made by many to suppose that Jehovah's justice and His love are ever in conflict with each other.

Both are perfect—His love never desires or attempts what His justice does not endorse; His justice and His love must both approve every act for which His power is exercised. With men, because of lack of wisdom and power, love and justice often conflict. Man's love often has gracious designs which he has not the wisdom or power to accomplish except by violating justice. We must gauge our views by the infinite and stay close to the revelation He makes of His plans, not seeking to make plans of our own for God. God's plan, when early seen, fully vindicates His justice as well as His love. The plan of redemption devised by divine wisdom is the essence of unfathomable love based upon uncompromising justice, and will be fully accomplished by divine power. The first act of God's love was to provide a ransom for Adam, and thus for all his race, since it was by his transgression that all fell into sin and death. Until the ransom was given nothing was done in the way of saving the world; promises and types of coming salvation were made, but nothing more could be done. God had rendered a just sentence, and the penalty could not be set aside; it had to be met. Before Adam and his family could be released from the death sentence by a resurrection, the life of another man not under the sentence had to be paid as its corresponding price, that God might be just in justifying and accepting back to harmony and life all who believe in Jesus and turn unto God in His name. (Acts 4:12.) And having accepted Christ as the ransom of all such, the Apostle assures us that now "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John:9.

RECONCILIATION FOR BELIEVERS.

Thus we see, from God's own declaration, that since Christ died for our sins, the just for the unjust, that He might bring us to God, or rather, since He ascended up on high, and there appearing in the presence of God on our behalf presented the price of our redemption and became Lord of all, of both the living and the dead, there is no longer any legal hindrance in the way of the return of believers to fellowship with God, and to all the blessings and privileges lost under the penalty of the first transgression. The only difficulties remaining are on man's part. In his fallen condition his mind is sick as well as his body. He inclines to believe falsely, and is disinclined to believe in so great a salvation, such "good tidings of great joy which shall be unto all people." Besides, he is weak through the fall, and does those things which he often does not at heart approve, and leaves undone much that at heart he really desires to do, and there is no help in himself. Divine assistance in overcoming sins and tendencies must reach him or else the cancellation of past sin and opportunity for reconciliation will be a valueless offer.

THE CHURCH IN GLORY.

This necessity, which we recognise, is fully met in those features of the Divine plan which are yet to be fulfilled.

He who redeemed all is appointed to be both King and Judge of all; for God "hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained," Jesus Christ. (Acts 17:31.) That is, He will righteously grant the world a new, individual trial for eternal life, having cancelled the sentence of the first trial by the propitiatory sacrifice of His Son. ^

And the redeemed, tried and glorified Church, the faithful bride of Christ, is to share with her Lord in this great work, as kings and priests and judges. (Rev. 5:10; 1 Cor. 6:2, 3.) As kings they will rule the world in righteousness, enforcing

and establishing order and justice and truth; as priests they will teach the people, and through the merit of the one sacrifice for sins forgive the penitent, and cleanse and help them out of their weaknesses—mental, moral, and physical; as judges they will judge of the measure of the guilt of all in respect to their course in the future as well as in their past lives, judging not by the hearing of the ear, nor by the sight of the eye, but by an infallible judgment for which they will be abundantly qualified by their exaltation to the Divine nature.

While the promise of God to the Church is a change of nature from human to divine, to be effected at the second advent of her lord, as the completion of His resurrection—the first resurrection (2 Peter 1:4; I. Cor. 15:20-53; Phil. 3:10-11; Rev. 20:6)—the provision of God’s plans for the world at large is quite different, viz., a “restitution” or restoration to all the grand qualities and powers of the human nature (an earthly likeness of the divine), now so sadly blurred and defaced by the six thousand years of slavery to sin and death.

THE WORLD’S BLESSING.

Rightly to appreciate human restitution, it must be remembered that every excellent quality exhibited among men is but an imperfect exhibition of what belongs to each perfect man, whether it be logical acuteness, mathematical precision, aesthetic taste, art, wit, eloquence, poetic imagination, music, or any other intellectual grace or moral refinement; and that these, to a higher degree than we have ever seen them exhibited by any fallen men, will, in the process of restitution, become, as at first designed by the Creator, the endowments of each obedient member of the human family. With the restitution of perfect mental and moral balance to man, the original king of earth, will come also a blessing through man to all his subjects—the beasts of the field, the fowl of heaven, and the fish of the sea (Psa. 8:6, 8); and the ordering of the earth itself is likewise promised.

The “times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began” (Acts 3:19-21) are, we believe the Scriptures to teach, just at the door. Soon the last members of the body of Christ will have finished their course. and then, with their glorious Head and all the other members of the body, they will shine forth as the sun for the blessing of the entire redeemed race.

JOHN WESLEY ON EATING AND DRINKING.

John Wesley’s rules for health were written 170 years ago. Here are the rules of the founder of Methodism as regards eating and drinking:—

“The great rule of eating and drinking is to suit the quality and quantity of the food to the strength of our digestion; to take always such a sort and such a measure of food as sits light and easy on the stomach.

All pickled or smoked or salted food and all high-seasoned food is unwholesome.

Nothing conduces more to health than abstinence and plain food with due labour.

For studious persons about 8 oz. of animal food and 12 of vegetable in 24 hours is sufficient.

Water is the wholesomest of all drinks; quickens the appetite and strengthens the digestion most.

Strong, and more especially spirituous, liquors are a certain, though slow poison.

Experience shows there is seldom any danger in leaving them off all at once.

Strong liquors do not prevent the mischiefs of a surfeit nor carry it off so safely as water.

Malt liquors (except clear small beer or small ale of due age) are exceedingly hurtful to tender persons.

“Coffee and tea are extremely hurtful to persons who have weak nerves.”

The “clear small beer or small ale of due age,” referred to, is a brewed beverage, often homemade, such as is no longer to be had anywhere. It was almost a universal drink in Wesley’s day.

THE LORD'S PROVISION.

Not from a stock of ours, but Thine,
Jesus. Thy flock we feed;
Thy unexhausted grace divine
Supplies their every need;

But if we trust Thy providence,
Thy power and will to save,
We have the treasure to dispense,
And shall for ever have.

Our scanty stock as soon as known,
Our insufficiency
For feeding famished souls we own,
And bring it, Lord, to Thee;

Our want received into Thy hand
Shall rich abundance prove,
Answer the multitude's demand,
And fill them with Thy love.

CHAS. WESLEY.

PEOPLES PAPER.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibly for every expression 'sod, either in tile correspondence or in the sermons reported,

A Cross (x) on the wrapper indicates that the Subscription to " Peoples Paper" is overdue.

BRITISH AND FOREIGN BIBLE SOCIETY.

It was interesting to note that, at the annual meeting of the above society, held in Melbourne in March, all the speakers paid a tribute to the work of the society, which has, since its foundation in 1804, issued 385,838,255 copies of the Scriptures, in 612 different languages.

The Apostles asked Jesus the question, "What shall be the sign of thy coming, and of the end of the world?" In His reply He mentioned many troubles would come upon the nations, and deceptions among those - Who striving to follow in His steps, but one particular point was, "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"—:Matt 24:14.

The report of the British and Foreign Bible Society surely shows that this witnessing has been accomplished. and as the word translated "coming" in the question should be "presence," we can readily understand as these prophecies are being fulfilled that the establishment of the Kingdom of Christ is very near.

LIBERTY.

According to the Scriptures, liberty is granted only to those who are doing the will of God. and, according to Isa. 35:8, During the millennium the highway of Holiness leading to the perfect law of liberty and love will not be trodden by anything unclean. The Scriptures show that those who will be judged during the millennium are called the unjust; therefore, being raised from the dead, a schooling process will be necessary, and Rev. 20:4; 27, shows that the Christ, head and body, reigning a thousand years will rule with a rod of iron. We see that during that time the law of obedience will be enforced and those who will not hear (obey) will be cut off. (Acts 3:23.)

The reason the new creation is under the law of liberty is that, having put away sin, they are dead with Christ from the elements of the world. (Col. 2:20), and, having the mind of Christ (Phil. 2:5), they, through the spirit, mortify the deeds of the body (Rom. 8:13), and walk in newness of life Rom. 6:4 following the steps of their Redeemer (1 Pet. 2:21). Should they not keep in this condition they will cease to be sons of God, and cease to be under the law of liberty,

It is a very lofty thing to be a Christian, for a Christian is a man who is restoring God's likeness to his character.—Rev. F. W. Robertson.

Proximity of the Kingdom of God.

NOW learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye. when Ye shall see all these things, know that God's Kingdom is near, even at your doors. Verily, I say unto you, this generation (people living contemporaneously and witness the signs mentioned) shall not pass away till all these things are fulfilled. Heaven and earth (the present ecclesiastical and social order) shall pass away; but My Word shall not pass away.

Unbelievers have 'seized upon this passage, claiming that it proves our Lord to have been a false Prophet, and contemptuously remark that many generations have passed away without seeing the fulfilment of "All these things." To meet the objection certain writers have claimed that the words "this generation" meant "this race"—the Jews —shall not pass away until these predictions have been fulfilled. Our Lord, however, could not have referred to the Jewish race, because such was not the subject of the apostles' enquiry nor of the Lord's prophecy in reply. It would seem just as correct to say that the human race was meant as to say the statement applied to the Jewish race. Nov.-. when it is recognised that the words of our text were a prophecy, covering the entire gospel age, we have no difficulty in understanding how "this generation" (which will witness the signs enumerated) shall not pass away until all these things be fulfilled. In other words,

THE SIGNS MENTION ED WILL OCCUR WITHIN A GENERATION-EPOCH

in the close of the Gospel Age. We might note in passing that the time of the end of the age is by no means the end of time, nor is it the end of the world. When the Jewish Age ended another age began. and such will be the case at the end of the present Gospel Age. The first few words of our text may have been a casual remark, but we are inclined to think that it was not so. Our Lord's curse upon a fig tree, which bore no fruit, and which withered away directly (Mat. 21:19) inclines us to believe that the "fig tree" in this prophecy may be significant of the newish nation. If so. it is being signally fulfilled. Inasmuch as the withering of the fig tree indicated how God's disfavour would come upon the Jews, so the sprouting of the fig tree would point to God's favour returning to that nation. Our Lord had been speaking of the punishment that was clue to the Jewish nation for having rejected Him as thin): Messiah, saying, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. Thank God that is not the settlement of the whole matter, as though their doom were eternally sealed. The following verse reads (Mat. 23:39): For I say unto you, ye shall not see Me henceforth. till ye shall say, Blessed He that cometh in the name of the Lord. His disciples were anxious to know what would be the sign of His coming, when, in the future, He would take unto Himself His great power (at the end of the Gospel Age), and begin His thousand-year reign. Among other things, our Lord told them that the Gospel should be preached in all the world for a witness unto all nations, adding "then shall the end come." It was clearly shown by this statement that the end for which the disciples of Christ were looking was farther off than they had supposed. Let us note carefully our Lord's words—that the Gospel was not to be preached with the hope of converting the world, but simply as a witness to all nations. and to gather out from all nations "the elect." the Gospel Age having been set apart for the selection of the body members of Christ. Then, in turn, Jesus the I lead and the Church, as His joint-heirs in the coining Kingdom, will deliver the world from the power of Satan, sill and death.

But our lord wished His followers to understand that they must not immediately expect the honours and glories of the Kingdom. which He promised should be shared by His faithful ones. The glories of the future were to follow the sufferings of the present life. He, as their Leader, must be rejected of Israel and be crucified. then that nation would be given over to their enemies. and their holy city, with its costly temple, be utterly destroyed. Moreover. His servants must not expect to be above their plaster, exempt from the reproaches that fell upon Him.. But that it was through much tribulation that they would be rewarded when lie would come again and receive them unto Himself. Our lord reserved His plain teaching along this line until nearing the close of His ministry. At first some of His disciples were disposed to insist (as many do to-day) that the world must be conquered for Christ. as a result of their preaching. Peter dissented by saying. "Be it far from thee. Lord, this (death on the cross) H1;in not he unto Thee." Jesus rebuked him, and the disciples settled down to a realisation that the glories of the Kingdom were not due until they had partaken of the sufferings of Christ. How very beautifully St. Peter expresses his view of the matter in his 1 Epistle. Chapter -1. Verse 3 reads; Blessed be tile God and Father or our Lord Jesus Christ, which, according to His abundant mercy. bath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. To an inheritance reserved in heaven for you who are kept by the power of God, through faith unto salvation, ready to he revealed in tile last time. Wherein ye greatly rejoiced, though now for a season, if need be, ye are in heaviness through manifold temptations. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire. might be found unto praise, honour and glory at the appearing of Jesus Christ. Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently. who prophesied of the favour that should come unto you. Searching what time, or what manner of time (whether literal or symbolic) the spirit of Christ which

was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow. Not much glory has come yet; on the contrary, the condition of the world's most inglorious, but this promise has not failed, for it was not, according to the Father's intention, that the power and the glory should follow directly Jesus, the great Head of the church, had suffered. It was after the disciples had tarried in Jerusalem until they were endued with power from on high, that they no longer expected our Lord's words in reference to the coming Kingdom to come to pass there and then. But we have every reason to believe that the words of our text are low applicable. Indeed, we know that the Kingdom of God is near, even at our doors. The entire outline of our Father's plan, and also His times and seasons, are now clearly discernible, and this is positive proof that we are living in the time of the end of the present dominion of evil, through the binding of Satan, and the reign of Christ. If prophecy were never designed to be understood, there could have been no object in giving it. God is not executing the various parts of His plan at random, but has a definite time for every feature of it.

St. Peter calls attention to this subject when he declared, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty. (2 Pet.

1:16.) He had been permitted to see in a vision, on the mount of transfiguration, the glory of the Kingdom that was to come. Moses was there (in vision only) to represent the ancient worthies, who were promised that they should have the earth as an everlasting possession, being princes in all the earth, Elijah was seen in vision to represent those who are to be joint-heirs with Jesus in the Kingdom of Heaven. The scene foreshadowed the "glory to follow" after the completion of Christ's sufferings. According to 1 Cor. 12:12, the Church is to consist of many members, and it is clear from the Apostle's teachings as a whole that the Gospel Age has been set apart for the development of the 'Christ,

and that during the incoming age he shows that Jesus, the Head, and the church, glorified with Him, will deliver the world from the bondage of sin and death. St. Paul, in connection with our subject, as well as elsewhere, distinguishes between the church and the world. To the brethren he says, "Of the times and seasons, brethren, ye have no need that I write unto you for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When 'they' shall say peace and safety, then sudden destruction cometh upon them, but 'ye,' brethren, are not in darkness that that day should overtake you as a thief." It follows, then, that if a child of God, living in the day of the Lord, remains in darkness or ignorance of the fact, he must be either surfeited with the things of this life, or overcharged with the cares of the world, having neglected to watch with his lamp trimmed and brightly burning.

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21:36.

A loving act does more than a fiery exhortation. What mankind needs is not more good talkers, but more good Samaritans. - Anon.

Contenting himself with these two things, to do all things justly, and whatsoever God shall send to like it well - M.A.

Question Box.

Question. — Am I right in understanding that the Apostle refers to the First Resurrection when he says, “Flesh and blood cannot inherit the Kingdom of God” (1 Cor. 15:50), and will the General Resurrection be to human nature on the earth ?

.Answer.—Yes, you have the correct thought on the matter. All the promises contained in the Scriptures of a spiritual nature apply to the Church of Christ, and to the Church alone, Flesh and blood cannot enter into the spiritual conditions, therefore, the members of the Church of Christ must all be “changed.” Those of the world of mankind who will enter into the earthly phase of the Kingdom will be resurrected as human beings, and not as spirit beings. These shall lie restored to full human perfection, in the “times of restoration of all things which God hath spoken by the mouth of all the holy Prophets since the world began.” (Acts 3:19-21.) They will come forth from the tomb in the flesh—not with the old bodies which they possessed in this present life. but “God giveth it a body as it hath pleased 1 Cor. 15:35-38.) The Apostle differentiates between these two kinds of resurrections, saying, “As is the earthly, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly” (spiritual) (verses 45-48).

Question—Do the words “everlasting” “eternal” and “for ever and ever” not mean the same in the case the wicked as in the case of the righteous?

Answer.—Let no one be deceived regarding the duration of the punishment of the wicked, as it is repeatedly put forth in the Scriptures that it is for eternity and not merely for a season. However, it is not a question as to the duration of the punishment, but it is a question as to the nature of the punishment. It is on this point that many Christians have been confused. When the Apostle says, concerning the ultimate fate of the wicked, “they shall suffer everlasting destruction from the presence of the Lord,” they at once get the thought of the eternal feature of the punishment, but do not get the proper idea as to its nature; reasoning generally that “destruction” means preservation (in fire and brimstone). Death is the punishment for sin. It is the penalty for disobedience. “The wages of sin is death” (Rom. 6:23) , and when death is eternal it is eternal punishment. There should be no question on this point. The Scriptural proposition is very plain. “The gift of God is eternal life, through Jesus Christ our Lord.” The wicked who, after full light received knowledge, refuse to accept the grace of God as manifested through Christ, will never receive the “gift” of eternal life. “He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.” (1 John 3:15.)

Question.—Will you kindly explain Joshua’s words: “Sun stand thou still upon Gibeon and thou moon in the Valley of Ajalon.” Joshua 10:11-14?

Answer.-- There have been those who claim that the day was dark and that the sun did not shine at all, and this would seem to coincide with the remarkable hailstorm mentioned in the narrative. Joshua’s enemies were sun worshippers and such a day of darkness would be taken as foreboding ill for them, and this would in itself take away their courage and weaken their morale. The obscurity of the sun and moon was a great phenomenon, and Joshua took advantage of it and desired that the sun and moon should stay hidden. Another explanation is that the sun may have been visible during the day, and that heavy clouds refracted the sun’s rays unusually late in the evening, until the moon rose, so that there was no time without light. Either of these explanations seems feasible so that there is no reason that any should stumble over the matter. This question was more fully dealt with in our issue of September, 1925.

Question.—Please explain Luke 17:22. “The days will come when ye shall desire to see one of the days of the son of man, and ye shall not see it.”

Answer.—The subject was the coming Kingdom, and Jesus had just said that it would not lie with outward observation (outward show). He then said to the disciples that they, too, would one day desire to see one of the days of the Son of Man. No doubt He had in mind that He would be taken from them, and they would personally recall the happy days of His visible presence. But it seemed also that He was speaking of His second Coming and how there would be an expectation of Him, coming again in a form visible to the human eye, and he gives the warning so that they should not be deceived by those who would say, “Lo here or lo there,” etc.

Correspondence

The following message was received from our Bro. Burpee:-

Greetings in the Lord to the Adelaide Ecclesia, —Though unable to attend the praise and testimony meeting at this time, through bodily affliction, I rejoice at the thought that we may meet around one common mercy-seat, and commune with each other, having the promise that if we walk in the light as He is in the light we have fellowship one with the other, and the blood of Jesus Christ cleanseth us from all sin.

In reviewing my life, I can truly say, with God's servant of old, "Thou hast been the guide of my youth." "The lines have fallen to me in pleasant places; I have had a goodly heritage." This applies both temporarily and spiritually; the latter more especially, since feasting on the rich supplies since our Lord fulfilled His promise, "I will gird myself and come forth to serve." We realise indeed that the light is now shining in a very dark place until the day dawn. We speak feelingly of the dawn because of the presence of Christ which brought the dawn. The truth came as a light from heaven, bringing us into such fellowship as we have previously not known. Fellowship means companionship and that Jesus is with us. Health and strength are no longer mine, "but Jesus is mine." I find myself clinging not to life, as it pertains to this body, but cleaving to Christ. "Blessed assurance, Jesus is mine, Oh what a foretaste of glory Divine. Heirs of salvation, purchase of God, begotten of His spirit when washed in His blood." It is so good to feel that God's interest in His children is so real as set forth by our Lord when He said, "even the very hairs (of) your head are numbered." All the trials that come are understandable from the viewpoint that "all things are working together for good to those who love God."

What a flood of light we have upon the following words. "called according to His purpose" so far as the world's future is concerned. May the Lord draw us closer together that we may feel persuaded that His service is the only thing worth living for, so that our minds may be stayed on Him with hearts uplifted, knowing that our deliverance draweth nigh.

FAITH THE BASIS OF PEACE.

If we would know the foundation and security of this abiding peace which is able to survive the heaviest storms of life, we have only to look to the teaching and example of the Lord and the Apostles. What was it that held them so firmly and gave them such rest of mind while they suffered? It was their faith—their faith in the Love, Power and Wisdom of God. They believe. in that what God had promised, He was able also to perform, and that His righteousness and benevolent plan could know no failure. Isa. 46:9-11; 14:27.) On the assurance of God they rested. In Him their faith was anchored; and it mattered not how fiercely the storms raged or how they were tossed by the tempests of life while their anchor still held fast to the Throne of God.

In the midst of the Christian warfare let our hearts be cheered and our minds be stayed, not only with such assurances that all the Divine purposes shall be accomplished, but also with such promises of personal favour as these

"Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame; He remembereth that we are dust."

"Can a woman forget; her sucking child? Yea, they may, yet will I not forget thee. Behold I have engraven thee upon the palms of My hands."

'Idle Father Himself loveth you.'

"It is the Father's good pleasure to give you the Kingdom."

"Such as are upright in their way are His delight."

"Delight thyself also in the Lord, and He shall give thee the desire of thine heart"—the peace of God, even in the midst of storm and tempest.

HISTORICAL EXCERPT

(Milner.)

THE GERMAN CHURCH—SEVENTH CENTURY.

Barbatus, born in Italy in the beginning of this century, was a great ornament to Christianity. Meditation on the Scriptures was his chief delight. He was looked upon to excell in preaching. He acted as curate of Morcona, near Benevento, and gave great offence by his faithfulness. By the malice of the people, he was obliged to retire to Benevento. This town was possessed by the Lombards, many of whom were idolaters, though some were of the general church, with their duke, Arichis, a friend of Gregory I. Barbatus found they worshipped a golden viper and a tree on which the skin of a wild beast was hung. He preached and prayed a long time; at length, the Emperor Constans besieging Benevento, the wicked inhabitants were intimidated so far as to repent of their idolatry. Barbatus was allowed to cut down the tree and to melt the golden viper, of which he made a sacramental chalice. He was appointed Bishop of Benevento in 663, and destroyed every vestige of idolatry in the whole state. He lived afterwards to bear a testimony by his presence in the Council of Constantinople, and died in 682.

Toward the conclusion of the century, Willibrod, an English missionary, and eleven of his countrymen, crossed over into Holland, to labour among the Friezelanders. But being ill-treated by the king of Friesland, who put one of their company to death, they retired into Denmark. Returning, however, into Friesland, in the year 693, they propagated divine truth with success. Willibrod was ordained bishop of Wilteburg (now Utrecht), and laboured in his diocese to his death, while his associates spread the Gospel through Westphalia and the neighbouring countries.

It was in this century that Bavaria received the Gospel from the ministry of Rupert, or Robert, bishop of Worms. He was invited by Theodo, duke of Bavaria. His ministry prospered, and he was appointed bishop of Salzburg.

The increasing harvest required more missionaries. He therefore returned to his own country, and brought twelve assistants; from that time Christianity was established in Bavaria.

Some time after Emmeram, an Aquitanian Frenchman, leaving his own country and his large possessions, travelled to Ratisbon to spread the Gospel. He was well received by another Theodo, duke of Bavaria. He observed that some of the old inhabitants were guilty of idolatrous rites, which they mixed with Christianity. He laboured among them three years, preaching in all the towns and villages, and reserved for himself only the bare necessaries of life. His success was great; he declared that he only wished to preach Christ crucified. He was murdered by Lambert, a son of the duke, with savage barbarity.

Marinas and Anian, two Egyptians, continued the work in Bavaria; but Marinus was murdered by robbers.

Eloi, bishop of Noyon, was very successful among the Antwerpens, Flemings, and the Frisons. At first he found them fierce and exceedingly obstinate; but God was with Him both in life and in doctrine.

This meagre account is all that can be related with certainty of the propagation of the Gospel in the seventh century in Germany and the neighbouring countries.

WORKERS AND WINNERS.

Keep striving; the winners are those who have striven
And fought for the prize that no idler has won;
To the hands of the steadfast alone it is given,
And before it is gained there is work to be done.

Keep climbing; the earnest and faithful have scaled
The height where the pathway was rough to the feet;
But the faint-hearted faltered, and faltering, failed,
And sank down by the wayside in helpless defeat.

Keep hoping; the clouds hide the sun for a time,
But sooner or later they scatter and flee,
And the path glows like gold to the toilers who climb
To the heights where men look over landscape and sea.

Keep onward; right on, till the prize is attained;
Front the future with courage, and obstacles fall.
By those, and those only, the victory's gained
Who look not to themselves but to God above all.

“No looking back to Sodom's plains,
No listening still to Babel's strains;
No tears for Egypt's song and smile,
No thirsting for its flowing Nile. “

'Tis but a little and we come
To our reward, our crown, our home!
Another year, or more, or less,
And we have tossed the wilderness;

Finished the toil, the rest begun,
The battle fought, the triumph won!”

SELECTED.

THE TRIAL OF YOUR FAITH.—(1 Peter 1:5-8.)

Though we know there must be trials, and there will be tears below,
Yet we know His glorious purpose, and His promises we know!
Only ask—“What faith the Master?” and believe His word alone,
That “from glory unto glory” He shall lead, shall change His own.
Ever more and more bestowing,
Love and joy in riper glowing,

Faith increasing, graces growing Such His promises to you!
He is faithful, He is true!
Each Amen becomes an anthem, for we know He will fulfil,
All the purpose of His goodness, all the splendour of His will,
Only trust the living Saviour, only trust Him all the way,

And your springtime path shall brighten to the perfect summer day. —F. R. Havergal.



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Divine Justice In The Deluge.

WHILE to-day there are those who deny the teachings of Genesis respecting the creation of man and the deluge, we have the words of Jesus in Matt. 24:39 stating that the flood came and took them all away; proving that God permitted the deluge and that He was just in blotting out the human family with the exception of righteous Noah and his family.-2 Pet. 2:4-10.

We should remember that God's covenant with Adam was based upon the fact that he was created perfect (in God's image and likeness), and was to be granted ever lasting life on conditions that he would maintain this image and likeness by continued obedience to his Maker. When Satan obsessed the serpent and guided it to eat the fruit which our first parents were forbidden to eat, he produced thereby a temptation. Mother Eve saw that, so far from the serpent being poisoned by the fruit, it was the wisest of animals. She reasoned that humanity was so much superior to the brute creation that the increased wisdom would make her husband and herself like gods. She thirsted for knowledge and power, and only the Divine command seemed to stand 'between her and the highest ideals. She partook of the fruit and recommended it to Adam, who was not so deceived (as the Apostle informs us), for he knew that death would surely follow disobedience. Nevertheless, he disobeyed, thinking he would rather perish with his wife than live on for ever without her.

The disobedience led to expulsion from Eden, and the beginning of the gradual execution of the sentence' which reads, "for in the day that thou eatest thereof thou shalt surely die," or as worded in the margin. "Dying, thou shalt die." - - Up to this time Adam was not dying by any means,-. for sin alone brought death through separation from the life-giving groves. And according to the Divine pronouncement, he died within the day in which he ate of the tree of the knowledge of good and evil. The Apostle Peter informs us that a day with the Lord is a thousand years, and Adam died when nine hundred and thirty years old. His race has inherited his dying conditions and sinful tendencies. Thus all humanity are under the curse, condemned, not to eternal torment, but to death in Adam. Whatever, therefore, may cut short human life is no injustice to humanity, because whatever life is now enjoyed is just so much more than the human race has title to. Hence the deluge was merely a quick means of executing against Adam's family of sinners the death sentence already expressed sixteen centuries before.

HOPE FOR THE ANTEDILUVIANS.

There is the same hope for these as for all the remainder of the human family—the hope of a fresh trial for life lost in Adam. This means not merely a hope of being awakened from the sleep of death, but a hope of restitution, a hope of returning, if they will, to the full measure of human perfection; the image of God in the flesh. This hope rests first of all on God's gracious promise that all the families of the earth shall be blessed in Abraham's seed. Secondly, it rests in the assurance that Jesus is the Head and the Church the members of that spiritual seed of Abraham which, as the Elect of God, will soon be completed and glorified with her risen Lord and Saviour.

In the Messianic kingdom, this great "seed" will accomplish the world's blessing foreordained. St. Paul emphasized this, saying, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise made to Abraham." See Gen. 22:18; Gal. 3:29.

DIVINE PATIENCE MANIFESTED.

As we review the situation we are amazed at the exhibition given of Divine patience. We are reminded of St. Peter's

word that God is not willing that any should perish. How easily He could have blotted out of existence our first parents and have created another pair. How easily He could have hindered Satan from presenting the temptation. How easily He could have warned the angels against a course of disobedience and have shown them His full power at any time. These incidents illustrate to us a general principle of Divine character and Divine dealings. God had indeed a glorious dominion before sin entered the world. And He could, of course, have hindered any spread of disloyal

ambition of Satan by destroying him, or God could have coerced him into obedience as a slave. But the Almighty has the very highest ideals in respect to His Government and all His subjects. All His work is perfect, as the Scriptures declare, and every variation from that perfection must be the result of disobedience; while the disobedient shall perish. Whoever does not learn to love righteousness and hate iniquity will be counted unworthy of everlasting life. And so we read that, after the coming of Christ, "Whom the heavens must retain until the times of restitution of all things," and that shall then come to pass that "every soul that will not hear that prophet shall be destroyed from among the people, destroyed in the second death and not preserved in a place of torment."

MAN'S EXPERIENCE A LESSON.

God not only foreknew that the conditions under which man was created would result in sin, but without causing the temptation and without giving any excuse for the disloyalty He determined to permit it, but only for a very limited space of time. The reign of sin and death is only to last for six thousand years. Then, by bringing in the Messianic kingdom, God will abolish sin and death, lifting all the willing and obedient to human perfection and life everlasting in Eden restored.

He put the death penalty upon humanity, knowing at the time that it would require the death of an obedient sacrifice for human redemption, and purposing in advance that He would provide a Redeemer such as would willingly become man's surety by paying the ransom price. Thus the permission of evil has resulted in the manifestation of God's love, in a manner that otherwise would hardly have been revealed. The infliction of the death penalty for so long has, likewise, demonstrated the persistence of Divine justice. The recovery of the dead by a resurrection will prove, as nothing else could, the wonderful power of our God. And when the entire plan of God shall have been outworked and shall have been made known to angels and men, it will demonstrate the wisdom of God, as it never could have been known, had He not adopted the plan of temporarily permitting a reign of sin and death.

MANY SONS TO GLORY.

Another thing made possible by the permission of sin has been the special call to joint heirship with Christ in the heavenly phase of the Kingdom. The Bible declares that the Elect Church are begotten of the Spirit throughout this age, and are promised that they shall be born of the Spirit in the first resurrection. "Flesh and blood cannot inherit the Kingdom of God." The need of a Redeemer opened the way for Him Who was the "Word" to become flesh. He was then in the position to demonstrate His obedience unto death, even the death of the cross.—Phil. 2:8. And this great sacrifice constituted not only the ransom price for Adam and his race, but also the basis on which the Heavenly Father highly exalted His Son far above angels to the Divine nature.—John 5:26. Similarly the exaltation of the Church to be the Bride of Christ and partaker of the Divine nature (2 Pet. 1:4) was made possible by the permission of evil. The Heavenly Father could justly permit members of the fallen race, of the same disposition as Jesus (having the mind of Christ), to sacrificially lay down their lives as members of the Body of Christ, and by thus suffering with Him to be accounted worthy of reigning with Him in glory.—Rom. 8:17.

HALLELUJAH! WHAT A SAVIOUR.

As the Psalmist exclaims, "Great is the Lord and greatly to be praised." Infinite in wisdom, justice, love and power.

Is it any wonder, in view of this work, that God has outlined for His Son and the Church glorified, that He should consider it necessary to give us tests of faith in loyalty and obedience, Is it any wonder, in view of the work which He has for us to do for mankind, that the Redeemer Himself was given experiences in suffering, that He might be a merciful and faithful High Priest in the things of God in relation to humanity. Since having gained a better understanding of the Bible, we see that the redemption which God provided through His only Begotten Son is to be world-wide in its effect. The race was not condemned individually, but as a whole in one man, on account of Adam's sin. Similarly, the race has been redeemed as a whole by the Man Christ Jesus, Who gave Himself a ransom for all.—1 Tim. 2:5, 6; Heb. 2:9; 1 John 2:2.

The fact that God did not deal with any of the human family, except the Hebrews, for four thousand years, does not mean that He cared for the Hebrews only, nor that they alone are to receive the Divine blessing. It simply means that, during that time, God dealt with the Hebrews to select from among them some especially loyal characters to be sharers in His future work, when He will deal with the world in general.

The fact that all this work of selecting one class of servants from Hebrews, and another class from every nation during the Gospel Age, has required six thousand years, is no argument against God's purpose to bless all Adam's children ultimately. We are glad to see in the light of present truth that it is in the eternal interests of all mankind that the past and present elections have been proceeding. The fact that a long time has been consumed in getting ready the instruments of Divine mercy shows the greatness and the thoroughness of the Divine Plan in respect to the race as a whole. Let us then avail ourselves of the glorious opportunities for Bible study and for growth in grace and love. Let us walk worthy of the light, and rejoice in Him Who bought us with His precious blood.

STILL THERE IS ROOM.

Day is declining and the sun is low;
The shadows lengthen, light makes haste to go;
Room, room, still room! Oh, enter now.

The bridal hall is filling for the feast;
Pass in, pass in, and be the Bridegroom's guest.
Room, room, still room! Oh, enter now.

It fills, it fills that hall of jubilee.
Make haste, make haste; 'tis not too full for thee.
Room, room, still room! Oh, enter now.

Louder and sweeter sounds the loving call—
Come, lingerer, come; enter that festal hall.
Room, room, still room! Oh, enter now.

PEOPLES PAPER.

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NOTES ON THE VOYAGE FROM. SOUTH AFRICA TO ENGLAND

LIFE on board a large vessel with over 500 passengers, travelling some of them for seven or eight weeks together, seems like a miniature picture of the western world, and demonstrates the utter failure of the so-called Christian civilisation. How sadly true it is that Were all heathen nations converted to such a condition they would but be "twofold more children of Gehenna." and in double need of a further conversion. In most cases, it would seem "the heathen in his blindness" was a better man, morally and often physically, in his native state. He was also more likely to turn from his idols to the one true God and only Saviour, Jesus Christ. The more quickly and earnestly, when the due time comes for the Lord to "Turn to the people the pure language" the truth unadulterated by human dogma, forms and hypocritical ceremonies and professions. Is it any wonder that we hear of the Hindus, Bhuddist and Mahomedan saying "We want Christ, we love His principles and teachings, but we did. not want Christianity."

On the boat may be found various nationalities, English, Scotch, Irish, Welsh, French, German, Hollanders, Norwegians, Swedes and Colonials, Americans and negroes. All grades of society, educated and ignorant, South and uncouth, and all shades of thought on religious, political and social questions, and men and women of all sorts of occupations, some full of hope and ambition, and many evidently content with the position attained. There are all ages from a few months into the eighties of years.

There are still those who have high standards of life, some who are trying to live the Christian life, while many count nothing of religion at all. There are those still believing in eternal torture for all outside of Christ. There are others deluded by "Faith Healing," Christian Science, Theosophy or Spiritualism. Probably the majority have a slight idea of godliness.; so that they like to have a formal church service on Sunday mornings, if the sermon is very short. The captain stipulated that the address must not be more than five minutes, but the congregational minister gave him, anyway, ten minutes.

The service over, the day became once more like any other day, spent in careless indifference to anything but selfish appetite and pleasure, and as though with design to crowd out any opportunity of an evening service, the day was completed by the showing of a comic picture film. "As in the days that were before the flood they were eating and drinking, buying and selling, marrying and giving in marriage, so shall also the days of the Son of Man be."

As the days pass and the voyage. lengthens, more of the sordid side of life appears. All seemed friendly at the beginning, but all have faults, and there are always in ..the world and also on a boat those whose tongues are mottly exercised in the service of the great "accuser," and one needs care to avoid listening to slander and evil-speaking, fault-finding. So often it is easy to see that the fault complained of is quite prominent in the accuser. is very generally the case of the hypocrite, with the beam in his or her own eye wanting -to pick a mote •out of another's eye. One sees what an abominable thing is the loose. tongue, surely there is no sin more easily. to fall into, particularly with those who naturally talk a lot, .for "In a multitude of words there lacketh not sin." To libel or slander another is inexcusable, even among the ungodly, and how' much more terrible is it when, as the Psalmist has put it, the slander is against "one's own Mother's son," a fellow member in Christ. No wonder that 'there is so much New Testament- as well as Old Testament instruction respecting the matter, so that the "unruly: member" of our bodies should be used only in useful service to .- the glory of God and comfort, edification. and blessing of those around us, and not to belittle, wound • or hurt others. "Let my lips speak forth His praise."

FAITHFUL UNTO DEATH.

With the passing away of our Bro. Burpee, of South Australia. recently,. another of the Lord's dean .saints have laid aside the earthly tabernacle and entered upon that life more abundant.

While the severing of human ties leaves a wound: that is hard to heal, and while sympathising with the near and dear relatives, we rejoice to know that our Brother's long time of suffering and pain has ended.

To those who visited Bro. Burpee when on his bed of sickness there was manifest the spirit of patient; faithful trust in the Lord, which has. been in evidence during the many years he has walked in the narrow Path Way; and we realise he has proved a faithful servant unto death and gained his reward and blessing with the Lord in His Kingdom, promised to overcomers in Rev. 2:10; .14. —"Be thou faithful unto death, and I will give' thee a crown of life."

."Blessed are the dead which die in the Lord from henceforth; that they may rest from their' labours; and their works do follow them."

If there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing, and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a .good place; and ye say to the poor man, Stand. thou there., or -sit under my footstool; are ye not divided in your own mind, and become judges with evil thoughts.—James 11:3. 4. •

“Unto The Pure All Things Are Pure.”

UNTO the pure all things are pure: but unto them that are defiled and unfaithful nothing is pure; but both their minds and conscience are defiled: they profess to have known God, but by their works they renounce Him, being abominable and disobedient, and to every good work worthless.—Titus 1:1 5, 16.

Not sinners, not the worldly, are thus spoken of by the Apostle, but those who have enjoyed the truth and who have enjoyed at least the first step in heart purification. namely, justification, and whose hearts have become defiled through a failure to maintain in them the law of love as the ruling principle. Instead of being filled with love, selfishness, with, its defilement, has been received back as the ruling principle of the heart. Such have the • spirit of the. world, and sometimes exercise it with a much greater degree of animosity than the world exhibits. They are specially ready. as the Apostle intimates, to impugn the conduct and motives of others.; being selfish themselves, they attribute selfishness to everyone else; being impure themselves. they attribute impurity to others; having lost the spirit of love which thinketh no evil, their hearts rapidly fill up with selfish, envious, uncharitable. ungodly, unkind sentiments, toward those who are true, sincere and noble.

We have known such to go even to the extreme of impugning the motive of the great Jehovah and our Lord Jesus Christ. Unable to think of love and benevolence as motives for conduct, and accustomed in their own hearts to think merely of selfishness and personal aggrandisement as motives, they view the divine course from this standpoint, and esteem that God was moved by -pride to recover man from sin and death, or by vanity, to show what He could do. They claim that our Lord Jesus was moved by selfish motives, of self-gratification, honour, increase of power. in becoming our Redeemer. They think .of the loyalty of the angels from a ‘selfish standpoint, as in hope of advancement, or in fear. of punishment. Who can bring a clean thought out of an unclean heart? Who can expect benevolence, generous. .feelings, sentiments or words, except hypocritically, from a heart in which selfishness has the control. Who would expect generous considerations in a mind full of envy and self-seeking?

..-The Apostle suggests of such that not only their minds ‘become corrupted, but also their consciences, so that they will do evil, speak evil, think evil, and yet their con-sciences do not reprove them; because their consciences and minds work in harmony, and, as the Scriptures declare they become blinded, self-deceived. What a terrible condition this is, and how careful all of the Lord’s people should be not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the Word of the Lord. This condition can only be maintained by judging ourselves. and that strictly and frequently, by the standard which God has given us, His law of Love.

“ I want the first approach to feel
Of pride or fond desire;
To catch- the wandering of my will,
And quench the kindling fire.”

As the Apostle points out, those whose minds become impure. poisoned by ambition or pride or selfishness, the spirit of evil, ‘professing to have known God, are apt to profess. .as loudly as ever, sometimes, indeed, becoming boastful of how much thee know of God, and of His Word end of how wise they are as respects its interpretation. Not by boasting of professions, therefore, can we always judge who are of pure minds and of good consciences, and in full harmony with the Lord. Rather by their fruits we shall know them, as the Master said, by their works, as the Apostle here points out. If any. profess to know God, and yet by their works renounce him, we are fully justified in questioning whether or not they may not be self-deceived, whether or not their conscience, as well as their minds, may not have become defiled.

To renounce tile Lord in our works does not necessarily mean a resort to murder, robbery, licentiousness. etc. It means, rather, ill the beginning at least, that from the hitherto good fountain of a cleansed or renewed heart or will, from which issues purity, truth, sweetness, kindness, encouragement and refreshment for all who drank of its waters, in the home and family and neighbourhood. and amongst the Lord’s people. would issue instead bitter \voters, producing bitter feelings, watering and nourishing roots of bitterness, stirring .up malice, envy, hatred. strife. etc.

No wonder the Apostle says of such that they are abominable! All who have the spirit of the Lord must abominate the spirit of evil, however surprised and grieved they may be to find it issuing from one who previously gave forth sweetness, love, kindness, good works.

As the Master declared, if the professedly sweet fountain send forth bitter waters, we may know that there is something wrong, something defiling. in the fountain. and are not to deceive ourselves respecting its waters, and to partake of its bitterness.

Commenting along the same line, the Apostle James declares. “If any man among you seemeth to be religious and

bridleth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the fulness of the heart the mouth speaketh," therefore the unbridled tongue, speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fulness these overflow is unsanctified, unholy, grievously lacking of the Spirit of Christ—hence, whatever religion it may have attained is thus far vain, as that heart is not saved nor in a salvable condition. No wonder the Apostle comments in our text, that such are "disobedient"; only by disobedience to the law of the New Creation, love, could anyone reach such a condition of heart and conscience defilement, after he had been purified through faith in the precious blood, and consecrated to the Lord.

The final statement of our text is that such a one, having lost the spirit of the truth, and having obtained instead a spirit of bitterness, rancour, evil, having a poisoned or defiled mind and conscience, is "to every good work worthless." No matter what work such a one might undertake to do, it would surely be spoiled, because the spirit of evil, the spirit of pride, the spirit of selfishness, the spirit of malice and envy, are so violently in apposition to, every feature of righteousness and goodness and truth and love, that there can be no peace, no cooperation between them. This reminds us of our Lord's words, to the effect that those who are His people and who have His spirit are "the salt of the earth"—preservative, so long as they have this spirit: but, as He suggests, if the salt lose its saltness—if the Christian lose those peculiar features of the spirit of Christ which constitute him different from the world, separate from the world, and a preservative quality in the world—if he should lose these, what? He would be worthless as bad salt, "to every good work worthless." - Titus 1:16.

What Course should be pursued by those who find themselves possessed of impure minds—minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving minds, which love only those who love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful, and it was while all were thus "in the very gall of bitterness and bonds of iniquity" that He provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

"His blood can make the foulest clean;
His blood avails for me."

But true repentance means both contrition and reformation; and for help in the latter we must go to the Great Physician, Who alone can cure such moral sickness; and of Whom it is written, "Who healeth all thy diseases." All of His sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately "worthless" for 'His service. True, it is worse for those who were once cleansed, if they, "like the sow, return to the wallowing in the mire" of sin—but still there is hope, if the Good Physician's medicine be taken persistently the same as at first.

The danger is that the conscience, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the "mire" of sin, to be the beauty of holiness. Then only is the case practically a hopeless one.

SOME OF THE GOOD PHYSICIAN'S' ANTIDOTES FOR HEART IMPURITY.

The Good Physician has pointed out antidotes for soul-poisoning—medicines which if properly taken according to directions, will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and back-biting and scandal-mongering it will produce the love which thinketh no evil and which worketh no ill to his neighbour; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the Spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good, not only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions:

(1) "He that bath this hope in him purifieth himself even as He (the Lord) is pure."--1 John 3:3,

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like Him and see Him as He is, and share His glory. As our minds and hearts expand with this hope, and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the Heavenly Father's love and the Redeemer's love in rainbow colours, and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleaning and purifying of our hearts follows: for looking into the perfect law of liberty—love—we become more and more ashamed of all the meannesses and selfishness which the fall brought to us, and once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, 'backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathise with these evil qualities are unfit for the kingdom and to every good work worthless, we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once, and we set a guard not only upon our lips but also

upon our thoughts—that the words of our mouths and the meditations of our hearts may be acceptable to the Lord.

(2) “Who gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.”—Titus 2:14. We might theorise much and very correctly upon how and when and by whom we were redeemed; but this all would avail little if we forget why we were redeemed. The redemption was not merely a redemption from the power of the grave—it was chiefly “from all iniquity.” And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified. This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) “Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart.”—2 Tim. 2:22.

We not only need to start right, but also to pursue a right course. We may not follow unrighteousness even for a moment: whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according to rumour or appearances, or to accept the judgment of Scribes and Pharisees, as did the multitude which cried, “Crucify Him !. His blood be upon us and upon our children.” Had they followed righteousness they would have seen the Lord’s character in His good works as well as in His wonderful words of life: they would have seen that so far from being a blasphemer He was “holy, harmless, separate from sinners,” they would have seen that his accusers were moved by envy and hatred.

It is just as necessary as ever to follow the Lord’s injunction, “judge righteous judgment,” and whoever neglects it brings down “blood” upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will His “brethren” be treated. The more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings, and the more will we realise that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity, that is, faithfulness. The Lord declares His own fidelity or faithfulness, and declares Himself a friend that sticketh closer than a brother. And even the worldly recognise fidelity as a grace, and by such it is often given first place, for many would commit theft or perjury through fidelity to a friend. But notice that God’s Word puts righteousness first. Fidelity, love and peace can only be exercised in harmony with righteousness, but unrighteousness not being proven against a brother, our fidelity and love and peace toward Him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the wicked One assail him “without a cause.” This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is purity of heart—freedom from injustice. Righteousness is purity of heart—freedom from unrighteousness. Love is purity of heart—freedom from selfishness.

(4) “Seeing ye have purified your souls in obeying the truth through the spirit (the spirit of the Truth) unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently.”—1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through hearing the Truth, nor through believing the Truth, but through obeying it. And not merely a formal obedience in outward ceremony and custom, and polished manner, but through obedience to the spirit of Truth—its real import. All this brought you to the point where the love of the “brethren” of Christ was unfeigned, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not like, much less did you love them; they were poor, or shabby, or ignorant; or peculiar. But obeying the spirit of the Truth you recognised that all who trust in the precious blood and are consecrated to the dear Redeemer, and seeking to follow His leadings are “brethren,” regardless of race or colour or education or poverty or natural grace, You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master that you can honestly say I love all the “brethren” with a love that is sincere and not at all feigned..

Now having gotten thus far along in the good way, the Lord, through the Apostle, tells us what next—that we may preserve our hearts pure—“See that ye love one another with a pure heart fervently (intensely).” Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the Adversary, carnal love. But the pure love is not to be cold and indifferent; it is to be so warm and so strong that we would be willing to lay down our lives for the brethren.” —1 John 3:16.

With such a love as this burning in our hearts there will be no room there for any selfish, envious thoughts or words or deeds. Oh, how blessed would all the gatherings of the “brethren” be, if such a spirit pervaded all of them ! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all—for righteousness and fidelity and love and peace, and against every strife, malice, slanders and backbitings?

Let all the “brethren” more and more take these medicines which tend to sanctify and prepare us for the Master’s service here and hereafter.

Growing in Grace.

“But grow in Grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever.”- 2 Pet. 3:18.

Unto him that hath Thou givest
Ever “more abundantly.”
Lord, I live because thou livest,
Therefore give more life to me;

Therefore speed me in the race;
Therefore let me grow in grace.
Deepen all Thy work, O Master,
Strengthen every downward root,

Only do thou ripen faster
More and more thy pleasant fruit.
Purge me, prune me, self abase,
Only let me grow in grace.

Father, grace for grace outpouring,
Show me ever greater things;
Raise me higher, sunward soaring,
Mounting as on eagle’s wings.

By the brightness of Thy face,
Father, let me grow in grace.
Let me grow by sun or shower;
Every moment water me;

Make me really hour by hour
More and more conformed to Thee,
That Thy loving eye may trace,
Day by day, my growth in grace.

Let me, then, be always growing,
Never, never standing still;
Listening, learning, better knowing
Thee and Thy most blessed will,

Lighted in Thy holy place,
Daily let me grow in grace.

Question Box.

Question —Are we grafted into the olive tree when justified or when consecrated?

Answer.—Both. That is to say, the completion of justification is at consecration. No one has his justification complete, or full, unless he has consecrated himself. Our justification begins when we turn toward that which is just or right, and away from that which is unjust; and we get more justification, more nearly right (for justification means being right), as we proceed toward consecration. When our justification has progressed to the point of full consecration, only then are we recognised as begotten of the Spirit, and as branches in the Vine, pictured by the Lord in the 15th chapter of John. In the picture of the olive tree the same is true. Only spiritual branches are now grafted into this “olive tree.” The question is doubtless based upon Rom. 11:17, where the Apostle tells us that the Jewish nation represented the olive tree, which had the good root. The root of the olive tree was the definite promise made to Abraham: “In thy seed shall all the families of the earth be blessed” —Gen. 12:3. The promise then began to produce branches. Every individual Jew claimed to be connected with this Abrahamic Covenant. The Apostle tells us that because of unfaithfulness many of these branches were not fit to be kept in, while those that were fit to stay in were “cleaned by the washing of water through the Word,” and transferred from Moses into Christ, and begotten of the Holy Spirit. The Apostle proceeds to say that ever since the Jewish branches were broken off God has been gathering branches out of the Gentiles, and that we are being grafted in instead of those broken off branches. We who were by nature children of wrath, aliens, are now grafted into the real tree through which the blessing is to come.

If we can get into that olive tree we then with Christ become heirs to the promise (Gal. 3:16, 29), but to retain our position we must abide in Christ. There are certain tests applied; and those who do not conform to those tests will not be permitted to abide. but will be cut off. Respecting the Vine or spiritual phase of the Abraham Covenant, the first-fruits, the Great Teacher said, “Every branch in Me that beareth not fruit He (the Father) taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.”—John 15:2. So, if we have the trimmings and prunings that He gives to the fruit-bearing branches, let us rejoice that we are in the good Husbandman’s care, and are in good condition. If we abide in the true Vine the time is not very far distant when we, with the remainder of the Church, will be glorified and constitute the Kingdom of Messiah, which in turn shall bless natural Israel and, through natural Israel, all the nations of the earth.

Question.—How do we understand “He was tempted in all points like as we are?”

Answer.—The Saviour was not tempted with the desire to steal or with the habits of a drunkard, neither are those the temptations which come to us—His footstep followers, We are to remember that the Scriptures clearly differentiate between us and the world: “Ye are not of the world even as I am not of the world.” “Tempted like as we are” therefore signifies that the temptations or trials which Jehovah permits to come upon consecrated people are of the same kind as He permitted to come upon our Redeemer. It is important, therefore, that we notice the character of our tests.. God is not testing us to see whether or not our flesh is perfect, for He knew all along that amongst men there is none righteous—no, not one. The Father’s tests for those whom He receives as sons are tests of loyalty to Him, loyalty to the principle of righteousness, loyalty to the Truth, loyalty to the Divine methods—a refusal to take our own way or to seek our own glory or our own ease at the expense of the Truth or of the Divine method.

Question.—Please explain Romans 7:11.

Answer.—See American Version: “ For sin taking occasion through the commandments, beguiled me, and through it slew me.

Paul is here speaking of himself as though representing Israel. They were sons of Abraham, and, therefore, alive toward God prior to the law. The human race generally were born under condemnation to death on account of Adam’s sin. In view of the ransom which was to be paid Abraham was justified by faith, then his seed were born of faith and in this sense alive towards God, while the rest of mankind were dead in trespasses and sins. Then came the law and its offer of life to those who would keep it. It seemed a way to life—they thought they could keep that Law—gain life—but instead they found their inability, and consequently they incurred the penalty for breach of the Law, which was death. So they were beguiled in the sense that they had not had a proper conception of true holiness and of how great a hold sin had upon them. They, however, learned that “By the deeds of the Law no flesh could be justified, and this should have brought them to Christ to accept the way of grace through faith in His blood.

Correspondence

One of Our Readers writes:—I am now forwarding my subscription to the “People’s Paper,” which has been a great help to me to know more of God’s great plan of salvation. I am greatly interested in the questions asked and answered, and wish you every success with your “Paper.”

Another Reader in Victoria writes am more than pleased to receive each month the “wee” paper. It is a real spiritual letter to look forward to. I hope nothing may hinder, its publication for some time to come, and enclose — for this work.

We may state that so long as it seems the Lord’s will. we will endeavour to continue the publication of the “People’s Paper,” and for the benefit of our readers we may mention that extra copies are printed each month, so that those wishing to have more to pass on to friends may do so, and in this way perhaps increase our subscription list.

We invite the cooperation of all our readers in our service, and in addition to such studies as the “Fore-gleams of the Golden Age” and other Bible studies, we are able to supply at greatly reduced rates “The Divine Plan of the Ages,” and succeeding volumes respecting the second coming of Christ, and the harvest work preparatory to the setting up of Christ’s Kingdom, so that all wishing to extend these valuable Bible helps to others may do so at small cost.

HISTORICAL EXCERPT (Milner.)

THE GENERAL HISTORY OF THE CHURCH IN THE SEVENTH CENTURY.

PHOCAS, the Greek emperor, was deposed and slain by Heraclius in the year 610. He was one of the most vicious and profligate tyrants, and may be compared with Caligula, Nero and Domitian.

Since the days of Constantine, such characters had been exceeding rare. For such was the benign influence of the gospel, that even amidst all the corruptions and abuses of it, which were now so numerous, a decency of character and conduct, unknown to their pagan predecessors, was supported by the emperors in general. Heraclius, the successor of Phocas, reigned thirty years. In the beginning of his reign the Persians desolated the eastern part of the empire, and made themselves masters of Jerusalem.

While Asia groaned under their cruelties and oppressions, and was afflicted with scourge after scourge for her abuse of the best gift of God, an opportunity was given for the exercise of Christian graces to a bishop of a church, which had long ceased to produce Christian fruit.

This was John, Bishop of Alexandria, called the Almoner, on account of his extensive liberality. He daily supplied with necessaries those who flocked into Egypt, after they had escaped the Persian arms. He sent to Jerusalem the most ample relief, for such as were-mined there; he ransomed captives; placed the sick and wounded in hospitals, and visited them two or three times a week. His spirit was noble. “Should the whole world come to Alexandria,” said he, “they could not exhaust the treasures of God.”

The Nile not having risen to its usual height, there was a barren season; provisions were scarce, and crowds of refugees still poured into Alexandria. John continued, however, his liberal donatives, till he had neither money nor credit. He still persevered in hope and faith. He even refused a very tempting offer of a person, who would have bribed him with a large present that he might be ordained deacon. “As to my brethren, the poor,” said the prelate, “God, who fed them before you and I were born, will take care to feed them now if we obey him.” Soon after, two large ships, which he had sent to Sicily for corn, arrived, and he said, “I thank thee, O Lord, that Thou has kept me from selling Thy gift for money.”

From the beginning of his bishopric he maintained 7500 poor persons by daily alms. He was accessible to them on all occasions, and divine faith seems to have influenced his acts of love. “If God,” said he, “allow us to enter into His house at all times, and if we wish Him speedily to hear us, how ought we to conduct ourselves toward our brethren?” He constantly studied the Scriptures, and, in his conversation, was instructive and exemplary. Slander and evil speaking he particularly disliked. If any person in his presence was guilty in this respect, he would give another turn to the conversation. If the person still persisted, he would direct his servant not to admit him any more.

Like Josiah of old, he seems to have been sent to reform a falling church, but he had to leave Alexandria in 616 for fear of the Persians. He died soon after at Cyprus in the same spirit in which he had lived; and with him ends all that is worth recording of the church of Alexandria.

In the same year the haughty Chosroes, King of Persia, having conquered Alexandria and Egypt and taken Chalcedon, Heraclius, who saw the ruin of his empire approaching, begged for peace. "That I will never consent to," replied the tyrant, "till you renounce Him who was crucified, and with me adore the sun."

If one compare Chosroes with Heraclius, their personal characters will not appear intrinsically different. In one is seen a daring blasphemer of Christ, in the other a nominal professor of religion whose life brought no honour to the name. Their ostensible characters in the world were, however, extremely different. The spirit of Hercules was roused, and the Persian King was repeatedly vanquished, though he ceased not to persecute the Christians so long as he had power. In the year 628 the Persian power ceased to be formidable to the Roman empire.

In the year 608 Mahomet had begun to declare himself a prophet, and by the assistance of a Jew and a renegade Christian, had formed a farrago of doctrines and rites, in which there was a mixture of Paganism, Judaism and Christianity, whence he found means to draw over to his party some of the various sorts of men who inhabited Arabia. An age of excessive ignorance favoured his schemes; at this day so senseless and absurd a book as the Koran could scarce move the mind of any person in Europe. But he laid hold of the passion of men, and by promising them a carnal heaven hereafter he contrived a religion more directly adapted to please mankind than any other of which we have heard.

But there are seasons of infatuation, when, for the sins of men, empires and kingdoms are permitted to slumber, and enter into no effectual measures of resistance till invaders, at first weak and contemptible, grow in time to an enormous height. This was the case with Mohammedanism. The time was come when the Saracen locusts were about to torment the Christian world, and the prophecy of Rev. 9:1-12 was going to be fulfilled. The Greeks were idly employed in a new dispute; vice and wickedness prevailed over the East. A few, indeed, mourned over the times, and adorned the truth by humility and holiness, but scarce any Christian writers appeared to make a serious opposition to the doctrines of Mahomet, and, at the time of his death, which happened in the year 631, he had conquered almost all Arabia.

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Self-Denial in the Interest of Others.

1 Cor. 8:1-13.

GOD'S Word, both of the Old and New Testaments, has been, and yet is, the very cornerstone of human liberty and independence. Every other system of religion has tended more or less to fetter the mind and the conscience with priestcraft and superstition. And the various so-called Christian religions, from Roman and Greek Catholicisms down, have likewise tended toward priestcraft, superstition and conscience bondage, in proportion as they have ignored the teachings of God's Word, substituting therefor the "traditions of the elders," decrees of councils, theological dogmas, etc. As we look over the world to-day, it is an unquestionable fact that the largest liberty, social, political and mental, is possessed by the peoples who have the Bible, and who read it freely. And the largest Christian liberty amongst these is enjoyed by those who study it with the greatest candour and simplicity.

But if this knowledge and liberty be not accompanied by a full self-surrender to God, a complete consecration of one's to Him who is the Author of our liberties and privileges, we stand in great danger; for, as the Apostle here declares, knowledge alone without self-submission to God would incline to puff us up, to make us heady, arrogant, self-sufficient. But if the knowledge be accompanied by a love to God, which leads to self-consecration in His service, in harmony with His instructions, the knowledge will work good for us, by thus introducing the spirit of love as the controlling factor in our lives, because the effect of love is to "build up" instead of to "puff up." Love is constructive, and tends not only to build up our own characters after the divine pattern, but by so doing it makes us co-workers together with God, in our sympathies for and interest in others—in their upbuilding and general welfare.

After making this point clear, the Apostle proceeds to apply it to the Christians at Corinth. As in all other cities of the Gentiles at that time, there were plenty of idols, plenty of gods, and plenty of temples; and it was the custom to eat consecrated food—meat that had been offered before an idol. The Apostle assures his readers that he fully agrees with their knowledge and logic upon this subject; to the effect that since the idol is not a god, therefore the offering of meat to it could not in any manner injure the meat to those who really understood the matter. Their increase of knowledge had given them a liberty which they could not have appreciated at first; but he urges that as Christians it is our duty to consider not merely our own liberties, but in such cases to waive our liberties in the interest of others, upon whom the influence might be injurious. We should, therefore, be very careful in the use of our knowledge and liberties, to see that it worked no injury to others—or otherwise to abstain from such liberties as might be injurious to others.

Every one knows how easy it is to meddle with the delicate machinery of a watch, and thus to render it absolutely useless. So the conscience is a delicate mechanism, and we should be on guard against any and every influence which might injure either our own conscience or the consciences of others. The Corinthian brethren who fully understood that an idol was nothing, and that an idol temple was therefore nothing, might be fully at ease in their own consciences, if as guests they attended a municipal feast or banquet in such an idol temple; they might be able even there to recognise the true God and to eat and drink with thankfulness to Him; but there might be onlookers, or amongst them, other brethren, with knowledge less clear upon these subjects, who, nevertheless, would want to follow their example, and who in so doing would be violating and injuring their consciences. And no one could know what serious results might come from such a violation of conscience; the conscience which submitted to violation reluctantly at first, would incline to become hardened, and finally would cease to speak at all. And the owner of that conscience would be likely to drift according to the inclinations of his fallen nature into the very worst extremes of depravity. For this reason, those who have knowledge of the Divine Word and the liberties wherewith Christ makes free, need more than ever an increase of the Divine Spirit—charity, love—which would make them careful that their every act would not only be in harmony with their own consciences, but such, also, as would, not prove stumbling blocks to the consciences of others; whose knowledge or logic could grasp the situation less clearly.

To fail to have this love and this active, self-sacrificing consideration for the welfare and conscience of a weaker brother, the Apostle declares, would not only be a sin against the brethren and wound their consciences, but a sin also against Christ—against the very spirit of His law of love one for the other. How nobly the Apostle sums this matter up when he declares that as for himself, if he found it necessary in order that he might be a help to the brethren, and not a stumbling block to any, he would take pleasure in denying himself not only the meat offered to idols, but all meat of every kind, as long as he lived. Paul thus manifested the true spirit of brotherly love; and every follower of the Lord Jesus Christ should seek to have this same spirit and sentiment active in all their intercourse with each other.

While there is nothing in this lesson directly bearing upon intoxicating liquors, the principle inculcated can be very properly applied to the great evil of intemperance, which is doing so much injury to the whole world, and in some cases even to those who have named the name of Christ. We do not dispute the principle of liberty, that each Christian has a right to decide the right and wrong of such matters according to his own conscience, but we do offset this knowledge and liberty with the doctrine of love, as the Apostle does in this lesson. Whoever is a child of the King, not only has liberty, but must also have the spirit of love; and he who boasts the liberty and manifests nothing of the spirit of love and consideration for others, raises the question whether he is a bastard or a son; for if any man have not the Spirit of Christ (love), he is none of His.

The Christian whose heart is full of the Lord's spirit of love will not only be careful that he may set a good example before the brethren, lest they should be stumbled, but he will also be careful of the example, which he sets to his own sons and household, and to all "them who are without"—those who have not yet accepted the grace of our Lord Jesus Christ, but who are reading the lives and characters of His disciples, as living epistles of His doctrines.

Incidentally our lesson brings before us a very clear and positive statement respecting God. While the world has many that it calls gods and lords and masters, to the Christian, as the Apostle expresses it, "There is but one God, the Father." The Apostle evidently knew nothing of the doctrine, started in the second century, and patterned after the heathen ideas, to the effect that there are three gods, of whom the catechisms declare that they are "equal in power and in glory." The Apostle knew of only one God who was supreme—"the Father." and he declares that of Him (proceeding from Him, directly or indirectly) are all things, including ourselves.

But the Apostle by no means ignored our Lord Jesus Christ, who claimed, to be not "the Father," but "the Son of God." Him the Apostle has elsewhere said, after telling us how He humbled Himself for our sakes, leaving the glory of the Father's presence in obedience to the Father's will and plan, and how He suffered for us, the just for the unjust, death itself, even the death on the Cross, then adds, "Him hath He highly exalted, and given Him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on earth, to the glory of God, the Father,"—and that all men "should honour the Son, even as they honour the Father." Nor does the Apostle here omit to mention Jesus, but says that to us there is "one Lord, Jesus Christ, by whom are all things, and we by Him."—Phil. 2:8-11; John 5:23.

How clearly and how simply the Apostle states the relationship existing between the glorified Father, the glorified Son, and all the creation of God, which is or will be blessed through the Son. Although, all things are of the Father, in the sense that the original power, life, etc., proceeded from the Father, nevertheless all things are by the Son, in the sense that He from the very beginning has been the Father's active and honoured agent in every feature of the divine plan. Himself declared to be "the beginning of the creation of God," it is also declared that "all things were made by Him, and without Him was not anything made that was made" (though of the Father, by the Father's power, etc.).— See Rev. 3:14; Jno. 1:2, 3.

“ THE FASHION OF THIS WORLD PASSETH AWAY.”

1 Cor. 7:31.

Soon it will all be forgotten; soon, as a dream of the night
Losing its power in the morning, passes away from our sight,
So shall this dream of the earth-life—so shall this pleasure and pain,
Lost in the glory of heaven, never disturb us again.

Only to-day, as the sorrow seems to be real in our sleep—
Ay, and the joy that we dream of, so for a time as we weep
Over a cloud on our pathway—so, as in sunshine we smile,
Life, with its light and its darkness, seems to be all for awhile.

Sometime I think we shall wonder how in such trifles as these,
Blossoms that fade as we touch them, there was sufficient to please;
Sometime I think we shall wonder, there in the shadow-less day,
Why we were saddened so often—why we grew tired of the way.

Soon it all be forgotten—soon in the light of the throne,
Never again to be weary—never to wander alone—
Never to shrink from temptation—never to fall in the fight
One in our glorious Leader, we shall walk with Him in white, E.H.D.

The Water of Life.

John 4:5-15. “Whosoever drinketh of the water that I shall

EARLY in His ministry, in sending forth the Apostles to preach the Kingdom of God at hand, our Lord had instructed them that they were not to go amongst Gentiles nor to Samaritan cities to deliver their message. It was easy to avoid the Gentiles, because comparatively few of them resided in Palestine. The message of the kingdom was not for them; but it was a difficult matter to avoid the Samaritans, for the district called Samaria lay between Judea proper and Galilee, and was necessarily passed through repeatedly by our Lord and His chosen twelve.

The Samaritans, it will be remembered, were not Jews, although they were worshippers of God, and had come largely under the influence of the teaching of the law. They were descendants of those mixed peoples which were placed in possession of the land of Israel as colonists, when the ten tribes were taken captive, and colonized amongst the Gentiles. As the Israelites in a foreign land took up with the religious customs of those lands to a large extent, so these Gentiles, transported to Palestine, took up with many of the religious customs, etc., related thereto. But their belief in God, and the fact that they worshipped the true God, did not constitute them proper subjects for the Gospel call, which was confined exclusively to the natural seed of Abraham up to the time of our Lord's rejection; then their house was left desolate, and the middle wall of partition between them and other nations was broken down, and the Gospel of the Kingdom was sent forth, without restraint, to whosoever would have the ears to hear it.

It was while our Lord and His disciples were passing through this Samaritan territory, between Galilee and Judea, that, coming to one of the cities of Samaria, He was refused entertainment, and James and John inquired, “Wilt Thou that we command fire from heaven to destroy them?” and Jesus refused, saying that His mission was one of salvation and not of destruction. The Samaritans did not refuse entertainment because they were opposed to the Lord and His teachings, for, quite to the contrary, they apparently would have been very willing to receive Him, recognising Him as a teacher sent from God, who performed many wonderful works. Their refusal to entertain Him was because He did not purpose to stop with them to teach them, perform miracles in their midst, heal their sick, etc., but was merely passing through in His journey to perform His miracles upon and teach the Israelites.

It was while our Lord and the Apostles were similarly passing through Samaria again that, weary with His journey, and probably not wishing to appear unkind, nor to be similarly repulsed again. Jesus waited beside Jacob's well and rested, while the Apostles went to the city of Sychar to replenish their stock of provisions. “He that drinketh of the water that I shall give him shall never thirst.”—John 4:14.

And in the interim a woman of Samaria met Jesus at the well, when she came to draw water. It was evidently with less of a desire for the water for His own comfort, than from a desire to teach the woman, that our Lord asked her for a drink. While He could not invite her, or another Samaritan, to a place in the Kingdom, which was the central thought of His Gospel, He could, nevertheless, appropriately give her some food for thought, which later on might do her good,

and prepare her to have a hearing ear against the time when the Gospel call would be unrestricted—for whosoever bath an ear to hear.

The completeness of separation between the Jews and Samaritans, as of different classes or castes, is clearly shown in the woman's surprised reply to our Lord's re-quest. Not that the Samaritans were averse to having fellowship with the Jews, but that the Jews, imbued with the thought that the promises of God were to the seed of Abraham exclusively, would "have no dealings with the Samaritans," would ask no favours of them, and apparently would grant few favours to them. While our Lord was bound to act in line with that truth, that the seed of Abraham, and the promises made to it, were distinct and separate from all others, yet He was not influenced by feelings of pride, caste, etc., and in this instance He pursued a policy in harmony with the Apostle's admonition—that good be done to all men as we have opportunity—preferably to the household of faith. (Gal. 6:10.) For the time our Lord was not in a position to speak to Israelites, to do them good, and He was prompt to embrace the opportunity to do what good He could to even a Samaritan woman. And therein is a lesson for all of His followers to-day; we should serve the household of faith wherever possible, but when this is impossible, and an opportunity offers, we should seek to do some good to others—to speak words which may help them by-and-by, if not in the present time or age.

Not entering into a dispute with the woman, nor into explanations of the distinction between the seed of Abraham and others, our Lord proceeds to talk of something much more important to her, and in this also sets a good example to all those who would speak His truth in His name, in His way, wisely. He told the woman of a more important matter—that He alone could give the water of life. While physically He was weary, and needed the natural water yet in a higher sense the woman was the weary one, heavy-laden with sin, who needed the invigorating water of life of which the Lord Himself is the fountain.

The thought in the expression, "living waters," is that of a fresh spring in contrast with stagnant waters, which become contaminated and foul. The water which our Lord proposed to give the woman was certainly not the Holy Spirit, for this is distinctly termed the gift of the Father, and is symbolised by the anointing oil. The water of life is the truth, which both cleanses and refreshes. A portion of this our Lord could properly give to the Samaritan woman, if she were hungering and thirsting after it, and He did give her a drink of it.

The woman classed herself as a daughter of Jacob, and thus implied a hope On the part of Samaritans that, notwithstanding their rejection by the Jews from heritage in the Abrahamic covenant, they nevertheless trusted in some blessing. And, indeed, there was a mixture of israelitish stock amongst the Samaritans, for certain poor Israelites had not been deported to foreign countries, and these, ignoring the strictness of the Abrahamic covenant, had intermarried with the Gentiles, and in general had abandoned circumcision and tile other conditions of Judaism, and hence could be no longer recognised by the lord as in any respect different from the other nations, Gentiles. So, too, it was with many of the Israelites who were deported: they mixed and mingled with the Gentiles, abandoned the sign of circumcision in the flesh, and in general all tile provisions of the Lord's covenant; these, in every sense of the word, ceased to be Israelites, and had no further hopes under that covenant, being as much strangers and foreigners to the promises of the covenant as any Gentiles.

Thus, from our Lord's treatment of the Samaritans, we can readily see the baselessness of the expectation of some, who style themselves "Anglo-Israelites," who claim to be the descendants of these deported Israelites who abandoned circumcision and all the features of the Law Covenant, given to Israel. Those who lean on such a prop lean upon a broken reed. The only Israelites who can hope for mercy and blessing at the Lord's hands, under the Law Covenant, and as the natural seed of Abraham, are those who have a sufficiency of Abrahamic faith to at least maintain the outward signs of tile flesh, and an outward attempt at obedience to their Law Covenant. As for the others, who become part and parcel of the Gentiles, they have neither part nor lot any longer with Israel; they may, however, through Christ, come under the still more beneficent terms of the Covenant of grace, sealed with His precious blood. But the blessings of the two covenants cannot be mixed, and, as the Apostle Paul distinctly declares, whoever hopes for justification under the Law Covenant and under the Grace Covenant is making a great mistake, and is falling between them both. 'Whosoever he be, Christ profiteth him nothing; he is vet in his sins, and not an heir, neither as a member of the natural seed, nor yet as a member of the spiritual seed.—Gal. 2.

The woman's slowness of comprehension is striking, and vet so it is with all of us when first we come in contact with spiritual truths. Our Lord's patience as a teacher, with a congregation of only one, and that one a woman of a low caste, should be a lesson to all of His followers who seek to distribute to others a taste of the water of life.

Our Lord's explanation of the peculiarities of the water of life, of which He is the fountain for mankind, is very beautiful, but its force can be appreciated only by those who have received this blessing at His hands—only by those to whom He has communicated His truth, and who have been sanctified by that truth, set apart as His disciples—as fountains of truth for others.

Errors, falsities, may satisfy temporarily the craving of those who have never yet tasted of the truth, the water of life; but nothing can give permanent, lasting satisfaction except the truth: and our Lord Himself, the Word, the Logos, the Messenger of the Father, full of grace and truth, is the embodiment and representative of this satisfying water of life. Whoever receives the Lord as his Redeemer and Leader and teacher, through whom all the gracious promises of God are to be fulfilled; whoever receives this water of life, receives a satisfying portion, and will never be found looking for truth in other directions. It will satisfy his longings as nothing else could do, and so abundantly as to leave no appetite for strange waters.

The saints, the body of Christ, the prospective bride, are the only ones who receive this water of life in its fullest and completest sense during this Gospel age; and of them it is true that this water is always fresh, springing up within them everlastingly. And when these many well-springs shall in God's due time be brought together in the Kingdom, then will be fulfilled, through them unitedly, as the body of Christ, the prediction: "Out of thy belly shall flow rivers of living water."—John 7:38.

This river of water of life does not flow at the present time: it cannot flow out to the "nations" until all the "little flock" as well-springs shall be brought together in the Kingdom. And thus it is pictured in Revelation, that after the throne, the kingdom, is established, from under it shall flow the river of water of life, clear as crystal. Truth will then flow as a mighty river, refreshing and blessing the whole earth, and causing the trees of promise to bring forth "leaves for the healing of the nations (the heathen)." And then shall be fulfilled a promise of the Scriptures which is misapplied by many to the present time: "The spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely." (Rev. 22:17). The bride cannot say, "Come," in this sense of the word, until she becomes the bride, when the marriage of the Lamb is come, and the new age has fully opened. Neither can she invite the whole world to come to the river of truth until she herself has

been glorified, and until that river of life flows. "While looking forward to that glorious day, when grace shall be free to every creature, we nevertheless rejoice in the election of the present time, in which the Gospel call is intended, not for everyone, but for only those who have ears to hear, "even as many as the Lord our God shall call."—Acts 2:39.

PEOPLES PAPER.

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HAPPENINGS IN ENGLAND.

SINCE writing you I have had a real holiday in the South of England amidst delightful weather and beautiful scenery. Staying with my sister at Sanderstead, she took me day after day in one direction or the other, in her luxurious car, for hundreds of miles either in Kent or Surrey, and on one day as far as Letchworth Herts. I had never seen so much of the English south country, and it was certainly like one large garden, with its quaint villages of narrow, but scrupulously clean, streets; in fact, cleanliness and order was evident everywhere. We visited Hythe, a perfect seaside resort, so far quite select, not having the crush or noise of the more popular places. The shore had been laid with small pebbles, and therefore was so nice and clean, and seemed to be ideal. On the same day we visited Canterbury, and went over the cathedral, which is a splendid old building, full of historic interest, to enjoy which would take much more time than we had at our disposal. We also visited Hampton Court and Leith Hill. At Leith Hill the view, which is so extensive, was hindered by a little haze, but at Box Hill the view was simply beautiful. England has a beauty all its own, which it is difficult to excel. Every place has its feature, but the scenes of other countries generally are on a larger scale, and often more of the awe-inspiring nature. In England, the scenes are smaller, and we pass from one to another quickly, while abroad it often takes a long time to get the compass of one area.

It was a great pleasure to meet again Brother Shearn and the brethren associated in the Bible Students' Committee and to find how much in harmony were our thoughts respecting the present truth and the development of this clay. There was too much to speak of in the short space of time, so that I accepted the kind invitation for the week-end of the 22nd-23rd, at which time a "Home Gathering," had been arranged at Letchworth.

Brother and Sister Shearn and daughter received me so kindly and were so considerate for my comfort in every way, that I could not fail to have had a most enjoyable time even had there been no "Home Gathering." However, the gatherings commenced on Saturday evening, when an address was given by Brother Pep-worth, from the Isle of Wight, the subject being "Which Hope We Have." It was a happy address, stressing the importance of hope; without hope

despair ensues, and often death. It was hope that sustained the Christian martyrs. It was for the hope set before Christ that enabled Him to “endure the cross and despise the shame.” There was hope for all who desire righteousness, the heavenly hope of the high calling of God in Christ Jesus for the Church—the overcomers—those who during this Gospel Age follow Christ in the narrow way of sacrifice, and an earthly hope of resurrection and restitution to perfect human life for the willing and obedient of the Kingdom Age which will follow this present dispensation. The speaker illustrated the matter by referring to the pilgrims in the prison of Giant Despair. They ‘had forgotten to use the key of promise, they had lost hope, but the promises revived hope, and they soon saw the way out of their troubles.

The Christian hope is not a blind unreasoning and sentimental thing; it has a solid, firm basis. Its anchor is within the rail. It is not based on our own works.

“Nothing in my hands I bring.
Simply to Thy Cross I cling.”

It is not anchored like a ship on the earth, the ground of the ocean, but in heaven, “within the rail.” and in the sure promises: “I will never leave thee nor forsake thee”; “I will guide thee with My counsel, and afterward receive you to glory.”

On the Sunday, there were three sessions, the addresses being:—11 a.m., “The Law of the Spirit of Life, by Mr. J. H. Murray (Grays); 3 p.m., “Give Ye Them to Eat,” by Mr. H. R. Kipps (Forest Gate); and 6.3 p.m., “Enduring to the End,” by Mr. B. Thatcher (Leicester). Each of these addresses had its own important inspiration, and the whole day was one to be remembered as a little time of refreshment and encouragement. At request, I filled a little space, giving a brief account of conditions from the truth aspect in Australia and New Zealand and South Africa. The messages from the friends in these parts were received with evident pleasure, and a kind greeting was returned along with an expression of earnest interest and prayers.

Last week-end was such a happy gathering time at Tamworth, Staffordshire, one could wish nothing better than that all the Church of God could enjoy the same good fellowship. It was marred only by the bodily weakness of two brethren, both of whom, however, were rejoicing in the inner man, even though the outer man demonstrated its perishing condition. The Home gathering had been arranged, and Brother Shearn was expected there, but ill-health precluded his attendance he requested me to fill his place, and as another expected appointment for me was hindered,

I was gladly willing to help out. I was welcomed by two sisters to their home, which shone with the happy grace of

Christian influence. It would, I think, be a dour disposition that refused to respond to such sunshine, accompanied, all the same, with strong and intelligent earnest faith. There was a home meeting on Saturday night, when the thoughts were on “So Walk Ye in Him.” The brother appointed for Sunday morning address was physically unable to serve, and I filled in with a little account of things concerning our cause in Australia, and conditions in Africa, and exhortation, “Hold fast that which ye have received.” Brother Holmes, of Nottingham, spoke in the afternoon on “Transformed and Renewed,” during which he so clearly laid before us the very different way God is dealing with the Church, which He is choosing to compose with Christ, the Great Mediator, and the way the world of mankind will be dealt with under the New Covenant when the great Mediator will lead all the willing and obedient up the highway to achieve perfection, when they will be handed over to God. The privilege which the members in Christ have of at once receiving the spirit of adoption and thus able to come with confidence to the throne of grace at once, was stressed. The talk in the evening followed up the thought of the glory that shone on Moses’s face, the topic being “The glory of the Lord our God be upon us.” About 60 attended the meetings.

At Birmingham next day there was a continuation of the spirit of joy and unity. About 50 gathered, and it was a pleasure to see the happiness of those Who had been so long oppressed by the bondage and confusion of the I.B.S.A. now rejoicing in the light and liberty and love of the present truth. One cannot but feel the necessity of a proper appreciation of the message of the present truth, and of urging upon those who have come into the blessedness of having reached the end of the 1335 days and enjoyed the feast which the Lord then provided. (Luke 12:37.) The necessity of preserving the glad harmonious message of the Divine purpose and harmonious understanding of the Bible from being beclouded by the many deceptions and theories and fancies of some whose ears are ever tingling for something new or novel. It is the things we know and are assured of whom we have learned them, that assist us in progressing in Christian grace,

Question Box,

Question.—If the command of Christ was to “Believe and be baptised,” what will be the position of those who believe and are not baptised?

Answer.—The Gospel call is an invitation; neither our Lord nor the Apostles commanded men to “believe and be baptised.” The Gospel is proclaimed in ail the earth as a witness (Matt. 24:14) during the present age. Many are drawn to the Saviour as a result; but few go on to make a full .consecration to the Lord as exhorted in Rom. 12:1, 2. Those who do thus respond are .baptised into Jesus Christ’s death and into the Holy Spirit with which He was anointed. Thus they suffer with Him now. in order that they may reign with Him in the next age when returns to bless all the families of the earth—the living and the dead—the good and the bad, for He gave His life “a ransom for all.” This baptism into death (Rom. 6:3, 4) is the real one, of which water baptism is merely the symbol. Only such as the Father calls may participate. They are to constitute the Bride of the Lamb. When this Bride class is completed, this baptism into death will cease, and the earthly restitution blessings all begin (Acts 3:21).

Question.—Seeing that the Christian of to-day has greater light than in the past, has he greater responsibilities and tests? If so, how ?

Answer.— think that very few realise the full responsibility that rests upon all who arc privileged to know so much of Divine Truth. I think. however, that tile same responsibility has rested on each one who has been accepted as an ambassador of Christ throughout the age. Each has had sufficient truth to know that God had called him, to come apart from the world, to serve Him and His cause, and run the race for the heavenly also that the mark to be attained in order to gain the great prize was the perfection of heart and mind, the likeness of the character of Jesus. All have not had the light upon God’s purposes which we enjoy, have not been able to trace so much the Divine providence, but they were tested along different lines, so that the knowledge of detail of the Divine Plan was not essential to them. The history of Christian martyrs, however. is a glorious testimony to the clear sense of responsibility to truth as well as loyalty to God which these noble followers of Christ exhibited. Our trials and testings are in a different way, and while requiring less of physician suffering, are none the less severe, as tests of heart faithfulness and loyalty. The fact that we can Letter trace God’s dealings with us, should make it easier to stand loyal and endure hardness and the loss of earthly joys and rewards. Our testings. are along the same lines, but often instead of being tortured by foes we receive heart thrusts by those who profess to be our brethren. and who seem determined to misunderstand us and imply wrong motives to our best endeavours.

While one can hardly say that our responsibility to serve God and be true to the knowledge we are privileged to possess is greater than with those of less knowledge in other ages, it is just as great, and we are not likely to overestimate our responsibility to God; our knowledge of the beauty of the plan and the nearness of the day of our deliverance ought to help us to shoulder our responsibilities with a gladness and carry them out with great care. Our duty to God is our first charge, even as a duty; how much more so when we learn to love Him! Our heart’s service must be to Christ first. “He that loveth father, mother, sister, brother, husband or wife more than Me is not worthy of Me.” A proper sense of our responsibility to God and His service will not allow social or domestic matters other than what may lie necessities of mortgaged responsibility to interfere with our religious privileges and service of God’s people and His cause, Ail must be tested in all points like as He was.

Correspondence

U.S.A., July, 1929.

Dear Brother,—At a brother's home in 5.11., I came across copies of "People's Paper" from time to time, when

I called there, and before I came down here in April I possessed quite a few copies, and two of them I have read and re-read until they are almost worn out. One of these I loaned out, and did not get it again. This one was entitled "Knowing God," or a similar title, and was to be continued..

I intended that as soon as I became settled here in L.A. to send in my subscription, but not having much time for study I just didn't do so, and am so sorry, as by this time I would be getting it regularly.

Again to-day I re-read the first article in the other copy I cherished so, entitled "The Present Truth." It is so very timely, and I wish every one who has been favoured with the glorious message could read it. My dear companion, who passed to his reward last January, would have loved this article. He was so enamoured of Present Truth, and never could understand how some could value it so lightly and be willing to cast it aside for the sophistries of man.

We were never connected. with the "W. Tower," since the "Finished Mystery" came out with its many false claims and teachings.

Until the past few years we have had very little fellowship, but we have had a feast with Him and the rich viands of His providing. our table is furnished with bounties so free, and as Bro. so often said in his prayers, "we can never be thankful enough for the precious Truth"; and every day increases my appreciation of "the riches of His grace in His kindness toward us through Christ Jesus."

Not knowing the exact subscription, I am enclosing —, and trust it may cover. I should so much like some of the two kinds mentioned to give to friends here, so if you can spare them, please send me some copies.

We are daily and hourly striving to walk closely in the footsteps of the Master, -and rejoicing in the prospects so transporting of soon being united with Him beyond the veil, and with all the " called, chosen and faithful."—With Christian love, M.S.F.

Victoria, 21/8/29.

Dear Christian Friend,—I am pleased to acknowledge receipt of letter and book received quite some time since.

I was delighted to receive yet another study, which I am sure will prove helpful and comforting, and am looking forward to its perusal. I am reading the "Atonement," and find it all you say, It has enlightened me on several points, and I have still more than half yet to study.—Thank you also for the " People's Papers."—With Christian regards, R. H.

A reader from N.S.W..writes:—"I have been reading, some of your pamphlets, The Voice.' It is very interesting, and has made the Bible plainer to me than forty years' listening to sermons. I can read them over and over, and never tire of them. Would you kindly send me the other papers mentioned, and I would be so-thankful?—Yours truly, E.H,"

ENCOURAGEMENT.

“I come quickly: hold fast that which thou hast, that no one take thy crown.”—Rev. 3:11.

Our text addresses, not the world, not the nominal Church, but the true Church. These, having turned from sin, having accepted Christ, having given their hearts to God, through Christ having been accepted of the Father and begotten of the Holy Spirit, are children of God; and, as the Apostle says, “If children, then heirs; heirs of God and joint-heirs with Christ.”—Rom. 8:17. A crown of glory is set apart for each son thus received of the Father, and the name of each is recorded in the Lamb’s Book of Life.

So far as God is concerned, the matter is settled. But it still remains for the Church to fulfil their Covenant. Having presented their bodies a living sacrifice, they are to continue in that attitude—daily presenting their bodies gladly, willing to endure, to suffer, to be anything and everything that God would be pleased to have them be. All who do this continue to grow in grace, knowledge and character-likeness to the Lord Jesus, and will thereby make their calling and election sure.

But should any neglect this Covenant of Sacrifice, and through fear of death be subject to bondage either to sin or to sectarian errors, they would thereby fail to maintain their election and to make it sure. After a time of testing they would be relegated to a secondary place; they would no longer be counted of the Royal Priesthood, even though they might still maintain their standing as Levites, servants of the Priests.

The thought of our text is: “Be of good courage. It will not be long until I will come to receive you to Myself.

Let the thought of the Kingdom cheer, strengthen, comfort you, and enable you to do God’s will faithfully, nobly, courageously, loyally. Do not let slip from you the blessed relationship which I established for you when I made you acceptable on the basis of your Covenant to be dead with Me, to suffer with Me, to strive daily for the great prize of joint-heirship in My Kingdom.

“The crown is yours now, by virtue of the arrangement which I have made with you as your Advocate and of the Covenant of Sacrifice which you have made with Me. Do not allow your crown to pass to another ! If any one is unfaithful, God will not permit him to have a share in the Kingdom, but will apportion another name instead of his.”

WATER.

Humble water serves us all
Poor and rich and great and small;
Serves so freely we forget
Our incalculable debt.

When, in vain, we turn the taps
Old assurances collapse,
And we realise at last
All we owed it in the past.

Fresh and sweet and crystal clear,
Once ignored, but now so dear—
Castle, cottage, slum or shop,
None of us must waste a drop.

—Jessie Pope,

“ Be Ye Followers of Me Even as I Am of Christ.”

THERE are those characters among the Lord's people which seem more than others to stand out as examples in one way or another; some in zeal, some in grace and some in both, and with the passing away of such in the confident hope and perfect trust, they seem to fulfil the desire of the apostle that Christ should be magnified in his body whether it be by life or by death.” Such seems to be the case in respect to Mrs. Annie Murray, of Dundee. She had ever sought to serve God and righteousness, and in early days had used her pen in the cause of temperance, having been associated with the Baptist Church and Free Church.

It was at a time when her mind was exercised against the influences of Higher Criticism that she came into contact with “present truth” through two colporteurs calling at her door. It was not until she was assured of their being true to the Bible that they were invited in. She soon realised the value of the Scripture Studies, and joined the friends in the Dundee fellowship. Her husband and son, perceiving the new influence that had come into her life, were led also to appreciate the clearer light that was shed upon the Bible and God's great purposes.

For many years our sister sought to serve the Lord's cause in every possible way and enjoyed the colporteur work. She was a great help in the Bible Classes and seemed to be able to sense just the lines which the discussion would follow and always diligently prepared for the lesson before going to the class. Tabernacle Shadows and such subjects seemed peculiarly her delight, and the clarity of thought and expression with which she was gifted was of great value in the fellowship. One sister remarked that when the class was being tossed about by the stormy winds of controversy, it was Sister Murray that seemed to guide it into quiet waters. Her calm, quiet spirit and sound judgment were so evidently the result of her genuine faith, rest in God and confidence in His Word. Her Bible and Manna Book were her daily companions, and at the time of her death her Manna was still open where she had left it that morning, July 29th. “Our God whom we serve is able to deliver us.”

When in London attending a Convention, seven years ago, she met several brethren whom she has since held in great respect. Among these was Brother Nicholson from Australia. When she learned that he has again to visit Dundee, she looked forward to the occasion with much expectation. She had planned to go to Blairgowrie to attend his meeting there on the 26th, but on that morning did not feel equal to the journey. She was happy, however, to welcome him to the home on Saturday, and enjoyed the fellowship though unable to attend the meetings. She said good-bye to Brother Nicholson on the Sunday night, as he was to leave early next morning. Both realised that they would not likely meet again this side of the veil and expressed the hope that they might next meet in the glory home. The morning found her not so well, and towards evening it was perceived that her earthly pilgrimage was about to close. She suffered great pain, but without murmur or complaint, and between the spasms repeated, “Lord Jesus, take me home.” At one time she said to her son, “I am suffering much pain, Sonny, but it is nothing to what He suffered hanging on three nails.” Then at one period we faintly heard the words, “Nicholson—funeral,” and we knew that it was her wish that Brother Nicholson should conduct the funeral service. Again we heard, “My Lord and my God, He has been friend, husband, brother, father to me every day.” She clasped the hands of her son and his wife together in both of her own and exhorted them to continue to love one another and to follow her even as she followed Christ. She requested this same message to be given to the Dundee Class. There were many expressions of deep thankfulness for the filial love that had held the little home together.

So one of the “Mothers in Israel” passed away “to be forever with the Lord.” In conversation on the Sunday, speaking of the peculiar trials of our day, she expressed the thought that it might be a good thing if each class of the Lord's people everywhere would listen with closed eyes while some good reader would read to them the 17th chapter of St. John's Gospel.

While we appreciate how greatly such a mother will be missed in the home (her husband died in the faith some 11 years ago), yet her loved ones, with ourselves, “sorrow not as those without hope, for 'tis but a little and we come to our reward, our glorious home.”

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PERPLEXED HUMANITY'S ONLY HOPE.

"We know that the whole creation groaneth and travaileth in pain together until now"; "for the earnest expectation of the creature waiteth for the manifestation of the sons of God" "And the Desire of all nations shall come."—Rom. S. 22. 19; Hag. 2:7.

Thus the Apostle and the Prophet refer to the woes of earth and the great remedy which God has provided, and which is soon to be applied. None experienced in life or acquainted with history will dispute the correctness of the Apostle's statement. And the declaration of the Prophet. that God will eventually establish a reign of righteousness in the earth which. what realised. will indeed be the desire of all nations. is borne out by the testimony of every prophet and apostle (Acts 3:19-21), and cannot. therefore, be disputed by any who acknowledge the inspiration of the Bible.

The cause of all creation's groaning and pain is sin for all the moral as well as the physical degradation which directly or indirectly causes the pain and groaning of humanity is part of the wages of sin. Humanity is thus tinder a blight. and suffers both individually and as a whole. Its own imperfect and often unjust governments, as well as it; aches and pains of body and mind, are the natural consequences of its blemished. fallen condition. And although men can (I) something toward general improvement, their efforts are at best but feeble and spasmodic: they are utterly incapable of releasing themselves from their difficulties. Their varying successes- but on the whole futile efforts—for the past six thousand years prove this conclusively.

A BOW OF PROMISE.

Truly, it is a groaning creation still; and yet, as the Apostle suggests, it is not hopeless; it is waiting for something: it knows not exactly what—a panacea for sickness and pain and sorrow and death. and a just and righteous government which will lift up the poorest and meanest from the mire of ignorance and squalor. to comfort and happiness and a share of life's luxuries. It is looking forward to "a good time coming." "a golden age." of which even heathen poets and philosophers have dreamed and sung in glowing terms. And some, catching a strain from the divine inspiration, though unconscious of how it will be brought about, sing of that blessed time- "When, man to man united,

And every wrong thing righted,
The whole world shall be lighted
As Eden was of old."

But what heathen poets and philosophers, and all mankind. have longed and vaguely hoped for—but have proved themselves utterly incapable of bringing about. Still all their statecraft and priestcraft and multiplied religious ceremonies and forms of godliness without the power—God, through His prophets, has clearly and definitely foretold will come. And, further, He has shown exactly how it is to be brought about—that it is to come to pass through the agency of the Lord Jesus Christ. who nearly nineteen centuries ago redeemed the world, giving His life as the ransom-price for the life of the world; and who will shortly set up His Kingdom and establish His authority over the redeemed world. He will not oppress the people to exalt Himself, as human rulers have done; but will bless "all the families of the earth" through a wise and righteous administration.—Gen. 22:18; Gal. 3:8, 16; Psa. 9. 8; Isa. 32: I.

Our Lord Jesus, by the grace of God, having "tasted death for every man." and thus secured the right to give lasting life to all who shall prove themselves worthy of it. the object of His reign will be to so instruct, train and discipline men as to enable them to become worthy of lasting life. on the original condition of obedience. To this end He will first "rule with a rod of iron," (Psa. 2:9)—with power and force, causing in the overthrow of present imperfect. selfish, proud and unjust systems. "a time of trouble such as never was since there was a nation." (Dan. 12:1); and then He will "fill the

earth with the knowledge of the glory of the Lord, as the waters cover the sea.” Hab 2:14), He will re-train and humble the wicked and selfish, and bless and lift up the meek and those seeking righteousness (Zeph. 2:3; Matt. 5:5); finally making an end of sin and all its train of evils, by destroying (completely and forever) all who

then, with full knowledge and appreciation. still love sin and by bestowing upon all who shall then love righteousness “the gift of God.” everlasting life.— Rom. 6:23.

Poor, frail humanity has indeed made some noble efforts at self-government. but the unseen and unrecognised powers of darkness have been more than a match for its efforts, and have succeeded in keeping in power a majority who are not lovers of righteousness. Nor can we hope for better than present results so long as selfishness is the rule of action.

People naturally wonder that God has not long since exerted his great power (His Kingdom-power and authority) to suppress sin and to lift mankind out of its present state of ignorance, superstition, grovelling depravity, disease and death. But they reason that God’s future dealings should be judged by the past, and about six thousand years have passed without such an interposition. they think we cannot expect such a rule or Kingdom in the future, believing that all things must continue as they now are and have been from the foundation of the world. — 2 Pet. 3:4.

But what reply can be made to this objection? We answer: It can be shown that the Scriptures teach that God has not only promised such a Kingdom for the purpose of blessing the world, but that He also foretold the long period intervening, in which evil has been permitted. And they show good and sufficient reasons for the six thousand years’ delay. This, clearly seen, should remove every obstacle to belief in the promised Kingdom. Yet, in examining the reasons for the delay of the reign of righteousness, let us not forget that it is only as measured by the shortness of the present life that six thousand years seem long. With God, “a thousand years are but as yesterday.”—Psa. 90:4.

WHY THE LONG DELAY?

The long delay and its purposes are clearly marked in the Scriptures. Over four thousand years after the first promise of deliverance, ‘the redemption was accomplished; and nearly two thousand more fill the measure of the Gospel age, for the selection and development of the Gospel church. The whole long six thousand years were designed to give the race a necessary experience with the dreadful effects of sin, its exceeding sinfulness, and the firmness of that Justice which will by no means clear the guilty violators of God’s just and holy law. This experience will be of inestimable value to all. And that to all eternity. By contrast, it will lead to such an appreciation of righteousness, (during Christ’s reign. As to make it, when realised, what the prophet predicted —”The desire of all nations.”

The delay, from the time of the Calvary-redemption to the Messianic age. while it served this purpose to the world, served also a particular purpose— the development of the Church, a “little flock” of believers in and followers of Christ—to reign with Him as joint-heirs of the promised Kingdom of God for the blessing of all the families of the earth.—Gen. 28:14: Gal. 3:16, 29.

The selection of this company, as individuals, has been in process, during the entire Gospel age now closing. though, as a class they were foreknown from the foundation of the world. 1; Eph. 1:4). That is. God predetermined to exalt to this honour and work a certain class, each of whom should meet certain predetermined conditions: and the Gospel age of nearly two thousand years was appointed as the time for developing, testing and selecting the individuals who should compose that class. The election of these individuals is not arbitrary. but according to fitness; the qualifications being. first justification by faith in Christ: then meekness and devotedness to God’s service. at the cost of self-sacrifice, even unto death.

During the Messianic age Christ’s power will be exercised to prevent deceptions, to clear away ignorance. to strengthen the weak and to lead and restore to sight those now blinded by the god of this world. (2 Cor 4; 4). \ thousand enticements to sin which appeal specially to the depraved appetites of the fallen race now. will not be tolerated when the new. heavenly rule is established. But the Gospel church—the Kingdom is called and tested during this age, while evil is lifted to hold sway, in order that their testing may be like that of gold tried in the fire. •This company will be complete when the present age ends. and the control of earth will then be entrusted to them, under and in co-operation with the Lord Jesus, then the King of Kings. 1 Cor 6:2 Rom. 8:17.

LOOKING FOR THE KINGDOM OF GOD

No student of the Bible can have overlooked the fact that the constant theme of our Lord and His apostles was the coming Kingdom of God. The Jewish people, as a nation, had for centuries expected Messiah’s coming to be the ruler of the world: and they naturally expected that as He was to come out of their nation, they could be His soldiers. co-workers in that Kingdom. They knew themselves to be the natural seed of Abraham, and inferred that they were indispensable to God’s plan. They saw not that spiritual children of God, of the faith and loyalty of Abraham, were

meant.

But the real greatness of the promised Kingdom and its work of blessing were not appreciated by Israel: they expected a kingdom similar to the kingdoms of this world. that Messiah. as a fleshly being of the seed of Abraham. would establish His kingdom at Jerusalem. with the Casual accompaniments of earthly royalty. Their pride and ambition longed for the time when this promised king should exalt Himself above the Caesars. and exalt them above all the nations Of the earth. Hence their rejection of Him who came humbly, horn in a manger, kith no assumption of titles or earthly honour: and yet lie came proclaiming the Kingdom of Heaven at hand and Himself the promised King.

So thoroughly impressed upon the Jewish mind was the thought that Messiah's coming meant the establishment of a kingdom if righteousness. that several times the "common people." would have taken Christ by force to make Him king. But He knew that the Father's time for Ills exaltation to power had not yet come. and that first lie must die to purchase those whom He was afterward to reign over—to whom He might therefore restore the original blessing and favours lost to all through Adam's failure.—Rom. 5:12-19. He explained that first He must suffer many things and be rejected of that generation even as it had been written in the prophets, Thus it behooved Christ to. suffer and to rise from the dead": and lie said to them: O. slow of heart to believe all that the prophets have spoken; was it not needful for Messiah to suffer these things and to enter into His Kingdom glory?—Luke 24:25, 26.

THE NOBLEMAN'S RETURN

One of our Lords parables. given just before his crucifixion, was for the very purpose of teaching His apostles that the expected kingdom would be deferred until His second coming. It is introduced thus: "And He spoke this parable unto them because they were near to Jerusalem, and because they thought that the Kingdom of God would he manifested immediately."; Luke 19: 1 I I-27). That parable represents the Gospel .. as the period in which Christ. "the Nobleman." went -into a far country" (heaven) to receive for Himself a kingdom —to he invested with authority. The parable also shows that during the absence of the Nobleman, the opponents of His rule are in the majority and hold sway; they even declare that they do not desire Him to come and establish His kingdom. preferring to he let alone as they are—"They sent an embassy after Him. saying. We do not desire this mall's rule."

The parable too, the proper attitude of those who love the Nobleman. To His servants He entrusted certain talents—here represented as ten pounds, all of which could, during His absence, be utilised in His service—saying to them. "Trade herewith till I conic."

(V.). Obedient to this command, they are to use their various talents. to forward the interests of His coming Kingdom. And, finally, the parable shows that the Nobleman will surely return with full power, and that He will use it to reward, with a share in the Kingdom. those faithful to Him. and to destroy all opposed to His rule of righteousness. Thank God, there is good reason to believe that many now enemies to the King of Kings will not be such when present. misconceptions are cured by the increased knowledge of the King's character, plan and kingdom. then to he afforded to all for which the pray, "Thy Kingdom come!"

PRESENT SO-CALLED CHRISTIAN KINGDOMS

During the first century of its existence the Church held firmly to the apostolic teaching and waited for the second coming of the Lord Jesus to bring the establishment of the long-promised Kingdom of God and its rule of righteousness.

This was the period of the church's purity and fervour. before she left her first love. But as time passed and the expected Lord came not, the love of many waxed cold and their hopes turned in other directions. Then, as Chris dainty became formalistic. Grecian philosophers came into the church. and the doctrines of Christ became blended with heathen mythologies, producing the foretold great apostasy. or falling away from the true faith. (2 Thess. 2:3). Nevertheless. there was always a faithful though small minority. which clung to the truth: for the Lord has never left his truth without witnesses.

It was at this time that the degenerated Christian system conceived the view commonly held since, that the Church was to establish Christ's Kingdom upon the earth. without waiting for the young Nobleman's return. and that Christ would come after the Millennial reign of the Church had ended—to approve her work. This view introduced into, the nominal church an aggressive political policy under which the Church sought influence and affiliation with the civil power. As a result, the Papal system was developed and in time became the ruler of nations. (Rev. 17:3-5; Rev. 18:7).

Thenceforth it was boldly claimed and generally admitted (except by the Lord's faithful few, who discerned the apostasy: Aid \vaned for the establishment in righteousness of His true. promised kingdom) that the nominal church was God's Kingdom ill the world. and that tile popes successively represented Christ as King of kings, while. as His joint-heirs, cardinals and bishops filled the places promised to the overcomers. In support of these claims. the universal

authority of the popes in matters both secular and religious was claimed and admitted; and kings and emperors representing the greatest nations of Europe and the world prostrated themselves at the feet of the pope, acknowledging him as King of kings. Every title which the Scriptures apply to the true Christ, and every prophecy describing His future kingdom and its glory, have been applied by the popes to themselves and the kingdom thus introduced. which was none other than the kingdom of Antichrist, the counterfeit of the true. predicted by the prophets and the apostles. (See 2 Thess. 2:3-7; Dan. 7:25, 28; Rev. 13:4-8). The deception was so great and magnificent that all the nations of Europe were deceived: and as the Lord Himself foretold, had it been possible. the very elect (the faithful) would also have been deceived by it.

And now we find to-day many so-called Christian kingdoms in the world, as well as many churches, though our Lord only established one church, which in due time was to be completed and glorified to constitute the one promised Kingdom of God. In the light of God's Word we must deny that kings and emperors now reign by the grace of God. or that God is in any degree responsible for their misruling. Though He predetermined to permit these various experiments at self government for all appointed time—"until He come. whose right it is." Ezek. 21:27).

When Christ's Kingdom has come. it will indeed be "the desire of all nations." it will be just what all men need. At first it will rule with a rod of iron, dashing the now tottering kingdoms of this world in pieces like a potter's vessel (Psa. 2:9), breaking up civil. social and religious systems of tyranny and oppression, putting down all authority and power opposed to it, hunting the proud and high-minded, and finally teaching all the world to be still and know that the Lord's Anointed has taken the dominion. Psa. 46:10). Then the blessing of His peaceful reign will begin to be experienced. Truth and equity will be established on a sure and permanent footing: "justice will be laid to the line, and righteousness to the plummet ([sit. 28:17); and the great restitution work will progress grandly to its glorious consummation. There will be awakenings from death, and a grand reorganisation of society under the new order of the Kingdom of God. And all the world's bitter experience (luring the six thousand years past will prove invaluable lessons on the exceeding sinfulness of sin; helping them to appreciate the new rule of righteousness, and to live in everlasting conformity to the perfect will of God, and thus to accept God's gift of everlasting life, designed for all who will receive it on His conditions love and loyalty and obedience to Him. Then, "whosoever will, let him take the water of life freely."—Rev. 22:17.

Such being the grand object of our Lord's return and the establishment of His Kingdom, we believe with the Prophet. that it will be "The desire of all nations"; and with the Apostle that the earliest expectation of the creature longs, though ignorantly, for the coming revelation of the sons of God—the overcoming Church exalted with her Lord.

THE CHURCH'S HOPE.

A clearer knowledge of the world's hope should and does increase the Church's appreciation of God's loving arrangement for his creatures. And it adds new lustre to the Church's hope when we realise that the glorious object of the call and discipline of the Church in this Gospel age is for the development of characters which, being proved loyal to God and to righteousness and truth. will be associated with Christ in the great work of uplifting whosoever will of men, from ignorance and sin and degradation to God's likeness and favour and love.

The Apostle declares He that hath this hope in him purifieth himself." (1 John 3:3). It is a hope that helps onward to God and holiness. All interested in the further study of this "blessed hope" should address us for reading matter.

PEOPLES PAPER.

Nov. 1st, 1929

PEOPLE'S PAPER.

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility (or every expression used, either in the correspondence or in the sermons reported.

A Cross (30 on the wrapper indicates that the Subscription to " Peoples Paper" is overdue.

Theological Conference

The Theological Conference of Congregationalists. Professor Sorby is reported as having said that the conference should develop the implications of the fundamental Christian assertion of God's love, and rid itself of penal theories of the Atonement based on the belief in the Fall, "that Babylonian legend which has poisoned theology at its source." (Brit. Wkly).

The above serves once again to demonstrate how anti-Christian some of the leaders of the churches have become. The Bible and fundamentals of the New Testament doctrines of Christ and the Apostles appear to be no longer the guide in Congregational circles. How inconsistent it is that a leader in a professing Christian church should thus declare that the Atonement posed upon the belief in the Fall, which he terms a Babylonish legend, has poisoned theology at its source. One wonders what sort of a philosophy the professor has to substitute for the doctrine that "as in Adam all (lie so ill Christ shall all be made alive again." or the fifth chapter of Romans, verses 12 to the end. Our Lord's own words were, "The Son of Man came not to be ministered unto, but to serve and, to give His life a ransom for many." Paul says, - There is one 'Mediator between God and man, the man Christ Jesus who gave himself a ransom for all." The Lord says, "My flesh I give for the life of the world": while Paul says, "He tasted death for every man." Nothing is more clear in the Bible than that justice is the foundation of God's throne, that God's mercy and love cannot operate apart from justice. Justice must first be met, then love will shed forth her mercies and bounties. "Without the shedding of blood there is no remission of sins."

The strange part in respect to the higher critics is that though there are so many unscriptural and unreasonable things in the creeds that have come down from the dark ages, they are left unassailed: error seems to satisfy such minds.

It is truth that they assail, so that errors are clung to while truth is expelled. The three measures of meal are surely permeated with leaven—the whole lump becomes corrupt. No wonder that the churches have no message mid have no appeal to the unconverted. They have lost their power in losing the spirit of the truth, better note than that of Professor Sorby is struck by the president of the English Methodist Conference as follows:—

"Some are troubled because the Methodist Union is hoping to take into count John Wesley's sermons and his notes on the New Testament. . . but even the bones of a good man have some grace in them. A church may go on existing as a social institution for some time after the experience which gave it birth and power has died out... Methodists may sing the old hymns with great gusto, when they no longer share the experiences written in them. All is not well with Methodists, or, rather, all is not well with all Methodists. . . The end and purpose of a church is the development of personal religion, and if we fail in this, even if we raise £10,000 by bazaars and have delightful social evenings, and our young men's football club is at the top of the social league, we are wasting our time. Only a church ruled by Christ can ever win the world."

The Methodist Church is no exception, every good movement towards truth and sanctification has been attacked by the great Adversary, and sooner or later has gone the same way. Each time the zeal and thorough earnestness of the promoters have died with that or succeeding generation, and the organisation has settled & wit to be --Matters previously considered (if so great importance have become "common"; indifference, lukewarmness and worldliness have gradually "quenched the spirit." The organisation may still continue, and, indeed, have grown "rich and increased in goods and lack nothing ill worldly eyes, but he who walketh midst the seven candlesticks (Rev. 2: 1) and in the eyes of " The faithful and true witness " (Rev. 3:14) the condition is described as " wretched and miserable, poor, blind and naked." How necessary it is that each individual see to his or her personal spiritual condition, and prove themselves overcomers and thus gain the wonderful reward of Rev. 3:2 1—"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am sat down with My Father in His Throne."

In Other Lands.

As one journeys along visiting those connected with present truth in other parts, while there are everywhere evidences that he who tempted the Head of the Church to turn aside from the Divinely designed course. is still busy with the more vulnerable members of His body yet it is delightful to meet so many here and there who are manifestly devotedly seeking to live the life of Christ and who are so thoroughly enjoying the fulness of the truth and the wideness of God's love and mercy as therein revealed. In every place where God's people meet in sincerity and in truth enjoying the light of God's Word, the great prince of darkness seeks to stumble by one means or another. Sometimes the trial collies through doctrinal differences, and this seems to be the prevalent method of disturbing the peace and progress of those enjoying the light of truth to-day. It may be some sensational pronouncements or prophetic declarations, or some theory to attract away from the real aim of the Gospel of Christ, or it may be some one becoming heady or fault-finding, or some personal ways which call for much patience through waste of time or of the most deceptive influences of to-day causing dissension and delusion among the truth people is, it would seem. through the publication of the Concordant Version Bible. Its subtle interpretations lead into universalism and blind the mind on matters of our Lord's second presence. and seem to us to undermine faith in the tan-son), and. therefore. we feel it right to sound a note of warning to those in danger. The deceptions of sins day were to he such that if it were possible they would deceive the elect. There are so many trials and sorrows which come upon God's people that come through the lack of heavenly wisdom—the spirit of a sound mind.

What a blessing it would be if each Member of a class would examine himself or herself along the lines; or whether their words and actions are in any way offensive or a hindrance, or call for endurance on the part of others, and seek to be more gentle. more patient. more willing to have less to say. sometimes willing to have less to do. more willing to be nobody and to rejoice to prefer others, to listen to others, and to see others prominent in service. That does not mean to be piqued. and say. "oh. I won't go at all if they do not like my ways." No. surely if we bring our thoughts. words and deeds to be more like the words and mind of Jesus we shall be loved by all. Let us be humble and sincere. We profess to desire to be like Christ. and if we find ourselves being rubbed or hurt by others, let us take it all in such a way that it is going to help us to grow ill grace. Let us so manifest the life of Christ that those who have been impatient with us will note our real sincerity of purpose and loveliness of disposition. and by led to take a lesson in patience and love, thus all things will work together for good to them who love God and are called according to His purpose.

There are matters of differences in teachings and understandings of prophecies. etc.. such as the British Israel theory and other such subjects. which in themselves need make no separations if each and all would be tolerant. That is those propounding such theories should not be intolerant and endeavour to force their teachings upon others, while the class should be willing to allow any expression from a member who believes that. Scripture supports their thoughts. Expressions. on such matters which cannot be considered vital, should then be replied to and summed up by the elder. that each may form their own opinion. Thus the bonds of Christian love and unity will not need any straining. The separations on such matters are 1101. made by simple expressions of belief, hut by the personal force and in. tolerance on the part of the advocates of the teachings. —"I last thou faith have it to thyself."

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Keeping True to the Principles of Divine Law

Spiritual Israelites should never take this position—should never say, let us do evil that good may result. let us yield some principles for the sake of harmony and the good of the cause. Alas, this seems to lie the difficulty with the leaders of (Sod's people all through the ages. The fear of man, that bringeth a snare, has interfered with the fear of God, which is the beginning of wisdom. All Spiritual Israelite's should learn, should fix it in their hearts, that while moderation and a disposition to be obliging and helpful and considerate of the wishes of others are prominent elements of Christian grace and to be cultivated]. nevertheless, the principles of the divine law are never to be infringed, nor even compromised for the sake of blessing others. We are to remember that when great emergencies arise God is superior to every one of them, and they can never be understood as His voice commanding us to violate the principles of righteousness which He has set before us. We are to do our duty in Harmony with His law as kindly, as gently, as wisely, as people, and leave all the results to Him-- the Almighty. Whatever others may do, however others may think or compromise, let us take the Apostle's standpoint and say, "We can do nothing against the truth, but for the truth." (2 Cor. 13:8).

Our consciences will not permit us to compromise where principles are involved, though we should gladly be the readiest of all to compromise where principle is not involved.

No longer talk about the kind of man that a good man ought to be, but be such.

St. Paul's Valuable Counsel.

Text:— *"The servant of the Lord must not strive, but be gentle unto all, apt to teach, patient, in meekness, instructing those that oppose themselves."*—2 Tim. 2:24, 25.

THE Apostle is here addressing his much loved fellow disciple, Timothy, and after exhorting him to continue in the faith and to hold fast the form of sound words, guarding well that which was intrusted to his care, he goes on to counsel son Timothy as to what are the requisites of an overseer in the Church and the responsibilities attached thereto.

The context shows the apostle relating the sad position of some of the brethren, inasmuch as they had become led away from the pure teachings and had allowed themselves to be mixed up in erroneous doctrines through their carnality and neglect to keep the body under and Coring same into subjection. This class is referred to by the Apostle in our text as opposing themselves, and who concerning the Truth had erred.

Well should all Christians, and especially those having the oversight in an Ecclesia, mark well and appreciate the importance of the above words if they would seek to have Divine approval. First of all, strife, argument, or contention, only savour of the fleshly mind and lead to confusion and every evil work, and is the outcome of a wrong condition of heart.—"Let all strife and bitterness and anger be put away from you, with all malice, and be kind one toward another," says the Apostle. Furthermore, in endeavouring to so demonstrate this Christlikeness, all can see the necessity of gentleness in dealing with the shortcomings of others and the patience that is ever required if we would be used as a blessing to such in saving them from the error of their way.

Regarding Timothy and his responsibility as an overseer, the Apostle Paul well knew the necessity and importance of exercising patient gentle reproof along right lines. Not only should Timothy be able to teach and instruct through the medium of the infallible Word of God and to know the Scriptures which are profitable for doctrine, for reproof, for correction and instruction in righteousness, but also in order to be an able teacher of the Word there must be associated the manifestation of its spirit with faith and power. In so doing, the Apostle reminds son Timothy of the great necessity of exercising the quality of meekness in order that he might be guided in judgment at all times, and under every circumstance, in the Church.

No doubt, the Apostle Paul had learned in his experiences how necessary were the qualities of gentleness, patience and meekness, without which no servant of the Lord could possibly be used of God as a blessing, especially to those of the brethren who had gotten away from the teachings as suggested in the words of our text.

Text:— "Not slothful in business; fervent in spirit serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer."—Item. 12:11, 12.

These verses contain some very necessary exhortations embodying many important features which should characterise the daily life of the Christian.

The first few words call to mind the statement in Prov. 18:19 that, "He that is slothful in his work is brother to him that is a great waster." Here, too, it is necessary that we should exercise the spirit of a sound mind. We are to be neither

neglectful of our duties. nor should we go to the other extreme and allow our temporal affairs to take up an undue proportion of our time.

‘Then. again. another phase of the subject is brought to our attention in Heb. 11-12. We realise that since we have consecrated our all to the Lord our chief interest is in the Lord’s service. and it is for us to live up to our privileges and responsibilities in this respect.

We are to be “fervent in spirit.” As we are told in Rev. 3:15. the Lord would have us either cold or hot. but He finds no pleasure in those who are satisfied to remain in a lukewarm condition. We, too, with our Lord, should be able to say. “The zeal of Thine house hat I’ consumed me.” (John 2:171.

(fur service to the laird should he willingly and joyfully rendered. We should “rejoice evermore” on account of the knowledge that we have of God’s plan and the wonderful hope set before us. We are told in Hebrews that “no chastening for the present seemeth to be joyous,” vet when we understand our place in God’s great plan we can be “patient in tribulation,” and so lie rightly exercised by it. (1 Pet. 1:7-9; Rom. 5:1-5).

In order to be faithful and fully appreciative of the Lord’s goodness. it is necessary that we should obey the final injunction in verse 12. Be instant in prayer.” or as in I Thos. 5:17: “Pray without ceasing”; see also Eph. 6:18.

MY HEART’S DESIRE.

Give me, dear Lord, a heart that’s true and clean,
That I might never do an action mean.
Give me, O Lord, a very humble mind
That I might never speak a word unkind.

And hands that ever willing to be used
In any way my Lord and Master choose;
And feet that’s ever quick Thy messages to speed
To those who for Thy love and mercy plead.

Give me grace to tell Thy wondrous plan
That Thou hast purposed, Lord, for fallen man,
That I may faithfully to them relate How
Thou wilt save them from their lost estate;

And as they plead Thy love and mercy,
Lord, For Jesus’ sake Thou wilt to them accord
Thy perfect peace that they may do Thy will,
And all Thy works of grace in them fulfil.
—Matilda Cole, Cardiff.

TRUE LOVE.

It takes great love to stir a human heart,
To live beyond the others and apart,
A love that is not narrow, is not small.
Is not for one or two, but for them all.

Love that can wound love for its higher need.
Love that can leave love though its heart may bleed.
Love that can lose love, family and friend,
Yet stedfastly live loving to the end.

Love that asks no answer, that can live,
Moved by one burning deathless force—to give!
Love, strength and courage; courage, strength and love,
The heroes of all times are moved thereof.

Question Box.

Question—Kindly explain 1 Tim. 2:1-2. “I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may lead a quiet and peaceful life in all godliness and honesty.

.Answer-- The Apostle indicates in the ensuing verses the reason why we may pray for all men, which is because Christ Jesus gave Himself a ransom for all, so that it is quite clear that it is the Divine intention that when the great Mediator between God and man begins His reign of righteousness all men will be permitted an opportunity of accepting Christ and coming in line with righteousness. -For God will have all men to be saved and come to a knowledge of the Truth, for there is one mediator between God and man, the man Christ Jesus, Who gave Himself a ransom for all, to be testified in due time” (vide verses 4, 5, 6).

In praying for kings, and those in authority, and for mankind in general, it would be that matters may be directed, so that we may lead a quiet and peaceful life in all godliness. That does not mean that we are to pray that the Lord will make all these people Christian. We know that it is God who is choosing the members in Christ—the Church—and He does not need any suggestions from any one as to whom He should select. But we may commit all: men, including our own relative, to God, and just pray that in His own time He will bring all to a knowledge of the truth and grant them a share in the kingdom blessings when His kingdom Comes

Question.- If God is Omniscient, He knew that Adam and Eve would fall, then, why did He create the Serpent?

.Answer.—That God in His omniscience knew of the fall of man and of all the resultant evil is clear from the provision He made to counteract the evil and to restore man through the power of His Kingdom. God did not create the serpent for the express purpose of the temptation. Satan used that reptile, and he is the one upon whom the responsibility falls. God’s wisdom in allowing evil and in bringing the whole race into condemnation through its first parents is seen only as the plan of the ages is understood. Briefly put, God, intended to allow man to fall into sin and death that he might have an experience of evil. He provided a Redeemer, a ransom price—Jesus Christ: He will deliver mankind from the reign and condition of sin and death, and will help all up the highway back to primeval holiness (Isa. 35). The lesson: of evil will be a constant stimulus urging man on to lay hold of life as then offered to him. God’s justice is thus seen to be in perfect accord with His other attributes of Love, Wisdom and Power: all are brought into beautiful harmony.

We are not to understand that God in any way interfered with man’s free will. He could have prevented the temptation being put, but both Adam and Eve could have successfully resisted: it; therefore the blame rests upon them and not upon God. He allowed it for the wise purpose aforementioned.

Question.- -If any man be in Christ, he is a new creature. Does this term “new creature.” apply to individual members of the Church?

Answer.— Undoubtedly this is an ‘individual matter. Individually we make consecration of our human nature in likeness to our Lord’s consecration of His flesh. Individually we are begotten of the Holy Spirit. Individually we are on trial for everlasting life. Individually we must make our calling and election sure. Individually, as we have borne the image of the earthly one, we shall bear the image of the heavenly. Moreover, this New Creation includes not only our Lord, its Head, and the Church, His Bride, but also the “great company,” the Virgin Companions of the Bride equally spirit-begotten. They, too, will belong to this New Creation, because they will no longer be members of the human family. ‘This New Creation embraces all who belong to the Church of the First-borns, whose names are written in heavenly”

HE LEADETH ME.

In pastures green? Not always:sometimes
He Who knows best, in kindness leaden me
In weary ways, where heavy shadows lie.
Out of the sunshine, warm and soft and bright,
Out of the sunshine into darkest night; oft would faint with terror and with fright,

Only for this—I know He holds my hand,
So, whether in the green or desert land,
I trust, although I may not understand.
And by still waters? No: not always so;
Mimes the heavy tempests round me blow,
And o'er my soul the waves and billows go
But when the storm beats loudest, and I cry Aloud for help, the Master standeth by,

And whispers to my soul, “ Lo, it is I.”
Above the tempest wild, I hear Him say,
“Beyond this darkness lies the perfect day,
In every path of thine I lead the way.”
So whether on the hilltops high and fair I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.

And more than this, where e'er the pathway lead,
He gives to me no helpless broken reed,
But His own hand, sufficient for my need.
So, where He leads me I can safely go,
And in the blest hereafter, I shall know
Why, in His wisdom, He bath led me so. —Contributed.

Character Development.

A GREAT thing to develop in life is character. This the peculiar quality which distinguishes one man from another or something that permeates his whole being, prompting him and guiding him in all things. Character is structural, and may be likened to a house, the building of which demands many things, first design. Successful characters are never developed haphazardly. They always show a sequential purpose and hieing in the mind. 'Hie seed of character is thought. If we sow a thought we reap a word; if we sow a word we reaped action; if we sow an action we reap a habit; if we sow a habit we reap a character. Therefore, it is essential that whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report, think of these things. One of the outstanding charming values of Christianity is that it presents to us a perfect character design. A flawless example of whom Pilate had to say, "I find no fault in Him at all." No sensible man will neglect that perfect life, that pattern character. Having decided on the design, there is the site to consider, though perhaps not to choose. Only a few can choose the site of their activities, the place where they live and work, but the beauty of character building is that it is often done best under the least helpful conditions, just as the sweetest flowers are sometimes tucked away in some hidden cranny, so sweet and lovely characters abound that are unnoticed and unknown except to that Omniscience that knows exactly where all His jewels are. The site for your character is where you are. Then there is the foundation, and that generally is made of materials that are subsequently and permanently covered up. Have you ever considered of all those hidden things in the foundations of great structures; well, it is the same in character. If you are only going to be interested in that part others can see, well you will only have a flimsy and superficial structure of character. Attend to those deep, strong secret principles that underlie all successful lives and give them substantial basis. Then you will proceed to lay the bricks of godliness, devotion, purity, prayerfulness, kindness, patience, gentleness, tact, honesty, industry, diligence, straightforwardness, ambition, discretion, commonsense, and so on, and all these cemented together with a sunny disposition and a courageous faith will go far to produce a budding greater and of more value than any material structure, for, after all, a character is of more value than a cathedral, and even a palace may be eclipsed by a personality.—From "Sketch" Quiet Hour.

Do not act as if thou wert going to live ten thousand years. . . . While thou livest, while it is in thy power, be good.

The greatest saint is not the man who does extraordinary things, but the man who does ordinary things extraordinarily well.—St. Francis de Sales.



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EARTH'S RIGHTFUL KING.

“Behold I bring you good tidings of great joy, which shall be to all people.” Luke 2:10.

FEW babes in all Judea, or in all the world, were born in a more humble place than Jesus. Joseph and Mary had gone to their native city, Bethlehem, for tax registration, under the imperial edict.

The little city was crowded with others on similar errand. And so it came, that Jesus was born in a cattle stall, where Joseph and Mary had been compelled to lodge for the night. We cannot wonder that it is difficult for many to understand why our Heavenly Father sent forth His Son for our redemption under such ignominious conditions. Only those who have the spirit of the Divine Plan, through the begetting of the Holy Spirit, can see the wherefore.

The message of the angels was surely an inspired one, fully in harmony with God's promise to Abraham—only an enlarged statement of the same—the same “all people” to be blessed—and it was still good tidings, and it still meant great joy; but now, two thousand years later, the message pointed out the very individual through whom the good tidings would have fulfilment—the Babe of Bethlehem.

At the time, Palestine was a province of the Roman Empire, and its King, Herod, was not a Jew of the House of Jacob, but a representative of the House of Esau. Herod sought to perpetuate his dynasty, and hence the announcement that a great King of the Jews had just been born, suggested the overthrow of the Herodian dynasty, and the establishment on Israel's throne of a king in the line of David and Solomon.

Herod's disquietude is easily understood, but the fact that the people of Jerusalem in general should be disturbed by the annunciation of a king of their own awakens thought (Matt 2:3). Evidently they were in a very self-satisfied condition; under the Romans they were experiencing great prosperity. Herod, the Edomite, had built them a temple of which they were unduly proud. The people were feeling so satisfied with their attainments, that they had ceased to specially long for, and pray for, the coming of the Messiah, the long promised King of the line of David. They were disturbed lest any change should be for the worse—lest it should mean internal strife, as between Herod and another, and lest it should mean strife with the Roman Empire, which at the time was treating the Jews quite generously.

A very similar condition of things may be expected in conjunction with the second advent of Christ. The powers that be to-day are styled Christ's Kingdom, “Christendom,” but they are really “kingdoms of this world.” Any announcement to-day that Messiah's Kingdom is nigh—that He will soon take unto Himself His great power and reign (Rev. 11:17), meets with resentment. If in surprise we ask why this indifference respecting the fulfilment of the prayer, “Thy Kingdom come,” the answer is, “Let well enough alone; do not agitate that subject; it may bring in strife and contention, because many are prospering so well under the reign of the “Prince of this world,” that they could not look upon a change as likely to bring any improvement in their condition—indeed some of them have reason to fear that Messiah's Kingdom would seriously disturb their entrenched privileges and monopolistic control of the wonderful blessings of our day.

PRIESTLY INDIFFERENCE ON THE SUBJECT

Although King Herod called the priests and teachers of his day to inquire particularly respecting the prophecies of Messiah's birth, and although they answered him correctly, nevertheless, the records show no joy, no enthusiasm, on the part of the religious teachers in respect to the prophetic fulfilment which they had professed to trust in, and to long for. They were indifferent; none of them followed to Bethlehem to find the new born King of the Jews. They had become “Higher Critics,” and no longer believed the prophecies; they had less faith in them than had Herod.

And do we not find an antitype in this day? Are not the chief priests and religious leaders generally so out of harmony with the Divine promises, and so faithless as respects the glorious Messianic Kingdom, of which the Bible tells, that they are ashamed to identify themselves in any degree with those who seek the Lord and wait for His Kingdom? Even those who make no claim to being Christians are waiting for Messiah and the Golden Age, and disposed to seek evidences—but amongst the most prominent ministers of “Christendom” there is apparent unbelief, Higher Criticism, Evolution and general opposition to Messiah, and His Kingdom. These are quite indifferent; they have plans and schemes of their own by which they are hoping to accomplish the work predicted for Messiah; they are anxious to raise money and to convert the world without disturbing the present order of things. How clearly they are mistaken! How terrible will be their disappointment, when their cherished plans will all fail in a time of trouble, which, while it will greatly disappoint them, will prove to be the forerunner of the reign of righteousness for the blessing of all the families of the earth—for the ushering in of “the times of restitution.”

WAS THERE A MISTAKE?

Nearly nineteen centuries have passed since these events. Israel, instead of ‘being exalted as Messiah’s Kingdom, has been wrecked. Was it by mistake that Jesus was -announced King of the Jews at His birth, or did God change His plan because the Jews refused Jesus and crucified Him?

.Neither suggestion is correct. Jesus is yet to be the King of the Jews, and the King of the world. The “mystery” is cleared when we understand that there are two classes of Jews, two classes of Israelites—a heavenly and also an earthly class. Thus there are the two “Seeds of Abraham,” .one of which is to be as the stars of heaven, and the other as the sands of the seashore. The heavenly, the spiritual, must be developed first, and be associated with Messiah in glory, honor and immortality, far above angels.

It has required all of this Gospel Age for the selecting of this Spiritual Seed. With its completion a New Age will be inaugurated. Then the earthly blessings promised will be fulfilled to the natural seed of Abraham. “They shall build houses and inhabit them; they shall plant vineyards and eat the fruit thereof;” “the knowledge of the glory of the Lord shall fill the whole earth,” to Him “every knee will bow and every tongue confess,” for all who refuse shall be destroyed in the Second Death. (Isa. 65:21; Hab. 2:14; Rom. 14:11.) Messiah is already recognised as Lord by all spiritual Israelites. During the next Age, He will be crowned Lord of all by natural Israel, not with a literal crown—but when His righteous judgments are discerned, and the Gospel Message is understood, they will all call upon the name of the Lord and serve Him with one consent; and all other nationalities will enjoy the privilege of becoming proselyte children of Abraham in the flesh. Messiah will reign in His Mediatorial Kingdom for the very purpose of bringing these blessings to natural Israel, and through her to all nations. .

The relationship of Messiah to spiritual Israel, the elect Church, is quite different from what it will be .toward the world. He is our Lord and prospective Bridegroom; we are His. betrothed and prospective Bride and joint-heirs of His glory, and are to be associated in His glorious Messianic ‘work. ‘If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:29.)

It will require the entire thousand years of the reign. of Christ and His Bride to accomplish that promise—the blessing of all the families of the earth- .with full light and knowledge and opportunity for complete return to harmony with God, and for the recovery of all that was lost in Adam, and redeemed at Calvary. We by faith hail Him as King, even before the establishment of His Kingdom, and loyally and gladly submit ourselves to Him, pledging our lives in the service of His cause of righteousness and truth. We, when praying, “Thy Kingdom Come,” are expressing our sympathy with the righteousness which Messiah’s Kingdom shall establish, and our faith in His promise that we shall sit with Him in His Throne. And, when we pray that God’s will shall be done on earth as in heaven, we are expressing our confidence that the Messianic reign will be glorious and successful to the last degree—overthrowing all evil and adverse conditions, and establishing righteousness amongst men on the same permanent foundation that prevails in heaven. Then shall the angel’s message be fulfilled, for all will understand and appreciate the good tidings of great joy, which shall then be for all people. All will then know of the saving power of the Lord. All will see His glory which will cover the earth as the waters cover the deep; and all the willing and obedient shall go up the highway of holiness to perfection of human nature, henceforth to suffer no more pain or sorrow, or sighing. or dying, for those things will have passed away, and all things will have become new. (Isa. 35:8-10; Rev. 21:4.)

WHAT WOULD JESUS DO ?

When the morning paints the skies,
And the birds their songs renew,
Let me from my slumber rise,
Saying, "What would Jesus do ?"

Countless mercies from above,
Day by day my pathway strew;
Is it much to bless they love ?
Father, "What would Jesus do ?"

When I ply my daily task,
And the round of toil pursue,
Let me often brightly ask,
"What, my soul, would Jesus do ?"

Would the foe my heart beguile,
Whispering thoughts and words untrue ?
Let me to His subtlest wile
Answer, "What would Jesus do ?"

When the clouds of sorrow hide,
Mirth and music from my view,
Let me, clinging to Thy side,
Ponder, "What would Jesus do ?"

Only let Thy love, O God,
Fill my spirit through and through;
Treading where my Saviour trod, . .
Breathing, "What would Jesus do ?"

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FROM ABROAD.

THE last few weeks have seemed so filled up with visiting friends, that it has been difficult to have my mind at rest for quiet. The experience helps one to realise how easy it is to allow things that are seen and by which we are daily surrounded to so preoccupy the mind and heart that the important matters, concerning things not seen, things eternal, do not have the necessary attention. It is in this way that spiritual life dwindles, faith becomes shaky, and hope is bedimmed. It is thus that the Laodicean conditions of the church is brought about. It is this very thing that must be

fought and overcome by those who shall inherit the promise of Rev. 3:21: "To him that overcometh, will I grant to sit with me in my throne, even as I have overcome and am sat down with my Father in His Throne."

How definite a matter is the Christian life. Unless there is the positive decision to be a follower of Christ, i.e., "For me to live is Christ," a real devotion to God, to do His way, to gladly bend to His holy will, to willingly sacrifice self in His service, to die daily to earthly human things, and to be more and more alive to heavenly things, and to grow in knowledge and in grace, the attempt to walk in the steps of Christ will be a failure.

It must be one thing or the other, "Choose ye this day whom ye will serve." It must be an intelligent choice for Christ, or else the world will soon claim the allegiance. The challenge must be met and decided upon by every professing Christian. The Lord is not wanting any half and half; lukewarmness is nauseous to Him, and such will be rejected.

We are living in the Laodicean period of the church's history. Conditions in the Christian world clearly demonstrate this fact.

How few there are who are out and out for Christ. Most Christian people like to belong to some church or institution, but also like to enjoy the many good things about them, such as social gatherings, picnics, dinner parties, games, pictures, card parties, and many innocent, yet some of them less innocent amusements. Most of the things which so attract Christian people as to hinder them in the Christian way are probably not in themselves bad; if they were sinful things, those continuing in them would soon cease to be Christians at all. However, though the things which attract are not wicked things, they may be sufficient to surfeit the heart and mind—to divide the heart's affections and result in failure—the prize of the High calling of God in Christ Jesus will; never be won by half-hearted runners.

Never has there been more need for exhortation towards separateness from the world. Peter and Paul, as well as our Lord, have all foretold the present day conditions. It is because of the necessity on account of so much worldliness, indifference and skepticism, the Lord has fulfilled His promise, and having come and girded Himself, He has prepared the feast for His watching people, "Meat in due season," for their support and encouragement in an evil day, and for their separation from the systems of error and confusion.

What a joy was experienced in the receiving of this great spiritual feast. The experience was foretold by Daniel, who speaks of the blessedness of those who wait for the end of the 1335 days. (1874.)

The great enemy is to-day seeking to quell the truth, to take away our joy, our light, by bringing in destructive errors. Let us take the more earnest heed to the things which we have heard, lest at any time we should let them slip. "Hold fast that which thou hast that no man take thy crown."

In visiting various classes everywhere, one cannot but notice that there is a similar influence working. Evidently one great mind is engineering it, and we are reminded of Peter's words, "We are not ignorant of his devices."

How strange it seems that the adversary should find such ready tools among the elders, yet so it seems. All sorts of new theories and teachings are being propounded quite contrary to the "present truth," the things which we have received and know of whom have received them.

It is astonishing how confused many have become; even denying the presence of the Lord, and that we, are living in the "Harvest," which is the end of the age, etc." We may well marvel as did the Apostle respecting the Galatians, to whom he wrote, "Ye did run well, what did hinder," I marvel that ye are so soon turned away to another gospel, which is not another. As the Galatians turned again to the "beggarly elements" of Judaism, so it seems many are being misled by the "Concordant Version" publications, back to thoughts of the dimmer past, when the church was emerging from Papal darkness, • and to other unscriptural things, such as "Universal Reconciliation," etc.

We would exhort our readers to re-study the things which brought us the knowledge of God's great plan, and such light upon the conditions and happenings, both in the church and in the world of this our day. •

Let us, therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God will reveal even this unto you. Nevertheless, whereto ye have attained—let us walk by the same rule—let us mind the same thing. Let us continue to hold to those things which brought us peace and holy joy, and so helped us to progress in the Christian life.

Since last notes I have once' again travelled some thousands of miles around this 'beautiful world of ours. The last few days in England were spent with relatives and friends, with the exception of one meeting in Liverpool. The interested here had tried amalgamation along - the lines of toleration of divergent views. It was a case of good intent, of exercising love and toleration, but an instance of where love needs the direction of wisdom. Love exercising itself apart from heavenly wisdom very often leads to error and confusion. Love is the greatest of the three graces, "Now abideth Faith, Hope, Charity, and the greatest of these is Charity," but as the scripture declares, "Wisdom is the - principal. thing, therefore, get wisdom, and with all thy getting, get understanding." Those who held to the truths which we term "present truth," and who • believe that these truths compose the feast provided by our present Lord as promised in Luke 12:37, very soon found that those who had to a considerable extent discarded these things, and taken up other views, some of which seemed dangerously near denying the necessity for the Cross of Christ as the ransom for all, were persistent in pressing their views of universalism, etc. Also there was .not the necessary freedom to express the truths so long enjoyed, and to refer to the studies that had made the Bible so plain, and revealed the Divine plan of the ages (Ephes. 3:9, 10, Diaglott) ,seemed to be resented. Responsibility towards the truth, divinely provided for the accomplishing of the harvest work, made it necessary that there should be a separation. How can two walk together except they be agreed. "Is he friends acted wisely in taking this step. There was no evidence observable of any unkindness, for there is no possible occasion for a Christian to be unkind, it was simply realised that the step of amalgamation had been a mistake. When a wrong turning has been made, the wisest thing is to retrace the steps taken and make certain of the right road. The prophet says, "When they say a confederacy—Say not a confederacy." We are living in a day when big unions are the aims not only in business but in religion. Truth is often sacrificed in an endeavour to agree. Far better have numerous churches or classes, each appreciating and standing for truths and principles which they relieve in, than for the sake of unity to allow truths with which we have been entrusted to be smothered up and lost..

All do. not seem to realise the responsibility which rests upon those who have received the message of present truth. The question for each to decide is, whether or not the message is of the Lord and what is its purpose. If the truths concerning our Lord's second 'presence, the harvest work and the ending of the present age (Matt. 24:3) ,. are divinely given in order to accomplish the work of "gathering the elect," then surely it would be presumptuous for anyone to say that these things were non-essentials. - Saying good-bye to friends, the "Duchess of Bedford" drew away from the Liverpool Landing stage on Friday, 3 p.m., September 6th. By midnight a call was made at Belfast, and early morning found us anchored in the Firth of Clyde. After taking aboard the Scotch passengers and mails, we sailed at 3 p.m. Saturday. Soon the outlines of the Scottish coast faded from view, and then the last point of Ireland disappeared and we were launched forth towards a new shore. This seems something like the Christian who, turning from the good things of earth, launches forth on the voyage of life with eyes towards the heavenly goal, not knowing just what storms, fogs, rocks or dangers there may be on the way. However, we had confidence in our captain, and we were in a good boat, and so our hope of reaching the other shore was a good hope and strong. Similarly those who have been baptised into Christ, have entered the good ship, of which the Ark of Noah was a figure (1 Pet. 3:20, 22) . They know in whom they have believed, they have confidence in the great Captain, and are assured that "No storm can swallow the ship where lies the Master of ocean, and earth and skies."

How beautifully has Sophia Piggott expressed the thought of our launching forth into the Divine will in Christian hope.

"Take thine own way with me, dear Lord,
Thou canst not otherwise than bless ;
I launch me forth upon a sea
Of boundless love and tenderness.

"I could not choose a larger bliss
Than to be wholly thine; and mine
A will whose highest joy in this
To ceaselessly unclasp in thine.

"I will not fear Thee, O my God !
The days to come can only bring
Their perfect sequences of love,
Thy larger deeper comforting."

By the Wednesday evening we sighted land on the other shore, and entered the Straits of - Belle Isle. Thursday we traversed the Gulf of St.. Lawrence, skirting the shores of Labrador, and so into the noble river of St. Lawrence and landed at Quebec on the Friday, at 1 p.m.

The ANNUAL CONVENTION of the BEREAN BIBLE STUDENTS will take place at the NEW ADDRESS, FINK'S BUILDING (Room 7), No. 6a ELIZABETH STREET, Corner of Flinders Street, Melbourne.

The days arranged for are WEDNESDAY and Thursday, DECEMBER 25th and 26th (Christmas Day and Boxing Day), and the following SUNDAY, DECEMBER 29th. On Saturday, December 28th, there will be an open air gathering in the country, which should prove very enjoyable, and a hearty invitation is extended to all friends able to be with us at the above meetings.

The Sessions will be afternoon and evening, commencing at 3.15 p.m. and 6.30 p.m. daily, when interesting and helpful studies, addresses, etc., will be provided; and tea will be served each day at 5 p.m.

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A CHRISTMAS PRAYER FOR YOU.

I will pray this prayer to-day for you
May the love of God abide with you
Wherever you go, 'wherever you' stay
May the peace of God bless you to-day,

And throughout the year that lies ahead
May beautiful flowers of joy be spread
Through your Christmas-tide and New Year too
May the love of God abide with you.

WHOLESOME COUNSEL

Prov. 16:22, 23.

“There is a way that seemeth right unto a man; but the end thereof are the ways of death.” Prov. 16:25.

IT is a solemn warning against self-deception—against pursuing a course of conduct which is radically wrong, ‘being opposed to the spirit and intent of the divine law, and yet which may be made to seem right by a line of false reasoning, suggested by the will of the flesh, and apparently founded upon the word of God, yet denying its fundamental principles of righteousness. The delusions of Satan also greatly help along such deceptions, and thus the blinded one is urged along in a course which seems to him to be right, but the end of which is death.

Christians should above all things guard themselves against the folly of this way. To do this, let us ever remember that, even though through Christ we have a reckoned standing of justification before God, the human heart which we still have is “deceitful above all things, and desperately wicked” (Jer. 17:9), and that it requires constant watching and purging to enable us to put in practice the Apostle Paul’s rule, “In simplicity and godly sincerity, have your conversation in the world.” (2 Cor. 1:12). To do this requires humility, sobriety, godliness. If the heart be puffed, up with pride, or ambitious for vain glory, or if it be selfish, or in any measure intoxicated with the spirit of the world, then beware, for there is great danger of getting into that way that seemeth right to a man, because blinded by his own perverse will or fleshly mind.

The best safeguard which a Christian can have against the snares of Satan, is that understanding which is here (vs. 22), described as “a well-spring of life unto him that hath it.” Such understanding is not merely that of the head, but of the heart specially; for, “With the heart man believeth unto righteousness,” and “out of the heart are the issues of life.” if the heart be wrong, the head will seek to justify it, and in so doing will pervert judgment and truth. Therefore, take heed, and “keep thy heart with all diligence.”

Not only will the “wise and understanding heart” keep the feet in the paths of righteousness, but also “the heart of the wise teacheth his mouth, and addeth learning to his lips” (verse 23), so that he shall speak forth “words of truth and soberness,” words of wisdom, of kindness and of love. How important that the fountain should be sweet, that thus the stream that issues from it may be healthful and refreshing to all within the range of its current ! Truly, “pleasant words (of wisdom, of counsel and of loving kindness), are as a honeycomb, sweet to the soul, and health to the bones (in that they refresh and comfort and stimulate courage; and thus fortify the soul and strengthen it to noble deeds).” Verse 24.

How different is the picture of the ungodly man! (verses 27-29). - •’ An ungodly man diggeth up evil (apparently finding a morbid satisfaction in searching for it), and in his lips there is a burning fire. A forward man soweth strife, and a whisper separateth chief friends. A violent man enticeth his neighbor, and leadeth him into the way that is not good. He shutteth his eyes to devise forward things: moving his lips, he bringeth evil to pass.” Thus, as Isaiah says, “The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” (Isa. 57:20, 21.)

But blessed is the man that hath learned the right ways of the Lord, and walketh therein with a perfect heart. Such a one, unlike the wicked, who go about digging up evil, delights himself in doing good, and in speaking forth the words of truth and soberness. He is slow to anger, and studies’ carefully how to rule his own spirit, which is surely a great work and worthy of the ambition and effort of every Christian. (verse-32.) ‘How blessed (verse 31) are the closing years of a long life, devoted to this most worthy end of ruling one’s own spirit in harmony, with the principles- and precepts of the Word of God, when, as MT. Whittier has beautifully expressed it:

“All the jarring notes of life
Seem blending in a psalm,
And all the angles of the strife
Are rounding into calm ;”

and when the hallowed influences of ripened Christian graces are manifest to every beholder, “the hoary head is a crown of glory if it be found in the way of righteousness.” But if not, it is but a monument of folly and its ripened evil fruitage is most undesirable.

The statement of verse 33, is to the effect that God’s overruling power takes cognizance of even those things which men may regard as mere chance, and that nothing can come to pass without His knowledge and permission, and that eventually all things will be overruled to the accomplishment of His purposes.

That which enables us to know and understand aright the things of God, must be a living principle of holiness within us. The sun of truth never shines into any unpurged souls... He that will find truth must seek it with a free judgment and a sanctified

mind.—John Smith (1616-1652).

He that well and rightly considereth his own works, will find little cause to judge hardly of another. Thomas a' Kempis.

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94 PEOPLES PAPER. Dec. 1st, 1.929

Question Box.

Does the Day of Wrath form Part of the Millennial Age?

THIS is a good question, for on account of a lack of a clear understanding of this point, much confusion still exists in the minds of many concerning the establishment of God's Kingdom on earth.

God could have made the matter so plain that there would have been no question, but there is evidently wise and good reasons for having the Bible so written, that these developments of the great Plan of God, just gradually become plain as the time approaches, or the progressive developments take place.

People in the past have seemed to have such a small view of these matters—they have expected that, when the Gospel Age ended, Christ would descend in a sort of vengeance to condemn the wicked, and to receive the righteous into heaven, and burn the earth to cinders, all in twenty-four hours. With such a view there is no place or time for Christ's thousand year reign of righteousness on the earth. The prayer of our Lord, "Thy Kingdom come, Thy will be done on earth as in heaven?" would have no answer, nor fulfilment.

DAY OF WRATH, AND DAY OF JUDGMENT NOT SYNONYMOUS..

If the day of judgment was a day of wrath, it would be no better than the present "Evil World." The day Of judgment is, however, termed a "World to come wherein dwelleth righteousness."

If it were not so, how could the Psalmist and prophets so greatly rejoice in the prospects of that happy day when the "righteous shall flourish as the palm." "When justice will be laid to the line, and righteousness to the plummet, when righteousness and truth shall spring out of the ground, and joy and peace. reign from sea to sea, and from the rivers unto the ends of the earth." (Psalm 72.)

Note how the Psalmist (96:9-13) rejoices in the prospects of the Lord coming to "Judge the Earth," no right minded man could rejoice in a day of wrath, nor in the thought of the Lord coming to consign the millions of earth to eternal misery.

No, the day of wrath has been the- long reign of sin and death—the permission of evil upon a sinful race, the six days of labour well illustrate the 6000 years of man's slavery to sin and death, six days of the sweat of face, each 1000 years, but the 7th 1000 year day is well pictured in the Jewish Sabbath. That will be the day when the curse is lifted, when God is reconciled, and the wrath which has been evident in the present softy condition of mankind (Romans 1.:18), will be past, the world of mankind will at once be in the hands of the great Mediator, who will reconcile the world to God, and lift them: up to holiness and perfection of human. nature.

Job (14:13-15) prayed, "Hide me in the grave until Thy wrath be passed,, then Thou shalt, call and.. I will answer thee." He looked, forward to the resurrection when the curse of sin and death would have passed Away.

Our Lord's words convey the same thought, when He said' '(John 3:36), "He that believeth on the Son, bath everlasting life, but he that believeth not, the wrath of God abideth on him." The Christian is now lifted out of the wrath, because the precious blood has been applied.

"He breaks the power of cancelled sin,
He sets the prisoner free;
His -blood can make the foulest clean,
His blood avails for me."

So we are translated out of the Kingdom of Darkness, into the Kingdom of God's dear Son.

"There is therefore now no condemnation to them that are in Christ Jesus."

All were born under sentence of death, but in due time Christ died for -the ungodly, that He might purchase the race from that sentence. He gave Himself a ransom for all. That as all in Adam die, so all in Christ shall 'be made alive again.

While the church—believers in Christ during this Gospel Age—are thus justified, because Christ has presented His sacrificed human life and "appeared in the presence of God for us," the "whole world still lieth in the wicked one."

The world still waits until the church is complete, and then the benefit of the ransom sacrifice of Christ will be applied to lift the -sentence for them, so that the day of wrath will be ended, and the day of peace and blessing will have begun.

THE .WRATH TO COME.

John the Baptist warned the people to flee from the wrath to come, and (1 Thes. 1:10) states that Jesus delivered the believing Jews from that • wrath which came upon the Jewish nation to the uttermost. Josephus verifies this, saying that Christians acting upon the warning of Jesus, that when they should see Jerusalem encompassed about with armies, then flee to the mountains, took advantage of the withdrawal of Titus's army about a year or two before the final siege, and so escaped.

"There was a wrath which came upon mankind in Noah's day, when Noah and his family were saved.

There was also the wrath which came upon Sodom, from which Lot and his daughters were delivered.

There is also the "Great Day of God Almighty." The day of wrath with which this present evil world will end. And probably it is this special day of punishment which the questioner has in mind, as to whether it will occur prior to the Kingdom of Christ being set up, or whether it will form part of the Millennial Age.

The Scripture reads concerning Christ, "Sit thou on My right hand, until I make thine enemies thy footstool."

"He bath put all things under His feet (1 Cor. 15:27). "Then shall He speak unto them in His wrath and vex them in His sore displeasure, yet have I set my -King upon My holy hill 'of Zion." (Psalm 2.)

1/1/e have a picture in Genesis which illustrates the matter. The heathen kings came up against Sodom and took Lot prisoner, 'and much booty. There had been a big fight. Then Abraham went after them and smote them, and recovered Lot and all the goods. Then when all the fighting was over, the majestic figure of Melchisedec, the priest of the Most High God, and King. of Salem (King of Righteousness and Prince of Peace), met him and blessed him.

So it is that the Great Day of the Wrath of God upon the nations will have punished the inhabitants of the earth, humbled the proud and haughty, and brought men to a condition of mind to desire the only remedy for human' woes, the Kingdom of Messiah, the King of Righteousness, Prince of Peace, who will then speak and command the raging billions of human passion, "peace be still," and will be ready to bless all who, like faithful Abraham, loved righteousness and justice, and are willing and obedient.

If we keep in mind that Christ's purpose in coming to reign for 1000 years is to bless and heal, end lift up, and that it is for this purpose that the church is being selected (Gal. 3:16, 29), and that 1000 year day is the seventh or man's rest day after the six 1000 year days of labour and evil, and groaning and trouble, and remembering how the typical Sabbath began with absolute cessation of work, it would seem clear that the day of wrath is over when the Millennial reign begins. Weeping may endure for the night (6000 years), but joy cometh in the morning (of the 7th 1000 year day). The day of rest and gladness.

The occasion of that gladness, is that the day of wrath is past, and that God is reconciled to the world through the death of His, Son, and Christ is to reconcile the world unto God, by a course of judging, disciplining, teaching and helping all to lay aside all their weaknesses, sins and failings, and to grow strong mentally, morally, physically. No, the Day of wrath has no part in the Millennial reign of Christ. When Christ's reign begins, the day of wrath will be over. There will, however, undoubtedly be the effects of the day of wrath still in evidence, but the whole world, though still weak through the fall, will be lifted out of the hands of justice, "bought with a price."

They. will be in the hands of Jesus, "The Mediator between God and man, who gave Himself a ransom for all."

The prophet says of that Glorious Day, The morning cometh, and a night also."

This "Night" also evidently refers to the great time of trouble with which this age closes. (Daniel 12:2.)

The burning up of bundles of tares !belongs to the end of the Age, not the beginning of the new Age.

"Michael shall stand up," and other Scriptures, such as Psalm 149, and the Revelation, seem to indicate a preparation work by the Lord at His second presence, prior to the beginning of His reign, and this agrees with conditions about us, and with the thought that we have not yet reached the end of the 6000 years of earth's night of sin.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. (Proverbs 3:3.)

Forgiveness of Injuries.

FORGIVENESS often seems to be more divine and is such an unmistakable proof of love. It than any other virtue, because it costs so much cuts directly athwart that self-interest, which is the gravest temptation, the deadliest danger, of our lives. He who can and does forgive in anything like God's own spirit and manner, has taken a long step toward ideal righteousness.

"We are to forgive those who have injured us, both for our own sakes, and for - theirs, For our own, because we need to learn to repress that indignant self-justification, which is far too eager to exalt our own rights and belittle those of others; because we cannot consistently ask of them the forgiveness which we too often need, unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offense, equal to, perhaps even greater, than theirs.

"For their sakes, also, because they may have battled long and nobly with the temptation to wrong us before yielding, and deserve credit for it; because they need to be encouraged to begin again and do better; because they are our brothers and sisters before God; and because, if we continue implacable, they will have good reason to doubt whether our spirit is truly that of our Heavenly Father, and such a doubt' is an injury to them, which we can prevent.

"Moreover, forgiveness ought to be hearty and convincing, not merely that of the tongue, but evidently the glad renewal of .. confidence. And, if we are to imitate the divine example set us, it ought to be renewed in all its sincerity as often as needed, provided it be sought with equal honesty. Seventy times seven! That means indefinitely—if the offender be in earnest.

"This suggests a limitation, which is right and inevitable. He who seeks and, receives forgiveness must prove his sincerity by the effort to avoid renewed offense. A merely formal request for forgiveness does not necessarily involve genuine penitence, and nobody has the right to impose upon one whom he has injured by pretending to be sorry, when he is not sorry. Such a hypocritical wrongdoer must, for his own sake, and for the general good, be refused forgiveness until he seeks it in the proper spirit. • Travesties of penitence need rebuke, not pardon. Christian dignity, and the very dignity of God Himself, must not be thus mocked. But with. this exception, it is both a sweet privilege and a solemn duty to forgive indefinitely, even as we hope to be forgiven."

" Splinter and thorn and brier yet may be sore and keen,
Rocks may be rougher and higher, hollows more chill between.
There may be torrents to cross, bridgeless and fierce with foam;
Rest, in the wild wood were loss There will be rest at home.
Battling with dark distress, faltering but yielding never,
Still shall my faint feet press onward and homeward ever,"

The Love that is Perfect.

(Selected).

WHEN we can say that we are not jealous or pained, or made uneasy at the success, superior excellence, or reputation of another; that we rejoice to hear another praised, even though it be along a line that rivals us—our love is perfected, in this particular; for “Love envies not.”

When we can say that we have no desire for display Or vainglory—no desire that others shall think we have superior talents, abilities; when we always feel an unwillingness to put ourselves forward, as well as a lack of confidence in ourselves—then, in these particulars our love is perfect; for “Love vaunteth (boasteth) not itself.”

When we can say that it does not make us feel that “we are somebody,” when we are praised; when we have a modest opinion of our abilities, successes, or achievements—we are in these particulars made perfect in love; for “Love is not puffed up.”

When- we have the inward desire and intent to be kind, polite, and courteous to all; when we would not willingly hurt another’s feelings—we are in this particular perfected in love; for “Love doth not behave itself unseemly.”

When in deciding matters as to what we shall do or say, we are influenced, not so much by how it may affect our own selfish interests, but rather by how it will please the Master, how it will help others—in this particular we can say that the love of God is perfected in us; for “Love seeketh not her own.”

When things do not go to please us; when through others we have been put to trouble, and we are not provoked to anger or impatience—in this particular our love is made perfect; for “Love is not provoked.”

When another injures us in any way, and we can forget it, in the sense of not holding any malignant recollections, but can drop the matter, forget the fault, and act in as far as it will be best for the cause of the Master, as though it had not been—then is our love in this particular perfected; for “Love thinketh no (taketh no account of) evil.”

When we have no feeling of satisfaction or rejoicing on the occasion of another who may have injured us suffering a like injury; when we have no inclination to say, “He is getting as good as he sent; now he knows how I felt when he injured me”—our love is made perfect in this; for “Love rejoiceth not in iniquity.”

When one trial after another comes, and we do not complain, or murmur, but bear it patiently—we then can say, our love is made perfect; for “Love endureth all things.”

When we can bear being ill-treated, misrepresented over and, over again, and can sing and bear it—our love is made perfect; for “Love suffereth long and is kind.”

When we can always put the best construction upon another’s conduct, and say we cannot see the heart, we do not know the motive—then we can say our love is made perfect; for “Love believeth all things.”

When we can say, after we are compelled to believe that another has gone wrong, “it is so, but I hope it will be better with him later”—then our love is perfect in this particular; for “Love hopeth all things.”

A GOOD POINT.

Giving an address, an electrical engineer dwelt at some length on the difference between a cell and a dynamo, explaining that the cellular battery generated electricity, whilst the dynamo only produced it when it was first driven by some other force. He went on to point out that there was a similar difference in people. Some generated their own enthusiasm, and others only emitted it under a sufficiently strong external stimulus.

What we want in Church work is not so much people who get very excited and warmed up by the contagious enthusiasm of a great gathering and fevered oratory, but people who can generate enthusiasm from inner resources of their own. We hear a great deal about people who are dynamic forces, but a number of small cells is much better for church purposes. The people who represent them are those whose efforts tell most.—Cutting.

IN EVERYTHING GIVE THANKS.

Dear Lord, with sorrow, I confession make
That while with joy I suffer for Thy sake,
Yet in the cares with which my days abound,
Where I should smile, I fear I often frown.

In days gone by I've murmured o'er and o'er,
And unkind words have left me feeling sore;
Those whom I come in contact with each day,
Disturb me oft by things they do and say.

And thoughtless actions have left such a sting
I could not find it in my heart to sing. Lord,
I'll be honest with myself and Thee,
I have not been as sweet as I should be,
And I have said, "Too hard the wind cloth blow,
Too hot the day, too much rain or snow,"
And tho' at times I've checked the hasty word,
Still, in my heart rebellious murmurs stirred.

And I have thought that I could grow in grace
Much better, were I in another's place.
Lord, to this whole long list I guilty plead;
And I am grieved o'er it, I am indeed;
And I am come to make a vow to Thee,
That in the coming year, whate'er shall be
My portion, trials, cares, vexations, pain,
Dear Lord, I will not murmur nor complain.

And I will say when I arise each morn,
This day my Lord wants me to overcome,
"In everything give thanks," this is His Word;
And I will school my heart to sweet accord.

I'll thank Him for the sun, and for the rain;
I'll thank Him for the sorrow and the pain;
And in the things which try my patience so
I'll thank Him that I have a chance to show.

How sweet and kind and loving I can be,
How much His Holy Spirit dwells in me.
Dear Lord, I'll trust Thee tho' I do not know
Why I should walk the path I'm called to go.
I'll give Thee thanks whatever be the way
Which Thou shalt lead me in from day to day;
Relying on Thy grace to see me through,
Lord, this is what I've promised Thee to do.

Rebecca Fair Doney.